The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept. 6, 1905.

The Indiana Conference is to be held this week at South Bend, and the indications are that there will be a good attendance.

Cholera has appeared in Prussia, and grave fears exist lest it spread to other countries. The fever in the south is still raging. Earthquakes in various parts are reported. Riots and persecution of Christians and Jews are daily occurrences in Russia and Turkey. France and Morocco are still having trouble. Apparently there is disturbance in the general world, even if the Russians and Japanese have halted for a time.

It is peace. On Aug. 29, the Russian and Japanese representatives at Portsmouth, decided that the War should end. Japan yielded to the demands of humanity, and waived the exaction of indemnity, rather than prolong the war for the sake of money. Russia will pay for the care of her prisoners, and as there are some 65,000 of these the bill will be high. The island of Sakhalin is to be divided. China is to remain intact. Russia gives up all the railroads and other rights in Manchuria and Corea. Japan will hold Port Arthur and the country adjacent. Everything that Japan demanded before the War started she has gained, and some other things. How long peace is for, how far it will stop Russia from pushing into the forbidden land, how much Japan can do to influence the Chinese, and make them resist the Czar's encroachments, are yet questions that will have to be settled by time. Let us watch, and not be deceived or lulled to sleep.

Communicated.

Watch Thou in All Things.

In these troublesome times this admonition comes to us with a great deal of force. The four preceding verses of this chapter contain the following charge to Timothy from Paul. 2 Tim. iv. 1-4. I charge thee therefore in the presence of God and of the Lord Jesus Christ, who will judge the living and the dead at his appearing and kingdom preach the Word; be instant in season, rebuke, confute, exhort with all long-suffering, when teaching. For there will be a time when they will not endure wholesome teaching, but having itching ears they will according to their own lusts, heap up to themselves teachers, and from the truth indeed they will turn away their ears, and be turned aside to fables, (Macknight). Is not the above prophetic of these days? The teacher must teach to suit the ears of the congregation or hearers. No regard is paid to what the Scriptures teach. Some way is found to interpret the Word to suit the case. But few are looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. They teach a doctrine that does away with their appearing. Going to heaven at death suits them much better so they require their teachers to so teach. If we place ourselves in an attitude of watching and so remain, we must deny ungodliness and worldly lusts and live soberly, righteously and godly in this present world (age). When our life who is Christ shall appear we shall appear with him. Our blessed Lord did not pray that the Father would take his followers out of the world, but that he would keep them in it. What a responsibility is placed upon us, and what a reward is promised if we but succeed. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. Rev. ii 26. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21. Our sitting on Christ's throne and ruling the nations depends upon our faithfulness. The apostle beseeches his brethren to be not conformed to this world; but, says he, be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. This can only be done by our lifting our hearts to God in prayer and meditating day and night on his precious promises. When we have once started in the race there is but one thing to do, viz. Press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 14.

I tremble for those who take upon themselves the name of Christ, for fear that they turn away from the truth. It means everything to them. If they fail in this all is lost. If we have been planted together in the likeness of his (Christ's) death (in baptism), we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Often having done this we are admonished to walk in newness of life. We have assumed a new life and must walk in it. It is a great honor to be taken out of the Gentiles as a people for his (Christ's) name. We are to be a people, zealous of good works. The apostle Peter says "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased) people that ye should show forth the praises (virtues) of him who hath called you out of darkness into his marvelous light. 1 Pet. ii. 9.

My dear brethren and sisters, do we realize what it is to be a chosen generation, a royal priesthood, an holy nation, a purchased people? If we do we must show forth in our life the virtues of him who purchased us by his precious blood. We are placed in this present evil world with every thing against us, and must be an overcomer if we would receive the crown promised. We must create the environments for the new life. We cannot succeed and remain under the environments of the law of sin and death, where we have been living since our birth of the flesh. The law of the spirit of life hath made me free from the law of sin and death. Here are two distinct laws producing two distinct results. In the law of the spirit of life there is no condemnation. They who are after the flesh (living under the law of sin and death) do mind the things of the flesh, but they who are after the spirit (the law of the spirit of life) mind the things of the spirit. Our mind has been transformed and must become fixed by our diligence in adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Now if these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. 2 Pet. i. 5, 6. These things will only come by searching the Scripture and giving heed to the apostle, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15. Again, if a man strive for the mastery yet he is not crowned, except he strive lawfully. 2 Tim. ii. 5. The striving for the crown must be in obedience to the law of the spirit of life in Christ Jesus.

My dear brethren and sisters, this has been written with the thought that we might be helpful to those who have lately taken upon them the precious name of Christ. If you need instruction the writers for The Restitution will gladly aid. By this we might start a correspondence Bible study. Your brother in the hope that all who have named the Name may prove faithful.

D. C. Robison.

Dear brothers and sisters:

I greet you all in the name of our dear Master who has brought us from darkness to the marvelous light of his glorious gospel, and heirs to that inheritance that fadeth not away to be revealed at his appearing and kingdom. Blessed thought, to think of meeting all of God's people down through the ages in one immortal band, to be helpers with our King to execute judgment and justication in the earth throughout one thousand years and eternal life for ever more. We can realize that there is nothing in this life that we can do that will have a shadow of showing beside this grand offer. It was my privilege to attend the Conference of the State of Ohio at Cleveland, and as dear Bro. P. Neill said to me about one month before the Conference, "Bro. Venerable, don't miss it, if you do you will miss the best thing in your life, and if you get home with ten cents in your pocket you will be all right." Well, I thought Bro. Neill was putting it pretty strong. But before the meeting was half through I would be perfectly satisfied if I had to borrow a little money to get home rather than to have missed such a treat among our brothers and sisters. It was glorious to be there. I left Bellefontain where I have lived twenty-two years, and met the Church at Cleveland and all strange faces but a few, and was received with that Christian love and fellowship as though one long away from home and returns to his own family. Brothers and sisters, why is this? Just because we have all tasted the good Word of the Lord, and are forming characters that will be acceptable in that glorious kingdom soon to be established under the whole heavens. I do not want to forget our leaders in heralding the truth of the holy gospel in such force that it would convince any one if they had a mind to obey God; and the results were most satisfactory in bringing out two souls. May they run the race with patience and finally come off victorious is my humble prayer. Brothers and sisters, this advice I will take myself, Don't spend words on any point of Scripture that is not essential. Your brother in the faith.

John C. Venable.

Report of Illinois Conference.

Our Annual Conference for the State of Illinois, as well as our Bible school which is in session the two weeks preceding Conference are both held in our "Stone Church" which has in addition a commodious dining hall and dormitories for the free use of guests. All meals are free, a voluntary contribution being taken each year, which more than covers this and all other Conference expenses, any surplus being turned into the Evangelistic Fund.

The Bible school, under the direction of Bro. S. J. Lindsay, was this year, as in past seasons a decided success. It has become a work of such value that only God can give a final and correct estimate of its far reaching results in training these young in the faith as well as those longer in the way. It was well attended this year and the interest was all that could be desired. Many new faces were present, but one face—that of our matron of other years, our dear sister Glotfelty—was with us only in a haunting sense of loss, and the consciousness that her cheery presence and sweet spirit could be with us no more in our school. But her helpful influence still lingers and we look forward to the morning.

At the close of the Bible School the Annual Conference held its opening service on Wednesday evening Aug. 16. The ministerial brethren who were present were, Samuel Wilson of New Jersey, A. J. Eychaner and O. J. Allard of Iowa, and from our own State, L. E. Conner, J. W. Wilson and State Evangelist S. J. Lindsay.

On Wednesday evening Bro. L. E. Conner spoke upon the subject, "The Body of Christ; on Friday at 7:30 P. M. of "Godly Exercise," and on Sunday at 8:00 P. M. his topic was "The blessings of our Future Home."

Bro. Samuel Wilson gave the following discourses: Thursday evening, "The Lamb of God;" Saturday P. M., he spoke on the topic, "The More Excellent Way," and Sunday morning his subject was "The Children of God."

Bro. O. J. Allard addressed the Conference at only one service, as his stay was necessarily brief in order that he might be present where due at the Iowa meeting. His subject on Thursday P. M. was "Holiness." On Saturday evening Bro. A. J. Eychaner's address was upon "The Life Promise," and at the closing service Sunday evening his subject was "The Approaching Restitution."

In addition to these excellent addresses, there were the usual interesting devotional hours; the "Question Box" discussions, the regular services conducted by the Bereans each evening and also their special service on Sunday at 2:00 P. M. led by Sister Lillie Filson.

On Saturday at 10:00 A. M. the annual business session was opened by Pres. James Wilson. Among the important items of business at this meeting may be mentioned the Evangelist's report, showing most excellent work done by him in his field, also reports from all the various points in our State showed the interest to be alive in all these places, and all planning for more in the coming year. A change in the Board of Management was made necessary by the refusal of Bro. J. M. Glotfelty to serve longer as a member of the Board or as Treasurer, owing to pressing cares, and to breaking health due to his sad bereavement in the death of his wife, our dear Sister Dell Glotfelty. His wishes were respected, and Bro. L. E. Conner was elected in his place. The officers as elected were Jas. Wilson, Pres.; S. J. Lindsay, Vice Pres.; L. E. Conner Treasurer, and Emma L. Smith, Secretary.

Board of Management: J. H. Williams, L. E. Conner, E. P. Gesin, S. D. Fahrney, and M. T. Aslaksen.

When the meeting was opened for pledging of funds for the support of our State Evangelist, Bro. L. E. Conner, as chairman of the finance committee brought in his report, and made a most stirring and urgent appeal for more liberal giving on the part of all, to which the people responded to the amount of $976.00, a large amount of which was in cash. It may be stated also, that many were not present who can be relied upon for much more as the year passes, as a sort of reserve force, and some stated their willingness to give still more should it be found necessary—and these were among the number who had already responded very generously.

In addition to this fund a cash collection of $142.24 was received for the Conference expenses, and also after the communion service on Sunday a collection for the poor was taken, amounting to $6 14.

Our people are just beginning to realize as never before their responsibility as stewards of the material with which God has blessed them: and that the gospel cannot be preached unless love and enthusiasm go hand in hand with hard cash.

Bro. Conner is certainly beginning his year well as our Treasurer and Financial Secretary, and has received the hearty commendation of all, for his efforts in financial matters, causing us to be encouraged and to hope for larger things in the development of our work in Illinois.

At the first meeting of the Board of Management, our Bro. S. J. Lindsay, was re-elected as our State Evangelist, to devote all his time to the work at a salary of $900 00 per year by contract. His labors in the past show such efficiency while unable to give all his time to the work that we are expecting much to be accomplished from his unhindered efforts.

The Conference closed on Sunday evening Aug. 20th and was voted a success by all who were so fortunate as to be present. Let our faith and our labors increase till we meet again in 1906, if God wills it so.

Emma L. Smith, Sec.

Selections.

Patient Waiting.

In every man's affairs there comes a time of waiting; the problem cannot be solved, it must be worked out; the difficulties cannot be banished by energetic action, they must slowly fade as the mists roll away from the sky of one who has been anxiously watching for the sun through long and weary days of clouds and rain. There are times when our affairs are taken out of our own hands as we are compelled to stand aside and wait patiently for the slow movement of evolution and progress. We have sown seed, but we must not force it to immediate harvest; we must let Nature set her shoulder to our work and do it for us. Growth is the most natural process in the world; the only really normal and healthy process; and yet it is hardest to wait for. When our projects move slowly, we chafe and fume in discontent; when our affairs get entangled, instead of quietly waiting for the unravelling of the snarl, we continually thrust our hands into the tangle and make it tenfold worse. This is a world in which the best things are grown, not made; and he who wants the best and most enduring things must be willing to pay the price of patience for them. Wait patiently, and rejoice that you have things worth waiting for.—*Christian Union.*

"Look Well to Your Faith."

He that has faith in Christ, has all; he that wants it, has nothing. Well might our Lord say, "This is the work of God, that ye believe on him whom he hath sent." It secures the heart for God through Jesus Christ; and that secures the whole man, all his words and actions; forming the whole conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith by neglecting to lay in proper provision. —Faith comes by hearing the Word of God. What the Word holds forth and conveys through faith into the heart, viz: the grace of God in Christ, is the only support of the soul. "Wherefore, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby." "And let the Word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed which alone can kindle and maintain this divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the Word must be sincere, *i. e.*, without mixture, in order to give nourishment; for every foreign mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and, of course, he lives only so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him: but life consists in the exercise of life. At the same time we must beware of attempting to live, that is to exercise faith, or any other grace, but in strength derived from the Spirit of life.

Good Brother Jim.

The car remained at a standstill for so long a time that every one wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was tenderly helping a lame child aboard, and, as the car moved on, his cheery "good-by" called a smile to the cripple's wan face.

The latter seated himself so he could look out the window, and every few minutes he waved his hand at some one on the street. The other people on the car became curious, and, looking out, saw a little fellow running along the sidewalk, keeping pace with them.

"Who is that?" asked a lady of the lame boy.

"Why, that's Jim!" was the proud response.

"Yes, dear, but who is 'Jim'?"

"Why Jim's my brother, of course!"

By this time everyone was listening and smiling in sympathy.

"Oh! I see," said the lady; "that's the boy who helped you on the car. But why does he not ride with you?"

"Why," he said, "we had only a nickel, and Jim said I must ride." "You see," he added after a pause, "I can't walk well, but Jim, he can run fine!"

"See, what is this?"

With his eyes wild with delight, the child caught up a five-cent piece that had miraculously appeared on his torn little cap, that lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

It would be hard to say who was happiest on that car during the remainder of that trip, but, surely, the boys thought they were.

Preach Christ Crucified.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:—

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farm-houses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it: be careful not to miss it once. This is my advice to you."—*J. Cowper Gray.*

He that tries to raise himself up by pulling down others may as well try to wheel himself in a wheelbarrow, or lift himself by his boot straps.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Sarah L Lasho	0 60

What if Your Lot is Hard.

That submission to one's lot means that one should sit helplessly before sorrow and disappointment while weeks and months pass by, is a terrible misapprehension. Life should be growth. These trials come to us that we may conquer them, wrest power from them. To yield faint-heartedly is surely ignoble, for there is no life so barren, or hard, or sorrowful, that it does not hold some door to wider living, if we will but seek it.

Is it loneliness that closes about us and shuts joy from our days? Have we tried honestly and patiently to touch other lonely lives? Is it because we have no time for study that life seems so hard and barren? A friend of working girls advised them to learn a poem as they went to and fro from their work instead of simply reading street-car advertisements. A verse, a line of poetry, a single noble thought every day—who of us could not make time for this, if we would? And how rich a harvest one short year would give us! It is hard; but there are things within our reach that no gold could purchase for us—friendship the power of an upright life, the joy of earth and sky. Have we, with all we have within reach, been an our poverty?

The Priceless Treasure.

The priceless treasure which Christ has given to all the needy and suffering is peace—peace that shall flow like a river; peace that shall multiply like the waves of the sea; peace that shall increase without end. Whosoever possesses this treasure in the heart, possesses what no earthly power can command, no earthly riches can buy, no earthly calamity can depreciate or destroy. He can be content in great want, he can be calm in the midst of agitation, he can be fearless in danger, he can rejoice in affliction, he can triumph over death. Take to your heart the gift of peace with God, and you will be rich in possessions which the world can neither give nor take awake. Fire may burn your house, commercial disaster may destroy your property, competition may shut you out of all occupation, the world may have nothing for you but hard work and poor pay, still, with God's peace in your heart, you are rich in all that best satisfies the soul. You have a friend that will never fail you in time of need.

ITEMS.

Fools go where angels fear to tread.

He that loves God will love his brother also.

It is human to err but divine to forgive.

Don't forsake God till you find a better master.

Boast not thyself of tomorrow, for thou knowest not what a day may bring forth.

Be careful in choosing officers in the church and not choose a Judas to carry the bag.

Indulging in dangerous pleasures is like licking honey from a knife and getting cut with the edge.

It is better to know a few things that are good than to know a good many things that are bad.

He that won't forgive his brother from the heart, destroys the bridge over which he must pass to that better Land.

The first great cause of superstition is ignorance, for it has its strongest hold upon those whose intellectual opportunities have been the least.—*B. E. Dickhaut.*

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as the spiritual beings and the Father of spirits. The one is changeable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, mere happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, peace along with happiness is eternal.

Excursion to Chicago over Pennsylvania Lines.

Saturday, September 9th, excursion tickets to Chicago will be sold via Pennsylvania Lines at $1 25 round trip from Plymouth, good going on excursion trains leaving at 1:58 and 6:04 p. m., central time. Also on train No. 15 leaving at 5:30 a. m. Sunday.

Poetry.

I Wouldn't Be Cross.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile;
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with the people at home;
They love you so fondly; whatever may come,
You may count on the kinfolk around you to stand,
Oh loyally true in a brotherly band!
So since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, oh, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint stones and plant the soft grass.
Now, dear, with a stranger, in trial or loss,
I perchance might hesitant, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a fur
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, dear, I wouldn't be cross.

—Margaret E. Sangster.

Communicated.

Signs of the Times.

In the 24th chapter of Matthew at the 3rd verse the apostles ask Jesus, "What shall be the sign of thy coming and the end of the world?" I shall give a few of the signs of his coming from both New and Old Testaments. From the 3rd to the 15th verse is in answer to the question of his coming, and of the end of the world; from the 14th verse to the 21st refers to the question, When shall these things be, and refer to the destruction of Jerusalem and of the temple. From the 21st verse on, the remainder of the chapter is taken up in answering the question concerning the sign of his coming and of the end of the world. He tells them of a great tribulation to come upon God's people, such as "there never had been before," no nor ever shall be. History records the fact that this great tribulation of God's people commenced in the year 538 A. D. when the Pope of Rome became the Corrector of Heretics.

Daniel in speaking of this power in the 7th chapter, commencing at the 24th verse tells us, "He shall wear out the saints of the Most High, etc., and they shall be given into his hand until a time and times, and the dividing of time." In prophetic reckoning of time a day stands for a year; then a time, times and the dividing of time, or year of 360 days each, would make 1260 days or as many years of man's time. But Daniel and the Savior both speak of the persecution being ended before the end of the days. Dan. vii. 26 and Matt. xxiv. 22.

In the autumn of 1770 the power to persecute and destroy heretics was withdrawn from the papacy and the horrible butchery was ended in which more than sixty millions of God's people lost their lives for their faith. In 1798 the time of the full ending of the days, the Pope was taken prisoner and died without regaining his liberty. Matt. xxiv. 29 says, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. The tribulation ended in the autumn of 1770.

In 1780 on May 19th of that year was the darkening of the sun and moon. On the 13th of Nov. 1833 was the next sign of the Lord's coming fulfilled in the falling of the stars, and those who saw this wonder said it appeared just as described by John in the 6th of Rev. 13th verse. Those who saw the fulfilment of these prophecies said it was the sign of the Master's returnas given by the Savior himself.

"And the powers of the heavens shall be shaken." By turning to the prophet Haggai ii. 6-7 we find that not only are the heavens and the earth shaken but also all nations, and the desire of all nations shall come. Let us see how this shaking is accomplished. In Luke xxi. 25 26 we find after the signs in the sun, moon and stars, there is to be "On the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth," etc. And then shall they see the Son of Man coming in a cloud with power and great glory. See also Dan. vii. 13 and on. In Joel iii. 9 and the rest of the chapter we find the nations are to prepare war, to beat their plowshares into swords and their pruning hooks into spears, the weak say I am strong, etc. They will come up to the valley of Jahosophat where the Lord will judge them. This judgment is described in Zech. xiv. 12-15, read all this chapter. Also in Rev. xix. 11 and the balance of the chapter shows the destruction of the armies of the world.

In Isa. ii. is depicted the fallen condition of Israel, which, on account of their iniquities, had drunk of the cup of trambling and of fury from the Lord. The dregs of the cup of fury and of trembling will be taken from the hand of Israel and given to those who afflicted them. We find today that the Russians are the greatest persecutors of the Jews in the world, how natural then that the Lord's fury would be turned against that people; so we find in Ezek. xxxviii. and xxxix. chapters a description of the fearful punishment of Gog (Russia). The two chapters both pronounce judgments against Gog, but they bring in different details and events connected with that punishment.

In the 38th chapter 3rd verse we read, "I am against thee, O Gog, the chief Prince of Meshech and Tubal, and I will turn thee back," etc. Here it says Gog is to be turned back, but does not tell how serious her reverses. In the 39th chapter, 2nd verse we read, "And I will turn thee back and leave but the sixth part of thee. Russia's whole campaign in the far East has been but a series of defeats and retreats; destruction almost complete of her navy and many, many thousands of her soldiers, scarcely gaining even a temporary advantage over an enemy which they formerly despised and held in contempt. The Word of the Lord says there will be "but the sixth part of her left," and that she is to be drawn back into her own country. Therefore it would seem very probable that the peace deliberations being held at Portsmouth, N. H. under the supervision of President Roosevelt will be fruitless, and end in a continuation of the conflict, in which Russia will suffer fearful loses and but one-sixth of her forces escape to their own land. But the Prophet says Ezr. xxxviii. 4 the Lord will "put hooks into thy jaws, and I will bring thee forth, and all their army." They start out on another campaign of conquest. Where do they go and who goes with them?

The 5th verse says, "Persia, Ethiopia (Abyssinia) and Libya with them. 6th verse—Gomer (Germany) and all his bands, the house of Togamah of the north quarters and all his bands, and many people with thee. Reading on in this chapter we find they shall ascend and come like a storm, thou shalt be like a cloud to cover the land. They come up against the mountains of Israel or land of Palestine. Many of the Jews from different parts of the world will have returned to the land of their fathers bringing their wealth with them and are dwelling there without gates or bars, so an evil thought comes into the mind of Gog and he goes up there to take a spoil to take a prey.

The 13th verse says, Sheba and Dadan and the merchants of Tarshish (England) with all the young lions thereof shall say unto thee, "Art thou come to take a spoil," etc.

At the 18th verse we find the result, and that he comes into opposition with the Most High God, and ending in his destruction. The next time he will not attempt to conquer countries thousands of miles from his own border, but those nearer home.

The 25th chapter of Jer. commencing at the 15th verse shows the cup of fury is to be given to all the nations of the earth. "They will all drink of that cup, and be moved and be mad, for the sword which I will send among them. They will spew and fall to rise no more.

In the 2nd Psalm it is shown that the heathen will rage and the people imagine a vain thing. The kings of the earth set themselves against the Lord and against his anointed saying, Let us break their bands asunder and cast their cords from us. "He that sitteth in the heavens shall laugh," etc. The sixth verse says, "Yet have I set my King upon my Holy Hill of Zion. The Savior when he returns is to be King over all the earth. See Zech. xiv. 9; Isa. xxiv. 21-23; Luke xix. 12-27; Rev. xix. 15; Dan. vii. 14 also Dan. vii. 27 and ii. 44; also Micah iv.; Psa. lxxii.; Isa. ii. 11, 33; xx. 28, 60th chapters descriptive of his coming and glorious reign with his resurrected saints over this sin cursed earth, when he will cause wars to cease unto the end of the earth. Psa. xlvi. 8-11. Even so come Lord Jesus and come quickly. Rev. xxii. 12 and 20.

A. L. Cornaley.

Hieremias (or "Iremiah").

Chapter 2.

1. Wanting—

2. And do thou say, Thus saith the Lord, I have remembered the mercy of thy youth and the love of thy adult age, when thou didst follow out the saint of Israel saith the Lord;

3. The saint of Israael is the Lord's authoritative-head (or "Archos") of his generic products; (begotten not made). All those who devour him will commit disordant-error; calamities will come upon them, saith the Lord.

4. May ye have hearkened unto a Word of the Lord, thou house of Jakook and every father's family of the house of Israeel.

5. Thus saith the Lord; What discordant-error did your fathers find in me that they stood far away from me and went their way after the inutilities and became themselves inutile?

6. And did not say, Where is the Lord who let us up out of a land of Aigupton, who guided us along in the wilderness in an unexplored and trackless land, in a land without water and unfruitful, in a land which no man of mark had passed through and wherein no men at all had dwelt?

7. And who led you into the Karmel—region that you might eat the fruits and the good things thereof; and ye went in and polluted my land, and made my inheritance into an abomination.

8. The priests did not say, Where is the Lord? And those who were maintaining the law did not trust me, and the shepherds were irreverent to me, and the prophets were prophesying in Baal and had gone their way after that which was of no profit.

9. Therefore I shall no longer have judged in relation to you, and in relation to the sons of your sons I shall no longer have judged.

10. For this reason may ye have gone into the islands of the Chittites and may ye have sent away into Keedar and may ye have thought a great deal, and may ye have seen whether such things have occurred.

11. Will nations change their gods? And these are not gods; but my laity have exchanged their glory for that by which they will not have profited.

12. The heavens were astounded at this, and shuddered exceedingly saith the Lord;

13. Because two things and wicked things have my laity done; they have utterly forsaken me, a fountain of water of life, and they have dug for themselves broken cisterns which cannot hold water.

14. Is Israel a bond-servant or is he not a son born in the house? Why has he become an object of plunder?

15. Lions have roared over him and given their voice, lions that have made his land a desolation; and his cities have been dug down so that they are not being dwelt in.

16. And sons of Memphis and Taphas have become acquainted with thee and have made sport of thee: was not thy forsaking me the cause of these things?

17. Saith the Lord thy God.

18. And now what hast thou and the way of Aigupton in common that thou art drinking water of Geeoon? And what hast thou and the way of Assuriol in common that thou art drinking water of rivers?

19. Thy apostasy will chasten thee and thy evil-doing will convict thee; and do thou comprehend and know that thy forsaking of me is a bitter thing for thee, saith the Lord thy God; and that I am not satisfied with thee, saith the Lord thy God.

20. Because from an animate-age hast thou broken thy yoke and rent asunder thy bonds, and said, I will not serve thee as a bond-servant; but will go my way to every high hill, and down beneath every shady tree there will I have poured myself out in my fornication.

21. But I planted thee a fruitful and all truthful vine; how hast thou turned into bitterness, O thou alienated vine.

22. If thou shouldst cleanse thyself off with niter, and wash thyself with soap, defiled with thine iniquities in my sight wouldst thou still be with the Lord.

23. How wilt thou say I have not polluted myself and have not gone my way after Baal? See thy ways in the Polyandion (a heathen temple of Baal or monument to those sacrified to Baal well known in that day) and become aware of what thou hast done; too late did her voice (Zion's voice) raise the ololu (the cry of despair or mourning).

24. She had made her ways broad unto waters of desolation, in the inordinate desires of her soul was she borne away by the winds (or spirits; evil spirits I think meant) she gave herself up; who will return her? All who seek her will not grow weary; in her humiliation will they find her.

25. Mayest thou have turned thy foot away from a rough way, and thy throat from thirst; but she hath said, I am doing a manly thing, because she had loved aliens and gone her way after them.

26. Like the shame of a thief when he hath been taken, even so will the sons of Israel have been put to shame, they and their kings and their rulers and their priests and their prophets;

27. To the tree have they said thou art my father, thou, and to the stone thou didst beget me; and they have turned their backs to me and not their faces; and in the due time of their calamities will they say, Do thou arise and save us.

28. And where are thy gods whom thou didst make for thyself? They will arise and save in thy period of calamity will they not? Because according to the number of thy cities were thy gods, O Jouda, and according to the number of the ways through Hierousaleem were they sacrificing to Baal.

29. Why do ye talk to me at all? Ye have all done irreverently and ye have all transgressed against me, saith the Lord;

30. In vain have I smitten your offspring, ye have not accepted chastening; a sword hath devoured your prophets like a destroying lion, and ye have not feared.

31. May ye have hearkened unto a word of the Lord; thus saith the Lord; have I not become desolate for Israeel, a land grown up to weeds? Why did my laity say, We will not be ruled over by the Lord and we will no longer come unto thee?

32. Will a bride ignore her cosmos and a virgin her breast band? but my laity hath ignored me for days without number.

33. Why wilt thou still devise good in thy ways by seeking a way to love? No; it's not in this wise; for thou hast done wickedly in polluting thy ways;

34. And in thy hands they have found the blood of innocent souls; not in places dug for them have I found them, but at the foot of every oak-tree;

35. And thou hast said, I am guiltless, Yea, let his anger be turned away from me; Lo, I am judging in relation to thee, in that thou art saying, I have not sinned.

36. Because in repeating thy way a second time; thou hast despised me, exceedingly; and from Aiguptos wilt thou have been put to shame even as thou wast put to shame from Assour, because from there also wilt thou have gone out, and with thy hands upon thy head, because the Lord hath thrust away thy hope, and thou wilt have been prospered therein.

Comment.

The first text wanting in the best text might easily be supplied of course, and has been in the versions, probably an inadvertancy of a scribe in copying; but the changes and blurring of the Messianic record of the third and fourth verses show evidence of anything but inadvertancy or the carelessness of a scribe in copying. Read carefully and compare, keeping in mind that "the spirit of prophecy is the Spirit of the Christ." In the seventh verse what has become of "the Karmel-range" (or Carmel) in the versions? This was where "the schools of the prophets" were founded and maintained in the times here referred to. And what has become of the significant allusion to "the Polyandrion" in the 23d verse, a well known and historic monument of the apostasy of Samarritan Israeel down on the Mediterranean Sea-coast of Dan? And who recognizes in "the Isles of Kittim" of the 10th verse (R. V.) the abode of the descendants of Chet ("Heth" C. V.) from whom Habraam bought "the double-cave and field" called "Machpelah" in the C. V. and R. V.? In the 21st verse "the fruitful and all truthful vine" is called in the 32nd of Deuteron in "the Ode of Moouseos" the vine of Sodooma" because of the foreseen apostasy here referred to.

Compare the reading of the 34th verse with the reading in "the Revised Version" and "wonder with a great amazement," as I have, what it means any how and from what sort of a text it was translated.

Compare the 25th verse also with the same in the R. V. and ask some learned Hebraist like Dr. Harper to explain what the prophet meant to say. But time fails to point out all the absurdities of the versions.

Chas. Gardner.

The Immorality of the Theater.

Again and again the question is raised as to whether the Christian may visit the theater. The majority of decided Christians urgently advises against it. Their verdict, however, does not receive the proper attention, on the ground that this is a one-sided and narrow view; such persons, it is said, are pre-occupied against the stage and actors; they have an inadequate knowledge of actual conditions to reach a just conclusion. Over against this are the following expressions from persons who understand the matter. They are the verdict of such who have been upon the stage or as professional critics possess a thorough knowledge of the stage.

The actor C. F. Sothern says, "In our days even the best presentations are of such a nature that many of our best actors consider it necessary to witness their own performances before they permit their wives and daughters to visit them, because they know that in such places very little moral purity is to be found."

The renowned English tragedian Macready would not allow his own daughter to visit the theater.

A renowned French dramatic poet met a friend who would not permit his daughter to attend the theater. "You will not allow your daughter," said he, "to witness my productions? You are right. I tell you once for all, you should not take your daughter to the theatre. Not only is the presentation immoral, but also the place."

Olive Logan said she would caution every woman against entering the stage on account of the demoralizing influences which are daily becoming stronger.

Fanny Kremble declared that the calling of the actress is incompatible with the diguity of woman.

Charlotte Cushman always advised young girls who sought her counsel, against entering the stage.

The leading London theater critic Clement Scott was requested to give the public his approved verdict as to whether the stage is the proper place for the morally pure young lady to earn her livelihood. He said, "A woman may cast herself headlong into the whirlpool, and by a miracle save her life, or she may be drowned. If a young lady can control herself she may go anywhere; but I should be sorry indeed to see a modest girl exposed to temptations of the worst kind—a frivolous disregard of the purity of woman."

The critic of the Chicago *Times* writes, "Twenty five years ago such presentations as are furnished every evening in the most rudely sensual manner at the comic opera would have landed the entire company at the police station."

Mr. M. A. Palmer whose views were given several years ago in the *North American Review*, admits the decline of the stage and attributes this to the depraved public taste. He continues: "Now as ever human passions are presented in the theater. Ambition which leads to murder; jealousy which makes murderers; sensuality which leads to adultery; anger which leads to madness."

These expressions of prominent artists and critics should by all means create an impression upon those who place small worth upon the verdict of church circles. Attendance at the theater as it is, is fraught with great danger, especially to the youth, and parents and other responsible persons should employ wise counsel and direction.—*The Christ-liche Botschafter.* Translated from the German by

A. H. Zilmer.

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Life and Letters of the Apostle Paul as our Example.
No. 9.

One of the most remarkable feature of Paul's character was his great power of endurance or what we would call now a days his great staying qualities.

In 2 Cor. iv. 8, 9, Paul says, "We are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed."

Brothers and Sisters, let us take a lesson from Paul this evening. If we are troubled on every side let us not be distressed; if we are perplexed let us not despair, if we are persecuted let us remember we are not forsaken.

Paul was persecuted more than any of the other disciples as we read 2 Cor. xi. In labors more abundant, in stripes above measure, in prisons more frequent, of the elf of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

But for all these Paul never seemed to give up, he was ever on the alert to do his duty. He gloried in persecutions, knowing in weakness he was made strong, strong in the Lord. It was Paul's lot to suffer. The Lord said to Ananias, "Go thy way; for he (Saul or Paul) is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. From the beginning Paul began to suffer great distress. He says he was not disobedient to the heavenly vision; but declared to them of Damascus first. Thus first in Damascus he began to preach Christ. From the first, too, began "the perils from his own countrymen;" which were to continue the balance of his life.

We read at the first attempt to make converts to Christ the Jews took counsel to kill him. He says in his 2nd Epistle to the Corinthians. In Damascus the governor under Aretas the king guarded the city of Damascus in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands. While the soldiers were on guard at the gates, and the angry Jews were on the watch for him, Paul was taken to a house, the wall of which may have formed part of the fortification of the town. A window afforded a means of escape. A rope and basket had been provided, Paul stepped into the basket, was lowered to the ground, and left the city never to return. Thus ended his first attempt. He had made a failure. He had preached and had labored without result. But he did not give up. And like him, if we do not meet with success we must not give up.

From Damascus to Jerusalem is Paul's next step. Luke says he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spoke and disputed against the Grecian Jews; but they went about to kill him. And so he had to flee to Tarsus, the city of his boyhood. In these first years of his Christian experiences, he may have made many failures, he may have been conscious of many mistakes. But he was the kind of man who was not to be discouraged by failure, but who was able to overcome his mistakes and to profit by them.

He goes from place to place preaching the Word of the kingdom, and in nearly every city he has to flee because his life is threatened. After he and Barnabas had visited several cities, we find them at a place called Lystra. Paul healed a lame man at this place and the people wanted to worship them. Paul and Barnabas objected. Jews who had followed them into the city told the people that the two apostles were the servants of demons, deceivers of the people who ought to be gotten rid of as speedily as possible. Having persuaded the multitudes they stoned Paul, and dragged him out of the city, supposing that he was dead.

The disciples however were brave and loyal, and gathered round him as he lay senseless on the ground. He was not dead, as they stood around him, he rose up. He went back into the city and the disciples gave him shelter and hospitality for the night, and on the morrow he and Barnabas went forth to Derbe where they preached the gospel. Truly was Paul a great man. Nothing seemed to discourage him. Derbe was the limit of the first missionary journey. Back to Lystra they went, where Paul had been stoned, to Iconium where their lives had been threatened, to Antioch from whence they had been cast out. They felt that the disciples must be strengthened, so back they went the same way they had come, ready to give up their lives for the brethren if need be. Paul was indeed an example to us.

After this we find Paul in a discussion with brethren at Jerusalem in regard to circumcision, and then in a dispute with Barnabas in regard to Mark. It is wonderful how his strength bore the strain of the work and anxiety. To the Galatians he wrote, For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. The marks in his body testified to his sufferings for the Lord Jesus. These marks came from a fanatical, pious zeal through blind unbelief on the Jews. But we come to a time when Paul was beaten on account of love for gain, the gain of money. Paul was at Philippi, as he and the brethren went to the place of prayer they were annoyed and troubled by a woman, who is described as having a spirit of divination. Her masters had made use of her gift whatever it was, traded on it, and made great gain by her soothsaying. She had been greatly excited by what she had seen and heard of Paul and his company. She took up a position on the sabbath day, on the way to the place of prayer, and, following after Paul and his companions cried out, These men are servants of the Most High God, which proclaim unto you the way of salvation. Paul was profoundly moved and greatly disturbed, "Being sorely troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her." And the woman found the power she had had departed from her. From that hour she was as other women. This soon spread abroad and caused great uproar among the people. Prompt action was taken by the masters of the women. They at once laid hold on Paul and Silas and dragged them into the market place before the rulers and the multitude eagerly helped them. Their accusers set themselves first to arouse the Roman aversion against the Jews, and then charged them with an attempt to corrupt Roman manners, and in other ways to trouble the city exceedingly.

The multitude in an intense state of excitement rose up against Paul and Silas, the magistrates were so intimidated, that they lost all appearance of judicial calm; rashly and violently they laid hands on them, and without attempt at trial, rent their garments off them, and commanded to beat them with rods. It was foolishly and cruelly done. To be beaten with rods by a Roman lictor was a cruel and painful thing. They were beaten on the naked body till the blood came. Then they were sent to prison, and the jailer received a charge to keep them safely. They were thrust into the inner prison, a dark, unventilated place, and probably as such places often were, foul and loathsome. Their feet were made fast in the stocks. Thus they were left to pass the night. Their bodies beaten black and blue, their wounds open and sore, kept by the stocks in a constrained attitude, which would have prevented them from obtaining rest, even if they had been in perfect health and strength. Thus in a few brief hours Paul and Silas are hurried away from their friends, beaten and tortured, shut up in prison, and left alone to pass the hours in pain and darkness. We do not think it was more painful to them within the prison than it was for Timothy, and Luke, and Lydia, and the other friends outside the prison-house. For the hearts of the latter were wrung with anguish, and with the bitter agony of being compelled to witness the torture and suffering of their loved and venerated leader without being able to help him. We may be sure that with sad hearts they kept their sleepless vigil through the night, and often did their cry ascend to God on behalf of his servants. As for Paul and Silas they spent the night in a triumphant way. They were able to disregard the pain and anguish caused by wounds. They rose in triumph over them. They passed the night not in moans and groans, but in devotion. Singing praises to him. About midnight Paul and Silas were praying and singing hymns to God. They were witnessing for God even in a loathsome and foul jail and at the hour of midnight. Surely such sounds were never heard in a prison-house at the midnight hour before. But a prison rarely held such prisoners as they were. Suddenly a great earthquake was felt; the foundations of the prison-house were shaken, the doors were flung open, and the fetters which bound the prisoners hand and foot, were loosed. We know how the jailer supposing that the prisoners had escaped drew his sword and was about to kill himself. But Paul cried with a loud voice, "Do thyself no hurt, for we are all here." We learn that the jailer wished to know what he should do in order to be saved, and the answer was, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." We are told that they spake the word of the Lord unto him and all that were in his house, and he and his house were baptized.

For want of time I cannot go into detail in regard to Paul's visits to Thessalonica, Corinth, Ephesus and his visits to Jerusalem. How at Thessalonica the Word preached caused a riot. How at Ephesus. Paul fought with beasts, how at Jerusalem he was mobbed, how at Rome he was imprisoned and finally beheaded, and much more. Notwithstanding all this Paul could say, "I have learned in whatsoever state I am, therein to be content."

Brothers and sisters, it is not our lot to suffer as Paul did, but these records of his sufferings were written for our benefit, so let us profit by them.

JAS. THOMPSON.

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Ruble and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scott free. M. Jablin, Evangelist.

The Church of God at Homewood, Ind., meet in their house of worship for the 10th Sunday services Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D. P. Newcomer. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are cordially welcome.

The Church of God at Argos, Ind., meet in their house on Michigan St., on the 1st Sunday in the month. Preaching by A. H. Zilmer third Sunday in the month. Sunday School every Sunday and Second meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. A N Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of like previous faith are welcome. Take elevator

The Church of God near Hillsboro, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolb, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermons at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Rabbit Center is presided over by Brother L. D Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Bullebuck and J W Snake Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe [illegible] Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month, and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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The Day is at Hand.

Poor fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brightening ray
Becomes more clear.
Bear up a little longer—wait for rest—
Yield not to slumber, though with toil oppressed.

The night of life is mournful—but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone—
Yield not to fear!
Then contrite's summit will reflect its gained,
And the bright workbof joy and peace attained.

"Joyful through hope" thy motto fulfilling be,
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long, the end is sweet.

Communicated.

Life and Letters of the Apostle Paul as our Example. No. 10.

EPISTLE TO THESSALONIANS.

On Paul's second missionary journey, his chief intention seems to have been to evangelize the Roman province of Asia, where he afterwards spent three fruitful years. This region with its capitol city, Ephesus, was for the apostle's mission probably the most important district between Jerusalem and Rome. But at that time the apostles were not permitted to preach the gospel in Asia, as we read in Acts, "The Spirit suffered them not." While at Troas a vision by night appeared to Paul. "There was a man of Macedonia beseeching him to come over to Macedonia and help them." God saw that the minds of the Macedonians were ready to receive the gospel, so after this he directed Paul and Silas on their important mission, and in their determination to preach the gladtidings they had to endure severe trials and dangers. Of all Macedonia the apostles desired to go to Thessalonica, it was the capital and a flourishing trading port and there was a synagogue. Now Paul did not expect to gain many converts from the synagogue, but there was generally gathered around it a circle of enlightened Gentiles called proselytes and synagogue hearers, distinguished frequently by the presence of refined and educated Greek women. These people, tired of heathen superstition, sought a religion more tangible. Among them Paul found his best audiences, and often gathered there the nucleus of his Gentile churches. As the Scripture enjoins (to the Jew first and then to the Greek) so Paul preached. Three sabbaths he contended earnestly with the Jews, but after that they thrust him out, he then preached to the Gentiles and soon formed a church, consisting of some believing Jews and many converted Gentiles. Before long the jealousy of the unbelieving Jews caused the good work of the apostles to cease, for they, together with the baser class of people in the city, raised a tumult, so that Paul and Silas had to be conveyed away by night unto Berea for their safety.

From thence Paul went to Athens where he left Silas and Timothy. Twice since his unwilling departure from Thessalonica, Paul had attempted to visit the infant church there but had been hindered, and although it had been but a short time, his anxiety for their welfare became unendurable so he determined to send Timotheus, his sole companion then, to establish them in the faith, comfort the afflicted, that they might not be moved by the trial of their faith. Timotheus returned to Corinth with a report that greatly relieved and gladdened the heart of the much tried Paul. 1. The Thessalonians were standing fast in the Lord. 2. The expectations he had formed of them were in no way disappointed. 3. Their faith had stood without flinching in the fiery test of persecution. 4. Their love toward their heavenly Father and their brethren was devoted and sincere. 5. They were mindful of the apostles' doctrine, maintaining a consistent walk and by their faithfulness and zeal had commended the gospel with powerful effect throughout Macedonia and Achaia. But Timothy also reported little irregularities that had crept into the church which needed correction, so St. Paul writes his epistles to the Thessalonians in the 52 years after our Lord's death both to commend and exhort. Brethren, you know our rejoicing when we hear of those of like precious faith, who though isolated, are continuing stedfastly in the way of truth, and we can understand how Paul's heart thrilled with heavenly joy to know that this little flock of believers that he and Silas had brought into the glorious light of the gospel were stedfast in the faith and abounding in love. Hence his affectionate appeal for the favor of God to rest upon them always. Paul thought the safest and best way of commending the Thessalonians was to thank God, who only is the source of all goodness in men, and in every epistle, except Galatians, his first words are of thanks and praise to God for the fruits of his grace found in the brethren. This is according to his own maxim, "In everything give thanks." Chap. v. 18. The apostle Paul knew enough of human nature to realize that these new born babes in Christ needed strengthening and encouraging, so after his affectionate greeting and remembrance of them in prayer, he relates to them the manner of conversion, as it had appeared to them. God had seen that these people were worthy of having the gospel preached to them, and though Paul and Silas had been terribly persecuted before coming to them, insomuch as to discourage them from further preaching the truth, but the Father gave them power to speak to the Thessalonians so that they readily received the gospel in power as well as in word. It did not take these new converts long to see what manner of men the apostles were, and they not only received and believed the Word of the kingdom but immediately became followers of the apostles, regardless of the persecution they knew would be connected with it. You see they were not ashamed of the gospel, for they knew it was the power of God unto salvation. No matter how unpopular it was, they must have let their light shine, for the actual evidence had come to Paul. Although far away from him, the news came to him, that their earnestness and zeal had caused all people to hear of their faith. God-ward and even to the believers throughout Macedonia and Achaia they had become examples.

Right here is a lesson for us. Are we letting those who come into the Master's vineyard after us, show more love and appreciation for the gospel than we? We should be examples to them, but here we need to to taught again, when we should have been teachers. Paul was not this kind, he said with assurance, "Be ye followers of me, even as I am of Christ." Let us try to have the spirit of the Thessalonian and sound abroad the gospel, and what it is doing for us. When Jesus was upon the earth, whomsoever he met, knew after they conversed with him, his mission upon the earth; knew that he had a hope which made him endure the trials for the joy that was set before him. Moses said, he would rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, why? that he might be a partaker with Jesus. O, that we would realize as Paul and the Thessalonian brethren did, the deliverance, Jesus has procured for those that love him through the gospel and appreciate the glorious hope we entertain, so that we may strive the more earnestly to lay aside every weight and the sin which does so easily beset us, and run with patience the race set before us, not only looking unto Jesus, who is the author and finisher of our faith, but looking and longing for his coming. It is my prayer that we may all be ready to meet him with joy.

SR. HATTIE E. PATE.

Suffering with Christ.

If we suffer we shall also reign with him; if we deny him he also will deny us." 2 Tim. ii. 12. The statement, if we suffer with Christ we shall also reign with him, forces an acceptance of the negative side, that if we do not suffer with Christ we will not reign with him, and this is confirmed by the latter half of the text. It is very important then to know 1st just of what "suffering with Christ" consists.

We have the testimony of the Scriptures showing that those of apostolic times suffered imprisonment, stripes above measure, beaten with rods, under sentence of death, some beheaded, others stoned. In perils of robbers, of the heathen, of the wilderness, of cities, in perils among false brethren, in weariness, painfulness, watchings, hunger, thirst, fastings, cold, nakedness. See 2 Cor. xi; Acts v. 12-14; Phil. i.; 1 Tim. iv. Peter ii.

The above is physical suffering and is not required of us in this day and generation. Our suffering is a mental operation, but none the less painful. Although optional with each one its operation is absolutely necessary to insure a reign with Christ. How can we suffer with Christ?

1 Tim. iv. 10 says, For therefore we both labor and suffer reproach because we trust in the living God. Suffer reproach for the name of Christ. Have we ever suffered the mockery and reproach of the world as we endeavored to live up to our belief and tell others of the glorious gospel? This is a way in which we can suffer. Are there any who are afraid of this suffering and therefore do not open their mouths when they see an opportunity to speak?

1 Peter iii. 9, Peter says not rendering evil for evil or railing for railing, but contrariwise blessing; but and if ye suffer for righteousness sake happy are ye. This is perhaps harder to perform than any other command. You no doubt know people who dislike you and openly show it; and you have a dislike for them. Did you ever try to conquer that feeling on your part and extend a friendly hand? Jesus says "love your enemies"—and when you greeted that party perhaps on a public street and they turned their backs upon you there is no doubt but what you suffered.

Were you ever openly insulted, cursed at, berated, or the butt of coarse jokes? And did you reply in like manner and endeavor to return as good as you received? We trust that upon these occasions you suffered with and for Christ.

Paul says, 1 Cor. iv. 10, Being reviled we bless, being persecuted, we suffer it. Peter says, (1 Peter ii.) Because Christ also suffered for us, leaving us an example that ye should follow in his steps who when he was reviled reviled not again, when he suffered he threatened not. Pretty hard, isn't it brethren, when some one makes a laughing stock of us to take it quietly and say nothing. But this is how we can suffer with Christ.

Suppose we are addicted to some of the lusts of the flesh, we have merely buried the old man alive, we did not kill him, and he has risen again, and caused us to be envious or easily provoked to wrath or strife or hatred, or we can harbor unclean thoughts, or we smoke or chew or drink or dance, and we realize we do wrong in doing these and we stop, would we call this suffering? If we stopped doing any one of these or the many other things the natural man finds to do, would we be suffering? Brethren, this is self-denial and self-denial always brings suffering. Suppose our companions noted this change and asked the reason of this denial, and we explained, and we heard their jeers and laughter and ridicule and taunts, and brethren, were any of you ever in this position? and did you suffer? Ah, did you, and were you almost tempted to indulge again and stop their scorn? If you were, let us hope you conquered the temptation. And if you did, you suffered with and for Christ?

Have we ever resolved within ourselves and promised our friends, our brethren, our God, we would never again indulge in this or that bad habit and in an evil hour forgot our resolution and broke our promise? Perhaps we recovered ourselves in an instant and were a model of goodness ever after, but did we suffer as we saw the look of pity in the eye of our brother, the look of distrust and scorn in the face of our friend, and more than this did we feel our own conscience accusing us, reproaching us, wringing from us a bitter repentance? If we did brethren, we suffered, yes, we suffered. And were we ever wrongfully accused, accused of committing some wrong act of which we are not guilty? Our first impulse was to protest empatically and make trouble for the one that started the report, was it not? Peter says, (1 Peter ii. 20.) For what glory is it if ye be buffeted for your faults, ye shall take it patiently, but if ye do well and suffer for it ye take it patiently, this is acceptable to God.

Were we ever seated before the fire of an evening or a Sunday afternoon when the weather has been inclement, and we know some brother or sister is sick or in distress, did we remember and obey the injunction in James to visit those in affliction? or did we on a meeting night ever feel indisposed and out of sorts and decide to stay at home when we knew our presence was needed at that meeting? It requires a sacrifice to do our duty on these occasions but we must make that sacrifice if we wish to suffer with Christ. Did we sometimes think, brethren, that our way should be given preference? We have had a favorite song perhaps that we wanted sung but it was crowded out, or arrangements were made for a special meeting and because we did not approve of the way it was to be conducted we stayed away, or if we came we complained about it? Paul says, (Rom. xii. 10) we should be kindly affectioned one to another with brotherly love, in honor preferring one another.

Did we ever do our duty as we thought, the best we could and then were told we had not done the right thing at all? Our "feelings" were no doubt pretty badly hurt, after we had as we thought, did our level best; but remember those "feelings" are the feelings of the old man who is supposed to be dead and buried. We are now new creatures in Christ Jesus. 2 Cor. v. 17. We are now transformed by the "renewing" of our minds. Rom. xii. 2. Were we ever invited by friends, relatives, neighbors or fellow-employe to attend the ball game or to spend the day or evening at some park, and did we remember we were ambassadors for Christ, called to suffer reproach for his name, and did we decline such invitation, stating that we were endeavoring to live "soberly, righteously and godly" in this present world, and that we could not lend the support of our presence to the theater, bowling alley, dance hall, etc., in operation at these parks, or were we afraid of the suffering this would cause, were we afraid to be a peculiar people, and so acquiesced to and participated the amusements of those who were aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world. Eph. ii.

Paul's question in 2 Cor. vi. 16 is here very appropriate, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" None whatever! If light has no communion with darkness, darkness is descriptive of those who are aliens from the commonwealth of Israel, (it surely is) if we participate in their amusements, enjoy their association and accept their friendship, our light is extinguished, we become darkness, for darkness and light hath no communion. If we add to faith the fortitude and courage to "preach the Word," instantly taking advantage of every occasion, both opportune and inopportune, the question of worldly friendship soon solves itself, for the world will have none of us. John xv. 18.

This all entails suffering on our part, but it is only through such suffering, self-denial and sacrifice that we shall reign with him who is to be King of kings, if we would reign with him we must suffer with him, yes, we must suffer with him.

If we look forward to the time when the overcomers shall have access to the tree of life, shall have power over the nations, shall have his name written in the book of life, shall be a pillar in the temple of God, shall sit down with Jesus on his throne, then the words of Paul become appropriate, (Rom. viii. 18), For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Oh, may we carry our cross day by day with clean hands and a pure heart, that we may wear a crown bye and bye. Amen.

GEO. NEILL.

After Obedience What?

Those who have submitted to the form (mold) of doctrine are directed to arise and walk in newness of life or after the new life which is in Christ Jesus. If you have not believed in vain you have in immersion put on the Christ. You are then admonished, to walk ye in him. After Christ's baptism by John in Jordan he was led up by the Spirit into the wilderness and tempted. He then became a mark for the tempter. So are we all. Until this time the world has been friendly to us. You are now one of God's chosen ones and are felt as was Jesus to overcome the tempter. In reading the history of his temptation found in Matt. iv. you will see that each trial was met by the use of Scripture. He had astonished the doctors of the law at the age of ten years. So now he is well fortified for this very important event in his life. I would advise all who have lately come into the fold to build on the foundation of the prophets and apostles, of which the Christ is the true corner stone. Build upon the rock, viz: "Thou art the Christ the Son of the living God." None other will stand the test. The foundation has been lain and we must do the building. Paul says in Rom. viii. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. We have put on Christ by baptism and therefore we are in him and must walk after the Spirit. The Spirit itself beareth witness with our spirit that we are the children of God. Would it not be well to ask how the Spirit beareth witness with our Spirit? Testimony can only be borne through a witness. Language is the medium through which the witness may testify. The plan of salvation comes to us through the record that God has made of his Son beginning with viz, The seed of the woman shall bruise the serpent's head, coming down through the ages as the seed of Abraham, Son of David, Son of Mary and Son of God. The Spirit of God has borne this testimony and when we have received the Spirit in our begettal (see 1 Peter i. 23), we are in a condition that the Spirit of Christ can bear witness with our spirit. In the above text you should read "born," regenerated or begotten, which is its true meaning. The old man has been put to death by the burial in water. The new man has been begotten "not of corruptible seed, but of incorruptible (seed) by the Word of God which liveth and abideth forever." We are now babes in Christ and should desire the sincere milk of the Word. This is the period of growth. We must grow in grace and in the knowledge of the Lord Jesus Christ. Remembering that it was through ignorance that we were alienated from that life which is in God. In Eph. the apostle tells us that we were Gentiles in the flesh and at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Now, therefore ye are no more strangers and foreigners (aliens) but fellowcitizens with the saints and of the household of God. To be a fellowcitizen with the saints and the household of God means a great deal, and means that we must be diligent, and as Peter says, add to our faith the Christian graces numerated in 2 Pet. i. 5, 6, 7. If these (graces) be in you and *abound* they make you that you are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. To add these things means a continual warfare. You must study, as Paul admonished Timothy, to be approved of God, and to be able to rightly divide the Word of God. You are in the world but you must not be a part of it. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eye, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John ii. 15, 16, 17. You must not think that the Father will put the knowledge into your mind any more than that he will furnish you food to eat if you do not labor. He said to the first Adam, In the sweat of thy face shalt thou eat bread, till thou return unto the ground. God has given us the earth that we may be diligent and plant and cultivate in order that we may reap and garner up against the day of want. If we become slothful we must suffer. Will God require less of those who have named his name and become his sons and daughters? I think not. The kings of this earth educate the princes that they may be able to rule in their time. If we are to rule as one of God's children should not we become proficient in the things concerning the kingdom that is to bring universal peace on this earth? Let us not be idle but diligent, remembering that we are of the household of God and fellowcitizens with the saints. If we make our calling and election sure by diligence in searching the Word and obeying the precepts therein found we will be assured of a position in the kingdom of God that will be ours for the ages to come. Is not this worth more than a position in any human government? They have thus far proved a failure. There can be no permanent peace until Christ and his saints bring it about. This article is specially addressed to those who have become fellowcitizens with the saints. Your Brother in the "Blessed Hope."

D. C. ROBISON.

"What We Believe,

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We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 13, 1905.

IN our next issue we will give a number of papers read at the Cleveland Conference.

THE yellow fever in the South is still spreading, and more deaths are reported every day.

AT PER taking part in all the principal battles on the sea in the recent War, Admiral Togo's flag ship, the Mikasa, was destroyed by fire getting to the magazines, which exploded, sinking the ship and killing 600 men.

IT is not yet certain that Norway and Sweden will not get into a fight over the separation made some months ago. There is a general preparation for war being made, and some nations would lend to the supposition that both sides rather court conflict.

A LETTER from Bro. P. Neill states that on last Friday, while Sister Mary Greenbrier, of Cleveland, was visiting, she fell down stairs, and was killed. Sister Greenbrier was the blind woman who sang so beautifully at the recent Ohio Conference, as mentioned in the report. A fuller notice will doubtless be sent later.

A DISPATCH from Godzyadam, Manchuria, dated Sept. 9, says: "The peace terms became known here today. The majority consider them inoffensive to Russian honor and dignity. It is not so clear at what station the railroad is to be turned over to the Japanese, at Kwangchengtse or Chantufu. This question is important.

If the turnover occurs at Kwangchengtse, then Russia cedes to Japan a hundred miles of yet unoccupied line, and likewise the only coal mines south of Harbin.

From Chantufu start all the trade routes to the rich Kirin province, and should the road become the property of the Japanese to Kwangchengtse, the complete possession of Chantufu would place Kirin province entirely under Japanese influence. This would be undesirable for Russia. Should the transfer be made at Chantufu or farther south, Kirin province, which has supported the Russian army for six months, would remain Russian, which would be particularly advantageous, because the southern portion of the railroad has no natural outlet.

This and many other questions, such as the Russians' right to maintain consular officials and commercial agents at Liaoyang, Mukden, Port Arthur, and Port Dalny, should, it is claimed here, be settled before the armies withdraw from their strategic positions.

A high officer declared today that it would be impolitic to permit the Japanese to settle in Kwangchengtse, for in case of another war they could reach Harbin in fifty hours, occupy Kirin, and cut Russia off from the Amur regions.

It was announced from Portsmouth, N. H. Aug. 30, that the formal recognition of Japan's possession of the Chinese Eastern railroad below Kwangchengtse involves the payment by Russia to China of a sum estimated $75,000,000. This is the Chinese interest in the road, and for it China must be remunerated. The question of the ultimate possession of the road is a matter to be settled between Japan and China. Japan can keep the road or surrender it to China, demanding in return the money paid by Russia to China. If she elects the latter course Japan will, therefore, obtain as an indirect "spoil of war" from Russia the $75,000,000.

News Items.

Moscow, Sept. 13.—The Gazette declares that the whole of Russia is on the brink of a catastrophe similar to that at Baku. It urges a military dictatorship of the empire similar to the one established in Poland in 1868. It says nothing else will save the country.

Helingsfors, Finland, Sept. 13.—Troops with fixed bayonets today dispersed a meeting of 800 delegates from all towns in Finland called for the purpose of discussing the political situation. The police had previously ordered the delegates to disperse, but the order was ignored.

Tiflis, Sept. 13.—The mayor and members of the town council have resigned as a protest against the killing and wounding of social democrats by Cossacks at the town hall Monday night.

According to a report received from Elizabethpol a temporary peace has been declared between the Musselmans and Armenians as the result of intervention by the clergy. In many districts the ammunition of the troops has been exhausted, while the Tartars still have an ample supply.

St. Petersburg, Sept. 17.—It is reported from Kursk tonight that gangs of roughs are attacking the Jews.

Representatives of the principal oil industries in the Caucasus, including those of the Nobel company, called today on Finance Minister Kokovsoff and asked that the troops be kept at the works, that the police service be improved, that the unruly elements be removed, and that a long term loan without interest be granted. The minister in reply said that he sympathized in principle with the requests made.

Private dispatches from Baku say that the strikers are placing explosives and stones on the street railway lines for the purpose of stopping traffic and the troops have been called out to guard the lines.

Lidzinpudze, Manchuria, Sept. 13.—Whatever may be the feelings of the Russian or Japanese soldiers regarding the conclusion of peace, one man welcomes it with beaming smiles. This is the Chinese, on whose land the war was fought for nearly eighteen months. Today the roads around here are filled with happy, smiling Chinese, men and women, old and young, who, in clumsy carts, loaded with their household goods, are proceeding in long lines back to their old homes.

The Chinese greet the Russian soldiers with the one word, "Peace," which is repeated over and over again.

Many of their homes have been devastated, but notwithstanding this they express their joy at getting back to peaceful and industrial occupations. Furthermore the game of neutrality to each side which the Chinese have been obliged to play for so many months has been a hard game and peace has brought relief from this strain. It is no exaggeration now to say that the Chinese are the happiest people in Manchuria. It is reported here that the Japanese have disbanded the Chinese bandit organizations with which they operated during the war.

St. Petersburg, Sept. 12.—A state of holy war has been proclaimed in the districts of Zangezur and Jebrail, where Tartars are massacring the Armenians without distinction of sex or age. The country is swarming with bands of Tartars under the leadership of their chiefs. Many thousands of Tartar horsemen have crossed the Perso-Russian frontier and joined the insurgents in destroying Armenian villages. At the village of Minkend 300 Armenians were slaughtered.

Dispatches say that mutilated children were thrown to the dogs and that the few survivors were forced to embrace Islamism in order to save their lives.

Naphtha firms are cut off from the delivery of oil fuel to the shipping companies which are now confronted with the necessity of suspending their service and discharging their employes, which will leave thousands with no means of subsistence. The salt-works at Bashunchak have closed owing to the scarcity of fuel, and this will paralyze the fishing industry.

Belgrade, Sept. 13.—A plot has been discovered here, and at Sofia, to foment a general outbreak in the Balkans with a view of compelling the interference of the powers in the hope that Macedonian autonomy would be proclaimed.

The plot included an intention to assassinate King Peter of Servia and Prince Ferdinand of Bulgaria. Those engaged in the plot at Sofia have been imprisoned.

It is added that the recent attempt to assassinate the sultan of Turkey in the courtyard of the mosque at Constantinople is supposed to have been the work of the same organization.

San Francisco, Sept. 12.—Among the passengers who arrived today on the liner Sierra, was J. F. Brim, a Mormon missionary from Samoa, who a few days before joining the Sierra a Tutulla visited the scene of the great volcanic eruption on the island of Savaii. The eruption was still active when he came away. The lava, still flowing, had covered a distance of four miles. The eruption occurred in a mountain zone the district of Matautu. About 8 o'clock on the morning of August 21 the natives and missionaries for ten miles around were awakened by a terrific booming. Investigation showed three volcanoes on the Matauta slope in full action. An old volcano, twenty miles away, has also awakened from a long slumber and is once more in full eruption. The town of Safotu is menaced by the flow.

Ohio Conference Report.

The Third Annual Conference of the Church of God has been held, the visitors have gone. "The happiest time of my life" and such expressions were heard at the close of the Conference. God has been glorified, the brothers and sisters built up spiritually and their faith strengthened.

The Conference was opened by Brother B. H. Lang of Cleveland, Ohio, giving a short history of the church in Cleveland, and in the State of Ohio, also a history and purposes of the Conference; and introducing Brother P. Neill, the President.

Brother P. Neill took charge of the Conference and after a short welcoming address was followed by Brother W. L. Tomlinson who welcomed the visitors on behalf of the Cleveland Church. He also gave an outline of the Truth as it is in Jesus and stated what it is necessary to believe in order to be saved.

Brother J. F. Wagoner of Rochester, Ind., responded in his usual, well-pleasing manner. After a selection by a quartette the first meeting of the Conference was brought to a close.

On Friday morning the Sisters had their meeting. It was presided over by the President, Mrs. B. H. Lang. The papers read were excellent, they showed much thought and study. The Sisters do a grand work, and as a society they accomplish a great deal and are able to take part in every good work in connection with the church.

Friday, at 2:00 P. M. there was a Social Meeting led by Brother W. M. Farley, of Sistersville, W. Va. Bro. Farley is one of the isolated members, but is an earnest defender of the faith.

The Conference had the privilege of listening to an interesting address by Brother D. C. Robison of Mt. Vernon, Ohio, on the Seven Pillars of Truth, and also an address by Sister Nancy Barber. She has developed into an interesting speaker, and we expect to hear much from her in the future. She has been appointed an Evangelist by the Committee of the Ohio State Conference.

In the evening we listened to an address by Brother A. H. Zilmer, the subject being "Conditions of Entrance into God's Kingdom." Brother Zilmer showed that he had given the subject much study, his quotations being memorized. He presented it in his usual forceful manner.

On Saturday morning the Conference had the pleasure of listening to a joint address, by Brother and Sister P. Neill, Evangelists. Brother Neill spoke in his usual earnest manner on "Of his own Will begat he us."

Sister Neill made quite an impression with her subject, "Misreading the Scriptures" and showed very conclusively how the Scriptures are mis-read by the majority of the people.

At 1 P. M. Brother W. H. Wilson of Chicago gave an address on "How to Detect a Bogus Gospel," and as he referred quite often to the Seven Pillars of Truth it fitted in very nicely with Brother D. C. Robison's address. Brother Wilson used a chart to good advantage.

At 7:00 P. M. Brother A. H. Zilmer gave an address to men to which the women were not excluded. The address was very instructive and appreciated by all, especially by the young men present.

Brother J. F. Wagoner then followed, his subject being "The Divine Plan to Govern the Earth in Righteousness." The foundation for his remarks being taken from the 72nd Psalm.

On Sunday morning the Sunday School was conducted by the Superintendent, Sister Tomlinson. Her way of instructing the scholars into the first principles of the gospel was very good. Brother D. C. Robinson's remarks to the children were enjoyed very much.

Brother Joblin then followed with a Sermon on "The New Creation." The pith of his sermon is found in the following verse, "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new."

The Communion Service then followed. Brother C. Moore presided, and as we partook of the emblems which do show forth the Lord's death until he comes our hearts went up to God in thankfulness and praise for his goodness to us, and that he had permitted us to gather around the Table of the Lord once more in a Conference body.

In the afternoon the Young People's Society held their meeting. It was presided over by the President, Sister Hattie Pate. The papers read showed that the young people are Bible students, and are educating themselves so that they can engage in every good work in the household of the faith. At the close of the meeting Brother Zilmer spoke to the audience in regard to having a Summer School for Bible study. Nothing definite was decided upon, so we expect to hear further from Brother Zilmer on this matter.

In the evening there was great occasion for rejoicing. At 6:00 we witnessed the good confession of Wm. Hearcock, of Canton, Ohio, and Jacob Barber, of Salem, Ohio, both put on the all-saving name of Jesus by baptism, and arose to walk in newness of life. They have set their faces toward the kingdom of God, and we pray the reward of the victor will be theirs.

At 7 o'clock there was a Social Meeting led by the writer, and at 7:30 an address by Brother Zilmer, before one of the largest audiences ever gathered into the church. "Signs Showing that the Kingdom of God is Near," was the subject, and Brother Zilmer proved conclusively from the Bible that the Kingdom of God is near, even at the door.

After a few remarks by the President and a song "God be With you 'till We Meet Again," by the Male Quartette, the audience joining in the chorus, the most sucessful Ohio State Conference was brought to an end. All felt that it was good to be present and if the Lord delays his coming we hope to meet again at another such Conference.

During the meetings of the Conference there were solos, duets, quartettes and choruses by the young people which were very much enjoyed. The solo by our Sister Greenbrier, a blind, colored lady was very much appreciated.

Meals were served in a tent in the rear of the church so that the brothers and sisters could enjoy each others company, at the meals and during the intervals between the meetings, the social talks were very much enjoyed and many of them will not soon be forgotten. We believe as a result of these talks many were strengthened in our most holy faith. Those present from outside the state were A. H. Zilmer, and A. R. Underwood and wife of Plymouth, Ind., J. F. Wagoner of Rochester, Ind., and Samuel Snodgrass, Indiana. W. H. Wilson, Chicago, Ill. W. M. Farley and wife, Sistersville, W. Va. Sister J. F. Miller, Adrian, Mich. Thos. A. Glover, Toronto, Canada, and Sister Neff, Shurburne, N. Y. With the Salem delegation came the Misses Sylvia and Ora Cole, daughters of the deceased Sister Cole of Salem, Ohio. They have not yet become members of the "One Body" but they are searching for truth and we hope ere long will become obedient. Mr. P. L. Marron, of Salem, Ohio, was also a visitor.

Letters of regret at not being able to attend the Conference were received from the following: Wm. Banes, Goodland, Ind. O. R. L. Crozier, Grand Rapids, Mich., M. T. Aslaksen and Sister Jessie Wilson, Chicago, Ill., and Brother and Sister John Lehman, Troy, Ohio.

REPORT OF BUSINESS MEETING OF OHIO STATE CONFERENCE, HELD IN CLEVELAND, AUG. 17 TO 20, 1905.

The meeting was called to order by the President, P. Neill. The minutes taken at the last Conference were read and approved as read.

The report of the Treasurer was read, which was as follows:—Total receipts, $754.25. Total disbursements $659.10. Balance on hand $95.15. Of this amount Brother Neill reported he had collected $128.50. The report was accepted.

The Auditing Committee appointed last year reported they had found an error of $2.00 which had been corrected.

Brother Neill reported in regard to Evangelist work in Ohio, that the churches had been visited and he stated that he had come to the conclusion that no church can be alive that does not know the need of an Evangelist and Conference. In the past at least 10 churches had gone out of existence in Ohio, for lack of some one to look after them. Brother W. H. Wilson reported the same condition in Wisconsin. A few conversions were reported at Salem, Ohio, and seed sown which may yet bear fruit. Sister Barber reported seed sown in Oklahoma. Brother Farley reported seed sown at Sistersville, W. Va., by Brother Neill, and Brother and Sister Farley built up spiritually. Brother Curtis reported seed sown at Brush Creek, Ohio. Bros. Juergenson and Earle reported that Brother Neill had held meetings at Barberton, Ohio, and were thankful for his visits. Brother Thorpe reported a series of meetings at Everett, Ohio, and good seed sown, he desired Brother Neill to return. Brother Robison reported he is preaching the gospel when opportunity offers. Brother J. C. Venable stated he believed Bro. Neill should canvass the state.

The election of officers resulted as follows:

P. Neill, President, Salem, Ohio.

William Pate, Vice President, Cleveland, Ohio.

J. C. Thompson, Secretary and Treasurer, Cleveland, Ohio.

Charles Sanford, Assistant Secretary, Cleveland, Ohio.

Geo. Neill, Cleveland, Ohio, and Sister McCune, Salem, Ohio, Corresponding Secretaries.

The Conference Committee, Sister B. H. Lang, Walter Tomlinson and Stanly Sanford, Cleveland, Ohio; A. R. Curtis, Fidelity, Ohio; and Mary Knowles, Salem, Ohio.

The Finance Committee, Sisters Tomlinson, Goss and Pate, Cleveland, Ohio; Sister Pearson, Fidelity, Ohio; Sister Lehman, Troy, Ohio; Brother Robison, Mt. Vernon, Ohio; Brother Holman, Springfield, Ohio; Samuel Olson, Delta, Ohio; and Sister Nancy Barber, Salem, Ohio.

Brother and Sister Neill were released Evangelists for the coming year.

An Auditing Committee consisting of S. Groves and H. Pott, was appointed. About $600.00 was donated and subscribed to carry on the work for the coming year.

At the close of the meeting Brother Pate read a paper in regard to Josephiteism and it was voted by the Conference not to break bread or associate in any way with those calling themselves Josephites.

The next Conference will be held at Brush Creek, Ohio, Aug. 18–21, 1906.

J. C. THOMPSON, Sec'y.

At the Breaking of Bread.

"When the righteous are in authority the people rejoice." Prov. xxix. 2. Prov. xi. 30. The desire of the righteous is only good, this is why there is gladness when the righteous are in authority. 1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus the Righteous. When Jesus the righteous ruler is in authority, then indeed the people will rejoice. When Jesus comes to put down sin he will be strongly opposed, for the kings of the earth will not want to give up their power. But when Christ has conquered and has a righteous government established, then will the people rejoice. And Christ will do this, for Isaiah says, "Behold the Lord God will come with strong hand and his arm shall rule for him. Behold his reward is with him, and his work before him." Prov. xi. 31. And behold the righteous shall be recompensed in the earth. And all that live righteously now, shall share in this kingdom and be recompensed in the earth. The saints of the Most High shall take the kingdom and possess the kingdom for ever, even forever and ever. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit. They shall not plant, and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. Sing unto the Lord a new song, and his praise from the ends of the earth. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit. Let the inhabitants of the rocks sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion thy God reigneth. Behold a King shall reign in righteousness and princes shall rule in judgment. "When the righteous are in authority the people rejoice." We find a description of this glorious state of things on almost every page of the Bible, how everything will be joy and gladness when Jesus the righteous is ruling with his saints. Let every one pray from the heart, Thy kingdom come, that thy will may be done, in earth as in heaven. Even so, come Lord Jesus. Amen.

MARY KNOWLES.

GALATIANS VI. 9.

And let us not be weary in well doing, for in due season we shall reap if we faint not. Paul in writing to the church at Galatia is trying to encourage the brethren to stand fast in the work, and to keep the faith. He says, Be not weary in well doing, and he tells them how to do well, to do good unto all men, especially to them who are of the household of faith, and bear ye one another's burdens, and so fulfil the law of Christ. Be not weary in well doing, but be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Be not weary in the Lord's work. But do the will of God from the heart, sow seed that will bring forth an abundant harvest, for we shall reap that which we sow. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing sheaves with him. To him that soweth righteousness shall be a sure reward. Be not weary for ye shall reap, if ye faint not. We shall reap; what will we reap? He that soweth to the Spirit, shall of the Spirit reap life everlasting. The Seed is the Word of God, and having heard it may we keep it and bring forth fruit patiently, for the fields are white already to harvest. Let us not be weary, for the labor of the righteous endeth to life. The call is for workers to gather sheaves, if we cannot work in the field we can help by word and deed. We can strengthen the workers. Lest they become weary and faint by the way. May God help us to sow the Seed of truth and to faint not, for he that reapeth receiveth wages and gathereth fruit unto life eternal.

ELLA KNOWLES.

Editor Restitution:

Not seeing any thing in the RESTITUTION with reference to Elder L. C. Chase, I thought I would write and let you know that he is a very sick man, not expected to live but a short time. His trouble is heart disease. If you please, put a notice in the paper of his condition, that the brethren in this State and other places may know of it. His faith is strong as ever, he expects to come up in the morning of the resurrection, clothed with immortality, eternal life. His cry is, Come, Lord Jesus, and come quickly.

ELIZA WEST.

[The above letter explains the condition of our dear Brother Chase, and we are sure the entire brotherhood sympathize with him, and pray that strength will come to him from the Father, to bear him along the remainder of this life, and that the Lord will soon come to end the suffering of his people.—ED.]

Excursion Rates to Fort Wayne via Pennsylvania Lines.

September 19th to 23rd, inclusive, excursion tickets to Ft. Wayne, account Annual Fair, will be sold via Pennsylvania Lines from Lima, Plymouth, and intermediate stations.—Sep 23

New Equipment is being delivered by the builders to the Chicago & North-Western Ry., daily, for the Overland Limited, their fast three-day train to the Coast. One of the features of these new cars is the new sleeping car equipment, of latest design, maximum size, electric lighted Pullmans. These are fitted with ten sections, a drawing room and two private compartments in each car, and are intended for the Chicago-San Francisco service. Similar sleeping cars, equipped with 12 sections, one drawing room and one compartment, will be operated on the Chicago-Portland line.

These sleeping cars, together with dining cars and composite-buffet-smoking, library and observation car, constitute the equipment of the train.

In addition to the service that has heretofore been maintained to San Francisco and Portland, the opening of the New Salt Lake Line gives a direct Los Angeles connection to the Overland Limited over a new and desirable route.

Poetry.

The Supreme Test.

There are friends who come in when black sorrow's your guest,
To weep with you over your dead;
Friends who seem, in the midst of your heartache's unrest,
To know just what ought to be said.
But the Prince of them all, when grim Trouble stalks by,
And your heart can do nothing but bleed,
Is the fellow who comes when there's no one else nigh
And whispers: "How much do you need?"

I wish I could tenderly bless all the friends I have known
Who came in the depths of my woe,
Who stood by my side when I felt so alone,
And I told them sympathy know:
But if ever one man each handclasp and tear,
And eager shall I wish them godspeed:
But a crown for the one who, when none else was near,
Said simply "How much do you need?"

Communicated.

Hieremias (or "Jremiah").

CHAPTER 3.

1. If a husband send away his wife and she go away from him, and become the wife of another husband, may he return unto him any more? Will not that wife have been polluted? And thou hast gone off in fornication with many shepherds and hast returned unto me saith the Lord.

2. Lift up thine eyes in a truly straight way and see where thou hast not been defiled by the highways he: thou sat like a desolate koronomi, (a carrion bird like our crow) and thou hast polluted the land with thy horsemenous and with thy evil doings.

3. And thou hast had many shepherds to make thee stumble: thy face hath become a harlot's face and thou hast conducted thyself shamelessly with all men.

4. Odst thou not call me a house as it were and a father and a chief-leader of thy virginity?

5. Will one abide forever or be watched to be kept unto victory? Lo, thou hast said and done these things and hast for me disabled.

6. And The Lord said unto me in the days of Jousias, the king. Hast thou seen what the dwelling of Israel hath done unto me? They have gone their way unto every high mountain and beneath every shady tree and committed fornication there.

7. And I said, after she had committed all these fornications, return unto me; and she did not return? And faithless Jouda saw her faithlessness.

8. And they saw that the dwelling of Israel had been taken for all the adulteries she had committed and that I had sent her away and had given into her hand a bill of divorcement, and faithless Jouda did not fear and went her way and she also committed fornication:

9 And her fornication became naught, and she committed adultery with the tree and the stone;

10. And in addition to all these things faithless Jouda hath not turned unto me with all her heart but into a lie.

11. And the Lord said unto me, Israel hath justified his soul from faithless Jouda.

12. Go thy way and read these words to the north, and thou shalt say, Return unto me thou dwelling of Israel, saith the Lord, and I will not set my face against you; because I am merciful, saith the Lord, and I will not be furious with you forever.

13. Only become aware of thy iniquity, that thou hast been irreverent to the Lord thy God, and hast hearkened to my voice, saith the Lord.

14. Return, ye apostate sons, because I am going to assert my lordship over you and I am going to take you, one from a city and two from a family, and I am going to lead you into Sion, (Zion).

15. And I will give unto you shepherds after my heart, and they will shepherd you with exact knowledge.

16. And it will be multiplied and increased on the land, saith the Lord, in those days they will not say any more, Ark of the covenant of the Sacred One of Israel: it will not come upon their heart; it will not have been named nor received, nor shall it have been done any more.

17. In those days and in that period they will call Hierousaleem the Lord's throne, and all the nations will have been gathered together unto it, and they shall not go their way any more after the inordinate desires of their wicked heart.

18. In those days the house of Jouda will come unto the house of Israel, and they will come into the same place from a land of the north, and from all the countries unto the land which I gave their fathers to inherit;

19. And I (the prophet) said, May it have come to pass, O Lord—because I shall arrange for offspring, and I shall give to thee a chosen inheritance of God, an All-Controler of nations; and I have said ye will call me Father and ye will not turn away from me.

20. However as a wife sitteth aside the husband who is with her, even so hath the house of Israel set me aside, saith the Lord.

21. A voice of lamentation and supplication from the lips of sons of Israel hath been heard because they have done wrong in their ways, because they have ignored their sacred God.

22. May ye have returned, ye sons, and I will heal your contritions; lo, we will be thy bond-servants, because thou art the Lord our God.

23. Surely the hills were for a lie and the host (nibility) of the mountains; only through the Lord our God is the salvation of Israel.

24. And the shame hath lavishly wasted the results of our father's weary toil from our youth up, their sheep and the results of their weary toil, and their sons and their daughters.

25. We lay down to sleep in our shame and our dishonor covered us, because in the sight of our God we had sinned, we and our fathers from our youth unto this day, and did not hearken unto the voice of the Lord our God.

COMMENT.

No "they say" in the 1st verse, "Shall he return unto her" should be "May she return unto him any more" also "wife" instead of "land," "many shepherds" instead of "many lovers."

In the 2nd verse "unto the bare heights" should be "in a truly straight way;" "lien with" should be "defiled." "As an Arabian" should be "like a desolate koronomi" (or carrion bird of that name). There is nothing about "the showers being withholden and there has been no latter-rain" nor is there any anything about "a whore's forehead" nor "thou refusest to be ashamed." Read and compare what is said though.

The 4th verse is a reference to the past and begins "Didst thou not call me," etc. an entirely different thought from the same verse in the R. V. from which I am quoting.

The 5th verse is still worse and hardly approximates the thought of the original. Read and compare. In the 6th verse, there is no word for "backsliding." The word so translated is "the dwelling" or "dwelling-place." "They" also instead of "she" and "shady" instead of "green."

7th verse "Return unto me" not "she will return unto me" "faithless Jouda" instead of "treacherous Jouda" and "her faithlessness" instead of "it."

8th verse "They saw" instead of "I saw" and "committed fornication" instead of "played the harlot."

I have given the foregoing particulars of translation merely as specimens of what can be done not only with the balance of this chapter, but with every chapter of this book; and I am doing it more especially for the scholars of my readers who may happen casually to glance at this translation of the old prophet "Jeremiah" as they still call him, though he will never answer to this name when the resurrectional roll-call of "the elect" is heard any more than will the apostle "Jacoob" answer to "James." There are some glorious promises in this chapter still unrealized for Jouda and Israel, but "the signs of the times" indicate that the realization may not be very far away. "The times of the Gentiles" seem to be very nearly "fulfilled."

CHAS. GARDNER.

Cry Aloud.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." Isa. lviii. 1. The modern Laodicean church, like Israel of old, are transgressing the law of the Lord. And it becomes the duty of every true prophet of the Lord, to cry aloud, and spare not, but to lift up their voice like a trumpet, and shew the people their sins. The writer of these lines, has felt for years, that there ought to be more done to warn the church of its danger. But the leading teachers of the church, those who are getting a living out of it, neglect to point out to the church their sins, except it be in a general way, "Come let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow." Isa. i. 18. There are two basic principles that govern all our actions in life. One is self-love, and it is the foundation of the competitive system of doing business, now in general use in the world. The other is the new commandment, that Christ gave to the church, "That ye love one another as I have loved you." John xiii. 34. And all Christians when they are baptized into Christ, agree to become dead to the selfish interests of the world, and from that time on for the remainder of their lives, to keep the commandments of our Lord Jesus Christ. But perhaps it is from a lack of understanding that but few fully crucify their natural selfish love, but they continue to nourish it by doing business on the old selfish principle of competing with others, even their own brothers in the church.

To some this may be a new idea, but all must admit that this competitive system of doing business is based on love of self. The word itself, compete, to strive, a rival, take care of your own interests, and let the other fellow take care of his own, indicates a purely selfish love.

But the new commandment that Christ gave to the church is an unselfish, beneficent love. And these two principles will not unite, they will not blend together. For as Christ says, "Ye cannot serve two masters, ...ye cannot serve God and mammon." Matt. vi. 24. But many are trying to do it. But if we cannot be governed by two opposing principles at the same time, then we must choose either the one or the other to guide us in our daily lives. And the more we nourish and encourage anything, the stronger it grows, and man has so nourished and cultivated this selfish love in the competitive system, that it has become strong, and no doubt but the majority of people believes that it is right, and is the only principle that we can do business on. But we see that Christ gave to the church a new and higher principle that should govern his people in all their intercourse one with another. And this principle of true brotherly love was accepted by the early church, and they sold their possessions, and had all things common, and distributed to every one as they had need. Acts ii. 44, 45. But the Jews persecuted the church, and they were driven out of Jerusalem, and were scattered abroad, and their communion of interests were broken up. And as is always the case, the stronger influence prevailed, and the weaker one, the church, has been overpowered. And the corrupt influence that has since then come into the church, has made a compromise with Satan, and are encouraging the church to live in peace and harmony with the world, and do business on the competitive system the same as the world is doing. But Christ said, "By this shall all men know that ye are my disciples if ye have love one to another." Jno. xiii. 35. Are there any people now known as the Lord's disciples by the way they manifest their love one to another? If not, why is it? Is it not because there are none now living in harmony with Christ's new commandment, and loving one another as Christ loved his people? This may be pretty strong meat for some of my readers, but whatever your faith or sacrifices may be, if you have not this love, it will profit you nothing. See 1 Cor. xiii. But the day of reckoning is very near, and if we have been living in sin, we have little enough time to do works meet for repentance. And we know that the church is doing business, on the same competitive system of selfishness that the world does business on. The church tries to live in the same style of luxury that the world lives in, they court the approbative love of the world, and in their outward appearance it is difficult to distinguish the church from the world. Now if this is the sad condition of the church today, what will become of it? "The Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. But the Lord works in a mysterious way his wonders to perform. And we now see a political contention going on in the world, over these two basic principles, and the Lord sometimes uses wicked men to carry out his purpose, and the men of the world are now being educated preparatory for the change in the system of government that is surely coming on the earth. And when there are enough people that accept this new principle of government, to make them a formidable power, then we shall come to a crisis. And the advocates of these two opposing principles will each contend with a determined spirit, and then the Lord will use the fierceness of the wrath of men to punish the wicked for their sins. "And the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." Isa. ii. 11. "And the Lord will plead with all flesh, and give them that are wicked to the sword, saith the Lord." Jer. xxv. 31. All of God's prophets have told us of a great time of trouble that is coming on the earth. But where is the church going to be? All who have joined themselves to the Lord have entered into a race to run for glory, honor, immortality and eternal life. But some are not running well, they have "not laid aside every weight, and the sin which doth so easily beset us, and running with patience the race set before us." Heb. xii. 1. But they are letting the "cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the Word." Mark iv. 19. Alas, this is the sad condition of many in the modern Laodicean church today.

But the Lord knows their hearts. He knows who are building on the foundation, which is Jesus the Christ. But some are building with gold, silver and precious stones, and their work will stand the test of the fire that shall try them. But others are building with wood, hay and stubble (the earthly treasures that perish) and the day that cometh shall try every man's work of what sort it is. "If any man's work shall be burned he shall be saved; yet so as by fire." 1 Cor. iii. 15. The only consistent explanation that we can give of this text is that those of the church who are letting the cares of this world choke the Word, while they are building with wood, hay and stubble, that they must pass through the Lord's refining fire in the day of his fierce judgments coming upon the ungodly world, until their wood hay and stubble, their earthly treasure they have laid up are burned, and they themselves so refined and purified, so that the Lord can use them to fill some place in the kingdom of God. But, dear brother, do you want to go through the Lord's fierce judgments soon coming on the earth? And loose the high prize of glory, honor, immortality, eternal life? Or are you like the young man that asked the Lord what good thing he should do that he might inherit eternal life. Matt. six. 16. Like him do you think the price is too high? The sacrifice to great? And like him will you go away sorrowful? Or do you think the Lord will give you eternal life for a less sacrifice?

Before you make a hasty decision, stop and think. Do you really want eternal life? If so had not you better decide now to keep the Lord's new commandment? and love your brother as Christ has loved you, "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John iii. 17.

J. B. CRATON.

A Little "Preach."

1 COR. XV. 1-8.

Can the gospel be believed in vain? "With the heart man believeth unto righteousness." Did intellectual belief alone ever save a man? Devils believe and tremble. God wants the heart—the affections. God wants the will in subjection to his will. He wants a love that through Christ springs up into eternal life; springs up to him as a lark into the skies; a love that, through Christ, can like his love give its service to a lost world.

Verses 3, 4 8. To have seen Jesus alive from the dead—what joy! what good news! Is there not danger of becoming so enamored of that part of the gospel which portrays the sitting down with Abraham, Isaac and Jacob in the kingdom of God, sitting on thrones to judge the twelve tribes of Israel, that we forget that which Paul put first of all, how that Christ died for our sins, etc.? Where would we poor mortals be, those sins lying an unsurmountable barrier between us and eternal glory, had he not risen again? Who could oversing that part of the wonderful psalm of immortality, "O death, where is thy sting; O grave, where is thy victory!"

Do not misunderstand me to hold what may be called our kingJoin truths of no value. They are of inestimable value; but do not, say our brother may not be one of God's precious children because he has only learned what Paul says he preached as gospel first of all, that according to the Scriptures Christ died for our sins, was buried and rose again. Do not let us hold ourselves aloof from those that love the Lord, perhaps better than we do, because they have not learned all about the gospel preached to Abraham. One may believe—is it not so? a great deal more than he can well understand. He may believe in Christ's kingly office, if he does not know when, where or how it will be filled.

MRS. M. P. A. CROZIER.

Obituary.

It is a sad to record the death of one of the faithful in Christ Jesus, Our sister Mrs. Christina Neisley of Pleasant Hill, Miami Co., O., a member of the Brush Creek Church, died Aug. 1, 1905, age 69. About thirty years ago, on confession of her faith in the things concerning the kingdom of God, and the name of Jesus Christ, she was baptized by Bro. J. F. Waggoner in Brush Creek. She lived a consistent Christian from first to last, and having turned from the traditions of men, to serve the living and true God, she was waiting for his Son from heaven. This hope—the one hope of the gospel was her favorite theme. At THE RESTITUTION came, she had the children read it to her. Her continual and earnest prayer was for the salvation of her children, of whom four survive her, two sons and two daughters, grown. One of the latter is our Sister Emma Neisley. Our sister was born at Pleasant Hill about one mile from where she died, and where is buried beside her husband. The family have the sympathy of the whole church.

P. NEIL.

Announcement.

The Quarterly Conference of the churches of God in Michigan will be held with the Church of God at Brady, Kalamazoo Co., on Friday evening, Sept. 29th, 30th and Oct. 1, 1905.

Bro. and Sister Harper and others of Brady—desire to have as many as possible come and attend the Conference. All of like precious faith are cordially invited to attend, and if there are any from other States who could attend. The brethren would be glad to welcome them. Friends coming from the north, reach Vicksburg via the G. R. and I. R. R. which leaves Grand Rapids at 12:00 noon and 1.50 P. M. all trains will be met Friday at Vicksburg. Those coming from Hastings will take the G. R. and I. at Kalamazoo. Bro. A. B. Zilmer of Plymouth, Indiana, has promised to be with us, also Elder B. W. and M. A. Woodward of Dutton, Michigan.

Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. Come and enjoy the spiritual blessings, and return to your home strengthened and built up.

L. D. BECKER, Pres.
EMMA JACKMAN, Sec'y

P. S. Those wishing to attend this Conference should leave Grand Rapids at 7:10 A. M. or 1:50 P. M. The noon train only goes to Kalamazoo. All should come on the 7:00 A. M. to accommodate those who come for them as it is six miles out to place of meeting.

M. A. W.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—*Carlyle.*

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address A. H. Waggoner, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15

Our Directory.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
John Compton, Blair, Neb.
B. H. Glaksebeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
D. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wiles, Pierceton, Ind,
C. A. Saylor, Tempe, Arizona
J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Gladbrook Ia.
B. F. Boyer, Seven Fountains, Va.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. House, Madison, Ohio
Libbie Palmer 648 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Texas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 10 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
John W. Hall, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Tustin Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Pa
Sarah F Morgan Browntown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
W J Semmens Burnville Ark
D C Robison Rt 3 Mt Vernon O
N D Tiffen and Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 366 w Main st Salem O
Merritt Elliott Central Point Ore
W A Fanning Columbia Hotel Denver Col
J E Lent 1229 Niagara st Buffalo N Y
Mrs. Gabriel Rohrback, Zelma, Okla.
Mrs. M. A. Starkey, Cherokee, Okla.
Joseph Williams Attica Kan

No "nameless sadness" or "unaccountable discouragement" can live an hour in the person who puts on his hat and hunts up some one who needs help and cheering, and who goes to work like a man with a smiling face to relieve somebody's real difficulty.

There is not a boy nor a girl, all Christendom through, whose lot is not made better by the great Book. —*Theodore Parker.*

Excursion to South Bend, Ind. and return Sunday, Sept. 17th, 1905, fare for round trip 55 cts. Train leaves Plymouth 8:40 A. M. Returning train leaves South Bend 8:40 P. M. and 7:00 P. M. same date. No half-fares or baggage check, full fare will be charged on train.

Low Fares West and Southwest. Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

Are You Interested in a Fast Growing Country.

The Chicago & North-Western Railway Co., will furnish reliable information regarding many desirable locations in the West and Northwest on its lines for Industrial establishments, Hotels, banks, stores, produce buyers, lumber dealers, brick yards and other excellent business opportunities.

Full information regarding cheap lands in this fertile territory. All the particulars desired by prospective settlers are promptly furnished upon application to agents of the North-Western Line, or to W. B. Kniskern, Passenger Traffic Manager, Chicago. —Oct. 15.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Selections.

Clean Preachers.

Recently I was a passenger on the Vandalia railroad. In front of me sat the conductor, a fine looking gentleman, seemingly in his forties, but who informed me that he was sixty years of age. Behind us sat a preacher whose conversation attracted the attention of the passengers. His appearance called forth a criticism on preachers from the conductor. Hoping that that friendly criticism will prove helpful to the ministry in general, I will give it to our readers: -

"Sir, I have been conductor over this run for over twenty years, during which time I have made humanity a study, and especially preachers; not that I do not admire that class, for I do; my father was a minister, and educated me to fill that responsible position, but I have always felt my unfitness, hence chose the profession of teaching until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and think I know a passenger as soon as I fix my eyes on him. Now, sir, I say it is a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity, or the bum element. I think, sir, that a man who preaches the gospel of the Lord Jesus Christ should be a clean man, both in body and spirit. I make no pretentions to being a Christian, and possibly never will; but I have a wife and daughter whom I love better than I love my own life. One day I said to them, 'I may not die a Christian, but one thing I will promise you, and that is that I will die a clean man.'

"I have held myself aloof from many men in my line of business simply because they do not care how they live, and I intend to keep that promise to my family to live and die a clean man. And, sir, I think no man should be allowed to stand in the sacred desk who does not emulate the virtues of him whom he professes to represent unto the people. There is a minister (no a man travelling on a permit) who has gone over my division every few days for many years, and when he leaves his seat, the floor is unfit for any decent person to occupy that seat again until the floor is scrubbed. One day he came in and seated himself behind a lady and began squirting his tobacco juice on the floor, and continued until it ran under the lady's feet in front of him. I passed by, and seeing it paused and fixed my eyes upon the flowing amber, until he remarked, 'Well, what have you to say?' I answered, 'Well, sir, I cannot understand why God should have made a two-legged hog, when a four-legged one is worth so much more.' I waited not for a reply, and only hoped that he would report me to headquarters for a breach of courtesy.

"Again, I was passing from one car to another one day when a preacher (no, a man with a permit) passed me and asked me to go into the smoker with him. I politely declined. 'What?' said he, 'are you not allowed to smoke while on duty?' 'No, sir, nor when off duty either. It is against the rules of the company to smoke while on duty, and it is against the law of my conscience, in view of the promise to my family, to smoke while off duty. I am not a clean man because I have to be, but because it is best for me and my family.' I said to him, 'When I see a minister with his feet higher than his head, his hat pushed back, and cigar in his mouth while the smoke curls about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' I cannot understand how a man can preach to people to be clean and pure when he is himself unclean and impure. To do so is hypocrisy. I don't care to talk to any man from whose foul tobacco-and-whiskey breath I have to turn my head; neither do I care to talk to a man, nor have one talk to me, whose shirt front is smeared with tobacco juice. But here we are at Logansport. Excuse me, sir, but I think a minister above all men should be a clean man. Good-by."—*H. C. Patterson, in St. Louis Christian Evangelist.*

Memorization of the Scripture

This is a custom banished almost entirely from Christian homes and the Sunday-school. It is a habit now scarcely ever found in our youth. Growing in stature, culture and a knowledge of the common school branches, memorized and retained in the form of set sentences and clauses, children are persistently taught to ignore the same mental exercise as to God's truths.

There are notorious religious workers and leaders that go so far as to brand this custom as one of the "mechanical" means and processes used in the interests of the dry, dead doctrinal faith of the past. How blind to the history of the enlightening, the renewing, and the sanctifying influences of the memorization of Bible truths! The Bible memorizers of the past are the godliest of the godly. Its truths, in the language of the spirit, indelibly impressed upon their minds, made, when the occasion offered, the motive for an increased spiritual life and the knowledge and strength by which it was gained. Is it possible for it to be demonstrated that God's truths, fixed permanently in the mind in God's language, will require more time and information and mental growth for their extended and full understanding, than God's truths would be memorized and remembered in human expressions, and arranged according to human choice or wisdom?

He is superlatively presumptuous who claims that there is no time in the Sunday-school to hear repeated memorized Bible passages. No time there to fix in the mind or to test a knowledge of God's Word in that language which never errs—the Word, not man's wisdom but God's; not man's incorrect, vague, or incomplete speech, but God's perfect and perspicuous language! No time there to fix God's truths in the child's mind in that language whose distinctness and specificness throughout all after life will help to keep his faith free from error, his hope pure and unclouded, and his life Scriptural and Christian! One sentence of gospel truth so well memorized that the law of association will bring it to the end of the tongue, is worth more to the soul than all the heard and remembered generalities that so often characterize Sunday-school instruction.

Bible truths not learned in youth are ordinarily not learned in after life in their Scriptural forms. Memory is one of the glories of youthhood. Culture can capacitate it to exercise a wondrous power and to lay in the mind that store house of knowledge upon which the mind may draw in all after life. Shall Christian parents and teachers fail—and criminally fail—to have the child exercise and cultivate this God-given faculty in its eternal interests? Ten thousand times rather, should it be filled with God's Word, though but very little understood, than with mere human knowledge however largely comprehended.

It is a sad sight to see an aged Christian dumb as to God's blessed Word. His mind gropes in its vain attempts to recall the various Scriptural expressions it has heard, and failing, he loses that superior refreshing and joy that come from singing the songs of God's Word, praying its petitions and repeating and rendering its terms of faith, penitence, joy, and godliness. But rich in the possession of these, how his soul, in his dying hours, mounts up through their aid as on eagle's wings!

Memorized Bible passages are those mental pictures which culture, information, and a knowledge of self will help to reveal in their varied loveliness and charm. There in the gallery of the mind they hang, irremovable and ineffaceable—that conjunction of circumstances coming which will unfold them in all their beauty and power.

The brief and clear Scriptural sentence first comprehended or appreciated is an ever present monitor. Say it is the well-known sentence, "The wages of sin is death;" and the definition, that sin here gets or the youth has gotten elsewhere, will help to explain all those numerous Bible passages that treat of sin. There next unfolded, that of God's law, then of Christ's righteousness, and at last of faith. And these definitions will always stand by him. They will never fail him. But oftentimes without them he would be confused in his Scriptural views and this confusion would be apt to lead him into error.

Let us all as Christian parents and teachers resolve that we will—God helping us—have the children under our instruction Bible memorizers.—*Advance.*

Excursion Fares to Philadelphia.

September 15th, 16th and 17th, excursion tickets to Philadelphia, account Meeting, Odd Fellows, Patriarch's Militant and Sovereign Grand Lodge, will be sold from all ticket stations on the Pennsylvania Lines. For full particulars regarding fares, time of trains, return limit, etc., apply to Local Ticket Agent of those lines.—Sep 17

Announcement.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

MRS. CHAS. W. WEAVER, Sec.

The Conference at Rollin, Kansas, will be held on October 13, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success. Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. OLIVER, Sec.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Industrial Locations.

The Chicago and North-Western Railway Company will promptly furnish reliable information regarding the many suitable points on its lines for manufacturing establishments. Thriving cities, abundant material and fine market facilities. Parties seeking locations for new industries should apply for particulars. Address Industrial Dept., C. and N.-W. Ry., 215 Jackson Bould., Chicago.—Aug. 2-15—Sep. 6-20.

Pennsylvania Lines, Michigan Division, Excursions.

Indianapolis, Ind. Indiana State Fair Sep 11-15, $3 80 for round trip, sell Sep 9 to 15 inclusive, return limit Sep 18

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

Every Sunday during July, August and September, special train leaving Plymouth at 9:15 A. M. returning leave Culver at 5:50 P. M. same date. Fare for round trip 25 cents. Full fare will be charged on train.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hines, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES
Michigan Division.
In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:16pm
No. 48, Sunday only	6:15pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:45a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 40 & 46 South Bend & Logansport trains.

Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buzzard Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bonneshee, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in S. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion The 4th Sunday p[illegible] Z[illegible] Plymouth, Ind.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, In., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. O Chase.

The Church of God at South Bend, Indiana meet in hall over 011 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Rathbuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school [illegible] a. m. and 7:30 p m by N. O. Tiderman. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Perrine. Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark. meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe [illegible] Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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Communicated.

Papers Read by the Young People at the Cleveland, Ohio, Conference.

Dear brothers and sisters:

I am very pleased to greet you all at this meeting of the Young People of the Church of God, and as President of the Society I take pleasure in reviewing to you some of the work done by us this past year. As many of you know, we were first organized Society for the last five years. Our aim has been to promote the unity of the spirit in the bond of peace among the young people and to spread the truth. The membership has varied from eight to twenty-one, during that time, the average membership being fourteen this last year. Several brothers and sisters from Salem, O., Toronto, Canada and Seattle, Wash., have joined their efforts with ours and by the united effort much good has been accomplished. During the past six months, four newly-born babes in Christ gave us the pleasure of receiving them as members, making a total membership of twenty-one, and we still hope that all the young people of the church will see the necessity of putting their hand to the plough in this way. We feel sure we have derived much benefit from our meetings and the association of each other, and as in unity there is strength, so, in banding ourselves together for the work of the Lord, we know our labor is not in vain in the Lord. Let us not forget that we are called to be co-workers with God.

The Corresponding Secretary reports having written forty-eight letters of exhortation and sympathy and of receiving twenty-three letters and some lessons, all of which have encouraged and edified us. The total receipts, including dues, 15 cts per month of out of town members and donations received were $39 00. The total expenditures $26 73, having been given for the cause of truth. This leaves a balance of $12 27, in the treasury. Our meetings have convened the 2nd Thursday of each month, the specified time is one hour and a half. Twenty minutes of this time is given for the transaction of business, after which, a religious subject is dwelt upon. The lessons have been very practicable this year, having taken up the Life and Epistles of the Apostle Paul. Each member has an evening and delivers an address on their subject from fifteen to thirty minutes, after which many helpful remarks are given. We have all enjoyed and been instructed by these excellent lessons prepared by the leader, and we hope to enjoy many more this coming year. Today there has been prepared short sketches on the lives of noted biblical characters which I feel sure will interest and be instructive to you all. And now before I close I want to ask the older ones in Christ to remember the young people of this society when before the throne of grace. The spirit is indeed willing but the flesh is weak, there are many weights and sins that so easily beset us and allure us, and we need all your encouragement to battle on in order to meet with you all at the coming of our King. Let us determine today to do whatsoever our hand findeth to do with our might, for the glory of God. Amen.

HATTIE E. PATE, Pres.

ADAM AND EVE.

In the beginning God created the heavens and the earth. After dry land had been raised from the surrounding water. After the earth brought forth her increase; after all the beasts, fish and fowl had been formed, God saw that it was good. Gen. i. 25. But God's work was not yet complete for in the 26th verse he says, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So from the dust of the earth God created man in his own image and breathed into his nostrils the breath of life, not immortal life, and man became a living soul, not an immortal soul.

Then the Lord took the man and put him in the garden of Eden to dress it and keep it; and the Lord commanded the man saying, "Of every tree thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die.

While Adam was in the garden of Eden, the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called them that was the name thereof.

Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him and took one of his ribs from him, which he fashioned into a woman, who was given to be with Adam.

At this time they are both described as being naked without the consciousness of shame. The first man is a true man with the powers of a man and the innocences of a child. He is moreover spoken of by Paul as being, "The figure of him that was to come." Rom. v. 14. We have them both in the garden of Eden, with the promise that as long as they are obedient they shall live; but the serpent beguiled Eve saying, "Thou shalt not surely die," and she ate of the fruit and gave to her husband to eat, "And the eyes of them both were opened."

Then came the Lord and they confessed their disobedience. Having disobeyed God they were now subject to death. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. And the Lord God said, Behold the man is become one as of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. And God's Word was fulfilled for Adam lived 930 years, and then died.

But the goodness of God is also manifested in the promise above read for God gave him a chance to live after death when the woman's seed shall bruise the serpent's head and put down all rule and authority, and reign from the rivers to the ends of the earth. The conditions of life after death were then as now faith in the promise and obedience to the commands.

We have no record of Adam's repentance, but the record says, Eve believed the Lord in all things.

EDNA M. COWELL.

ISAAC.

What do we know of Isaac? Have we anything like a complete portrature of him in our minds? Let us see if we can collate the scattered records of Isaac so as to have an adequate impression of the patriarch.

Isaac had a magnificent introduction into the world. Whose birth was anticipated as was his? Except our Lord's, Isaac's advent into history was the most memorable in history. His birth was heralded by three angels.

Isaac, the child of long delayed promise and special miracle, was born when his mother was 90 years old and his father 100—an age however we must measure by the remembrance that his father lived till he was 175 and that his mother died when he (Isaac) was 37. His birth was the crowning event in the history of his parents, for it was the founding of a great spiritual dynasty which was to inherit all future ages—a dynasty springing by God's special favor from themselves. Twenty-four years had passed since the divine call to Abraham and Sarah had made them leave their native country beyond the Euphrates and ever since had been waiting for the heir promised. The promise here related to is found in Gen. xvii. 15, 16. It has reference to his birth.

Isaac, we learn, was born in B. C. 1896 at a small place Beersheba, which is located in the southwestern part of Canaan, about 50 miles south of Jerusalem, then called Tebris-Salem. His parents were Abraham and Sarah. He lived to a ripe old age of 180 years. We may trace the growth of Isaac's character in great measure from the exceptional beginning referred to in the above, but time will not permit other than to touch upon the principal events.

Let us look at Isaac from "a study of a Gentle life" standpoint. 1. We find that Isaac showed a noble reverence for his parents. "As Isaac was" may well be our motto in this. A nobler example of filial devotion it would be hard to find. He was an ideal son. He was beyond question a worthy son. There are not wanting lovely indications of Isaac's reverence for his parents and of his deep affection for them. "Isaac," we read, "was comforted after his mother's death." What love that pathetic sentence reveals! His mother's death overwhelmed him with sorrow. Deep was his need of comfort. How his reverence for his father appears in the following sentence, "And he called their names after the names by which his father called them." In re-opening the closed wells Isaac honors his father by naming them as his father had named them.

2. Isaac had a gentle and affectionate disposition. There is no more lovable man in the Old Testament. Dr. Parker calls Isaac's "a sweet nature" and the epithet is appropriately chosen. His tenderness was his strength. Love was his tower of defence. His sympathies guarded him like a garrison. Few have borne rebuffs and trials so well. Could anything be more admirable than his spirit and temper at the wells? We read that when the herdman of Gerar strove with Isaac's herdman—"They digged another well." And when they strove again, "he removed from thence and digged another well." It was the gentleness of a child of God. It was a patience that would shame hundreds of the so-called Christians. Few could sustain rebuffs in so kindly a fashion. How meekly he appears to have borne the rebuke, the righteous rebuke of Abimelech. To receive a just rebuke with gentle silence is indeed "meekness of wisdom." Isaac's lovely disposition came to his relief when troubles assailed him. Esau's wife—those Hittite women were "a grief of mind to Isaac" but he endured his mortification uncomplainingly. He did not murmur. He registered no protest. He received his rebuffs and rebukes with gentle silence. All though his rebuffs and sorrows and disappointments Isaac lives the royal life of the gentle. Shall we not all seek the strength of gentleness? Do we not well to emulate the affectionateness of Isaac? Such lives are in accordance with the divine ruling.

3. Isaac was a man of faith. It is a welcome word to write and to read that Isaac was a man of faith. Doubtless it has been implied in much we have already seen of his life and character. But let us examine it more minutely. "By faith Isaac".....is the record of the Epistle to the Hebrews. "By faith Isaac blessed Jacob and Esau concerning the things to come." We read of "the God of his father Isaac" and "the fear of Isaac," as the God to whom Jacob prayed. Isaac's life despite his failures witnessed his religion, for Abimelech who had the occasion to rebuke him said, "We certainly saw that God was with thee." Herein he is again an example to us all. The mainspring of his life was faith in God. He did not have the conception of God which it is our privilege to possess. God was but a "fear" to Isaac. To us he is the God and Father of our Lord Jesus Christ. Fellow Bereans, and brothers and sisters, can men say of us as Abimelech did of Isaac, "We saw certainly that God was with thee." If Isaac's faith be ours then we shall live the life holy acceptable unto God and the glorious appearing of our Lord and Savior Jesus Christ. We shall hear his welcome voice, "Well done, thy good and faithful servant, enter thou into the joy of thy Lord."

One more point and then I am through, but before I call your attention to it I cannot pass by the gospel promise made to Isaac, who by the way, was the second of God's favored to receive the promise, Abraham being the first. I'll simply quote the promise and then pass directly to the point above referred to. Gen. xxvi. 2, 3, 4, 5. "And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

4. In concluding I refer to the most important event in the life of Isaac. It exhibited an early sublimity of character. "By faith Abraham when he was tried, offered up Isaac." But I wonder if we realize what was the age of Isaac when he was bound on the altar. Undoubtedly most of the people imagine that Isaac was a child at that tragic hour. But he was not. He was a young man, twenty-five years old when the call to Moriah fell upon his startled ears. Think of it, twenty-five years old, just making a start in life when the great trial of his life came upon him, so appallingly startling to a young man, that he should lie down on the altar that he helped to build and let himself be offered as a human sacrifice. Did he murmur? Did he protest? Did he struggle to be free? Never! He had the make of a martyr. His submissiveness is wonderful. In spirit and purpose Isaac was a martyr. Yes, without grudging he allowed himself to be bound upon the grim altar. Without a protest he beheld the sacrificial knife flash above his eyes. Do you know of any such instance of submissiveness to the will of God at such an age, or at any age. It is not easy for a young man to contemplate death, especially to contemplate his own imminent death, and more especially a death of awful martyrdom. Youth dreads death. The thought is hateful. Yet Isaac allowed himself to be led to the scene of sacrifice and was willing to bid adieu to all the fair and love scenes of time. Again I say, do you know of any parallel to Isaac's heroic and sublime submissiveness?

Fellow Bereans, brothers and sisters, I trust that we all have achieved something of that sublimity of character. Our self sacrifice is continually called to other manifestations; but have we the willing mind? Have we always had the willing mind? Paul says, "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. May God grant that our lives be ever thus Amen.

HARRY POTT.

JACOB.

In studying the Scriptures, it seems to me, that there was no Old Testament saint of them all who, first and last, saw more of the favor of God than Jacob. And yet, with all that; the great sins of Jacob's youth, and the great sinfulness of Jacob's heart, both found him out every day he lived, down to the day of his death.

We learn that he was born about 1853 B. C. in Southern Palestine. His parents were Isaac and Rebekah. The stillness and seclusion of the desert pastures of southern Palestine, in which his earlier life was spent, were fitted to develop the noble side of Jacob's nature, but for the presence of untoward influences in the narrow circle of his home.

There was another child in the family—his twin brother Esau—but their disposition and tastes were wholly opposed and must have made loving companionship well nigh impossible from the first. As they grew older, unwise partiality in the parents, widened the natural distance between the youths.

Esau, ostentatiously slighted the higher aspects of his position as the elder born; had no interest in the family priesthood, and still less in the vague hopes inspired by the heavenly promise. He was the heir, but he was certain to let all that was most precious in the inheritance be lost. He thought it would be safe in the hands of Jacob. Jacob valued supremely the advantages his brother despised; and saw in the blessings of elder birth, the religious rather than the worldly benefits, as is evident in the sequel. Jacob takes advantage of Esau, when tired and faint, to get from him his birthright for a meal, which natural duty should have offered freely of its own accord. He over-reached both his father and brother, to gain the blessing. See Gen. xxv. 31-34.

But, if he sinned he was sorely punished. He was forced to flee to Laban at Haran. Yet even in the moment of his flight, the strange mixture of the good in the evil of his nature showed itself. As he lay the first night on the stony uplands of central Palestine, he had a dream, and, behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east and to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 12-14.

Twenty-one years passed away in the service of Laban. The whole long period is a struggle of selfish cunning and greed on the part of Laban, met by firm resolution, exhaustless patience and a fatility of crafty resource on that of Jacob.

Returning at last to Canaan, the shadow of his past sins still lay upon his conscience. He feared that Esau would avenge his wrongs on him when they met. But such was not the case. He was a very different man since he crossed the Jordan, but the entrance on the land of promise again overpowered him with emotion.

We learn then, that God appeared again unto Jacob, when he came out of Pa-dan-a-ram, and blessed him saying, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel. Gen. xxxv. 9 and 10. From then on, the light rose in his soul, never to go down again.

That Jacob's early life shows some sordid, unworthy aspects, is undeniable, but his later life shows the fine gold purified in the refiner's fire. Patient endurance, splendid tenacity, unwavering faith in the unseen, the deliberate preference of a greater future to any inferior present, honest industry, fidelity to his convictions of truth and duty, and lofty homage to the God of his fathers, have made his character an immortal lesson.

He died about the age of 164. His sons carried him into the land of Canaan, and buried him in the cave of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephram, the Hittite, before Mamre.

SISTER HARRY POTT.

LOT.

We first read of Lot in the 11th chapter of Genesis. He was the son of Haran, a brother of Abraham, and was born in Ur of the Chaldees, now called Orpha, a city in upper Mesopotamia, and famous for its early Christian history. As far as can be learned from the Scriptures he was born in 1996 B. C. and lived until 1898 B. C., making him about 98 years old when he died.

We hear nothing more of him until he goes with Abraham into Haran and dwells there until Abraham is called by God to journey through the promised land and Lot accompanies him. But in time the cattle of both Abraham and Lot became so numerous that they were obliged to separate, Lot dwelling in Sodom and Abraham in Canaan.

In 1913 Lot was captured by four kings and held a prisoner. Abraham was informed of this by one man who escaped and so he came directly and rescued Lot, and brought him back to Sodom. But the people of Sodom were so wicked that God sent two angels to Lot to tell him to leave the city and flee to the mountain as he was going to destroy it. We learn from this instance that Lot was a God-fearing and righteous man. So he took his wife and two daughters and departed. We all know how they were commanded by God not to look back and how Lot's wife disobeyed and was immediately turned into a pillar of salt. The natural impulse of Lot would be to look back and see what had become of his wife, but he remembered the command of God and kept his eyes forward. There is a lesson of obedience in this for us, brothers and sisters and also to keep our eyes on that prize which is before us. Having once put our hand to the plough, let us not look back, for Jesus says of such that they are not fit for the kingdom of God. May we all be found watching in my prayer.

SARAH NEILL.

MOSES.

Jacob and his family came down into Egypt and dwelt with his son Joseph. And Joseph died, and all his brethren, and all that generation. And the children of Israel (Jacob) were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. Because the children of Israel became so numerous Pharaoh charged all his people saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi and the woman conceived and bare a son, and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it, and when she had opened it she saw the child, and, behold, the babe wept, and she had compassion on him, and said, this is one of the Hebrew's children. And the child grew, and she called his name Moses; and she said because I drew him out of the water.

This is the record of the birth of Moses found in Exodus. So we learn that Moses was born in Egypt about the year B. C. 1571. His father's name was Amram and his mother's

(Continued on Page Third.)

The Restitution.

A. E. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 20, 1905.

WE have the Conference reports from Iowa and Indiana in hand, and will give them in next issue.

"NEVER fail to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles."

"THERE is no lot in life so stern and cold and hard but it has somewhere a warm corner where human affection can blossom."

IT has been said that misunderstanding goes on like a fallen stitch in a stocking, which in the beginning might have been taken up by a needle.

THOSE who subscribed to "Personality of Jesus," are hereby informed that the work is now ready for delivery. Address M. Joblin, at 626 Woodland Ave., Cleveland, Ohio.

"DOCTRINES are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and right for it is one thing. To be sanctified through it is another."

"THEY who are the fullest of faith and richest in good works, make the least noise. When their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not know it. They consider their greatest light but a faint reflection from the Father of lights, and have no reason to boast at all of borrowed goods."

"GOD is not an impatient gardener. He knows that the sun must shine on his trees, and the wind blow on them, and the rain and dew fall on them for many a year. He doesn't expect fruit from saplings; all they have to do is to grow up and up towards the light. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

MANY visiting friends at the Ohio Conference will be grieved to hear that the blind Sister, Greenbrier they became acquainted with, fell down the cellar stairs on Sept. 8, and broke her neck, dying instantly. There is one thing to rejoice about even in this shocking incident, and that is that her consistent walk and conversation prove to all who knew her, that she fell asleep in Jesus, and awaits the call of the Life-Giver, and will meet him with joy. May the Prince of Life soon appear and end these scenes of sorrow, and clothe us with immortality from heaven, we pray.

Dear brothers and sisters:

For 30 years we have ever found God faithful and true to his Word. I have no fault to find except with myself. I have found the laws of God in the Spiritual realm as inexorable as those in the natural. Not one can be violated with impunity. The penalty will as certainly have to be paid in the one case as in the other. If we put our finger into the fire it will surely be burned. If we jump into the water we must expect to be drowned. And if we go in the way of evil doers, we will certainly be tainted; and if we do not make a quick retreat we will be drowned in the perdition of ungodly men. We have found that people starve to death spiritually as certainly as they do temporally. We have to some extent to understand Paul when he says, "When I am weak, then I am strong." That which causes us to trust in ourselves is a source of weakness. That which drives us to the Lord points out the path of strength. We have found, too, that the plea that prevails at the throne of grace is not innocence, but penitence, not strength, but weakness, not riches, but poverty, not fulness, but hunger, misery, rags, and wretchedness. It is by these clasping hands that we take hold upon God. It is when we lie prone and helpless that his glorious arm reaches down to take hold of us.

I am determined to trust him still, determined to fight the good fight of faith to the end, and by the grace of God lay hold upon eternal life. My faith was never stronger, nor my hope firmer; and I intend to occupy till the Master comes, if it be his will. May we all be fit to be gathered home I pray. Amen.

Communicated.

Papers Read by the Young People at the Cleveland, Ohio, Conference.

[Continued from Page One.]

name Jochebed, both of the tribe of Levi.

Moses seems to have lived forty years as an Egyptian and then he went out to become acquainted with his brethren, the Hebrews, but he was rejected, one saying, "Who made thee a prince and a judge over us?"

Pharaoh also became displeased with him so he fled and dwelt in the land of Midian, and married one of the daughters of Jethro, the priest of Midian and Moses kept his father-in-law's flock. It was while leading the flock that God called him to lead the Israelites out of the land of Egypt.

Moses was used, above all the men on the earth, and when the Lord commanded him to go to the fathers of the Israelites, said, O my Lord I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech and of a slow tongue. But God told him Aaron, his brother, would be his spokesman, and that he had chosen him to lead the Israelites to the promised land. Although meek and slow of speech, anything but a natural leader in the sight of men, Moses became a great leader and finished the work God gave him to do. This is an important lesson to each one of us. God can use us if we will permit him. To obey is what he asks us to do and he will do the rest.

After forty years of journeying in the wilderness, God took Moses up to mountain Moab, to the top of Pisgah, and showed him the promised land. And Moses, the servant of the Lord, died in the land of Moab in the year B. C. 1451. He was 120 years old when he died, his eye was not dim, nor his natural force abated.

A gospel promise to Moses is found in Deut xxxiv. 1. After showing him the promised land, the Lord said unto him, this is the land which I sware unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed. We learn in Gal. iii. 16, that the seed promised is Christ. May it be the happy lot of each one of us to be with Moses in the promised land.

J. C. THOMPSON.

RUTH THE GLEANER.

During a period of famine in Canaan two Ephrathites, Elimelech and his wife Naomi who lived in the city of Bethlehem went forth with their two sons, Mahlon and Chilion, to seek a home in the land of Moab. Here Elimelech died, and after about ten years his sons, who had married two of the daughters of Moab, named Orpah and Ruth, died also.

Hearing that the famine was over in Canaan Naomi now prepared to return to her native town of Bethlehem. She spoke to her daughters in-law, telling them of her intentions with the result that Orpah bade her farewell and went away to her home, but Ruth who could not be dissuaded accompanied her.

Reaching Bethlehem Ruth goes to glean in the fields of Boaz, a wealthy kinsman of Elimelech. Struck by her simple fidelity, he permits her to share in the provision made for his servants. By the advice of her mother-in-law Ruth claims kinship with him, and he is not slow to acknowledge it. But there is a nearer kinsman, who is first asked to discharge a kinsman's duties. When he declined, Boaz readily performed them, and marries Ruth, by whom he becomes the father of Obed, who was the grandfather of king David, of whom our Lord was a direct descendant.

The story of Ruth, the Moabitess, great grandmother of David, illustrates several important points. (1) It brings out the pious character of the good Boaz, and the friendly relations between him and his reapers; (2) it illustrates the Jewish land system, and the method of transferring property from one person to another; (3) it lauds down the brave love and unshaken truthfulness of her who, though not of the chosen race, was privileged to become the ancestor of David and so of "great David's greater Son" (Ruth iv. 18 22; Matt. i. 5-16); and (4) by the adoption of the Moabitess Ruth into the Church of God and her acceptance as a mother in Israel, it anticipates the words of Christ that "many should come from the east and west; and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

Of the life of Ruth (which means friendship) after the birth of her son Obed, the father of Jesse, who was the father of David, we have no record, and of her length of life and service to God, or when and where she died and was buried has not been made known to us.

STERLING P. GROVES.

DAVID.

David, the son of Jesse, the Bethlehemite, was born within a few miles of the city of the great King, Jerusalem about 1080 B. C. His early life was spent in performing the humble duty of caring for his father's flocks. But chosen by God as a man after his own heart, he was anointed by Samuel at the age of 17, to be king over God's chosen people, but not until seven years later did he take the throne. After an eventful reign of forty years, he died in Zion, the city of David, in the year 1015 B. C. at the age of sixty-four.

David occupies a very important position in God's plan of salvation, having been promised that he through should be established forever and that his Son should reign on it. In 2 Sam. vii. 12-16 David is assured of this by God through Nathan the prophet. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever."

Perhaps the most striking characteristic of the life of David is its romantic variety of circumstances. What a career that was which began amidst the pastoral solitudes of Bethlehem and ended in the chamber where the dying ears heard the blare of the trumpets that announced the accession of Bathsheba's son.

From the quiet and lowly duties of a shepherd boy to court minstrel, companion and friend of the king, idol of the people, champion of the armies of God, then changing, hunted like a partridge in the mountains, a fugitive and half a free-booter, taking service at foreign courts and lurking on the frontiers with a band of outlaws; he learned the weariness of an exile's diet. How hard his fare, how hopeless his heart. Again the scene quickly changes and he is on the throne for long years, victorious, prosperous, beloved. We may truly say none of the great men of the Scriptures passed through a course of so many changes none of them touched human life at so many points. He was a measure, a type of his coming Son, Jesus. In all points tempted like as we are.

Certain it was that he had his faults and they were grave enough, but let us remember that no one has judged them more rigorously than he himself. He exhibited all the passions of human nature from the lowest and coarsest to the highest and most noble. But when all is admitted there remains a wonderfully rich, lovable character. Sagacious, full of resource, prudent in counsel, swift as lightning in act, frank and generous, bold and gentle, cheery in defeat, calm in peril, patient in privations, modest and self-restrained in victory, chivalrous to his foes, ever watchful, ever hopeful, a born leader and king of men, and the basis of all was a profound, joyous trust in his shepherd God and ardor of personal love to him. That trust opened his mouth to show forth God's praise. He himself has told us what was his habitual temper and how it was sustained. "I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth." Psa. xvi. 8-9.

Even his name was significant meaning beloved, and beloved he was both by his people and God.

To illustrate to you his complete faith and trust in God I will use his own words in the 23rd Psalm. It is, I think, without exception one of the most beautiful passages in the Bible. The date of this Psalm is doubtful. Some historians claim it was written in youth before he became king. Others declare it was written shortly after the death of Absalom. I prefer the latter as we see then the perfect trust in God of one who has gone through the battle of life and whose experience give color to his utterances. "The Lord is my Shepherd; I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me; thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

See the intensity of devotion, the passion of divine love that shines all through this psalm. It breathes the very spirit of [illegible] perfect trust and [illegible] who [illegible] eyes looking [illegible] nature or future [illegible] but now [illegible] to [illegible] who [illegible] Lord [illegible] Lord [illegible] Lord

...pect as to have served ...ugh the name "gospel Prophet." ...ve no record of Isaiah's death ...burial, but a tradition which was ...accepted in early times, represented that he suffered martyrdom by being ...sawn asunder in the early days of the reign of king Manasseh. A life-long service to God surrounded by bad kings did not influence him, for he was continually striving and praying for the Lord to help him in times of trouble.

EMMA BRANSHAW.

JEREMIAH.

Jeremiah was the son of Helkiah who was one of the priests that were in Anathoth, a town in the tribe of Benjamin, a short distance north of Jerusalem. He (Jeremiah) was very likely born in Anathoth, but lived and prophesied nearly all his life in Jerusalem. Was called by God to prophesy at a very early age. He made his first appearance about 626 B. C. in the thirteenth year of the reign of king Josiah about seventy years after Noah. After the destruction of Jerusalem by Nebuchadnezzar he lived in Mispah.

He was carried [illegible] will to Egypt and was [illegible] death on account of [illegible] reminding the people [illegible] were. He was [illegible] a messenger [illegible] destruction. He was [illegible] cruel persecutions all [illegible] He prophesied [illegible] about forty years. He was about [illegible] or seventy years of age when he died. He was born in 600 B. C. His name means appointed of Jehovah. He foresaw the ruin of his country and lamented it bitterly. His prediction was correct. He saw the backsliding and idolatry into sin on the part of Israel. He persisted in his warnings and exhortations, looking forward in hope to the renewal of God's covenant with his people, and the restoration that he promised for his chosen people Israel.

In Jeremiah iii. 17, 18, it says of that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it to the Lord to Jerusalem, neither shall they walk any more after the imaginations of their evil hearts.

In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

LAURA PRICE.

DANIEL.

Daniel was a celebrated prophet in the Chaldean and Persian period. He was taken captive to Babylon B. C. 607, when he was about sixteen years of age. I can find nothing written of his parents or birth, only that he was taken a captive from Judah during the reign of Jehoiakim king of Judah. Nebuchadnezzar besieged Jerusalem and carried away all the princes and all the treasures of the Lord's house to Babylon. Then the king commanded that children of Israel princes and children of royal birth should be brought into the king's court, and be taught the learning and tongue of the Chaldeans. We would suppose from this that Daniel was of royal birth as that was the command of the king princes and children of royal birth be brought. And the king appointed a daily provision of the king's meat, and of the wine which he drank to be given them. Now among these were of the children of Judah Daniel. But Daniel being brought up under the Jewish law would not defile himself with the king's meat or the wine. He kept the Jewish law of clean and unclean meats, and would not break this law. History says Daniel died at Susa, at the age of ninety-four years and was buried there, and in the twelfth century a monument was erected to his memory.

Daniel's life was spent in constant and continued service to God, at an early age he showed strength of mind and character, for he was but a youth when he refused the provision of the king. God gave Daniel knowledge and understanding and power to interpret visions and by this power Daniel made known to kings and rulers the one true and living God, and of the kingdom which God would establish on the earth. After the miraculous escape of Daniel from the den of lions King Darius made the decree for all men in his dominion to worship the God of Daniel, for he is the living and true God, and his kingdom that which shall not be destroyed. This shows that Daniel by his faith had taught the king that God in whom he trusted, was the God of all the earth. This is the gospel promises to Daniel that the God of heaven would set up a kingdom that should never be destroyed, but it would break in pieces all other kingdoms and stand forever. A kingdom which God would give to his Son and the saints of the Most High to possess. Dan. vii. And there was given him dominion and glory and a kingdom, that all people and nations and languages should serve him, and his dominion an everlasting dominion, and his kingdom one that shall never pass away. Christ and his saints shall rule in this kingdom forever. This same gospel of the kingdom Jesus preached in Galilee, and which was revealed to the apostle in all its glory and grandeur, with the redeemed of all nations and tongues, the redeemed who sing the new song unto God, for thou hast redeemed us unto our God and made us kings and priests, and we shall reign on the earth in the kingdom for which we are taught to pray, that God's will may be done on earth as it is done by angels in heaven.

Daniel's utter disregard for the decree of the king is the one principal event in his life for our example, for to disobey the king's decree meant death. But Daniel loved God and obeyed this commandment. Thou shalt have no other gods before me. Nor bow down, nor worship nor serve them; and with his window open toward Jerusalem he kneeled down and prayed and gave thanks before God. May we ever keep in mind this noble example and daily pray for the peace of Jerusalem, and wait for the King of peace.

ELLA KNOWLES.

MATTHEW.

The earliest record we have of Matthew, the disciple of Jesus, and one of the twelve apostles, is at Capernaum, a city on the shores of the Lake of Genesaret, where Jesus said unto him, Follow me and he arose and followed him.

The name Matthew means "Gift of Jehovah." Before his conversion he was named Levi, and had been a "publican" that is, a collector of tolls and customs imposed on persons and goods crossing the Lake Gennesaret at Capernaum. He was thus occupied when Jesus called him to become one of his followers. Matthew, or Levi, was the son of Alphaeus, and a Hebrew. He was born about the same time as Christ and lived to be about sixty years of age, and spent about the last thirty years of his life in the service of God as an apostle and evangelist.

Little is recorded of him except his calling, and the feast which he gave in his house at the beginning of his discipleship. The way in which this is related seems to indicate that he was (comparatively at least) a wealthy man. He was also present in the upper room at Jerusalem after the ascension, when Matthias was selected to be the successor of Judas.

Matthew (like Paul and many others of Jesus' disciples) left all he had to follow the Master. In the gospel which bears his name, he does not set forth the fact that he gave a great feast in his own house, as do the other gospels, which shows that he, like Paul, was not given to boasting or glorying in himself, and his works, but in the works which God wrought through him.

It is not known for certain where he met his death, but it is generally believed that he suffered martyrdom in a city of Ethiopia about A. D. 60. It is also believed that he was buried in that place, and some time later taken to Salerno, and placed in the church built by Robert Guscart, where his body now lies.

Both the Greek and the Catholic churches observed the day of his death, but there was some difference of opinion between the two churches regarding the exact date, which shows that the exact date of his martyrdom is not known positively.

FRED BLYTH.

LUKE.

The Evangelist is by the unanimous voice of tradition identified with the beloved physician and fellow laborer of Paul mentioned in Col. iv. 14. He was by birth a Greek, a native of Antioch in Syria, and probably a Jewish proselyte. Before he became a convert under the preaching of Paul to the faith of Christ, he appears to have joined Paul on the second journey of the Apostle to Troas about A. D. 52, and to have been frequently afterward in his company. His personal history before and after his companionship with Paul is unknown, his own narrative contains the least possible mention of himself, yet we cannot doubt that he was eminently useful to the early church by his learning, judgment, fidelity and even his medical skill, besides leaving to the church the invaluable legacy of his writing. Tradition says he died a martyr between A. D. 75 and 100, and that his body was buried in Constantinople. Here is a quotation from Luke himself, vi. 35, 36, 37, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not and ye shall not be condemned; forgive, and ye shall be forgiven."

ANNIE BURGESS.

JOHN, THE REVELATOR.

John, the apostle and evangelist, was born in the early part of the first century, at Bethsaida in Galilee. His parents were Zebedee and Salome. He and his brother James were called Boanerges or Sons of Thunder by Jesus who manifested a particular friendship for him, as did also Jesus' friend Lazarus. They [illegible] the three disciples Jesus loved.

His occupation with [illegible] of Christ's ministry was [illegible] Christ calling them apart, "Follow me, and I will make you fishers of men." Matt. iv. 19.

How often the people [illegible] to the [illegible] Most [illegible] the [illegible] Galilee and [illegible] it was about [illegible] Christ [illegible] of Jesus and [illegible] was written [illegible] Matthew [illegible] to Christ [illegible] to [illegible] individuals, the general [illegible] Lady [illegible] her children," who were members and believers in the promises of God and contained a warning to avoid embracing strange doctrines, but to continue in the doctrine of God and Christ, "walking in truth as we have received commandment." The third epistle is plainly an introduction of friends to Gaius, a Christian brother, at Corinth, and the book of Revelation is a wonderful prophecy of future events.

John was present at the transfiguration of Christ, also a witness of his agony in the olive garden. He attended our Savior to the cross and Jesus observing him standing near his mother said, "Woman, behold thy Son," and to the disciple, "Behold thy mother," and from that hour that disciple took her unto his own home. St. John xx. 26 27.

John was subject to much persecution and was carried to Rome in A. D. 95 and plunged into boiling oil without being hurt, he was afterwards exiled to the Isle of Patmos where he received "the revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." Rev. i. 1.

John preached in the cities of Jerusalem, Samaria and Ephesus, in which city he died at an advanced age and was buried near Ephesus. It is believed that he was the only one of our Lord's disciples who died a natural death; but he with the other disciples, died in the hope of a resurrection from the dead when Jesus comes to earth the second time.

May we be found among the faithful at his coming. Your Sister in Christ.

AMY L. YOUNG.

PETER.

One of the many interesting characters to study in God's book is that of Peter's. We learn that his boyhood home was in Bethsaida where he was born, but the exact time of his birth cannot be fixed, but we cannot be far wrong in making his nativity ten years preceding the birth of Jesus. Peter was the son of a fisherman, whose name was Jonas, and his mother was called Johanna. He had at all events one brother whose name was Andrew. Peter's and Andrew's occupation naturally was the same as their father's, fishermen. In Matt. iv. 18 20, we read, "And Jesus walking by the Sea of Galilee saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And he said unto them, follow me, and I will make you fishers of men. And they straightway left their nets and followed him." After this Peter became one of Jesus' fellowers and it was his desire to give up all and follow him, but though sadly failing on several earlier occasions to endure hardness as a good [illegible] yet he was raised amid scenes and was by a lengthened process of [illegible] and discipline to be fitted for the stern moral conflicts of his later career and finally to be made conqueror through Christ whom he loved. Peter was one of the foremost apostles, by whom three thousand were converted on the Day of Pentecost as we read in Acts ii. and by whom the first Gentile family was admitted by baptism into Christianity. Acts x. 47-48. He is said to have preached to the Jews scattered throughout Pontus, Galatia, Cappadocia in Asia and Bithynia, that is the [illegible] adjacent to the Black Sea, [illegible] blessed his first epistle [illegible] Babylon, probably about A. D. [illegible] general design was to comfort them under afflictions.

[illegible] Peter had once entered into the service of God, he gave his whole [illegible] and became a good example for [illegible] children to pattern after, for [illegible] had great faith in God and he [illegible] implicit faith in him. The exact [illegible] of Peter's death does not seem [illegible] definite but it has been received [illegible] he suffered martyrdom [illegible] and was buried in Rome.

L. ANN NICHOLS.

[illegible] PAUL.

[illegible] Paul, as he is called in the Bible, [illegible] of his great [illegible] Christ. History tells [illegible] was the first Christian [illegible] of the first [illegible] early church at [illegible] against the mar- [illegible] Christ. He encouraged [illegible] Jews who [illegible] to be engaged with [illegible] Christianity, but he [illegible] with anger. He [illegible] caused to death. [illegible] were present [illegible] of Stephen casting and [illegible] He did with the greatest [illegible] He was stoned to death [illegible] of the city near the probable [illegible] of the conversion. Devout men [illegible] to his burial, and [illegible] great lamentation over him. His last words were very much like those of the Savior, "Lay not this [illegible] against them." This showed that in all of his suffering he had no hatred toward his enemies. He only looked forward to the time when the promises of eternal life would be his; he lived so near to God that he was permitted to have a glimpse of the glory of God. Looking up ecstatically into heaven he said, "And behold I see the heavens open, and the Son of Man standing on the right hand of God." The apostles all had the one faith, and one hope in the promised Savior. He knew that though he was stoned to death he would live again. Stephen knew that Christ died and had risen from the dead, that through him all might have life. For he is the resurrection and the life. He that believeth on me though he were dead yet shall he live. Stephen would be a good example for us all. Forgetting the things of the present and looking forward to the glories of the future.

MARY KNOWLES.

PHILLIP.

In the 1st chapter of John we find the record of the call of Philip to become an apostle. It is said that two who were disciples of John the Baptist heard him say in reference to Jesus, "Behold the Lamb of God," and the two disciples followed Jesus. One of these two was Andrew, Simon Peter's brother. He first findeth his brother and saith unto him, "We have found the Messias"—that is the Christ. The day following this event Jesus started to go into Galilee and findeth Phillip, and saith unto him, "Follow me." Now Phillip was a native of Bethsaida, the same city as Andrew and Peter were from, which was situated on the beautiful shores of the Sea of Galilee. A great many of the wonderful works of Jesus were done in and around this city and much of his public teaching, as we find by the apostles' records. But, nevertheless the city was condemned for its unbelief and a great woe pronounced upon it by Jesus, as recorded in Matthew xi. 21.

In the 12th chapter of John we find that when Jesus rode into Jerusalem he was hailed with glad hosannas and cries of, "Blessed is the King of Israel that cometh in the name of the Lord." He was sought for by men from this city of Bethsaida who were Greeks, and they came to Phillip with the request that they might be permitted to see Jesus. They were doubtless acquaintances or friends of Phillip and he takes the request to Andrew and they together, as we find in the 22nd verse of the 12th chapter, came to Jesus with that request. Perhaps these friends thought of Jesus' kingdom only as an immediate prospective change in the political situation in Judea and Galilee—and seeing the throng hailing him as King, and witnessing the great enthusiasm manifested in welcoming him, I say, perhaps they desired through Phillip some office in his power or other favor when once he was seated upon a kingly throne.

At all events, we know not what was the result of their request, but whatever their motive, whether good or evil, selfish or pure—the fact is pointed out by Jesus that he is to be glorified through death and that the favor he had to bestow was that of eternal life, and not pertaining to the kingdoms of this "world" or age. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." This refers to himself and the death he was so soon to suffer as the Lamb of God—provided by God as a sacrifice for sin. In Acts viii. we find that Phillip went down to Samaria and preached Christ unto them, and that they gave heed unto the things which he spake, and when they believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women. So we see that to "preach Christ" was to preach the glad tidings of "the kingdom of God" of which Jesus was Anointed to be King.

ALBERTA M. GOSS.

PAUL.

Paul, the great apostle to the Gentiles, was born in Tarsus, the capital of Cilicia, of parents who were Jews concerning the law of the Pharisees, but by virtue of their residence were accorded the privileges of Roman citizenship. He was sent when young to Jerusalem to be educated in the law, where he studied at the feet of Gamaliel, the eminent Jewish doctor, and while there he learned the trade of tent-making. He became very zealous for the law and distinguished himself by his enmity against those whom he thought had apostatized from the faith of their fathers. And it was while he was engaged in this work that the Lord appeared unto him on the way to Damascus. He was shown the error of his way, and what was the first thing he said, "Lord, what will thou have me to do?" No mistaking his motive here, his first thought had been to seek the Lord, and as he afterward said, he thought he was serving him when he was persecuting the followers of Jesus, but when he was shown his error he was ready to make amends for it. Thus it came about that instead of going to Damascus to find the followers of Jesus and bring them captive to Jerusalem he exhorted them to steadfastness and reasoned in the temple.

It was not long however before the Jews were attracted by his work and sought to kill him, and laid in wait for him at the gate of the city, but Paul being warned of their action was lowered over the wall in a basket by the disciples. He went from here to Jerusalem where he assayed to join himself unto the brethren, but they not having heard of his conversion but knowing of his past career and of his bitter hatred for those of their brethren, were afraid of him and refused to fellowship him until Barnabas brought him in unto them and told them of his conversion and his work among the brethren at Damascus. They then received him gladly and sent him forth as a disciple to preach the glad tidings of the kingdom. And how ably he acquitted himself is known to every student of the Bible. I think Paul without doubt the best example of a soldier of the cross we have. His is a wonderful character, his chief concern seemed to be to do the will of God and to help in the uplifting and strengthening of God's people everywhere. His arguments in favor God's plan of salvation a foundation truths, and especially that of the resurrection. He seemed to be gifted with superior knowledge, for proof of this read any of his epistles, every one of them contains any number of gems of truth. And how aptly they seem to fit the case of those to whom they are sent. Addressed as they are to those to whom he was instrumental in teaching the truth Paul seems to assume the responsibility of their continuing in the things they had learned, and by warnings and exhortations seeks to accomplish his purposes. In all of his travels he encountered the opposition of the Jews, and many times his life was in danger, but he did not fear them. Hear what he has to say about them, Acts xx. 24, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify to the gospel of the grace of God." Is not that a striking example of faith in God? He knew that when the time came he would have to give up his life for the faith, but his faith was strong enough to prevail upon him to leave the result with God. And when his ministry was about to end with what confidence does he say to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." This is surely the confidence that is born of conscientious effort, the satisfaction of knowing you have done your best, and the best is none too good for God. Paul finally died a martyr to the faith, but by virtue of his being a Roman citizen, he was granted the privilege of being beheaded. Thus closed the greatest example, save one, of the divine life that we have.

CHAS. SANFORD.

Editor Restitution:

Please publish in the paper that Sister Sarah Butcher died at her home in Blackwell, Okla., September 16th.

Yours in Christ,

HANNAH BARBER.

To give a man full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

I must confess, the majesty of the Scriptures strikes me with astonishment.—*Rousseau.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs W Starkey	1.00
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About the most exciting existence we have read of in a long time is described in the October Cosmopolitan. Prof. R. V. Matteucci lives on the crater's edge of Vesuvius for the purposes of scientific observation, and he describes his daily life in a popular manner. Readers will not envy this scientist his job, especially when they see the pictures of the rocks that are liable to drop any moment upon him, but they will be immensely interested in his many alarming predicaments and narrow escapes. This is only one of the many fine features of this very attractive issue.

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15th, via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning Sept. 15th, only $33 00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For tickets, sleeping car reservation and full particulars, apply to your nearest ticket agent or write to S. A. Hutchinson, Mgr., 212 Clark St., Chicago.—Oct 15

Personally Conducted Tour to Colorado and the Pacific Coast.

Leave Chicago Oct. 17th via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. $175.00 from Chicago includes all expenses, railroad fare, sleeping car, dining car, and hotel accommodations. Ample time for numerous side trips at Denver, Colorado Springs, Salt Lake City, Los Angeles and San Francisco. Exclusively first class. For itineraries and particulars, address S. A. Hutchinson, Manager Tourist Department, 212 Clark St., Chicago.—Oct 10

Announcement.

The Quarterly Conference of the churches of God in Michigan will be held with the Church of God at Brady, Kalamazoo Co., on Friday evening, Sept. 29th, 30th and Oct. 1, 1905.

Bro. and Sister Harper and others of Brady—desire to have as many as possible come and attend the Conference. All of like precious faith are cordially invited to attend, and if there are any from other States who could attend. The brethren would be glad to welcome them. Friends coming from the north, reach Vicksburg via the G. R. and I. R. R. which leaves Grand Rapids at 12:00 noon and 1-50 P. M. all trains will be met Friday at Vicksburg. Those coming from Hastings will take the G. R. and I. at Kalamazoo. Bro. A. H. Zilmer of Plymouth, Indiana, has promised to be with us, also Elder B. W. and M. A. Woodward of Dutton, Michigan.

Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. Come and enjoy the spiritual blessings, and return to your home strengthened and built up.

I. D. Decker, Pres.
Emma Jackman, Sec'y

P. S. Those wishing to attend this Conference should leave Grand Rapids at 7:10 A. M. or 1:50 P. M. The noon train only goes to Kalamazoo. All should come on the 7:00 A. M. to accommodate those who come for them as it is six miles out to place of meeting. M. A. W.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

Mrs. Chas. W. Weaver, Sec.

The Conference at Rollin, Kansas, will be held on October 13, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success. Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. Oliver, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. Zilmer, Plymouth, Ind.,

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. Skeels

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Industrial Locations.

The Chicago and North-Western Railway Company will promptly furnish reliable information regarding the many suitable points on its lines for manufacturing establishments. Thriving cities, abundant material and fine market facilities. Parties seeking locations for new industries should apply for particulars. Address Industrial Dept., C. and N.-W. Ry., 215 Jackson Bould., Chicago.—Aug. 2-16—Sep. 6-20.

Low Rate West and Southwest, Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & North-western Ry. which will be sent to any address on receipt of 2 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15

Excursion Rates to Fort Wayne via Pennsylvania Lines.

Septe. ber 19th to 23rd, inclusive, excursion tickets to Ft. Wayne, account Annual Fair, will be sold via Pennsylvania Lines from Lima, Plymouth, and intermediate stations.—Sep 23

Are You Interested in a Fast Growing Country.

The Chicago & North-Western Railway Co., will furnish reliable information regarding many desirable locations in the West and Northwest on its lines for industrial establishments. Hotels, banks, stores, produce buyers, lumber dealers, brick yards and other excellent business opportunities.

Full information regarding cheap lands in this fertile territory. All the particulars desired by prospective settlers are promptly furnished upon application to agents of the North-Western Line, or to W. B. Kniskern, Passenger Traffic Manager, Chicago. —Oct. 15.

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For further information please call on F. J. Buzzard Agent. Mich. Div. Penn. Lines.

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Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:10 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 1:10 p m daily, arrives, 8:23 except Sunday, 7:10 pm daily, extra fare train, 9:15 pm daily.

For the West: 5:30 a m daily, 6:19 p m extra fare train, 5:15 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:01 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

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Michigan Division.

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No. 41, Ex. Sun. For Terre Haute		3:13a m
No. 43, Ex Sunday		11:36am
No. 45, daily,		7:14pm
No 47, Sunday Only		9:15am
No. 49, "		7:45pm

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now now in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. [illegible] in their house of worship for the [illegible] Sunday School at 9:30 a. m. Preaching at 10:30 every Sunday in the month [illegible] Mattie Ferguson, Sec.

The Church of God at Bear Creek, Ind. [illegible] Sunday School every Sunday [illegible] Sunday School every Sunday at 10:30 a. m. [illegible] and G. A. Mayo, Elders [illegible] are invited to meet with us.

The Church of God at Argos, Ind., meet in their house [illegible] Sunday School every Sunday at 9:30 a. m. Preaching every Sunday at 10:30 a. m. Prayer meeting every Thursday evening at 7:30. All are welcome. [illegible]

The Church of God at Rochester, Ind., meet in their house [illegible] Sunday School every Sunday at 9:30 a. m. Preaching every Sunday at 10:30 a. m. Prayer meeting every Thursday evening at 7:30. All are welcome. [illegible]

Lost Creek, Ind., Church of God, Sunday School every Sunday at 10:00 a. m. Preaching every Sunday at 11:00 a. m. and 7:30 p. m. All are welcome. [illegible]

Greenville, N. C., Sunday School every Sunday at 11:00 a. m. Preaching every Sunday at 11:00 a. m. and 8:00 p. m. All are welcome. [illegible]

The Church of God meet for preaching every Sunday, in the [illegible] Great Oak, Oklahoma, and R. F. D. [illegible] Caldwell, Kansas. Meeting Saturday night and 10:00 a. m. Sunday, and [illegible] ing. All are welcome. J. R. Lee, Elder, C. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1742 Superior St. Cleveland, O. where all of like precious faith are welcome. Take Scranton.

The Church of God near Hillsboro, Ind. meets in their new Church on [illegible] and [illegible] Sundays for Sabbath meeting and communion. The 4th Sunday preaching by N. H. Thickens Plymouth, Ind.

Church of God [illegible] Wash. This church regularly meets for public and church [illegible] every Sunday morning at 11:30 o'clock [illegible] Sunday at 2:30 p. m.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermon at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at, the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffety school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed in these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 201 S Michigan St. Preaching second Sunday in each month by A H Zelmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30, R C Ruil-back and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:30 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sonia, meetings at 3 P. M. Valentine Flke, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a. m. and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a. m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 [illegible] Pastor.

The Church of God at Newark, [illegible] 17-19 W Park st 5th floor, at 2:3[illegible] day. All welcome.

The Church of God at Scholls, Oregon, in their church each Sunday at ten o'clock the morning for Sunday School. Communion service every first Sunday in the month and preaching every fourth Sunday, with Bible reading on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Kaupp, Clerk.

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VOLUME LIV. Read PLYMOUTH, INDIANA, SEPTEMBER 27, 1905. NUMBER 36.

Poetry.

The Master.

Waiting for Him in the darkness,
Watching for Him in the light,
Listening to catch His orders
In the very midst of the fight.
Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above the din and song.

Reaching to touch His shadow
In the fervor and heat of the day;
Looking to be approving
As the hours wear away.
Shining to give Him glory;
Working to praise His name;
Bearing with Him the suffering,
Bearing for Him the shame.

Art thou afraid to trust Him
Seeming so far away?
Wherefore then not keep close to
Christ as he says we may?
Why then not walk beside Him?
Holding His blessed hand,
Patiently walking onward
All through the weary land?

Communicated.

Which Way Blows the Wind?

It is sometimes said, that the drifting straw indicates the direction of the wind. We may regard the Jews as the drifting straw, indicating the trend of events among the nations.

I have an item cut from the *Chicago American*, headed as follows:

"SIX MILLION JEWS TO LEAVE RUSSIA."

New Exodus will have the country about Palestine as its destination.

The announcement was made yesterday that a movement for the depopulation of the Jews from Russia would soon be in operation, and it is stated that expenses for the taking away of the six million Jews from that country would be borne by the Jews throughout the civilized world.

The announcement was made at the session of the Jewish Chautauqua. Dr. Kauffman Kohler, President of the Union Hebrew College of Cincinnati, stated that in a short time 6,000,000 Russian Jews would be transported to Palestine, and that arrangements were under way to bring 100,000 of the race from that empire to this country.

A great fund of millions has been subscribed for this purpose, and the object is, since the persecution of the Jews continue, to remove every one from Russia's jurisdiction.

Another item in an editorial from a daily paper, dated Aug. 1, 1905, handed as follows:

"ZIONISTS WANT ONLY PALESTINE.

The action of the Zionist congress in rejecting Great Britain's offer of a tract of land in Urgonda, Africa, for colonization purposes, was not unexpected. Few Zionists believed a temporary location there would bring nearer the final return to Palestine. A Jewish state anywhere but in the latter country, would be a doubtful fulfillment of prophecy and would not satisfy the pious and patriotic longings and hopes, which have stirred in Jewish breasts during so many generations.

To the Zionist Palestine is the promised land of his fathers. Uganda, or some other new country might grow larger crops, it might prove to have greater mineral and industrial resources, but the associations which cluster about Palestine, and make the Zionist desire it as the hart desireth the water brooks, would be wholly foreign to a new country. It would not satisfy him.

Should the Jews succeed in inducing the Turks to give up Palestine to them, it is probable, that the hope of the Zionists would be realized, and that a second exodus of the Hebrews to the promised land would take place."

WHAT DOES ALL THIS MEAN?

What does all this international agitation about Israel going back to Palestine signify? It will not down, every little while the newspapers talk about Israel's second exodus. Jewish patriotism is awakened, a longing for the fatherland burns brightly in the Jewish heart.

If you want to know why the nations are agitated on this question, read Jer. xxxi. 10: "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."

The proclamation has been sounded and hence the nations are moved, and Israel is awakened, God is about to remember his holy covenant.

"Lord save thine Israel—
Restore thine Israel
To their own land.
Let Jacob's seed return;
While scattered now they mourn,
Oh! give them soon their own
Beloved land."

What does this mean to the Christian? It is to them the midnight cry: "Behold, the Bridegroom cometh." Say, listen, do you hear it? If you do, awake, and to use a homely phrase, "Get a move on you!" It is to move now or never! How many are willing to make sacrifices to still further extend the proclamation, "Behold the Bridegroom cometh?" I am ready to co-operate with you. Do you want to sound the proclamation in your neighborhood? If so, write to me immediately and arrange for meetings.

Yours in the Blessed Hope.
W. H. WILSON.

Conference Report.

The 18th Annual Conference of the Churches of God in Iowa was held at Waterloo, Ia., Aug. 18-28. Business meeting called to order by President and reports given as follows:

Treasurer's report: Aug. 22, 1904, balance on hand including $16.00 left from tent fund, $401.62; paid in during the year from Conference dues, subscriptions, etc., $988.12; total, $1389.74.

Total paid out for Evangelist work and other expenses, $1101.50; balance on hand, $288.16.

Chair fund: amount paid in for chairs, $78.00; paid for 12 dozen chairs, $89.07; balance overdrawn, $11.07.

Cash on hand August 21, 1905, $277.09.

Secretary's report: 9 ministerial certificates issued; orders drawn to the amount of $1190.57.

REPORT OF EVANGELISTS.

Bro. Crowe: number of places visited 7; sermons preached 107; amount received from Treasurer, $179.01; expenses during time, $29.64; collected by Evangelist $24.25.

Bro. Marsh: number of places visited 7; sermons preached 67; average attendance 46; total amount received from Treasurer above expenses, $127.45.

Bro. Adams: number of places visited 7; number of sermons preached 157; expenses, $65.77; collected by Evangelist, $57.15; received from Treasurer, $359.08.

Bro. Eychaner: number of places visited 7; sermons preached 52; expenses $33.87; received from Treasurer, $149.07; collected for Conference, $15.75.

State Sunday School Superintendent's report: total amount of receipts, $12.95; total expended, $10.00; balance, $2.95; collection Aug. 20, $3.20; cash on hand, $6 15.

Election of officers as follows: President, O. J. Allard, Ft. Dodge, Ia.; Secretary, Eva Stearns, Sac City, Ia.; Treasurer, F. R Stearns, Sac City, Ia; Cor. Secretary, O. P. Allard, Jr., Ft. Dodge, Ia; S. S. Superintendent, Susie Todd, Lake Mills, Ia.; Assistant Superintendent, Mrs. Findley.

The following motions were carried:

1. That Corresponding Secretary perform duties of railroad Secretary.

2. That each party having a floor in tent, pay 50 cents tax.

3. That Conference board grant ministerial certificates to those they deem worthy.

4. That Conference limit Conference Board in paying Evangelist to $75.00, a month and expenses.

5. That President appoint a committee to fix the fence around the grounds.

6. That we open a subscription for fence fund.

7. That President appoint A. J. Eychaner a committee to secure data for another year book.

8. That one member in each locality give names of those not present at Conference so a report of the work may be sent them.

Ministerial certificates were issued to A. J. Eychaner, Jno. Garton, G. Eldred Marsh, P. B. Stouffer, W. L. Crowe, H. W. Lucas, O. J. Allard, Almus Adams, S. J. Lindsay, L. E. Conner.

Subscribed to Evangelist fund, $914.00; subscribed to fence fund, $32.00.

Number devotional meetings 6; children's meetings conducted by Miss Todd 7; Sunday schools 2; sermons 26, prayer and social meetings 9; Bible school by S. J. Lindsay; business meetings 7; communion service 1; baptized 2.

There were about 300 in attendance. Among the number from other States were from Illinois, S. J. Lindsay, L. E. Conner, Mrs. B. W. Dake, Mrs. E. Renners, Mrs. M. McEntire, Miss Bernice Phelps. From Nebraska: Almus Adams, Mrs. Adams, Mrs. Lizzie Johnson, Mr. and Mrs. S. A. Story, and Dr. J. M. Prime. From Kansas: W. L. Crowe, Mr. and Mrs. S. C. Oliver, Mrs. Anna Gelsehener. From Colorado: Mrs. Cora Stadtlander, J. W. Dickinson, Mrs. Gearhart. Minnesota: Mrs. Lily Fox. California: W. O. Steffa. Missouri: Mrs. C. Hilliard. Canada: P. H. Bouk, Wm. Platt. Idaho: H. P. Armstrong. South Dakota: Mrs. Laura Parker. Connecticut: Mrs. Frank Cork, R. S. Cummings.

Letters were received from Ella Siple, Orlon Siple, C. L. Frury, Mrs. May Appleyard, Sarah R. Frury, Mrs. Marsh.

Table report: paid for tickets $212.70; paid out for provisions $171.29; balance $41.41.

The committee on resolutions beg to present the following:

Whereas, our heavenly Father has so abundantly blessed us during the past year, and has again permitted us to assemble on our beautiful camp grounds and greet each other in Christian fellowship, and has inspired us with a firm determination to exert greater energy in the blessed work of proclaiming the gospel of Christ in the future than we have in the past. We hereby acknowledge our thanksgiving to him for the manifold blessings we have enjoyed. And it is

Resolved, That our sincere thanks are hereby expressed to our Conference board, Evangelists, visiting ministers, young people, and to all others who have assisted or in any way contributed to the work of the past year or the success of the present Conference.

Whereas, we have laid to rest in the hope of the resurrection several members of the body of Christ, therefore be it

Resolved, That we extend to the bereaved relatives and friends our deep sympathy in their sorrow, and commend them to the love of Jesus, and the hope of the resurrection of the dead. Committee, Eldred Marsh, Ada Moran, Sadie Clark.

O. J. ALLARD, Pres.
EVA STEARNS, Sec'y.

Home Friendships.

If we cultivate home friendships with the same assiduity that we give to those outside, they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full in its power of blessing, or so singularly rare in its occurrence, as that between parents and their grown up sons and daughters. Where the parental and filial instincts are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion and souls in heart-felt sympathy, few deeper or more delightful friendships can be imagined. The guardian and dependent gradually lose themselves in the dear companion and true friend of later life; and youth becomes wiser, and age brighter, and both, nobler and happier in this loving and abiding union.

Dear brothers and sisters:

I greet you all in the name of a dear loving Father who speaks to us words of comfort and cheer through his Word, that we may rejoice in the hope of the glory of God in prospect of that gladness which awaits the redeemed of the Lord. When the ransomed of the Lord shall return to Zion with songs of everlasting joy up on their heads. When they shall obtain joy and gladness, and sorrow and sighing shall flee away.

As we are of the isolated ones we get very lonely and long for the fellowship of the dear ones of the faith of the gospel. It was our happy privilege to meet with the brothers and sisters at the Cleveland Conference, and we were well paid for all the effort we made to go. Such a hearty welcome and loving smiles that greeted us. The love of God seemed to be beaming from every countenance. As I said to a friend, "It was like a meeting of a family that had long been separated. Where father, mother, brother and sister meet together, and is a foretaste of the great re-union in the Sweet By and By." Dear ones, we can't afford to miss it. Let us earnestly try to enter the gates of the New Jerusalem.

I have selected a piece of poetry which I send for print.

THE MORNING BREAKETH.

Awake, O ye who slumber!
Arouse, be on your guard,
List now to him who speaketh,
Be on your watch and ward.
Prayers from millions ascending
He answers swift and clear
'Mid strife and turmoil sending
His strength and loving cheer.

Know ye not, he is calling
Workers more and more,
Consecrated for the harvest
About our very door?
Souls alungered, drifting
'Mid darkness, strife and sin,
True hearts he now is sifting
To let the sunlight in.

Behold, the morning breaketh!
Crimson the east has grown,
The Lord is swiftly coming
To claim once more his own.
Let us put on our armor,
Work for him while we may;
Glean jewels for his kingdom
And the eternal day.

Your Sister in Christ,
SARAH ARMITAGE.

Impressions.

There are some people who place great confidence in impressions and who are sometimes most grievously misled by them; and it is quite important for persons to know just how much value to be attached to an impression. There is a story told of Dr. McCosh, president of Princeton College, who, while teaching a class in mental philosophy exclaimed:

"Ah! I have an impression! Now, young gentleman, can you tell me what an impression is?" No answer.

"What! no one knows? No one can tell me what an impression is?" exclaimed the doctor, looking up and down the class.

"I know," said young Mr. Arthur. "An impression is a dent in a soft place."

There are many impressions which will answer to this description. They are simply dents in a soft place, and persons who are susceptible to such impressions should have a care that they are not misled and misguided by them. There are other impressions, so full of power and solemnity that they plainly come to men from higher sources, giving light, wisdom, guidance and help which they should not neglect. Some impressions should be carefully distinguished from those which are only dents in a soft place.

There is a sort of economy in the ways of Providence that one shall excel where another is defective, in order to make men useful to each other and mix them in society.

"Remember that you will never gain but always lose, by being afraid to do the thing that seems to you right, by following the crowd without cultivating your own individuality."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Selections.

Jehovah The Living God.

The most sublime and influential of all truths is before us, the foundation of all substance, of all morality, and of all religion. The stars which have no visible pillars are held by the hand of God, the everlasting rocks and great mountain ranges have no strength of their own, but all stand fast in God. It is in him that we live, and move, and have our being. If his sustaining power were taken away, not only would nature perish, but man, the lord thereof, would meet destruction in the same ruin. The heathen philosophers, though they had gleams of the Supreme One, all stuck fast in matter, believing in its eternity—independent of the gods. A Christian child is wiser than an ancient sage, for he receives by faith that "In the beginning God created the heaven and the earth," originating the matter and impressing the form by his formative and plastic hand. The Jews, by special supernatural training, knew this when it was hidden from such thinkers as Plato, and from all the nations so radiant in mental power and wide resources. One Jew said to the people—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. xl. 26. When once the idea of God reaches the human mind, all things within and without bear combined testimony and evidence. The great philosopher, Kant, in a memorable passage said, that two things impressed him profoundly—the starry heavens without, and the moral law within. All thoughtful men can confirm the truth and force of the remark. As the glorious mechanism of nature involves plan and design, calling for an intelligent person—a stupendous mind—so the conscience looks back to a righteous person whose nature is the deep foundation of all the moral law. We say the nature, because the will of God which is accepted by believers as the rule of action, is only forcible and powerful because it is the exposition and declaration of his essential nature. The nature of a being perfect in holiness, is the deep and sure foundation of all moral distinctions. All life and law, all matter and motion and forces, all beauty and order proceed from him who liteth up his hand to the heavens, saying—I live for ever. Moses knew that he might be driven from the gates of Egypt as a shameless imposter, unless he carried some reasonable account concerning the Being who sent him, as he was to ask for the freedom of the men who were doing all the rough work of the monarchy. "Who shall I say sent me?" "Say that 'I am' sent thee;" he is, and in the absolute sense, he only is. Spirits and men like shadows may come and go, but he is from eternity to eternity; the underived, self-existent, and everlasting One. This brings us to the celebrated passage of Paul in his charge to Timothy, which cannot be quoted in a fragmentary manner without spoiling it. "I give thee charge in the sight of God, who quickeneth all things, and before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and holy Potentate, the King of kings, and Lord of lords. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see; to whom be honor and power everlasting. Amen." 1 Tim. vi. 13-16. Immortality, then, is one of the attributes of God, he alone hath it, absolute and underived. All other beings are finite and dependent, and if ever they share in his immortality, it must be by his sovereign and gracious gift. Whether he gives it in their constitution, or makes it depend upon moral and spiritual elevation, we can only learn from the record of his will. One thing is certain—that which has a beginning may have an end—that which begins to be may cease to be—unless God wills otherwise. There is not a more foolish argument in existence, than the common one in theological schools—immaterial, *ergo* immortal. We deny the *ergo*, for whatever God made, God can destroy, whether it be matter or spirit. We are not to fear him or them who can only kill the body, but we are to fear him who can destroy both body and soul in hell. The passage flashes like a two-edged sword, cutting down naked materialism on one side, and immortal soulism on the other. The will of God on this, on all cognate matters, must be gathered from his record with reverence. He that hath a dream let him tell his dream, but what is the chaff to the wheat. "Is not my Word like fire and a hammer to break the rock in pieces?" No harm in the human to have a dream, or to tell it: but it is chaff after all. The Word of the Lord is the revealing fire, discovering and consuming, and the hammer which descends with tremendous force upon buildings of evil and refuges of lies.—*G. Greenwell.*

Mother's Hand.

"What memory of your boyhood days has exerted the strongest influence for good in your life?"

I asked this question of a man past forty, whose record has been so clean and wholesome that I was curious to know what secret, if any, lay beneath the calm serenity of his common, every-day experience.

"The memory of mother's hand upon my knee," was the quick reply. "When, a restless little boy in church, I hitched about upon the high, uncomfortable seat, mother used to lay her hand gently upon my knee, and whisper: 'Only a little longer, dear. Keep quiet a little longer, for mother's sake.'

"Somehow the pressure of her soft hand always soothed me; and often I would go to sleep, and on awakening find it still there. The years that have slipped by since then have been fraught with trials and temptations, and the path of duty has been hard and difficult; yet there never has been a time when the memory of that soft touch upon my knee, in the old home church, has not been like a clasp of steel to keep my feet from wandering into by-paths of sin."

There were tears in the man's eyes, and his lips quivered as he continued: "And now that she is no longer living, the memory of that touch is still more potent. I feel that, for mother's sake, I must still keep my daily actions blameless."

The White Stone.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. ii. 17. Reference is here made to a stone divided into two parts, as a sign of hospitality, upon each of which one of the parties wrote his name and interchanged it with the other. This gave a mutual claim to contracting parties and to descendants for reception and kind treatment when traveling. It was carefully and privately kept so that no one might gain the privilege besides the person for whom intended. Or, according to Matthew Henry, this "White stone" means absolution from the guilt of sin, alluding to the ancient custom of giving a white stone to those acquited on trial, and a black stone to those condemned. "The New Name" is the name of adoption. Adopted persons took the name of the family into which they were adopted. None can read the evidence of a man's adoption but himself.

"One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. You have the ability to choose your mind's company; you can call up at will any guest you please. Why not choose the noblest and best?"

The Restitution

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world is gone." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

J. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept. 27, 1905.

At Budapest, Hungary, there is trouble over differences with Austria, and fierce rioting has resulted, many being killed and injured.

Write your name in kindness, love and mercy on the hearts of those who come in contact with you, and you will never be forgotten."

The way the recents Anglo Japanese treaty is received is shown by the following dispatches. The other nations seem to think England has gained more by the Russian-Japanese war than if she had fought and gain a victory herself.

The Tageblatt condemns the treaty as a menace to the interests of all European countries, just as the Anglo-French treaty regarding Morocco was condemned last year. It says a coalition of the powers whose Asiatic interests are threatened will now necessarily be called into existence to counteract the effects of the Anglo-Japanese treaty. It adds that Great Britain has abandoned her splendid isolation, only to drive the whole world into the camp of her enemies. England and Japan have the upper hand for the moment, but those laugh best who laugh last.

The Post accuses Great Britain of adopting an anti-European policy. It declares that Lord Lansdowne's assurances are mere words, intended to conceal the truth. It hopes that Russia will distrust all British protestations of friendship.

The Deutsche Tageszeitung describes the treaty as an offensive instrument containing germs of a breach of the peace. It advises Germany to redouble her vigilance in foreign affairs and to keep her powder dry.

The Lokal Anzeiger, taking the same view, says a better answer would be the conclusion of a Russo-German treaty of alliance, into which France might be brought, if willing, advantageously to all three powers. That paper suggests that such an alliance is actually the purpose of M. de Witte's visit to Rominten, and declares that the German government favors the idea.

Vienna, Sept. 27.—That England has come victorious out of a war she did not wage is the commonly expressed opinion of the Anglo-Japanese treaty. The newspapers here regard it as a diplomatic triumph, laying the foundation for Anglo-Japanese mastery in Asia. Some fears are expressed lest it provoke a Russo-German alliance, the cost of which Austria might have to pay in the Balkans.

Paris, Sept. 27.—While the virtual consensus of opinion expressed in the French press is that the Anglo-Japanese treaty does not afford just cause for resentment anywhere, there is a general expectation that Russia will resent and mistrust it and will accordingly draw continually closer to Germany. M. Millevoye, writing in La Patrie, says he admires Great Britain's skill in securing so enormous an advantage from Japan's victories.

St. Petersburg, Sept. 27.—Politicians, military men, and officials whose creed is Russian expansion in Asia are chagrined and indignant over the Anglo-Japanese treaty. They declare it preposterous that England and Japan should arrogate to themselves the prerogative of making themselves the arbiters of the fate of the whole of Asia. The liberals, however, are pleased with the treaty, believing it will check, at least temporarily, the bureaucratic territorial aims in the far east and compel attention to home problems. The newspapers have not as yet commented upon the treaty.

It is an indisputable fact that German diplomacy is exceedingly active. The consensus of opinion here is that the kaiser is urging the czar to form a continental alliance to offset the Anglo-Japanese alliance.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. Thompson, Sec.

Communicated.

Conference Report.

The Annual Conference of the Churches of God in Indiana met with the church at South Bend, and was opened promptly Thursday evening at 7:30. The address of welcome was given by R. C. Railsback, one of the Elders of the church. He said in part that we wanted the Conference to help the church. He also spoke of the royal entertainment promised in the announcement. The preachers were expected to do that part of the entertaining. Bro. Zilmer responded in a few well chosen words, admonishing all to "Let the Word of Christ dwell in you richly."

The address following the opening exercises was given by Sister Woodward on the subject, "What it means to be the children of God."

On Friday morning at 10:30 we listened to an address by Bro. Woodward on "Does it matter what we believe?" Mark xvi. 15-16. Bro. Woodward gave proof that it does matter what we believe, if we want to gain a home in God's kingdom.

The business session convened at 1.30. Roll call of churches showed the following represented: Argos, Bracken, Burr Oak, Plymouth, Rensselaer, Roll, South Bend, Hillisburg. Minutes of last meeting were read and approved. Secretary and Treasurer reported that $102.29 Evangelist fund had been received, and $153.00 had been paid out, leaving a balance on hand of $309.29. The reports of the several churches were given by their representatives. While these reports were not as good as we would like to have heard, yet they clearly showed a fulfilment of the Scriptures and said to us that we are surely living in the last days.

Bro. W. H. Wilson reported that he had visited a number of places in the Southern States, also visited Wisconsin and Ohio. Baptized over thirty during the year.

Literature committee reported that it has $36.25 on hand at disposal of the Conference.

The Historical committee reported that considerable material had been received. This will be published in The Restitution.

At 3:00 the Sisters' meeting was led by Sister Underwood. The lesson read was a part of the Sermon on the Mount as translated from the original Greek. The papers read were from sisters who could not be present and they were much enjoyed.

In the evening the social meeting was led by Bro. William Railsback, following which was an address by Bro. Zilmer on "What the Church of God stands for."

At 10:30 Saturday an address was given by Bro. Halstead, followed by Bro. Woodward, the subject being, "Thy will be done."

At the business session Saturday afternoon Bro. Zilmer promised to raise $800.00 for Evangelist fund if the Conference would find the Evangelist. The Evangelist committee was instructed to look for an Evangelist.

It was resolved that we will have a Bible school in the Indiana Conference. The President of the Conference is the head of the committee of five to make all arrangements for said school, a report to be made at the November Conference.

The present committee on Literature were retained and instructed to publish the proceedings of this meeting and pay for it out of the Literature funds.

The committee on program for the November Conference as appointed by the chair is Ada Butler, E. K. Barnhill, W. D. Thompson.

Letters of commendation were granted to the following: A. H. Zilmer, D. T. Halstead, J. F. Wagoner, S. T. Hook, H. F. Cordill, J. J. Wince, D. E. Vanvactor, W. H. Wilson, J. S. Muncrief, N. M. Roby, R. C. Railsback, J. H. Willey.

The following officers were elected: President, A. H. Zilmer; 1st Vice President, J. L. Wince; 2nd Vice President, J. A. Burnham; Secretary, Lydia Railsback; Treasurer, T. O. Taber. The Evangelist committee was continued the same as last year, consisting of Samuel Osborne, A. R. Underwood and T. O. Taber.

The business meeting was followed by a short address by Bro. W. H. Wilson on "The things which God has promised." At 7:00 the social meeting was led by Bro. J. H. Willey after which Bro. J. F. Wagoner gave an address on "The credibility of the Scriptures."

At 9:30 on Sunday the social meeting was led by Sister Mary Cordrey. The lesson was the parable of the talents. The Sunday morning sermon was delivered by Bro. Woodward, subject, "The gospel of the kingdom." Matt. vi. 33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." At 1:30 Sister Woodward spoke on "Ye are not of this world." Following Sister Woodward's address was the communion service in charge of Bro. Wince.

The evening social meeting was led by Sister Woodward, after which Bro. Zilmer gave an address on "The signs that indicate the approach of the kingdom of God."

The meeting was well attended by visiting members and many said, "We had a good meeting." As an immediate result of the meeting a cottage prayer meeting was established. We trust that other good was also done, and that seed was sown that will find lodgment in good soil that will spring up and bear much fruit.

Lydia Railsback, Sec'y.

Papers Read at Sister's Meeting, Indiana Conference. Subject, "Sermon on The Mount."

At His Coming.

The meek through faith in Jesus
Shall inherit on this earth,
The kingdom and the glory which
Belong to Christ by birth.

Oh! what a precious promise
Signed by God's own hand,
If we but trust, and follow
His divine command.

Yes, to the meek and lowly
God's message comes today,
And offers peace and pardon
To those who will obey.

Blessed are the pure in heart,
For they shall see their God.
A righteous throng he set apart,
To which his Son belong.

And when he comes in splendor,
The great and mighty King,
With all his host of angels,
Hosannas to him sing.

Then let us strive together,
Sisters and Brothers all,
To watch and pray always,
Lest any of us fall.

Well done, thou faithful servant,
May each one of us hear
On the resurrection morning,
In the Lord's voice, sweet and clear.

Annie Bend Carlton.

Before considering any thought given in the Sermon on the Mount let us look for a few moments at the location in which the scene was laid.

On the northwest shore of the Sea of Galilee, and between the two cities, Chorazin and Bethsaida, lies the crescent-shaped plain of Gennessaret, the Garden of Princes.

This plain teems with rich, tropical vegetation, and is lined to the water's brink with oleanders. It is about one mile across its greatest width, three miles from horn to horn and sweeps into an amphitheatre of hills.

It was one of these hills that the Man of Sorrows, on seeing the multitude, ascended that he might be alone with his disciples. Just how many of the twelve disciples are present to listen to this Sermon, I am unable to determine. We find the call of Matthew recorded as occuring after this event, and the call of nine other apostles before this, so, whether there were nine, ten or eleven persons to listen to this wonderful Sermon as utter'd by the Master on the Mount of the Beatitudes so many years ago, it has been repeated to the world again and again through the ages, and today we have it unchanged by time in all its beauty and simplicity.

The Teacher here has lived a sinless life of thirty-one years on the earth. Two more will finish his ministry. What wonder then that his sermons are so powerful and lasting.

Let us look at the nine Beatitudes that have helped to make this so important a sermon. First we have "the poor in spirit," then "they that mourn," "the meek," "they which hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemaker," "the persecuted for righteousness' sake" and again, "they which are reviled and persecuted falsely" for the sake of the Master. Are these not all attributes of the meek and lowly Jesus? He was pure in heart, poor in s, ac, sorrowful, merciful, peaceful, and certainly persecuted for righteousness' sake. In a word then we must conform our lives to the life of Christ, if we would receive these blessings. Not long ago I heard an unbeliever say of a minister, whose life had not been a success, "What right has he to pretend to teach people how to live? He does not show by his life that he has any superior knowledge worthy of being followed." But it is not so with the life of Christ. How very fruitful are his replies when tempted of Satan, and how consistent in every instance is his life with his teaching.

The world is looking at what we do rather than what we say. Then let us study our Model thoroughly and give heed to our thoughts and habits of life that we may be better representatives of Christ, and that we may be privileged to enjoy the blessings of his kingdom at his coming.

Your Sister in Christ.

Mrs. E. A. Laxton.

Matt. vi. 21.

Treasures laid up on earth will not endure, thieves break through and steal, moth and rust corrupt, fire and storm sweep away our possessions. And where our treasure is there our heart will be also. Treasure laid up on earth will engross the mind, to the exclusion of heavenly things. The love of money was the ruling passion in the Jewish age. Worldliness usurped the place of God and religion in the soul. So it is now. Avaricious greed for wealth exerts such a fascinating, bewitching influence over the life that it results in perverting the nobility and corrupting the humanity of men until they are drowned in perdition. The service of Satan is full of care, perplexity and wearing labors, and the treasure men toil to accumulate on earth is only for a season.

Jesus said, Lay up for yourselves treasures in heaven, where moth nor rust doth corrupt, and where thieves do not break through nor steal, for where our treasure is there will our heart be also. It is for our interest to secure heavenly riches. This alone of all we possess is really ours. The treasure laid up in heaven is imperishable. No fire or flood can destroy it; no thief despoil it, no moth nor rust corrupt, for it is in the keeping of God.

This treasure which Christ esteems as precious above all estimate is the riches of the glory of his inheritance in the saints. The disciples of Christ are called his jewels, his precious and peculiar treasure. He says they shall be as stones of a crown. Christ looks upon his people in their purity and perfection as the reward of all his sufferings, his humiliation and his love, and the supplement of his glory. Christ the great center from whom radiates all glory. And we are permitted to unite with him in the great work of redemption, and to be sharers with him in the riches which his death and suffering have won.

The Apostle Paul wrote to the Thessalonian Christians, What is our hope or joy or crown of rejoicing? This is the treasure for which Christ bids us labor. Character is the great harvest of life. He who gives money or time for spreading the gospel enlists his own interest and prayers for the work and for the souls to be reached through it. And at the final day when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then as we gather around the great white throne we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others. A large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and praise him through ceaseless ages of eternity.

Mrs. Selia Anderson.

Matt. vii. 25.

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock."

"And the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock."

Christ in his sermon on the Mount, dipped down into the future, knowing that humanity was frail, and to those who would be able to stand; he likened them unto the above, where all the elements of a storm availed not: for they were founded upon a rock, and able to stand. "Not every one who sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven," but he that doeth the will of my Father, shall have an inheritance.

The people who heard that wonderful sermon were astonished at his doctrine, for "He taught them, as one having authority and not as a scribe." So now in this day and age of the world; throughout all the centuries has this grand and beautiful sermon been handed down to us, and the people are astonished at the doctrine. It is the same today as then, the sermon has not changed; the people cannot understand. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works." "And then I will profess unto them, I never knew you, depart from me, ye that work iniquity."

It is those who are able to stand, and whose house is founded upon a rock, that shall hear, Come ye blessed of my Father."

Are we able to stand, can we stem the tide, ride the waves of adversity, and sail through life's tempestuous sea, to be likened unto the wise, or shall we go down by the sea, and build our house upon the sand, and when the tide comes in, and a great wave sweeps over our house. Lo! it topples and falls, and we are likened unto the foolish man; our foundation was not sure, it was built on sinking sand.

It is easy to sail along in the common Christian world. You are not asked, what do you believe, by nine persons out of ten. When you tell them you belong to any one of the different orthodox churches the people in general seem to know what they teach; but try standing alone; say you believe that Christ shall set up his kingdom on this earth, that the dead are just asleep till the morning of the resurrection, and they are astonished. Do you *really* believe the dead are not conscious? "Horrors," then the questions, oh! they come. Some say, How beautiful, if I only could believe it, but then, what is the difference what we believe; we are all aiming for the same place, and you need a home, so come be one of us. Can we stand? Is it what we believe, or what our Bible teaches? Surely, surely, it is a test. Oh! I grow sick and faint, we are so few in number, and so unpopular. How often that is said, and how true, yet we grow less, and lose our identity by seeking another home. Are we able to stand, shall our little band go down, all because we are cast out into the world, and not founded on a rock.

This is not to criticise, but an earnest, loving appeal to stand. Christ is just as much authority today as when on the Mount talking to the people, and his doctrine is just as strange to the world. Yet through his tender, loving mercy, he would that all should come unto him. How he will gather them as a hen gathers her brood under her wings, but they will not, for straight is the gate, and narrow the way, which leadeth unto life, and few there be that find it. May you and I, dear ones, so live, that we shall be likened unto the wise man. May our foundation be sure and steadfast; and above all, may we be able to have an entrance through that gate that leadeth unto life.

Mrs. Etta Fry.

Matt. v. 8.

"Blessed are the pure in heart, for they shall see God." How much this blessed thought means to the true man or woman, especially the Christian; since it must not include only those who are merely externally moral, but whose motives and thoughts are pure. Jesus tells us to consider the lilies of the field, how they grow. How beautiful they are. How pure; yet nature's own gift. Solomon in all his glory was not arrayed like one of these. As God cares for grass in the field, he will clothe and provide for us if we use the means he has provided for us. "Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? Your heavenly Father knoweth that we have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33. Jesus tells us to labor not for the meat which perisheth, but for that meat that endureth unto everlasting life, which the Son of Man shall give unto you. Jesus says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Let us then seek righteousness, and be filled with that holiness which makes us members of Christ's spiritual kingdom. May we be pure as the lily, and with unstained hearts we may be prepared to "see God."

Mrs. S. C. Manuwal.

Matt. vi. 5-10.

"And when thou prayest, thou shalt not be as the hypocrits are." Christ teaches us in John iv. 24, that they who worship God must worship him in spirit and truth. These are the ones the Father seeketh. In Job xx. 5 we find the joy of the hypocrite is but for a moment.

6. "But thou, when thou prayest, enter into thy closet. The[se] are addressed to Christians. [We] to be a peculiar people, zealous good works, peculiar, in that we do not follow after the world, but are trying to obey Christ's teachings. Pray to thy Father which is in secret. Does it mean when we unburden our hearts, that we can tell him all, more than we can tell any human friend, and still we have the promise that he will remember our sins no more?

"But when we pray, use not vain repetitions." Do we realize that it is vain repetition to repeat it unless we do it intelligently? Eccl. v. 2, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth; therefore, let thy words be few."

How many of us fully understand the Lord's prayer? Many understand that our Father is in heaven, and that his name is to be kept holy, but what about the coming of his kingdom? 10. We pray thy kingdom come, are we heeding the Word? Are we watching and praying for his coming? His kingdom of which there shall be no end. Luke i. 32, 33.

Thy will be done in earth. Have we made a complete surrender? Submitting entirely our will to his, or are we making crosses for ourselves by crossing his will with ours? Holding back a part of our service from him, clinging to some sinful habit, or rebelling because our plans are thwarted. And losing sight of the truth that all things work together for good for them that love the Lord. There are many paths that lead us away from him and his love.

11. Give us this day our daily bread. Are we grateful to him, giving thanks for all he bestows upon us, or do we accept this blessing as our right? forgetting what we read in Psalms xxiv. 1, The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

12. And forgive us our debts, as we forgive our debtors. How important it is for us to forgive, that we might be forgiven. Think of the happiness that is forfeited by those who fail to heed these words, "Vengeance is mine; I will repay, saith the Lord."

13. And lead us not into temptation, but deliver us from evil. In the 13th and 14th verses of the first chapter of James we learn that God cannot be tempted with evil, neither does he tempt any man. But every man is tempted when he is drawn away of his own lust, and enticed. When Christ prayed for his apostles he asked not that they should be taken out from the world, but that they should be kept from the evil. For thine is the kingdom, and the power, and the glory, forever. His kingdom is an everlasting kingdom. Dan. iv. 3. And he ruleth over all. Psalm ciii. 19. He is all powerful, all power comes from him. We read that he gave his Son power on the earth to forgive sins, to heal diseases till all were amazed. And in Luke xxi. 27, we find "And then shall they see the Son of Man coming in a cloud with power and great glory." All this proceeds from the Father.

In verses 14 and 15 Christ emphasized the need of forgiving others. In Isa. i. 18, we read, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." If the Lord who is perfect can forgive to this extent, why should we imperfect as we are, and so prone to sin, refuse to forgive others? And when we read the bare truth in verse 15, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses," we must submit to his way.

Annie E. Sleight.

Matt. vi. 24.

"No man can serve two masters." Literally no man can be the slave of two masters; he cannot be the bond-servant of the Lord Jesus Christ, and the bond-servant of riches. If he belong wholly and entirely to God, how can he be a slave to mammon, to be kept under a tireless lash, that ever goads him on in the pursuit and laying up of wealth?

It is the slavery of purchase that is evidently alluded to. We are bought on the one hand by the precious blood of Christ; on the other, by wealth, resources, and power, in the tempting hand of Satan.

The lesson manifestly does not begin with Matt. vi. 24, but goes back to the temptation of Jesus in the wilderness and is a connected whole from the beginning of the fourth to the end of the seventh chapter. Satan tried to buy Jesus by leading him to exer-

…s power, as the Son …turning of Stones into …"Obey me, command that …stones be made bread. You can …t, you need not wait for God to …fully your hunger." But the test was one of obedience, of service, of worship. God was saying in this temptation, "Whom will you have for your master? Who shall direct and control your life?"

The answer of Jesus shows how clearly he understood the case, that it is not merely by food that we live, but by "every word that proceedeth out of the mouth of God." Obedience to God is the means of life. It secures to us the never-failing promise of daily supplies for all our needs. We must depend upon God for food and not upon ourselves. We can sow, but only God can bring about the harvest. The test of the loyalty of Jesus to his Father, was made by Satan at Jerusalem. "Cast thyself down," he says, "You need not fear to obey my command, though this central perch, or Herod's royal portico impends over the valley of Jehoshephat 500 cubits below.' For 'it is written, he shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.'"

How adroitly he worsted the temptation by appealing to the Scriptures! "God had promised the protecting care of angels to his Son. If this awful leap was made in safety, his Messiahship would be proven, he would be received as their long-expected, conquering King by the multitudes below." But the answer was, "Thou shalt not tempt the Lord thy God," or "Thou shalt not put him to the proof," "shalt not test or try him" to see whether he will be faithful to his promises or not. To obey Satan would have been to disobey God. He requires faith, that is without doubt, and such faith needs no trial of fidelity. Satan tempts us of today in like manner. A man or woman unites with the church, a storm comes and crops are swept away, "the fruit of the vine is blasted," "the flock is cut off from the fold." Then he or she says, "I have tried to be good, I have given to the Lord's cause, and yet, I cannot be prospered, so what is the use?" Ah! this choice of Masters must be fully and unreservedly made! The crops are the Lord's, the vines are the Lord's, the flocks are the Lord's, and whatever he takes, he takes by right and we who are also the Lord's may be sure that enough will be left from the rain and the hail to supply all our needs.

"The wealth, the resources, the power" of the ethnarchical kingdoms of Palestine were next laid at the feet of Jesus, on condition that he fall down and worship Satan. To have the kingdoms of Palestine is to have the dominion of the world. This is well understood by all nations and all nations have contended, and are still contending for its possession. "Take me for your master, give your vassalage to me, yield obedience in all things to me, and I will give you all the kingdoms of the world and the glory of them" was the tempting proffer of the evil one. He was met by the indignant reply, "Get thee hence Satan; for it is written, The Lord thy God shalt thou worship and him only shalt thou serve." Satan left and the angels came. What a lesson for doubting Christians!

"No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one, and despiseth the other. Ye cannot serve God and mammon." To make one's self a slave in the pursuit of wealth, for the sake of wealth and what it will bring of position and power and praise of men, is in reality to serve Satan; it is to obey him, and live in "the lusts of the flesh," to live to eat, and not eat to live, nor live by "every word that proceedeth out of the mouth of God," being guided not in all the affairs of life by that Word. "Therefore," says Jesus, "because you cannot serve two masters—cannot be under the supreme influence of two principles so antagonistic as the love of God and love of the world," "do not be distracted about the wants of the body, what you shall eat, or what you shall drink, or what you shall put on." "Is not the life more than meat and the body than raiment?" Is it the manner of life that Jesus is alluding to here? Does he not mean that it is vastly more important how we live as to thought and action, than are the matters of food and wearing apparel? Or, as the definite article is appended to "life" does he not mean by "the life," that future life, which all his true disciples are striving to attain?

It is right to be industrious, right to exercise prudence and forethought in temporal things, right to sow and gather in the harvest, but there is to be no fretfulness, no murmuring, "no distrust of God's providential care." We see the spring succeed the winter, and the returning birds fed from God's bountiful hand. They come back in faith and are fed; we are better than the birds and dearer to God; will he not feed us? We cannot by being over anxious add a single step to the length of life's journey. If we have chosen God for our Master, he will take care that we are comfortably clothed. He clothes the wild lilies of Palestine in robes of surpassing beauty. The glorious dress of Solomon could not compare with them in their sparkling loveliness. We are to consider them, "to learn thoroughly, to note with accuracy as a learner," the lesson that these lilies teach. They grow without toil. They do not spin, and yet, under God's care, they are sure of their clothes, *perishable* as they are. Will he not much more clothe us, this dear Master, God? Our heavenly Father knows that we have need of these. Our duty as the bond-slaves of such a kind Master, is to seek first the kingdom of God and its righteousness, secure in the promise that if we do this all things will be added. Make the kingdom and the righteousness thereof "the supreme object of choice and pursuit," strive to hasten the coming of the kingdom. The morrow will have its evils, and will take thought for itself. Its cares and anxieties must not burden the passing hours of today.

In looking for and striving to hasten the coming of the day God, the cares of earth will be but as trivial incidents in life's journey. They will not absorb and consume our time and strength, we will be as care-free and as trustful as the birds, resting upon Jesus, the friend of the weary laden. Come unto him ye weary laden ones, and find rest to your souls. He calls you to repent, and proffers you forgiveness and life. Read the Sermon on the Mount from beginning to end, note its connection with the temptation, and the preaching of Jesus. Study the beatitudes, the principles inculcated, the commands laid down, the model prayer, the use to be made of treasures, the confidence we are to have in God, and that only they who do God's will, will enter the kingdom. If you hear and do the sayings of Jesus your house will not fall in the stormy day of judgment, if you hear his sayings and do them not, terrible will be the ruin! Be wise and make your choice today.

S. Roxana Wince.

These words composed by Sister Wince, have been set to music, and were sung the first time at this meeting:

COMING REIGN OF THE MESSIAH.

O, we dream of a day that is nearing,
A day of sweet promise and trust,
When the captive and long-trodden city
Of Zion shall wake from the dust;
And clothed in her beautiful garments,
Shall shake off her burden of pain,
And the north and the south without money
Shall loose her captives again.

When the hoped for Messiah of ages
Shall bring the bright mansions adown,
And shall take as a gift from his Father,
Of earth's mighty kingdoms the crown;
When the fierce, cruel rulers of nations
To him in submission shall bow,
And the death-dealing steel of the warrior
Be changed for the sickle and plow.

When the saints in their raiment of glory
Shall sit with the Christ on his throne,
And shall make to all nations and kindreds
The blessings of Abraham known;
When the band of the harpers shall praise him
With song that no other can learn,
And the Palm-bearing one's give their service
Wherever his footsteps may turn.

O we dream of a day that is nearing
A day of sweet promise and trust
When earth in her vestments of beauty
Shall be the bright home of the just:
When, forgetting the day of our trouble,
The tears shall be wiped from our face
And the mocking, the scorn and the spoiling,
Have ne'er in our Canaan a place!

Dear brothers and sisters of the Church of God in Christ Jesus:

It is with sincere regret that I cannot meet with you at this Conference. I do not suppose that I have ever met any of you, with the exception of Sister Woodward. I had the pleasure of meeting her several years ago at Coat's Grove.

It seems to me the three most essential traits for a Christian to have is love, trust and obedience. How many of us trust the Lord with all our hearts? If we did we would never worry or fret about anything. For he has promised if we do trust him to direct our paths and that he will not forsake us. What a comfort to know that we have such a Savior to flee to in all of our troubles, one that we know is able and willing to do all that is best for us, one that always remembers that we are poor, weak mortals too, that if we ever gain the kingdom it will be because we trusted in his strength. If we could all have that loving, childlike trust and faith in our heavenly Father that our children have in us. How quickly a little child will run to its mother when it is frightened. It has perfect trust that she will take care of it, and let nothing harm it. Yet how little is our love in comparison to God's for us. There are some wonderful promises in the Bible for those that trust in God. May we all learn to have perfect trust.

Sarah Labbo.

Dear brothers and sisters in Christ:

Our adorable Redeemer has told us what to do that we need not err. In Matt. v. 37, he said, "Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." He does not wish evil speaking. Also in Col. iv. 6, we read, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Well," says one, "how are we to get grace?" "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Also have salt in yourselves and have peace one with another. So that you may let no corrupt communication procede out of your mouth, but that which is good, that it may be edifying to the hearers. One may ask, Through what does grace come? In John i. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Oh, may we all have more of this grace that we may be found faithful when Jesus comes. May God bless you all is my prayer.

Cynthia Thompson.

As a contribution to the Sister's Session of the Conference assembled at South Bend, I have selected this most impressive allegory, entitled the "Missing Ones," to be read at that time. My prayer is that being abundantly blessed we may be a blessing to others.

Yours looking for the soon coming Savior.

Mrs. Essie Taylor.

THE MISSING ONES.

One Summer evening, for a part of our family worship, I read the 4th chapter of 1 Thess. Before retiring to rest I seated myself on my easy chair, and mused on the last few verses of the chapter, which were as follows:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

And as I mused, I fell into a deep sleep, and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition.

I thought I had awakened in the morning, and was somewhat surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and felt confident she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother; but after knocking several times without response I entered, and found that she also was missing.

"Strange, passing strange," said I to myself; "where can they both be?"

Then I went to the room of our son Frank, and found him up and already dressed, which was something quite unusual for him at an hour so early. He said he had passed a very restless night, and thought he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outwards was securely locked, as on the preceding evening. We were at our wit's end, and what to make of this strange occurrence we did not know.

On again visiting Julia's room we found on a stand her well-marked open Bible. One prominent verse attracted my attention; it read:

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

This passage, my wife always declared, referred to the coming of Christ for his saints, the redeemed Church, while I insisted that it meant only the preparation for death. But I am digressing. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends in quest of our dear ones.

I first called on my wife's sister, Mrs. ——, who, with her husband, were good, respectable people, members of a church, though worldly-minded. After I had rung the bell several times, and waited somewhat impatiently, she appeared, and apologized for her dilatoriness by saying that she was in a "peck of trouble," and had to prepare breakfast herself, for her colored servant girl, whom she had always considered to be a real good Christian, had played her a mean trick.

"She has gone off somewhere, without even putting the kettle on the range, or saying a word to any of us. But what puzzles us to know is how she got out of the house, for the doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B's progressive euchre party."

"Indeed," said I, "It is exceeding strange," and then I explained to her the object of my morning visit.

When she heard of the mysterious absence of my wife and Julia she became so very nervous that I was glad to change the subject by saying that, as I had not breakfasted, I would join them in their morning repast. When her husband heard my story he treated it with a good deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves some where about the house, and when I returned I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door-bell rang, and Frank entered in a state of great nervous excitement; saying he had been all over inquiring for his mother, and that in almost every house he found trouble similar to our own. Almost every one was anxiously searching for missing ones. He also stated that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly.

Breakfast was scarcely over before inquiries were made at the door as to missing neighbors, and among those who called was Mr. H., who greatly astonished us by stating that his two youngest children, ten and twelve years of age, had gone off with their grandmother, who had been bed-ridden for over six years. At this announcement Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose ideas he had looked upon as quite heretical.

His friend insisted that a vast majority of church members were but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for religious things had reached a very low ebb.

"My friend also assured me," said Mr. E., "that the Scriptures clearly taught that when the elect number of Christ's Church would be complete, Christ would come as unexpectedly as a thief in the night, and call his saints, both dead and alive, to meet him in the air. The transformation would be effected in the twinkling of an eye; and although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended. Then would be realized the import of Christ's words: 'In that night there shall be two in one bed; the one shall be taken and the other left. Two shall be grinding at the mill, the one shall be taken and the other left.' I fear that time has now come, and sad to say, we are among the left ones!"

Now as the morning was far advanced it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among an unusual throng of men and women, whose faces betokened intense sorrow.

In the business parts of the city I observed that many stores were closed, and that those that were open did not appear to be doing any business. Every saloon that I passed was open, as usual, with groups of men outside, apparently engaged in serious discussion. As I passed by the City Hall, there was no perceptible diminution of the usual crowd of political "hangers-on" around the building.

When I reached my own store, I found that my bookkeeper, and the faithful old porter who had served me so many years, had not yet put in an appearance. My two other clerks were on hand, doing nothing; nor did I feel like asking them to do anything. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and in consequence of the great calamity that had overtaken the community, it was voted that "three days' grace be allowed on all contracts falling due this day."

I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on earth were blamable for it.

In the afternoon, by common consent, business of all kinds was suspended, except in the vicinity of the saloons, where a great deal of disorder prevailed. Here and there were groups of people in earnest conversation. At one of them was a man who seemed to be well-versed in Scripture, and as I approached he was saying: "This is the day spoken of by Christ, but none of us believed it, and now we are beginning to realize how foolish we were."

In the evening nearly every church in the city was open, with overflowing congregations. Everybody was anxious to know the cause and meaning of the "great visitation," and to learn how lost hopes might be regained. Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed. Criminations and recrimination were bandied to and fro between pastors and the people, the latter asserting that if the pastors had done their duty, and taught their flocks the plain truths of the Bible, instead of lulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

Most of the active workers and constant worshippers were absent. Audible groans and deep drawn sighs were occasionally heard from various parts of the room. Some were bemoaning the loss of children, others of husbands, of wives, of fathers and mothers.

The pastor was speaking when I entered the room, and was entreating the audience to endeavor to allay their feelings. He said:

"None of you realize the keen disappointment I experience at this result of my labors. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state, and the things to come; and of having kept you in ignorance of the imminency of the awful visitation which has manifested itself among us this day. In reply to these accusations I can only say that I have taught you the same theology that was taught to me in college, viz: to treat the Bible as a book largely of spiritual symbols and allegories.

"But I now confess that I was sadly mistaken, for after what has occurred, I cannot help believing that God's Word means just what it says. I am glad, however, now to be able to say for your comfort that, since this morning, I have made a prayerful examination of the Scriptures as to our present condition, and find that we are yet in the place of hope."

Here a chorus of voices ejaculated, "Thank God for that!"

The pastor proceeded: "Although we have lost the glorious privilege of the raptured saints, salvation is yet ours, if we humbly and truly accept it. We may pass through greater trials and tribulations than the world has ever yet experienced, yet we reach the kingdom, but he that endureth to the end shall be saved."

Here the electric light suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and—awoke!

My wife, who was in an adjoining room, hearing my sudden uprising, hastened in to see what was the matter. Oh, how glad I was to see her, and to realize that my terrible experience in my easy chair was only a dream! But the more I thought of it afterwards, the more solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.

Report of Labor.

The special meeting called for East Port—by last Annual Conference—is a thing of the past, and we believe we can honestly report a profitable gathering. This meeting was called for the benefit of isolated brethren; and we were very sorry so few desired to come, for only Bro. and Sister Blakely of Marlboro, and Sister Frank Richardson of Jamestown, and B. W. and M. A. Woodward of Dutton, were present from abroad. Bro. and Sister Chamberlain had worked very hard to prepare for this meeting, and had arranged to entertain at least 20 persons. They were greatly disappointed, but I think all were agreed that the work was beneficial, inasmuch as it strengthened those who have so nobly fought the battle single-handed so long, and aroused an interest in several to investigate the Word of God more closely, to see "whether these things be so." The interest and attendance increased with each meeting. The gospel has never before been preached in East Port, except the few sermons we gave there last fall, and many are very much prejudiced yet, but are becoming more reconciled to the ideas presented, and Bro. Chamberlain's family including his son-in-law, Bro. Fred Stebens and wife are greatly rejoiced to see some beginning to investigate the Scripture. There should be more meetings held at this point, as the new fields bring forth richer harvests. It seems to us the old churches should be able to a'most live without the preacher when so many are starving for one crumb of gospel. Think of it brethren, there are communities not two miles from any of our churches where the gospel is so new to them that they do not know what you mean when you talk of Jesus coming to this earth to establish his kingdom. Let the laborers go where they can do the most good, brethren, and send them not reluctantly, but with a hearty God bless you and your prayers—added to all this the Lord's mite to get tracts, singing books, send PERIODICALS to the beginners, etc. O how much need for more consecrated workers. Pray God to send more laborers into his vineyard. Some day it will be too late for us to do what the world needs to have done, and some one will be to blame if souls are lost. Will it be you or me?

M. A. Woodward.

There is one thing that enemies of Christ cannot do. They can reject, scoff, rail, and blaspheme, but they cannot let him alone. The press is burdened with attacks upon him. Unbelievers who cannot agree on anything else, do agree in this to continue their warfare upon him. Why do they not let him alone? They can not. He is forcing himself into the thoughts and discussions of men everywhere, and it is impossible to silently ignore him and his claims. "What shall I do then with Jesus?" said Pilate. Do with him? Why not "let him go" and pay no more attention to him? Because they cannot. He stands before every soul in silent majesty, claiming the homage and obedience of the heart. He stirs the world today as never before, and around his person the battle rages continually. He is in the world's thought, in its literature and philosophy, in its science and art, the one living, vital power. To banish him is out of the question. He is in the midst of friends and foes, and there he will remain.

A ship on the broad, boisterous and open ocean needeth no pilot, but it dare not venture alone on the placid bosom of a little river, lest it be wrecked by some hidden rock. Thus it is with life. 'Tis not in our open, exposed deeds that we so much need the still voice of the silent monitor, as in the small, secret, every day acts of our life.

Announcement.

The Quarterly Conference of the churches of God in Michigan will be held with the Church of God at Brady, Kalamazoo Co., on Friday evening, Sept. 29th, 30th and Oct. 1, 1905.

Bro. and Sister Harper and others of Brady—desire to have as many as possible come and attend the Conference. All of like precious faith are cordially invited to attend, and if there are any from other States who could attend. The brethren would be glad to welcome them. Friends coming from the north, reach Vicksburg via the G. R. and I. R. R. which leaves Grand Rapids at 12:00 noon and 1:50 P. M. all trains will be met Friday at Vicksburg. Those coming from Hastings will take the G. R. and I. at Kalamazoo. Bro. A. B. Zilmer of Plymouth, Indiana, has promised to be with us, also Elder B. W. and M. A. Woodward of Dutton, Michigan.

Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. Come and enjoy the spiritual blessings, and return to your home strengthened and built up.

L. D. Becker, Pres.
Emma Jackman, Sec'y

P. S. Those wishing to attend this Conference should leave Grand Rapids at 7:10 A. M. or 1:50 P. M. The noon train only goes to Kalamazoo. All should come on the 7:00 A. M. to accommodate those who come for them as it is six miles out to place of meeting. M. A. W.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

Mrs. Chas. W. Weaver, Sec.

The Conference at Rollin, Kansas, will be held on October 18, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success. Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. Oliver, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalisation of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. Zilmer, Plymouth, Ind.,

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. Skeels

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Persons requesting their address public ted may have their names inserted here.

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P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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The Chicago & North-Western Railway Co., will furnish reliable information regarding many desirable locations in the West and Northwest on its lines for industrial establishments. Hotels, banks, stores, produce buyers, lumber dealers, brick yards and other excellent business opportunities.

Full information regarding cheap lands in this fertile territory. All the particulars desired by prospective settlers are promptly furnished upon application to agents of the North-Western Line, or to W. B. Kniskern, Passenger Traffic Manager, Chicago. —Oct. 15.

Personally Conducted Tour to Colorado and the Pacific Coast.

Leave Chicago Oct. 17th via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. $175.00 from Chicago includes all expenses, railroad fare, sleeping car, dining car, and hotel accommodations. Ample time for numerous side trips at Denver, Colorado Springs, Salt Lake City, Los Angeles and San Francisco. Exclusively first class. For itineraries and particulars, address S. A. Hutchinson, Manager Tourist Department, 212 Clark St., Chicago.—Oct 10

Low Fares West and Southwest, Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington Texas and other sections in the West and to all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15

$33.00 to the Pacific Coast.

Via the Chicago, Union Pacific and North-Western Line from Chicago, daily, September 15 to October 31st, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—oct31

Shun the man who says that the world owes them a living.

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15th, via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one-way tickets on sale daily from Chicago, beginning Sept. 15th, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For tickets, sleeping car reservation and full particulars, apply to your nearest ticket agent or write to S. A. Hutchinson, Mgr., 212 Clark St., Chicago.—Oct 15

Indianapolis, Ind., and return, Oct. 8th, 1905. $1.25 for round trip, special train leaves Plymouth, Ind., at 7 A. M., returning leaves Indianapolis at 7:30 P. M. same date. No half fares, no baggage checked, full fare will be charged on trains.

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Pennsylvania Lines, Michigan Division, Excursions.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

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Sundays of October, 1905, to Culver and return. Fare 25 cents. Special train leaves Plymouth at 9:45 A. M., returning leaves Culver 5:50 P. M. each Sunday during month of Oct. 1905.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penn. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 5:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23except Sunday, 7:40 pm daily, extra fare train, 9:15 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:40 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 3:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES

Michigan Division.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 46, Daily,	8:10am
No. 10, daily, For South Bend	11:50am
No. 12 " Ex. Sun. "	7:15pm
No. 48, Sunday only	6:18pm

GOING SOUTH.

No. 11, Ex. Sun. For Terre Haute	5:43a m
No. 43, Ex Sunday	11:30am
No. 15, daily,	5:44pm
No. 17, Sunday Only	5:15am
No. 19, " "	7:45pm

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Strictly first-class round trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to [illegible] $60.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

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If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

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NORTH WESTERN LINE

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennesker, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanmatter. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Indiana Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Bereau meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereau at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Salem Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. H C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Cochaley Pastor, or his son A. L. Cochaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Hebron Ark, meets the 2nd and 4th Sundays in each month. Preaching at [illegible]

LIST OF CHURCHES.

Church of God at Newark, N. J. meets in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder, E. W. Knapp, Clerk.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, OCTOBER 4, 1905. NUMBER 37.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

It Doth Not Yet Appear What We Shall Be?

The gems of earth are still within
Her silent unwrought mines;
There hide they, all unknown, unseen;
No sparkle upward shines.

The stars of heaven, how few and wan
Are all we see below,
Compared with what to the unaided eye
Beyond all vision now.

Who knows the untold brilliance there,
The wealth, the beauty hid
Like sparkle on a lustrous eye
Beneath the eyelid lid.

So with the heaven or better state
Of which these are but signs;
So with the stores of wisdom hid
In everlasting mines.

For what we shall in that day be
It doth not yet appear;
But when we see him as he is
We shall his likeness wear.

—Bonar.

Communicated.

A Sketch of the Life of Jesus.

For a few minutes I am going to talk to you about Jesus and try to give you a short sketch of his life, character and mission. It will necessarily be very incomplete, as the time allotted will not permit of a lengthy history, or the details and incidents which go to make up the fulness of this most wonderful character, a character which history and all ages have failed to reproduce.

And so I will start by telling you who Jesus was. You remember (in fact you have just been hearing about it) that way back in the Garden of Eden a promise was made to the woman Eve, after that she had sinned and the sentence of death was about to be passed upon her, and was to the effect that she should have a seed who would bruise the serpent's head. This promised was renewed to Abraham, and to David. In 2 Sam. v. 12, 13 and 14 we read of God making a covenant with David through his prophet Nathan. These verses are as follows:—

"And when thy days be fulfilled and thou shalt sleep with thy fathers I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom."

"He shall build a house for my name and I will establish the throne of his kingdom for-ever."

"I will be his Father and he shall be my Son, if he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men."

By this we see that God was to establish this seed of David and that He, God, was to be his Father. I will not give you fuller testimony on this line, except to connect with this what we find in Matthew iii. 16, 17, "And Jesus when he was baptized went up straightway out of the water, and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him. And lo a voice from heaven saying, *This* is my beloved Son, in whom I am well pleased."

And also what we find in Luke i. 30-33: "And the angel said unto her, Fear not Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." And so we see that Jesus was the Son of God, the long promised seed, the Savior of mankind, the future ruler of the world.

With his birth and early life you are all familiar. The unfavorable conditions and circumstances which surrounded his birth seem to have no bad effects upon his after life, in fact perhaps here was the first lesson in humbleness, a lesson with which he was so familiar and was so able to teach us.

The effect upon the Jews was different; they could not or would not accept as king one whose beginning was so humble. They looked for a King, or Savior who would come in splendor and pomp and power. They ridicule the very idea of this lowly born man being their Messiah.

Of his life from his birth till he reached the age of twelve years we know next to nothing. As Joseph, the husband of Jesus' mother was a carpenter, it is probable that Jesus knew somewhat of this trade, and when old enough *often* stayed with Joseph while he was at work.

When he was twelve years old we read that he journeyed to Jerusalem with Mary and Joseph to the feast of the passover. After his parents had gone a day's journey on their homeward way, they missed Jesus, and upon returning to Jerusalem found him in the Temple, speaking to the doctors and asking questions in a way that quite astonished his hearers. From this time on we learn nothing in regard to him until his baptism in the Jordan by John the Baptist, at about the age of thirty years. At this time he received the Holy Spirit, (as we learn in the verse already quoted) and began his public ministry. This ministry lasted about three years and a half, and was brought to an end by his crucifixion and death.

It did not take long for his fame to spread, in fact he choose a way to announce his mission which could not fail to attract attention. He went right to the center of opposition by teaching, in the synagogues. Then too, he healed the sick, performed miracles, and preached and taught wherever he went, proclaiming the gospel of the kingdom until, as we read, great crowds followed him from Galilee, Decapolis, Jerusalem, Judea and beyond the Jordan. His first great sermon was that beautiful one delivered on the mount to this great multitude. As we read over this sermon today, beautiful in its teachings, strong and powerful, truly the work of *a master mind*, how it raises us above the thoughts, the impulses, and the influences of men, and surrounds us by the force of this one man. Little wonder they were astonished at his doctrine.

The first miracle which he performed (that of turning water into wine) took place at Cana of Galilee at a marriage feast which he and his disciples attended, and was, perhaps more for the strengthening of the disciples' faith than for any other purpose.

From here he journeyed to Jerusalem to attend the passover of the Jews. Of the events which transpired there and during the year which followed till the next passover, I cannot now speak, though they were full of interest and much is to be learned from a study of his visit to the temple from Nicodemus, his meeting with the woman at the well, his visit to Galilee, the miracles he performed at Cana and Capernaum and his journey throughout Galilee, with his disciples.

Again we find him at Jerusalem at the time of the passover. At the pool of Bethesda he cures a man of disease which stirred up the Jews against him, as it was the Sabbath; and they persecuted him and sought to slay him. In John v. 17 to 47th verse he answers them in a most wonderful sermon, which no doubt was lost upon most of his hearers. It showed what a unity existed between he and his Father and outlined much of his mission. I will read a few of these verses 17, 18, 27, 28 and 29.

Verse 17, "But Jesus answered them, My Father worketh hitherto, and I work."

Verse 18, "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

Verse 26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself."

Verse 27, "And hath given him authority to execute judgment also, because he is the Son of Man."

Verse 28, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice."

Verse 29, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

In the second year of his ministry more events seemed to have been crowded than in the first. He traveled throughout Galilee preaching, healing the sick, feeding the hungry and doing all manner of good work, getting into trouble with the Jews and getting out again by the aid of his Father."

His journeyings during the third year of his ministry were many and his travels extended. His trouble with the Jews kept on increasing as his fame and popularity spread. At times he was molested and ill-treated, and threats and conspiracies were made against his life, so that he was in the greatest of danger, but as these increased he seemed to redouble his efforts; he knew what the work laid out for him was, he knew that the time was short in which to accomplish such a task: he knew that the mob would not be held off much longer; and so he worked, and while he worked prepared himself and his disciples for the events which were to bring about his death, that all might be fulfilled that had been spoken concerning him.

Let us pass over the stirring events which took place just prior to his last journey toward Jerusalem and take up the narrative where we find him on the way to the Holy City. The rulers expecting his arrival are laying in wait for him. Six days before the passover he arrived at Bethany and the first day of the week journeyed to Jerusalem, returning again at night. This he also does on the second and third days. On the fourth day the chief priest conspired to secretly put him, and finally made a contract with Judas to betray him into their hands. Jesus remains in Bethany on this day and on the morrow sends two disciples to make ready the feast of the passover. And when the hour was come he followed with his disciples that they might partake together of this last supper. Just imagine the scene. Jesus and his co-workers assembled for the last time, think of his feelings, about to be separated from those loved ones, about to be captured like a thief, about to be put to shame, to be tortured, to be mocked, finally put to death by those who were his enemies. To be betrayed, denied and forsaken by those that were his friends, "And he said unto them, with desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." *Truly a memorial supper.*

And they sung an hymn and went out upon the Mount of Olives. And Jesus prayed, "Father if thou be willing remove this cup from me, nevertheless not my will but thine be done." After this came the multitude and those that sought his life, and they took him and bound him and carried him to the high priest's house.

"And as soon as it was day, the elders of the people, and the chief priest, and the scribes came together, and led him into their council. Saying, Art thou the Christ? tell us, and he said unto them, If I tell you, ye will not believe: And if I ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God, and he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." Luke xxii. 66-71.

"And they led him to Pilate at the judgment hall that he might pass judgment upon him. But Pilate could find no evil in him, likewise Herod could find no fault in him, but when the mob continued to cry, 'Crucify him!' Pilate delivered him to them. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots." Matthew xxvii. 35.

Then went Joseph of Arimathea and begged the body and took it and buried it in his own tomb. But what had been the promise, that he should die, and his career end there? No, he was to rise again and triumph over death.

And so we read in Luke xxiv. 1-8. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words."

As two of his disciples walked to Emmaus talking of the wonderful event, the risen Master appeared unto them, but they know him not until he sat at meat with them, and their eyes were opened. But he disappeared immediately, and the two filled with joy hastened to the eleven and told them that Jesus the Christ was risen indeed. Then Jesus appeared unto them all and showing the prints of the nails in his hands convinced them that he was indeed their risen Savior. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." John xx. 30, 31.

From this on he appeared unto them at various times until we read in Acts of his last meeting with them, when he was telling them that it was not for them to know the time of the restoration of the kingdom of Israel. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stead fastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Act i. 9, 10, 11.

But just a word to close; what a hope was this to leave with them, a hope of seeing him AGAIN, and this brothers and sisters is our hope. We hope to see him *as he is*. We are looking for his return, we are waiting for the establishment of that kingdom promised so long ago. *Then* will be fulfilled all that was spoken; then shall we see him as he is, and be made like him, these vile bodies of our humiliation fashioned like unto his own glorious body. It is a hope of immortality, of peace and joy, a hope above a price. What is that message that he whispers back to us? "Behold I come quickly and my reward is with me to give to every man according as his works shall be." Let us say with one voice, "Come Lord Jesus and come quickly."

BUELL W. NUTT.

[This should have appeared with the other papers read by the young people at the Cleveland, O., Conference, but was delayed, so is given now.—ED.]

What plant would thrive if the sun shone forever? and what should we be if the sun of prosperity always shone upon our pathway? Along life's dusty thoroughfare I see the world, but not as I saw it once; sickness and sorrow have given me another pair of eyes.

"We shall be still when God reveals to us things which we cannot utter."

Hieremias (or "Iremiah").

CHAPTER 4.

1. If Israel returneth unto me he will return (unto his own land meant): and if he taketh away his abominations out of his mouth and becometh truly reverent before my face;

2. And shall swear as the Lord liveth with truth in a judicial way and with righteousness, nations will also bespeak blessings in him, and in him will they praise God in Hierousaleem;

3. Because thus saith the Lord unto the leading men of Jouda and the dwellers of Hierousaleem, Renew for yourselves your fallow-lands, and do sow over acanthai;

4. Circumcise yourselves for your God and circumcise your hard heartedness, ye leading men of Jouda and ye dwellers of Hierousaleem lest my anger go out like fire and it shall have flamed out, and there be no one to quench it before the face of the wickedness of your devices.

5. Publish it in Jouda and let it be heard in Hierousaleem; say ye, Blow a signal to the land with a trumpet; raise a great cry; say, Be ye gathered together and let us go into the walled cities;

6. Let us take up and flee into Sion; make haste, do not stand, because calamities am I leading from the north and a great crushing blow;

7. A lion hath gone up from his lair, destroying hath he taken away nations, and he hath gone out of his place to put the land in desolation, and the cities will have been torn down so that they are not inhabited.

8. On account of these things gird on sackcloth and beat your breasts and ololu because the anger of the Lord hath not been turned away from you.

9. And it will be in that day, saith the Lord, that the heart of the king will be lost and the heart of the rulers, and the priests will be astounded and the prophets will wonder.

10. And I (Hieremias) said, O Lord, thou sole Lord, thou hast deceived this laity, surely, in saying, There will be peace, and lo, the sword hath touched even their soul, hast thou not? (The prophecy resumed.)

11. In that period they will say to this laity and to Hierousaleem, a spirit of deception is in the wickedness, a way for the daughter of my laity is not unto cleansing nor unto sanctification.

12. A spirit of full payment will come unto me; and now I am talking my judicial-verdicts unto them.

13. Lo, as a cloud will he come up and like a cyclone his chariots; lighter than eagles his horses; (The prophet exclaims) Woe unto us because we are wretched! (The Lord resumes his prophecy).

14. Wash thy heart from evil-doing, O Hierousaleem, that thou mayest be saved; until when are there going to be reasonings in thee for painful results for thee?

15. For a voice of one with intelligence from Dan will come, and pain will have been heard from Mount Ephraim.

16. May ye have remembered it ye nations; Lo, they are coming; may ye have announced it in Hierousaleem; whirlwinds are coming from out a land afar off, and they have given their voice against the cities of Jouda.

17. Like those who are watching to guard a field have they become against it round about, because thou hast not cared for me, saith the Lord.

18. Thy ways and thy devices have done these things to thee; this is thy evil-doing because it is bitter, because it hath touched ever thy heart. (The prophet personifies and speaks for the land of Jouda).

19. My belly, my belly pains me, and my soul quivers with the perceptive feelings of my heart; my heart is wrung; I will not keep silence, because my soul hath heard a sound of a trumpet, a clamor of war;

20. And it calleth for a crushing blow of wretchedness, because all the land hath become wretched; suddenly hath the tabernacle become wretched; my tent-skins have been rent asunder. (The prophet speaks now for himself but in vision).

21. How long shall I see them fleeing while I hear a sound of trumpets?

22. Because the leaders of my laity have not known me; heedless sons are they and without understanding; wise are they to do evil, but to do good they do not know well how.

23. I looked upon the land and lo, it was naught; to the canopy and there were no lights there.

24. I saw the mountains and they were trembling, and all the hills shaking;

25. I looked, and lo, there was no man, and all the flying things of the heavens were awe-struck;

26. I saw, and lo, the Carmel range was desolate, and the cities burned with fire from the face of the Lord, and from the face of the wrath of his anger had they vanished away. (The vision ends and the prophecy is resumed.)

27. Thus saith the Lord, All the land will be desolate; but I shall not make a full consummation.

28. On account of these things let the land sorrow and the canopy be darkened from above; I have said, and I shall not change my mind, I have started and I shall not turn back from it.

29. (The vision resumed). From the voice of horseman and stretched bow all the land hath withdrawn; they have entered into the caves and in the groves have they hid themselves, and upon the rocks have they gone up; every city hath come forsaken; no man dwelleth in them. (Prophecy resumed.)

30. And thou, what wilt thou do if thou clothe thyself with scarlet, and adorn thyself with a golden cosmos, if thou paint thine eyes with pigment? In vain is thy beautiful adornment; thy lovers have thrust thee away; they seek thy soul.

31. Because I have heard a sound of thy sighing, a voice as it were of one suffering birth-pangs, as it were of one bringing forth a first-born; the voice of the daughter of Sioon will have become faint and she will relax her hands. Woe is mine, because my soul faileth for those who have been taken away.

COMMENT.

In the 1st and 2nd verses the condition of Israel's *return* to their own land and the consequent blessings not only to themselves, but to the nations, is that they return to the Lord first? This is befogged and not at all clear in the C. V. or R. V. From the 2nd to the 11th the rendering is better but not very clear: but the 11th is utterly wide of the mark and approximate toward a translation. Read and compare. For it partly answers the prophet's interruption and inquiry. To the 16th the rendering is better, but the exhortation of the 16th is to the nations. They are told to remember this prophecy and publish it in Hierousaleem. Are we doing it or have we done it? To the 19th the thought is fairly brought out. The personification of the land and the laity from the 19th to the 28rd not made clear in the C. V. or R. V. and the transition with the 23rd to a state of vision in which to the 27th verse the prophet simply tells what he sees. Then with the 27th as far as the 29th the resumption of the prophecy, and then the vision again to the close of the chapter—all this not made clear as it should be to the casual reader.

CHAS. GARDNER.

Kind words have done more to elevate men than science or art, and to preserve them from sin, than prisons or gibbets. They are the language of heaven's own children, who, having received mercy, have learned to be merciful.

Bethune: When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it commensurate with its capacity, for the tiniest drop of dew images forth the true, though not the full radiance of the sun.

"As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows only into humble hearts."

The Restitution,

E. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 4, 1905.

At the Cleveland, O., Conference during the time that the friends were gathered at the meeting, some pictures were taken. One is of the whole company arranged together, one is of a number of the men who were present, another is of a group of the young people. Some have asked for copies, and we are glad to say that they can be had by sending 20 cents for each picture that you want, and 5 cents extra for the postage and packing, to Buell W. Nutt, 36 Jessie St., Cleveland, O.

The patrons of this paper who have paid their subscriptions for the year 1905 are not affected by this article. It is to those who have not paid that we wish to speak. To send you all separate statements of your account will require a vast deal of time and labor, and expense of postage. At present, even if we could have the time and means to do so, a crippled right hand which prevents any work with it being done, will make it doubly hard to do this. Now it is certain that the person who has paid for this year knows of the fact, and it is reasonably certain that if you have not paid for this year that you are aware of the fact. It looks to us as if all the expense of making and sending statements can be saved for us if you who do know about your arrears could send the remittance without. It is plain as to the amount necessary to send—$1.50, and if you will kindly make note of this and attend to it at once you will very much oblige this office. Please do this, brothers and sisters, and we thank you in advance for the favors.

It is difficult to determine whether the world is any quieter since the end of the Russian and Japanese war than before. While it was going on, and no one knew the limit, the other nations were slow to enter into any ways that led to trouble. Now the English and Japanese have made a compact which virtually unites them in keeping the far east to their ways, and declaring that any one daring to interfere will be classed as an enemy. Further that who ever fights one of these nations must fight both. This does not please Russia nor Germany, and they are about uniting, but wish to draw France in with them. This does not suit England, as this combination would be a menace to her interests, so she is endeavoring to make an understanding with Russia, and thus check the German Emperor's ambitions. It is reported that to accomplish this end England will consent to a change in her attitude regarding Russia's relations with Turkey concerning the Dardanelles and Bosphorus. Then there is serious trouble in Austria and Hungary, and the success of the Norwegians in separating from Sweden, has emboldened the Hungarians to think they can do the same. The United States is having trouble to get some of the South American countries to realize that they must treat the European countries right. Then a German ship company that is controlled by that government has purchased an island in the Dutch West Indies, and this country sees possibilities of this being a scheme on the part of Germany to get a footing near the Panama Canal. So taking it all in all there is still some unrest in the world.

Funeral of Sister Greenbrier.

September 12, 1905.

Brethren, Sisters and Friends, the shadow of death has again fallen across our path, and we have come to weep with those who weep, and to perform the last sad offices for one dearly beloved for her devotional spirit, enquiring mind, kindness of heart, gentleness of disposition, and patience in tribulation—traits worthy of our emulation. It was my privilege to assist her to take upon her the sin-covering name of Jesus by baptism about thirty-five years ago. And I am persuaded that her confidence in the glorious gospel of the grace of God was never firmer than during the last year of her life, and the blessed hope of seeing Jesus, and being made like him was never more precious. For many years she was at a great disadvantage in the want of sight, and had to depend entirely upon others for knowledge of God's eternal purpose in creation and redemption; but of late she acquired the ability to read with her hands, and could draw water directly from the wells of salvation. It was delightful to hear her speak of the precious gems she had found. During the State Conference recently held at the Church of the Blessed Hope she lodged in the house with us, to enable her to attend all the meeting., which she enjoyed greatly. She would hardly be in company with any sisters or brothers for a few minutes without enquiring about some passage of Scripture she could not clearly comprehend or had been a great comfort to her,—and while in conversation with a sister who had lost the use of her hand, respecting the glory to be revealed in us if we proved faithful to the end, she glowingly said, "You will get your hand and I shall get my sight."

But the dear Sister now lies silent in death. She has passed beyond our influence, our control or sympathy. She has gone the way of all flesh. This affliction came upon us so suddenly that we could hardly realize that we could have no more intercourse with her till mortality is swallowed up of life—alas, it is true, and I want to draw a lesson for the living out of the Book of God. On solemn occasions like this, the mind naturally reverts to subjects bearing on our eternal we fare. And if she, who now lies silent in death could have had the privilege of arranging this service I know right well what she would have asked me to. She would have asked me to tell you of the faith and hope that rejoiced her heart, and sustained her in her affliction. She believed that the Book of God is the only source of information in regard to our nature and our destiny, that Gen. ii. 7 makes, —yea; absolutely makes the first reference ever made by God to man. It says, "The Lord God formed man of the dust of the ground." There was *no man before* that. His history begins there. But, formed perfectly as he was—brain to think, eyes to see, ears to hear, hands to handle, feet to walk, tongue to speak, etc., none of these organs performed any functions until they were set in motion by the breath of lives. He was organized capable of faith in God, and love to God, and obedience to God. This is what the Creator required of him, and his *life depended* upon it. He utterly failed to stand this test, and was sentenced to death—and sure enough he died. As like begets like all who have his nature die too. 4000 years later the same law was in force, for Paul in Rom. vi. 23 says "the wages of sin is death"—not eternal life in misery. Again the same apostle says, by *one man sin* entered into the world, and death by sin,—and so death passed upon all men." Nothing can prevent the execution of that law—all must die, and when dead they are alive nowhere, alive in no sense whatever, because God tells us Eccl. ix. 5, "the dead know not anything." And Psa. cxlvi. 4 says man's breath goeth forth, he returns to his earth, and that very day his thoughts perish. But although all must die,—it is not necessary for you or me to *remain* dead. The good God has provided a Savior—a Redeemer; he offers to redeem certain ones from death,—and if you want to know who he offers to redeem from death you can know from his own words in John vi. 40. He says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up the last day." And in John v. 28, 29 he says they shall hear his voice and come forth out of the grave to life." And at the grave of Lazarus he made the grandest announcement ever made to mortals:—"I am the Resurrection and the Life." We are told that Jesus is the first one born from the dead, the firstfruits of them that sleep—those who believe are to be the full harvest,—and I want to add that no life after death would have been possible if Christ had not risen. Paul in 1 Cor. xv. says those who had fallen asleep in the faith of Christ would have perished if Christ had not been raised, and also says elsewhere, that he was raised again for our justification. His death, was of no avail without his resurrection, just as sure as Paul spake for God. But this brings me to another item of the dear Sister's faith:—

When raised from the dead gloriously immortal like Jesus,—they will need a glorious place to live in forever. Where will it be? Can we know? We can, if the Scriptures tell us where. And if they do not tell us we cannot know. Guessing is of no account whatever, neither is speculation, or reason. What do the Scriptures say? Hear Jesus, Matt. v. 5. "Blessed are the meek, for they shall inherit the earth;" not heaven above the skies. Listen to the Spirit in Daniel vii. 1, "the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." To make sure how long the saints shall possess this kingdom, the 18th verse says the saints take the kingdom, and possess the kingdom for ever and ever, even for ever. Is that long enough? Could they be for ever, even for ever in two different places? This is the kingdom Jesus preached the coming of—this is the kingdom he taught us to pray for, in what is called the Lord's Prayer. And besides that, this is the kingdom Jesus says in John iii. 5, *no one* can enter unless he be born of water and of the Spirit—and finally this is the kingdom referred to in Matt. xxv. 31, where he says: "When the Son of Man shall *come* (come here to earth) in his glory, and all the holy angels with him, then shall he sit upon the throne of glory—right here on earth; and will say to the saints whom Daniel says shall *take* the kingdom—yes, he says he will say to them then, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; that is, it was all prepared for them in his eternal purpose and not bestowed until he comes again. And remember Jesus said it was the gospel or good news of this kingdom that was to be preached in all the world, and he that believes it, and is baptized shall be saved—to be saved is to be raised from the dead and live gloriously in that kingdom for ever.

This is the gospel the dear deceased one believed and lived for; and which she was anxious—O, so anxious for you to share. If there be any within the sound of my voice who would like to secure this, the only salvation offered in all the Book of God, and be sure to meet her in that goodly land —for it will be full of God's glory—Paradise will be restored and the curse removed, the following are the conditions: believe this gospel of the kingdom and of life from the dead to inherit it; repent of your sins, *i. e.*, turn away from sin, be baptized into Christ for the remission of all past sin, and then live godly till Jesus comes, and all will be well. Brothers and sisters, the abounding iniquity of these times is one of the signs that the coming of the Lord draweth high. Heed the Lord's injunction, "Be ye also ready, for in such an hour as ye *think not*, the Son of Man cometh."

Our dear Sister sleeps, but she sleeps in Jesus; and will soon awaken. Time will not be wearisome to her. O no; the sun does not rise and set for her, nor does the clock tick for her. Paul in 1 Thes. iv. 13 contains something suited to her case. It says, "I would not have you ignorant, brethren concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (Jesus)." We do not have to coin phrases concerning the conditions of those who have in life laid hold of the hope set before them in the gospel. They sleep as Jesus did; it says so, and will rise as he did. The coming of him on whom she fixed her hope is not far away. When the day comes the tabernacle of God will be with men, and he will wipe away all tears from off all faces, and there shall be no more pain, no more sorrow, no more parting, no more death, for the former things shall have passed away. Brothers and sisters, let us continue the apocalyptic welcome, "Come Lord Jesus, quickly come."

Dear Sister, sleep on a little while. We are not afraid to trust you in the embrace of death for you in sured your life with him who has the keys of the grave and of death. Amen.

To the beloved in the Lord:

There is joy in the Church of God in Salem, O. This happiness came suddenly upon us yesterday afternoon, Sept. 20, when Miss Ora M. Cole came from Pittsburg and asked if she could be baptized now, as her time was limited. She has been an intelligent student of the Bible for some time, and now realizing that the gospel of Christ is the power of God to salvation to every one that believes. Being assured in her own mind that she fully believed the things concerning the kingdom of God, and the name of Jesus Christ, and that she must work out her own salvation, and that the time to begin is today, she resolved to obey from the heart the form of doctrine which was delivered from God through Moses and the prophets and apostles with Jesus Christ himself as the great Teacher. We made ready at once, and after a series of questions by the writer, to which were given answers that proved that the candidate for baptism into Jesus Christ understood that she must be born of water and the Spirit in order to enter the kingdom of God, all being ready she was planted in the likeness of his death. After a welcome by a few of the church present, and prayers of thanksgiving and supplication for the new born babe in Christ, she went on her way rejoicing, leaving us in the same happy condition. Our new sister is Ora M. Cole, daughter of our late lamented sister Mrs. M. Cole. She with her sister was present at the Conference at Cleveland. The many who met her there will rejoice with us and join in our prayers for her.

P. Neill.

To the household of faith:

I have much pleasure and satisfaction in calling your attention to the action of the committee of the Ohio State Conference in appointing our Sister Nancy Barber an Evangelist, see Restitution of Sept. 13 and 27. Her general usefulness in the Church of God has long been known and recognized. About a year and a half ago she went to Oklahoma and found there that the laborers were few, being familiar with the glad tidings of the kingdom her heart was stirred. By persistent effort she overcame the diffidence that restrains some from speaking. She also had throat trouble to struggle with. The Lord blessed her efforts and the means used. She preached the simple truth in various places, going sometimes many miles to do it. Her home and State, Salem, Ohio, having claims upon her, and having a desire to visit her home she attended the Ohio State Conference at Cleveland in September. In her grand sermon there, presenting the things concerning the kingdom of God and the name of Jesus Christ, in an earnest and forceful manner, convinced all present, that she knew and valued God's great offer of salvation through Christ Jesus, and that she had a burning desire to inform others. Her appointment as Evangelist was a deserved recognition of her value to the cause and the Church. She has the prayers of all who know her and love the truth.

P. Neill.

Condition in Caucasia.

There has been desperate fighting at Balakhan, where the principal trouble of this vicinity is centering. Hundreds have been shot by the infantry and artillery, and one thousand have been killed or wounded during a desperate attack on the military camp and provision depots.

A large number of workmen barricaded themselves in the Balakhan hospital. The soldiers began the attack with rifle fire and then stormed the hospital and completed their work with the bayonet.

All the naptha works at Baku have been destroyed and all the factories and other works there are closed. The military authorities are hastening measures to cope with the desperate situation at Baku. Artillery has been dispatched from here by special trains.

The Tartar movement in northern Caucasia is said to be directed principally against the government.

The Baku representative of a prominent oil company has telegraphed to his St. Petersburg headquarters as follows:

"It is no longer a question of saving our property, but one of getting out alive."

A press dispatch from Baku, approved by the censor, says: "The rival factions are concentrating in their own quarters here. The situation is exceeding tense. Murders are frequent. Cannonading is heard from time to time. In the moslem quarter the patrols have been fired upon. Balakhan is on fire, and the Armenians are surrounded by armed villagers, apparently Tartars,' and the cannonading there is unceasing."

Other advices state that a hot fight is going on between Armenians and Tartars at Bibiabat and that great fires are still raging at Sabunto and Nomani, fed by immense tanks of naphtha, of which there are sixteen hundred in that region.

The threat of the Sultan to proclaim a "holy war" has long held the "Christian Powers" in fear. They know that millions on millions of the Moslem herds of Asia and Africa are ready at such a call to swamp Europe with a resistless flood. The troubles in Armenia may be the premonitory symptoms of the impending deluge. The first five stages of this terrible power are clearly in the past. The command may come at any time: "Loose the four angels that are bound in the great river Euphrates," when the "sixth vial will be poured out upon the great river Euphrates.....and the way of the kings of the East be purchased." Rev. xvi. 12. And when the little horn of Dan. viii. will magnify himself the Prince of the host." Dan. viii. 8-12, margin.

As ever yours in the hope.

O. R. L. Crozier.

Obituary.

Sunday, Sept 24th, the writer was called upon to conduct the funeral services for Brother William H. Renner of Waterloo, Iowa. Brother Renner was born in Illinois, May 30, 1835, and after a short illness died of cancer of the stomach, at his home in Waterloo, Sept. 22, 1905, aged 70 years, 3 months and 23 days. Besides a host of grieving friends and brethren, the deceased leaves a wife, Sister Sarah Renner, three daughters, Mrs. Maggie Moore, Mrs. Carrie Weigle, and Mrs. Fred Wilcox, and two sons, Oscar and Walter Renner. The children all live in the vicinity of Waterloo, except Sister Moore, who resides in Laporte. Four brothers and and a sister, all of whom live in Illinois, also survive him.

Brother Renner has been a conscientious and respected member of the Church of God for many years, and his presence will be truly missed at our coming conferences and his death regretted by the brethren throughout the state.

"Yes, friends, 'tis sad—the mystery of pain,
And separation from the ones we love
We cannot fathom—yet our loss is gain;
Of this the wisdom coming from above
May well assure our hearts, and help to heal
Till parting stands our Father's love revealed.

We know in part, and but in part, are known
To those around us, but our Lord knows all.
He bears our sorrows, makes our griefs, our
his own.
And notes the very sparrows when they fall,
He knows our troubles ere our lips can tell.
Take courage friends, 'He doeth all things
well.'"

G. Eldred Mason.

Sarah Smith was born in West Moreland Co., Penn., Oct. 15, 1844, and moved with her parents to the west in 1862, and was married to John S. Butcher, April 12, 1870.

She was baptized near South Haven, Kansas, in April, 1888, and lived a devoted Christian life until death claimed her for his victim. She was a great lover of the Bible and it seemed to be her supreme delight to talk of the glorious promises recorded in its sacred pages. While upon her bed of sickness she often expressed her hope of a better resurrection when there will be no more death, neither sickness nor pain.

Sister Butcher leaves a husband, a brother, two sisters and a number of nephews, nieces and friends to mourn her loss.

Words of comfort were spoken by the writer from Job xiv. 14. She died Sept. 16, 1905, being 60 years, 11 months and 1 day old. We clip the following from the Blackwell *News*.

H. M. Williams.

"At about 11 o'clock last Saturday night all that was mortal of Mrs. J. S. Butcher passed away to the keeping of the Great Creator. Mrs. Butcher had been suffering for the last thirty years with stomach trouble, but the last sickness that finally led to her demise commenced about eight weeks ago. Mrs Butcher was a devout Christian and the greatest pleasure and comfort in her life has been her many deeds of kindness in ministering to the wants of the needy, the sick or afflicted. The deceased was the wife of J. S Butcher, and came from Kansas with her husband at the opening of the Cherokee strip, twelve years ago, settling on a farm in this vicinity, but moving to residence, 419 east Bridge street, some seven years ago, where they have since resided. The surviving relatives are her husband, J. S. Butcher; two sisters, Mrs. Eliza Rahe, of Blackwell, and Mrs. Miller, of Lamont; a brother, Geo. Smith of Belle Plaine, Kansas; and a niece, Mrs. Carrie Chambers of Blackwell, to all of whom the sympathy of the community is extended in this sad hour of affliction. The funeral services were held at the residence this afternoon, Elder Williams of Ashton, Kansas, officiating, assisted by Rev. Isom Roberts of the local Christian church. Interment at the Odd Fellows cemetry."

When people are suffering God knows it. He does not forget us. Those who are ill-treated have a Friend whose eye is not shut. He will reward it.

At the Breaking of Bread.

And so much the more.

All—to this "all" there is no exception. All who are properly instructed in the things concerning the kingdom of God, and the name of Jesus Christ, begin right. By word and deed they confess their sins, and that they have turned from idols, and fables, to the love of the truth, and to wait for God's Son from heaven. All begin seriously, earnestly, and as they have been entreated, and exhorted to believe and obey the gospel, they realize the necessity of exhortation. All begin this way. All believe that there is room to grow in knowledge and the favor of God. All know that this growth is nourished by exhortation, and as we grow in knowledge we can exhort, one another, and so much the more because we see the day approaching. In Heb. x. 25. we have the exhortation of the Holy Spirit through Paul, to not forsake the assembling of ourselves together—as the manner of some—but exhorting, and so much the more as ye see the day approaching. Seeing the day approaching is given as an inducement to assemble together, to exhort, and so much the more. As we increase in knowledge and favor with God, and in love of the truth, and for the brethren we see more clearly the day approaching. The increase of knowledge, favor, truth, and love enables us to see more clearly the poverty of the present order of things, the abounding iniquity, the clearer vision increases our faith in the glad tidings of the kingdom of God, our relieved minds are stirred, we see the day approaching, we become more anxious for our own salvation, and the salvation of others, instead of forsaking the assembling of ourselves—together, we desire the assembling. We arrange the affairs of this life so that they will not interfere with the assembling, we are pressed in our minds to exhort and desire in our hearts to be exhorted. And so much more as we see the day approaching. In the first chapter of Hebrews we are told that the angels minister to those who shall be heirs of salvation. In chapter three the heirs are called "Holy brethren, partakers of the heavenly calling, and that Jesus Christ is the Apostle and High Priest of our profession. Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." Heb. ii. 1. And we ought to hold fast the confidence and the rejoicing of the hope. Heb. iii. 6. And to exhort one another daily. And to labor to enter in to that rest. To be followers of them who through faith and patience inherit the promise. To hold fast the profession of our faith without wavering. To consider one another to incite unto love and good works. To assemble ourselves together, to exhort, and so much the more as we see the day approaching.

P. Neill.

Just the Difference.

Some men move through life as a band of music down street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit.

Some women cling to their own houses, like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like star-beams, or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be an unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.

Life is divided into three terms—that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live for the future.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquitude.

For the noblest man that lives there still remains a conflict.—*Hartleb.*

Poetry.

In His Vineyard.

There is never a way so narrow or short,
But the Master's work is there;
There is something to do for his dear sake,
Or something to calmly bear.

There are trials to meet with Christian faith,
And duties with Christian grace;
And there's Christian sweetness for every one,
To be given in every place.

Their working days are never so hard
Who find in Christ a stay;
And days of darkness are days of light,
When Jesus leads the way.

And the waiting days of those who hope,
Are days of quietness;
And the praying days of those who trust,
Are days of perfect peace.

There are lowly nests down in the valley low,
And over the mountain side,
Which were never praised by a human voice,
Nor by human eyes descried.

Yet as sweet are the breath of the royal rose,
In the perfume they exhale;
And why they bloom and where they bloom,
The good Lord knoweth well.

Communicated.

There is No Peace.

The momentous events now transpiring in our midst, foreshadow in the near future occurrences which will shortly startle the world. This you will readily perceive by reading the following selection from Leslie's Magazine:

"Not since the tramp of the great Corsican's armies was resounding over Europe a century ago was there so much dynamite in the world's political atmosphere as there is stored there at this moment. The Spanish-American War of 1898 was followed by Aguinaldo's rebellion in 1899, and by the Boer War, in which England, in 1899–1902, subverted the two little South African republics, the Transvaal and the Orange Free State. This was hardly over when the greatest war since the Franco-German conflict of 1870–71, that between Japan and Russia, started, which is now being brought to a close.

As in Bonaparte's days, wars generate wars, and the world is likely to see some of them before Russia and Japan disband their armies, even if they want to disband them. The Balkans, which has been a powder magazine for over a generation, stands a chance to be the scene of explosions before 1905 ends. The fear of Russia's imagined invincibility being removed, both Turkey and its enemies—Macedonia, Bulgaria, Roumania, Greece, Servia, and Montenegro—may be in irruption at any moment, on account of their feuds of generations and centuries. Christian and Turk in southeastern Europe were equally afraid of the Cossack, but that terror is now abolished. Norway's secession has aroused a separatist feeling in Hungary, Poland, Finland, and Ireland. Denmark and Holland have the spectre of German absorption before their eyes in a particularly menacing shape at this moment. Belgium distrusts France.

Up in the north Atlantic, Sweden and Norway, weakened by the rupture of their relations, offer the ice-free ports which Russia seeks with an especial ardor now that she has lost her great open harbor on the Pacific, Port Arthur. England's ministry is already preparing for that Russian march southward on India which would compensate Nicholas for the check which Japan gave to his eastern march on Manchuria and Korea. At the same time, England is removing her fleets from the American continent and placing them at strategic points in the British Channel and the Mediterranean, to head off Germany's ambition, which has occupied the thoughts of British military and naval authorities recently. The Morocco controversy between France and Germany, in which England is on France's side, has possibilities of trouble which may involve every nation in Europe.

Japan, in guarding against possible Russian revenges, and also in its aspirations to establish a Monroe Doctrine for Asia, must strengthen its defense on land and water, must administer Korea, brace up China, unite all the yellow races, and, incidentally, be a menace to the United States in the Philippines. Men are crying peace! peace! when there is no peace; but, on the other hand, a strong probability that wars may break out in any quarter of the globe. Notwithstanding The Hague congresses, past and pending, and the international arbitration conventions in the United States and elsewhere, all over the world the gates of the temple of Janus are ready to fly wide open."

Paul in giving one of the momentous signs of the Lord's coming says: "But of the times and seasons, brethren, ye have no need that I write unto you. (Why?) For yourselves know perfectly (that is surely) that the day of the Lord so cometh as a thief in the night." When will he come as a thief? Please note carefully Paul's answer to a plain question, "When they shall say peace and safety: then cometh sudden destruction upon them."

Now, the question is, Is that literally fulfilled today? In answer let me quote from *Leslie's Magazine*, one of the standard literary magazines of these last days; it says, "Men are crying peace! peace! when there is no peace!"

Surely, if men of the world see that time is now upon us, what ought the Christian student to see? Ought you not to see that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
When to be living is sublime?
Hark! the waking up of nations,
Gog and Magog to the fray:
Hark! what sounds the?
Tis creation groaning for its latter day!"

Seeing all this, listen, what do you hear?

"Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! Oh up! thou drowsy soldier:
Worlds are charging to the shock!"

Seeing this is now actually upon us, what is our duty? Why this:

"Up! 'tis Jehovah's rally!
God's own arm hath need of thine!"
Strike! let every nerve and sinew,
Tell on ages—tell for God."

"Oh, beloved, don't let the cause of Christ suffer for a few paltry dollars and cents. Hold up the arms of God's ministering service everywhere. For one, my services are at your disposal. I am now arranging for a full mid winter trip, to sound out the glad tidings to a perishing world. Do you want your neighbors to hear it? If so, say so, at once, I am in earnest about this matter of saving the perishing. Do not drive your evangelists from the field for lack of support. The cry is, "the laborers are few." Yes, it is true, but even those "few" are often idle, for lack of support.

Yours in the Blessed Hope.
W. H. Wilson.

The Bereans Column.

The Annual meeting of the Illinois Bereans was held at Oregon, Ill., on Saturday afternoon, Aug. 19, 1905. The meeting was opened by the president. The minutes of the last meeting were read by the secretary and the minutes approved.

The treasurer's report for the year was as follows: balance in treasury Sept. 1, 1904, $33.55; receits to Sept. 1, 1905, $34.01; total $67.56; expenditures to Sept. 1, 1905, $31.90; balance in treasury, $35.66.

The literary committee gave their report. The president gave a report of the year's work. Personally she has written 134 letters during the year and has received over 100 letters. The tract committee reported. There has been 2000 tracts distributed this year.

Reports from local societies were received, Moriah, Keltner, Marshall, Dixon, Chicago, Adeline and Oregon meetings have been discontinued for various reasons. A home society at Carnegie, Okla., was reported.

Letters of greeting were read from Ruth Smith and Jessie Wilson and Kathryn Townsend, Lebanon, Ill. At the business session Mrs. Cora Rue and Mrs. R. H. Kitzmiller of Haldrane were received as members. Miss Daisy Seymour of Tampico, Ill., and Ella Long of Higgins, Texas, were received as members during the year.

The election of officers followed: President, Miss Anna Drew, of Dixon, 620 N. Galena Ave., elected by casting the white ballot. Vice President, Almeda Mitchell, of Lanark, Ill. Secretary, Leila E. Whitehead, 5428 Ontario St., Chicago. Treasurer, Fred Knodle, Oregon, Ill.

The committees were appointed by the president. Literary committee, Elizabeth Eaton, Savanna, Ill; Almeda Mitchell, Lanark, Ill.; Mary A. Gean, R. R. 2, Forreston, Ill.

Program committee, Leila E. White head, Emma Lindsay, Ruth Smith.

Tract committe Viola Eaton, Stockton, Ill.

The meeting then adjourned. The president wishes the members to please remember to send all dues and free will offerings to the treasurer, Mr. Knodle, Oregon, Ill., and not to her. The treasurer also has charge of the pins. All tracts and free will offerings for that work are in charge of Viola Eaton, Stockton, Ill.

Leila E. Whitehead.

Report of the Dixon Berean Society.

Since last Conference the Berean Society of Dixon have held twenty-three meetings, with an average attendance of nine. During the winter months they meet at the hall after the close of the Sunday school and at other times of the year they meet at one of their homes one evening during the week. They have finished the lessons in the first of the new Berean booklets and are now using the second.

Anna L. Adams, Pres.
Ada A. Drew, Sec.

Report of the Moriah Society.

The Berean Society of the Restitution church meet on Sunday after Sunday school. Mr. B. J. Woods is our leader. The Society has met 33 times since Oct. 1, 1904. The number of members is 15. The lesson for next Sunday is Chastisement. The addition of members is two, Mr. B. J. Woods and Miss Sylvia Simpson.

Maude Fraks, Pres.
Ella Frakes, Sec.

The Chicago Bereans meet twice a month, the first Sunday in the afternoon at the home of Mrs. Whitehead, and the third Sunday, in the morning before church. We use the lessons given in the leaflets. The first Sunday of the month we pay our dues and the third Sunday we take up a collection, thus increasing our income. During the year we have had $44 63 in our treasury. We have spent $8 51 for the needy, $20 00 for Christmas dinners to the poor, sent $8 63 to the State treasury and sent a delegate to Conference. We have written twenty letters to isolated members, but have done nothing with tracts. We have added three new members, making our membership thirteen, and we have an average attendance of eight. Mrs. Whitehead leads the afternoon meeting and one of the members leads the morning meeting. There has been a great growth, during the year, in the ability of the members shown by the conducting of this service. There is also a much greater willingness on the part of the members to do what is necessary for the success of the cause. May we all grow in spiritual things and come nearer to the throne of grace, praying that dissension and strife be kept from us that we may be better fitted for the kingdom.

Leila Whitehead, Pres.
Maude M. Button, Sec.

Dear Bereans:

I regret very much that I cannot be with you at this Conference. Although I am not there in person, I am with you in thought. I love to meet with those of like precious faith, and hear the different speakers proclaiming the glad news of the kingdom of God. It fills our hearts with joy to talk over with one another of Christ's second coming and the resurrection, when our sleeping brothers and sisters will be wakened to life eternal. What a time of rejoicing it will be. I am trying to live day by day, so that I will be worthy of the Savior's call. Brothers and sisters, help the Bereans in their good works; give them a word of encouragement which will be much felt. Your Sister in Christ.

Jessie M. Wilson.

Dear Bereans:

We have called ourselves Bereans, but why? Also, why have we organized this society? These questions and the value of our young people's meeting came to me with such force while at the Michigan Conference, as I watched the old brothers and sister, so many of them all the way from 70 to 86 years old. Hearing them tell of the love they had for our faith and how they had had to work in their younger days to get the church to its present condition. And as I watched them, some of them so feeble it was quite an effort for them to be there. One could see they would not be with us long, and that would mean a good many vacant places for the young people to fill. The thought that struck me was, How many of us will be ready to fill one of our older sister's place and go on with church duties? That is what showed me the value of our young people's society, and why we should have such love for our society, and why it should be first of all, first of everything with us. Can any other church give us such a hope and such provinces as our own church gives? Can we afford to let our church go down for the want of workers? I am sure you will all say, no, we cannot afford to let our church go down, that no other church could give us the comfort our own does. Then let us have such love for our society we will do nothing that is not for the best of the society, which will be the best for us in the end. Let us be earnest in the young people's meetings, for in these meetings we get the training preparing us for our next work. May every young person have such love for "that One Faith" the Bible teaches us about, that they will all go in this training. And dear Bereans, let us have the true spirit of love in this work, leaving out all jealousy, the fear of losing some good which another may obtain. For we are in the work with the spirit of being offended if we have not an office, that some one else is getting more honor than we are. I'm afraid if we have that spirit in the work, our training will have a poor effect, and we will not be a very good substitute for some of the dear brothers and sisters. For those who feel they can't when asked to lead a meeting or any kind of Berean work, just think it is part of our training, and though we fail in what we are given to do, that each time we fail will help us to succeed that much more next time. Dear young people, let us consider what it means to love our faith. That to love our faith means to work for it, and before we can work we have to go through an apprenticeship, and let us be very earnest in the training of this apprenticeship.

Your Sister in Christ.

Ruth L. Smith.

Dear Bereans:

I am not permitted to meet with you personally, but am thankful that I can send you a few lines to be read. I write this to express my appreciation of the good the "Society" has done me. I have learned hundreds of lessons from its "column," it is so radiant with good will and helpfulness, that it cannot but do every one good. As an aid to high thinking I have nothing more helpful than the Bible. It is our duty to study the Word and thus be able to set it forth to others. We all have work to do be it ever so small, and those who make no use of their talent are not allowed to retain it. Let us find the work for which we are best adapted in the Lord's service and then devote ourselves to it with heart and soul. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." I take great pleasure in distributing tracts, as tract distribution is an occupation that the humblest disciple can engage in. I have sent out nearly three hundred tracts, several Restitutions and two books, "The True Way of Life" and "Word of the Kingdom," by Bro. J. C. Woodruff. Sow the seed, and ask God in faith, to give the increase. My desire and prayer is that we may help each other to realize the blessedness of our hope, and that we may hold out faithful and receive a crown of life in the kingdom of God. God be with you.

Kathryn Townsend.

Conference Report.

The Quarterly Conference of the Church of God in Michigan is a thing of the past as far as its notice in the paper is concerned, but as to its spiritual benefits, while mind lasts its effects will be felt. It seems as though all reached a closer place in the mind of God, and sat down nearer the ever present helper than ever before.

Bro. Zilmer was invited to this gathering to do the most of the speaking, which he did. Bro. Woodward spoke Saturday P. M. and Sister Woodward Sunday P. M. Social meetings were conducted by Bro. Woodward, Sister Barnum, Sister Woodward and Bro. Wright. Friday evening Bro. Zilmer spoke from Rom. vi. 11. Read the text, friends, and try and think of what it means. Never did sin look so hateful to me in all its forms as when the speaker occasionally lifted the old dead carcass up and presented its decaying, putrifying sores, which we are too often given to cherishing after we have professedly buried the old man and supposedly taken the blessed new man Christ Jesus into our lives. God grant we may henceforth keep the old man buried so deep his stench will never reach us again. Saturday the subject was "The Altar Sacrifice," text Heb. xiii. 10. How plainly from God's Word did he show Christ as our Altar. Our hindrances on the road to this altar and the necessity of offering ourselves upon that altar a living sacrifice.

At 1 P. M. Saturday business meeting was called. It was very humiliating to find not one officer present. Bro. Hammond was appointed Pres. pro. tem., Sister Woodward, Sec. pro. tem., who also acted as Treasurer. Bro. and Sister Woodward reported steady and increasing calls for work. Sister Woodward gave some thoughts on the proposed Bible school which is under contemplation by the Indiana Conference. Bro. Zilmer gave us an outline of the work as proposed to be carried out. Brethren in Michigan, will we co-operate in this work? How necessary it is for the children of the King to show others the light. How can we better benefit our children or our neighbor's children than to teach them the road to bright Eden land. We should make arrangements a year a head to send our children to this school as much as to a Normal or any other place of education, for no child is thoroughly educated unless they understand the way to gain eternal life. May our thoughts be stirred in this matter that we may be ready to act when the plans are perfected and arrangements made to open this school next year. Watch The Restitution for proceedings from committee. Business meeting was adjourned and sisters took a half hour for their business meeting, after which Bro. Woodward spoke on the subject "Events of Today." Sister Borne led the "Promise" meeting at 7:30, and Bro. Zilmer followed with sermon, subject "God's Character." Sunday morning Bro. Woodward led the social meeting, nearly every one in the house testified. Bro. Zilmer spoke again on "Discipleship," text Acts xiv. 21, 22. No! God is not afar off, if as the speaker said, we will only hold the receiver close to our ears and hear him talk to us. At 2 P. M. Sister Woodward's subject was "The things which God hath promised." Despite the heavy rain in the evening the house was well filled, and the Conference closed with Bro. Zilmer speaking from subject, "For what does the Church of God stand?" A hymn was sung while the good bye hand shake was given. How well this meeting was appreciated was manifested by the oft repeated words from Sister Harper and others, "O we are so glad we have had this meeting, what a blessing it has been to us all." The brethren had not had a meeting here for three years, and were nearly starved for gospel bread, and when they got it the loaf was so large they could hardly carry it, but with tears of joy, and exclamations of praise, each carried a large slice away, praising God for the feast. We hope the brethren here will not go so long again without meetings. The minister can only do his part in helping others into the light, each one must work.

The brethren in Southern Michigan spared no pains nor expense to have this meeting a success, and they succeeded admirably. How rich seemed the blessings we enjoyed at this meeting, but the tears and shadows fell while we often thought and talked of our beloved and suffering Bro. Chase and wife, she suffering with him as every true wife does. How tenderly was he remembered in the prayers to the Father that he might have grace sufficient for his hours of suffering. What songs of triumphant joy will there be sung when we can all know there is an end of sin and death. Reach out for the hand of God dear ones all, he will carry us safely over.

M. A. Woodward, Sec. Pro. tem.

Report of L. E. A. S.

At the semi-annual meeting of the L. E. A. S Sister Woodward brought up the case of Sister Beardsley, who is an old time believer in the truths for which we stand, and has many times in years past, like Martha of old, ministered to the physical needs of our preaching brethren, but now misfortune has overtaken her and she is dependent on a distant relative. The society voted to help her through the winter, leaving to the discretion of Sister Woodward the amount to be used. Also voted to appropriate $5.00 to Conference expenses, but this was afterwards returned by the Conference. Adjourned.

E. Barnum, Sec.

Dear ones of the household of faith:

I am rejoicing in the faith of the gospel as I never rejoiced before, and the reason is because I know more about the faith, and more of the good news of the kingdom than I ever knew before. Paul tells Timothy, "I have kept the faith," you know the rest—so we see that the faith is something in particular; and oh! I want to be able to say the same at the close of this earthly life. He tells those at Philippi to "stand fast in one spirit, with one mind striving together for the faith of the gospel," and we need to strive together for it as earnest as they.

At Cleveland this summer I found a body of pure saints and particular truth seekers that I received real help of them and my eyes were opened to things that, if I had read, heard, I never had given any attention to, or considered of eternal importance. And so, through the providence of God, my visit was profitable to me beyond what I had hoped or thought. When a child I was baptized and took Jesus as my guide and example, but I was so much engrossed with the thought of "works" that I neglected the other side—"faith"—which is equally important. Being so situated that I seldom heard any preaching that could help me in this matter—the only opportunity being at the Michigan Conferences of which I have attended only a few, and during all this time, attending other churches and working with them, you can readily see that it was not easy for me to make much progress. What truth I had received had become so mixed with error that I could not rightly divide the Word of truth. I was on the point of joining the church of Christ because I felt the need of the fellowship and encouragement that comes from being one of an organization. I liked to meet with people whose aims were for something more than the good things of this life.

It is unquestionably harder for those who are isolated to keep up their zeal than it is for those who are continually receiving help and encouragement from meeting with those of like precious faith; but I do want to urge families who are in the faith to exhort one another daily and not to neglect the study of God's Word. We must hold on to the faith or we cannot expect to receive the reward promised to the faithful. Paul warns us that some, having put away concerning faith have made shipwreck, and that is what will surely happen to those who neglect to take spiritual food. It is something we need constantly in order to be kept thoroughly alive unto God. Parents have a great responsibility here, for if they neglect to give such instruction as is necessary for their children's salvation they will either take up with the doctrines so popularly taught by orthodox churches, or else have no aspirations for serving Christ; and it is no wonder that the question is asked, "When the Son of Man cometh will he find faith on the earth?"

We don't need to do anything immoral to shut us out of the kingdom. Unbelief alone will do it and belief in Christ includes more than believing that Christ is the Son of God who died for us. I am so glad that I see it now, for I think it is a most terrible calamity to fail because of disregarding some of God's plan, and especially where one has made sacrifices and labored to live pleasing to God.

I came back from Cleveland secure in the knowledge that I had put on Christ, and I know that if I am Christ's then I am Abraham's seed and an heir according to promise. When I reached home another spiritual treat was in store for me, for Bro. and Sister Woodward came and held a week's service and some were interested enough to desire to know more of the blessed truth.

It is my prayer that all in Christ Jesus may grow in knowledge and grace and prove to be neither barren nor unfruitful in the Lord, but may meet him at his appearing, bringing many precious sheaves.

Your Sister in Christ.

Esther Richardson.

Love Like a River.

Over and over again have I stood on a long bridge arching the lovely Susquehanna and watched the waters in their strong onward sweep to the sea, and over and over again have the waters sounded the refrain,

"Men may come, and men may go,
But I go on forever, ever, I go on forever."

Flowing on forever, flowing on since the hills began, flowing on in starlight and in sunlight, to the sea. Sweetly have they sounded, yet with what heartbreak and pathos when I looked beyond and saw the marble gleaming above the lowly sodded homes of men who never again can walk beside their loved stream.

With the vision of Ezekiel before me, the river no longer sings a song of sadness, but a song of joy, a song of triumph. "Men may come, and men may go, but I, the River of Life, flow on forever." Blessed river, symbol of God's never-failing love, joyously now I gaze into thy depths. Friends may come and friends may go, fortune may come and fortune may go, fame may come and fame may go, but thou, oh river, flowing on in sunlight and starlight, will go on forever. Blessed river, blessed symbol of God's never changing love, "flow on forever, ever."

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON.

The Truly Honorable.

The truly honorable man takes pains to remain ignorant of things that concern him not. He turns aside from the confidential gossip, glances away from the open desk, shuns the place where a whisper is audible, with just as much care as he would use to avoid profiting by a mistake in the change. His curiosity does not crave the knowledge of such matters. It has the whole wide world for its area, and seeks its satisfaction in a more wholesome direction. After all, the information to which we have no right is the poorest and least valuable to us of any that we can obtain. Let us cultivate a worthy curiosity on subjects that shall enlarge our minds, deepen our feelings and strengthen our purposes, we shall shrink from the ignoble inquisitiveness that revels in dishonest gains.

When a Man is Alone.

It is a serious thing to be alone. It is then a man makes the discovery of himself. While he mingles with the crowd his thoughts are occupied with outward things. He is absorbed in conversation, pleasure, business. But when the crowd all leave us, when the darkness shuts out the busy world about us, then comes the hour of self-contemplation and self-discovery. Like Whittier, we enter into the dialogue, "My Soul and I." How little we may have been aware of ourselves at other times, we now must say:—

"Stand still, my soul, in silence, dark:
I would question thee,
Alone in the shadow, drear and stark,
With God and me!"

To some such a time of self-discovery is not unwelcome. They find their souls good company. If one has lived a true life, he finds when he is alone in the dark the fellowship of pleasant memories, noble thoughts, beautiful hopes.—*R. M. Vaughan.*

Announcement.

The Conference at Rollin, Kansas, will be held on October 13, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success. Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. OLIVER, Sec.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chessbrough, Galesburgh, Mich.
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W. L. Skeels, Scholls, Ore.
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Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form:

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

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Full information regarding cheap lands in this fertile territory. All the particulars desired by prospective settlers are promptly furnished upon application to agents of the North-Western Line, or to W. B. Kniskern, Passenger Traffic Manager, Chicago. —Oct. 15.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Chicago $1.25 Round Trip.

Saturday Excursion Oct. 7, 1905, also Sunday Oct. 8th. Good returning until Monday Oct. 9th. See Pennsylvania Lines ticket agent.

Low Fares West and Southwest, Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

$3.00 to the Pacific Coast.

Via the Chicago, Union Pacific and North-Western Line from Chicago, daily, September 15th to October 31st, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave, Chicago, Ill.—oct31

New Car Line to Southern California.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15th, via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning Sept. 15th, only $33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars $7.00. For tickets, sleeping car reservation and full particulars, apply to your nearest ticket agent or write to S. A. Hutchinson, Mgr., 212 Clark St., Chicago.—Oct 15

Indianapolis, Ind., and return, Oct. 8th, 1905. $1.25 for round trip, special train leaves Plymouth, Ind., at 7 A. M., returning leaves Indianapolis at 7:30 P. M. same date. No half fares, no baggage checked, full fare will be charged on trains.

F. J. BUSSARD, Agt.

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Pennsylvania Lines, Michigan Division, Excursions.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

Sundays of October, 1905, to Culver and return. Fare 25 cents. Special train leaves Plymouth at 9:45 A. M., returning leaves Culver 5:50 P. M. each Sunday during month of Oct. 1905.

For further information please call on F. J. Bussard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:40 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:15 pm daily.

For the West: 5:30 a m daily, 8:19 a m extra fare train, 5:45 a m daily, 9:40 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES
Michigan Division.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	8:13pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
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Strictly first-class round trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to 31st, $62.50. To Portland and Puget Sound, daily during September, $56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of $33.00 from Chicago, with correspondingly low rates from all points. Daily and

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on which double berth in a Pullman tourist sleeping car from Chicago costs only $7.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Ruthe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaumeiner, Ind meet in their home of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and O. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., unfollowed—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Bureau meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolb, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Chalbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Persons at 6:30 p. m. G. S. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Ruhin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month, Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2.30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Kunpp, Clerk.

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VOLUME LIV. PLYMOUTH, INDIANA, OCTOBER 11, 1905. NUMBER 38.

Poetry.

Nearer Home.

When the year has lived its summer,
And the birds have touched their strain
And full ripe for the keen sickle
Bends the honey-bearded grain,
All my feelings gather softly
Like sweet comforters, and say,
Summer time has gone, but autumn
Brings a dearer, fruitful day.

When I, wandering where the summer
Lingered coolly to the last,
See the fairest flowers withered
By the first chill autumn blast,
Naught of sadness fills my spirit
That my roses long have blown,
For each leaf that flutters earthward
Tells me I am nearer home.

And when almost frosts are coldly
And the barren fields look gray,
The last golden fruits all gathered,
The last reaper gone away,
Weary I, and sadly loitering,
Evening shadows softly come,
Touching my sore feet with healing,
As they whisper, "Nearer Home."

And my heart puts off all sadness,
Though the barn a fields are gray,
Though the golden fruits are gathered,
And the birds have flown away;
For I'm going where the flowers
Bloom in a perpetual spring,
Where the birds no more are trickle,
But remain to ever sing.

Where no frosts hath ever blighted
The bright verdure of the clime,
And the fairest fruits are ripened
Where the sun knows not decline;
And my wasted spirit singeth
In a soft and hopeful tone,
Till the stars shine down to light me
Ever onward to my home.

Communicated.

Sin the Cause.

When we take a general view of the history and present condition of mankind, we behold a vast amount of accummulated wretchedness and misery of every conceivable description. We mention the following among the evils: poverty, hunger, famine, pestilence, sorrow, sickness, pain, death, blindness, deafness, ignorance, cruelty, slavery, oppression, war with its untold, wholesale suffering, drunkenness, murder, robbery, unbelief in God, sacrilege, dishonesty and lawlessness.

Paul gives us a list of the works of the flesh in his letter to the Galatians v. 19-21 as follows: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

Sin is the cause of all this and much more. Oh what a terrible crop for "Whatsoever a man soweth, that shall he also reap." Gal. vi. 7, 8. Where did this terrible evil to the human race begin, and by whom? In the garden of Eden, by Adam and Eve. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned." Rom. v. 12. Note, now, the circumstances of this disobedience in Eden: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat." Gen. i. 29. "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 15 17. The phrase, "In the day," is often used as an indefinite duration; for example, see Hab. iii. 8, 9: "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years." See also Psa. cxv. 8; ex. 3, 5; Prov. vi. 34; xxiv. 10; Eccl. vii. 14; Isa. ix. 4; Rom. ii. 16. Now, there they are, Adam and Eve, in the beautiful garden, in the midst of delightful luxury, no fear of trouble of any kind, having the tree of life at their service, and only one prohibitive law, and they doubtless enjoyed frequent visits of the Lord God. Now comes the tempter, who talks with the woman about the tree of the knowledge of good and evil. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die," etc. The woman then ate of the forbidden fruit, and gave also to her husband and he did eat, apparently with a reckless disregard of their Maker's command. Having become law-breakers, they must be tried and punished, resulting in death in accordance with the verdict and sentence, which sentence is recorded in Gen. iii. 16-19, "And all the days that Adam lived were nine hundred and thirty years; and he died." Gen. v. 5.

Then if Adam died he must be dead, notwithstanding the serpent's contradiction of the Lord God. The serpent, the devil, is still trying to support his first lie, "Thou shalt not surely die," and the greater portion of the descendants of Adam are believing, and many are teaching the same lie, right in the light of God's teaching to the contrary, and the sin and misery of the whole world in consequence of Adam's rash act. Do you say, It matters but little what one believes? Indeed, it *does* matter. Do you think that God does not care if you call him a liar as the serpent did? He is a jealous God. His words are not to be trifled with with impunity. Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 18.

1. We ought to believe and teach God's words, because they *are* his words, and are *true* words.

2. We ought to believe God's words because through them we obtain the true knowledge of God and the way to our salvation.

3. We ought to believe and teach God's words, and be very careful to keep error out of our belief and teaching, because they have been preserved and handed down to us at a fearful sacrifice and cost in blood, toil, suffering and money. Reflect for a few moments upon the history of God's people from their exodus from Egypt down to the time of Jesus Christ, and from Christ down to our times. There have untold millions who have suffered persecution, torture and death of the most cruel kind. Then how grateful we should be for so great a favor and blessing.

Having received these precious words of God at so great a cost, let us stand up as fearless as lions to defend and preserve the truth. In regard to the popular teaching of the immortality of the soul, and going to heaven at death, I offer briefly a few points as follows: I find no proof of man's present immortality except as a matter of hope, to be realized at "the resurrection of the just;" Luke xiv. 14; 1 Cor. xv. 51-53; John vi. 40. There is proof of God's immortality, as taught in 1 Tim. vi. 16; but nothing of the kind as a present condition of man. On the contrary man is spoken of in the Bible as "mortal." Job iv. 17; Rom. vi. 12; viii. 11; 1 Cor. xv. 17-49; xv. 16 18.

Eternal life or immortality is the gift of God, and is a matter of promise to the righteous only. See John vi. 49, "Your fathers did eat manna in the wilderness and are dead." Then they are not alive in heaven. John iii. 16; v. 28, 29; vi. 40, 44; x. 27-29.

The foregoing plainly teach the truth relative to man's present state, and the possibilities of his future state. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 21-23. The Bible nowhere calls the soul "immortal," "deathless" or "never-dying." The Prophet Ezekiel says: "The soul that sinneth, it shall die." Ez. xviii. 4, 20. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine." Psa. xxxiii. 18, 19.

"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v. 20. Jesus said: "I am he that liveth, and was dead." Rev. i. 18. It is a matter of much importance to us, as to whether or not "we believe that Jesus died and rose again." 1 Thes. iv. 13-18; 1 Cor. xv. 17, 18. Paul does not say, "This immortal soul," but "this mortal must put on immortality." 1 Cor. xv. 53.

Submitted in love.

D. D. LATHROP.

Hieremias (or "Iremiah").

CHAPTER 6.

1. Run about in the streets of Hierousaleem and see and know and seek in her public-squares; if ye find, if there is one who is doing justice and seeking faith, I also will be favorable to them, saith the Lord.

2. As the Lord liveth, say they, therefore do they not swear with lies.

3. O Lord, thine eyes are unto faith; thou hast scourged them and they have not felt pain; thou hast brought them to a full end and they have not been willing to accept chastening; they have made their faces harder than a rock and they have not been willing to return.

4. And I said, They are probably poor; it is because they are not able, because they have not comprehended the Lord's way and God's judicial way of reasoning.

5. I will go my way unto the prosperous and talk to them, because they have fully known the Lord's way and God's judicial-way of reasoning; and lo, with one accord they broke their yoke and rent their bonds asunder.

6. Therefore hath a lion from out the forest smitten them, and a wolf hath destroyed them even to their houses; and a leopard hath awakened against their cities; all those who go their way out of them will have been made prey of, because they have multiplied their acts of irreverence, they have become strong in their apostrophies.

7. In what sort of a way may I have become favorable to thee for those things? Thy sons have forsaken me, and they have sworn by those that are gods; and I have full fed them, and they have committed adultery, and in houses of harlots have they put up.

8. Horses after mares have they become, each one after his neighbor's wife have they neighed.

9. Shall I not visit for these things saith the Lord? Or on such a nation shall not my soul requite?

10. Go against her outer-fortifications and dig them down; but do not make a full end of them; leave her under-props because they are not the Lord's.

11. Because the house of Israeel, saith the Lord, hath revolted against me, and the house of Jouda.

12. Hath lied to their Lord, and said these things are not so; calamities will not come upon us, and we shall not see sword or famine.

13. Our prophets were for wind and the Word of the Lord was not in them.

14. Therefore thus saith the All-controlling Lord, because ye have said this Word, lo, I have given my words to be a fire in thy mouth, and this laity to be wood and it will devour them.

15. Lo, I am leading against you a nation from afar, ye house of Israeel, saith the Lord, a nation the sound of whose tongue ye will not listen to.

16. All strong and they will devour your summer-harvest and your bread, and they will devour your sons and your daughters, and they will devour your sheep and your yearling-bullocks, and they will devour your vineyards and your fig-orchards and your olive-orchards; and they will thresh your walled-cities in which ye rely with a sword.

No 17th verse.

18. And it will be in those days, saith the Lord thy God, that I shall not make a full end of you.

19. And it will be when ye have said, On account of what hath the Lord our God done all these things, thou shalt also say unto them. It is even as ye have served alien god as bond servants in your land will ye serve as bond-servants in the land not your own.

20. Declare these things to the house of Jakoob and let them be heard in the house of Jouda.

21. May ye have hearkened to these things ye savorless and heartless laity; eyes have they and they do not look to see, ears have they and they do not listen to hear.

22. Will ye not have feared me, saith the Lord, or from before my face will ye not have shown true reverence? Me who hath set a boundary of sand for the sea, an age-lasting statute, it will not be stepped over?

23. But the heart of this laity hath become disobedient and unfaithful, and they have inclined away and gone away.

24. And they have not said with their heart, Let us fear the Lord our God, who giveth us the early and latter rain in due season in fulfilment of a summer-harvest statute, and who hath watched to guard it for us.

25. Your transgressions have inclined them away, and your sins have stood the good things away from you.

26. Because irreverent men have been found in the laity, and they have stood snares to corruptly destroy men of influence, and they have been taken with them.

27. Like a snare full set for birds, even so their houses are full of deceit; therefore they have magnified themselves and grown rich;

28. And have evaded judicial-procedure and have not judged the right of the orphan and the right of the widow they have not judged.

29. Shall I not visit for these things, and shall not my soul requite such a nation?

30. A craze and frightful things have occurred over the land.

31. The prophets have prophecied unjust things and the priests have clapped their hands, and my laity hath loved in this wise, and what will ye do in times after these times?

COMMENT.

The variations of reading in this chapter as given in the C. V. and R. V. are not so important nor numerous as in the two preceding chapters; but they are still many and some of them very singular, a singularity too that is difficult to explain in any other way than the scholarly Wahl explained it over fifty years ago as a deliberate wresting and changing of the original unletter-pointed Hebrew by Hebrews themselves under the specious plea of letter-pointing it; but with the malicious purpose of discrediting the Greek which the early Christian church had accepted and adopted and continued to use until the Latin Apostasy superceded it several hundred years later and from which all our English and European translations have been principally made, both Catholic and Protestant.

CHAS. GARDNER.

God is Orderly in His Works.

Dear Restitution:

In examining the mighty works of our Heavenly Father we find the most perfect order in all that he does. He first spent more than five thousand years of his valuable and precious time in preparing a home for man. After devoting all those long years in making the world and in putting the fish in the sea, the fowls to fly in the air, the lions and tigers to inhabit the jungles, the mountain sheep and the goat to scale the mountain, the elk and the deer to pasture in the valleys, and the ox and buffalo to rove over the plains, he stopped and before making man he looked over all that he had done and "saw that it was good," then turning to the angels he said, "We now have a perfect and complete home for man already for occupation, now let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth," and therefore Adam and his helpmeet were created and given the most complete dominion of the whole earth and all that was in the earth.

This kingship and rulership was not only given as a mark of honor, bestowed by the Creator upon Adam, but the command to "be fruitful and multiply and replenish the earth and subdue it" was a command which was given to be obeyed. This kingship and rulership was not given to the man Adam, but it was given to the Adam who was composed of the "male and female." The record is this, "God said unto them, Be fruitful and multiply and replenish the earth, and subdue it." And so it will be with the second Adam. He will never enter upon his kingship until his bride or helpmeet is ready and until they shall be made one by the marriage.

There is a fiction in the law that the king never dies, the throne is never without an occupant. As the breath leaves the body of a ruling monarch the mantle of royalty falls upon the shoulders of the one who is to succeed him. So in divine matters, in the purposes of God the human race has never been without a head, as the mantle fell from the shoulders of Adam God's edict went forth that the seed of the woman should bruise the serpent's head. In a special and particular sense this refers to Christ, but in a general sense it refers to Christ and his bride. We know that it will require the combined efforts of both to bruise the serpent's head.

When God directs that a thing shall be done, from his stand-point it is already performed, although thousands of years may elapse before it is accomplished. Therefore, in contemplation of divine law Christ and the bride have been the head of the race from the time of the interview in the garden. God is acting as regent.

When the first Adam failed God did not change his plans, but resolved to create another Adam and Eve, and he gets about the work without delay. He does everything in its proper order, but he takes no account of time.

As the first Adam was created before Eve, so too, must the second Adam be created before the second Eve. In the purposes of God he was so created, notwithstanding the fact that at least one who shall be a member of the bride was laid away in the grave, there to sweetly sleep until the time of the nuptials shall arrive, thousands of years before the birth of the Messiah. When the great gathering time shall come Brother Abel will be found at the head of the class. None but a righteous father and a devout mother could produce such a son. It may be that Abel's father and mother may go into the kingdom ahead of him. The fact that Abel was a righteous man shows that our heavenly Father lost no time in commencing the creation of the second Eve.

As we come on down in the history of Adam's posterity we find they become very wicked, and the Lord said, "I will destroy man from the face of the earth. But Noah found grace in the eyes of the Lord." Some say the human race ran a very narrow escape of becoming extinct. They say if Noah had not bestirred himself all would have been destroyed. In this they are mistaken. God knew how it would come out. Suppose all had been destroyed in the flood, how could God have kept his promise made to mother Eve? Where would the seed of the woman which is to bruise the serpents head have come from?

The material out of which the first Adam and Eve were made was green and untried and when they were tested they failed. The second Adam and the second Eve, before they are permitted to enter upon their regal and princely duties are thoroughly tried and tested. There will not be any more failures. The time of the end of this preparation age is fast approaching. Ere long there will be heard a shout which will encompass the world, saying, "And I heard as it were the voices of a great multitude, and the voices of many waters, and as the voice of mighty thunderings, saying, Alleluia for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

Yes, Jesus is soon coming for his bride. Judged by fulfilled prophecy his second advent is now due. Let us be ever ready for his appearance.

R. S. DWIGGINS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Workers Together.

"We then, as workers together with him, beseech you that ye receive not the grace of God in vain. (For he saith I have heard thee in a time accepted, and in a day of salvation have I succoured thee; behold, now is the day of salvation.) Giving no offence in anything, that the ministry be not blamed." 1 Cor. vi. 1-3.

"Working together," is the only effective way of producing results in the ministry of the Word. I find this true in my own personal experience, as I go abroad publishing the glad tidings to the perishing. When I strike a neighborhood where the brethren and sisters are in earnest in the cause, they will work for it, they will thoroughly advertise the meetings, see that the house is in order, and will make judicious use of money to make the work effective.

The Evangelist cannot do it all. I was told in one place, that they expected the preacher to kindle fires, sweep out, etc., and in addition to this, send him away empty. In such cases there is no "working together," "the grace of God (is preached) in vain."

To work together in unison is a delightful work, those who have experienced know how sweet it is.

"Sweet is the work, my God, my King,
To praise thy name give thanks and sing,
To show thy love by morning light,
And talk of all thy truth at night."

If we, from the depth of the heart, appreciate what has been done for us, we would be so anxious to make others as happy as we are. When we succeed in this, we feel happier still. And seeing that we are now passing through the closing scenes of the Gentile age, there is need of more earnestness, zeal and energy in the outlook of heart to heart work. Don't try it alone.

"The night is wearing fast away,
The star of light is dawning;
Sweet harbinger of that bright day,
The Fair Millennial morning.
Gloomy and dark the night has been,
And long the way and weary,
And sad the weeping saints are seen,
And faint and worn and weary."

There are localities where there are isolated brethren and sisters, scattered all over this country, who are so anxious to have the glad tidings published to their neighbors, but financially are unable to send for me to come, and I am unable to answer the Macedonian cry, "Come over and help us," for lack of finance. This is where the "working together" comes in. By "working together," every single isolated place could be visited, and the good news preached.

May the Lord open the hearts of some to respond to this "working together," and supply the needful. In this way you can be a "worker together" with the evangelist in the vineyard of the Lord, and share in the results when the King comes. Oh, what will it be worth to us to have the approval of the King when he comes in glory.

"Lonely pilgrim, sad and weary,
Who hath many ills endured,
What though troubles round thee gather,
There's a final rest secured;
For the children of the promise,
Those in faith who firmly stand;
Heirs with Christ, awhile they suffer,
Soon to reign in Israel's land."

Yours in the Blessed Hope.

W. H. WILSON.

The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes,
These are not lost.

The moment a Christian goes where he cannot take Christ with him he is in danger.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 11, 1905.

WE are glad to give our readers the article by Brother George Moyer, and hope he will be able to follow it up with others.

THE questions of admitting the Jews to the universities in Russia, and of the privilege of being land owners, is receiving attention from government officials.

COSSACKS charged strikers in Moscow last week, killing men, women and children indiscriminately. At Tiflis a similar condition exists. Life seems to have no value with these fiends.

IN our last issue we asked all who knew they were in arrears to kindly renew without waiting for private statements. We trust this will be given prompt attention, as we need what is due.

How God Purifies his People.

This Scripture explains itself. It tells of the sudden coming of the Lord to his temple and of the purifying process instituted among the sons of Levi. He sits as a refiner and purifier of silver. Let me tell you of a little gathering at a private house in the old country, for the purpose of reading and conversing upon the Scriptures. These verses were read; and after some discussion respecting the method of refining the precious metals it was arranged for one of them to enquire of a silversmith, how it was done,—and, particularly, what was the business of the refiner himself during the process, and how the silver was freed from the dross. This was promptly explained,—and he was asked: Do you sit at your work, sir? "Oh, yes;" he replied, "I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat it is sure to be damaged. The beauty and propriety of the image employed were at once seen. "He shall sit as a refiner of silver." As the visitor was leaving the silversmith called to say that he had forgotten to mention one thing of *importance*, which was, that he only knew the exact instant when the purifying process was complete by their seeing his own countenance in it. These thoughts led to others. In Titus ii. 13, 14, we learn what our Lord is doing now. After speaking of the Blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ,—we learn that he gave himself *for us*, which wonderful gift we celebrate today—that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. This, then, is what he is now doing. This is what Daniel had said nearly 800 years before—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly." Dan. xii. 10. And we learn from Jas. i. 12 that there is no crown without the trial. The crown comes *after* the trial. The crown is only bestowed upon those who have been purified; and the same verse tells us that temptation is one thing to be endured—and a great part of what is to be endured, it may be inferred, because those who endure temptation are pronounced blessed. So that temptation covers nearly *all* the tests applied to us. And when we pass to the 14th verse we discover the great source of temptation. It is not He of the horns and hoofs so often blamed,—but every man is tempted when he is drawn away of his own inordinate desires. Read in Mark vii. 20-23 the black list prepared as the product of the heart of man, and then decide that that is the grand seat of nearly all our trouble. Humiliating but true. True, Peter speaks of some fiery trials awaiting the elect as if *from without*,—but they are of a different character, and those sufferings then are in company with Christ,—fellow sufferers with Christ—with the glory to be revealed, and the exceeding joy assured them. These chastisements are those of a fond Father for his children for their good. Whom the Lord *loveth* he chasteneth, and scourgeth every son whom he receiveth. Oh what a help it would be to be able always to distinguish between the trials we bring upon *ourselves*, and those to which we are wisely subjected for purifying purposes. Doubtless it is in reference to these the promise comes that we shall not be tempted above what we are able. I think it would be a powerful, healthy restraining influence if we would watch the *sources* of our trials—whether from within or without.

But further,—both classes of trials, those from without, and those from within, try the faith. The whole composes the trial of faith—the test of our faith. And Peter to the scattered faithful ones says they greatly rejoice, although for a season manifold temptations may make them heavy; because the "trial of their faith being much more precious than gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Yes; trials make the pure metals shine. And although it be written that no affliction for the present seemeth joyous, but grievous, it is also written that it afterward yieldeth the peaceable fruits of righteousness to them that are exercised thereby. But let us examine the purifying agencies further. We learn from Acts xv. 9 that hearts were purified by faith. There is no *mysterious* process—no *miraculous* influence at work to purify hearts. It is by faith, it is true, but purity of heart cannot be imparted as a *reward for faith;* it springs out of a natural law; it is the the effect of a cause! Faith that operates by love; it is that which purifies the heart. But *how* does it purify? What is the process, I mean? Why, God's gracious covenants disclose so much of his love that we love him, as soon as we believe them; how could we help it? And the moment we love him, we want to keep his commandments,—want to please him; and to please him, we must be pure—only the pure in heart shall see God, and we want to see him; and our desire to see him makes us try to learn more of him from his Word, and to commune with him through our great High Priest,—and in the very nature of things we assimilate, or grow like to whatever we worship. If constantly in the company of those we love, we soon resemble them, and if our love be reciprocated they in some measure come to resemble us. This, very briefly, is the way by which I understand faith purifies our hearts, or minds. The mind of the flesh is displaced by the mind of the Spirit; because we love its manifestations.

Then we are told in 1 John iii. 3 that those who have the hope of seeing Jesus at his coming, and being made like him purifieth himself, even as he is pure. This is explained in the same way—the same natural way as faith is,—and passing on to 1 Peter i. 22 where obedience to the truth is said to purify souls, it operates in the same natural way. The truth commands purity, as essential to salvation; and therefore obedience to it, must purify. Oh, brothers and sisters, how is the work going on? It says if we have not the Spirit of Christ we are none of his. This does not mean that we shall not hate some things. He hates somethings, and expects us to hate the same, and commends those who hate them; what are we to hate? Persons? Oh no, they are deeds, and characters, and doctrines that are out of harmony with his will; not persons. See Rev. ii. 6, 15. When he who is purifying to himself a peculiar people watches the process, does he see himself in us, as does the refiner of silver see himself reflected by the metal? Oh, tried ones, that is what he is watching for. Oh, that we may not not flinch while in the furnace! May the trial of our faith be more precious than gold that it may be found unto praise and honor and glory at the appearing of Jesus Christ, which the daily announcements from the East assure us will not long be delayed. May we all make it the chief business of this life to adorn his doctrine, and truly represent him while absent, that we may be glad with exceeding joy to see the King in his beauty and hear his plaudit—well done. Amen.

Communicated.

I Believe that Jesus Christ is the Son of God?

The people calling themselves Disciples or Christians require their converts to make the above confession. I wish to notice what it means to make such a confession and if they require their converts to believe the gospel as taught by Jesus and his apostles. Who used this language and what led to its use? In the 8th chapter of Acts we find Philip preaching to the eunuch who had been up to Jerusalem to worship. Philip preached Jesus to him. The Scripture being read at the time was a portion of the 53rd chapter of Isa. Are we compelled to believe that Philip preached alone from this Scripture, or did he use it as a starting point? He no doubt emphasized the one herein spoken of by referring to other testimony. Let us see what this same person preached on another occasion. In the fourth verse of this chapter we find this language, They that are scattered abroad went every where preaching the Word. Does not this mean the words that Christ commanded his apostles to preach, viz. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned or condemned. To preach the Word is to preach the gospel. Acts viii. 5. Philip went down to the city of Samaria and preached unto them Christ. To preach the Word and to preach Christ is to preach the gospel which Paul says is the power of God unto salvation to every one that believeth. Rom. i. 16.

Again in the 12th verse we find this language, When they believed Philip preaching the things concerning the kingdom of God the name of Jesus Christ they were baptized both men and women. In this text we have the complete sentence as to what it is to preach Jesus, the Word and Christ. First the things concerning the kingdom of God. Second, the name of Jesus Christ. Here we affirm that Philip did not preach this in full to the eunuch? I think not. To believe this as preached in the 14th verse is the same as believing that Jesus Christ is the Son of God. To ask a person to give an affirmative answer to the title of this article is not making a good confession. They must know more, that they hear from those who preach a "three fact" gospel. They must know the things concerning the kingdom of God as well. These two thoughts are inseparably linked together and must be taught together. What is it to believe in the "things concerning the kingdom of God?" Listen to the angel's message to Mary, Luke i. 31-33, "Thou shalt bring forth a son and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." To preach Jesus is to preach this message. This is the person that Philip preached to the eunuch. To preach him as the Son of God is to preach his right to David's throne and to the house of Jacob which means the kingdom of God. His name can only become great in connection with the kingdom of God which at this time had been overturned and is in that condition now. See Ezek. xxi. 27; Acts i. 6. It can only be restored when he (Christ) comes whose right it is and I will give it him. Acts iii. 21. During the time that Christ was with his apostles after the resurrection he spoke of the "things pertaining to the kingdom of God." Acts i. 3. If Christ preached these things to his apostles should we not preach the same? We are reminded that Paul spoke of the good confession that Christ made before Pilate. The charge that the Jews made against Jesus was that he claimed to be the Son of God, and the one whom they were expecting who would occupy David's throne. Just what the angel told Mary. Christ confessed this same truth. Pilate said unto him, Art thou a king then? To this end was I born and for this cause came I into the world, that I should bear witness unto the truth, every one that is of the truth heareth my voice. John xviii. 39. He was to receive a kingdom and rule over subjects. If not the language is misleading. In the 36th verse Christ tells Pilate that his kingdom was not of this arrangement. The word cosmos is here rendered world and does not mean earth but political arrangement but it was not from hence, that is this time. The apostles asked him in Acts i. 6, Wilt thou at this time restore again the kingdom to Israel? The answer was not that the kingdom would not be restored at all, but it was not for him to know the times and the seasons that the Father had put in his own power. They had been directed to preach the gospel to every creature, and to preach that gospel was to preach Christ's claim to the throne of David. It is claimed that the gospel of the kingdom was preached up to Pentecost, after that the death, burial and resurrection was preached as the gospel. 1 Cor. xv. 1-4, is given as proof of this position. The following is McKnight's rendering of these verses. Now I make known to you, brethren, the gospel which I preached to you, which also ye received, and in which ye stand, by which also ye are saved, if ye remember in what manner I preached to you; unless indeed ye have believed rashly. For I delivered to you among the first things, what also I received first, that Christ died for our sins, according to the Scriptures. And that he was buried, and that he rose again the third day, according to the Scriptures.

In the first verse the apostle states that he had preached the gospel to them which he now made known, which to them was salvation if they had not believed rashly. In the third and fourth verses he declares to them the death, burial and resurrection of Christ. He delivered to them among the first things what also he received first, that Christ died, was buried and rose again the third day. If these things had been omitted the gospel would not have been complete. Don't forget that the gospel was first preached in which was introduced the facts. This gospel embraced the restoration of the kingdom to Israel and Christ's right to sit on David's throne. Peter on Pentecost said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne. The apostle preached this under the inspiration of the Spirit of God. Does this mean less that the angel's message to Mary, Luke i. 31-33. We think not. Then, why preach that Jesus was the Son of God, and not preach the full statement herein made, that the Lord God would give to that Son the throne of his father David. Acts xiii. 32-34, "We declare unto you glad tidings (the gospel), how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you (Christ) the sure mercies of David. The margin gives the "sure mercies" "the holy and just things", not the ordinary things that David had enjoyed. David reigned forty years in Jerusalem. His Son Christ will reign for ever and ever.

We have given but a small part of the proof texts on this very important subject, but trust that those interested will search the Scriptures to see if these things be true or not. We ask that every text given be carefully examined; also the arguments in proof of our position be noticed critically. To believe that Jesus Christ is the Son of God, as the eunuch confessed, you must accept the whole message in regard to his right to David's throne. The apostles were commanded to preach the gospel to every creature and they are required to believe the same and be baptized into the name of the Lord Jesus for the remission of sins. The order is believe, repent and be baptized, and then walk in the new life. If you thus walk an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out. Rev. iii. 12. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The Father hath promised some tangible things to those who overcome the world. He has made us unto our God kings and priests; and we shall reign on the earth. Blessed are the meek for they shall inherit the earth, nevertheless we, according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness. Rev. v. 10; Matt. v. 5; 2 Pet. iii. 13. Do not these texts speak of the same blessed hope, a position in his kingdom which will rule from sea to sea. His dominion shall embrace the whole earth. Psa. lxxii. Then will nations learn war no more. They shall beat their swords into plowshares and their spears into pruning hooks. Isa. ii. 4.

Beloved, now are we the sons of God (if we have believed the gospel) and it doth not yet appear what we shall be; but we know that when he shall appear; we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John, iii. 3-4. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the Spirit of God is my prayer.

D. C. ROBISON.

The Treaty of Peace, and End of the War.

Nations like individuals do not always know what is before them. They are compelled to yield to circumstances that often rise up unexpectedly be they favorable or otherwise.

Human foresight at the best is extremely limited, and nearly always overlooks and miscalculates the various conditions that are liable to develop in the progress of a great war. Russia contrary to her anticipation, and humiliating to her autocratic pride is defeated on land and sea, and can no longer dictate terms to the Chinese.

The government of Russia doubtless regards the peace *treaty* as a tentative affair, only a truce until such time as it may feel prepared to assume the aggressive.

While Russia has lost both territory and prestige, Japan has gained both, and appears before the world as one of the foremost military and naval powers.

Western nations will hereafter count the cost before attempting any grab game of Chinese territory. Japan with the support of England in all probability will be the leading spirit in all political questions pertaining to the welfare of the far East.

Both belligerents are probably disappointed and more or less dissatisfied with the terms of peace, while at the same time both for various reasons are glad the bloody struggle has come to an end. Russia's internal troubles at home possibly made the Czar more anxious for peace than he otherwise would have been, while Japan was equally anxious to stop the expense the war entailed. The Mikado's government demanded a large money indemnity, but was in no way able to collect what her obstinate foe refused to give, and was therefore by the force of circumstances compelled to abandon the money indemnity to secure peace.

Those who study the prophecies are interested to know how and where in this great war is related to the purpose of Israel's God. Why was it necessary for Russia to be restrained and checkmated in the far East? There was certainly a purpose, a design, and I think we can discover the design of the Deity when we consider certain things revealed in the sure word of prophecy. Russia as the latter day Gog power in the prophetic field has a certain work to perform, within certain specified limits. The Czar's aggression in the far East is altogether outside the limit prophetically outlined.

The kings of, or from, the "Sun's rising" form no part of that great Confederacy of Nations that will at the appointed time acknowledge the leadership of the Russian autocrat. The countries absorbed and allied with Gog are all specifically named as follows:—Persia, Ethiopia, Libya, Gomar and all his bands, the house of Togarmar of the north quarters and all his bands. It will therefore be seen that China, Japan and Korea are outside of Gog's sphere of conquest and command. There is a prophecy specifically applicable to those kingdoms of the far East, but it does not come within Gogs provence to execute the fulfillment thereof.

The four great Empires of Daniel's prophecy as given in chapter iv. and vii. constitute the sum of the countries that become subject to the King of the North in the latter days. The Russian autocrat in his ambition to conquest the nations of the East was outside of his divinely allotted sphere of activity, working in a direction not intended, and therefore contrary to the will and purpose of God. Gog's mission is to combine the elements of Nebuchadnezzar's image and cause it to stand upon its feet at the crisis in human affairs, when the "little stone cut out without hands shall smite the image on its feet and grind it to powder, as it is written" then shall the gold, silver, brass, iron and clay be destroyed together.

We are justified now in looking from this time forward to see the latter day Gog power develop the condition of things divinely outlined as his work. He will continue to cherish the ambition of conquesting the nations of the east including India with China. He will not however, go forth to battle for the empire of the east until he is duly prepared, and it is this work of making the necessary preparation that will be intensely interesting to all waiting ones who are watching the signs of the times.

We can cautiously venture to forecast some of the details, that go to fill up the outlines of the prophetic picture, but cannot speak with certainty. After the internal discontent of the Czar's subjects at home is settled and the people become pacified with some minor concession of greater freedom, it is quite probable that an effort will be made to bring about a coalition of all the continental powers, particularly Germany, Austria and France to counteract the commercial and political influence of England and Japan in the east, in the meantime gradually absorbing Armenia and Persia, seeking an outlet to southern waters at the Persian gulf. If this shall prove to be the course of events, the blending of the Greco-Latin elements of the Roman world will follow, but what changes will occur to aid and establish the autocrats sovereignty over southern and western Europe, and northern Africa as well it is impossible to say. Providentially the map of Europe will undergo a change, but whether it will in the main be done peaceably, or by military force, we can only wait to see. It is possible that some of the continental powers like Germany and Austria and France will be partially broken or weakened by war and civil strife among their own people, and thus by virtue of their weakness, yield submissively to the Gogian dictator. It is absolutely certain that the four kingdoms that led Israel into captivity and desolated their land, and wore out the saints, will become subject either through self interest or by force to Russia, for thus it is written, and we know that the written decree of Jehovah will surely come to pass.

The Gog power as the head of gold leads in his train as the dictator Persia, Greece and Rome; hence the Greek and Latin nations of modern Europe come under the sovereignty of the Czar. With such a confederacy of nations, and the vast military forces thereof under the leadership of the Russian autocrat he will be prepared to enter upon his ambitious career of conquesting the eastern world.

In the meantime, however, there are other events transpiring, in no way recognized as antagonistic to Gog's ambition but nevertheless cause his overthrow and ruin in the day of his military success. Of this, however, I reserve for another article.

GEO. MOYER.

True Sayings.

A good example is the best sermon.

A clear conscience can bear any trouble.

A wise man changes his mind, but a fool never.

A civil denial is better than a rude grant.

It is not how long, but how well we live.

Industry is fortune's right hand, and frugality her left.

No one is a fool always, everyone sometimes.

Better pass a danger once than be always in fear.

Better a little in peace and with right than much in anxiety and strife.

When there is room in the heart there is room in the house.

A silent man's words are not brought into court.

A rich dress is not worth a straw to one who has a poor mind.

Contentment gives a crown where fortune has denied it.

Truth—the open, bold, honest truth, is always the safest, for any one, in all circumstances.

He that will not be counseled can not be helped.

As every thread of gold is valuable, so is every minute of time.

A fool demands much, but he is a greater that gives it.

Give neither counsel nor salt until you are asked for it.

Seek not to please the world, but your own conscience.

Strong passions work wonders when there is a stronger reason to curb them.

You may take the greatest trouble and by turning it around find joys on the other side.

If one thinks that he shall not, it too often happens that he will not please.

It is always well to learn, even from our enemies—seldom safe to instruct our friends.

Doubt is the vestibule which all must pass before they can enter the temple of wisdom.

If some persons were to bestow one-half their fortune in learning how to spend the other half, it would be money extremely well laid out.

Poetry.

The Old Earth.

Old Mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago.

The Earth is old, the Earth is cold,
She shivers and complains;
How many winters fierce and chill
Have racked her limbs with pains!
Dread tempests, lightning, flood and flame,
Have scarred her visage so,
That scarce we deem she shone so fair
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
Where sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind:
The azure rope above her head
In love seems blending here!
Oh happy was the youthful Earth,
Six thousand years ago!

Alas! these children of the Earth
With hate began to burn,
And murder stained her beauteous robes
And bade the young Earth mourn.
Red ages, heavy ages, still
Have bowed with gathering woe
The form of her whose life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain heads of life,
Six thousand years ago!

Old Earth! Old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of one who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
Thy joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song,
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe:
Hope died not with thy first-born sons,
Six thousand years ago!

Communicated.

Life and Letters of the Apostle Paul as our Example. No. 11.

Paul was a great character of a great period in the world's history. The life of such a man is of sufficient importance to engage the attention of every thoughtful mind. It may be a debatable question as to which exerts the greater influence, the man upon the period in which he lives and acts; or the period with circumstances belonging to it, upon the man to develop the gifts with which nature has endowed him. The state of the world at the introduction of Christianity seemed to have been providentially pre-arranged with a view to affording a field for the operation of such gifts as Paul possessed, both natural and supernatural. The world's need was a religion such as Christianity. Instrumentalities and agencies adequate to the task of placing it before both Jew and Gentile were prepared. The mission field was broader than Palestine and the Jewish nation, "Go disciple all nations" was the great commission under which the ambassadors of the cross were to labor—especially to this world-wide enterprise was the apostle Paul set apart, "a chosen vessel to bear the name of the Lord before the Gentiles, and kings, and the children of Israel." How broadly this divinely appointed mission contrasts with the one of his own choice as zealot of the law, the persecution of the disciples of Christ.

Under the name of Saul the subject of my paper comes before us in New Testament history as a young man present at the stoning of Stephen and consenting unto his death; and from thenceforth becoming, for a time, the most zealous and bitter opponent of the new faith; in the language of Luke he made havoc of the Church, entering into every house, and hailing men and women, committed them to prison. It seems a pity that our great apostle, the man without a peer among those bearing this official title should rank first, as a blasphemer and persecutor. 1 Tim. i. 13. In an incidental allusion or two made by himself to this part of his life there appears in the meaning of his words a deep and sincere regret, if not remorse, in view of what he did; confessing himself the chief of sinners, and less than the least of all saints and making his evil conduct toward the church to offset in a measure the honor pertaining to his high office. He only wished to humbly say, "By the grace of God I am what I am." What a marvelous change had been wrought in the man. Here was true conversion if ever. The zeal that had so lately spent itself in an evil course was turned into a new channel, and the heart that breathed out threatenings and slaughter against the disciples of the Lord was now tenderly solicitous for the salvation of sinners. The strength of that iron will that was so determined to uphold the sanctity and integrity of the law was now to carry Paul through a world of opposition in his proclamation of the gospel. His soul was made strong to "suffer great things" for the name of Jesus.

He began to proclaim the honor of that name to his countrymen in Damascus, and to men and women whom he intended to seize with violent hands and bear away to prison. He was "not disobedient to the heavenly vision" but "straightway preached in the synagogues," that Jesus was the Son of God and showed them (the Jews), that they should "turn to God and do works meet for repentance." His zeal for the law was the measure of his zeal for the gospel. So the truth as represented by Galilean fisherman found in Paul a powerful advocate who was able to plant its standard on shores far distant from Palestine. The beginning of his ministry followed immediately his conversion, and the first city to hear his words was Damascus to which he was going a few days before as high sheriff bearing letters or warrants from the high priest, authorizing him to seize and bind men and women of the Christian faith and bring them to Jerusalem for trial and punishment. It was in the synagogues that he preached Christ or the Anointed Son of God to Jewish audiences whose hatred and malice was aroused against the man who had so recently from a zealous defender of the law turned to preaching Christ and the resurrection, thus proving himself a traitor to the Jewish cause. He was more than a match for his opponents, for it is written that "he confounded them" *** proving (or as in the Diaglott) demonstrating to them that this was the Messiah. His boldness in defending the faith was likely to get him into trouble, for the Jews took counsel to kill him, and watched the gates of the city day and night, and were only thwarted in their purpose by the disciples taking him by night and letting him down by the wall in a basket. Acts ix. 22-25. His missionary labors were now fairly commenced. Luke in this book of the Acts has sketched the history of his labors and persecutions, and the Apostle himself in some of his epistles, especially the two addressed to the Corinthian church has supplemented what Luke wrote. After gathering up these several fragments, and learning all we can about this man, so "abundant in labors," we feel the record is all too brief. We would like to know more about one who enacted so marvelous a part in the shifting drama of the times when the law was being superceded by the faith of the gospel, and the ancient superstitions of the Gentiles vanishing before the light of the risen Sun of righteousness.

The work of preaching among all nations, necessitating long and wearisome journeys was no trifling matter; especially in those days when we take into consideration the primitive modes of travel in comparison with those of today; but when we add to this the incessant opposition provoked by the truth in conflict with error resulting often in physical suffering and anguish of mind, we may well wonder how he could endure it all, especially if he was the frail man tradition represents him to have been. Here is what he has to say of himself under the head of boasting, the occasion for which was that some in the church at Corinth were calling in question Paul's authority as an apostle, and were forwarding the claims of certain Judaizing teachers in opposition to him. He acknowledges his folly in thus boasting, but charges the Corinthians with forcing him to do what they should have done, that is commended him as not behind those who had been reckoned as chief apostles; for the marks of an apostle had been seen in the deeds that he wrought among them, in signs and wonders and miracles, with steadfast endurance of persecution. In view of these rival claimants he asks, Are they Hebrews? So am I. Are they children of Israel? So am I. Are they the seed of Abraham? So am I. Are they the servants of Christ? So am I. Thus far as to the flesh they had no advantage, but as a servant of Christ he could truthfully say, "Far more am I." "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Five times I received from the Jews the "forty stripes save one;" thrice I was scourged with Roman rods; once I was stoned and left for dead; thrice I suffered shipwreck; a night and a day I spent in the open sea. In journeyings often, in perils of rivers, in perils from my countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in toil and weariness, often in sleepless watchings, in hunger and thirst, often without bread to eat, in cold and nakedness. And besides all the rest, there is the crowd which presses upon me daily, and the care of all the churches. Who is weak but I share his weakness? Who is caused to fall, but I burn with indignation? If I must needs boast it shall not be my strength, but in my weakness." 2 Cor. xi. Here is enumerated enough that was undergone by Paul to dry up the spirits of most men—to utterly discourage and cause them to abandon, for some other calling, their chosen field of labor where everything seems to conspire to make bitter their lot amidst all this opposition, these labors, these sufferings and these cares, this apostle could say, "My light afflictions which last but for a moment work for me a weight of glory, immeasurable and eternal. The secret of his endurance was his faith in the promises of God. He says, "For I know that he who raised our Lord Jesus from the dead shall raise me also by Jesus, and shall call me into his presence together with you." Shall we proclaimers of these last days, with so little opposition, faint and grow weary?

No, dear brothers and sisters, I hope not, but let each and every one of us take fresh courage from our study of the life of Paul; that at the end of this mortal existence we may all have the confidence to feel as did this great apostle in his last days that "we have fought a good fight, we have finished a course; we have kept the faith; henceforth there is laid up for us a crown of righteousness which the Lord the righteous Judge shall give us (the overcomers) at that day." My sincere prayer is that we all be overcomers.

STERLING P. GROVES.

Dear Restitution:

As I have just returned from the vicinity of Strasburg, Va., where I spent thirteen days visiting the daughter and grandchildren of our much esteemed Brother and Sister Hockman, who have both fallen asleep in Jesus, in a ripe old age, blessed are the dead who die in the Lord, for their works do follow them. Soon after the War between the North and the South, during the years of my husband's pilgrimage, it was our happy lot to live near this Brother Hochman. Though in our first acquaintance with him and his family they were not of our faith, but very much prejudiced against it, but this soon gave way on a further acquaintance. It was the custom of my husband, wherever he located to enter into the synagogue of our day, on the first day of the week and teach the people, and Brother Hockman and family became regular attendants never missing an opportunity, and in a short time they made up their minds to put on Christ by baptism, the notice of which was given out at the close of one of our meetings, at which time their daughter, Sister Jane, that I have just visited arose and said while it is called today, I will also come out of Babylon. We then went from the place of meeting to the beautiful Shenandoah River where they were all buried with Christ in baptism, and arose to walk in newness of life. O this was a beautiful scene to witness, the father and mother, and daughter, all having died to him, now lying buried beneath the flowing waters, and rising in the likeness of his resurrection to do as did the eunuch of old, go on their way rejoicing in hope of eternal life. Sister Jane is a good sister, and she makes the Bible and THE RESTITUTION her companions, there being no congregation of our faith near enough for her to meet with. I must say that she made good use of her time, for she is quite a Bible scholar, and by her industry and economy she has accumulated plenty of this world's goods to keep her comfortable, and she seems to be inclined to take the advice of the apostle Paul. He said they that married did well, and they that did not marry did better. She had taken the better part on the side of single blessedness, and her home is a complete little museum, one can be interested for days or even weeks looking over handy work, and the many relics which she has so carefully kept in store. And O the quiet life that she lives, I told her it surely was a paradise compared to the turmoils of life in the busy world around. It had been some seventeen years since I had met with her and her nephews, one of them lives near her, and one at Strasburg, and one at Fishershill, and her sister Mrs. Coffelt lives a few miles away, she too seems to be much interested in Bible teaching. These nephews are the sons of Bro. Hockman, youngest son Samuel, (now deceased). He was also a believer of the things concerning the kingdom of God and the name of Jesus Christ, and my husband assisted him in putting on Christ by baptism after he was confined to his room. His sons are now all grown men and have very interesting families. I visited them all, and will ever appreciate and remember their kindness and especially the water-mellon feast which I enjoyed among them all and at Charley's in particular near Fishershill. Now may they all be blessed in every good work and work is the prayer of your friend.

SARAH D. MORGAN.

Selections.

The Kingdom of Christ.

Editor:

Will you allow space in the *Advocate* for a few thoughts for the benefit of both old and young? My theme is "The Coming of the Kingdom of Christ." If there is one thing above all others, that all true believers of God's Word are hoping and praying for, it is the coming kingdom of Christ. Why? Because God has promised "to set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Dan. ii. 44. "He (the Christ) shall have dominion also from sea to sea, and from the river unto the end of the earth. Yea all kings shall fall down before him; all nations shall serve him." Psalm lxxii. 8-11. See also Dan. vii. 14.

When this kingdom is established under the heavens, and on the earth, as it will be according to the oath of God, then the earth will become altogether beautiful; like the "Garden of Eden," as God in his own good time intended it should be "filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14. "For thou a King shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1.

This grand and glorious time is sure, because "God hath appointed a day in which he will judge (rule) the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

This man who is to rule the world is none other than the Stem of Jesse, and a branch out of his roots; "and the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." Isa. xi. 1-4. There will then be no Prime Ministers, Judges or Lawyers, wearing two faces under one hat. But equity, right and justice will be the order in the day of his power.

Well, it is evident that that is not the case today. We see all around us socially, religiously and politically, corruption and fraud. We see all nations differing in language, tastes, appearance, ambitions and modes of life; each one considering itself superior in most respects to the others; each one taking advantage of every opportunity of benefitting itself at the expense of the others. The rulers of these various nations and kingdoms are human and sinful like their subjects; many of them fear not God nor keep his commandments. The world is divided against itself. The nations strive one against the other in their efforts to gain fresh power and wealth, and as a consequence there is war, death, disease, poverty, misery and sin is rampant, and we look for a kingdom divine and universal in which there will be none of these things, and which will have as its centre the one Man among men—the perfect Son of God, Christ Jesus. There is no doubt about it—he is coming! "He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20-21.

Most of our fellow creatures do not look for this kingdom upon earth. They hope for a future existence in heaven, where they hope to go when they die. But as the Bible is silent upon this strange idea, we dare not share their belief, and, more than that, we do not wish to! My dear friends, what is the matter with this grand old earth? Do you wish to leave it as soon as you can for some "shadowy land" beyond the bounds of time and space? or, do you not, with me, long for an existence here on earth from which sin has been swept away, in which sorrow has no place, and which knows no death? That is a hope worth having, and Christ is a King worth worshipping! Listen, "the Son of Man shall come in his glory and the holy angels with him, then shall he sit upon the throne of his glory." Then will come the time when "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

Christ is coming to subdue all the human governments of the earth, and there will be one divine government which will be in his hands, and the seat of that government will be at Jerusalem. "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Isa. ii. 3.

Christ and his saints will then occupy themselves in effecting in the fullest sense the redemption of the world—a task which sadly needs accomplishing. In place of injustice there will be justice; sorrow will be turned into joy; war will give way to peace. "He hath put down the mighty from their seats, and exalted them of low degree." "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule and authority and power."

Men of the world are scoffing at the idea of such a kingdom. They laugh at those whose lives are brightened and made happier at the prospect. Let them laugh. What says the Book? "There shall come in the last days scoffers, saying, Where is the promise of his coming; for all things continue as they were." Therefore be steadfast, be hopeful, be patient. Keep your hearts and minds inclined to the "things which be of God," to the end that, having fulfilled God's necessary acts of obedience, you may occupy an honorable position in the "Coming Kingdom of Christ" and join with that gladsome throng in singing, "Thou art worthy to take the Book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hath made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9-10.—*Thos. Cronkhite, in Algonia Advocate.*

The Hope of Israel.

"For if the casting away of them be the reconciling of the world, what shall the gathering of them be, but life from the dead?" Rom. xi. 15.

When we look abroad on the world around us, and so plainly see all things pointing toward Christ's precious promise—"I will come again"—we cannot fail to be struck with one remarkable fact, and that is the gradual building up again of Jerusalem and the return of many of the Jews to their own land. What a wonderful nation the Jewish nation has been! found in every quarter of the globe, under every climate, under every form of government, wearing the indelible mask of their nationality on their features, with the same fidelity to the institutions of their fathers and the same faith in the promises of their God—and to them are those wonderful promises made which are found in Jeremiah, and where the Lord has sworn by himself because he could swear by none greater.

When we begin to compare the position of that people under the different governments of the present day, and see what history tells us it was not over fifty years ago, we may in some measure understand how all things are working together, under Divine guidance to bring about the fulfillment of prophecy at a day not far off; we see many individuals of the Jewish race rising to remarkable pre-eminence in the world; it is scarcely necessary to name the family of the Rothschilds whose banking houses are established in almost every capital in Europe. Sir Moses Montefiore, the English baronet who has done so much towards the advancement and prosperity of Jerusalem, and not least among these, Britain's late talented and esteemed Prime Minister, Benjamin Disraeli, Earl of Beaconsfield.

It seems strange that the religious bodies around us, as a rule are blind to the more sure word of prophecy, and reject the very notion of Israel's future glory under the government of the King of Righteousness and Peace, but their blindness will no more affect the fact of the restoration than the blindness of the Jews could affect the appearance of Christ.

If by any means (says Paul speaking of his people in Rom. ix.) I may provoke to emulation them which are of my flesh, and save some of them. How naturally the tender heart of the great apostle of the Gentiles turned towards his own brethren, and how full of pathos are his words, "If the casting away of them be the reconciling of the world, what shall the gathering of them be, but life from the dead?" Peter, who has been always called the apostle of the Jews, commences his first epistle thus: Peter, an apostle of Jesus Christ, to the elect strangers of the dispersion in Pontus, Asia, Galatia, etc., for twenty years he labored in Judea and Samaria preaching the gospel and afterwards spent many years in Babylon, which held the largest population of Jews next to Jerusalem, writing to them concerning the end of their faith he says, "Concerning which salvation prophets inquired and searched diligently, even they who prophesied of the grace which should come to you and searching what manner of time the spirit of Christ which was in them should signify, when it testified beforehand, the sufferings of Christ and the glory which should follow." The prophet Jeremiah tells us that when Christ returns the Jewish nation will be willing to receive him and cry, "Turn thou me, and I shall be turned, for thou art the Lord my God." "In those days saith the Lord, I will make a new covenant with the house of Israel and the house of Judah; I will put my law in their inward parts, and write in their hearts, and I will be their God, and they shall be my people."—*Helena M. Hunt.*

Don'ts for Christians.

Don't get in and ride while the pastor is tugging up hill. Get out and push.

Don't suck the juice out of all the orange at prayer-meeting. Let others have a bite.

Don't give up the ship because it is dark and rocky. Watch the chart, "the morning cometh."

Don't stand all the day idle. "The devil will get into the saddle if you hold the stirrup."

Don't take any paper that begins Christian with a little "c." Remember we are twenty-five million strong.

Don't take two secular dailies to one religious weekly, and then wonder why your boys "go to the dogs."

Don't constantly hound the young people because they have their faults. Put yourself in their place, and cheer them on.

Don't hold office for life. When you think your usefulness is done, step down and out with Christian grace.

Don't be a sitter, a splitter, or a kicker, but a master-builder. An official "at ease in Zion," a divider, an obstructionist—"the Lord have mercy on his soul."—*Stephen A. Northrop, D. D.*

"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

A talent is perfected in solitude, a character in the streams of the world.—*Goethe.*

Notice.

Notice is hereby given that the November Conference of the Church of God in Indiana is to convene in the Church of God at Plymouth at 7:30 P. M. November 18, 1905, the said Conference to continue over the following Sunday. Now, brethren and sisters, come to this gathering. The fall work will be over by that time. Begin now to make arrangements to be present. A cordial invitation is extended to all lovers of the truth as it is in Jesus, not only in Indiana, but also in adjoining states. We want a spiritual meeting. Let us work for it, expect it, and come. Brother and Sister Woodward of Michigan are expected to be with us.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

"Christ loves to dwell in a house which is built according to his own plans, and not according to the whims and fancies of men. The church ought not to set up as her authority the decree of men, either living or dead; her ruler is Christ. Associations formed otherwise than according to Scripture must fail in the long run. I wish Christians would believe this. Chillingworth said: 'The Bible, and the Bible alone, is the religion of Protestants.'"

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs C N Howard	2.00
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He is the happiest man who renders the greatest number happy.—*Desmahis.*

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. WILSON.

Announcement.

The Conference at Rollin, Kansas, will be held on October 18, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success. Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. OLIVER, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

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The Chicago & North-Western Railway Co., will furnish reliable information regarding many desirable locations in the West and Northwest on its lines for industrial establishments. Hotels, banks, stores, produce buyers, lumber dealers, brick yards and other excellent business opportunities.

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We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Low Fares West and Southwest. Special Home-Seekers Excursions via Pennsylvania Lines.

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Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

$3 00 to the Pacific Coast.

Via the Chicago, Union Pacific and North-Western Line from Chicago, daily, September 15th to October 31st, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—oct31

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Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.
W. L. SKEELS

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Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

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For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

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Michigan Division.
In effect May 28, 1905.

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No. 16, Daily,	5:40am
No 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	6:13pm

GOING NORTH.

No. 41, Ex. Sun, For Terre Haute	9:44 a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:11pm
No 17, Sunday Only	9:15am
No. 19, " "	7:45pm

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AW36

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scott Grove, M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:30 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Fort Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D F Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Mavey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., and Ave. Preaching by A H Zilmer third Sunday in each month. Sunday school every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Lord's day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. N. Hoke, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Saturday at 9. Cheney's house at 4:00 p. m. followed by services at 7:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, 10 S. E. Dick's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and 8:00 Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1719 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 3 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2.00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Close.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God at Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walter Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a. m. All invited.

The Church of God at Mt. Zion near Boston Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park at 5th floor, at 2.30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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WAITING.—HEBREWS, IX:, XXV, 9.

Then we believe he is coming, there are many that do not; they have no faith in that which is told them about our Lord's return, they scoff at the idea, and ask where is the promise of his coming? It was foretold such would come in the last days. But we believe he is surely coming, we have faith in the testimony of patriarchs, prophets, the Savior, angels and the apostles, these all declare he will come and we credit their testimony. Yes, the sure Word of prophecy shines as a light in a dark place.

Waiting for Jesus. Then are we all ready to meet him? What is implied in being ready? Nothing short of holiness of heart, without holiness no man shall see the Lord. Heb. xii. 14. Can we be waiting for such a stupendous and glorious event when we know that we are not holy? Do we dream of going into the holy city with impure hearts and unclean hands? No, our garments must be washed and made white in the blood of the Lamb. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Then if we are waiting for Jesus we must be members of this holy, spotless Church.

When Jesus was on earth he said to his disciples, Let not your heart be troubled, I go to prepare a place for you, but I will come again and receive you unto myself, that where I am ye may be also. John xiv. 3. Yes, he has gone and today we are looking for him, and like the Church of Thessalonica have turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thes. i. 9-10. Then how blessed is this attitude, saved by grace and hoping for glory, looking back to the cross for deliverance from wrath and onward to the crown for deliverance from death.

Waiting for Jesus. Then we must be looking for him, and unto them that look for him shall he appear the second time without sin unto salvation. Then let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Then let us all press on, overcome by the help of God every discouragement; when we feel like giving up think of the glad time when with a shout and the voice of God the Lord shall descend and gather all the faithful ones, when we shall see the King in his beauty gather about his throne and a vast throng, thousands upon thousands clad in the white robes of righteousness swell the glad song of Moses and the Lamb, Grander, far grander than the multitude of angels sang at his birth, because those assembled will bear the palms of victory over sin and the grave. Can we be there? We can if we strive to overcome and deny ungodliness and worldly lusts in this present age, and be looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

Paul says that a crown is laid up for him and for all them that love his appearing, for yet a little while, how short, how short. The coming One will come and will not tarry. Ah, that is what I'm wanting, his lovely face to see, and I am not ashamed to say it, I know he is waiting me.

EMILY GUSTAS.

Dear brothers and sisters:

The lesson I have chosen is "Perseverance," that is, to continue in the things that we have heard. Nevertheless, if we are united for his name's sake, let us persevere in all things that pertain to Christ and his works, for he says in Luke ix. 62, "No man having put his hand to the plough, and looking back is fit for the kingdom of God." But let us one and all keep our eye on the prize of our high calling in Christ Jesus, and he will own and bless us. Let us continue with one accord in prayer and supplication unto the coming of our Lord, rejoice in hope, and be patient in tribulation, and be of the same mind one to another. For Rom. xii. 20 says, "If thine enemy hunger, feed him, if he is thirsty, give him drink, for in so doing thou shalt heap coals of fire on his head." For if we always abound in the works of the Lord, we know that our labor is not in vain, and he will repay us bountifully at his coming. So let our aim be high, ever keeping his promises before us, and when dark clouds overshadow us; let us look through the storm and gloom, to that peaceful rest that remains for the people of God, and then when we see the clouds with the silver lining, we can thank him for guiding us through, for on every hand some one is ready to take our crown. So let us be watching, and have on the breast plate, and able to say *no* to the evils that beset us, and walk in the narrow path, that leads to life, and then when our Lord shall come, it will be our happy lot to hear him say, "Well done." May we all hear him say these words is my prayer. Amen.

SUSIE NICHOLLS.

Dear brothers and sisters:

I have chosen for my subject the 12th verse in the 8th chapter of John the words that Jesus says of himself, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." And again in John xii. 46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." And again, "As long as I am in the world, I am the light of the world." John says of him, "He is the light that lighteth every man that cometh into the world." John i. In the 9th chapter of John we read how Jesus healed the blind man. He had been blind from his very birth, the light had been shining around him all the long dark years of his life, but he had never seen it. In working this miracle Jesus would show the people this truth, not only that he is the light, but the Giver of light also. Blindness was and still is one of the commonest afflictions in the eastern countries, and this miracle which Jesus wrought on the blind man aptly typified the spiritual condition of the people at that time. They were spiritually blind, they had eyes but they saw not. Jesus the true light was present among them, shining in the fulness of his glory and revealing unto them the Father, but they refused to see. We need not only the light, but the power to see it, and if we are not willfully blind, he will give us sight and also flood our hearts with heavenly light, enabling us to see even God himself.

When Jesus died on the cross the light of the world was put out, but he had said to his disciples, "Ye shall be witnesses." Acts i. 18. And again, "Ye are the light of the world." Matt. v. 14. A city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Matt. v. 15. By the light of a Christian, God seeketh the sinner out of Christ. Are we, dear brothers and sisters, abiding in Christ and he in us, are we shining for him, are we presenting the gospel so brightly that others are being drawn to him? The Lord Jesus has come into the hearts of every one here to day, are we reflecting his light? Perhaps we are shining a little for Jesus, if so how can we make our lives brighter, more Christ-like?

Do you know how candles used to be made in the days of our grand parents? The wicks were fastened to a stick and dipped in hot tallow. In this way a thin layer of tallow adhered, after it had cooled they were dipped again and so on until the candle was of the required size. Is it not just so in our Christian lives? The oftener we dip down into the fountain of Christ's love the brighter our lives become and the better are we equipped for his service. The wick for the candle must be perfectly free from knots and frayed edges, else the light will be flickering and uncertain. So we cannot shine brightly and steadily for Christ unless we give up every thing that is contrary to his will. We must ask him to cut away that frayed edge of worldliness, that tangle of temper and pride, and pray that he will smooth out of our lives that difficult knot of *self love*. This done, we may diprecly into his love and come up each time from the fountain smooth, well-rounded, consistant Christians.

A candle is not self-lighted, it might stand forever in its place, unless some one touched it with fire. So also with the Christian, God through Christ kindles us into life, he inspires us with a desire for service, and only as our hearts are touched by his love can we hope to be blessed in our work for him. Put a lighted candle in a glass jar—what do we find? The light flickers and finally goes out for want of air to sustain it. The Christian so long as he is in personal contact and communion with God will shine brightly in the world, but let him begin to wander away, let him forget to speak oft with his Lord and feed on his Word and the light will grow dim and often go out all together. Let us keep close to our light to Jesus that we may not walk in darkness that we may be able to accomplish all that he desires us to do in this world. We may think that we cannot do much for him; perhaps we can do nothing that would seem worthy to us, but if Christ has touched us and kindled us into a flame, all we have to do is to keep on shining and leave results to him. God has never lighted a candle but he has some work for us to do—some lost soul to seek. Think of it for a moment just now. The Lord has called us out of darkness into his marvelous light, he has entrusted the ministering of his Word—the gospel to us. Each of us is responsible to him for some soul and shall we shirk the responsibility? Let us begin our work by taking our nearest duty. Perhaps it may be small and insignificant, but this well done shall help to fit us for greater work. Let us each of us here today work the works of him who has called us while yet it is day, for the night cometh when no man can work. Let us strive to enter that city, where there shall be no night and no need of a candle, neither light of the sun, and they shall reign for ever and ever. Rev. xii. 5. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Rev. vii. 17. Are you struggling along in the face of discouragements and trouble and care? This is the reward to him that overcometh. Is it not worth striving for? May God help us all to be among the faithful, among those that have their lights burning when Jesus comes with his reward.

SISTER KLINGENSTEIN.

ARDENTLY DEVOTED TO A GOOD CAUSE.

The prosperity of every undertaking may be said to increase or diminish as we are earnest and zealous, or discouraged and half-hearted. Writing to the Galatian church Paul says it is honorable to be ardently devoted to a good cause at all times, and not only during my presence with you. Diagiott.

If the cause is good then it is worth while to be ardently devoted to it, and without any hesitancy we can say the cause is good. David says, the purpose of God is to cover the earth with his glory, and Habakuk says the earth will be filled with the knowledge of the glory of God as the waters cover the sea. To this end God has promised to establish his kingdom on the earth, and will send forth his Son to whom he has given all power in heaven and on earth to be Ruler and King. And Isaiah declares he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness will he judge the poor and decide with equity for the meek of the earth.

Is it not a glorious cause, and should we not be ambitious to be ardently devoted to it, and the more so, when we remember that the promise is to him that overcometh and keepeth my works to the end, to him will I give power over the nations, and will grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. But I fear it is not knowledge we lack so much as zeal. Can we say we are ardently devoted to the cause at all times. Can we? Peter exhorts, Wherefore the rather brethren, give all diligence to make your calling and election sure. And Paul says, We ought to give the more earnest heed to the things we have heard, lest at any time we let them slip, and again let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, and when he was speaking of running a race he said to so run that ye may obtain, for we run for an incorruptible crown. We see from these quotations there is great danger of losing the crown unless we are intensely interested, and are pressing toward the mark for the prize of the high calling of God in Christ Jesus. If we are really alive to the grandeur of this calling it would seem impossible to be indifferent, for what can compare to an incorruptible crown with glory and honor and power in the kingdom of God. No wonder Paul says, I count all things but refuse that I may win Christ, and attain unto the resurrection of the dead. It is a good thing to meet often to stimulate each other to love and good works that we hold fast the beginning of our confidence steadfast to the end.

Peter gives us a good rule, he says, I would not be negligent to put you in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. If Peter felt this way, should not we? Sometimes when urgently requesting regular attendance at meetings, we are told, I would like too, but I have not the time. Well, I would lay aside something else, even if it seemed important, lest the cares of this world choke the Word and we become unfruitful. We have been called from darkness into marvelous light, the glorious light of the gospel, and we are commanded to let our light shine. I fear that we do not always realize that the gospel which is God's power unto salvation, must not stop short with us, must not be hid under a bushel, but be proclaimed and taught that others may have the priviledge of believing and obeying the truth.

The meeting together of the sisters every two weeks regularly, was the outgrowth of an earnest desire to be really fruit-bearing branches, and to you, dear sisters, I would say, be not weary in well doing, stablish your hearts, for the coming of the Lord draweth nigh, continue to meet and encourage each other to hold fast the profession of your faith without wavering. The keynote of the gospel is self denial, first the cross and then the crown. You are doing a good work in helping each other, and in assisting and aiding the proclamation of the gospel, that while there is yet time, others may hear the Word of life and believe and obey and be saved.

MRS. MATTIE NEILL.

JESUS OUR LIFE.

In John xi. 25, Jesus declares himself the resurrection and the life. If he had not come to free us from the curse of sin our destiny would have been dead eternal. He came and died that we might have life and have it more abundantly. Should we not recognize and be glad that Christ through his death brought us life, life everlasting, life without pain, sorrow, sickness, parting, grief and weariness, life full of peace and joy and gladness, life which our poor imaginations cannot portray or describe. To obtain this life there are conditions to observe.

The first which Christ tells us about is in Matt. vi. 25. Jesus warns us of over anxiety about provision for this mortal life, because it might become a snare for us. His second admonition we find in Matt. xviii. 8. We are commanded to pluck out and throw away whatsoever would hinder us from entering eternal life. In the 19th chapter 17th verse, we are told that we must keep God's commandments if we would inherit life eternal. Christ also tells us not to covet things of this earth because our real life does not consist in what we possess. Our life is much more than the meat and whatsoever we need to sustain ourselves. The evangel of John is full of declarations about the life which Christ purchased for us through his death. Chapter 1, verse 4 tells us that in him was life and that life was also the light of men. Without this life we would be in utter darkness, in ignorance, woe and misery. With it we have peace and joy and knowledge. In John v. 24 is another condition we must comply with. We must hear the Word of God and believe it. Must be doers of the same, not only hearers. We must search the Scripture because in them is eternal life, for the reason that they testify of Christ Jesus. In verse 40 Jesus deplores that they would not come to him that they might receive life from him.

In the sixth chapter Christ declares himself the bread of life. He commands us not to labor so exclusively for the things which perish, but to prepare for the life to come. He tells the people that Moses did not give them the true bread from heaven, but his Father hath sent him to bring life everlasting to the world. When the people asked him to give them this bread of life, he declares that he himself is this bread. That those who come to him in faith shall never hunger more nor thirst. In verse 40 Christ tells us that it is the will of the Father that every one who believes in Christ the Son shall have everlasting life and shall be raised up at the last day. O for the glorious promise given unto us. In verse 47 Christ emphasizes this promise when he says again, Verily, verily, I say unto you, he that believeth on me hath everlasting life, and again I am the bread of life. All hesitation and doubt ought to disappear after so many solemn declarations. In verse 51 Christ tells us that he will give his own body of flesh to procure us this precious life, and he pronounces us lifeless if we do not partake of his flesh and blood. If we partake of it only then and so can we have life eternal. In verse 63 Christ tells his disciples that the words which he speaks unto people are life and spirit. This speech from Jesus seemed rather hard to understand. Many of his disciples left him. But Peter realized that they would not know where to go, that Christ alone had the words of eternal life and that they were sure that he was the Son of God. Blessed knowledge! May it become our main stay also. May we recognize and be glad that we have Christ for our life.

In John x. 10, Christ gives us a beautiful description of a good shepherd who protects sheep and giveth even his own life to serve them and keep them in fact. The hireling fleeth when he sees the wolf, but the Son sent by the Father layeth down his life that the sheep might not be scattered. The Father loves the Son because he is so faithful even unto death. To become heirs of this life which Christ brought unto us we must believe on him and be baptized in his death and arise to a new life in him. We must die to sin and arise to his righteousness. We must become a sweet savor unto God in them that are saved and in them that perish. To the one we are the savor of death unto death, to the other we become the savor of life unto life. The life we now lead in the flesh we must live in the faith of Christ in obedience to righteousness we must become crucified or dead to the world or the flesh. We must have our understanding enlightened that we may not become alienated from the life with God through darkness of mind or submission to our lusts or desires. We must be dead entirely to sin or all desires leading thereto. Our life must be hid with Christ in God. Godliness we must strive after because it is so very profitable in this life already and much more in the life to come. Christ was made manifest in that he brought life and immortality to light and conquered or abolished death.

John the beloved of Christ tells us that he has seen or heard Christ, or handled things of the Word of life. That life was manifested and they had seen it, and could bear witness and show them the way to eternal life, which was first with the Father or brought to us by the Son. John tells us that we must not love the world or what is in it. If we do the love of the Father is not in us, and God so loved the world that he gave his only begotten Son that we might have everlasting life. God gave him that we might be enabled to lay hold of this life which he brought, or if we reject the Son we also lose life hereafter. God's blessing can only rest upon them which do his commandments, that they may have a right to the tree of life, and so may enter into the gates of the city of life with Christ. We must lose our life, that means that we must forsake all things which hinder us in the least from living for Christ. We must even lay aside the weights that hinder us to run the race, to fight the good fight to keep the faith that we may receive at the end when Christ shall come the crown of life and righteousness, which the Lord has laid up for all who love him. May it be our happy lot to be among them is my earnest prayer and desire.

SISTER GLAZIER.

REPORT OF SISTERS' MEETING.

Dear brothers and sisters:

Since our meeting at the Conference at Salem last September, we have held twenty-four meetings, with an average attendance of twelve members and one visitor. We have had as many as twenty members present. We have endeavored during the year past, to do all in our power to build one another up in the one faith, aiding those in need and visiting the sick. About sixty calls were made by the different sisters, also many letters written. Six members have been added to our list. We have continued the study of the Book of Acts, having lessons written by different ones on the chapter read. I am sure our lessons and Scripture reading have been of great benefit to us, and we always enjoy the rest from the cares of this life. We have endeavored to do what we could toward helping to spread the gospel, and hope to continue the good work. I am sure I can say for all, we would be pleased to have any of the sisters from a distance join us, they could aid us by their lessons, or even letters written to the meeting. It is always interesting to hear from the sisters, and we always enjoy such talks, although we cannot see face to face. We are very much pleased to have so many at this meeting and trust it may be the means of bringing us closer together. For the benefit of those from a distance I will say, that we hold our meetings on Thursday afternoons, every two weeks. After opening with prayer we have our business session, collect our dues of 5 cents a week, appoint visiting committee, attending to whatever business there may be on hand. Following the business meeting we have our Scripture quotations and lessons.

SISTER GOSS, Sec.

TREASURER'S REPORT OF SISTERS' AID SOCIETY.

I have made a condensed report of our treasury fund from the last Conference held in Salem, O., Sept. 1, 1904. We have made but one change and that was to elect a new secretary upon request of our former one (Sister Tomlinson). In the period of time stated we have held twenty-four meetings, all of which have been held at the homes of the various sisters. We have collected in said period of time a total amount of $74.31—$22.90 of which is donations by honorary members. The total amount disbursed was $71.41, leaving at the present time a balance of $2.90 in hand. I am glad to report our collections have this year exceeded over the collections last year a total amount of $7.50; we have also disbursed $8.00 more, which shows we are steadily growing in this work and hope that each year will show an increase in the good work done, and to this end we ask an interest in all your prayers.

MATTIE FANKHOUSER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, OCTOBER 18, 1905. NUMBER 39.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JORLIN, Special Contributor.

Plymouth, Indiana, Oct. 18, 1905.

A union preservation from sin is to be afraid and ashamed of nothing but sin.

Sun-dials mark only the bright hours. Would it not be well to imitate them?

Be sure that conscience be rightly informed, and then faithfully obeyed, and not before.

"The Pharisees were routed by the blind man whose eyes Jesus opened, with the declaration. "One thing I know, that whereas I was blind, now I see." That is heaven's logic, and the feeblest Christian is omnipotent as he uses it."

A marked feature of the Scriptures is their dogmatism. There is an air of unconsciousness that any exceptions can be taken to them any more than the objects of nature can be denied. There is no painful anxiety for recognition, but they are assertive as with secured position and authority. All truth is dogmatic and this quiet self-assertion is one of the greatest of the Word, which, while it assures the believer, has often disarmed the enemies of the truth.

Some one has said the way to secure sunshine in the soul, is to look at your mercies with both eyes, and your troubles and trials with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. Working for God and Christ brings heart-health. 4. Keep your heart's windows open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows."

"The Bank of Heaven."

Men live and toil and struggle year after year for a fortune, yet suddenly they die and leave it all. Strange that no more of their wealth is deposited in the bank of heaven. There it is safe,—no need of insurance there; there all is security and bliss. Are you a person of large or small means? By all considerations hasten to send on something to the bank of heaven for your future need!"

Pleasant Walking.

The ways of the Lord are right, the just shall walk in them. If ye walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth from all sin.

He that followeth me shall not walk in darkness, but shall have the light of life.

Teach me, O Lord! I will walk in thy truth.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

They that wait on the Lord shall walk and not faint.

Oh, let us walk in the light of the Lord.

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

And they shall walk with me in white.

"The Gospel of Peace."

Of all the expressive terms used by inspiration to convey the peculiar adaption of the gospel to the varied wants of the church; none, I think, is more significant than, "The gospel of peace."

The whole race the Christian has to run, is one of conflict and danger. He is marching through the enemy's country, and has ever to be on the lookout, lest by any subtle artifice he be led into a snare. The modes of attack being so varied and numerous, makes it necessary that the greatest vigilance be exercised all the journey through. But when the comforting words of the great Captain who has been tried in all these points, and has overcome, recurs to mind, he takes fresh courage, his spirit is revived within him, and rejoices that the strife will soon be over. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you—Let not your heart be troubled, neither let it be afraid." This hallowed peace never leaves the child of God, as long as he walks by faith, and strives to "glorify God in his body and his spirit which are his." "My peace," says Jesus, "I give unto you," and what richer patrimony, what greater favor could he bestow on those who have to "come up out of great tribulation." It is a peace which flows like a river,

> "'Tis fresh overflowing
> And better, 'tis free."

Its a peace that passeth all understanding—a peace that the world can neither give nor take away, nor receive. Let not your heart be troubled beloved brethren, "the prince of this world found nothing" in our Master, neither will he in us, if we "abide in his love." The measure of his peace which today flows through your mind, is positive proof that he is worthy of your trust still, and will surely "come again to you, and receive you to himself."

Brethren, strive to be fruit bearing branches of the "true vine," don't grow weary or faint with the crown almost in sight. Having embarked on the gospel ship and battled the wind and waves so long, it would be folly indeed to return at this late hour, because you cannot see land. Oh, have confidence that Jesus, who is at the helm will guide the ship safe home.

Selections.

Great Temple Near Sinai is Discovered.

London, October 18.—By a series of bold and brilliant discoveries the reward of arduous and sustained labor, Dr. Flinders Petrie has remodelled the history of the eastern Mediterranean during the last ten years. Spelling out the records of broken stone and shattered pottery, says a writer in the Chronicle, he has given a new meaning to the word "ancient."

Greeks and Romans are now seen to have been mere moderns, almost treading on our own heels, while far back we look down a long vista of culture and civilization, lasting through many thousand years and stretching around the whole basin of the inland sea. He and his friends—for I take him simply as the prominent man of a group—have given us a new conception of history, a new reading of the modern world, a new idea of human growth. They have literally dug out from the bowels of the earth, in the heat and solitude of exile, a new history of man.

Now they are extending their work further. Hitherto Dr. Petrie's work has been mainly, I think, entirely in Egypt. But, like Moses, he has not been on the best terms with Pharaoh, and this year a small difference as to state rights has led to an exodus. Shaking the dust of Egypt from his feet—happily without insisting on any plagues—Mr. Petrie has gone several days camel journey with the tents and his workmen off into the wilderness, to dig there. Following closely in the track of his precursor in exile, Mr. Petrie has gone to Sinai, and the results in a season's work there are shown in a small, crowded room within the building of the London University in Gower street.

Briefly, these stones seem to explain why Moses and his people wanted to go into the wilderness, for here, close to Sinai, Professor Petrie and his workers have found what is little less than a sort of Semitic Delphi—a great center of worship, prayer and sacrifice for the whole Semitic world. It was Niebuhr, who first discovered that there was a temple near Sinai. But it might have been just an ordinary Egyptian temple to Osiris, Isis or any part of that motley crowd who dog the days and haunt the nights of the modern Egyptian tourist.

It has now been thoroughly dug up and has been discovered to be a Semitic temple, a temple for the Jews and their kindred races. It contains a vast number of cubicles for pilgrims who went to dream dreams after the manner of Jacob and Joseph, and hundreds of little "Bethel" stones which they erected, even as Jacob did, to celebrate a really fortunate dream. Of course, Dr. Petrie is much too cautious a student to suggest any connection between this temple and the Jewish exodus. But may not the suggestion at any rate be thrown out that it was to this spot that Moses first wished to lead the Jewish exiles? Pharaoh, acting after his kind, refused to compromise, but are we quite sure that if he had the Jews might not have gone to Sinai, sacrificed there, and returned to Egypt?

We cannot tell. When all is said and done, the excavators in Egypt have come across very few traces of the Jewish captivity. That episode of Egyptian history figured very small in the immense perspective dynasties. The Egyptians probably regarded the Jews as a very "little people," and looked over their heads with true imperialist disdain. "This," they said, "is the day of big empires." They had many such troubles with small nations—wandering desert tribes, Ethiopians, "vile sons of Cush," and what not.

The Egyptologists have done their best for the British public, jealous of the Old Testament.

There were so many civilizations in Egypt—so many tracks have been covered up—that we must not be surprised at finding few direct traces of the stay of the Jews. So many peoples were carried captive that the memory of the Jews was lost among them. But that is what adds to the value of this Semitic temple at Sinai.

One most astonishing thing about the find is the discovery of a great mass of burnt ashes, the remains of many thousands of burnt offerings by other Semite visitors—perhaps from Tyre or Sidon, or other parts of that great Semite world which was eclipsed by the rise of Assyria. Some of the pilgrims who tried, through the gate of dreams, to foresee the future must have died in that sterile valley, for Dr. Petrie has discovered tombs unlike any in Egypt—tombs built in the shape of beehives, and containing curious bracelets of shell. Or perhaps these were the lonely tombs of the Egyptian miners, far from the embalmers, digging here for turquoises. Those miners kept their food in jars, and when they went home to Egypt they buried their jars for safety in the soil below their huts. Dr. Petrie has found many of these jars just as they were left. The miners who left them never returned to dig them up. Who can tell what happened? What chance of late or death befell them on the way?

Delving in this under world of the past is a perpetual voyage of romance. It surpasses the journeys of Columbus or Cortez. In that wonderful climate, where the sun and air and sand combine to annihilate time, the digger always feels as if he might suddenly enter a new lost world, where man possessed all we are searching after with endless travail of spirit. There are times when the explorer almost feels like an intruder. Suddenly the pick strikes against something, and he sees revealed before him the toy horse of some long dead Egyptian child, the dice of some Egyptian gambler who has long paid his reckoning, the marbles of some boy, the comb and glass of some fine lady, the distaff of some poor woman.

He feels like one who has broken unawares into another man's house, and finds himself alone with the sacred privacies of intimate life.

There are many such objects in this little exhibition—objects found in the Greco Roman settlements by Drs. Greenfell and Hunt. There are beautiful bits of glass and mosaic—scent and perfume bottles with wax stoppers, left on some Roman lady's toilet table—reed pens with sharp, split points, to write on wax—ivory hairpins, egg whippers, all the small devices of luxury known to an advanced civilization. These are vestiges of the last period of Egypt's long civilization—the eve before the long night of Arab barbarism.

At the other end, from the earliest dawn of time, there is a collection of the rudest flint instruments used by prehistoric man in the Nile valley, and found on the tops of the hills at Thebes. From a study of these flints and the positions in which they are found the Egyptologists are gradually deciphering an ancient civilization far back behind the earliest Pharaoh—behind the great pre-Pharaonic civilization that occupied another 5,000 years—the very first beginning of man. These flints belonged to men who lived at least 10,000 years ago. Then the Nile valley was filled almost to the summits of the hills with a great flood of water, and man forgathered on the mountain summits, a precarious tenant of a bare world.

Such have been the results of past work, but Dr. Petrie's work in the Sinai district opens a new field. Some of the "higher critics" tell us nowadays that no exodus took place. These discoveries at Sinai do not seem to support them, but rather to confirm a narrative which, if entirely untrue, is certainly one of the most amazing bits of convincing fiction in all literature.

But may there not be more secrets hidden under those yellow sands? This was the track by which the Jews are said to have wandered. Here was the mountain whence came the laws of conduct which the world still reverences above all others.

"Thy Words."

"The entrance of thy words giveth light; it giveth understanding to the simple. Psalm cxix. 130.

The Psalm from which the above text is taken, is by far the longest of any one of which the book is composed; (being 150) the number of verses composing this Psalm are 176, in all which, (with the exception of one or two verses,) these phrases, or words equivalent occur; such for instance, as commandments, statutes, precepts, judgments, etc."

They form, (so to speak) th sub stratum—the underlying principle of all revelation to man as a subject of moral government—of rewards and punishments, a revelation of his future destiny and the relation he sustains to his Creator, as the rightful Governor of the universe, and to Jesus Christ, who redeemed him from death to which he became subject, by the transgression of the law of Jehovah, which he instituted as a test of his loyalty.

Adam, as the federal head of the race, by partaking of the fruit which was interdicted, "brought death into the world. (and as Milton in his book, entitled "Paradise Lost," has well expressed it,) and all our woe, with the loss of Eden;" and of the restitution of the same, we learn only by consulting the Bible—"the Word of truth." The Spirit—the Word, being identical according to Christ's own testimony. "The words that I speak unto you they are spirit, and they are life." "The words that I speak unto you, shall judge you in the last day." According to the foregoing testimony, we are shut up to the teaching of the the words of Christ and his apostles, as the only medium through which we receive that knowledge which will "make us wise unto salvation," through the exercise of "the faith," which was once (for all) delivered to the saints."

The strongest language which it is possible to employ, is brought to bear, in order to show the estimate which Jehovah has placed upon his own Word. Besides those already adduced, we may cite a few more out of the hundreds which might be cited if space would permit.

His, (Jehovah's) Word "is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Christ said, "If ye abide in me, and my Words abide in you ye shall ask what ye will, and it shall be given unto you."

Jehovah "spake (the word) and it was done, he commanded and it stood fast." "His, (Jehovah's) Word shall not return unto him void, but it shall accomplish that for which I have sent it."

Without further specification, as to particular texts under this head, I will observe in general terms, that no Bible subject is treated more explicitly, more elaborately than that which relates to the words of Jehovah, and of his Son Jesus Christ, whom he sent into the world, as the second Adam, the progenitor of a race of immortal beings, who are begotten, not by the corruptible, but by the incorruptible, seed,—"the Word of truth, which liveth and abideth forever."

The apostle Paul exhorts Timothy "to study the Word, to show himself a workman who need not be ashamed, to rightly divide (classify) the Word, and give to each one a portion of meat in due season." It is axiomatic, that words are the signs of ideas, and I know of no good reason which can possibly be assigned, why words occurring in the Bible should not be subjected to the same rules as in other books, especially so in the absence of anything to the contrary. It certainly would appear very unreasonable to suppose even that our heavenly Father would hold us amenable to any law which would be susceptible of different interpretations, and these in conflict with each other, without furnishing the key to unlock the same. I know it is often urged that the Spirit's teaching is by a certain influence, such as was exemplified on the day of Pentecost, like a rushing mighty wind which could not be known from "whence it came or whither it went," but it must be ever borne in mind that this was the fulfillment of God's prophecy which was for a specific purpose, viz., to qualify the apostles for their mission and work—to confirm the Word by miracles, signs, etc., no promise of its recurrence. The gift of tongues, with the other miracles ceased with the apostles.

The injunction of Paul to Timothy to study the Scriptures, the Word for the reason that the Bible is the only channel or medium by which the Spirit communicates to man. A failure then, to search the Scriptures, the Word, is sure to bring leanness and barrenness

Paul, in his letter to the Hebrews, says, "God who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 1, 2.

It would seem by this, that we are now shut up to the teaching of Christ and his apostles.—*M. J. Lewis.*

Stand Fast.

Every virtue is tested sooner or later. A time for trial is sure to come. Blessed indeed is it for the tried one to know that he has principles which must carry him safely through the ordeal. Many a brave, true man has to suffer for the wrong-doing of others; wholly innocent himself, and yet misunderstood, maligned and cruelly wronged. And yet such hardships, such sufferings as these, are only a feather's weight compared with that which is inflicted by a consciousness of falseness, meanness, deceit, or overreaching another, or taking advantage of another's weakness, or poverty, or helplessness for self advantage, or revenge. The Lord was with Joseph in the Egyption prison-house.

> 'Stone walls do not a prison make,
> Nor iron bars a cage;
> Minds innocent and quiet take
> That for a heritage,
> If I have freedom in my love,
> And in my soul am free,
> Angels alone, that soar above,
> Enjoy such liberty."

Nothing But Leaves

Oh, the golden opportunities that are thrown away! The precious moments that are lost forever, which might have been given to God! Oh, the hours spent in seeking for worldly pleasure which only brings a feeling of emptiness and dissatisfaction after all! How sad it is to think of the many who have had the privileges offered them of becoming sons or daughters of the Most High, kings and priests unto God, and yet they have rejected it all and grieved the Holy Spirit, and for the perishing things of this life have thrown away a glorious eternity! But sad indeed will it be when the Master comes, and in place of the fruit which they might have borne, he finds, as he did on the barren fig-tree, "nothing but leaves."

Report of Labor.

Again the Body of Christ in Millbrook rejoices in another addition to its numbers, Brother Benjamin Cummings who has long been studying to make sure these things were true, on Saturday, Oct. 7, walked into the liquid grave and Brother Woodward buried him with Christ. While we expect life will have its rough places for him as well as for others, we trust he has a helper now who will see him safely through all the storms, and with his wife and family hear the welcome given when Jesus comes.

On Monday I joined my husband and we held a week of meetings in the Allen School House, with splendid interest and good congregations. I left him there over Sunday while I went to Watson to speak over Sunday. The friends and brethren are doing well at this place; there is a good interest there, and they are about ready to paint the little church, built twenty-one years ago, whose light has been nearly extinguished by removals, death, and a degree of false doctrine creeping in, has altogether done its work; but at this time the few remaining ones are exerting every effort to redeem the lost ground, and let the light shine.

We both reached South Bend, Ind, this morning where we will begin a series of meetings.

Loved ones in Christ, pray that this meeting may be to the honor and glory of God, inasmuch as some dear souls may accept his love and be saved.

Yours in the work.

M. A. Woodward.

A handful of common sense is worth a bushel of learning.

Soft words, warm friends, bitter words, lasting enemies.

The Bereans Colum

Love for Jesus.

If a child love a parent or a pupil a good teacher, he will delight in obeying his commandments. Jesus says, "If ye love me, keep my commandments." Keeping his commandments is a test of our loving him "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." The Common Version would read, "If ye keep not my commandments, ye shall not abide in my love." Again he says, "This is my commandment, that ye love one another, as I have loved you." We must have the same love for our brethren that Christ had for us, hence he says, "Greater love hath no man than this, that a man lay down his life for his friend." He adds, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven." He then informs us how we may know when we are doing our heavenly Father's will. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock and the rain descended, and the floods came and the wind blew and beat upon that house and it fell not; for it was founded upon a rock; and every one that heareth these sayings of mine and doeth them not, shall be like unto a foolish man which built his house upon the sand, and the rain descended and the floods came and the wind blew and beat upon that house, and it fell and great was the fall of it." Hence the whole issue of salvation turns upon hearing and doing these sayings of Jesus Christ.

May our heavenly Father help each of his loved ones to do his will; for he has said, "Blessed are they that do his commandments, that they may enter in through the gates into the city," is my prayer in Jesus' name.

Z. E. Grant.

Dear Bereans:

Paul says to have love is better than to have the tongues of men or angels, the gift of prophecy, the understanding of all mysteries and knowledge. Love is long-suffering, kind, without envy or pride, is well-behaved, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the truth. Love beareth, believeth, hopeth, endureth all things. Prophecies, tongues, knowledge shall vanish away, but love never faileth. "But now abideth faith, hope, love, these three, but the greatest of these is love.

The duty of God's children is to care for, and love one another

Emma & Lilly Lindsay.

Dear Bereans:

"Oh love the Lord, all ye his saints; for the Lord preserveth the faithful and plentifully rewardeth the proud-doers." Psa. xxxi. 23.

Many are the promises given to the faithful saints who keep his word; for by the word they shall be justified, and also, if they know the word and doeth it not they shall be condemned. Every man will be judged according to his several ability, as we see in the parable of the talents that it is in accordance to our faithfulness and to our desire that we are judged rather than how much we do. Man looketh upon the outward appearance, but God looketh upon the heart. Therefore let no man deceive himself like Ananias and Sapphira, but let him be faithful; for the Lord has said that if ye give but a glass of water in his name, and do it faithfully ye shall be rewarded. Let us take a lesson from this and be encouraged to press forward to the mark of the high calling, for it is only to those that are faithful to the end will a crown be given.

Viola Eaton.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Sarah L Lasbo	3 50

A bridle for the tongue is a necessary piece of furniture.

Spending your money with many a guest, empties the kitchen, the cellar and chest.

Poetry.

Changes.

The snowdrop has bloomed, and the crocus has gone;
The daffodowndillies have fled like a dawn
Frail flowers of the woodland that greeted the feet,
Claytonia, Hepatica, Arbutus so sweet.
Have blossomed and perished; the wildwood is green.
And Summer was with us in wonderful sheen,
Ere spring time had so lovingly lifted her hand,
To weave into verdure, with magic 'wand,
Field forest and garden, so tearful as I,
Must yield to her sceptre, so entirely to die.
The loyal old lilies that stand by the door,
Donned garments of purple, but wear them no more;
And roses whose beauty—God's seal to the heart—
But equalled their fragrance,—they came to depart:
For June, too, fled from us, and heats of July
Brought forward the grains that were ripe by and by,
When the wonderful corkets evolved from the mold,
The sunshine of August transmitted to gold.
Blest God for the changing of seasons and time!
Let singing souls break into music and rhyme!
And heart that are filled with the gladness of love,
Adore thee, and praise thee, our Father above!

MRS. M. P. A. CHAPMAN.

Communicated.

Hieremias (or "Iremiah").

CHAPTER 6.

1. May ye have become strong, ye sons of Benjamin from the midst of Hierousaleem, and in Thekoue may ye have signaled with a trumpet and over Baitharma may ye have lifted up an ensign; because calamities have poured out from the north, and a great crushing blow hath occurred.

2. And the exaltation of a daughter of Sioon will have been taken away.

3. Shepherds will come into her and their flocks, and they will pitch their tents round about against her, and each one will shepherd with his hand.

4. May ye have made ready against her for war; arise and let us go up against her at midday; alas for us that the day hath declined, that the shadows of the day are leaving off.

5. Arise and let us go up against her by night, and let us destroy her foundations.

6. Because thus saith the Lord, cut off the trees thereof, pour out a host against Hierousaleem; O thou false city, all oppression in her.

7. As a well maketh water cool, even so her evil-doing maketh her cool; irreverence and wretchedness will have been heard in her constantly to her face; with pain and scourge

8. Wilt thou have been chastened, O Hierousaleem, lest my soul stand away from thee, lest I make thee a trackless land which hath become uninhabited.

9. Because, thus saith the Lord, Glean ye, glean ye the remnants of Israel like a vineyard; turn them over as doth the vintner to his kartallion, (a basket with a pointed bottom).

10. Unto whom shall I talk and go through the testimony and he will hearken? Lo, their ears are uncircumcised and they will not be able to hearken; lo, the Lord's oracular word hath become a reproach to them, they will not desire it.

11. And I have made my anger full and have held it against them and have brought them to an end; from the outside shall I pour out upon their children and upon an assemblage of their young men at the same time, because man and wife will have been jointly taken and elders with fulness of days.

12. And their houses will have been turned over to others, their fields and their wives at the same time, because I am going to stretch out my hand against those who inhabit this land, saith the Lord.

13. Because from their small even unto their great they have all consummated transgressions; from priest even unto false prophet they have all made lies.

14. And they have healed the crushing blow of my laity, despising and saying peace, peace; and where is there peace?

15. They have been put to shame and have failed; and not even when put to shame have they been ashamed; and they have not comprehended their dishonor; therefore will they fall with their smiting blow, and in a period of their visitation will they perish, hath the Lord said.

16. Thus saith the Lord, Stand in the highways and see and ask the Lord's age-lasting paths, and see what sort of a way the good way is and walk in it, and ye will find purification for your souls; and have said, I will not go our way to it.

17. I have set spies over you, (saying); Hear the sound of the trumpet; and they have said we will not hear.

18. Therefore the nations have heard and those who shepherd their flocks.

19. Hear O earth, Lo, I am leading upon this laity calamities, the fruit of their apostrophe, because they have not heeded my words, and my law have they thrust away.

20. Why do ye bring me many frankincense from Saba, and cinnamon from a land afar off? Your whole burnt offerings are not acceptable and your sacrifices have not been sweet to me.

21. Therefore thus saith the Lord, Lo, I am giving to this laity weakness, and together will fathers and sons be weak, and his adjacent one and his neighbor will perish.

22. Thus saith the Lord, Lo, a nation is coming from the north, and nations will have been stirred up from a farthest of the earth.

23 Bow and javelin will they hold, impetuous is he and will not show mercy; the sound of him like a waving sea; on horses and in chariots will he array himself for war against thee like fire, O daughter of Sioon.

24. We heard the report of them,—our hands were paralyzed—tribulation laid hold of us—birth pangs as of a woman bringing forth.

25. Go not out into a field, and in the highways do not walk, because a sword of your enemies is sojourning round about.

26 O daughter of my laity, gird on sack-cloth, sprinkle thyself with ashes, make a pitiful sorrowing for thyself, a mourning for a beloved, because suddenly will wretchedness come upon you.

27. I have given thee as a judge of value to laities who have been tested for value, and thou wilt know me when I have tested their way.

28. They are all disobedient, going their way crookedly; copper and iron are they, they have all become corroded.

29. Blowpipe hath left off from the fire; lead hath left off; in vain hath a silver-heater break; their wickedness hath not melted.

30. Silver of unapproved value call them, because the Lord hath rejected them as unapproved.

COMMENT.

The difference of reading in this chapter when compared with the C. V. and R. V. as well as "the American Revised" are important, but nothing like as important as we have been showing in the preceding chapters and we pass them by for scholars and polemics to note them for themselves.

The assayer of gold and silver will be interested in the process in vogue in that day, so different from that now in vogue, as given briefly in the 29th and 30th verses—namely in the reference to "the blow-pipe" (not the bellows" as in the R. V.) and the "lead" consumed with the intense heat, and the product being beaten by "the silver-beater" with no result. This last clause translated in the R. V. as "In vain do they go on refining;" but how do they go on and why is there no resultant silver? This is told in the text, but omitted entirely in the R. V. namely "Their wickedness hath not melted." An answer I think will understand this. Read the last chapter of Malachi where you have another picture of the refiner of silver again given and compare it with this in Hieremias.

CHAS. GARDNER.

"At the Table of the Lord."

Our lesson chosen this morning is Titus ii. 13, "Looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." Hope means to desire with expectation of obtaining. Then, our text means looking for that we desire—expecting to obtain it at the glorious appearing of the great God and our Savior Jesus Christ, "Who gave himself for us that he might redeem us from iniquity, and purify unto himself a peculiar people zealous of good works."

The context of this chapter shows that this hope which is made up of expectation and desire, is intended for the highest incentive to live consistent with such a hope. This hope is to purify our lives. In the first of this chapter the aged men are exhorted to be sober, grave, temperate, sound in charity, in patience, and the aged women, likewise, that they be in behavior as becometh holiness, not false accusers. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned. That he that is of the contrary part may be ashamed, having no evil thing to say of you. When we apply this to our own lives, it means much.

The first chapter of this book is addressed to, "The chosen ones in hope of eternal life." It is this glorious hope of eternal life that is held up as an incentive to overcome all obstacles. Brothers and sisters, in order for us to do these things, it will take close study, and critical examination of self "For the favor of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world looking for that blessed hope and glorious appearing of the great God, and our Savior Jesus Christ." It has been said, "The coming of Christ is the very pole star of the church." Why is it? It is because of what we expect at the appearing of Jesus Christ. When he was here, he said it was expedient for you that I go away. John xvi. 7. He also said, "If I go away, I will come again, and receive you unto myself that where I am there ye may be also." Yes, the coming of Christ is the acme of all our hopes.

In Phil. iii. 20-21, the apostle says, "Your conversation (citizenship, Diaglott) is in heaven from whence we look for the Lord Jesus Christ. Who shall change our vile bodies and fashion them like unto his own glorious body. Is this not enough to make us rejoice even now, to know we shall be made like Christ. No wonder he tells us to sorrow not as others who have no hope. This hope is indeed an anchor to the soul both sure and steadfast. It is a strong consolation to those who have fled for refuge, to lay hold of the hope set before us."

We firmly believe those who sleep in Jesus God will bring with him. For the Lord himself shall descend from heaven with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." Are they not comforting words? We are begotten unto this lively hope or living hope, hope of living by the resurrection of Jesus Christ. 1 Pet. i. 3. For which we are asked to praise the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a lively hope reserved in heaven for us. To a lively hope reserved in heaven for us. When do we receive the inheritance reserved in heaven for us? The following verse says, "For you who are kept by the power of God through faith, ready to be revealed in the last time." He tells us temptations, yes, manifold temptations will cause heaviness. He also tells us these trials are more precious than the trial of gold by fire. Why? That the trial of your faith might be found unto praise and honor and glory—when? At the appearing of Jesus Christ. According to the whole of the Scriptures we know we do not go to our reward at death. The praise, honor and glory is at the appearing of Jesus Christ. Hence we are looking for that blessed hope, and the glorious appearing of the great God our Savior Jesus Christ."

NANCY BARBER.

At the Breaking of Bread.

PSALM CXIX 80.

Let my heart be sound in thy statutes, that I be not ashamed. How thankful we should be that these things are written, and that it is possible for our hearts to be thus established, that we need not be ashamed. It is possible for us to know his will, for his Word is a revelation, not a mystery. He has not left us to grope in the dark, and never be able to come to the knowledge of the truth, but has plainly revealed all things essential to salvation.

The Scriptures were given for this purpose, that we might read and understand and become wise unto salvation. We are commanded to search as for hidden treasure, and when we read in John xii. 48, He that rejecteth me and my words, the same shall judge him in the last day. It becomes a very serious matter for those living in the land of Bibles who will not take the time and trouble to learn the truth.

God has always dealt with men by laws, and has been very particular to have them understood. And in all the history of his dealings with men we find he has been just as particular that his laws be obeyed to the letter. When the law was given to Israel we read that the Lord by Moses, exhorted them to obedience in these words, Hearken, O Israel unto the statutes and unto the judgments which I teach you to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God. We read of those who disobeyed and how they were destroyed, while those who kept the statutes were preserved alive.

The law of eternal life is just as plainly revealed to us. We are to attain unto a life of joy and blessedness, which shall never end if we render obedience to God's requirements, and continue steadfast until Jesus comes. Only the obedient will obtain this life. Those who have hated instruction and despised the Word of the living God shall be utterly destroyed and be as if they never had been.

We like David desire with our whole heart to be sound in the statutes of the Lord, but we can never become rooted and grounded in the truth without a careful, prayerful study of the Word. We must seek as for hidden treasure, and know assuredly that our faith and hope is based on what is written. Let us believe and hope for what is promised, and only what is written. If we have no Scriptural proof for our hope, be it ever so bright it is vain. O let us be always able to give a reason for the hope within us, and be built on the rock, the statutes of God, for all other ground is indeed sinking sand.

We are small and despised, and yet we have great peace, a peace which the world knows not, because we love his law. His words have entered our hearts and filled us with light and hope, which grows brighter as we see day by day his promises fulfilled, and know by the signs which he has given that the time of our redemption is drawing near. With David we exclaim, My soul fainteth for thy salvation but we hope in thy Word. When wilt thou comfort me. Let thy mercies come also unto me, O Lord, even thy salvation according unto thy Word upon which thou hast caused me to hope. This is my comfort in my affliction, for thy Word hath quickened me. May God help us to continue steadfast in the things which we have learned, and to grow in the knowledge of our Lord Jesus Christ, and to wait patiently for his appearing and each receive a crown of life.

LUELLA SMITH.

Question in Our Question Box.

1. What is the reason the miraculous powers demonstrated in Paul's day, and the Apostolic Age, are not now possible?

2. Is it from a deterioration or lack of faith?

3. Why has not the power been deputed to them to heal and work miracles if they are equally worthy divine approval for such use?

4. *Do they*, and if so by what power do so-called faith-cur sts perform *miracles?*

5. Is it *Divine* healing?

The questioner after asking the second question affirms the belief that "there are saints of God *now living* whose faith would withstand the test of any the ancient worthies endured"—as in the fires of Smithfield"—thus answering his own question *i. e.* "Is it from a lack of faith"—and I am quite in harmony with this view myself, but will proceed to take the questions in turn as they were asked.

An explanation of terms may help us to come to an understanding of this question. And first let us see what is meant by a *miracle* or something miraculous. Worcester's Dictionary says "a miracle is an event which cannot be explained by the laws of nature; an effect above human power."

It is admitted by the question that the power wielded by Paul and the Apostles *was miraculous*; that is to say, could not be explained by laws of nature and above human power."

In Matt. x. 1 to 10 we have an account of the conferring of this power upon the Apostles by the Lord—"And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *** Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received *freely give.*" Here are two points to be *noted;* (1) that as the source of this power was *Divine*, coming from God, through his Son Jesus Christ, the *Power* may be rightly called Divine—therefore their works were truly divine healing. (2) the closing words make a grand distinction between this power vested in the Apostles and the so-called divine healing and Christian Scientists and Faith Curists of our day.

Jesus says, "Freely ye have received, *freely give.*" Its without money and without price. Had for the asking. Rich or poor, all might have the blessing of perfect health and even the dead might have life again.

But to answer the question, why is this power not possible *now*—I would answer that the only thing which makes it impossible is the absence of the One—the *only* one who *could confer* that Power—the same that gave it to the Apostles.

But that time *will come* when these powers will be the possession of all his saints, for he said in Jno. xiv. 12, "Verily, verily, I say unto you, that he that believeth on me, the *works that I do, ye shall do* also, and greater works than these shall he do; because I go to my Father." Also see Matt. xi. 11 speaking of John the Baptist as greater than any Prophet, yet he says: "He that is least in the kingdom of heaven is greater than he." So that we see that in the coming age great powers will be possessed by the saints.

To answer the 2nd point: I would simply say that the gift of power to heal was not given to the Apostles on account of *their* faith—that is not simply as a *reward* for or a recognition of their faith, but solely for the benefit of others and as a demonstration of the *truth* of their preaching—to witness that they were *sent of God.*

Notice how Jesus appeals to his works as evidence of the truth of his words—"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, *believe the works* that ye may know, and believe, that the Father is in me and I in him." Jno. x. 37.

This was a sign and proof which could not be denied by any willing to receive the truth, and a confirmation of Prophecy. He performed such things as were foretold "the Christ" should do in curing all manner of diseases, causing the blind to see, the lame to walk, and even to the raising of the dead. See Isa. xxxv. 5, 6, and Matt. ix. 29. In a similar way Peter on the day of Pentecost quoted Joel ii. 28-31 as then being fulfilled before their eyes as a confirmation that they spoke the truth.

This covers the 3rd point of the question—why the powers given to the Apostles was not given to the saints in our day as well, if they were equally worthy of divine approval. It was not given as a mark of approval of the *person*, but as a seal of the truth of his preaching to confirm the faith and establish his Church.

4. Do the Faith Curists perform miracles?

5 If so, is it Divine Healing?

When we remember the definition of the word "miracle"—an effect above human power"—we must answer the 4th question emphatically NO they do not perform miracles. If we could not say this, neither could we say the same of the next question, as we do. Is it not clear that if they perform miracles they are doing it by divine power. On the other hand not being miraculous or "above human power" the "cures" of present day Faith Curists cannot be called "divine healing."

If the question were, "Do they perform *cures*," I would have to admit that *sometimes* they do—sometimes not. Whereas when God gave his power to heal any one it never failed but worked a complete and *radical* cure. Again, a power which is used by its possessors for personal gain and not simply as a seal of the truth is contrary to the conditions under which the spirit of healing was given by Jesus to the Apostles—which was, "Freely give." But they may point to the cures, and say, "If not divine healing, *what is it?* But we can only reply, "If *divine* why so limited—why *ever* fail?"

If none but those who claim to operate by faith could perform cures by similar methods theirs would be a fair presumption, but unfortunately for their claim, others who repudiate any element of faith actually do the same class of "cures" and frequently succeed where "Faith Cure" was impossible, because the subject exercised no faith and could not therefore be benefited. In such cases, I have read of a physician using the power of suggestion—suggesting to the patient how he was to be benefitted and the influence of the mind over the body has done the same that the "Faith Curist" does—the same law of mind worked by a different spring or lever, so to speak.

Another thought and I will close: Seeing God condemns all false religions and beliefs, and desires the truth in purity, is it conceivable that he would give his witness, the Holy Spirit Power to confirm the teachings of those who *know not the truth*, whose minds are groping in darkness, not knowing the gospel of the kingdom and being strangers to the Covenants of Promise.

Certainly not: If any people possessed the power *claimed* by Faith Curists, Christian Scientists, etc. that people would be the Church of God.

The works they perform are every day matters of fact to those who read the books and publications of the day devoted to the particular lines of knowledge known as Mesmerism, Hypnotism, Psychology, or Science of the mind—influence of Mind in disease, etc. They are working in harmony with natural laws and yet are themselves dupes of a system built upon a misunderstanding of the Scriptures and the plan and purpose of God in the gift of healing power to Apostles.

CHAS. A. GOSS.

Brethren and Sisters:

"Let brotherly love continue." Heb. xiii. 1. "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." Eph. v. 21. "Submitting yourselves one to another in the fear of God." Phil. ii. 4. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Phil. ii. 13. "For it is God which worketh in you both to will and to do of his good pleasure." I John iv. 7. "Beloved let us love one another; for love is of God and every one that loveth is born of God and knoweth God." 1 John iii. 22. "And whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." 1 John iii. 24. "And he that keepeth his commandments dwelleth in him and he in him, and hereby we know that he abideth in us by the Spirit which he hath given us." 1 John iv. 11. "Beloved if God so loved us we ought also to love one another."

Brethren and sisters, we are a chosen people, we have been called out of darkness into his marvelous light to see the beauty there is in his only begotten Son which he had given us that through him we might have everlasting life. What a peculiar people we must be to be called by God. O what a calling. Is'nt that a high calling? Let us continue steadfast in his love unto the end and great shall be our reward, and meet Jesus at his appearing. Amen.

JOHN GRIEF.

Dear Restitution:

The eighth Annual Meeting of the Church of God for Kansas and Missouri was held at Severance, Kan., Sept. 2 to 10, 1905. On account of almost continual rain the attendance from a distance was not as good as had been expected.

The speakers present were A. J. Eychaner, W. L. Crowe, J. F. Pearson, J. P. Bitner, A. W. Darby.

Bros. Crowe and Chadwell reported having baptized twenty-two while working for the Conference the last year. The reports of the Evangelists were accepted as presented, also the reports of the Treasurer and Secretary were adopted as read.

There was raised during the year from all sources, $223.72. Paid out to Evangelists $158.88. To speakers in attendance $30.00. On table and tent account $13.45.

The following officers were elected for the ensuing year: President, J. P. Bitner, Severance, Kan.; Vice President, Eugene Howard, Morrill, Kan.; Treasurer, E. M. Saylor, Morrill, Kan.; Secretary A. W. Darby, Hanson, Kan.

A number of essays were sent in by different parties, for which the thanks of the Conference was extended.

A. W. DARBY, Sec'y.

Industrial Opportunities.

A new folder giving concise information regarding industrial openings along the Chicago & North-Western Railway, with particulars as to factory buildings and desirable sites available for immediate use and other information of much value to manufacturers seeking new locations. There are hundreds of splendid openings for manufacturers, jobbers and retail dealers in territory reached by the North-Western Line.

This folder contains a full description of several important extensions of the North-Western Line that open some of the finest territory in the West. Free on application to A. H. Waggener, Trav. Agt. 22 Fifth Ave., Chicago, Ill.—Nov. 15.

Dear brothers and sisters:

Of late I have been deeply impressed with the words found in James II. 17, "Even so faith, if it hath not works, is dead alone." The man or woman who has true faith must have works, as fire must have heat. Whatever we may say, it cannot exist without. In the absence of works a man saying, he has faith is of no avail; he is not to be believed, because he does not speak the truth. Where the fruits of faith exist, there can be no doubt as to faith itself, any more than about fire where strong heat is felt, although the fire is not visible, it must be there. The Searcher of hearts alone can see faith, but its fruits are seen by all. The case of Abraham is one of the most remarkable illustration Scripture can supply. The great points here contrasted are a dead and living faith. Abraham's faith showed itself by his works. The works perfected the proof of its existence. An untried faith is a dead faith, being alone. Faith without trial finds no scope for demonstration, or evidence of its existence. Thus it is written, Faith if it has not works is dead. You see then how that by works a man is justified, and not by faith alone. Without faith, says Paul, it is impossible to please God. And in another place this same apostle calls faith the substance of things hoped for, the evidence of things not seen. The faith which God is pleased with, is a faith that is made manifest by works, of which Noah, Abraham, Job and Jesus are pre-eminent examples. Now this precious faith can only be educed by trial, for the trial elaborates the works Paul tells us that it is through much tribulation we must enter the kingdom. Probation is a refining process: we must be courageous, and hold fast the confidence and rejoicing of the hope firm unto the end. It is a working faith. There is life in it; and its exercise proves that the believer loves God. Such a man God delights to honor, and though like Jesus he be for the present despised and rejected of men, a man of sorrow, acquainted with grief; the time will surely come, when God will acknowledge him in the presence of angels, and overwhelm his enemies with confusion of face. Probation before exaltation, then, is upon the principle of a faith in the promises of God, made precious by trial well sustained. The Captain of our salvation was made perfect through suffering. For that he himself hath suffered, being put to the proof he is able to succor them who are tried.

O for a faith that will not shrink,
Tho' pressed by many a foe,
That will not tremble on the brink
Of poverty or woe,

That will not murmur or complain,
Beneath the chastening rod;
But in the hour of grief or pain
Can lean upon its God.

My prayer is, dear ones, that we may continue steadfast, immovable, always abounding in the work of the Lord. And may we one and all hear that well done from the King of kings when he comes to make up his jewels.

A. JUERGENSEN.

[This paper was read at the Cleveland Conference.—ED.]

He who can make his daily toil a pleasure by cheerfulness has found the philosopher's stone, which transmutes base metals to gold.

No man has the right to expect the approbation of his neighbors while he has the disapprobation of his own conscience.

Notice.

Notice is hereby given that the November Conference of the Church of God in Indiana is to convene in the Church of God at Plymouth at 7:30 P. M November 16, 1905, the said Conference to continue over the following Sunday. Now, brethren and sisters, come to this gathering. The fall work will be over by that time. Begin now to make arrangements to be present. A cordial invitation is extended to all lovers of the truth as it is in Jesus, not only in Indiana, but also in adjoining states. We want a spiritual meeting. Let us work for it, expect it, and come. Brother and Sister Woodward of Michigan are expected to be with us.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 360 West Main St., Salem, O.

J. C. THOMPSON, Sec.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. WILSON.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 pm daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES
Michigan Division.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

going north.

No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:56am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	6:15pm

going south.

No. 41, Ex. Sun. For Terre Haute	5:45a m
No. 43, Ex Sunday	11:35am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49, " "	7:45pm

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Centre and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaucoup, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D J Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and O. A. Mavey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., a follower—Preaching by A H Zilmer third Sunday in the month. Sunday school every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsdale, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eckelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Glenbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11. Services at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tilley school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe [illegible] Pastor.

The Church of God at Newark, N J [illegible] 17-19 W Park st 5th floor, at 2.30 each day. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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VOLUME LIV. • PLYMOUTH, INDIANA, NOVEMBER 1, 1905. NUMBER 41.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with Christ and his saints as kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the right-eous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[Copied by S. Roxana Wines.]

THE BIBLE.

Much will I praise God's holy book,
And day by day in it will look,
And pray for grace that it may be,
The Word of Life and Light to me;
That it may rule my heart and ways,
And be my guide through all my days,
And teach my soul sweet songs of praise.
At morn and noon and night to raise,
To the great Lord who gave it me
That I might live eternally.

W. M. Dickson.

Communicated.

Notes by the Way.

On August 16th, I took the train for South Bend, Indiana, at which place, by previous arrangement, I met Bro. Zilmer and Bro. Wagoner. Bro. Zilmer preached for the church at South Bend that night. Bro Zilmer and myself were kindly entertained over night at the home of Bro. and Sister Ezra Railsback. The next morning the three of us started for the Lake Shore depot, in order to take the train for Cleveland, Ohio. While waiting in the depot, we engaged in conversation with a Jew. We found him enthused with Jewish patriotism, fully alive and expecting the fulfilment of God's covenanted blessings to Israel, in the covenant land. He said that he had no use for what is called "Reformed Jews," in place of being "Reformed Jews," they were in fact, "Deformed Jews." He was an enthusiastic Zionist. His cry was Palestine for the Jew. Neither East Africa, or any other spot on earth, could take the place, in the heart of the orthodox Jew. The train came, and we had to part. He was going to Chicago, and we to Cleveland.

You can be sure that Bro. Wagoner, Zilmer, and myself enjoyed sweet counsel together, while on our journey. We harmonize together thoroughly as to our faith, and pretty generally too, as to our opinions outside of that. The train arrived on time. We then made our way to the Woodland Ave. Church, where we found a large number of the local congregation, and also visitors from different parts of Ohio, and other States.

Supper was soon ready, it was spread on tables beneath a tent erected on the church grounds in the rear of the church. After supper we enjoyed a social visit with each other. We made the acquaintance of many of the Household of Faith, whose names we had become familiar with, but had never before met face to face. How sweet such interviews are; it furnishes sweet reflections even after we are separated, and while alone in the retirement of our own homes, as our minds go back to that memorable gathering at Cleveland.

Soon the time arrived for the evening meeting, which was opened and carried out according to the programme, which I need not repeat here, as that has already been given by the Secretary. Such meetings have a wonderful uplifting effect, upon the mind of every true hearted believer, as the Holy Scriptures are opened and spread before our mind's eye, in panoramic vision, we enthusiastically exclaim:

Let others boast of wealth or power,
And glory in their pride
Thy Word, O God, we value more,
Than all the world beside.

At the close of the evening service, each visitor was supplied with a home. Bro. Zilmer and myself were quartered with Bro. and Sister Moore, the place where I made my home, part of the time, on my previous visit at Cleveland. We enjoyed our sojourn with Bro. and Sister Moore, who made our stay with them exceedingly pleasant.

I was much impressed with the Sunday school exhibit on Sunday morning led by Sister Tomlinson, their Superintendent. The children from five years upward, were thoroughly educated in the fundamental principles of the faith, and could recite the texts which were used as proofs of the several items, and could readily tell where they were to be found.

Bro. Robison, who is a school teacher, addressed the children, said he had been listening to recitations for thirty years, but rarely ever heard a better one. I admire this kind of instruction. I advise our Sunday schools every where to throw away your Inter-national lesson leaves, and quarterlies, and give straight Bible lessons.

While sitting at the supper table, a sister from Michigan, said to me, Bro. Wilson, I want to ask your advice:

She asked, would you advise me to send my two children to other Sunday schools? I replied, that depends what you want to do with them. If you want to sacrifice their eternal interests, that is the best way to do it. She thought a mother's influence could restrain them. I showed her, that when they become young people, they would be drawn into the various social church clubs, which would destroy your mother's influence. So many parents have in this way lost their children. Isolated believers have also made shipwreck of faith, by being drawn into the fellowship of Campbellite churches. We can have no fellowship with paganized Christianity, if we want the approval of our Lord when he comes in his glory.

The meetings each day were carried out as outlined in the programme. Success and satisfaction characterized each session of the Conference.

I remained in Cleveland for a week after the adjournment of Conference. I made my home with Bro. and Sister Geo. Elton, and Sister Saunders and husband. My stay with them was made very pleasant.

The following Sunday I preached to the united congregations of the Church of God and the Blessed Hope Mission.

We also had a pleasant visit for a day at the home of Bro. and Sister David Elton at Nottingham, Ohio; and also made short calls on Bro. and Sister Joblin, Sister McLauchlan, Bro. and Sister Tomlinson, Shourds, etc.

My next trip was to Salem, Ohio, where I conducted a series of meetings in the neat comfortable church owned by the congregation located at that place. This church is presided over by Bro. and Sister Nell, the present Evangelists for the State of Ohio. It is also the home of our Evangelist Sister Nancy Barber. My visit with the dear ones in Christ was very pleasant, indeed.

"How blest the sacred tie, that binds
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one.
To each, the life of each how dear!
What tender fears—What holy fear!
How does the generous flame within
Refine from earth, and cleanse from sin!"

While the services at Salem were not largely attended from without, yet we had what was much better, and that is, quality and interest. At least a half dozen manifest strong interest.

I visited at the homes of Sister Baker, and also Sister McCave and husband.

I think the church at Salem will soon have accessions to their number. The last day I was at Salem, by request I held two services, as several wished me to give a discourse on the Physical and Geographical changes in the Holy Land, as predicted by the Prophets, and also give the boundaries of the Covenant Land, as illustrated on a large chart specially prepared for this discourse.

The next morning Bro. Nelli, escorted me to the depot, where I took the train for South Bend, Ind., where the Annual Conference was to be held. Having to change cars at Plymouth, I concluded to remain over night, and so I wended my way to the home of Bro. and Sister Underwood. It happened to be the seventy-fifth birthday of Sister Thompson, the mother of Sister Underwood, and so accordingly a surprise party was planned for her. I then had the pleasure of meeting a large number of the Plymouth Church.

The next morning, in company with others, I started for South Bend, about thirty miles distant. On arriving there, myself and others were taken to the home of Sister Harsh.

The time for Conference meeting having arrived, the President, A. H. Zilmer, called the meeting to order, when the programme as outlined previously was carried out.

All the Conference meetings that I ever attended in the State of Indiana have been a success. The President, Bro. Zilmer, has fine executive ability, and keeps things moving in the right direction.

The Conference resolved on starting a Bible Institute, to hold three sessions daily for about two weeks previous to Conference. A line of study on Old Testament Characters to be given on one part of the day. Following this a similar study on New Testament Characters. The nights to be given up to elementary doctrinal discourses. A sufficient number of instructors are to be engaged, so as not to make it burdensome on one.

The Conference also resolved on increased evangelical work in the State. All seemed to realize that we are living in momentous times, when increased energy should be manifested by the household of faith wherever located. Bravery and self-sacrifice are the watchwords of the hour.

"Shrink not, Christians,—will ye yield?
Will ye quit the battle-field?
Fight till all the conflicts o'er,
Nor your foes shall rally more.
But when loud the trumpet blown,
Speak their forces overthrown,
Christ your Captain shall bestow
Crowns to grace the conq'ror's brow."

The social meetings of the Conference was a pleasing feature. Much life, and Christian zeal and earnestness was manifest all through these meetings. I trust they will carry this zeal home with them, and manifest in increased evangelical work in their respective neighborhoods. These social meetings seem to promote brotherly union.

"How sweet, how heavenly is the sight
When those that love the Lord,
In one another's peace delight,
And thus fulfil his Word.
When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart!"

The local congregation at South Bend, feel uplifted by the meetings and have resolved to move forward with increased energy, and may God bless them as they shall move forward. The last two nights I was at South Bend, I was very hospitably entertained by Bro. and Sister Cordill. I understand that Bro. Richard Railsback and Bro. Cordill are the elders in charge of the Church at South Bend. During the sessions of Conference, the Sisters at South Bend organized for Christian work.

The next morning after the Conference Bro. Cordill went with me to the railroad station. I was glad to meet my family once more, and was pleased to find them in fair health.

The times in which we live are of such a character as to arouse the earnest activity of the Household of Faith from one end to the other of this great Continent. I am willing to spend and to be spent in my loving Master's service. I can do but little without your co operation, but by working in unison much may be accomplished. I am at the service of the Brotherhood, no matter where you are located. Those who wish preaching in their neighborhood, please say so *immediately*, so that I can arrange a trip with the view of saving railroad expenses as much as possible. Let us all be alive, energetic and prompt in the King's business.

Yours in the Blessed Hope.
W. H. WILSON.

He that Hath the Son Hath Life.

The opposite to the above is that "He that hath not the Son of God hath not life." The question in dispute is what is it to have the Son and how do we get him? There are two thoughts on this subject. One is that we possess an immortal soul that renders us deathless. The other is that we are mortal and must get a touch of the Son through faith in him. 1 John v. 11 says this is the record, that God hath given to us eternal life, and this life is in his Son.

It is evident that we must in some way come in touch with the record that God hath given of his Son which is found in the writings of the Old and New Testaments. The doctrines taught by the churches of today have little in common with the truths of Scripture. Drummond in his book "Natural Law in the Spiritual World" gives some very interesting scientific truths along this line. In his chapter on Biogenesis he states that "For two hundred years the scientific world has been rent with discussion on the Origin of Life. "One party claiming that matter can spontaneously generate life, the other that life can only come from pre-existing life." Experiments were made by such men as Huxley and others, which proved that spontaneous generation was an error. I wish here to give some of Mr. Drummond's arguments in favor of the position that life can only come from pre-existing life. On page 68 he says, "Let us first place vividly in our imagination the picture of the great kingdom of nature, the inorganic and the organic, as these now stand in the light of the Law of Biogenesis. What essentially is involved in saying that there is no spontaneous generation of life. It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No modification of environments, no chemistry, no electricity, nor any form of energy, nor evolution can endow any single atom of the mineral world with the attribute of life.

Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality, without this preliminary contact with life they remain fixed in the inorganic sphere forever. It is a very mysterious law which guards in this way the portals of the living world." "And if there is one thing in nature more worth pondering for strangeness it is the spectacle of this vast helpless world of the dead cut off from the living by the Law of Biogenesis and denied forever even the possibility of resurrection within itself."

We may now read with more interest the account of the creation of man. In Gen. ii. 1 we read and the Lord God formed (molded) man of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. Man was formed of the inorganic substances and it needed a bending down from above to make him a living person. He was then placed under the law that would have given him a better life than he possessed. In this trial he failed and the means of continuing life was removed.

It is stated that the man was driven from access to the tree of life and forced to perpetuate his life by the sweat of his face. In passing sentence upon him it is "dust thou art and unto dust shalt thou return." He was to return to the original elements. If he received life again it must be from pre-existing life. When Christ who is our life shall appear then we shall appear with him. Our life is hid with Christ in God. Again Drummond says page 71, "The passage from the natural world to the spiritual world is hermetically sealed on the natural side."

The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no *man* can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within. No organic change, no modification of environments, no chemistry, no electricity, nor any form of energy, nor evolution can endow any single atom of the mineral world with the attribute of life. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again, etc. except a man be born of water and of the spirit, he cannot enter the kingdom of God. It cannot be that this life can produce a better life except in a moral sense. "The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere."

"He that hath the Son hath life, and he that hath not the Son of God hath not life." The future life depends upon contact with life. Jesus said, "I am the bread of life." Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. Many of his followers thought this a hard saying and followed him no longer. He said to the twelve, Will ye also go away? Peter said, Lord to whom shall we go? Thou hast the words of eternal life. To have the words of eternal life is to accept life on the condition of faith repentance and baptism. By this we are transformed by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God. We become sons of God by adoption. When we have put on Christ in baptism we are his sons and daughters. We have been touched by that mysterious force that is the power of God unto salvation of every one that believeth the gospel. Come Lord Jesus, come quickly, and give us this life is my prayer.

D. C. ROBISON.

Selections.

Later Years the Best Years.

To a man of middle life existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by this time. His profession, his home, his occupation will be for the most part what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a remorseful feeling that he let the days of youth go by half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lights fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westing, he looks back on things behind. Now, this is a natural feeling, but is it the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children. But now there lies before us manhood, with earnest work, and then old age, and then the grave, and then home.

And so manhood in the Christian life is a better thing than boyhood, because it is a riper thing; an old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and no back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully. It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to the firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral and intellectual, mellows into the rich ripeness of an old age made sweet and tolerant by experience. It is then that man returns to first principles. There comes a love more pure and deep than the boy could ever feel. There comes a conviction, with a strength beyond that which the boy could never know, that the earliest lesson of life is infinite—Christ is all.—*F. W. Robertson.*

About Jonah and the Whale.

"Doctor," said a *Tribune* reporter yesterday to a city minister, "Is there not a natural explanation of the whale's swallowing of Jonah?"

"Yes. In the first place there is nothing in the Hebrew to show that it was what we call a whale. The word translated in both the Septuagint and the New Testament by the Greek 'Ketos' means simply a sea monster; and this word was the one used by our Lord in his reference to this account of Jonah. Matt. xii. 39-41. So far, therefore, as the Hebrew or Greek words are concerned the fish may have been a whale, a shark, a sea serpent, or any other large monster of the deep. Hence, there is nothing incredible in the statement that Jonah, upon being thrown into the sea, was quickly overtaken by a sea-monster and swallowed without any mutilation, providing the monster was large enough.

"It is well known that the waters which a vessel in sailing from Joppa to any Spanish port must pass, were frequented in early times by a species of shark called 'sea-dog,' having a throat large enough to swallow a man whole. The French naturalist, Lacepede, in his 'Histoire des Poissons, states that sea-dogs have a lower jaw of nearly six feet in semicircular extent; which enables us to understand how they can swallow entire animals as large or larger than ourselves. Blumenbach, the German zoologist, in his 'Manual of Natural History,' is authority for the additional facts that sea-dogs have been taken weighing five tons, and that a horse has been found whole in the stomach of a sea-dog. And Pliny, 50 A. D., gives an account of the skeleton of a sea-monster forty feet long, whose ribs were higher than those of an Indian elephant. The skeleton, Pliny says, 'was brought from Joppa, a city of Judea, and exhibited in Rome by M. Scaurus.'"—*Salt Lake Tribune.*

What an Eminent Judge Says.

Listen to the strong words of Mr. Justice Hawkins, sitting as judge at Durham: "When I come to look through the calendar, and when I see the number of crimes which have been committed under the influence of drink, I cannot help saying a word or two on that subject. Every day I live, the more I think of the matter, the more firmly do I come to the conclusion that the root of all crime is drink, that tyrant which affects people of all ages and of both sexes, young, middle-aged and old, father and son, husband and wife—all in turn become its victims.

It is strong drink which, for the most part, is the immediate and direct cause of those quarrels which terminate in serious mischief. It is strong drink which is the incentive to crimes of dishonesty. It is strong drink which causes homes to be impoverished; and I believe, knowing what I do, and having by experience had my attention drawn to it, I believe that nine-tenths of the crime in this country is engendered inside the doors of the public houses."

"Not in the *contemplative*, but in the active, lies true hope; not in the realm of ideals, but among tangible things, is man's sanctification wrought."

"Satan has no right to this world; he entered it as a rebel at the outset."—*W. G. Leesley.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. E. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 1, 1905.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

HOPE, says Watson, is like the cork to the net, which keeps the soul from sinking in despair.

THE chains of habit are generally too small to be felt till they are too strong to be broken.

WE attract hearts by the qualities we display; we retain them by the qualities we possess.

"PROSPERITY is like perfume; it often makes the head ache," says the Duchess of Newcastle.

THE label on your paper gives the month, and then the figure after it ...ns the year and not the day of the month.

THERE are no songs comparable to the songs of Zion, no oratious equal to those of the prophets, and no politics like those the Scriptures teach.

BONAR says:—Be what thou seemest; live thy creed; hold up to earth the torch divine; be what thou prayest to be made, let the great Master's step be thine."

"TREAT everybody with politeness, even those who are rude to you. For remember that you show courtesy to others, not because they are gentlemen, but because you are one."

EVERY kind action done in the world is working to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning. These three never converted any one unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble.

The Church

In Cleveland witnessed the obedience of faith by Bro. Arthur Baker, a young man in the vigor of life, who for several months, has been searching the infallible record to learn what the will of God is, with a view to this act; and has also availed himself of much private instruction and public preaching; and is therefore able to give a reason of the hope within him with meekness and fear to every one who asks it. From the thorough investigation he has made, and his gratitude to God for the priceless pearl he has found, we are hopeful that he will be an earnest worker with God till the end of life's journey, or the coming of the Lord.

"A Friend,

Is a good thing to have; one who will come to you not only in June when the birds are singing, and the flowers are blooming and the trees flourishing, but in chill December, when the trees are bare, and the flowers are dead, and the birds are gone, and you are alone, and weary, sad, and heart-broken; one who will come to you then, and with the divine intuition of true friendship will see what is the matter, and who, without being pulled at, or pressed with broad hints, will do the thing that ought to be done, and go away, leaving you to rejoice in the strength of his help, and the inspiration of his presence.

Reader, are you wishing you had such a friend, and wondering how you may get him? Nay! rather do you strive to be such a friend to somebody else? That is the worthier strife and nobler ambition.

The Czar Yields.

To write the details of the changes in Russia since our last issue, would be to fill our entire paper many times over. On Oct. 30 the Czar signed the documents granting "civic liberty, based on the real inviolability of person, freedom of conscience, speech, union and association."

The manifesto is complete enough in promises, but whether it will satisfy the people is yet to be determined. There are now two factions: the one rejoicing over the fact that at last Russia is freed from autocracy, and that this last absolute monarchy of Europe is passed away. These are the conservative people, who understand what kind of government exists in England and other lands. They see that with this start for a constitutional government in Russia her people will gradually be educated and brought up from the serfdom of the past, and raised to a higher plane, equal with other nations.

The other faction are not content with a peaceable settlement of the trouble, but are determined to have bloodshed, and so are agitating the discordant elements in different parts of the empire, killing, rioting, pillaging shops and residences. Thousands of people are dead, fighting is the rule, quiet in one place is but the signal for disorder in another. In localities where there are Jews they are made to suffer.

This element of the revolutionists would have the entire government swept away, as in the French revolution. It is now a fight to see which side wins. The seed has been sown for years and years, and now the Czar and his minions are trying to avoid the whirlwind that threatens them. We can only wait and see what the outcome will be.

The Land Question.

There certainly is an individual Christ—the Anointed Jesus—and just as certainly there is a multitudinous Christ, of which the Lord Jesus Christ is the head. Abraham, Isaac, Jacob and Jesus are not to be the sole possessors of the earth. The whole body of righteous men and women are to possess the land, and dwell therein for ever. These form the body of Christ. He is the head, they are the members. So that there is a Christ—multitude, all made of one pattern with one faith, and one hope, and all baptized with one baptism. These are spiritual seed of Abraham; sharers of his faith and hope, and, if Gentiles, grafted into the Abrahamic stock by belief of the truth and baptism. Baptism introduces them into Christ. They are covered by his saving name, and become, so to speak, part of him, and as such—by their union with him—they are constituted the seed of Abraham. This enables us to understand Paul further on, in that 3rd chapter of Galatians. Verses 27-29, "For as many of you as have been baptized into Christ have put on Christ.....and if ye be Christ's then are ye Abraham's seed and heirs according to the promise," that is, of the land forever. Hence in other places, the believers are spoken of as heirs, "heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together. Rom. viii. 17. This glorification takes place at his return from heaven.

The immortal Ruler of men with his associates goes forth to dispossess the kings of the earth, and the oppressors of mankind of their dominion and their spoils. The Bible goes largely into details which we cannot now give. The world rulers will oppose his authority. They will not kiss the Son and so will perish from the way when his wrath is kindled but a little. There will be awful carnage and frightful judgments; the slain of the Lord shall be many. There will be no respect for vested interest in those days,—and there will be no compensation—not a cent. Then will be fulfilled the prophetic utterance of Mary the mother of Jesus: "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and hath exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." That doesn't look like compensation! No! it will be the history of Canaan over again on a world-wide basis. The Hittites and Perrizites, the Amorites and the Canaanites and others had long taken possession of the soil. They had their vested interests, but Joshua paid no respect to them. There was no consideration for their acquired rights when Jehovah cast them out before the Israelites. Their rights were not bought up; yea, their very life was forfeited, and they were, on accounts of their wickedness judicially destroyed. Similar things will happen again. Joshua the second is coming to lead his people into the rest that remaineth for the people of God; and the oppressors will cease out of the land, and every proud and haughty person shall be brought low. Isa. ii. 11-12. Then will be fulfilled the song of the saints whom John saw in vision, Rev. v. 10: "Thou hast made us unto our God kings and priests and WE shall reign on earth. Every one shall have his portion, and under their beneficient rule the inhabitants of the earth will be permitted to cultivate it, while peace, plenty and righteousness will everywhere abound.

This, very briefly, is the Bible solution of the LAND QUESTION, and of every other problem which baffles the wisdom of statesmen the wide world over. God himself will rule by that man whom he hath ordained.

The gospel invites men and women to be associated with him in this great and glorious work. In the aggregate they will be a vast multitude which no man can number, all of whom have come up out of great tribulation, all of whom have, like Moses, counted earthy honor worth little, but have esteemed the privilege of association with Christ above all earthly good. They have counted the cost. They have weighed everything in the balance. They have resigned honor and privilege and worldly good—they have forsaken friends and acquaintances, husband and wife, father and mother—aye father and mother often necessary—that they may win Christ. And God will bless them eternally—for the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Rom. viii. 18.

There is no hope apart from this glorious scheme. There is a law of sin and death in existence, which is impartial, the same for the rich and the poor. Before it all must fall. There is no exception—the high and the low are swept before the scythe of death. Princes of royal blood whatever their wealth, their privileges, their learning, or their honor, must fall like the humblest man who tills the soil. Christ only can liberate from the power of death. He will burst the bars of the tomb for all whose names are written in the Lamb's book of life.

Reader, has your name been recorded there? If not, make haste to *have* it recorded there, because the Master will soon rise up and shut too the door; it will be too late to have it inserted then."

Communicated.

Hieremias (or "Iremiah").

CHAPTER 8.

1. In that period, saith the Lord, they will bring out the bones of the kings of Jouda and the bones of his rulers, and the bones of the priests and the bones of the prophets, and the bones of those who dwell in Hierousalaem, out of their graves;

2. And they will expose them to the sun and moon and to all the stars, and to all the army of the heavens, things that they loved and to which they did bond-service and after which they went their way; they will not be publicly mourned and they will not be buried, and they will be for an exemplary-spectacle upon the face of the land;

3. Because they preferred death rather than life, and they will be an example for those left from that race, in every place where I shall thrust them out.

4. Because thus said the Lord, Doth not the one who falleth arise? or the one who turneth away not return?

5. Why is it that this my laity hath turned away in a disgraceful apostrophe, and allowed themselves to be controlled by their preference, and have not desired to return?

6. May ye have marked it well and may ye have hearkened; not in this wise shall they say; there is no man who repenteth of his evil-doing, saying, What have I done? The one who runneth hath left off from his running like a horse tired with his neighing.

7. And the Asida in the canopy knoweth her appointed time; and the turtle-dove and the gelidoon of the field, little birds, have watched to observe their own due times for coming in; but this my laity have not known the judicial-renderings of the Lord.

8. How will ye say, We are wise and the law of the Lord is with us? In vain hath there come to be a false measuring-line for scribes.

9. Wise men have been put to shame and astounded and taken, because they have discredited the law of the Lord; what wisdom is then in them?

10. Therefore am I going to give their wives to others and their fields to heirs at-law.

No 11th verse.

No 12th verse.

13. And they will gather the generic products thereof, saith the Lord; there is no grape cluster on their vines and no figs on their fig-trees; and the foliage hath been cast down.

14. Why do we remain seated? Gather yourselves together and let us go into the walled cities, and let us cast ourselves away there, because God hath cast us away, and given us to drink water of gall because we have sinned in his sight.

15. We were gathered together into peace, and there were no good things; into a period of healing, and lo, haste.

16. From out Dan shall we hear the sound of the swiftness of his horses; at the sound of the neighing of his cavalry all the land hath been shaken; and he will come and devour the land and the fulness of it, city and those who dwell in it.

17. Because lo, I am sending in among you serpents that kill, whom it is not possible to charm, and they will bite you.

18. With incurable bites in the midst of the woe of your discouraged heart.

19. Lo, a sound of the cry of a daughter of my laity from a land afar off; is not the Lord in Sioon? Or is there no king there? (answer no) Because they provoked me to wrath with their idols and with their other inutilities.

20. The summer is gone, the rowen is past, and we have not been saved.

I bid myself in darkness at the crushing blow of a daughter of my laity; in perplexity woes as of a woman bringing forth laid strong hold of me.

22. And is there no balm in Galaad or is there no healer there? Why hath not healing arisen for a daughter of my laity? (The 20th, 21st and 22nd verses are in substance a soliloquy of the prophet, continued in the next chapter.)

COMMENT.

The gist of the thought is given well enough in the Revised Version of this chapter as far as the last clause of the 2nd verse which is made to read, "They shall be dung upon the face of the earth." Should read, "And they will be for an exemplary-spectacle (or an example) upon the face of the land."

The whole of the third verse is wrong—for the third clause of it gives as a reason for "the example", "because they preferred death rather than life" and the rest of the verse states for whom this "exemplary spectacle" will be. Read and compare.

The 4th, 5th and 6th verses are somewhere near the thought but there is enough difference of thought to repay careful comparison I think—especially the last clause of the 6th where the figure of the neighing horse occurs. There is nothing about "the horse rushing headlong in the battle" and no words that can be twisted into meaning this. But the importance of a preference and a right choice, and though one fail, arising again and preserving to the end; and these are teachings now of the highest value. Do you sin and fall? Repent and try again.

In the 7th verse, which is fairly rendered, how they get "stork" out of the proper name "Asida" or "swallow" out of "Gelidoon" is more than I can make out; and is like making "conies" out of "hedge-hogs" in another place; and "spider" out of "lizzard" in "The spider taketh hold with her hands and is in kings' palaces."

In the 8th verse "the false pen of the scribe" should be "a false measuring line for scribes."

There is only one clause in the text of the 10th verse. The rest of it and all of the 11th and 12th seem to have been imported from somewhere.

The 13th is open to comparative criticism in its statements. Read and compare and see for yourselves.

In the 14th it reads "hath cast us away" instead of "let us be silent then," etc.

In the 15th it reads "we were gathered together into peace" instead of "we looked for peace," and "into a period of healing and lo haste" instead of "we looked for a time of healing and behold dismay."

16th verse begins "From out Dan shall we hear the sound of the swiftness of his horses," etc. "Swiftness" and "neighing" both translated "snorting" in the R. V. besides changing the tenses of the verbs and other things.

In the 17th verse I don't find any word meaning "basilisks."

The 18th is connected with the 17th by a comma only and is not an exclamation but expresses a consequence of the "bites of the serpents."

The 19th is well enough; but the 20th reads "summer" first and "rowen" last meaning "the summer-harvest" and "rowen" meaning "the aftermath" that follows it—and that precedes "the vintage" and gathering of "the fruits." Read and compare the 21st verse with the same in the R. V. and try and find a word meaning "black" in the text, any text. This is not a parlor picture—and you won't find it.

In the 22nd verse "healer" and "healing" instead of "physician" and "health" R. V. brings out the thought exactly and the latter does not. Remember that "Java" (commonly vocalized so as to read "Jehovah") was and is the ineffable name of "Our Father" and also keep in mind that it means, when translated, "A Healing-Breath." So God, in the final analysis, is "the Great Physician."

CHAS. GARDNER.

Report of Labor.

Dear Restitution:

I will give a report of our meetings at Ripley, Ill., conducted by Bro. S. J. Lindsay, of Oregon, Ill.

He came the 7th of October and preached until the 26th. His sermons were earnest and stirring to attentive audiences. There were seven additions, James Crookham; Alpha Howell; Anna Howell; Mrs. Norah Mallory; Mrs. Mae Patterson and Wilburn Robins and wife Emma. These intelligent brothers and sisters in obedience to the command, "He that believeth and is baptized shall be saved, took up their cross and followed the meek and lowly One down into the watery grave to arise and walk in newness of life. Have gone through the door into the sheepfold and are ready to accept Peter's exhortation "to make their calling and election sure." Brother Lindsay shuns not to declare the whole counsel of God. Some believe and will not be baptized, and some are baptized first and believe afterwards, but he gives Scripture after Scripture that this is not the apostolic order to get into Christ, also those that have been legally adopted if they do not keep in the straight and narrow way they will not gain the prize of the high calling in Christ Jesus. How true that the truth cuts and divides and separates. If he has any enemies it is because he tells them the truth. I am so thankful to our heavenly Father in heaven for our own talented brethren and sisters, who manifest so much love and zeal for the truth. I do hope all the brethren and sisters will manifest as much by doing all they can to keep those in the field that can preach the gospel. Sure we want the glorious light to shine into other hearts.

Your Sister in Christ.
JENNIE COX.

Gigantic Tunnel Scheme.

The first project laid before the Czar after the close of the war was a gigantic scheme for the building of a tunnel through the Caucasus, under the present military Georgian road, running from Vladikavkaz to Tiflis. This will be the biggest thing of its kind ever attempted, and the costliest. The total length of the tunnel will be thirty-two miles—one section of fourteen miles and another of eighteen miles.

The mountain will be entered just within sight of the peak of Kasbek, to which according to legend, Prometheus was chained. Within sight of the Tiflis line it crosses the river Rion, the ancient Phasis, up which Jason and Argonaute sailed in quest of the golden fleece.

Prince Khilkoff, Russian minister of ways and communications, is warmly advocating the project which is regarded as certain, the assent of the crown already having been given. The tunnel will cost $150,000,000. The strategic advantages of the line are enormous, for by it it will be possible to move troops from St. Petersburg to the Persian frontier in seven days.

When prohibition went into effect in Kansas, that State had a population of 996,816. Out of this population she had 917 convicts. After many years of prohibition, even under officers who did not want the law enforced, the population has now reached 1,470,495, an increase of nearly 50 per cent, but she has only 788 prisoners; while the population has increased 50 per cent, crime has decreased in proportion to the present population 65 per cent. During the same period, the criminal population of license Nebraska has outrun the general growth of the population 47 per cent. Crime is the most expensive item in the state's expenses, and liquor is the great cause of crime.

Conference Report.

The Quarterly meeting of the Central Washington Conference met at Waterville, Washington, October 13, 14, 15, 1905.

To those who were privileged to attend, the meetings were indeed enjoyable and profitable. On account of sickness Bro. A. L. Corbaley was not able to attend the meetings at the church. So on Saturday at 11 o'clock A. M. the brothers and sisters met at his home, holding a social meeting followed by the business meeting. The social meeting was one long to be remembered by those present. Such perfect harmony and Christian love permeated the meeting that each one felt free to speak of those things which were nearest the heart. We certainly had a time of refreshing. We were especially pleased to have Bro. Cardill from Mdan, Washington present, who gave us many words of encouragement.

At the business meeting the Evangelists reported two new ones added to the Body by means of baptism. Bro. A. L. Corbaley also reported two more baptized.

The treasurer reported the sum of eighty-six dollars and twenty-five cents, on hand for evangelist's work.

The next Conference will convene at Wenatchee, Washington, Jan. 5, 6, 7, 1906 Brothers and sisters, bear this in mind and arrange to be present and enjoy the feast.

A. L. CORBALEY, Pres.
MYRTLE TITCHENAL, Sec'y.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. For the month of November we can offer it at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Do Not be a Second-Class Man.

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class, and get good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class cannot be had. You wear first-class clothes if you can pay for them, eat first class butter, first-class meat, first-class bread; or if you do not, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when a better article is scarce, or is too high-priced for the occasion. For work that really amounts to anything, first-class men are wanted.

Many things make second-class men. A man menaced by disposition, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his knees tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.—*Success.*

Read This Slowly and Think.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there anyone I cannot forgive?
Have I ever won a soul for Christ?
How much time do I spend in prayer?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Is the world made better or worse by my living in it?
Am I doing anything I would condemn in others?

Poetry.

STAND FAST.

Stand like the anvil, when the strokes
Of stalwart men fall fierce and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

Stand like the anvil, when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks,
Where malice proves its want of power.

Stand like an anvil, when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

Stand like an anvil, when the sound
Of pond'rous hammer pains the ear;
Thine but the still and stern rebound
Of the great heart that can not fear.

Communicated.

Parable of the Hidden Leaven. Matt. xiii. 33-36.

"The secret of the Lord is with them that fear him, and he will shew them his covenant to make them know it." Margin Psa. xxv. 4

"I will open my mouth in a parable I will utter dark sayings of old." Psa. lxxviii. 2.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on the earth in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph i. 9-11.

In the elucidation of this parable we showed the Scriptural meaning of the woman, (namely, the church,) and the leaven (namely the false teaching which was hidden in the doctrine of the church) and concealed in the three measures of meal which had ought to have been made into the bread of sincerity and truth, for the chosen people of God to be nourished with until the coming of Christ—and this leaven must be purged out, and we must eat this unleavened bread of sincerity and truth, if we would eat the passover with him in the kingdom of God.

Jesus in this parable takes us back to Abraham's day. Here the three measures of meal was first given to us. "And the Scriptures foreseeing that God would justify the Gentiles by faith preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed, so then they which be of faith are blessed with the faithful Abraham." Gal. iii. 8.

Here is the covenant of God first given to his people the church of the living God, "Which is the faith of Abraham who is the Father of us all." Rom. vi. 16.

And we at this time claim to be of "The Church of God of the Abrahamic faith."

Until the whole was leavened, reads the parable, showing that time was necessary in the process, and from Abraham's time unto our own time shows plainly that three measures of time must be allowed for the three measures of meal, a measure at a time was leavened and three measures was to be measured out before the whole was leavened.

We find written "By measure hath he measured the times"—and we found in former writings that 1260 years was one measure, and three measures of this number traces the centuries and the years back to Abraham's eventful days, when Sarah took the three measures of fine meal to bake into cakes for the three heavenly visitors to partake of.

Three measures of time counts up to 3780 years—the year 1808 B. C. Abraham entertained these messengers from God when the promise of a Son was made to Abraham and Sarah. "She shall be a mother of nations, kings of people shall be of her" was the promise to Sarah from God and in 1807 B. C. the promised Son was born.

In the birth of Isaac Abraham in faith saw the greater Son promised in Jesus the Christ. He "who when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." Gal. iv. 4.

"In the midst of the years make known, in wrath remember mercy." Note this point that Jesus made when they rejected him, their Messiah, and their promised Son of God. He said, "Fill ye up then the measure of your fathers," for his first advent was "in the midst of the years." "I have considered the days of old the years of ancient times."

We can see how Abraham our father looked down the long vista of time and rejoiced to see the day of Christ, and he saw it and was glad.

From the eventful days of Abraham we see, as it were, a book, and in the pages of this book up to the middle of the leaves we see it headed on every page with the letters B. C. and the date of the occurrence of the event chronicled on the page, while the last half of the pages of the book is marked with the letters A. D. with the various dates attendant. Here is "the midst of the years" shown with Jesus the Christ the centre of the hope of his people, while the blessed hope of his second coming is the anchor of our souls, as it is written, "So look upon the works of the Most High for there are two and two one against another." "All things are double one against another, and he hath made nothing imperfect." Ecclesiasticus.

We will take the time as given in our Bible chronology when Abraham was called out of Ur of the Chaldees in B. C. 1923 for here was the beginning of the nation of Israel, the called and chosen of God—three measures of 1260 years equals 3780 years—which marks off the centuries of time till it reaches down to our own days of A. D. 1857.

Jesus said to his followers, "This generation shall not pass away till all be fulfilled." Three score and ten are the allotted days of man, seventy years, a generation, plus A. D. 1857 reaches to A. D. 1927, a year longer and beyond the time given for the fulness of Gentile times.

B. C. 1913 "The Word of the Lord came unto Abram in a vision saying, Fear not Abram I am thy shield and thy exceeding great reward.....and he brought him forth abroad and said, Look now toward heaven and tell the stars, if thou be able to number them, and he said unto him, so shall thy seed be, and he believed the Lord and it was accounted unto him for righteousness, and he said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it, and he said, Lord, God, whereby shall I know that I shall inherit it.....And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove and a young pigeon, and he took unto him all these and divided them in the midst and laid each piece one against another, but the birds divided he not.....And when the sun was going down a deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him, and it came to pass that when the sun went down and it was dark behold a smoking furnace and a burning lamp that passed between those pieces. ("Thy Word is as a lamp to my feet," "And the Word was made flesh and dwelt among us.") In that same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Gen. xv.

It was this vision that enabled Abram to see the day of Christ and an unwavering faith in waiting for an entrance into that city whose builder and maker is God.

It was in this year that Melchisedec blessed Abram. He who was the "King of Salem" and "the priest of the Most High God." Gen. xiv.

3780 years after this time, B. C. 1913 follows down the stream of time to 1867 A. D. and in this year Edward Illme lectured on "The Lost Tribes of Israel as traced and found in the Anglo-Saxon race," and in them was the dying blessing of Jacob fulfilled.

"And Jacob called unto his sons and said, Gather yourselves together, and hear ye sons of Jacob, that I may tell you that which shall befall you in the last days." "Anglo-Saxon Israel."

B. C. 1898 7. Sodom was destroyed for her great wickedness. In these years the promise was given and fulfilled to Abraham. "Sarah thy wife shall bear thee a son."

Three measures of years sweeps down the centuries of time for 3780 years unto A. D. 1882-3 and reaches the notable sign year, "The sign of the Son of Man in heaven." The notable brilliant red sunsets and sunrise of the fall of 1898. "For the sky is red." "Can ye not discern the signs of the times?" Matt. xvi. 3.

While these red sunsets were brilliant in their evening glory and morning splendor, this question came to me from a sister in Lanark, Ill. "Do you believe that Jesus could be the son of Joseph and Mary, Brother M— is teaching the Bible class here that he was?" Thus was presented to me the question that Jesus asked of his disciples "Whom say ye that I the Son of Man am?" After searching and investigating the Scriptures I could say with Peter "Thou art the Son of God." I know thou art "the Holy One from heaven."

From the trial of Abraham's faith in a promised son to the trial of the Church of God of the Abrahamic faith in the promised greater Son, THE SON OF GOD, was just three measures of time "until the whole was leavened."

Here in this fiery trial we purged out the old leaven of Unitarian doctrine which was given to us to partake of—and gladly eat of "the unleavened bread of sincerity and truth"—as we found "the truth as it is in Jesus."

B. C. 1892 Abraham put away Hagar and Ishmael, "for in Isaac shall thy seed be called." The three measures from this time brings us to A. D. 1888. Among those who looked for the coming of Christ various doctrines were brought forward to try the Church of God—Paul taught us "to prove all things and to hold fast that which is good," but at this time when the *Herald of the Morning* began to teach that in the future age the first fruits were to become Saviors and to do for the inhabitants of the distant stars what Jesus did for our earth. I had no faith, it looked akin to the old delusion, a home in the sky, or as Talmage taught a home in the stars.

Another publication *The Spirit of the Word*, taught the great love of God, at this time without dwelling on the fear of the Lord, but declared that ultimately all would be saved, even Judas Iscariot. These teachers did not seem to see that their doctrines as variously taught made void the Word of God.

B. C. 1872 God bade Abraham to take his son Isaac and offer him for a burnt offering. Abraham responded to the command without hesitation, until the countermand came from God "Lay not thine hand upon the lad,.....for now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me. .....And Abraham called the name of that place Jehovah-jireh as it is said to this day, In the mount of the Lord it shall be seen.....By myself have I sworn saith the Lord.....that in blessing will I bless thee and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea-shore because thou hast obeyed my voice."

Three measures of time, from this event brings us to the near future of 1908 A. D. when we hope to see the elect seed of the Church of God accepting "the whole counsel of God" that Paul taught in that no word of God shall be made void. "And thy seed shall possess the gate of his enemies .....and in thy seed shall all the nations of the earth be blessed." Gen. xxii.

In 1857 B. C. it is written "And Abraham was old and gone into days (Heb. Margin) and the Lord had blessed Abraham in all things, and in this year his son Isaac was married. Gen. xxiv. Three measures of time reaches down the ages to A. D. 1923.

"Watchman what of the night, the morning cometh, and also the night. If ye will inquire, inquire ye, come ye again." (Margin.) Isa. xxi. 11, 12. "The night is far spent the day is at hand."

It is recorded that in 1853 B. C. Abraham gave all that he had unto Isaac. Gen. xxv. 5.

The three measures namely 3780 years afterwards brings us to A. D. 1927, when we hope to be in the age to come. The trials and troubles of Gentile times ended. We hope to rest in the kingdom of God with our Savior. "My times are in thy hand."

The leaven was idently working when Esau sold his birthright for a mess of pottage to stay his hunger "who afterward could find no place for repentence though he sought it with tears." The act was final in its effects. "Jacob have I loved but Esau I hated."

How prone, during the leavening of this first measure of meal was Israel to sin, they who saw God's mighty works in their behalf. They were God's chosen people. He was with them in their goings out and their comings in. He showed them his loving kindness in their behalf, and yet they rejected him that he should not reign over them, after he had brought them out of the land of Egypt and gave them the land of Canaan for a possession. "So I gave them a king in my wrath." Later Solomon sinned and the whole nation fell into idolatry—until the Lord in 721 B. C. scattered the ten tribes of Israel and sent them into captivity among the heathen nations, wherein they became lost, yea, lost to the world and eventually to themselves.

Evil was in the land of Judah when the first measure of meal was fully leavened in the days of Josiah, king of Judah, B. C. 638.

The leaven was working in the second measure for we find in B. C. 624, Huldah the prophetess spoke "Thus saith the Lord, Behold, I will bring evil upon this place and upon the inhabitants thereof even all the curses that are written in the book which they have read before the king of Judah. Because they have forsaken me and have burned my incense unto other gods that they might provoke me to anger with all the works of their hands, therefore my wrath shall be poured out upon this place and shall not be quenched." 2 Chron xxxiv. 24.

The events of this second leavened measure of meal proved as disastrous to Judah as to Israel for it brought on the power of the Gentile times.

While the third leavened measure reaching to our own days, shows the wicked teachings in the nominal Christian churches of our days, in "thou shalt not surely die" but when you have passed away you shall be angels in heaven, while the prophet Ezekiel says "When I say unto the wicked thou shalt surely die."

MRS. ELIZA K. HOLT.

Dear Friend:

I am still reading volume five of Dawn, and once more I take the liberty of writing, not waiting for a reply to my last, which I did expect would receive notice.

I wish to call your attention to page 351 of the fifth volume; commencing with the fourth line from the bottom. "God will redeem my soul from the grave (sheol—the condition of death)." Psalm xlix. 15. And, as we have seen, it is because all souls are thus redeemed in the one redemption that all our friends all mankind are said to sleep in Jesus." 1 Thes. iv. 14. We remark here that the apostle could not, in this expression refer merely to the saints, as when he speaks of those who are in Christ, for those referred as "new creatures" are those only who are begotten of God through the Spirit, to joint heirship with Christ, as his church; the members of his body (that is true). But those who sleep in Jesus include the entire race (that statement is false) for our Lord was a propitiation for our sins, and not for ours only; but also for the sins of the whole world." (That is true). There is too much perversion, and special pleading to weaken the force of the apostle's words. But the apostle refers to the whole as being thus asleep in Jesus." What a statement for a man of letters to make. Turn and read, and allow Paul to speak the truth on this important subject and tell us who are in Christ. 1 Thes. iv. 13 to 17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him, for this we say unto you by the Word of the Lord, that we which are alive (of the church) and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain (of the church) shall be caught up together with them (those who were asleep) in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Any one who has a thimble full of brains ought to see that the apostle is not referring to the whole world, when speaking of those which are "sleeping in Jesus" "and dead in Christ," for if he were referring to the whole world as Russel contends, then all the dead sleepers from Adam to the judgment, including all the cannibals, savages, Hottentots and idiots, all the children of Satan; which Russel makes to include all the saints of the first four thousand years. See Dawn 3rd volume, page 121, with all the scum and rottenness of Adam's race who have lived and died. All these Russel says "sleep in Jesus." And Paul says, "them also which sleep in Jesus will God bring with him, and they shall rise at the sounding of the "last trump." And with the pure and undefiled of earth be "caught up to meet the Lord in the air, and so shall they ever be with the Lord."

O, what a collective body, what a meeting, will they all be spirit born, and see and know each other? This is universalism run mad, or Russelism boiled down. Do you, can you believe such trash? No, the apostle was speaking only of those who had come to a knowledge of the truth, and thus become "Abraham's seed and heirs according to the promise." To be in the Christ is to be a "new creature," and no longer a stranger from the covenants in which is found the Christ. All who are strangers from these are in Adam.

Paul speaks of those "who also were in Christ before me." Rom. xvi. 7. How could he write thus if all the world were in the Christ without regard to fitness? Turn again to Psa. xlix. 12 to 20. Nevertheless man being in honor abideth not; he is like the beasts that perish, this their way is their folly, yet their posterity approve their sayings, like sheep they have are laid in the grave. Death shall feed on them; and the upright shall dominion over them in the morning; and their beauty shall consume in the grave from their dwelling; but God will redeem my soul from the power of the grave; for he shall receive me." In contrast with those he will not redeem and receive; they shall go the generation of their fathers; they shall never see light; man that is in honor and understandeth not; is like the beasts that perish." "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name; they are dead; they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish." Verse 19 in contrast with the foregoing: "Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." Isa. xxvi. 12-14 and 19. No marvel that we find Daniel, saying many that sleep in the dust of the earth shall awake (not all). Dan. xii. 2. And Christ using the terms "accounted worthy to obtain that world and the resurrection from the dead." Some will not be accounted worthy. Luke xx. 35. And Paul in Phil iii. 11, "If by any means I might attain unto the resurrection of the dead." Paul did not believe all men were asleep in Jesus, and would rise from the dead, or he would not have thus written.

Witness the arrogance of the man for effect, "But the apostle refers to the whole world as being thus asleep in Jesus; although none know it from this standpoint except the heavenly Father and his consecrated people; whom he has instructed respecting his future gracious plans through the Word of truth." Where has the Father of the faithful ever taught such a doctrine in his Word? No where can it be found; such a doctrine as the resurrection of all men; and that all the world is asleep in Jesus, is a perversion of the truth, and offering a premium for sin.

In volume III., page 240, we read, "Hence with all of the feet who die since that date (1874) the moment of death is the moment of change (true from life to death). They die like men but in the same instant they are made like their Lord, glorious spirit beings. They are caught away from earthy conditions, to be forever with the Lord in the air, in kingdom power and glory."

You will notice what Paul says in 1 Cor. xv. 51, we shall not all sleep (die), and 1 Thes. iv. 15 and 17, "That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Then we which are alive and *remain* shall be caught up together with them in the clouds, to meet the Lord in the air." There is no dying of the living saints at the Lord's return; the change takes place in a moment without dying. You will notice on page 352, that Russel uses death and sleep synonymously; just as Paul and the Christ use the terms, St. John xi. 11-14, Igo, that I may awake him out of sleep. How belt Jesus spoke of his death; but they thought that he had spoken of taking rest in sleep; then said Jesus unto them plainly, "Lazarus is dead." Verses 25-26. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this? If so, then what about Russel's having the saints "to die like men" after the "Lord comes"?

Yours in defence of the truth.

THOS. CRONKHITE.

Report of Labor.

Complying with the request of the President of our State Conference I took the train and came to Eagle Grove Oct. 21. The next morning I spoke in the church at 11 o'clock on "Things concerning the kingdom." Also spoke in the evening. It was thought best to continue the meeting. So I remained there and preached Monday and Tuesday evenings, and visited and talked with our people exhorting and encouraging them to continue in the faith. The little congregation at Eagle Grove have indeed had trials as well as difficulties to overcome, but they now have the church building paid for, painted, papered, with cement walk in front, and electric lighted. It is a nice little place, and no one there deserves more credit for these church comforts than Bro. and Sister P. J. Allard. We would also mention the untiring efforts and help of Sister Rhoda Flowers Wadell, who is treasurer and secretary of the congregation. Sister Wyman seemed earnest in the love of the gospel. Brother A. M. Jones has returned from Kansas to his old home and it is hoped he will show his old time vigor and help in the Sunday school and church work. Let us beware of worldly work that it do not "choke the Word" and make us unfruitful in the work of the Lord. We are sure that our work at Eagle did much good, and the Conference cannot do better than to help and encourage our churches where they have no pastor, by sending a good worker to them to help them along. We made four discourses and twelve visits in the homes, and nearly all these families attended the services in the church. From Eagle we went to Bradgate and visited Bro. W. C. Nowlan and family; and when we say "family," we mean a little more than ordinary, as there are thirteen children in this family; the youngest being over 20 years old—are all alive and well. Surely Sister Nowlin is a "mother in Israel" in more senses than one.

We had a very pleasant little meeting at the home of Tom White, one of the sons-in-law of these estimable parents. We will not soon forget our short but pleasant visit at Bradgate. Bro. Nowlan took me to the depot and after an hour's ride in a chair car of the C. & N. W. I stepped upon the platform of the depot at Marathon. Here there was formerly a church of over sixty members, principally brought into the faith of the gospel by the labors of Eld. T. J. Whitesitt, now at rest. We went directly to the home of his son George. Here I found Sister Whitesitt engaged in the millinery business and also found her father L. J. Sample, who makes his home with them since the death of Sister Sample. During our stay at Marathon Bro. Sample and myself roomed together, and our visit together was truly pleasant, and we talked much of life and its opportunities, its joys and its sorrows, as well as our hopes for the life to come. I came to Marathon on Thursday Oct. 26, and visited and held meetings until Oct. 30. Many changes have taken place here. Some are dead, some have moved away, and some alas, have loved the present world more than God's promise of eternal life. Some however are true to the principles of the faith and are looking for the coming King and Life-Giver and a home in the kingdom.

During my stay at Marathon I preached four times in Griffith hall and held two cottage meetings—one at Sister Dell Garton's and one at Arthur Garton's. Bro. John Garton will hold meetings here every two weeks. We are now at Sioux Rapids at the home of Bro. J. S. Howard. We came here Oct. 30. The Baptist people have given us the use of their furnace-heated, electric-lighted church. After putting up a notice of our meetings in the post office and chalking the walks, we held our first preaching service in this city. We spoke briefly upon the Rainbow covenant, the covenant with Abraham and the covenant with David, and shall speak tonight upon the New and the Everlasting Covenants as presented in the Old and New Testaments. From here I go to Sac City, if the Lord wills it.

Your brother in the hope of the gospel.

A. J. EYCHANER.

Of the billion, five hundred million people in the world, the billion never heard the gospel. Christians think of that.

Faith that does not bring rest needs another place.

Notice.

Notice is hereby given that the November Conference of the Church of God in Indiana is to convene in the Church of God at Plymouth at 7:30 P. M. November 16, 1905, the said Conference to continue over the following Sunday. Now, brethren and sisters, come to this gathering The fall work will be over by that time. Begin now to make arrangements to be present. A cordial invitation is extended to all lovers of the truth as it is in Jesus, not only in Indiana, but also in adjoining states. We want a spiritual meeting. Let us work for it, expect it, and come. Brother and Sister Woodward of Michigan are expected to be with us.

A. H. Zilmer, Pres.
Lydia Railsback, Sec'y.

Indiana Conference Program.

THURSDAY, NOV. 16, 1905.

7:30 P. M. Welcome. W. Tuttle.
Response. J. F. Wagoner.
8.00 P. M. Sermon. M. A. Woodward.

FRIDAY, NOV. 17.

10:30 A. M. Sermon. B. W. Woodward.
2:00 P. M. Sermon. J. L. Wince.
3:00 P. M. Business.
7:00 P. M. Social and Song Service.
7:30 P. M. Sermon. J. F. Wagoner.

SATURDAY, NOV. 18.

10:00 A. M. Sermon. M. A. Woodward.
1:30. P. M. Special Service.
2:30 P. M. Sermon. B. Woodward.
7:00 P. M. Social and Song Service.
7:30. P. M. Sermon. A. H. Zilmer.

SUNDAY, NOV. 19.

9:30. Social Meeting. D. E. Vanvactor.
10:30 A. M. Sermon. M. A. Woodward.
2:15. P. M. Social and Communion Service. J. L. Wince.
7:00. P. M. Song Service.
7:30. Sermon. B. W. Woodward.

Committee,
Mrs. Ada B. Butler.
Ezra K. Barnhill.
W. D. Thompson.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 6326 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 866 West Main St., Salem, O.

J. C. Thompson, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

S Sherland	.50

Pennsylvania Lines, Michigan Division. Excursions.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Low One Way Fare South and Southeast.

November 7th and 21st reduced one-way Settler's excursion tickets will be sold via Pennsylvania Lines to points in Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For full information regarding fares, time of trains, etc, apply to Local Ticket Agent of Pennsylvania Lines.—Nov. 21.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. Wilson.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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A. H. Zilmer Plymouth, Ind.,

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

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For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

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Michigan Division.

In effect May 28, 1905.

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No. 42, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48 Sunday only	6:13pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43. Ex Sunday	11:30am
No. 45, daily,	5:44pm
No 47, Sunday Only	9:15am
No. 49, " "	7:46pm

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now has its Hall Building No. 1094 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every other day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knits, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Murch, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C. Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrins, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M R Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2.30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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VOLUME LIV. Dead PLYMOUTH, INDIANA, NOVEMBER 8, 1905. NUMBER 42.

Poetry.

I'm Not Alone.

I'm not alone, for God is near;
He watches all my pangs of grief,
And kindly sends me sweet relief,
And dries up sorrow's tear.
When trials come my heart to fill,
He gently whispers, "Peace, be still;"
—I'm not alone.

I'm not alone, O blessed thought!
When on life's stormy billows tossed:
When faith and hope and trust grow cold,
Then comest with blessings manifold,
To cheer me on my weary way:
Up, then, faint heart, thou'rt more than conqueror,
A lamp by night, a cloud by day.
—I'm not alone.

Communicated.

Not Guilty.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts xx 25 27.

What made this grand old soldier of Jesus the Christ "pure from the blood of all men?" The answer is, "For I have not shunned to declare unto you *all the counsel of God*." In what did this counsel consist? This is couched in the phrase, "Among whom I have gone preaching the kingdom of God."

We occasionally come across a person who in days gone by, used to preach "the kingdom of God," as the message of life, both by voice and press, who have ceased to so proclaim it. These people continue to preach A message, but are as silent as the grave about "the gospel of the kingdom of God," as *the* message of life. If blood guiltiness would have been attached to Paul, if he had shunned to declare unto you all the counsel of God by neglecting to "preach the kingdom of God," "How shall we escape if we neglect so great a salvation; which at first began to be spoken by the Lord." Heb. ii. 3. The message "which at the first began to be spoken by the Lord," is found in Mark i. 14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,.....repent ye and believe the gospel," which Jesus preached, and that which Paul preached, as "the counsel of God," which made him "pure from the blood of all men."

The question arises in my mind, how many preachers are "pure from the blood of all men?"

Another thought comes to my mind, can preachers only incur blood guiltiness, or can it attach to others who are not in the evangelical work?

To illustrate this point, I will quote from a letter received, which is only a sample selected from many which I receive, then you can judge for yourselves, who is responsible because "the kingdom of God," is not preached in localities where the call comes for its proclamation.

"Oct. 10, 1905.
E——, Mo.

Dear Bro. Wilson:

I am as you might say, alone in the faith, and have been only one in the true faith, in twenty-four years. * * *

If you come near here this fall, I would like so much to have you come and preach a few sermons. We are very poor in this world's goods, I could not have you come very far, but I am so willing to do what I can. Will you please let me know what it will cost, and when you can come, if at all.

Your sister in the hope of the soon coming Savior.

Mrs. M—— S——.

Now, here is a sister who has remained firm in the faith for the space of twenty-four years, all alone, and has only met one believer in all that time. She is desirous of having the "counsel of God"—"the gospel of the kingdom" preached by Jesus, proclaimed to her community that they may also be saved. She is not able to contribute the means to pay railroad expenses, and something toward the support of the family of the Evangelist of her choice, and the Evangelist himself not being able to carry the burden, besides the labor of preaching the message, then the question arises, who incurs the blood guiltiness in this case? I would say, answer the question yourself. Is the Evangelist who cannot bear all the burden, or those who could by his or her means, send the Evangelist, the responsible party? Judge yourselves.

You surely must admit that our Evangelists are not the sole responsible parties in the household of faith. There are others besides them, who will have to give an account of their stewardship when the day of rendering accounts shall come. It would be better to consider this question now, and not put it off until the day of reckoning shall come. There are many seekers after light who would gladly accept it, if some light bearer, could go to their midst and let the light shine in the darkness.

How many name-bearers are willing to send the light to those who dwell in darkness?

Yours in the Blessed Hope,
W. H. WILSON.

The Sanctuary.

DAN. VIII. 13, 14.

The Greek word in the Septuagint here is *to hagion*, "the holy place," the neuter of the adjective *hagios*, used as a noun.

The same word is used by our Lord in Matt. xxiv. 15, quoting Dan. ix. 26, where it is translated sanctary in A. V.; but the Dinglott and the R. V. margin have it "a holy place" in Mat. xxiv. 15. The same word is used also by Paul in Heb. viii. 2; ix. 1-3; xiii. 11, where it is translated santuary in A. V., R. V. and T. C.

The sanctuary in Dan. ix. 26 was destroyed by the Romans in A. D. 70; but the sanctuary of Dan. viii. 13, 14 would exist at the end of the 2300 days, and at that time need to be cleansed. The Romans destroyed the typical sanctuary; but the little horn abused the antitypical sanctuary, its service and its host.

Some have made a great mistake in seeking a physical similarity between Jewish types and their Christian antitypes. In the case in hand it would be idle to argue, because the New Testament tells us exactly what and where the sanctuary of the Christian system is.

What was called *to hagion* in the Old Testament is called *ho naos* in the New Testament—29 times before Revelation and 16 times in Revelation, but Heb. viii. 2; ix. 1-3; xiii. 11 retains *to hagion*. But Paul is there writing to Hebrews about their own dear holy place.

Unfortunately, however, in the A. V. or common version of the New Testament *naos* and *hieron* are both translated temple. In the R. V. when *Naos* occurs in the Greek "sanctuary" is put in the margin. But in Rev. iii. 12 after "sanctuary" in the margin are these words, "and so throughout this book." And yet the word temple does occur in Revelation in the R. V. as in the A. V. and should not because *hieron* is not in the Greek.

Hieron was the whole temple; *naos* was the cell or space in the pagan temple where the image of the god was placed. It is strictly any house or dwelling"—Liddell and Scott.

Naos occur forty-five times in the New Testament. Translators have so seriously obscured the text by translating it temple always, which it never means, that I give all the references. The reader would do well to mark each text with an S on the margin in his Bible. Matt. xxiii 16, 17, 21, 35; xxv. 61; xxvii. 5, 40, 51; Mark xiv. 58; xv. 29, 38; Luke i. 9, 21, 22; xxiii. 45; John ii. 19, 20, 21. 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16; Eph. ii. 21; 2 Thes. ii. 4; Rev. iii. 12; vii. 15; xi. 1, 2, 19; xiv. 15, 17; xv. 5, 6; xvi. 1, 17; xxi. 22; Acts vii. 48; xvii. 24. Better study the above well, to learn what the Christian sanctuary is.

Hagios was a common word in the Old Testament, many times was called "holy." Christian inspiration brought forward the essential idea in the adjective hagios and put it into the noun naos, which became the name of the Christian sanctuary.

1. The first Christian sanctuary was the physical body of Jesus Mat. i. 18 20; Luke i. 26 35; Matt. iii. 16, 17; John ii. 19-21.

2. After his ascension his spiritual body, the church, was the sanctuary, Those who believed unto him. Rom. xii. 5. Note especially 1 Cor. iii. 16, 17; vi. 16; 2 Cor. vi. 16; Eph. i. 22, 23; ii. 21.

You cannot learn from Leviticus what the cleansing of the sanctuary in Dan. viii. 14 means. The marginal word there "justified"—gives us a hint; "made even, made correct." That cleansing seems to be a John the Baptist before the second coming. As John was a voice crying throughout Judea: "Repent ye; for the kingdom of heaven is at hand..... prepare ye the way of the Lord; make straight in the desert a highway for our God." Isa. xl. 3; Matt. iii. 1-3; Mark i. 1-3; Luke iii. 2-6.

A similar voice has been sounding through Christendom 70 years. It has wrought great changes in the church. The Lord's prayer for oneness when it seems more imperative now than ever. The proposed inter-national Conference in Newark this month is significant. Better make the call as comprehensive as Christendom. If all phases of Christianity should meet there in friendly conference, no harm but much good might come from it. Remember the cleansing of the sanctuary, Dan. viii. 14, is getting the church ready for the Lord's coming. If every member really believed that he was liable any day to come personally to Jerusalem to assume universal sway, there would be greater excitement throughout Christendom than there has been in Russia in the last week; but how different. Socorro, Lord Jesus.

O. R. L. C.

Hieremias (or "Iremiah").

CHAPTER 9.

1. Who will give water for my head and a fountain of tears for mine eyes, and I will lament for this my laity day and night, for the wounded of a daughter of my laity?

2. Who will give unto me in the wilderness a farthest station and I will leave my laity behind and go away from them? Because they are all committing adultery a synod of those who set aside obligations;

3. And they have stretched their tongue like a bow; a lie and not faith hath become strong upon the land, because they have gone from evil-doings, and they have not known me, saith the Lord.

4. Ye have each one of you watched to guard himself against his neighbor, and ye have not trusted in your brethren, because every brother will spurn with his heel and every friend will go his way deceitfully.

5. Each one will mock at his friend; they will not speak truth; their tongue hath learned to talk lies; they have done wrong, and they have not stopped to return.

6. Interest upon interest and deceit upon deceit; they have not been willing to know me, saith the Lord.

7. Therefore, thus saith the Lord; Lo, I am going to burn them with fire and test their value, because I am going to put away from my face the wickedness of a daughter of my laity.

8. A weapon that woundeth is their tongue, the words of their mouth are deceptive words; to his neighbor he speaketh words of peace and in himself he holdeth enmity.

9. Shall I not visit for these things? saith the Lord, or on such a laity shall not my soul requite?

10. Upon the mountains take up mourning and upon the paths of the wilderness a throne, because they have failed of men being there; they have not heard a voice of tribute from flying-things of the heavens even unto domestic-animals; they have stood out, they have gone away.

11. And I shall give Hieromuleem up to removal and to be a habitation of dragons, and the cities of Jouda I shall make so desolate as not to be inhabited.

12. Who is the man, the understanding man? And let him understand this. And unto whom is word of a mouth (a mouth-piece or prophet) and let him tell you on account of what the land was lost, and tied up like a wilderness so that no one goeth through it.

13. And the Lord said unto me, Because they have utterly forsaken my law which I gave before their face, and have not hearkened to my voice;

14. But have gone their way after the things pleasing to their evil heart, and after the idols which their fathers taught them;

15. Therefore thus saith the Lord God of Israel, Lo, I am going to morsel out to them necessities and I am going to give them water of gall to drink;

16. And I am going to scatter them in among the nations, in respect to whom they have not known, they and their fathers, and I am going to send upon them the sword until they are lavishly destroyed therewith.

17. Thus saith the Lord, Call the threning women and let them come, and send for the wise women and let them give utterance;

18. And let them take up a threne over you, and let your eyes lend down tears and your eyelids flow with water;

19. Because a voice of pity hath been heard in Sioon to this effect; how wretched have we become, how exceedingly have we been put to shame, because we have left our land behind us and cast away our tabernacles.

20. May ye have heard ye women forsooth a Word of God, and may your ears have accepted words of his mouth, and may ye have taught your daughters pity, each woman her neighbor a threne.

21. Because death hath gone up through your windows; it hath entered your land to crush children out therefrom and young men from the public squares.

22. And the human dead will be for an exemplary-spectacle on the face of the plain of your land like grass behind a reaper and there will be no one to gather it.

23. Thus saith the Lord, Let not the wise man boast in his wisdom and let not the strong man boast in his strength, and let not the rich man boast in his riches.

24. But rather let the one who boasteth boast that he understandeth and comprehendeth that I am the Lord who doeth mercy and judgment and righteousness upon the earth, because in these is my will, saith the Lord.

25. Lo, days are coming, saith the Lord, and I shall visit upon all those who are circumcised their acts of uncircumcision;

26. Upon Aigupton and upon Idoumain and upon sons of Ammoon and upon sons of Moomb, and upon every circumcised one his acts to his face, those who dwell in the wilderness; because all the nations are uncircumcised in flesh, and every house of Israel uncircumcised as to their hearts.

COMMENT.

Read what Paul says about circumcision and compare it with what is said in this chapter about the circumcised in flesh, but not in heart. Paul you will remember says that after his conversion he did not go up to Hierousaleem or the doctors of law of that day to take any post-graduate courses in theology as a preparation for his "ministry" to which he had been called; but did go into Arabia, he says, which was a part of the old kingdom of Edoom and practically a wilderness in Paul's day; and at the end of three years and fifteen years afterwards he says he did go up to Hierousaleem to interview Petros and other apostles "who seemed to be pillars" in the church—to take notes and compare their gospel with the one he had been heralding so far, and he says they did not *add anything* to that which he already had; and moreover as a result of that first church Conference, they gave him "the right-hand of partnership" (not "fellowship") with specific directions to go on with the good work he had already been engaged in. Now I think Paul went to the Arabian solitude to study the old Covenant Scriptures under the new illumination he had received, and the Greek version of them too, not the Hebrew; for his writings are full of verbatim quotations from them and never from the Hebrew. This made him familiar with the Hebrew apostasy and how it had been brought about, and prepared him also for the Gentile—Christian apostasy which was to come and which was already beginning in his day to show its dragon-head, and which he vainly attempted to scotch.

This whole chapter reads so differently in the C. V. and R. V that the scholar will do well to compare it verse by verse with this translation and give it a "Berean" study, and then conclude which commends itself to his "enlightened reason," as there is neither time nor space for me to do it critically for you; and I will conclude by asking some one to inform me where the following statement in the R. V. was obtained—in the 26th verse it reads, "And all that have the corners of their hair polled, that dwell in the wilderness." This reads in the text, "and upon every circumcised one his acts to his face." That is God says he will visit the acts of every such an one to his face.

CHAS. GARDNER.

Obituary.

Jeremiah S. Hatch was born in Huron Co., Ohio, Feb. 28, 1823; died in Indianapolis, Indiana, Oct. 26th, 1905; age 82 years, 7 months, 28 days. Obeyed the gospel in 1861, and soon after began to preach the Word of life. To this noble calling he devoted his life until his physical and mental powers rendered him unable to longer pursue his favorite calling. Kind hands laid him gently in the Plummer Cemetery, and full hearts could say, "Good bye Bro. Hatch, until Jesus comes."

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

Through a personal acquaintance of over forty years the writer has known Bro. Hatch as a faithful defender of the truth and can testify as doubtless others can who knew him, "We always knew where to find Bro. Hatch." Sound in the faith, earnestly devoted to the Master's work and valiantly defending the Word of God in a number of discussions with men of scholarly ability, yet triumphantly defending the Word of God. When the personal question demands an answer,

"Is my name written there,
On the page white and fair,
In the book of remembrance
Is my name written there?"

Let us hope the recording angel may say, "Yes, and it has not been blotted out." To God's roll of honor let us hope another name has been added and that we can say of Bro. Hatch, "he died in the faith," for an essential to this high honor is to "live in the faith."

An audience that filled the Plummer House of worship listened to a discourse on "How future life is to be attained."

J. F. WAGONER.

If the books were lost which record the earthly life of Christ my faith in him as my Savior from sin, the Lord of conduct, and the Giver of eternal life would still rest on strong and immovable foundations; for my personal experience of his power and love is confirmed by the experience of sixteen generations of Christian men. I find that Christian faith often fails in those who live a solitary religious life; but I find that it is strong and vigorous in those who know the blessedness and power of the communion of saints.—*R. W. Dale, LL. D.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

THE RESTITUTION of all (not the final) restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Tunnel Boring in Ancient Palestine.

Unmistakable evidence exists that 2,500 years ago certain Hebrew engineers (in the time of King Hezekiah) executed exactly the same kind of work which was carried out in the Simplon tunnel, though perhaps on a slightly smaller scale. Dr. Berthelet, a professor at the University of Basle, is the gentleman who claims to have made this discovery. The Jewish records state that King Hezekiah, or Ezekias, who reigned at Jerusalem 727 B. C., was much troubled at the bad state of the water supplied to the people of that city. He accordingly had a vast reservoir made at the gates of the city, to which water was led from various springs lying at more or less greater distances from the reservoir in question. At first his project seemed doomed to failure, as there existed, between Jerusalem and the springs, from which the water was to be derived, a high chain of hills, over which it would be impossible to convey the water. It was therefore determined to open a passage for the water through the solid rock; one of the Sirach MSS. dating from this period states in this connection: "Hezekiah fortified his city by bringing water thereto, and he bored through the solid rock by means of bronze, and he collected the water in a reservoir."

It is true that, about fifteen years ago, an open conduit was found in the vicinity of the Holy City, but this appears to have been made by a predecessor of Hezekiah's, which seems to be clearly proven by an inscription in old Hebrew characters found close to Jerusalem and preserved in the Constantinople Museum. Translated, this inscription reads: "The piercing is terminated. When the pick of the one had still not struck against the pick of the other, and while there was yet a distance of three ells, it was possible to hear the voice of one man calling to another across the rock separating them. And the last day of the piercing, the miners met pick against pick. The height of the rock above the heads of the miners was one hundred ells. Then the waters flowed into the reservoir over a length of 1,200 ells."

Recent explorations have enabled this predecessor of the Simplon to be thoroughly identified; it is said to be the Shiloah tunnel, by means of which water was brought down from a source to the east of Jerusalem, and poured into the Pool of Siloam mentioned in the Bible. This conduit is 360 yards long. The distance as the bird flies between the two mouths of the tunnel is only 360 yards, which proves that the work was not executed in a perfectly straight line—due doubtless to the difficulties which the engineers encountered in their task, which (for the period) was of a really marvelous nature. That the work was commenced from both ends of the tunnel is not only proven by the inscription, but also by the fact that the marks of the boring tools, etc., may still be seen, all bearing in opposite directions. The direction of the tunnel was altered several times during the construction thereof, as there are several short galleries, which were evidently abandoned as soon as it was noted that working was being done out of line. The floor of the tunnel is finished with the greatest care, and the workings vary from five-eighths of a yard to one in width by from three feet to nine feet in height, more or less, according to the hardness of the rock.

In the light of modern engineering science, the following questions suggest themselves: How did these old-time engineers gage their direction, recognize and remedy their errors in alignment? What tools did they use to execute a piece of work which has remained without equal or rival for 2,500 years? To these inquiries no answer can be given; the wondering student can only turn away with the exclamation: "In good sooth, my masters, there is nothing new under the sun!"—*Scientific American.*

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 8, 1905.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A LETTER from Sister Woodward says that Brother L. C. Chase of Adrian, Mich., died last Saturday. We hope Brother Zilmer or some one will write an obituary for next issue. One by one the stalwart defenders of the faith fall by the wayside. Brother Hatch and Brother Chase so close together, both untainted by any of the contending elements that tend to lead away from the simple gospel that Jesus and the apostles taught, and which rests on the promises made to the ancient fathers. May their rest in the silent tomb be short. May Jesus soon come and end the sufferings and tumult of this age, and usher in the better, the eternal.

THE situation in Russia is becoming more settled. Conflicts between rioters and troops are frequent, but not so alarming as last week. By an edict the Czar has freed Finland, thus restoring the system of government they had before the annullment of the Constitution in 1899. All ordinances enacted since then are cancelled, including the military laws of 1901, which caused so much discontent. Special enactments are being made in various parts, and meanwhile Count DeWitte is striving to arrange some plan that will satisfy the people, and quiet the threatening masses. The poor Jews have had to take their full share of the wrath of the different factions, and their property has been destroyed, and their lives taken without hindrance.

Modern Christendom.

The Northern Christian *Advocate* gives a view of the present condition of affairs in the Methodist denomination, and what is true of it is equally so of all others. There is a "form of godliness" in many places but the "power" is lacking.

"Our slow growth is at least suggestive of serious consideration, nay, more, is appalling. Methodism never had such opportunities as today; never was so strong numerically, socially, organically, financially and educationally. And yet with our nearly three million members, twenty thousand ministers and missionaries, a Sunday School army of approximately three millions, three hundred and fifty thousand Sunday school teachers and officers, and our mighty host of Epworth Leaguers; with $158,000,000 invested in churches and parsonages, a yearly pay roll of nearly $15,000,000 to ministers, missionaries and other official workers, an annual offering of $8,000,000 for church benevolence, over $37,000,000 invested in educational institutions and endowments exclusive of debts, and $5,000,000 in homes and other institutions for deaconesses; with all our church periodicals and printing presses, our able and scholarly editors, our educated ministers and trained choirs, our homiletics and hallelujahs, that nestor of ecclesiastical observation, Dr. Ford, tells us we have made a gain in membership this last year of but one per cent; that with all our superior paraphernalia and advantages, it has taken on an average the united efforts of one hundred church members to secure one recruit.

Can we suppress our blush of shame? One soul added to the records of the church militant for every one hundred workers! How does this compare with the increase resulting from the great evangelistic movement recorded in the Acts of the Apostles when the church with a membership of one hundred and twenty saw accessions of three thousand, then five thousand, and then multitudes, the number being too great to enumerate? Today the great Methodist Episcopal church claims one annual recruit for every one hundred members.

But brethren, that is not the worst of it, for, "Tell it not in Gath, publish it not in the streets of Askelon," we all know too well that there are more than one to every hundred who annually lose their interest, backslide and drop out, though they nominally retain their membership. Hence conservatism compels us to admit that the great Methodist Episcopal church, in genuine evangelistic work of the initiative type, is making no progress at all, but instead is actually running behind. Little Wales, out there beyond the sea, with practically one evangelist, and eighty thousand accessions in three months; but the great Methodist Episcopal church in the world, with an increase of but thirty-two thousand in a whole year! This has been our showing for at least the past eight or ten years. Surely the times are opportune for the sounding of the reveille, summoning the church to an aggressively evangelistic movement.

Again, we must concede that the internal condition of the church is exceedingly deficient in genuine, fervent spirituality. Our work is becoming more routine, educational and cultural. We simply follow a carefully arranged program, while that divine spark which arouses, thrills and enthuses, is more and more meagerly manifested. There is great need among the saints of a breeze from heaven which always accompanies a great evangelistic movement.

Would to God that we might suspend, for a time at least, all attempt at further legislation—for we are already over-organized but under-energized—waive our carefully set programs and concentrating all our energies upon a single idea, marshal our great host into one mighty evangelistic movement."

Brothers and sisters, this only proves we are in the time of the end, for the apostle Paul said to Timothy, "The time shall come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv. 3-5. Are we ready, are we watching? Let us "make full proof of our ministry," and be found of him when he comes.

Communicated.

Question.

What is the proper explanation to make to an outsider of the story of the thief on the cross? Luke xxiii. 39-43.

There are several ways of replying to an outsider on this record, and I think it would depend some on the reason the Scripture was brought up, and the views of the outsider, to determine what would be the *proper* points to use as explanation, as our question states.

I have taken as a foundation for an answer, the general belief that this Scripture teaches that the immortal souls of both Jesus and the thief were taken to paradise that day. Let us examine some facts of this account according to this theory. First, it must then be God's purpose to save all who believe in Jesus by taking them to paradise at death. When the thief was upon the cross he makes one earnest request of Jesus, when he well knew he had, at most, but a few hours to live, and that Jesus also was about to die, and that if any thing could be granted to him, it could not be in his then present life, but must be salvation from God; his desire was: "Remember me when thou comest into thy kingdom" under these circumstances, why did he not ask for the salvation of God—for Jesus to take his soul to paradise? The reason was that: although he had lived during the time when Jesus was teaching everywhere, he had not learned anything about this salvation, because in all Jesus' teaching he had not told his own disciples anything about going to paradise at death, and the thief who was much less fortunate could not have known it. Then, was he mistaken in expecting Jesus to come in a kingdom and remember him there? Or, did Jesus bestow upon him, by promise, a salvation for which he did not ask, and which he knew nothing of and so could not expect? Then, if paradise is a place to go to, where is it? It is not at the throne of God, because Jesus said after his resurrection, that he had not yet ascended there, John xx. 17; we do not see any immortal souls inhabitants on earth, so the belief that it is somewhere in the heavens is taken for granted, there is no Scripture to verify this.

If these few facts are inconsistent in themselves without trying to harmonize them with the Scriptures, we must then determine the true meaning of this record by comparing it with the Scriptures.

First, Jesus made a direct promise to the thief that he should be with him in paradise; every one would agree that to be in paradise with Jesus would be to have attained to salvation; although this promise showed Jesus' love for mankind, yet we cannot conclude that he would make a promise at an impulse of his own, or even for the gratification of saving one from death in disregard of his Father's law for salvation; we learn what his character was from his words in John v. 30; vi. 40. "I can of mine ownself do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." And this is the will of him that sent me that every one which seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day." And in Heb. xi 6 Paul tells us that "without faith it is impossible to please God." With this testimony of God's law in mind I would ask, did Jesus promise to save the thief without faith?

Jesus tells us that "out of the abundance of the heart the mouth speaketh." Matt. xii. 34. This would be especially true of one who was facing death, with a desire to live, so we can determine something of what the thief had faith in from his words; first, his reply to one who was being crucified on the other side of Jesus was: "Dost not thou fear God, seeing thou art in the same condemnation?" These words would imply that he *did* fear God, and we read in Prov. xiv. 26 27. Solomon's words: "In the fear of the Lord is strong confidence and his children shall have a place of refuge." "The fear of the Lord is a fountain of life, to depart from the snares of death." And then he continues, "And we indeed justly, for we receive the due reward of our deeds." Paul's testimony in Rom. vi. 23 is: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "But this man hath done nothing amiss." Peter speaking of Jesus in 1 Peter ii. 22 says: "Who did no sin, neither was guile found in his mouth. And he said unto Jesus, Lord remember me when thou comest into thy kingdom." And we read in Matt. i. 14, 15. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel." And in John xiv. 3, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." This shows that the words of the thief were in perfect harmony with what was taught by Jesus, Solomon, Peter and Paul. The next thing to determine is why Jesus' reply was so very different from what was expected, according to the idea that he took the thief to paradise. He said: "Verily I say unto thee, Today shalt thou be with me in paradise." Did Jesus go to paradise that day? While he was teaching his disciples he told them and the Pharisees where he would be, Matt. xii. 40. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." It may be objected here that Jesus only referred to his body being buried and not his soul; but we can find a good account of where he was, plainly stated by Peter in Acts ii. 25 27 quoted from Psa. xvi. 10, David's prophecy of the Lord. "For David speaketh concerning him, I foresaw the Lord always before my face, for he was on my right hand that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover my flesh shall rest in hope; because thou wilt not leave my soul in hell (or hades) neither wilt thou suffer thine holy one to see corruption." Then Peter explains in the 31st verse, "He (that is David) seeing this before, spake of the resurrection of Christ, that *his* soul was not left in hades, neither *his* flesh did see corruption." This plainly shows that it was both Jesus' body and soul that died upon the cross, was buried in Joseph's tomb, and remained there until the third day, when he was raised from the dead by the power of God. And he tells us in Rev. i. 18, "I am he that liveth and was dead, and behold I am alive forever more." We can hardly consider the thief going to paradise any longer, as Jesus did not go there; so the next question would be, how will Jesus fulfil his promise? Where and when? First turn to Gen. ii. 23-24, and learn the record that was given after Adam and Eve had disobeyed God. "Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." So he drove out the man; and he placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life." Then read Rev. ii. 7. "He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In these verses what is spoken of as the Garden of Eden in Genesis is called the paradise of God in Revelation; what had been paradise in the beautiful Garden of Eden was lost through Adam's transgression, see part of verses, Gen. iii. 17, 18, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." "Thorns also and thistles shall it bring forth to thee." This we all see and know, but there is an equally sure word spoken of a time when this condition shall be changed; see Isa. lv. 10 13. The Lord said of his Word spoken, "It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv. 13. This will be accomplished at the time we are told of in Rev. xi. 15, "And the seventh angel sounded and there were great voices in heaven saying; the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then in Matt. xxviii, 18, "All power is given unto me in heaven and in earth." The result of his reign will be to remove the ills of mankind and to re-beautify the earth as is described in the 35th chapter of Isaiah. And speaking of the same time it says: Rev. xxii. 3, "And there shall be no more curse." Then paradise was upon the earth before the curse was pronounced and will be restored through Christ when he comes as King over all the kingdoms of earth. God will then remove the curse and restore all the beauties of paradise in the Garden of Eden throughout the whole earth. Then we know that Jesus will not fail to fulfil his promise, but will grant to the thief what he desired and believed in; he will be remembered by Jesus when he comes in his kingdom, and shall be with him, as he promised in paradise restored.

The reason that the verse of Luke xxiii. 43 reads: "Today shalt thou be with me in paradise," is: The original writing in Hebrew did not have any division into sentences, and those translating the writings placed the punctuations according to their understanding; the comma separating the sentence being placed after the words, "I say unto thee," instead of the words, "today." The verse rightly translated would read: "And Jesus said unto him, Verily I say unto you today, (as though to affirm the promise) thou shalt be with me in paradise."

The unbeliever may be asked in relation to this question, If the thief's request was granted? And where paradise is? And the following points may be used for an explanation, That there are no immortal souls to be taken away. That Jesus could not save the thief without faith. That Jesus did not go to paradise that day. That the reward of the righteous is at the coming of the Lord only. And the latter point is shown very plainly by Paul, 1 Thes. iv. 16, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." And Col. iii. 3, "When Christ who is our life shall appear, then shall ye also appear with him in glory." 1 Cor. xv. 54, "So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

JENNIE SALISBURY.

Dear ones of like precious faith:

Brother Lindsay came to our home to administer baptism. He arrived Nov. 1, 10 p. m. We enjoyed hearing Bro. Lindsay tell the good work he had been doing. We talked the good news of the soon coming kingdom. The hours were so pleasant, they rapidly passed away until three A. M. We then retired to rest. Nov. 2 we invited some friends and neighbors to our home. Bro. Lindsay read Rom. vi. and gave us a nice talk on baptism. Exhorted the young converts to love and good works and holy life as being essential to final salvation. We then gathered at the water and buried three of our dear children (Irenaeus, Hermus and Lula) into the all-saving name of Jesus. O may they ever walk in newness of life. After this we gathered around the table of the Lord and partook of the emblems of the broken body and shed blood of our loving Savior. At night Bro. Lindsay talked to the people at Fair Dealing. Gave them an outline of the faith, read Psa. xxxvii. Subject, The kingdom and the King, the saints as joint-heirs, the literal resurrection of the dead, destruction of the wicked, repentance and immersion and a holy life. The attention was good, some interest was manifested, some asking Bro. Lindsay questions, some wishing he could stay longer. Friday morning Nov. 3, our hearts were sad when Bro. Lindsay bade us fare well, and went on his mission of love and good works. He is indeed a workman that needeth not to be ashamed, rightly dividing the Word of truth. We feel much encouraged to see our children come out from the world and sacrifice the love of the world to gain the love of the Father and the Son. May they ever walk in the footsteps of our blessed Savior, patiently enduring all things and striving to overcome evil with good, that they may share in the kingdom when our Savior takes his great power to reign. Brothers and sisters, let us walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long-suffering, forebearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Hold fast the form of sound words. Fight the good fight of faith, lay hold on eternal life. Oh, may it be my lot to meet all dear ones in the resurrection morning never more to say farewell.

Your sister watching and waiting.

KETURAH ROGERS.

Be Not Afraid.

"Fear not, for I am with thee." It has come to us, and made us strong and unafraid, many times before, and all who have heard it know the comfort of it. Do we not need for our equipment a fresh accession of courage? Fear is a paralysing thing. We may be shaken by many storms that do not wreck us, but a storm of fear plays sad havoc with all our forces. It makes the eyes unsteady, the hands unskilful, the knees feeble, the heart weak. That there is nothing to be afraid of is a fact difficult for even faith to receive, but it is more easy, as it ought to be, to the old than to the young. So many times we have been frightened by alarms which have proved to be false that it would be strange if the years had taught us no lessons in quietness. So often the ghosts we feared were unreal, the passages that looked dark were lighted by some glimmer of hope, there was a path across the desert that appeared to be trackless, and we have come to no mountain too high to climb. Things are never so bad as fear had made them out to be; but ah! what unnecessary pain we have given ourselves to bear in every year of our lives.

But at last we grow less afraid—at least those of us who have many sorrows. We found them all bearable when we looked in their dark faces, and generally they wore a smile behind the frown. Some cares and crosses have become quite familiar to us, and we do not exactly hate them even yet. We have some blessings which nothing else could have brought us; we have seen certain divine truths, which only they could have illuminated. If we were asked I think we should admit that we would rather have the trouble and the blessing together than go without them both. Therefore, let us take heart again, and let those of us who have got ahead of the others call back the message of cheer, "All is well; there is nothing to be afraid of!"—*Marianne Farningham.*

Ruling the Tongue.

Do not talk too much. Learn how to be silent. There is nothing like the man or woman that can keep the mouth shut. Not that people should always keep the tongue still; it is made for use, but there are times when silence is the best and most effective reply. When a boor speaks roughly or uncivilly to you, when you are asked an impertinent question, when a sneer is conveyed under cover of an inquiry for information, or when, having appealed [illegible] question of taste, your opinion [illegible] with ridicule, the best answer [illegible] and like exigencies is masterful [illegible] bespeaking reserve power, control [illegible] strength, dignity, self command; [illegible] nothing at times is so effective as the [illegible] silence which springs from contempt. He who can endure reproach silently, and keep silent under trying circumstances, is a man of uncommon character. He who is irritated, and who loses control of tongue and temper, is at the mercy of his opponent. He who can keep calm and cool, can mold men as he will. The cold hammer bends the hot iron. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2

A Big Contract.

A deaconess carrying a large bundle entered a street car and found a seat beside a man with a hooked nose and a business like grey eye. He coolly proceeded to "take her in," his reflections evidently running somewhat as follows:

"Black dress and bonnet—widow probably; dress rather rusty—poor, of course; works for the shops; looks like a good worker—it's a big bundle." Then aloud: "What do you make, madam?"

"Make," said the deaconess, somewhat startled, "why, nothing." Then, as the situation dawned upon her, she added: "I am trying to make the world better."

It was the man's turn to look confused: "Oh, beg pardon, I thought maybe you wanted work; but"—grimly—"I see you've already got a big contract on hand."

MARRIED.

October 25, 1905, near Albion, Ind. at the residence of Brother Ransom Miller, Sister Anna Pearl Taylor was married to Mr. Charles W. Hill, all formerly of Warren Co., Ind. Brother and Sister Miller spared no pains to make this a very pleasant occasion to the score or more invited guests, and the bride, who is the neice of Sister Miller, with her husband will make Benton County their future home.

Some very beautiful gifts were presented to the happy pair. Elder Woodward officiated at the wedding nuptials.

The young people have the best wishes of their many friends.

M. A. WOODWARD.

Obituary.

Died, at Indianapolis, Ind. Oct. 21, 1905, John S Quackenbush.

Brother Quackenbush was born in Syracuse, N. Y. Oct. 9, 1837; was married to Miss Kate Weybright, June 17, 1860. There were born to them 7 children, 4 of whom are living. They are Edward Quackenbush of Cincinnati, Ohio; Mrs. Blanch M. Covert, Huntington, Ind; Miss Neva Quackenbush, California, and Mrs. C. D. Bailist, Pierceton, Ind.

The deceased was baptized in 1875, at Buchanan, Mich., by Elder Mathewson. He lived a consistent life up to the day of his death. For 20 odd years he was a resident of Pierceton, and for about 7 years of Warsaw, Indiana.

In 1904 he with his family moved to California with a view to bettering his condition in life, but was disappointed in this and after a few months residence there returned to Pierceton some time during the present year, where he worked awhile at his trade, that of painting wagons, and later at Huntington, from whence he went to Indianapolis to the hospital to have an operation performed. A second operation was thought necessary. This he survived but a short time.

Funeral services at Pierceton, Monday, 22nd, conducted by the writer.

To the bereaved wife and children, I will say, "Sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 13, 14.) From the tomb, from the death state. They will rise as he rose. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord."

What these words teach, namely the coming of the Lord and the resurrection are sources of comfort to the sorrowing ones.

JOHN L. WINC[illegible]

...oetry.

...e Night Cometh."

...el passed through a busy street:
...tep was swift, and his smile was sweet,
...he sped in the path of the rising sun,
Saying, softly, "The day is begun,
The night cometh."

He met a child, who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her waving yellow hair;
And, stopping, he asked in gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said.
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
The child made answer, "I'll not forget,
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day;
It is morning now and I want to play!"

The angel watched her in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering oft, "Will the work be done?
The night cometh?"

An hour flew by, and the child lay dead—
A stain on the beautiful sunlit head,
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the angel heard in a voice divine,
Like the solemn moan of a wood-fired pine,
"The night cometh!"

The angel passed through the busy street,
And met a man with hurrying feet:
"Stay!" he cried; "are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied; "my name is enrolled
In the books of the church. I am safe in the fold."
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
"Good sir," said the man, "I shall do my work
All in good season, I'm never a shirk;
Just now I am busy, as you must see,
But some-time—yes, sometime—I hope to be free
To work for the Master; I'm still in my prime,
With life before me,—there's plenty of time!"

The angel watched him speed along
With a troubled brow through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent, and his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time!"
And those who were nearest him heard him say,
"It is growing dark,—I have lost the day!
The night cometh!"

—Emma C. Dowd.

Selections.

Jews to Celebrate Founding of Faith in United States.

That the Jews of the United States late in this month are to celebrate the 250th anniversary of the first Jewish settlement in the new world is a statement likely to attract attention and wonderment from the average non-Jewish reader. There are 1,250,000 Jews now in the United States, and New York City has more Jews than has any other city in the world. But that there was a Jewish settlement in America 250 years ago—well, at the least, that's another story.

To the mind of the average citizen of this country there is an impression that the Jew never was and never will be a pioneer. This impression has been that when the city has been built and the marts of trade established the Jew has come in, looked about him with characteristic shrewdness, and fixed upon his successful calling in life. Perhaps it is a significant expression enough to quote a Jewish writer in his remark that "Jews, not jewels, were the basis for Columbus' first expedition." Queen Isabella's personal jewels long have figured romantically in the voyager's first demonstration of the roundness of the earth, but the truth nevertheless is that the confiscated wealth of Jews driven from Spain in 1492 entered much more largely into the funds for the expedition.

Not only this, but the astronomical researches of the Jews had aided the discoverer of the West Indies, just as Jewish influences upon the state, and Jewish seamanship in the Columbian craft themselves pressed directly home upon this greatest discovery in the world's history. Luis de Santangel and Gabriel Sanchez were Jews whose influence upon the crown had much to do with Columbus' sailing, and on the three vessels of the Columbian fleet were at least five Jews. Columbus' journal, indeed, refers to the historical fact that on the day before his sailing from Palos 800,000 Jews left Spain under orders of the Catholic monarch, while the first account of his own discoveries in the new world were given in a letter to his Jewish ...onsor and patron, Santangel.

... to the settlement of the Jews in the new world it may interest the reader to be told that the original John Jacob Astor, founder of that family and its fortunes in the United States, was an employe of a Jew in 1780, beating furs in the house of Hayman Levy at $1 00 a day.

In celebration of the first Jewish settlement in America it was arranged at a meeting in New York last April that the dates Saturday, Nov. 25, and Sunday, Nov. 26, should be set aside as anniversary days. Committees were appointed, with Jacob H. Schiff chairman of the executive body and a general body, made up of representative Jews from every state and territory and dependency of the United States, has acted in cooperation with it. As a result of the committee actions, every Jewish congregation and its dependencies is to hold appropriate anniversary services on the Saturday preceding the national Thanksgiving day, while on the following Sunday the Jewish Sabbath schools shall take up the services adapted to the occasion, thus bringing the significance of the anniversary home to every Jew in the country.

The chief object of the celebration is to make plain that the Jew is a citizen, and a good citizen, of the United States; that he has been a pioneer in more countries than one, and that, following the fortunes of these countries, he has become a leader in material and social prosperity; that he has given his talents and his money to the best interests of those countries where he has had citizenship; and that in general he is a loyal, conscientious, dutiful respecter of all that appertains to the welfare of the great new republic in America, where by ancestry and tradition he is becoming more and more a factor and fixture as time and evolution move on.

Every fifth person in New York City is a Jew, and New York is the richest city per capita that exists on the globe. Sixty thousand Jewish immigrants in a year have landed at its port and the two or three other eastern ports of entry, where Jewish influences already there have received the newcomers and taken them as pupils of a new language and a new government and a new possibility in life. And with the United States leading all other countries save Russia and Austria in Jewish population, the American Jew is feeling that, after 250 years of residence in this republic he is entitled on this anniversary of his coming to remind himself and the world of his place in the republic, past and present.

About forty years after the settlement of New Amsterdam the Jews began to arrive there. Jacob Barsimon was the first Jew whose name has come down as a pioneer in the settlement, arriving there on board the ship Pear Tree, on July 8, 1654. In the same year a party of twenty-three others from the West Indies in the bark St. Catarina. Peter Stuyvesant was the Dutch governor of New Amsterdam and he showed an unfriendly spirit toward the arrivals. He wrote to the directors of the Dutch West India company seeking authority for their exclusion.

Not until April of the following year did Stuyvesant hear from the company. Then came the direct refusal to comply with his request, based upon the "considerable loss that has been sustained by the Jews in the taking of Brazil and also because of the large amount of capital which they have invested in the shares of the company." Further this definite refusal to comply with the governor's petition directed that "they shall have permission to sail to and trade in the Netherlands and to live and remain there."

One year later, in March, 1650, the substance of this communication was repealed by the Dutch company. It was directed that the Jews should not be allowed to erect a synagogue in the settlement; that they should be ineligible to employment in public positions; and, further, they should not be allowed to engage in retail trade anywhere in the settlement. In verbiage these limitations upon Jewish rights were:

"Jews or Portuguese people, however, shall not be employed in any public service (to which they are neither admitted in this city,) nor allowed to have open retail shops; but they may quietly and peaceably carry on their business as beforesaid and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their choice—as they have done here."

In this restriction of trade, however, the Jews of the colony found material profit which at the same time redounded to the prosperity of the whole colony. They were forced to direct their energies toward foreign and intercolonial trade, and having relations through racial ties with almost every section of the world they became purveyors of an endless variety of commodities, thus opening the new settlement to trade which otherwise might have been long in materializing.

At home, however, the race had a champion in the person of the sturdy, persistent Asser Levy, who would not see that the Jew of the colony was not a citizen of it, interested and occupied with its welfare as was the immigrant of any other nationality. Stuyvesant had denied citizenship to the Jews and in lieu of the required military service had exacted a tax of them. Levy made protest against the tax and presented himself for his military service, willing to stand guard with any and all the other worthy burghers of the settlement.

Stuyvesant persisted in his demand for the tax and Levy appealed to headquarters in Holland. The home government there seems to have granted his petition, and step by step this pathfinder to citizenship carried up his grievances, finally to become the first Jewish citizen of the embryo new republic in the new world.

The puritan life of New England did not appeal to the early Jewish comer. Rhode Island, under the influences of Roger Williams, made room for many of the semi-refugees from the New Amsterdam settlement. Pennsylvania offered inducements to Jewish settlements, and gradually the Jewish immigration fixed itself all down the Atlantic coast colonies. In this connection it has been remarked in history that the first white male child born in Georgia was Isaac Minis, child of Jewish parents.

On the occasion of this 250th anniversary of the first settlement of the Jews in New Amsterdam there are a million and a quarter representatives of the race in the United States. New York state alone contains more than one-third of these people. Pennsylvania has one-fifth of the total Jewish population and Illinois has another one-fifth. In Illinois, even under the French rule, there were Jewish residents. However, the first authentic reference to a Jewish settlement in Chicago dates from 1841, perhaps four years after the city's charter was granted. Henry Mayer was the first Jew to buy land in Cook county in 1847. The first Jewish organization in the county was "The Jewish Burial Ground Society," established in 1845. Here the Kehillet Anshe Ma'arab Society was organized in 1847 as the oldest Jewish congregation in the northwest country. B'nai Sholom followed in 1852, and in 1858 the Jewish Reform association was organized and the Sinai congregation was a result in 1861.

At the present time there are more than fifty Jewish congregations in Chicago. The Jewish educational institutions, hospitals and charities are to be counted only as the needs exist for them. The medical, legal, musical, and ar... world in this second city of the union are well represented by Jews, and in sixteen other cities and towns of the state are Jewish communities. Everywhere in every work of community interest and standing the Jew is representative of the best that individual and collective effort may accomplish.

Contemporaneously with the first synagogue in the New Amsterdam colony, which at that time was New York, the Jews established schools. First of these were in private houses, but soon afterward a school was established in connection with the synagogue itself, where religious training and Hebrew and English courses were established. For secular education in general the ordinary schools were resorted to, most of these under the Roman Catholic or Protestant churches.

In 1848 the Hebrew Education society was founded in Philadelphia, with the purpose of taking pupils through the grammar grades in secular education, and also to inculcate religious principles and a knowledge of the Hebrew tongue. In 1864 the Jews of New York established the incorporated Hebrew Free School association, and from this movement sprang other schools throughout the country designed to afford free instruction to the children of the Jewish centers of population.

Always in the United States the Jews have been congratulated upon the efficient manner in which they have distributed charity to their own. It was one of the provisions for tolerance of the Jews in the New Netherlands that they care for their own poor, that they should not become burdens upon the gentile community. This lesson was well learned and the works of the leaders in Jewish charities still follow them.

As a modern development in the dispensing of Jewish charities the organization of the National Conference of Jewish Charities is a factor. It was founded in Cincinnati in 1900 and embraced forty relief societies. Its object is to promote reforms in administration and uniformity of action without interfering with the work of any local society.

"There are at present fifteen homes for orphans, or societies for their care in the United States; twelve homes for the aged, and nine hospitals. It is estimated that there are 503 Jewish philanthropic organizations in the United States.—*Isaac Morse in Chicago Tribune.*

The Hapless Jews of Russia.

The butchery of the Jews in Odessa is explained in two ways. In official circles the Jews are blamed. It is said that they offended the patriotic sentiment of the rabble by unseemly demonstrations of delight when they heard of the czar's manifesto. It is said that they made insulting remarks about him and tore down the national flag. Then the "loyalists" fell upon the Jews—the innocent as well as the guilty—and, being greedy as well as patriotic, plundered their houses. The explanation of the liberals is that the rioters were egged on by government officials. The liberals assert that the simultaneous manner in which attacks were made on the Jews in many towns indicates that they were dictated from St. Petersburg, but they are in error. Count de Witte has done all in his power to stop the attacks on the Jews.

When men are in a passion, as most Russians are, they make wild charges. It is almost incredible that the mob which massacred at Odessa was incited by government agents. It would be altogether incredible if it were not that there have been occasions where the dregs of the populace have been given to understand that if they engaged in the pastime of Jew baiting they would not be interfered with by the authorities. At Kisheneff two years ago the authorities were so supine as to leave no doubt of their complicity.

It has been the domestic policy of the autocracy to divide to rule. It has stirred up race against race and religion against religion as if fearing that peace and harmony would endanger the government. In the Caucasus the Tartars were induced to attack the Armenians. The troops remained passive while the fighting went on. That tolerance of disorder led to the fearful destruction of property at Baku and the neighboring oil fields and the temporary paralysis of the petroleum industry. Probably the direct loss is not less than $95,000,000. That is what the playing off of one race against another in one corner of the empire has cost.

The autocracy has long been aware of the spread of socialist doctrines among those in the manufacturing towns of Poland. The Jewish Socialist union, or bund, is one of the large and uncompromising socialist organizations in the empire. The autocracy has reasoned that whatever tended to imbitter the relations between Jews and Christians would serve to keep the different organizations apart. The "programs," as these raids on the Jews are called, serve also to keep the criminal classes in the cities quie... They let the government alone when they have other game to pursue.

It is asserted, also, that on different occasions the same classes have been instigated by the police to fall on students and other "liberals." They have called themselves "loyalists," and in the name of loyalty have attacked respectable people who were petitioning for a little liberty and reform. There is reason to believe that local officials, brought up under the Plehve regime, have used the criminal classes to fight the reformers. It cannot be believed that instructions to that effect have emanated from St. Petersburg since Plehve's death.

It is a relief to read in the sickening tales of the massacres in the cities of southern Russia—tales which, it is to be hoped, are exaggerated—that the Jews have begun to arm and defend themselves. They have long borne with wonderful meekness and patience the manifold outrages inflicted on them. As Dr. Hirsch says, they have given Christians a lesson in Christianity. But "who would be free, themselves must strike the blow." The Jews of Russia are taking the first step towards freedom by procuring arms and using them to defend their lives and property when attacked by mobs.

Faithfulness.

Though few it may be that have sought this narrow path, choosing to obey the Lord's commandments, I am glad to reckon myself among the narrow road travelers; "for narrow is the road that leadeth to life eternal, and few there be that find it."

Among the men most prominent for faith is Abraham, who was faithful in all things, always listening to catch the sound of the still small voice which reaches a tired and weary soul. The offering demanded of Abraham was indeed very valuable; it was all that he had—the son of promise. Nevertheless Abraham staggered not, knowing well that his own eternal life could only be obtained by perfect obedience.

Like Abraham, we ought not to consider flesh and blood, but hasten to make a clean sweep and get rid of the detrimental element contained in nature. Detrimental indeed are all the carnal elements, for "to be carnally minded is death, but to be spiritually minded is life and peace."

Like our first parent, we sometimes stand looking at the fruit. How beautiful it appears on the surface, but underneath the exterior crawls the unseen worm, whose name is death. Beware of forbidden fruit, in whatever form it may appear. Let it hang there. When it is ripe it will drop down of its own weight, never to trouble you again. Should we at any time be undecided what to do, let us ask this question: What would Jesus do? for we ought not to do anything he would not do.

Our life is short, and what is done in the past can never be undone; but we can guard ourselves in the future. It is also of great importance how we occupy the time, since there is so much to be done, and so few to do it. It may be all right to sing "Rescue the perishing, care for the dying," but it will be far better to go about doing it. Our Lord said, "Let your light so shine, that they may see your good works, and glorify your Father which is in heaven."

How careful also we ought to be in our conversation. For instance, our brother might err on the way, and step aside. The tongue in its unsanctified state will spread the disastrous news abroad; but instead of talking it over let us go down in dust and ashes and stay there until our brother is recovered. We cannot judge about the temptation of others, and it is only for our own selves that we are held responsible.

Faithfulness is indeed a required virtue that we should aspire to obtain, for though we may at present only discover glimpses of its world-wide beauty and fulness, yet there is a possibility of getting nearer and nearer the object we so much desire to have. What can be more desirable than to behold the glory and beauty of the only begotten Son of God, full of grace and truth? (Not the Son of Joseph, for he would have failed like all the rest of us.) The glory of our Lord was perhaps not so much on the outside; it was rather the glory of character that made him the Savior of a fallen race. He was the express image of the Father, the second Adam and progenitor of a new race. It is a perfect view of him that we should seek to obtain. Look at the picture of his crucifixion. While dying in agony, we hear the most beautiful language and it was here he established his precious teaching. Never before had those words been uttered—"Father, forgive them, for they know not what they do." Again, "He cried out, It is finished." The whole universe trembled; even the sun itself, so to speak, was ashamed to give her light, being darkened at that very hour. By the faithfulness of Christ "even unto death," man became responsible for themselves. The bridge between life and death was made. There is no longer any excuse for men to remain sinners; we are all made free by the blood of the Lamb. And now he says to those that have started on the way, "Be faithful unto death, and I will give thee a crown of life."—*E. G. Carlson in Herald of Life.*

"Let the winds and waves of adversity blow and dash around you if they will; but keep on the path of rectitude, and you will be as firm as a rock. Plant yourself upon principle, and bid defiance to misfortune."

...Is Rev. xii. 1-6 ... And I saw another beast coming up out of the earth and he had two horns like a lamb. Now the first beast he saw came out of the sea having seven heads and ten horns which beast was the Roman Empire and the head that was wounded to death as it were was the taking away the power of the pope, and that occured in 1798 in the French Revolution. This second beast could not possibly be on the same territory for it (the first) was losing its power as the second was coming up, we will have to look on other territory for the symbol of the second beast. Where was there a power gaining prominence at that time, 1798. The very year that the French revolution began 1789 Barnes Geo. Hist., p 528. In accordance with the provisions of the constitution and a resolution of congress the first Wednesday of January 1789 was named as the time for the election of a chief magistrate or president. Ridpath Hist. U. S. p 828. So we see that America had from 1776, Declaration of Independence, until 1798 (going down or wounding of the one head of the first beast) to become... ing up and had made quite a bit of progress by that time. Two horns like a lamb (or lamb-like) mild government, religious liberty and freedom of speech, two horn two heads of governments, congress and a president, but I believe ultimately this government will be just as the Revelator saw the second beast to be.

What a clamor there is in the so-called religious world today for a Federation of churches. Four have been swallowed up in the last year, and when they all get mixed up it will be Church and State, just as the first beast was. Then those that do not subscribe to that religion will be killed, and can neither buy nor sell.

May we that are of the household of faith have strength granted us to hold out to the end, if it is our lot to be living when that time comes, is my prayer.

Your brother in hope.

C. F. Randolph.

Turgenieff, the Russian novelist, went out hunting golden pheasants with his father. One was seen; he fired and wounded it, then followed it into a thicket, where, with the instinct of the mother, she was trying to reach the nest where her young brood was huddled. She reached them, spread herself upon them, her head toppled over, and she died. He then and there vowed he would destroy no living creature; and he kept his word.

I always have had, and always will have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and its observances.—*Henry Clay.*

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. For the month of November we can offer it at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Sarah Lee	1 50

Thanksgiving Fares.

Excursion tickets will be sold at all ticket stations on Pennsylvania Lines November 29th and 30th to any station not more than 150 miles from selling point. Tickets good returning until December 4th. For particulars consult Local Ticket Agent of Pennsylvania Lines.—Nov 30

Notice.

Notice is hereby given that the November Conference of the Church of God in Indiana is to convene in the Church of God at Plymouth at 7:30 P. M. November 16, 1905, the said Conference to continue over the following Sunday. Now, brethren and sisters, come to this gathering. The fall work will be over by that time. Begin now to make arrangements to be present. A cordial invitation is extended to all lovers of the truth as it is in Jesus, not only in Indiana, but also in adjoining states. We want a spiritual meeting. Let us work for it, expect it, and come. Brother and Sister Woodward of Michigan are expected to be with us.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

Indiana Conference Program.

THURSDAY, NOV. 16, 1905.

7:30 P. M. Welcome. W. Tuttle.
Response. J. F. Wagoner.
8.00 P. M. Sermon. M. A. Woodward.

FRIDAY, NOV. 17.

10:30 A. M. Sermon. B. W. Woodward.
2:00 P. M. Sermon. J. L. Wince.
3:00 P. M. Business.
7:00 P. M. Social and Song Service.
7:30 P. M. Sermon. J. F. Wagoner.

SATURDAY, NOV. 18.

10:00 A. M. Sermon. M. A. Woodward.
1:30. P. M. Special Service.
2:30 P. M. Sermon. B. Woodward.
7:00 P. M. Social and Song Service.
7:30. P. M. Sermon. A. H. Zilmer.

SUNDAY, NOV. 19.

9:30. Social Meeting. D. E. Vanvactor.
10:30 A. M. Sermon. M. A. Woodward.
2:15. P. M. Social and Communion Service. J. L. Wince.
7:00. P. M. Song Service.
7:30. Sermon. B. W. Woodward.

Committee,
MRS. ADA B. BUTLER.
EDNA K. BARNHILL.
W. D. THOMPSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

Famous Train Music.

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Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

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No. 48 Sunday only	.....	6:18pm

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and U. A Maxey Elders. All are invited to one of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Burke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville. Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark. meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Pastor.

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"It Came Upon the Midnight Clear.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men,
From heaven's all gracious King."
The world in solemn stillness lay
To hear the angels sing.

[illegible]
With peace on earth good will to men,
And [illegible]
Over the earth it spreads,
And every heart bows down and owns
The blessed angels' song.

But with the woes of sin and strife
The world has suffered long;
Beneath the angels' strain have rolled
Two thousand years of wrong,
And man, at war with man, hears not
The love-song which they bring:
O, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow—
Look now; for glad and golden hours
Come swiftly on the wing:
O, rest beside the weary road,
And hear the angels sing.

For, lo! the days are hastening on
By prophet-bards foretold,
When, with the ever circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

—Edmund Hamilton Sears.

Communicated.

Hieremias (or "Iremiah").

CHAPTER 14.

1. And a word of the Lord occurred unto Hieremias concerning the drouth.

2. Joudaia hath sorrowed, and the gateways thereof have become empty, and they upon the land have become darkened, and the clamor of Hierousalem hath gone up;

3. And her officials have sent their young men for water. They have gone to the wells and have not found water, and they have returned with their earthen-vessels empty;

4. And the employments of the land have left off because there was no rain; the husbandmen have been put to shame; they have covered their heads.

5. And deer in the field have brought forth and forsaken—(their young) because there was no herbage.

6. Wild asses stand in shady vales and draw in a breath of wind; their eyes have failed because there was no grass.

7 Our sins have stood against us, O Lord, do for us for thine own sake, because our sins are many in thy sight, because we have sinned against thee.

8. O thou patient-endurance of Israel, O Lord, thou dost save even in a period of evil-doings; why hast thou become a sojourner as it were upon the land and like a native inclining out unto an inn?

9. Art thou going to be even as a man who sleepeth or like a hero who is unable to save? And thou art in us, O Lord, and thy name hath been invoked upon us; do not ignore us.

10. In this wise saith the Lord unto this laity, They have loved to move their feet; they have not been sparing of them, and God hath not been satisfied with them; now will he have remembered their iniquity.

11. And the Lord said unto me, Do not offer votive prayer for this laity for good things;

12. Because if they fast, I shall not hearken to their supplication; and if they bring whole-burnt-offerings and sacrifices, I shall not be satisfied with them, because with sword and with famine and with death am I going to bring them to an end.

13. And I said, O thou Being (Ho Oon) O Lord, Lo, their prophets are prophesying and saying, Ye will not see a sword, nor will there be famine with you because I shall give truth and peace upon the land and in this place.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. Dead X PLYMOUTH, INDIANA, DECEMBER 20, 1905. NUMBER 47.

14. And the Lord said unto me, The prophets are prophesying lies in my name; I did not send them and I did not command them, and I did not talk with them, because false ways of seeing and divinations and bird-augeries and preferences of their heart are they prophesying unto you.

15. Therefore thus saith the Lord concerning the prophets who are prophesying lies in my name, and I have not sent them, who are saying, a sword and famine will not be upon this land, with an unwholesome death will they die, and with famine will the prophets have been brought to an end.

16. And the laity unto whom they are prophesying they also will be cast down in the streets of Hieroualeem from before the face of a sword and the famine, and there will be no one to bury them, and their wives and their sons and their daughters also, and I shall pour upon them their evil-doings.

17. And thou shalt say unto them this word, Lead down upon your eyes day and night, and do not let them leave off, because a daughter of my laity hath been crushed with a crushing blow, and an exceedingly woeful blow is it.

18. If I should go out into the plain, lo, even wounded of the sword; and if I should go into the city, lo into pain of famine, because priest and prophet have gone their way into a land which they had not known.

19. Hast thou disapproved Joudа and hath thy soul stood away from Sioon? Why is it thou hast smitten us and there is no healing for us? We have waited patiently for peace and there were no good things, for a due time of healing, and lo, tumult.

20. We are aware, O Lord, of our sins, of our fathers iniquities, that we have been sinning in thy sight.

21. Allay it for thy name's sake; do not destroy the throne of thy glory. Remember, do not abrogate thy covenant with us.

22. There is no one among the idols of the nations that causeth rain; and if the heavens shall give a satiety of it art thou not he? (who causeth it) and we will patiently wait for thee, because thou hast caused all these things (meaning the casual creation).

COMMENT.

No "came" in the first verse but "became" Joudaia instead of "Jouda" in the 2nd verse—the land not the person, "gateways" instead of "gates" and "empty" instead of "languish"—there is no "they sit in black upon the ground" (R. V. I am quoting from) but "they" the people have become darkened."

"Officials" instead of "nobles" (there were no "nobles" in Joudaia 3rd verse "young men" instead of "little ones." "For water" instead of "to the waters." "Wells" instead of "pits." No "they have covered their heads."

4th verse "because of the ground which is chapt" should read "and the employments of the land have left off because there was no rain."

5th verse who ever heard of "a hind" having "calves"? should read "and deer in the field have brought forth and forsaken their young" "herbage" in this verse and "grass" in the next verse.

6th verse "shady vales" rendered "on the bare heights" (this seems to be a staple phrase with C. V. and R. V. for anything there is doubt about).

7th No "though" in this verse nor is the thought stated conditionally.

8th "Hope of Israel" should be "patient-endurance" and "Lord" omitted R. V. and "wayfaring man" should be "a native" or a native-inhabitant—"who turneth out unto an inn" instead of "to tarry for a night,"

9th verse "astonied" should be "sleepeth" and "leave us not" should be "ignore us not."

10th verse 2nd clause not correct. Compare and see.

11th verse "for their good" should be "for good things"—a very different ethical teaching.

12th verse "When" should be "if" "burnt-offering" should be "whole-burnt-offering" and "oblation" or margin "meal-offering" should be "sacrifices"—"accept" should be "satisfied with," and "consume" should be "bring to an end" and "pestilence" should be "death."

13th verse "Oh Lord God" should be "O thou being," "O Lord" and "assured peace" margin "peace of truth" should be "truth and peace."

14th verse "false ways of seeing" instead of "lying vision" and "bird auguries" instead of "a thing of naught" and "preferences of their heart" instead of "the deceit of their own heart."

15th verse "lies" omitted in R. V. and "with an unwholesome death will they die" instead of "by sword and famine shall those prophets be consumed."

16th verse near enough, but "evil-doings" instead of "wickedness" makes their "wickedness" concrete.

17th "a daughter of my laity" instead of "the virgin daughter of my people" and "a crushing-blow" instead of "a breach" and "an exceedingly woeful blow" instead of "a very grievous wound" R. V.

18th verse neither the text nor the marginal alternative of the R. V. is correct, but substantially conveys the thought.

19th verse "stood away from" instead of "loathed" and "a due time of healing and lo tumult" instead of "a time of healing and lo dismay" R. V.

20th verse well enough.

21st verse "allay it" instead of "do not abhor us" "Do not destroy, etc." instead of "do not disgrace," etc. and "abrogate" instead of "break."

22nd verse first clause an assertion and not a question, and "the idols" instead of "vanities." The second clause is a condition and a consequence as stated—"if etc. art thou not he"? No "Lord our God" in the text.

CHAS. GARDNER.

Preaching the Bible.

"They preach the Bible," was the comment of a young friend who had been attending a series of services at one of our orthodox churches. "They preach about the Bible, for they talk about the coming of Christ and the resurrection of the dead."

"Did you listen carefully?" I asked. "Where was the coming of Christ placed; at death, or at the end of the Christian dispensation? and was the resurrection of men and women from the dust of the grave or a change of place for man's spirit or soul, from earth to heaven at death?"

She frankly replied that she did not know.

"Well," I said, "how then can you say, 'They preach the Bible?' Preaching a little truth mixed with a great deal of error, not preaching the Bible. No man can get up and tell a lost and undone sinner that he can come to a mourner's bench and be pardoned, and preach the Bible, yet, you tell me these men get their converts in this way."

The Bible is emphatically against such a procedure; it lays down an entirely different rule. Its ministers were instructed to teach the people the gospel of the kingdom as the first step. The hearers were to believe that gospel; were to repent by turning away from their sins in such manner that they would no more commit them and they were then to be baptized, be pardoned by God himself and receive the name of Christ, or Christian as their name. The law of pardon is, or includes faith, repentance and baptism. Then outside of that law what is there of hope? No man who has not been baptised can prove that he is "in Christ." He is still outside, because not legally "In." Nor can he prove that he is a Christian, because it is only through baptism that he can legally obtain the name. Nor can any man get up and say that "sprinkling or pouring," will answer in the place of immersion, and preach the Bible. He is "teaching for doctrine the commandments of men. And Jesus says, worship offered in such a case is vain—that is it will not be accepted of God. Just look at it as it must look to the author of the Bible. God has made one law of forgiveness, has given us one baptism, and these teachers give us two more so that those who want to evade the crucifying law of the great Jehovah can take their own way, and deceive themselves into thinking they will be saved anyhow, whether they mind or not. And just so it is in relation to other doctrines. It is not "preaching the Bible," to get up and say that "man is immortal and can never die," or that "our dead friends are in heaven singing the praises of God." Whoever does so preach, helps to perpetuate the devil's lie—that awful lie—that has been the cause of all our sin; of all our misery, of all the diabolical demon worship of the world; of all misrule, of all poverty, of all drunkenness and war and death, that awful lie that has been the father of Antichrist and of Mohammedanism, of the inquisition and of the stake; everywhere making rivers of blood to flow, and opposing at all points the will and the purpose of God.

"Ye shall not surely die" is the stone upon which is built the ghost stories of spiritualism and the purgatorial fires of the Catholic and Greek churches. When it is proven false all error will fall to the ground and the kingdoms of men will become the kingdom of our Lord and Savior, and the knowledge and glory of the Lord will cover the earth as the waters cover the sea."

No man can "preach the Bible" and at the same time declare "that there is an eternal hell, where wicked men will be tormented forever and ever. This doctrine is but another offshoot of that same dreadful lie.

The Bible says wicked men are to be destroyed, are to be blotted out, are to be as chaff, are to be burned as the fat of lambs, are to consume away into smoke, and not that they are to live and suffer eternally.

I am but a weak woman but I must stand up for God, with all the strength of my being. I have enlisted in his army to defend his truth; I must do it at all hazards even though it be at the cost of my life.

I have been told "to stand fast;" to "be not moved away from the hope of the gospel;" to "be rooted and grounded in the truth," to "build my house on the rock," and that "whoever shall preach another gospel than that which Paul preached is to be accursed when the Lord comes." And again that "whoever adds to or takes away from the Word of the Lord, will have his name taken out of the Book of life and out of the holy city," so I dare not say, that is truth which is not the truth, hard as it is to go against those whom I respect and love. Better to go squarely against them than to leave them in the enemy's country to perish. I may save them by showing them their errors; I never can by telling them their unbelief of the Bible will make no difference.

In my baptism I entered into a solemn covenant with God to go out in his vineyard and engage in his work, letting the light of truth shine that by my baptism I had professed to believe. Death was pictured in that baptism; resurrection in that baptism. All my hopes for the future depend on the resurrection of the dead. If there be no resurrection there can be no future life.

My money, time, talents and voice must be thrown on the side of truth. I can help the orphans, can feed the hungry, can send Bibles to Judah, can do good to all men, but can give no support to the enemy.

"Life only through Christ" is my watchword, I stand on that Rock like dear Etta Fry, though I stand alone.

S. ROXANA WINGE.

A four-page tract in the German language, by Brother M Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

The Bereans Column.

THE BIRTH OF THE CHRIST CHILD.

At this joyous season of the year, the Christmas time, there seems to be no more appropriate theme than the birth of the Christ child. Joseph and his affianced bride, Mary, went to Jerusalem to be taxed. Every room in the inn was occupied and the only place of shelter afforded them was out in the barn. Then follows the old, yet ever new, story of the birth of the Babe in that rude structure, whose only cradle was the manger But what a life of power and beauty was this child's, begun in such a lowly place!

Out on the plains of Judea, while the shepherds were tending their flocks, they heard the voice of God speaking to them through an angel, dispelling their fears and telling them good news of the birth of their Savior in Jerusalem. The shepherds eagerly exclaimed to each other, "Let us go and see." Hastily they went into the city, and found the child and worshipped him, praising God for all things they had heard and seen.

Not alone did the humble shepherds worship the child, but sages from the east, hearing of this wonderful babe, and guided by a beautiful star, came to the inn, and placed their gifts before the child, and fell on their knees in devotion.

What a beautiful picture! On one side the young mother, near by the baby cradled in the manger, the wise men kneeling in adoration, above the rude timbers, and beneath no carpet save the straw.

Let us each at this happy Christmas time ever bear in mind the lowliness and humility of our Savior and emulate his example.

MARY A. GEMS.

JOSEPH'S AND MARY'S FLIGHT WITH CHRIST INTO EGYPT.

After the wise men were departed, the angel of the Lord appeareth unto Joseph, saying, Take the young child and his mother; flee into Egypt, for Herod will seek to destroy the child. It was night, a winter's night, "But they obeyed." What a feeling of sorrow must have come over Mary at this sudden warning, so soon after the wise men had worshipped her Babe and bestowed rich gifts upon him. Now she must steal away in the night with him from the Holy Land into Egypt, the old land of bondage, and remain there until God should bring them Word.

One of the faith.

MRS. MITTIE CHANDLER.

Dear Bereans:

Lest some of you may be growing weary in well doing I will write you a few words on the importance of continuing the studies you have so well began. Thus "adding to your faith knowledge," without which how can we know the way of life eternal. And can we bear the piercing thought, what if our name should be left out?" Because the knowledge of the love of God had not so permeated our hearts as to beget a corresponding love and fill us with a desire to do his will as written in his Word.

Jno. vi, 45 says, "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me."

How is that, "Every man that hath learned of the Father cometh unto me." How is he to learn? By an appeal to the Father, or by an appeal to the Word he has sent us? You notice Jesus says, "It is written in the prophets." How did Jesus know it was written? By direct revelation or by a study of the prophets? By a study of the Word, for he says in verse 31, "As it is written, He gave them bread from heaven to eat. He had evidently learned that fact from Jewish history. When he was tempted in the wilderness, how did he overcome the tempter? By an appeal to the Father? No! but each time by an "It is written," Matt. iv. 4, 6, 7, 10. He would not have known what was the promise of God to the tempted if he had not studied his Word, and if he had not known what was written there, who can say what the consequences might have been to him and to us. Thank God that by the knowledge of the Word stored in his mind he was able to overcome temptation and confound the arguments of his enemies. He knew all that was going to happen to him, did he know it by direct revelation? No, but because he was a student of the Word, Matt. xxvi. 24, says, "The Son of Man as it is written of him." Matt. xxvi. 31, "For it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." I could multiply instances showing how well posted was our Lord in the written Word, but I think these are sufficient. And if it was necessary for the Son of God, the perfect one, to know the written Word, is it not much more so for us sinful ones, beset by worldly temptations, and by our sinful nature inherited from our father Adam, to be filled with the knowledge of the Word, so that we can have an answer ready for the evil one, even as Jesus did. Jesus says, Jno. vi. 63, "The words that I speak unto you they are spirit and they are life." If we do not learn those words, can we have that life? Evidently not. Is it not important then to keep up the study of the Word that we may learn the way to life eternal. We cannot say to our Lord when he calls us and says, "Depart from me," "I did not know Lord, or I would have done thy will," for he says in his prayer in Jno. xvii. 7, 8, "For they have known all things, whatsoever thou hast given me are of thee, for I have given them the words which thou gavest me and they have received them and have known surely that I came out from thee and they have believed that thou didst send me." Simon Peter testified. Jno. vi. 68, "Thou hast the words of eternal life." All those words are written for our instruction, that we may learn the way of eternal life, and if they abide in us, Jno. xv. 7, "Ye shall ask what ye will and it shall be done unto you." Then let us earnestly study the Word, and in our weekly assemblies confer with each other that we may be fully equipped to withstand the enemy and be ready with full hearts to greet our Lord when he comes, because we know his Word and his works, and have tried to walk "In his steps."

R. W. W.

Through the influence of Bro. S. J. Lindsay, who recently held a series of meetings at Ripley, a Berean society of thirty-six members, has been organized at that point, with the following officers:—Pres. Wesley Cooper, Vice Pres. Miss Jennie Cox, Secretary Miss Verna Woods, Treasurer Miss Florence Lanning. May all become active workers in the vineyard of the Lord, and through their efforts bring many into the light of the glorious gospel of Christ.

Our tract fund is getting low, just a few cents from each Berean would greatly assist in this work. We believe tract distribution one of the best mediums for sowing the seed, let us not neglect this, for it is a work that all can do. When tracts are sent you from our committee, give them where you think they may do good, be careful to select the ones you think will meet the need of the person to whom you give them. Let us do our part, and God will give the increase. Address all letters for this work to Miss Viola Eaton, Stockton, Ill.

Evangelizing Notice.

I expect to make an evangelising trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be greatfully accepted.

W. L. SKEELS.

The Restitution.

THE RESTITUTION advocates the full restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 20, 1905.

BEFORE our next issue the Christmas season of 1905 will have passed. Popular sentiment has made it a time for family reunions, and general merriment. There is no harm in this if we do not allow it to crowd out the real meaning of Christmas. Though it may not be the exact day of the birth of the Christ, it is a day when we remember his birth and celebrate the event. While thus having in mind his first advent, we should look forward to the time when he will come again. He has now gone away, but a promise was left us that he would return. The exact date was not given us, but we are assured that in the due time that the Father has in his keeping, he will again send his Son, Jesus Christ, our Savior and Redeemer, back to the earth again to call to life his sleeping saints, and to give immortality to the ready ones, and establish his reign, that will eventually include all the people of the earth. We believe from the signs given and which we can see daily, that this time is not far in the future—that Jesus will soon come. Our hope is centered on that event, and our prayer is Lord hasten the day. Meanwhile we wish all of our readers a "Merry Christmas."

WERE you ever placed in a position where an extra call was made urgently demanding that you raise a sum of money on a given day? Did you not then wish that those who were owing you would consider your strait, and send in early what they could, so you could rest easy at night and not have to worry through the day, as the exact time of settlement drew near? We are asking you kindly to consider us in this position. Some have responded, but not quite half enough. We trust that our friends will do all they can. Today is the time to send, then we will have a pleasant Christmas.

THE Russian situation is worse than ever. The Czar has announced that the revolutionists must be put down. Word has been sent to the governors of the various provinces and districts which gives them the power to use any means they deem best in suppressing uprisings without consulting St. Petersburg. The revolutionists are calling for a general strike, which will paralyze all business. They also ask the troops to aid them in their struggle. Many regiments are now in revolt, and more becoming affected, so that the outlook is very grave.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

"The Temple of God!"

The subject selected for consideration this morning, is "The Temple of God," and may be found in 1 Cor. iii. 16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." It would be hard to select a more important or more interesting subject for the consideration of the Household of faith. And if our conduct through the week has been such as becometh saints of God, I doubt not we will be blessed in our study of it! A great deal depends upon this. There is a vast difference between coming to the House of God in a prepared state of mind,—a mind which has maintained a constant intercourse with God during the intervals of business, and so has a keen appetite for spiritual food, and the pure water of life,—yea; there's a vast difference between such, and those who have to get into the proper frame of mind *after they get there.* Indeed, I am afraid they do not always succeed in getting into a proper frame of mind, yea, I am afraid they do not often succeed. I do not see how they can sow to the flesh six days and reap spiritual things on one day.

The Spirit in our text employs a magnificent emblem, not merely sentimentalism, but of the most *practical* character. It is not for description, or picture painting, but for the guidance of our lives in its common rounds,—in *every day* affairs, as well as in its nobler aspirations. Brethren and sisters, can you think of more solemn or weightier words than these? "Ye are the temple of God's Spirit." "The Spirit of God dwelleth in you;" "The temple of God is holy;" "Ye are the Temple of the living God;" "A habitation of God through the Spirit;" "Your body is the Temple of the Holy Spirit;" "Ye are built up a spiritual house;" "I will dwell in them, and walk in them;" "We will come unto him, and make our abode with him;" "His Spirit that dwelleth in you;" "God dwelleth in him, and he in God." Is it not a startling list of statements to come direct from God to the community of saints in Cleveland; and also to each individual of the community? Do they not

STRIKE US WITH AWE?

If they do not make us tremblingly look ourselves over, within and without, and institute a thorough spiritual house-cleaning there is something wrong in us? Take the figures employed by the Spirit in these quotations in connection with any of the kinds of habitation spoken of in Scripture, the home, the tent, the palace, and the temple, and it exhibits a most *comforting truth* to us, if a truth *at all* in *our* case. To be God's home, or dwelling, his tent or tabernacle, his royal palace, his chosen temple, of which that which stood on Mount Moriah was the merest shadow. Oh, how solemn the admonition as to personal holiness that is conveyed to us by this!

In the temple there was the blood, the fire, the smoke, the water, the lamps, the incense, the shew bread, the cherubim, the glory,—all consecrated things, and all pointing to what is heavenly! These symbols have *gone,* and the heavenly, spiritual *realities have come,*—that is the heavenly things themselves have come. If, then, we are God's temple,—if our *bodies* are temples of the Holy Spirit, what manner of persons ought we to be in all holy conversation and godliness! It is the *practical* use of this inspired figure or symbol that I wish to bring before you! If we are God's temples, what then? *What then?* What an absorbing question? What intimacy with God it implies? Acquaintanceship with him who has made our heart his home is the least which could be expected. He can be no stranger to us under those circumstances. There must not merely be reconciliation,—for that may consist with some distance, or restraint,—there must be intimacy, peaceful friendship, loving acquaintanceship,—he seeing deep down into our hearts and lives with its many frailties, and we measurably see into his, with all its goodness, and longsuffering, and paternal, yet holy gentleness and love. If God be our intimate how intimate, yet with a holy reverence, solemn, sacred intimacy; an intimacy which expels fear, and at the same time casts out all irreverent freedom.

CHILD OF GOD.

How it must warm your heart and draw out your affection to read the sweet words of Jesus in John xiv. 23, "If a man love me, he will keep my words; and the Father will love him, and we, the Father and the Son, yea; the Son says, "We will come unto him, and make our abode with him." What transcendant love; what amazing condescension! But what will the indwelling of God do for us? Give *calmness of spirit.* In all false religions there is excitement. In the religion of Jesus there is calmness. The more of God we have, the more of the inner and abiding calm we have. The indwelling of God *preserves* that calm. The tendency of much that is *called* religion in our day is to agitation, bustle, noise, unnatural fervor. In the excitements at what are called *revivals,* there has been an amount of excitement which is of the *flesh,* not of God. The presence of Christ in the ship calmed the sea, and his presence in our affections or hearts produces calm. His words, his looks, his presence all tend to calm not to excite. The temple of the God of peace should surely be the calmest spot in the universe. No disturbing breath, no jar, no ruffle there. No storms nor earthquake, nor war, nor tumult can reach it. Look at Stephen before the council; his face was as the face of an angel. God will keep his temple in perfect peace, if our minds be staid upon him. *Sobriety?* If God dwell with us, the flippancy, frivolity and levity in word will not characterise us. We will not be austere, sour,—these are caricatures of a godly life. With an eternal weight of glory in the balance, the world's rude laughter cannot echo through the aisles of the divine temple, or its uproarious mirth ring through the holy of holies. Imagine, if you can, the high priest of old entering the most holy place in any thing but a solemn and serious mood,—think of him, if you can, standing before the mercy-seat, and the cherubic representatives of the divine presence, in a frolicsome mood,—and then think that not only once a year, but all the time, if we have

PUT ON CHRIST

as a garment, or to use the figure employed by the Spirit in our text,—if we be the habitation of God through the Spirit, we are *over* in his *presence* and not a symbol of it; and to think of that is to think of the solemn and awful mission we have *undertaken* for God and Christ,—what a faithful witnessing we have to do,—what an important message we have to deliver, —what a holy charcter we have to represent to the world of mankind, even that of him *who knew no sin.* What if we *mis*represent him? Where I ask will the dire consequences end if we *mis*represent him? The consequences will not end with us,—they will extend to *others.* And this fact seems to be emphasized by the Spirit in Rom. xiv. 7, "For none of *us* liveth to himself, and no man dieth to himself." But what next? If the Father *abide* with us? Our minds and wills merge into his mind and will; and all our enterprises and plans will in some way connect with his; so that in our approaches to him, or communion with him will be without destruction. We shall be able to gather up our thoughts and keep them gathered. The calm and peace we have been speaking about, the humble boldness and assurance that, figuratively speaking, will prevent the ashes of the sacrifices, or the water of the laver, or the incense of the altar, or the fragments of the shewbread from being scattered to the ends of the earth. In a word we will be self-recollected in the presence of

THE HOLY INHABITANT.

I am aware that our early training and environment have thrown a mystery around both these Scriptural *statements* and the divine processes involved. The general idea, as I understand it, is, that by some miraculous influence, or divine afflatus or breath of the Spirit of God takes possession of a person and erects his throne in the heart, which, as I take it, means to assert divine authority or control over a person, when said person shall have by prayer and praise or other acts of devotion *prevailed upon God* to do this. Man was morally,—that is, religiously organized,—and therefore accountable to God for his conduct; but like all other faculties, it can be starved out; by disuse it will almost disappear and then reappear under favorable circumstances. This can be proven at any time,—seldom, I think ever, does the last trace of a religious faculty in man disappear. And if God had published no law of pardon in connection with his gracious and glorious gospel, it would be natural to conclude that when a person's religious faculty was deeply aroused he could be pardoned for the asking whenever the good God saw fit to exercise his pardoning power. But the *law of pardon* absolutely precludes all such ideas, because they *dispense* with the *gospel,* and its *conditions.* Without faith it is impossible to please God, and God will not pardon those with whom he is displeased. But it may be objected by a person that he

DID HAVE FAITH.

What faith? Was it faith that God would hear and answer his prayer for pardon? That would be well enough if God had *offered* such *terms of pardon!* How can men have faith in what God has *not said?* How can they have faith in God while not believing what he has said about pardon? Oh, friends, the conditions of pardon, peace, reconciliation and adoption are parts and parcel of the glorious gospel of the kingdom with eternal life!! I want to emphasize that—the *conditions are gospel,* and must be *believed.* And when this comes home to us, how very reasonable it is. Eternal life in the kingdom of God is offered to all who will put away sin by the divine formula, after accepting by faith what is promised,—one part of the gospel *is useless* without the other. And when we consider that the love of God as displayed in the gospel is the *influence,* or moving power which God exerts upon the affections and intellects of men and women to induce in them faith and repentance unto life,—we see that people religiously excited have no motive—I mean no real *motive* for faith and repentance unless they know what God in mercy offers them. If they are ignorant of that, then the moving power in their case is the traditions of men. But from the inception to the consummation the gospel is the power employed by God to save. After this brief reference to the first principles for any who need it,—I again turn to those whom the Spirit styles the Temple of God. When and how did the process leading up to this exalted state commence? It commenced with every one in this room whose Body is a temple of God, just as it commenced on the Day of Pentecost with Peter's three thousand converts. They heard the gospel of the kingdom by the mouth of Peter, were pricked in their hearts and embraced the truth in the love of it, and were eager to know what

THEY HAD TO DO

to share the great *salvation offered,* for the first time, doubtless, to very many of them. Having believed, they were told to reform their lives, and be baptized into the name of Jesus Christ for the remission of sins,—the pardon of their sins. This is in harmony with the Apostle James, who, some 30 years after Pentecost said, (see chap. i. 18,) "Of his own will begat he us with the Word of truth." So the truth about God's love in preparing in his eternal purpose, a kingdom of glory, with eternal life by a resurrection from the dead through the risen and glorified Jesus, found response in their hearts,—the love of Christ constrained them to love him, and those who love him are loved of the Father,—and loving him they want to obey him; and it was he who told Peter what to say to those who believed the gospel and wanted to know what they should do. See Mark xvi. 16. Having been baptized into Christ they became joint-heirs with him to God's kingdom and glory. Well now, it is the same promises which were first believed that exhibits the love of God and of Christ *now.* It is the glorious prize *first* offered, that WE are told to set our eyes upon the mark of today. The joy set before us when we *first* heard the good news is *still* set before us to make us endure the cross and despise the shame. And as we ponder over the will which sets forth our Father's eternal purpose in creation and redemption, and dwell upon his

UNSPEAKABLE GIFT,

our intercourse with his mind causes *ours* to blend with it.—more and more we then think with God and study to please him, by denying self, and this is the way God dwells with us, and we with him. No mystery is connected with this transforming process. Here, as else where the effect can be traced to its *cause. Natural laws* pervade the spiritual realm. Just as characters are improved by association with men of excellent traits,—so does intercourse with God, in a far greater degree, lift men to a higher plane of existence, and make them

TEMPLES FOR GOD

to dwell in. But what more results from the indwelling of God? I answer, spirituality, unworldliness. God is worshipped in spirit and in truth. We need no rites, no peculiar garbs to worship in,—no postures, no candles, no crosses, these are the mockeries, the gew gaws of a dark materialistic, or mechanical worship. What more? Why, if the temples of God are holy, then vanity of person, of life, of word, of dress, ornament, of accomplishments and of property are shut out. When God comes in these go out. If these come in, he departs. What besides? The love of pleasure. Can a frequenter of the ball-room, a lover of the dance, a haunter of the theatre, a slave of lust have God dwelling in him? What besides? But I must close by saying, I have once more tried to hold up the divine mirror so that we may all see ourselves somewhat as the Spirit sees us, and to know more and more exactly how to walk with God,—how we can live in him, and he in us,—and how to do always what will please him,—and how to prevent his withdrawal from us. We are but a handful in a world lying in wickedness. But by the favor of God we have a real hope. It is

A BLESSED HOPE.

Let us cherish it more and more, because the more we bring it into contact with the phantasmal hopes cherished all around us, the more we realize the firmness of the Rock of Ages upon which it rests. The more it is tested by enemies the more fully we realize that it will never fail us. When a conflict is forced upon us, how the strength of our fortress is realized,—and how it makes us pity thousands of our fellow mortals who are struggling in the vortex of deceptive and destructive delusions. In battle our hope is a sword and a shield, in loneliness it is a companion, which makes us oblivious of the flights of time. In distress and perplexity it is a sweet solace and a solid comfort. O, the strength, the courage, the joy, the gladness it gives even amid the trials of life. Since it has been ours, what has become of the slavish fears and terrifying ghosts of Pagan and Romish superstition? O, is not our hope a pearl of great price? What would you take for it brother,—sister? Why you would look over the busy world in vain for any that would serve you as well in this life even, and when we think of the eternity of the glorious life to come it makes us sing from the heart, "Blessed are they that know the joyful sound." God help us to remember that the temple of God must be *holy!* God help us to bear in mind that the doom of him who defiles the

TEMPLE OF GOD

is *destruction.* God help us to watch passing events, and know what time of night it is,—keep our lamps full of the oil of the Spirit of truth. And if asked why we stand gazing up into heaven, we can answer, we are watching. If asked the reason of our wakefulness, we can answer, we are watching—when they think it strange that we run not to the same excess of riot with them, we can tell them we are watching—we cannot sing their songs, and taste their pleasures, that we may forget our sorrows, we can say, we dare not,—we are watching. If scoffers mock us and ask where is the promise of his coming—we will not heed them,—we will continue watching, and clasp our hope more firmly. If a feeble, doubting, inconsistent brother asks in astonishment how you keep up a tone so elevated, and maintain a walk so close, so consistent, so unworldly—we can answer, we watch. If he asks how we overcome sloth, and selfishness, and love of ease, or selfishness, and love of ease, or check forgetfulness, we can answer,—we watch. If he asks how we make head against fears, and challenge danger, and defy enemies, and keep the flesh under,—we can reply, we watch! If he asks how we wrestle with our griefs, and dry up our tears, and heal our wounds, and even glory in tribulation? We can answer, we watch. O, what this watching can do for the church when it gets thoroughly down to it! Watch and pray—watch first,—'tis the Lord's command, then *prayer* is in order. Prayer is of little or no value without watchfulness, stumble after stumble, stumble after stumble will be the history of every day without watchfulness. The divine idea is to do for us what we cannot do for ourselves. He cannot watch for us. The Lord foresaw the spirit of unwatchfulness into which his people would fall while he tarried, and warned us against it. He saw the danger of easy-mindedness, and *content* with his *delay* instead of mourning because of it, and joining in the cry, How long, O Lord, how long? He saw the world would throw many off their guard, that few would keep awake,—and many would try to make themselves comfortable without him. Hence his oft repeated warning, *Watch!* And then he gives the reason:—"Lest coming suddenly he find you sleeping. His desire for us is that when he knocks we may open to him immediately. Luke xii. 36. If we are running hither and thither to put on proper raiment instead of welcoming him at once, what a plight to be in! What consternation! What fear, what bustle when the tidings is brought, "The Lord has come!" Let us be sure that his coming does not find in us such confusion, and then the prospect of that morning of joy will nerve us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting again is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon the inhabitant shall not say, I am sick. We can with comparative calm look into the grave of buried love, and cherished hope, for resurrection shines beyond it. Hail happy day. Soon may it come and find us fit to be gathered home.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

Joseph Davis was born August 30, 1804, in Boon Co. Ind. and died Nov. 16, 1905, aged 41 years, 2 months and 17 days.

He moved to near Oxford, Kansas, in 1878, with his parents, where he lived till about 11 months ago, when he with mother and neice, moved to near Udall, where he lived until his death.

He leaves a mother, brother and sister to mourn the great loss which death has caused. Funeral services were conducted by the writer at the residence. Words of comfort were spoken from Isa. xxv. 8, "He will swallow up death in victory. And the Lord God will wipe the tears from all faces." He was laid to rest in the Oxford cemetery, to wait the Master's call. "Thou shalt call and I will answer thee. Thou shalt have the desire to the work of thine hand."

Neuralgia of the stomach was the cause of his death.

He united with the Church of God near Oxford in 1894, and was baptized by the writer, since which time he has lived a consistent Christian life, endearing himself to all who knew him by his kind and loving disposition. He died as he had lived, in the full hope of a resurrection when Jesus comes.

He was a good musician, having taught music, and will be greatly missed by the church and community in which he lived.

May the glad assurance that there will be for him a glorious resurrection when Jesus comes, be a source of consolation to the bereaved ones in their sorrow.

S. C. OLIVER.

Just a word from one who witnessed the last prayer and last song that Brother Joe ever offered while apparently unconcious. Those words of prayer was so grand and so full of meaning that they seemed almost supernatural. The last song was "I'm going home to Jesus."

W. H. BERNARD.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will unable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

The Central Washington Conference will be held at Wenatchee, Wash. on Jan. 5, 6, and 7, 1906. Brothers and sisters, let us begin to make arrangements to attend and help make an enjoyable and profitable meeting.

A. L. CORNALEY, Pres.
MYRTLE TITCHENAL, Sec.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 24, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:32 a m daily, 2:50 a m daily, 5:50 a m except Sunday, 9:55 a m except Sunday, 1:17 p m daily, 5:54 p m daily, 4:10 p m daily, arrives, 8:28 except Sunday, 7:40 p m daily, extra fare train, 10:15 p m daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:07 a m except Sunday, 1:58 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

The Restitution

ON TRIAL.

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

Where None Shall Say Good-Bye.

Two strangers stand beside an office door:
The firm will fail—on that you may rely.
I trust your house will not be badly pressed;—
We know at least that you will do your best.
Keep us informed! Good-bye.

Two playmates roam the hills at set of sun;
With harmless fun the happy moments fly.
Across the fields there sounds a distant bell—
Mamma is calling; I must go now! Well,
To-morrow, then; Good-bye.

Two brothers pace an anchored steamer's deck
The parting moment drawing swiftly nigh.
Years, oceans shall divide, and who can say
If these two part forever: yea, or nay?
Is this the last Good-bye?

A mother kneels within a prison cell.
Her son with careless ear attends her cry:
Your whole young life doomed to this cursed place?
God in his mercy, send you saving grace!
Dear boy, a long Good-bye.

Good-bye! The swan song of a heart's desire
When hope and love and gladness droop and die.
Ah! Strange indeed, the same word should express
Form, friendship, love, the depths of bitterness.
Oh, solemn word, Good-bye.

Yea, when the deep sleep from Almighty God
Falls on our dear ones, stilling song and sigh,
The last love-token of a priceless heart
The low, sad moan as clinging fingers part,
Is that old word, Good-bye.

Lord, haste the day when, on the ransomed earth,
Before the glorious throne of God, most High,
We meet together safe at home at last
With parting, pain and death forever past—
Where none shall say, Good-bye.

—Alice M. Goodwin.

"Inasmuch as Ye Did It Unto the Least of These, Ye Did It Unto Me."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew him into light;
Now in the lonesome earth and air
I cannot find him anywhere.
Would God that heaven were not so far
And I were where the White Ones are."

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup,
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Wherever now a sorrow stands,
'Tis mine to heal its nail-torn hands;
In every lonely lane and street,
'Tis mine to wash his wounded feet—
'Tis mine to roll away the stone
And warm his heart against my own.
Here, here, on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

—Edwin Markham.

Communicated.

Incidents in the Work.

Dear Brother Underwood:

I send you a religious paper called *"The Chosen People,"* published by Leopold Cohn, in Brooklyn, N. Y.

Mr. Cohn is a converted Jew, and is a missionary among his own people in Brooklyn. He is a believer in the second advent of the Savior. His paper, which is published monthly is a resume of his work for the previous month.

My object in sending you this paper is to request you to publish the article entitled "Incidents In The Work."

The subject of this story, Mr. Rosenzweig, has had a most wonderful experience with his own people, the Jews. Will our Heavenly Father ever cause the Gentile nations to cease their persecution of the Jews so long as they continue to persecute members of their own people with such relentless hatred, for no other reason than the simple fact that they accept Jesus as their Messiah, and Savior?

It seems strange that they have never learned or practiced the Golden Rule. The rules of favor laid down by Jesus and his apostles for the government of the followers of the Master have never been learned or practiced by the Jews. They claim that they are under the law and not under grace. That they are in no way bound to heed or comply with the teaching of Jesus and his apostles. This will never be changed until Jesus comes and is accepted by the Jews as their Messiah. May our Heavenly Father hasten that time.

Your brother in the one hope of eternal life.

R. S. Dwiggins.

A WONDERFUL STORY.

The accompanying sketch represents a Jewish Christian family, consisting of father, mother and five children, the head of which is a remarkable servant of the Lord Jesus Christ. He was baptized in the First Baptist German Church, by the Rev. Dr. Grimmel on Sunday, the fifth of this month. On account of his not knowing English, and being desirous of speaking to the audience and explaining his position, I introduced him to this German church instead of to Marcy Avenue.

Twelve years ago in New York I met this Mr. Rosenzweig, then a mere boy of about twenty-four. He was an enquirer after the truth and we had many conversations about the Lord Jesus Christ. I coveted the man's gifts for the service of the Lord Jesus, and used to pray earnestly for his conversion. Sometimes it seemed as if the truth had gotten hold of him and again he would utter such expressions as would lead me to think him very far from Christ.

He had been married while quite young, as the orthodox Jews believe in this, and his wife was in Poland. His mother, whom he loved very dearly, lived there also and his father whom he highly respected and all his numerous relatives. He remembered their honor and their feelings which would be greatly injured if they learned that he had anything to do with Christianity and on one occasion when I pressed hard the need of his acceptance of the Lord as his Savior, he said in a very earnest attitude and with an air of confiding a secret, "When I put my mind to thinking of accepting Christ, a small voice seems to whisper to me, 'Don't, don't. It is idolatry.'" This of course gave me no hope for his ultimate conversion. But as heaven is higher than the earth, so are God's ways above our ways and our thinking. It seems that this was the last struggle between darkness and light in the young man's heart, for he at last confessed the Lord Jesus Christ and began to talk about him to other Jews. Soon after, he was told by physicians that this climate did not agree with him, so he decided to go to his home in Poland. The following facts are as given me by himself.

Upon his arrival, he began to present the Gospel to his wife and she having great confidence in his sincerity, piety and learning acquiesced in her husband's new doctrines and was on the road of acceptance of Christ as her Savior. Mr. Rosenweig, being happy at the results of his first labor which he considered most important, began then to reach out, gathering in his old acquaintances, young men with whom he used to study in rabbinical schools and in an orthodox Talmudic way he explained to them many of the Scriptures and passages from Talmudic literature which are mysteries to most Jews owing to their ignorance of the Lord Jesus. Soon he showed them that all these verses referred to Christ. They at once fell in line with him and a circle of educated young men believed and confessed Christ. This all happened in the town Pshedbosh, which is exclusively a Jewish one with a population of about one thousand families. Not one Gentile is to be found amongst them except those who come in to help on the Sabbath.

The Jews all over the world observe the Sabbath in a very rigid manner. They do not make fires or light a candle or strike a match on that day, but employ a Gentile man or woman who is taught beforehand what there is to do, because it is a sin even to tell a Gentile about work on the Sabbath. A person helping in this way is called a Shabbath Goy. He comes in Saturday morning and makes a fire and heats the prepared foods made ready the day before.

Now when the parents of these young men heard of their new belief they were shocked, and severely questioned and exhorted him not to continue propagating his ideas. But the young man showed the rabbi and others present not only from the Scriptures and from the prophets that the orthodox Jews usually regard as obscure and beyond their understanding, but also from Talmudic passages that Jesus is the Messiah, so that they could not gainsay him. This however only made things worse. Satan caused them to grow more angry and finally decide to put him in prison.

They went to the government officials and said that Mr. Rosenzweig had just come from America where he had imbibed socialistic ideas which he was promulgating among the young men. This was sufficient to imprison him at once with a prospect of being sent to Siberia, where he might be kept for all his life, for that is the way they do things in Russia. The first day of his imprisonment he wrote me a letter stating the facts. When this reached me I went over to Mr. Gabelein, who was doing mission work among the Jews in New York at the time, and he secured a certificate endorsed by the Russian Consul, that Mr. Rosenzweig was a converted Jew, an honest and upright man, but not a socialist.

In the mean time, fourteen weeks of a miserable existence had passed for our friend. He was not allowed to see anybody, or talk to anybody until the certificate came, when he was brought for examination. An army officer was detailed to be present at the trial and after Mr. Rosenzweig had told his story, the officer questioned him and asked him why he did not unite with the Greek Catholic Church, if he was a Christian. To this he answered, "What! I just escaped one sin; should I commit another?" They were much enraged at this and the officer said, "Do you dare to offend our church of which his Majesty the Czar is the head? Now you have condemned yourself, and I am going to send you to Siberia."

It is well known that when a Russian merely hears the name of Siberia he shudders; how much more terror-stricken must be one upon receiving such a sentence.

But Mr. Rosenzweig calmly and smilingly answered the officer "If I am sent to Siberia I'll proclaim the gospel there, and it doesn't make any difference to me as long as I have found my Savior Jesus." At this all present in the court were astonished. How could a man be so peaceful in the face of such a calamity. They all looked at each other, and the clerk raised his finger to his head indicating that the man must be demented. After a short consultation they decided to set him free as they did not want to send an insane man to Siberia.

When our brother reached his home all his people were stirred again and they began to plan some other means to stop this fellow from teaching other young men to believe on the Crucified One. So the rabbi and the rulers of the synagogue held a meeting at which they put him under excommunication This meant that no Jew, man or woman was allowed to come near him, to speak to him, to sell him anything or to buy anything from him. When the news of his excommunication was circulated the first one to show its effects was his wife, who, although she loved her husband and sympathized with the gospel, yet being a true and loyal Jewish woman found it her duty according to tradition to obey the rabbi and the synagogue rulers as Moses himself.

Then began most terrible suffering for the young man. He was locked up alone in his house and some one threatened to throw him into the nearby river, if he ventured out at all. The excitement was so great that had he escaped this fate he would have been attacked by the youths and ruffians of the town. He could not buy a piece of bread, no matter how much he paid for it, and his plight was becoming very serious when fortunately the Shabbath Goy came in to do his weekly tasks. The man was fond of Mr. Rosenzweig who had talked to him about Christ, and he managed to bring him daily food for some time. But when the Jews found it out they sent word to all the dealers not to sell anything to that Shabbath Goy. He, however, walked four miles daily to another town and so supplied his patron's needs. But it was a life of utter misery, and the young man began to pray that God would take him out of the world.

This terrible condition lasted fully a month until one day Mr. Rosenzweig's mother called to him from a distance that she had persuaded the rabbi to be lenient to her son if he would go barefooted to the synagogue and lying on the threshold let every Jewish communicant step on him, and spit at his face. Then he must go into the synagogue and standing on the platform announce his regret for his great and terrible sin. Her son at once said that he would do as suggested and a day was appointed and every one notified to be at one large synagogue.

The young man obeyed the directions and those that entered apparently stepped on him, but did not hurt him. There were, however, a large number of fanatics who spit in his face which made him very uncomfortable. At last he went into the synagogue and stepping up to the platform near the shrine containing the Scroll called Thorah (The Law of Moses), which is considered the most sacred thing in the world, addressed himself to the large audience saying, "Brethren, you want me to confess that I am a sinner, so am I, and because I am a terrible sinner therefore I must believe on the Lord Jesus Christ who is the only sacrifice for my sins according to that Thorah," pointing in the direction of the shrine, "and be it known unto you that if that Thorah is true then Jesus of Nazareth is our true Messiah and Savior and if he is not the Messiah then the Thorah is a lie."

No bomb would have terrified that company as the words of this humble believer. They began to shriek and to wail as if they were going to be killed and ran out with great speed, tumbling over one another and rolling out of the doors of the building. But no hand was laid on Mr. Rosenzweig who had expected to be killed and who really wished for death.

The secret of this action may not be realized by Gentiles, for superstitious Jews regard such utterances especially in their sacred places and in the presence of the Holy Thorah as the greatest blasphemy and they feared that God in his displeasure would destroy the building.

The young man was not satisfied to be left alone, but ran out after the people and among them groups discussing the subject with serious faces were all about and when he came near to tell them further of his belief in the Lord Jesus they at once retreated. They did not molest him further though there was hatred and prejudice in all their hearts, but a little later, however, he gained their love and admiration.

At this juncture, Mr. Gabelein and a friend visited him and the village officials were so frightened at the presence of the foreigners whom they imagined might take Mr. Rosenzweig's part that they accused the rabbi and synagogue leaders with the excommunication which is a serious crime in Russia. Consequently they were arrested and brought to Warsaw for trial, but he refused to press the charges against them. On the contrary he begged the court to set them free. Then the people took notice that the young man had been with Jesus and the door was opened for him to preach the gospel to them.

Mr. Gabelein, however, placed him in Warsaw where there are over one hundred thousand Jews. There he worked in his peculiar way, going to the synagogue and doing all that the Jews do, and yet showing from the Scriptures that all are lost who do not accept Christ.

When the troubles in Russia began to grow worse and worse his work was greatly hindered and he had to return to America with his family.

He arrived here last August and settled down in Brownsville, has visited the synagogue every time it has been open for services and has preached Christ to his brethren whenever opportunity offered itself. He has been to nearly every meeting of the Mission and has spoken to the audiences who have appreciated his earnest appeals to accept the free gift of God.

The accounts which follow were told me not only by himself, but by others who witnessed the incidents.

Last Jewish New Year's Day, Sunday October first, as he was standing in the synagogue, he spoke of Christ to some of those nearby from passages in the prayer book. The rabbi was performing the most solemn part of the prayers, namely, the blowing of the Shoffar (Ram's Horn Trumpet) to commemorate the ram substituted for Isaac, supposed to have happened on that day and asking God for his sake to have mercy on them and forgive their sins. The talking disturbed the rabbi as all the Jews turned around to the speaker, when suddenly they sprang on him shouting. "This is a Missionary. He talks about the Crucified One. Heraus mit him," One said "Break his bones," another, "Rush him out." There was tumult and confusion in the whole congregation, but the brother stood calm, not at all afraid. A relative of his, however, hastened to his rescue and assured them that he was not a missionary and begged them to leave him alone and succeeded in restoring quiet.

As the man is without any employment his cousin who has been helping him look for work went to the president of a Jewish society in New York consisting of a large number of wealthy members, to see if they could not give him a position. For his cousin's sake, the president gave some encouragement, but said he must be a member of the club. Consequently the cousin introduced him to the society at their session on October fifteenth, having paid all necessary dues. After they had read the by-laws to him and his duty to the club brothers had been made plain, Mr. Rosenzweig asked for an opportunity to speak and addressing an audience of one hundred and fifty wealthy prominent Jews gave a word in season connected with the Feast of Tabernacles, which was then being held. He spoke of the tabernacle of David and the tabernacle of Peace which was broken, according to the Jewish prayer books, and then followed with a most powerful testimony as to his belief in the Lord Jesus as his personal Savior from sin. "I must tell you," he said, "what my faith is, so that you shall not say later on that I deceived you and pretended to be a Jew in the sense you mean." Then a terrible uproar arose, shouting and howling, "Stop that, stop that, get out of here." But Mr. Rosenzweig not minding, went on with his speech from the platform until a number of Jews ran to him seizing his arms and coat and trying to drag him down. At that he jumped on a chair and escaped their grasp shouting still louder, exhorting them to accept the Lord Jesus Christ according to their own Scriptures.

Here he was again in a critical condition, but some of the men who were near him and had watched his face with interest warned the others saying, "This man talks like a prophet of old. You'd better leave him alone." This discouraged them somewhat and he finally got away safely being kept in perfect peace. But the remaining members were not peaceful and after excitedly discussing until after midnight they expelled him from his recent membership. His cousin was blamed for it all and he came asking me to persuade Mr. Rosenzweig not to talk about Christ among the Jews because he disgraced him, although he loved him and wanted to find work for him. I told him that his relative would never listen to a man and not even to any creature for he was impelled by the Holy Spirit through the Word of God. "As for me, I thank God that he does talk about Christ. I would not advise him to stop for any consideration." He became very sad, but there is hope that he, too, will eventually come to this wonderful light of the Lord Jesus Christ.

Mr. Rosenzweig is anxious for work that he may labor with his hands to support his family, but preach the gospel in his spare moments. In the mean time he is assisting me in the two fields.

A Land Without a Saloon.

Iceland, about the size of Missouri, has "no jail, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island and its 78,000 people are total abstainers since they will not permit any liquor to be imported. There is not an illiterate on the island, not a child ten years old unable to read, the system of public schools being practically perfect. There are special seminaries and colleges, several good newspapers, and a printing establishment which every year publishes a number of excellent books on various lines." Such is the report brought by northern travelers of this incomparable and ideal land.—*Lisbon Daily Parrio.*

Oftentimes it is difficult to see how certain promises of God are to be realized. We have nothing to do with that however. God keeps our hands off his promises quite as surely as he keeps them off his stars, and if he will not let us intermeddle with his planets, and do our little scrubbing and burnishing upon those great lights, he will not ask us to have anything to do with the outworking and realization of his promises. He asks that their fulfillment be left to him, and afterwards he will challenge our own life as the witness, and answer, and confirmation of all that is gracious and all that is sure in the outworking of his words of promise.—*Joseph Parker.*

Of the 150,000,000,000 human beings that are supposed to inhabit this earth, 1,000,000,000 are non-Christians. Some 6,000,000 or more are Jews, 200,000,000 are Mohammedans, and about 800,000,000 are heathen.

The American people spent as much money last year for gems and jewelry as they spent for pianos and other musical instruments, and more than three times as much as for sewing machines.

We wish to avoid the labor and expense of mailing statements to our patrons. If such one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard down to the City Hall."

"Yes, but that was down 'tother block, ye know, where I hollered."

"What does that matter? Come, now, no fooling. I'm in a hurry."

"Couldn't sell you a paper on this here block, mister, cos it b'longs to Limpy. He's just up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see its a good run, 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of a brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends as you."

The gentleman bought two papers of him, and went on his way down to town, wondering how many men in business would refuse to sell their wares in order to save a weak halting brother.

Obituary.

Charles William Clark was born Dec 4, 1854, and died Nov. 20, 1905. In 1877 he was married to Miss Annie Dall. For twenty-five years he and his wife have been members of the one faith, and strong believers in the coming and kingdom of God.

He leaves a widow, two sons and a daughter to mourn his death: Claud T. Clark the eldest son, Mrs. Mary M. Walden his only daughter, and J. W. Clark the younger.

On Nov. 20, in the morning, he was taken with paralysis, which was the second stroke he had. He fell asleep just at sunset the same day. We laid him away to await the coming of our Lord, and we prayed that he might soon return to raise our loved ones from their last slumber. It was hard indeed to give our father to the hands of the enemy, but we sorrow not as those having no hope, for we expect to meet him again on the morning of the first resurrection, for the dead in Christ shall rise first.

Mrs. Mary M. Walden.

We are called upon by persons to whom we are under obligations, to raise several hundred of dollars this month. The matter is imperative and must be met. We cannot borrow, as we have nothing to borrow on. Now if each one who is owing us will kindly remit to us what is now due, we will not need to worry longer. We might mail statements to each one, but this means expense and labor. We cannot afford the expense, and our time can be all used other ways to better advantage. So we trust that no more appeal will be needed. Let each one who knows he has not paid for his paper, hasten today to send in his renewal, and in ten days from now we can be assured of means to make our mind easy before Christmas time. Brothers and Sisters whom we have served, please let this have your attention at once. Now—because next week other things will claim your consideration.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A lover of truth	6 50

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Communicated.

Editor Restitution:

We have a small company of believers here who meet each Wednesday evening at some one of our houses and have prayer and praise service. A few evenings ago our subject was love as defined in I Cor. xiii. The love there defined means much more than human affection. One brother presented his views in such a kind spiritual way in a paper he read, that I asked him to let me send his paper to you for publication. It is enclosed.

R. S. DWIGGINS.

Our subject "love" is a theme, without doubt the most stupendous and important of all things to be considered. For love is an attribute of God, an immortal principle, which exists only in divine law; all law being the fulfilment of God's love. It is not to be mentioned with human law; merely human law is chaotic, imperfect and therefore at annity with the law of love.

How are we to know love and its law? It is the simplest thing possible, because it is the nearest to us; its manifestations are omnipotent. It tells us of itself in so many ways that we overlook it. To become Godlike, to know our own divine likeness, in which we are created, is to know what is love.

We should distinguish between human and divine love; human love is a respecter of persons, therefore more or less selfish; God's love, on the contrary, is no respecter of personality, it goes out to all. "He redeemeth our lives from destruction, he crowneth us with loving kindness and tender mercy."

It would be difficult to express the importance of love in our lives so concisely and completely as did Paul in his first epistle to the Corinthians xiii. (new version). Without love we are, indeed, nothing;" it is the key to the kingdom of God, without which there is no hope. So important is this that our heavenly Father—in his plan—gave to mankind an ensample of perfect love as manifested in the life of our Savior, who fulfilled his own definition of perfect love, which reads "Greater love hath no man than this, that a man lay down his life for his friends." He emphasized the importance of his mission as an elder brother and Savior, by adding "Ye are my friends, if ye do the things which I command you."

We can see how it was that Jesus was able to pass through the ordeal of crucifixion; nothing but his perfect love could have made it possible; for "he suffered in all things like unto man," and as stated in Hebrews v. 8, "Though he was a Son yet he learned obedience by the things which he suffered." By this we know what love is and what it demands of us; the willingness, if necessary, to follow in Jesus' footsteps.

"Perfect love casteth out fear;" the burthen becomes no longer a burthen and the yoke is made easy." Love seeketh not its own;" "vaunteth not," "is not easily provoked," "Suffereth long and is kind." Love should inspire us in all the affairs and relations of life; without love there is no real happiness, yet we cannot possess it until we first love God and to love him is to obey him and keep his commandments. Then the husband can love the wife, the wife the husband and the parents the children; for love begetteth wisdom, whereby our temporal affairs are adjusted to fruitful ends. With love we cannot want, it "maketh us to lie down in green pastures, it leadeth us beside still waters." Nothing in the affairs of men offers us anything as promising nor as sure, as when we are inspired by God's love. When selfishness in all its forms is cast behind us, and with God's love in our hearts, we find it our greatest pleasure to do good to our fellowmen. "Whoso keepeth his Word, in him, verily, hath the love of God been perfected."

Christ was the personification of divine love, who sits at the right hand of the Father, victorious over sin, sickness and death; utterly sacrificing self that all who will may have eternal life. "Spiritual things are spiritually discerned," and some things we can know intellectually. "We know we have passed out of death into life because we love the brethren." "He that loveth not abideth in death." "Hereby know we love, because he laid down his life for us and we ought to lay down our lives for the brethren." "My little children let us not love in Word, neither with the tongue, but in deed and in truth." "Hereby shall we know that we are of the truth and shall assure our heart before him." Much on this topic is to be found in the first epistle of John, which would be profitable to read very often, until the power of its truth has saturated our very being and created in us a thirst for that "fountain of living water, springing up in our hearts unto life."

L. J. BUMSTEAD.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7.00. N C Griswold Pastor.

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The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gledbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld D W Woodward or wife. Communion services observed at these points every month.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hullsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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A fading flower, a falling leaf,
A passing shade a fleeting gleam,
A thought, a phantom, or a dream:
We greet the sire of yesterday,—
Tomorrow we may pass away.
And leave no track upon the sand,
As thus we tread the wave-washed strand.

But oh, the Everlasting One,
Who marks the ages as they run;
Whose years eternally endure,
Who lives in endless bliss secure;
Though years may pass, and life may end,
This God, this Savior is our Friend:
And we may share his love divine,
And in his endless glory shine.

What years of bliss shall for us wait
When we shall pass the pearly gate,
And in perpetual peace behold
Those streets of paltnes and gold;
And in the endless glory see
The King who died upon the tree
Who bore the cross and won the crown,
And on his Father's throne sits down:
While all heaven's host triumphant sing
And praise the everlasting King.

To that eternal happy home
No shades nor changes e'er shall come;
No sins nor sorrows, doubts nor fears,
Shall cloud the glad eternal years,
But joy unspeakable shall roll
Through every blood-washed, ransomed soul.

And they who, through the passing years,
Have felt earth's sorrows, woes and fears,
Redeemed from earth and purged from sin,
Shall hear the welcome, "Enter in,"
And in those palaces divine,
Shall with the ransomed sing and shine;
Released from sorrows and from fears,
From disappointments, sighs and tears,
With joy their anthems they shall raise,
And sing the Savior's wondrous praise.

Oh, ye who mark each fleeting year,
Your [illegible]
For not with gold and costly gems,
That glean in monarch's diadems,
But through the boundless love of God,
Your souls have been redeemed with blood;
That ransomed, pardoned, cleansed from sin,
You might that endless kingdom win,
And gaze upon the glories there,
And all the joyous rapture share.

Oh years! Oh years! How fast ye fly!
Bringing redemption's morning nigh;
Speed on! Speed on your arrowy flight;
Change eve to morn, and morn to night,
And bring the everlasting day
When tears and sighs shall flee away;
There may we meet, redeemed by Blood,
Within the Paradise of God.
And there, beyond all care and fear,
Hail God's eternal, glad New Year.

—H. L. H.

Communicated.

Notes by the Way.

After returning home from my trip east, I took a brief rest, preparatory to a trip south.

The first place I visited was Morse Mill, Missouri, located about forty miles south of St. Louis. Bro. Hines met me at De Soto, and conveyed me by carriage to Morse Mill, distant some fifteen miles.

Meetings commenced the night of my arrival, in the neat church building owned by the Church of God, located at that place.

Meetings opened with satisfactory congregations, which increased in size as time went on. The interest also began to grow. Most of my discourses being illustrated by charts, make it much easier to comprehend the thoughts sought to be conveyed to the minds of the hearers. The attention given was fine, and I have good reason to believe that there was seed sown, that will not be lost. Seeing that this is the case, Oh, let us be energetic in the work of the Lord.

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands my zeal,
And an immortal crown."

I had the pleasure of visiting at the homes of several of the members, but stayed nights part of the time with the Hines family, and also with Bro. and Sister John Williams.

Social interviews with those of the household of faith were very pleasant, and profitable also.

"I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
For her my tears will fall,
To her my prayers ascend;
To her my toils and cares be given,
Till toil and care shall end."

The time came when we had to part and say good bye, which was done with hearty hand shakes, and many expressions of good will toward me personally, and for the prosperity of the work that I am engaged in. May God bless his faithful ones at Morse Mill.

The next visit I made was at Fredericktown, Mo. The Church meets in a school house, about six miles out in the country. This is a place in which we always have good meetings. This was my third trip in among them. I made my home with Bro. and Sister Graham, as I did on my two previous trips. There is nothing these people like so well as to hear the Word of God rightly divided. There is one thing sure, these people are not "stay-at-homes," when they know that the "Blessed Hope," is going to be sounded in their ears. It is sweet music to them. The good news of the coming kingdom Jesus preached, is the saving message to all who believe and obey it from the heart, and afterwards live a pure and holy life in harmony with this pure message of life.

"The glad tidings of the kingdom,
Jesus preached in Galilee;
Bade their followers in their mission,
Tell the same to you and me;
Hope and life are in their message,
Peace, and rest, and joy are there;
If believing you receive it,
Run the race with patient care."

These people seem to have a love for those who give their life to preach the glad news. At the close of my last meeting the whole congregation filed past me, to give a final hand shake, while singing:

"We will never say good by in Eden."

Uncle John," having previously arrived, he remained to continue the meetings.

My next visit was at Elvins, Mo. This was a new field entirely. The ancient faith of the gospel was never publicly introduced at this place. Elvin is a land mining town, a very rough place, in every sense of the word. The people have very little regard for sacred things. It is a difficult matter for any denomination to draw a large audience, at this place unless they can get up an excitement, by acting like persons bereft of reason, by screaming, yelling, running, jumping, pounding, falling down in fits, etc. These people only go there for "fun," the same as they expect from the comic antics of a clown in a circus.

Sister Satterfield is a hard working woman, struggling bravely against the adverse things of this life, but always cheered amid the trials of this life, on account of knowing that she is a child of the King eternal, and hence an heir to riches greater than any thing this world can offer. She obeyed the gospel twenty-fours ago, and still holds her steadfastness in the faith, although as far as fellow believers are concerned, she is all alone. Only once in all that time had she ever met a gospel believer. Attempts have been made to draw her into the fellowship of churches, who know not the "joyful sound," but without avail. Never in all her life has she had the privilege of meeting with believers around the table of the Lord. I have met others who should be stronger than she, who have entered Campbellite churches for a church home, and wrecked homes they were. Our Sister by hard work, and careful saving of her earnings, had laid by little by little, small sums of money for the purpose of having me come, when I should get near enough to her, so that it would not cost too much to have me visit her. When she wrote to me, my heart was touched, I said to the brethren, I am going there if I don't get a cent, and have to pay my own expenses; but she did what she could, which is infinitely more than many more comfortably off do.

She hired a hall and had hand bills printed to advertise the meetings but the attendance was small, the number varying from fifteen to thirty persons. Some few seemed to manifest a little interest, but whether anything will ever come from the seed sown is hard to tell, but we hope for the best.

The sister felt sad because her desires had not been met; but yet she said, that she had an easier conscience, in that she had done her duty, and was not responsible, if the people would not give heed to the Word preached. How many have easy consciences on account of duty done?

"In the furrows of thy life
Scatter seed, scatter seed!
Small may be thy humble field,
But a goodly crop 'twill yield;
Sow by kindly word and deed,
Scatter seed, scatter seed!
Up! the morning flies away,
Scatter seed, scatter seed!
Hand of thine must never tire,
Heart must keep its pure desire,
While thy brothers faint and bleed,
Scatter seed, scatter seed!"

I received an invitation from the Baptists of this place to preach for them, after their Sunday school session; their pastor being absent, I consented to do so. After the school service was over I took the rostrum for the purpose of opening the meeting; but before I had a chance to say a word, they all left the house. These are what I would call "run-away Baptists." They left so quick, that it reminded me of the stampeding of a lot of frightened cattle. Dear sister, fight the battle bravely, the conflict won't be long.

"Son of God, thy people's shield,
Must we still thy absence mourn?
Let thy promise be fulfilled,—
Thou hast said, 'I will return.'
As a woman counts the days
Till her absent Lord she see,
Longs and watches, weeps and prays,
So the church must long for thee.
Come, that we may see thee nigh;
Then the sheep will feed in peace;
Hushed forever troubles sigh,
Sin and sorrow's triumph cease."

I next visited the Townsend family at Lebanon, Illinois, located about twenty miles north of St. Louis. This family I first visited nearly four years ago, for the purpose of conducting the funeral service of the father and husband, who had fallen asleep in Jesus.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

On the day following the funeral, I baptized the mother, and Kathryn, her daughter, who have since then held forth their steadfastness and rejoicing in the faith.

Sister Kathryn met me at St. Louis, we then left for Lebanon, by the electricline. Arriving at the family home, a kind reception awaited me by all the family. During my brief sojourn at Lebanon, I can assure you that we had a pleasant time conversing on those topics which lie the nearest to every true believer's heart. While there, I visited College Hill cemetery, where Bro. Townsend awaits his summons from on high.

There are others of this family who have not yet obeyed the gospel. I trust dear ones, that you will not delay, until it is too late. We want to see all the Townsend family on the evergreen shore.

I next started for Mountain Grove, Missouri, by way of St. Louis. While at the Union depot at St. Louis, I met Sister Flora Harris, of Rensselaer, Indiana. It was an agreeable surprise to both of us. Sister Harris is a loyal adherent to the one true faith and hope of the gospel.

At nine o'clock, P. M. Bro. Dale met me at the Mountain Grove depot. Arriving at the family home was welcomed by Sister Dale and daughter.

Meetings were held during my sojourn at Mountain Grove. The attendance all through was satisfactory, and the interest was good. I feel assured that there has been seed sown at that place, which will not be lost.

Bro. and Sister Dale are in earnest in the good work, and sound in the faith. They passed through that terrible flood at Galveston, Texas, which destroyed so much life and property. Their family were all saved, but they have not yet fully revived from the loss of property. It can be truly said of Bro. and Sister Dale:

"Great God, nice eyes with pleasure look
On all the pages of thy book;
There my Redeemer's face I see,
And read his name who died for me."

My next trip was to Cedarville, Mo., by way of Lockwood.

Bro. R. Fyfe met me at Lockwood, with a carriage, and drove me to the family home at Cedarville, some twelve miles distant. On arriving there I was welcomed by Bro. and Sister J. M. Fyfe and family. While at Cedarville I also visited at the homes of two married sons.

Meetings were opened at the Union Church building. Here I met a great deal of prejudice and suspicion. It appears that the different denominations had had a falling out along denominational lines, and were very suspicious of each other, and in a large measure, were scary about inter-denominational visits. I had all this to contend with.

Bro. Fyfe and myself visited the Christian Church on Sunday morning. As the pastor entered the Church, he was told to "look out," there was another preacher present. As he saw me, he said, he is all right, he is a friend of mine. I had met him on a previous occasion, and found him further advanced, than many ministers of that order. He invited me into the pulpit to read the Scriptures, and talk a little while to the congregation. I then announced the meetings I was going to hold. He then backed me up, and told his charge that he wanted them all to attend our meetings, and not to feel that I was preaching dangerous doctrine. They began to attend, and as the meetings advanced, they grew larger, until I had a large number of hearers. The attention to the Word preached was fine. On the last meeting the congregation was large. I presented the life and death question under the question, "Who is your Father?" This was illustrated by two charts. I presented it in a very kind but forcible manner, which took effect. When I got through one man asked the other, What he thought of that? He replied, "I believe it, every word of it." Many people gathered around me with congratulations, and declarations of being benefitted, and extended strong invitations to return. There is much in the manner in which truth is presented, as to whether it will create opposition and prejudice. A pugilistic spirit will create a like spirit in the audience.

My next effort was at Everett, Mo. I was sent for by Sister Chloe Sims. Sister Sims is a niece of our good old brother Stedman Chaplin, who used to edit THE RESTITUTION.

She secured the Baptist church in which to hold meetings. The meetings as far as they went, were a success. After about four discourses I took suddenly sick, and had to close the meetings. I was so sorry, because Everett seemed such a promising place to sow the seed. Sister Sims and husband were so kind and attentive to me while I lay sick at their home. May the Lord add his blessing to them.

The route I have marked out will be next in the State of Kansas, then in Oklahoma, and from there through Texas and Louisiana.

Let all who desire meetings in those places notify me at once. Expenses will be much less when I am in your neighborhood.

Along this route there are isolated ones, who are too poor to sustain the expense, who are so anxious to have their neighbors hear the glad news. I will give you one letter, which is a sample of others which come.

"B——, Texas, Nov. 20, 1905.

Dear Bro. Wilson:

How I wish that I had means to ask you to come and preach the gospel for us. I am alone in the faith here, have not heard a gospel sermon in nearly thirty years. My husband and daughter are both anxious to hear you preach. If you should come to Oklahoma, or Texas, please let me know what it will cost, and if I can possibly get the money would like for you to come and preach for us.

Your Sister in Christ.

KITTIE W——."

These isolated places I have found to be new fields, where the most good can be done. Oh how I wish I was able to visit these needy ones of the Church of God, without charge. I would gladly do so.

Yours in the Blessed Hope.

W. H. WILSON.

Hieremias (or "Jremiah").

CHAPTER 15.

1. And the Lord said unto me, If Mousses and Samouel should stand before my face, my soul is not with them; send away this laity and let them depart.

2. And it will be, if they shall have said unto thee, Where shall we go? Thou shalt also say unto them, Thus saith the Lord, Some to death, to death, and some to a sword, to a sword, and some to famine, to famine, and some to captivity, to captivity.

3. And I am going to requite on them four ways, saith Lord; the sword for slaughter and the dogs for robbery, and the wild beasts of the earth and the flying things of the heavens for eating and corruption.

4. And I am going to give them up to necessities in all the kingdoms of the earth, because of Manasseh, son of Ezekias king of Jouda for all the things that he did in Hierousaleem.

5. Who will be sparing of thee, O Hierousaleem? And who will be cowardly in thy presence? Or who will bow down to thee for peace?

6. Thou hast turned away from me, saith the Lord; after whom wilt thou go thy way? And I am going to stretch out my hand and destroy thee; and I shall not remit unto them any more.

7. And I am going to scatter them in dispersions. In gateways of my laity have they been rendered childless; they have destroyed my laity because of their evil-doings.

8. Their widows have been multiplied more than the sand of the sea; I have led wretchedness upon a mother, upon young men at mid-day; I have cast upon her suddenly trembling and haste.

9. She who bringeth forth seven hath become childless; her soul hath been afflicted utterly; her sun hath sat while it is still midday; she hath been put to shame and reproach; I shall give the residue of them to a sword in the sight of their enemies. (Prophet speaks for himself).

10. Woe is mine, O mother, that thou didst bring me forth a certain man of influence, a dicast and a discriminative-judge of all the land; neither have I profitted nor hath any one profitted me; my strength hath failed by reason of those who curse me.

11. May it (the curse) have come to pass, if I have not stood by thee, O thou sole Lord of those whose aim is straight, in a period of their calamities and in a time of their tribulation, for good things against the enemy.

12. Will iron have comprehended? And thy strength is a copper covering. (See 1st chapter) (prophecy resumed).

13. And thy treasures am I going to give for plunder in return for all sins and within all thy borders.

14. And I am going to do bond-service to thine enemies round about thee, in a land which thou hast not known; because fire hath flamed out from mine anger, and upon you will it have burned. (Prophet pleads for himself).

15. O Lord, remember me and shelter me and account me guiltless from those who are persecuting me not in a long-suffering way; know thou that I have been reproached for thy sake

16. By those who set aside thy words. Do thou bring them to a full end, and thy word will be a rejoicing to me and a joy of my heart, because thy name hath been mocked on me, O thou all-controlling Lord.

17. I have not sat in an assembly of those who scoffed, but I have been truly reverent before the face of thy hand; I have sat solitary because I have been filled with bitterness.

18. Why are those who make me to sorrow become strong against me? My blow is a hard one; whence will I have been healed? It hath become to me like lying water as it were; I have no faith.

19. Therefore thus saith the Lord; if thou wilt turn I will also restore thee and thou shalt stand before my face; and if thou leadest out that which is accounted unworthy, thou shalt be as my mouth; and they will turn back unto thee and thou wilt not turn back unto them.

20. And I will give thee to be to this laity like a fortified copper wall as it were; and they will war against thee, because I am with thee to save thee.

21. And to deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of scourges.

COMMENT.

The first six verses are substantially correct in R. V. but not carefully nor scrupulously rendered—compare for yourselves and see. The seventh though is very wide of the mark. There is nothing said about "fanning" them "with a fan" nor about being "weary of repenting" and "in the gates of the land" is connected with the wrong clause of the verse. Should read also "they have destroyed," etc." instead of "I have destroyed," etc. and "I am going to scatter them in dispersion" entirely omitted in R. V.

In the 8th verse "mother" and "young men" are both objects of "I have led wretchedness upon" instead of "the mother of young men" R. V. also "trembling and haste" instead of "anguish and terrors," R. V.

In the 9th verse, instead of "languisheth" R. V. it reads "hath become childless" and "her soul hath been afflicted utterly" instead of "she hath given up the ghost" and reproach" instead of "confounded."

In the 10th verse it reads "a certain man of influence, a dicast and a discriminative judge" instead of "a man of strife and contention of all the earth." For that was Hieremias office "of all the land," not of "all the earth." There is nothing about "lending on usury." Compare the last clause as this is also very different.

The 11th verse does not approximate a translation. Read and compare with the R. V.

The same is true of the 12th.

In the 13th "without price" should read "in return for all thy sins."

The 14th is somewhere near the thought, but compare.

At the 15th verse the prophet resumes his personal plea to the Lord; but it is a very different plea from that given in the R. V. He does not ask the Lord to "avenge" him and he does not say "thy words were found" but something much more consonant with the sense of the plea in the 16th verse, and he gives a good reason for saying what he does, namely, "because thy name hath been invoked on me, O thou, All-controlling Lord" instead of "O Lord God of Hosts" R. V. There is nothing about "eating them." This whole passage in 16th and 16th verses is twisted out of shape in R. V.

In the 17th verse "make merry nor rejoiced" should be "scoffed" and the conclusion should be "but have been truly reverent, etc." a very different thought from the R. V.

And the reason of his sitting "alone" is said to be "because I have been filled with bitterness" another very different thought. There is nothing about his being "filled with indignation" in the verse.

The 18th verse is all wrong. Compare and see for yourselves. R. V. doesn't even get the thought. In the final clause the prophet confesses that he has "no faith" and the Lord addressed him in the 19th verse accordingly, "If thou wilt return, etc." and states the condition upon which he can and will win back the laity and in the 20th verse he restates that he will make him "a copper wall" against them and that they will not be able to prevail or harm him, and the 21st verse contains the promise of ultimate deliverance and redemption; but "the terrible" in the R. V. should be "scourges."

CHAS. GARDNER.

Oregon State College
Oregon Agricultural College

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 27, 1905.

With this issue the volume for 1905 is finished. The history of the past year is so vivid in the mind of each one, that to recount its events would seem to be needless. Some of our well-known and able advocates of the faith have fallen under the hand of the enemy death. Have any others been added to fill up the ranks? Have we made all the effort we could as speakers, writers, teachers in our Sunday Schools, any where and every where, to instruct and train others to fill the places made vacant when some fall by the way? If we have failed to do our whole duty—our utmost—in the past year, will we be more active and energetic in the year to come? God will not be satisfied with less than our utmost endeavor. He gave his best, his choicest, his only, for us, to us. We cannot, we dare not, do less for him. Have you consecrated your time, your money, your all, your very self to his cause? He demands this of you. If there has been any holding back in the past, let a new resolve be made that nothing will be left undone in 1906. We thank all of our friends for the support given our work, and we know the Father will reward for each kind act. The contributors to our paper have been in the main kind and forbearing to those differing, yet firm for the truth, and we thank you each, and ask you to not become weary in your good work, but to continue as before, and the Lord bless you every one. We shall do our best, while occupying the position we do to give our patrons the same high class of reading that has been characteristic of our paper in the past. We do not expect to be able to always please all—indeed no Editor quite pleases himself even. So we ask your kind forbearance with any short-comings. Consider a question from all possible sides before you pass judgment. Get over on the side your brother occupies, and take a view from where he stands. Possibly he may have reason to think as he does. Do not be severely critical, but give your brother the same right you claim. God wants us to manifest a large degree of Love one for another. This is impossible with harsh criticism. Let us be kindly affectioned toward one another, forgiving each other, as God for Christ's sake forgave us. With best wishes for you all for 1906, we bid farewell to the past year, and press on to the new, apprehensive yet confident—knowing the coming of our Lord is so much nearer.

Horror upon horror is the history of Russia for the past week. The revolutionists in Moscow have made a stand, and the result has been thousands killed, and immense property loss. St. Petersburg has been comparitively quiet, but part of the time cut off from communication with the world. Reports from Vladivostock are to the effect that the city is in ruins as a result of the uprisings. In various parts of the empire the government is arresting supposed leaders of the revolutionists, and making a desperate effort to stamp it out.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Were you ever placed in a position where an extra call was made urgently demanding that you raise a sum of money on a given day? Did you not then wish that those who were owing you would consider your strait, and send in early what they could, so you could rest easy at night and not have to worry through the day, as the exact time of settlement drew near? We are asking you kindly to consider us in this position. Some have responded, but not quite half enough. We trust that our friends will do all they can. Today is the time to send.

Communicated.

A World of Opportunities.

The above suggests some good thoughts. A world filled with opportunities. I call to mind an old Spanish proverb, viz: "A lost opportunity is one of the three things that never returns." There are a thousand opportunities that relate to this life the loss of which has but little effect as another comes up, if embraced will render us useful or famous. The Civil War developed a Grant, a Sherman and a Sheridan. Their opportunity came and they embraced it, and will go down in history as the great military chiefs. Lincoln and Garfield, though born and reared on the frontier became famous, chiefly because they embraced the opportunity offered. Lincoln with few advantages to learn good English produced in his speeches and papers the clearest English of the age in which he lived. His Gettysburg speech contains 266 words and yet it carries with it the inner thoughts of the great liberator. He said, "We have come here to dedicate a portion of that field as a final resting place for those who here gave their lives that this nation might live. But in a large sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract." It requires some effort to call up the name of the one who delivered the oration for the day. Lincoln's speech is in the minds of many and will so remain as long as the English language is used as the vehicle of thought. I am credibly informed that this speech is preserved in the British museum in London and is one of two selected on account of its pure English. What a lesson we have in the life of Garfield. Born and reared in a log cabin, yet by his own efforts he reached the summit. Few men have been loved as was Garfield. On his death bed it was said, "The American people are bowing at his bed side. And the whole world is waiting at his chamber door. I mention these things to show the young people what may be accomplished if they will but embrace the opportunity as it comes to them. My observations as a teacher lead me to state that if a young man or woman does not want an education you cannot give it to them. If they are determined to get an education you can not prevent it. We must become receptive to good impressions or we will not be benefitted. Too many resolve and resolve and then die the same. Our environments have much to do in shaping our lives. The Catholics boast that if you give them a child until it is fifteen years old it will not depart from the faith of the church. We must rise above our environments and produce a character as God requires.

Adam was created and given an opportunity of elevating himself to the head of the race and becoming the ruler of the earth. His disobedience wrought his downfall and all those who are born of the flesh. Our heavenly Father has given to each son and daughter of Adam an opportunity to become one of the rulers in the "age to come." This opportunity comes but once, and if neglected it will never return. What a sad fate was that of Cain's, who neglected to offer the sacrifice required, and when Abel's was accepted he became angry and murdered his brother. Esau's opportunity to be the one through whom the seed should be called, sold it for a mess of pottage. Saul's opportunity was lost through his wilful disobedience. The Son of Man embraced his opportunity and lived a life that meritted the Father's approbation; "This is my beloved Son in whom I am well pleased, hear ye him." He was tempted like as we are, but sinned not. Though put to death the Father raised him from the dead and is now seated at the right hand of the Father.

Paul though educated a Pharisee became a follower of Christ and a coworker with those whom he had persecuted and gave his consent to their death. Near his death he knew that God had approved of his work. His words are these, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." Paul embraced his opportunity and near the end of his life expressed an abiding faith. There are three things that we must do to place ourselves in a justified position before God. Believe the gospel of the kingdom of God which embraces the future ruling of the earth. Repent of your former sins, and be baptized into the name of the Lord Jesus Christ. If you have done this you are admonished to "Walk ye in him (Christ)." Don't deceive yourselves with the idea that your baptism is valid if you have been buried in water. Your baptism is valid if your faith was valid.

Your brother in the hope of the gospel of the kingdom of God.

D. C. Rousos.

Come, Let Us Reason Together

John xii. 32, 33, 34. "And if I be lifted up from the earth, will draw all men unto me."

"This he said, signifying what death he should die."

"The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?"

Jno. viii. 28, "Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things."

John iii. 14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish but have eternal life."

Kindly note that it is only through Christ that we obtain eternal life, eternal life is not inherent by nature nor do we get it through Budha, or Confucius but through Christ and he alone.

John x. 1, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

John x. 9, "I am the door; by me if any man enter in, he shall be saved, and shall go in and find pasture."

Read again John viii. 28, "Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself but as my Father hath taught me, I speak these things." Keep in mind this part of the very just read, "When ye have lifted up the Son of Man, then shall ye know that I am he." Now read Mark ib. 11, "And unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God." Mark i. 34, "And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him."

Now we know why Christ would not permit the evil spirits or devils to speak, they knew he was the Son of God and Christ had not been "lifted up" yet "signifying what death he should die," and when he was "lifted up" "then shall ye know that I am he."

Now turn to 1 John iv. and we find how to discern good spirits from evil spirits, verses 3 and 4, "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and is that spirit of antichrist, whereof ye have heard that it should come; and even now is it already in the world.

Does not the leader and founder of the sect called Christian Science, also the teachings of that sect claim that Jesus Christ did not come in "the flesh?"

One that knows any thing about Spiritualism cannot deny there exists a phenomena but I deny the source, they say from the dead and my Bible says "the dead know not anything." Eccl. ix. 5; the evil spirits when Christ was on earth knew more than the people, may it not be of this source, I speak of the phenomena of Spiritualism, and I think I possess many proofs that it (Spiritualism) is from the evil spirits or devils.

Howard Giddings.

We now know that if the sun and planetary worlds, that taken together, make what is known as the solar system, were not synchronous in their genesis, the sun must have been in existence prior to the formation of the earth, and the other planets; for it is the sun that holds them in their orbits. The question then arises, why in the genesis of Moses does it appear that the sun, moon and stars were not made till on the fourth day of creative work, and therefore after the formation of the earth. To those engaged in the study of natural sciences this question naturally presents itself. A century ago, it would have been difficult to frame a satisfactory answer.

Today we are happy to record the knowledge gained in the study of natural science, enables us to answer the question; and the answer is not only satisfactory, but it affords a striking confirmation of our belief in the inspiration of the genesis of Moses. In order to make this appear, two lines of investigation are to be followed. One relates to what scientific research has revealed regarding the formation of the earth and the changes that have taken place on, and under its surface, since its formation. The other to the method by which the facts of creation; and the successive manifestations of creative energy, were conveyed to, or born in on the mind of the seer making the record found in the first chapters of Genesis.

As to the first the study of the science of geology reveals much that is of absorbing interest relating to the formation of this earth, and the changes that have taken place in the rocks of which it is composed; revealing and manifesting the power, wisdom and benevolence of the Creator, but for the sake of brevity we refer to those conditions only, having a bearing on the subject under consideration.

An examination of the rocks found in the outer crust of the earth reveal the fact that the thermal conditions were once very different from those that obtain now. The entire mass of matter constituting the earth was so hot as to be incompatible with the existence of life in any form, either vegetable or animal. Water existed only in the form of vapor; or of those gases that in combination make water, and even the matter of which the rocks are composed was molten—melted.

The change from this superthermal condition, to the condition that now obtains on this earth, has been very gradual. As the cooling process proceeded solid rocks were formed; vapor was condensed, forming water; and as soon as thermal conditions compatible with the existence of life were reached, we find in the rocks the organic remains of living things, both vegetable and animal. In the rocks of earliest formation containing organic remains; we find only the lower or simpler forms of organic life, vegetable and animal, to be followed by those of more complex organisms *pari passu* with the improvement in environment, till at last the climax was reached in a paradise (the Garden of Eden) on the one side; and the primal pair of the human race (Adam and Eve) on the other.

Turning now to the method by which the operations of the creative energy were revealed to the human instrumentality recording the same, we find that it is the opinion of many of those, having given the subject careful consideration, that it was at least in part by vision or pictorial representation; that the days of the Mosaic record were not days of 24 hours, but were long periods of time and that each period was marked by an epoch, and was characterized by a manifestation of creative energy suited to the conditions that obtained on the earth at that particular stage of its development; and as the narrative of creation proceeds visions or pictorial representations of the earth as it would appear to an intelligent observer, pass before the eye of the seer.

And God said let there be, and I beheld and it was so. If the foregoing be conceded then draw a mental picture of this earth, with the waters of all its oceans, seas and rivers converted into vapor and enshrouding it. The sun's rays cannot penetrate it. Darkness prevails. But changes are gradually taking place. The density of the earth's envelope is diminishing. The sun's rays begin to penetrate it. Accordingly the first recorded change is the introduction of light. God said let there be light. (I beheld) and there was light. This was the work of the first period.

Another long lapse of time, and a portion of the vapor is condensed, forming water under the firmament, while the vapor that remains as such, floats in the higher regions of the atmosphere—water above the firmament. So ends the work of the second period.

After another long lapse of time, the waters below the firmament have so increased that seas are formed, but vapor enough remains to obstruct the view and the heavenly bodies are not yet visible to one stationed on the earth. Dry land appears and conditions arise favorable to the introduction of vegetable life, and God said let the earth bring forth the herb yielded seed and the fruit tree yielded fruit after his kind * * * And it was so. Completing the work of the third period.

Another lapse of time and condensation is complete. The clouds are gone, the heavenly bodies would be visible to the eye of an observer standing on the earth. And God said let there be lights in the heaven * * * And God made (or established) two great lights, and he made the stars also.

No doubt there was other creative work done in the fourth period, but in a pictorial representation of it, a view of those shining orbs, that in all previous visions, had been invisible, would have been well calculated to arrest the attention, and take precedence of all other changes.

We have now followed this line of thought as far as the object for which this inquiry was instituted requires: and we think this method of accounting for the naming of the sun, moon and stars, on the fourth day in the Mosaic record is at least a plausible one. And if it be allowed, as remarked in the outset, it affords a striking confirmation of the inspiration of the Mosaic record.

Indeed the record found in the rocks agrees with and corroborates the record of Moses; and the former naturally divides into eras, or epochs, corresponding to the periods of the latter. In both there is a marked progress, higher and more complex forms of organic life succeeding to lower as the narrative proceeds.

J. T. Smith.

Dear Restitution:

Dear old welcome friend of the many years in the past. I wish we could have had a Christmas Love Feast this year. Last year I looked for it but was disappointed. It is such a comfort and cheer to the many isolated ones scattered all over the country.

Dear Brother Underwood, I thank you gratefully for sending me the paper the past year, but I am just as needy, and just as hungry for the true bread of life at the close of 1905 as in the past. I wish I could pay for the paper, but I cannot, as I am in my old age dependent upon the brethren and sisters in the church for my living. I do thank my Heavenly Father every day for what they have already done so kindly and lovingly for me, although so unworthy.

God bless you all in your work and labor of love

Miss R. Beardsley.

[We will say to our aged Sister and all others, that we will gladly find the room for all the Love Feast letters sent us.—Ed.

A Fatal Mistake.

Two bright boys were on the horse-car with me one day. They were dressed with care, and one would think, I am sure, that they were watchfully cared for in their homes. Boys and girls always attract me, and these boys had faces that made me like them at once. They had pleasant voices, too, and I was not sorry when the crowding of the car pushed them nearer me. The first thing that I heard distinctly startled me. The taller—I think the older—of the two said, "I was lucky this morning! I got a ride downtown free."

"No such luck ever happens to me," said the other. "Nor very often to me; the conductors are awfully sharp."

I've been sorry and anxious about those two boys ever since, for they have the beginning of a very fatal disease. Cheating in little things makes boys ready for stealing.—*King's Own.*

Zeal and Knowledge.

A young minister came into a pulpit full of zeal for social reform. A business man said to him kindly: "Now you are going to discuss the ethics of business. By way of preparation you ought to know how business is done. If you will come to my countingroom, I will give you an opportunity to learn all that can be known about the conduct of our business and the condition of all who are engaged in it." The invitation was never accepted; and the zeal of the young man, having no basis in knowledge, soon faded away.

If we are living so as to make the tasks of those around us less heavy, their hearts a little lighter, their souls more sure of God, then we are living rightly, and the question "Is life worth living?" will never occur to our minds as a pertinent one. That inquiry belongs to those who are not doing much to make it so, for themselves or others.

Peter or Paul?

When the Lord Jesus Christ said to Peter, "Feed my sheep," his first question was, "And what shall this man do?" There are persons who seem to be successors of Peter who are asking the same question and meddling in the same way. When the Lord Jesus spoke to Saul of Tarsus he said, "Lord, what wilt thou have me to do?" Peter received rebuke for his meddling; Paul received instruction for his submission. Which example do you wish to imitate?

There are multitudes who are much more anxious to know about other people's work than they are to do their own. They like to manage, control, oversee, direct, and to tell what "this man" shall do. There are others who are not so anxious to know what "this man" should do, but whose great ambition is to know what they themselves must do—what they must do to be saved, and what they must do after they are saved.

The Lord is pleased to hear the question, "What wilt thou have me to do?" but it does not appear that he has ever paid much regard to the question, "What shall this man do?" The Lord can hold communication with each man for himself. It is not necessary that you should know precisely what the Lord wishes your neighbor to do, any more than it is necessary that you should handle the money which the Lord wishes your neighbor to have. He can teach that man directly the things he wants him to know, and he can give him directly the things he wants him to receive. Let each one for himself seriously enquire of the Lord not "What shall this man" or that man do, but "What wilt thou have me to do?"—*The Christian.*

Resisted by God.

No man can resist God: no man can prosper if resisted by God. The apostle tells us that God "resisteth the proud." They may be rich, they may be respected; they may be honored and honorable, but God is against them. Any man who is proud has God standing in his way—He "resisteth the proud."

We may think we can succeed while God goes against us, but it is impossible. Heaven and earth are too weak to go forward when Almighty God resists. Are we willing to run the risk of His resisting us in our course? Who ever hardened himself against God and prospered? Where, in all the world's history, can a man be found who was strong enough to cope with the Almighty? Let us humble ourselves under the mighty hand of God, and pray that he who "resisteth the proud" may be our friend and helper; may take our part against our enemies, and deliver us from our foes, our sins, and ourselves. —*The Christian.*

Wholesome Neglect.

An eminent minister used to say that the devil got rid of most of the best ministers by patting them on the head and making them work themselves to death. Plenty of people have been thus worked to death while less popular people were neglected, allowed to live on, and do good work for years. Good singers sing themselves to death, while those whose voices are less melodious are allowed to live and sing on. Too much popularity is unprofitable.

Be thankful for the obscurity that allows your faults to be unnoticed; the neglect that keeps you humble before God; the unpopularity which allows you time for rest and meditation; and the lowly lot which saves you from envy, and delivers you from many a fall and many a danger.—*H. L. H. Christian.*

Becoming Like Christ.

A beautiful statue stands in the market place. It is that of a Greek slave girl, but she is well-dressed, tidy and handsome. A dirty, forlorn, ragged slave girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops in passing to look at the statue. Next day her tattered clothes are washed and mended.

Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed—she becomes another girl.

This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and loves and works before men, not to be seen of them, but to inspire to a holy emulation.

Poetry.

For the New Year.

Another year! another year!
Has borne its record to the skies.
Another year! another year,
Untried, unproved, before us lies:
We hail with smiles its dawning ray—
How shall we meet its final day?

Another year, another year!
Its squandered hours will ne'er return.
Oh! many a heart must spend with fear
Or memory's blotted page to turn.
No record from the Book will smile,
Not one erasure may be made.

Another year, another year!
How many a grief has marked its flight!
Some who a year ago were here,
To-day repose in dust and death in night,
While many blessings crowned your
Have thrown me more to grieve here.

Another year, another year!
Oh! many a blessing, too, was given,
But let us look on how to cheer,
And strive to do the joy of heaven
But then, too, humble in the past,
We [illegible] at last.

Another year, another year!
Our years have lingered on the past,
Some [illegible] still [illegible]
From [illegible] the [illegible]
The [illegible]
To [illegible]

Another year, another year!
Perhaps on the last or penultimate,
We [illegible] still [illegible]
Some but the Lord [illegible] know,
Oh! to [illegible] that day
May come, no pared to pass away.

Another year, another year!
I [illegible] this thorny path to tread;
Some [illegible] bring us near
To those [illegible]
Several [illegible]
[illegible]

Original.

The Union of the Two Houses.

Many suppose that the union of the two houses or kingdoms into which God's chosen people were divided during the reign of Rehoboam, when the Ten Tribes seceded, was brought about when the Jews returned from their seventy years captivity in Babylon. If this conclusion be admitted then some other conclusions must logically follow. If the union of the two houses took place then, no future union is foreshown by the prophets; and Ezek. xxvii 20 25 must be made to fit in at this crisis of the history of the two houses. This, David Baron, in a tract before me tried to do, or [illegible] this prophecy in proof of this theory. No writer or talker during all the years of controversy on this point, have attempted to give an exposition of this prophecy. If he has it has not fallen under my notice, though I have heard and read a great deal on that side of the question. The prophecy is simply quoted and a few assertions made in the face of plain facts. If the union took place under the decrees of Cyrus, Israel and Judah have been for about 2400 years dwelling in their own land upon the "mountains of Israel"—are there to-day and one king reigning over them, and he God's servant David! The united nation also walking in the Lord's judgments and observing his statutes, being cleansed from all their sins. Who does not know that such a condition of the two houses, as portrayed by the prophet, has not since the return from Babylon, existed? The restoration and blessing and reformation as predicted here and in numerous parallel prophecies are to be permanent—no more national apostasies, and consequent captivities, and dispersions foreshown to be the condition and lot of the confederated tribes.

It is no wonder that in the light of these facts that men, who flippantly assert that God is done with Israel after the flesh and nationally drop this and similar prophecies and set themselves to the [illegible] showing that certain prophecies had their fulfilment in the return of the Jews from Babylon, and of asserting that in connection with this return a sufficient number fell away to Judah from the Ten Tribes to constitute a united nation by representation. "Representation" as used by these writers is a very convenient word, but I feel sure that it betrays a good deal of ignorance in those who would deal with this "Jew question" as it is sometimes called by those who refuse to make a distinction between Judah and Israel. It is but the merest guess or jumping at a conclusion to assert that Israel of the Ten Tribes is right before us in a people known as the Jews, and that to identify them in a people apart from these is worse than useless, even wicked, and the theory a latter day delusion!

There is such a thing as an objection or argument, that when urged against an opposing theory is fatal to that theory against which it is brought. Such an objection or argument is said to be, by logicians, insurmountable or insurmountable, like the fortress of Gibraltar which Spain covets, but could only assail in vain. Such is the nature of the argument as found in Ezekiel xxxvii. Here is a plain prophecy of a future gathering, union and exaltation to national greatness of the two houses Judah and Israel. No exegete, however skillful, can show that this prophecy met its fulfilment at the time of the return of Judah from Babylon; and every expositor on that side of the question feels the force of the argument as against him to such a degree that he drops it without an exposition. Seeing then that this argument for a future restoration and union of the two houses, is unassailable what ought the advocates of the Babylonian theory to do? Yield the point of course. But, what will they do? They will continue a hopeless assault. But it may be asked, Are they carrying on the discussion without any show of argument? Is their noise merely declamation? To be fair with them, I will say they bring what in their estimation is proof of their side of the question—argument that bears down all opposition or opposing argument, except Ezekiel xxxvii. This in their consciousness is not disposed of but remains as a kind of a thorn in their side. They only say that this prophecy was fulfilled, or in some way fulfilled. They do not try to show this because it involves too much. They must show that the two kingdoms as such were united at that time; that united they were ruled over by one king called David. That in union they become a righteous nation, cleansed from all their sins; and that they and their children, and their children's children would dwell in the land forever. Here are four particulars constituting the very warp and woof of the prophecy not fulfilled at the return of the Jews from their captivity in Babylon. Without these four particulars there is nothing left to meet a fulfilment at any time past or future. Notwithstanding the failure to make this prophecy and others of like import apply to that return it is still claimed that there was a gathering, restoration and union of Judah and Israel at that time, and inspired history is appealed to in proof of these points. The design of these writers is to show that numerous members of the ten-tribed kingdom from time to time fell away to the Kingdom of Judah. These writers in order to prepare the way for their conclusion or to give it greater weight go back of the dates of Cyrus' edicts, even back to near the time of the accession of the ten tribes. Our attention is called to 2 Chron. xi. 17 which states that the Levites left their suburbs and their possession, and came to Judah and Jerusalem, and that after them, out of all the tribes of Israel such as set their hearts to seek the Lord came to Jerusalem to sacrifice unto the God of their fathers. This falling of Israelites to Judah is limited to three years, the length of time that Rehoboam walked in the way of David and Solomon.

It is also stated that in the days of Asa there were gathered to Judah out of Ephraim and Manasseh and out of Simeon; for they fell to him out of Israel in abundance when they saw that the Lord his God was with him. 2 Chron. xv. 9. There are several other mentions of additions to Judah from the ten tribes. This all amounts to nothing in point of argument. It matters not if a half of a million left Israel and identified themselves with Judah while the two kingdoms existed side by side. Let Elder Baron and those who hold with him emphasize the word "abundance" all that it will bear, the disproof of their theory is right before their eyes in the language they quote. They are so wedded to their notion that Israel is with Judah by representation, that they are blind to the plainer kind of proof on the other side.

1. The Bible nowhere affirms that these fragments of the Ten Tribes are the ten tribes or Ephraim.

2. The passages quoted teach that Israel existed apart from the groups that from time to time allied themselves with Judah. These seceders, however numerous, are "out of Israel," and "fell to Judah." Since the great famine in Ireland in 1846, hundreds of thousands of Irish people have come out of that nation—have fallen in abundance to the Americans. No one would think of affirming that the Irish nation is here in America, and not in the Emerald Isle. Current history still has to treat the people of that country as the Irish nation, and classes those who have come here as Americans.

3. Those of the ten tribes who went and joined Judah on religious grounds did so while the kingdom of Israel existed as an independent government, between the time when Jeroboam founded it and he captivity as effected by Shalmanezer; covering a period of 255 years. If this constitutes a union of the two houses, be it noted, then that this union, if union it is, was effected before the return of Judah from Babylon, and in fact before Judah's captivity. Then why talk of a restoration and union of the two kingdoms when Judah went back from Babylon, and why say that the "envy and rivalry between the two kingdoms ended with the return. This envy and rivalry is represented as ceasing after the "rod out of the stem of Jesse and branch out of his roots shall come forth. Isa. xi. 1. That the person brought to view under these beautiful figures of speech, and in the verses following described as a beneficent, just and wise ruler, is no other than Jesus, great David's greater Son. To this view of this part of the prophecy I have never come across a dissenting view in all my reading. V. 10, "In that day," and this phrase is repeated in verse 11—this wise ruler will accomplish certain things, among these the "assembling of the outcasts of Israel and gathering together the dispersed of Judah." It is in that day, the day of the Messiah that "the envy of Ephraim (ten tribes) departs and the adversaries of Judah cut off." It is in that day Ephraim shall not envy Judah and Judah shall not vex Ephraim. This fraternal feeling of the rival houses was not brought about at the time of the first advent nor at the earlier date of the return of Judah from Babylon. At the return the Branch had not come forth, and yet, in the face of this fact Elder Baron says the rivalry of the two houses ended then, *i. e.* at the return from Babylon.

4. Following this recovery of the two houses there is to be such a condition of things as has never obtained in the history of the past from the date of Israel's captivity down to the present time. This glowing description of an era when the rivalry of the houses was to cease must relate to the future when the Messiah shall reign gloriously in Jerusalem, and all the world be at peace. What if many of the Ten Tribes allied themselves with Judah while the two kingdoms existed side by side; what, if as is claimed, some went out of Media and joined Judah's returning captives? Israel is still left to be sifted among the nations, but with the assurance that not the least grain or stone shall fall upon the earth. This latter sentence is a promise of preservation, and this with a view to their national restoration, a matter of promise also as set forth in numerous passages, two of which have already been quoted.

I will close by stating that the names of Judah and Israel are not properly synonyms. Israel is generic; Judah is not. The former is common to all the tribes, the latter is applied to Judah, Benjamin and Levi, but never to the ten tribes. All Jews are Israelites, but all Israelites are not Jews. All oaks are trees, but all trees are not oaks. No one can reason logically unless he learns to distinguish between things that differ. Genus and species must not be confounded; neither in the volume of inspiration, nor in the volume of nature. The fact that some of the ten tribes falling to Judah and becoming absorbed were then classed as Jews does not prove that Judah and Israel are equivolent names in meaning and usage. Frenchmen coming to the United States soon rank as Americans, but how foolish it would be and wide of the truth to conclude therefore that all Americans are Frenchmen.

JOHN L. WINCE.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 369 West Main St., Salem, O.

J. C. THOMPSON, Sec.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Dear brothers and sisters:

Do we realize that another year is most gone, and with it some of the old soldiers of the cross have passed away. Who can tell the ones that will be next to go. The enemy death is still in our land, and it may be you or it may be me that he will claim for his next victim. Are we ready? Have we got on the robe of righteousness? Are our lamps trimmed and burning? Could we say like Paul in 2 Tim. iv. 7, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord; the righteous Judge, shall give me at that day. And not to me only but to all them also that love his appearing.

Do we long for his coming, for the time when righteousness will cover the earth as the waters that cover the face of the mighty deep. When none shall say Know the Lord, for all shall know him from the least to the greatest. Blessed day; soon may it come. Then God will wipe all tears from their eyes, and there shall be no more death, neither sorrow or crying, neither shall there be any more pain, for the former things shall be passed away.

What a glorious hope is the Christian hope. How it cheers us up in times of trouble, and we can rejoice and sing "Lift up your heads, despondeng pilgrim, fling to the wind your needless fears. He who has said redemption is nearing, soon is to reign a thousand years."

Just think of it—Christ to be our King, and rule the world in righteousness a thousand years. Then he will restore all things, and the desert shall blossom like the rose, and Paradise will be restored.

Then with these blessed promises before us, let us be of good cheer, and put on the whole armor of God, and in due time we shall reap the reward, and enjoy the home, and wear the crown that God will give to all the faithful.

Yours in the hope.
MRS. M. A. CALDER.

Editor Restitution:

It has been some time since you have heard from me, but I am busy the whole year round working for the Master, and love to read the dear old story of Jesus and his love. Antichrist has been revealed in the past two years more than ever before, the hypocrites and mockers are doing their best now; but dear ones in Christ stand fast, for it will not be long till our change comes. Then the heirs of the kingdom shall live and reign with Christ on the earth. Then the wicked one and the folly stricken followers will be consumed into smoke.

I stand firm to the faith once delivered to the saints. I come in contact with the enemy every day, but I never take a back seat for any of them, not even the priest of Baal. All he could say was "Well woman, I pity you." I told him that I pitied him ten times more than he could me, for I knew he knew better if he would give up the false shepherdship. But how long will a lamp burn without oil. So keep your lamps trimmed and burning—filled to the brim with the love of Jesus, and feed the hungry souls, and be ever ready to lend to those who need the lamp light of life. Press toward the mark; make your calling and election sure. Remember the cross of Christ is the power of God to them that believe. Read 1 Cor. i. and not only read but study it thoroughly, for there are a great many Bible readers, and when you get them in conversation you soon see they are not students. Some say they never have any time, and others say it is something [illegible] cannot understand. This is because they read and think of their worldly affairs at the same time.

If we are grafted into Christ then we have eternal life abiding in us. We have come out from the Adamic curse. What would be the use of putting on Christ if we only attain the curse of the first Adam. If I did not belong to God by having put on Christ, I never would write this word of greeting, but the adversary could have his way. I would be numbered with the dead bodies long ago; but thanks be to God who has the victory over death and the devil, I am hale and hearty, and able to stand my grounds against the workers of darkness. My love is great toward those who love God.

I send a hearty Christmas greeting to all.

Your sister in Christ.
MRS. C. CORLENTZ.

Let every man learn that everything in nature goes by law, and not by luck, and that what he sows he reaps.—*Emerson.*

In Memory of Ray C. West.

The subject of this obituary fell asleep in Jesus Sunday afternoon after a brief life of little more than twenty-five years. After his interment on Tuesday his sister, Mrs. Gault of Morse, requested me to write a sketch of those things that were especially characteristic of his life. Other members of the family have since expressed their wishes in the same direction.

I write these lines most cheerfully because I had opportunity to know the deeper things of Ray's character better perhaps than any other outside of his immediate family. Some years ago, I remarked that I regarded Ray West as, without exception, the finest young man in Crowley. I have had no reason to lower this estimate.

In saying this I do not under-estimate the fineness of a number of other young men. Crowley has several who are clean and true, and free from bad habits. Ray was one of them. There are not a few who are sociable and companionable. Ray was one of them. Ray was so as much as they. Where there was misery and suffering he was one of those who were practically sympathetic. Upon a moral basis, that of the scripture I "Good Works," he was in the circle that is proud of character and makes it practical.

The true religious nature has morality only as one of its elements. Faith in the Divine, and works built upon this faith is far above mere morality. Ray was early a believer and he lived the Berean life, not only searching to find whether those things were true, but largely searching to find what things were true. He wanted the Truth, the One Faith, and nothing less.

Ray was early a studious Sunday School scholar. Later he was one of the most punctual in Christian Endeavor services. All the while he was seeking to find a substantial Bible basis. With him it was not merely faith in general, but a correct and deep faith. He learned to believe not merely that Jesus Christ is the Son of God, but from the heart that Jesus is the Christ, the Anointed, the promised Messiah. He learned to realize that the messiahship involves the question of the "Gospel of the Kingdom" and that in this lies God's plan of salvation. His faith grasped the resurrection thought. Jesus was the first-fruits, one risen for eternity before all else. Next, when Jesus enters upon his second presence, when he comes again, his very own, the bride of the Savior, shall be called from the dead or gathered from among the living of all parts of the earth, to put on immortality. Blessed sleep from which none ever wakes to weep. Then comes the period of their labors, as priests and kings with the Lord. At its close opens the final stage with the general resurrection and the judgment period, at the conclusion of which all the incorrigibly wicked will have entered gehenna destruction, the second death. This is the point to which the apostle refers when he says that then cometh the end, when Jesus shall have put down all authority and power, and shall have destroyed the last enemy, death. Some believe that all the human family will eventually be saved, but Ray told me not long before he left for Texas that he could not understand the Bible otherwise than that some at least would enter eternal death.

There are two distinct religious systems, that of spiritualism and that of the Bible, involving a resurrection. Ray was in no sense a spiritualist, in whole or in part. He believed with the apostle, as told in the eleventh chapter of Hebrews, that Abel, Noah, Abraham, Moses, David and many others had through faith and good works obtained a good record, but had not received the promise, God having provided a better thing that they without us should not be made perfect. In a moment, in the twinkling of an eye, at the last trumpet sound, the dead in Christ and the living in Christ shall be together immortalized. Ray had no faith in a sky kingdom for the human family. He did not believe that there are ghosts of men to go to heaven or hell at death, staying there until the resurrection for judgment and reward. I know of no peculiar passage in the Bible that he had not studied and mastered.

We had studied together the twelfth chapter of Ecclesiastes, especially the seventh verse. From Daniel we learned that man's breath is in God's hand. The Psalmist informed us that God takes away man's breath, he dies and returns to his dust and that when his breath goes forth and he returns to his earth, in that very day his thoughts perish. Solomon taught us in this very Ecclesiastes, third and ninth chapters, that by nature and without any hereafter, man and the beast are alike, they have the same kind of breath, as the one dieth so dieth the other. The word spirit in the last chapter is the same word in the original as breath above and should be thus translated. The conclusion in the last two verses is in another vein. Fear God and keep his commandments. God shall bring every work into judgment.

Likewise are there several New Testament passages that we studied carefully and comparatively, and Ray seemed to possess a full appreciation of the complete harmony of the Word of God, when the few difficulties that frail man has made are removed.

He had long believed that he ought to be baptized and about a year ago he put on Christ by being buried into his name, rising in newness of life. He afterward united with a church at Waco, living a true Christlike life until he was called to lay it down to await the summons again to life when Jesus comes.—*J. G. Haupt, in Crowley, La., Signal.*

The revolutions of human nature are these, and not much to brag of: Poverty begat Necessity; Necessity begat Convenience; Convenience begat Pleasure; Pleasure begat Luxury; Luxury begat Riot and Disease; and these between them both begat Poverty again.

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ors., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be greatfully accepted.

W. L. SEEVELS.

Notice.

The Central Washington Conference will be held at Wenatchee, Wash. on Jan. 5, 6, and 7, 1906. Brothers and sisters, let us begin to make arrangements to attend and help make an enjoyable and profitable meeting.

A. L. CORDALEY, Pres.
MYRTLE TITCHENAL, Sec.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.05 post paid. All who wish to avail themselves of this low rate should do so at once.

The Southern California New Train. Best Route.

The Los Angeles Limited, electric lighted, new from the Pullman shops, with all latest innovations for travel comfort, leaves Chicago 10:05 P. M. daily, arrives Los Angeles 4:45 P. M. third day via Chicago, Union Pacific & North-Western Lines and The Salt Lake Route. Pullman drawing room and tourist sleeping cars, composite observation car, dining cars, a la carte service. For rates, sleeping car reservations and full particulars apply to your nearest agent or address A. H. Waggener Trav., Agt., 215 Jackson Blvd., Chicago, Ill.—Dec 31

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

The Restitution

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Communicated.

Editor Restitution:

Dear Brothers and Sisters scattered from Maine to California: A Merry Christmas and a Happy New Year. Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord.

The last year has been a year of sorrow to many of our dear brethren and sisters. Oh, how sad to hear of the death of our preaching brethren. Of our knowledge of the old soldiers dropping out of our ranks. To begin with W. J. Orem, Kansas; J. C. Kimsey, Arizona; L. C. Chase, Michigan, J. S. Hatch, Indiana; Brother Barber, Pennsylvania. I ask myself the question, who will be the next one to follow these old soldiers—is it I? I was acquainted with all these except Brother Barber, but I was well acquainted with his teachings, and he died strong in the faith, as did all the rest of these worthy ones who have spent all their means, and made themselves nearly poverty stricken, and some of them would have to go the poor house, if death had not released them from their toil and labor. But they are not dead, they are only fallen asleep.

Onward Christian Soldiers, as Sister Harriet E. Boice of Champaign, Ill., said, of which I read in THE RESTITUTION. Our Sister's views are very good, and a good thing to do for the young. But what will we do for the old worn out preachers. Them who have taken their families and lives in their hands, and have emigrated to the westward, and spent all their means in the proclamation of the gospel? Who believed the gospel was not to be preached in Jerusalem, Judea, and Samaria only, but to the uttermost parts of the earth.

Will we turn them out in the cold without shelter, clothing or food to starve, as some men treat an old worn out horse.

While I have not done very much preaching this year, only baptized 4 persons, and preached about 45 sermons. On Oct. 9, I buried two more young men into the all saving name of Jesus Christ at Blush, Mo. I had the pleasure of hearing S. A. Cooper, whom I baptized a year ago, preach as good a sermon on History and Immortality as I ever heard. While he has a good English education, he has also studied to correctly divide the Word of truth. That is what counts in preaching, to make people see the truth.

Well dear ones, I am 73 years old past, but I am just as determined to win the prize of the high calling in Christ Jesus as at any time in my life. It will be only those who run to the end of the Christian race who will win the prize. I ask an interest in the prayers of all God's children that my faith fail not.

Now brethren, look up your account and see if it is not time to renew. My time is up, and I enclose in this money to renew. Dear brethren, don't ask Brother Underwood to wait on you any longer, and do not let him ask you for it again. It only takes one time to pay in, so do pay promptly all you owe him. Stop tobacco, coffee and ten bills long enough to raise one dollar and a half and pay for your paper. Uncle John Foore says for all to pay up and not to be asked any more, but pay all up and ahead for 1906.

Again I will say, A Merry Christmas and a Happy New Year. God be with you till we meet—if not in this life, in the life to come.

JOHN FOORE.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 24, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:32 a m daily, 2:50 a m daily, 5:50 a m except Sunday, 9:55 a m except Sunday, 1:17 p m daily, 5:54 p m daily, 4:10 p m daily, arrives, 8:28 except Sunday, 7:40 p m daily, extra fare train, 10:15 p m daily.

For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:07 a m except Sunday, 1:58 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON.

Pennsylvania Lines, Michigan Division, Excursions.

Christmas and New Year holidays, sell Dec 23 24 25 30 and 31, '5, and Jan 1 '6, return limit leaving destination not later than Jan 3.

Home seekers tickets 1st and 3d Tuesdays each month during sale.

Six and nine month tourist tickets on sale daily to authorized tourist points.

Hunters tickets on sale during season to authorized points.

For further information please call on F. J. Bussard Agent, Mich. Div. Penna. Lines.

Holiday Excursions.

December 23, 24, 25, 30, 31, and Jan. 1, are the dates on which excursion tickets may be obtained to any station on the Pennsylvania Lines for Christmas and New Year holiday trips, tickets good returning until Jan. 3. For full particulars call on local ticket agent of Pennsylvania Lines.

Personally Conducted Tour to California.

Exclusively first class tour under the auspices of the Tourist Department, Chicago, Union Pacific & North-Western Line; leaves Chicago, Wednesday, February 7th, spending the disagreeable portions of February and March in the land of sunshine and flowers. $350.00 includes all expenses, railway fare, sleeping cars, meals in dining cars and hotel expense. Service first-class in every respect. Itineraries and full particulars on application S. A. Hutchinson, Manager, 212 Clark St. and 120 Jackson Blvd., Chicago. —Dec 31.

Winter tourist tickets to Colorado, California, Mexico and Florida, and points west and south now sold at low fares. Information about routes stop overs, etc, freely given by request o Pennsylvania Lines Agents.—de31

POST OFFICE ADDRESSES.

Persons requesting their address public and may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Tampa Fla.
B. F. Boyer, Seven Fountains, Va.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
Libbie Palmer 645 Alder st Eugene Ore
S. T. Hook, R D 8, Lebanon, Ind.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Weyauwega, Wis.
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G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
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John Gregory, 19 Foundry St, Newark, N. J.
J. J. Cady, Corvallis, Ore.
John W. Hull, Catoosa, I. T.
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W J Seamans Burnville Ark
D C Robison Rt 3 McVernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 306 w Main st Salem O
Meritt Elliott Central Point Ore
W A Fanning Columbia Hotel Denver Col
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I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

We are called upon by persons to whom we are under obligations, to raise several hundred of dollars this month. The matter is imperative and must be met. We cannot borrow, as we have nothing to borrow on. Now if each one who is owing us will kindly remit to us what is now due, we will not need to worry longer. We might mail statements to each one, but this means expense and labor. We cannot afford the expense, and our time can be all used other ways to better advantage. So we trust that no more appeal will be needed. Let each one who knows he has not paid for his paper, hasten today to send in his renewal, and in ten days from now we can be assured of means to make our mind easy before Christmas time. Brothers and Sisters whom we have served, please let this have your attention at once. Now—because next week other things will claim your consideration.

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All persons addressing us about, give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D F Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and C. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10; 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 81½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark., meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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Poetry.

A Backward Look.

"Add ye year to year." Isaiah xxxviii.

So goes the old year forever, no more
A King with no mercy to rule,
As grey a destruction, when moves
His mother of earth in wrath:
In stately sequence they have gone
The empires round the mid-new ribbon,
The old year passing into rest,
The new year comes to sit on the throne.

Within the hours of the year
While hands the sorrow threaded red
That in the time-glass ever speeds
Should we look back on the years
Whereon [illegible]
Or should we gaze [illegible]
And see what is never to be?

Ages backward! Let us [illegible]
Look backward at the receding hills
Ere yet old Time with gentle grace
With darting hair the distance fills
Count now the heights which life goals
Which not been ours to win and keep.
Have that we in our thinking souls
Feared that the [illegible]

Now the horizon widens we stand
Seeing but a path all smooth and clear,
Where frowning hill and valley lie
And may hand we light to bear.
Could we go back! Ah, might we go
Once more upon the dwindling way,
The trip should not [illegible]
The times, now, of yesterday.

So, in the temple of the years
We come back at the ending view
The composite of hands and tears
Then turn to face the roadway new.
The new year comes, we welcome a King
Apparelled in rich stuffs, and gold—
Grant that into it we may bring
The good we garnered from the old.

—W. D. N.

Communicated.

ork out Your own Salvation.

ue have presented to us today specular situation. Men and n claiming to be followers of and the only thing they have w for it is, they have their name ed on some church book. They their quarterly dues and live as rely and contentedly as if they w themselves to be saved. They seem to have no thought that they must "work out their own salvation." There are certain sects who put this question to their congregation, viz: "How many know themselves saved now?" I was in an audience some time ago when this question was asked, nearly the whole audience rose. I remained seated. When the audience was dismissed the preacher came to me and asked me why I did not rise. I answered, I do not believe your proposition. If we are saved now, why do anything more? These people I have never learned Peter's addition sum. Neither have they learned to be diligent. To my mind it is a very dangerous position to occupy.

"The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable, actual, wherein thou even now standest, here or nowhere is thy ideal; work it out therefrom; and working, believe, live, be free."—Carlyle. The above selection expresses my thoughts of a true Christian life. Paul in his letter to Timothy says, "I have fought a good fight, I have finished my course, I have kept the faith." This was not said early in his ministry, but just before he suffered martyrdom. When he knew he could do nothing more for Christ and the Church he expressed a certainty of his salvation. The peculiar situation before us now is that the churches promise salvation to those who take protection in their fold. How many thousands are deceived in this manner. To me it is a sort of parasitism. Cling to some body and draw nourishment from it and live. Or take shelter in some coast off shell and live the life of the hermit crab. Parasites are found every where. We have to fight them from our vegetation and fruit or we will not get our share of what we plant. We have young men of today who live just this kind of life. They are known as the son of John Jones and get their subsistance from him. Labor to them is degrading. To belong to some fashionable club and spend father's money is the height of their ambition. This would be a miserable world indeed if made up of such persons. There are certain plants—the Dodder for instance, which lives a parasitical existence. It seems to start out with good intentions, but soon clasps and lives off of the object to which it clings. Webster says, It is a leafless paragitical vine with yellowish threadlike stems. It attaches itself to some other plant, as the flax, goldenrod, etc., and decaying at the root, is nourished by the plant that supports it. All that the parasite seems to want is food and shelter. In getting these it seems satisfied.

For twenty-five years I have lived an isolated life. In doing so I have found protection only in defending the truth. I have been offered a home among the religionists, but did not accept knowing they had no truth. No isolated brother or sister can live the life of a parasite. The naturalist tells us of the Hermit Crab. Its peculiarity is that it takes up its abode in the cast-off shell of some other animal. The creature lives a solitary but not an inactive life. Those who have visited the seaside have observed that the crab is a very active animal and is well prepared for self defense. To give up this active life for that of a hermit is sacrificing a great deal. And naturalists tell us that the hermit crab degenerates and loses largely the means that nature provided them with. "Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty is disastrous to moral character." Those who are satisfied with this parasitical doctrine of salvation do so at their own expense. Our heavenly Father has given us the means of living an active, aggressive life and to forfeit it means degeneration. The active business man will succeed where the careless indifferent one will fail. When Jesus was baptized he was tempted and during the remainder of his life he was active. While his three apostles slept he gained the great victory over self. What an example we have in the lives of the apostles. When they were called before magistrates and commanded not to preach in the name of Jesus any more they answered, "Whether it be right in the sight of God to hearken unto you more than unto God. Judge ye. For we cannot but speak the things which we have seen and heard. Acts iv. 19, 20. We are admonished that it is through much tribulation that we enter the kingdom of God.

The life of the apostle Paul teaches a very important lesson. In writing to the Corinthians he says that he had been in labors more abundant, in stripes above measure in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. With all the above what an earnest, patient worker the apostle was. Well could he say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." The lives of such men as the apostle Paul should remind us that there is much for us to do. The night is well nigh spent and the day will soon be here.

Jesus and his apostles went every where preaching the kingdom of God and calling upon men to repent and believe the gospel. The promise is to us and as many as will call upon themselves the name of Christ.

In concluding let me call your attention to Phil. ii. 12-13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

D. C. ROBISON.

To the Church of God.

"Oh! daughter of Zion, awaken to duty,
The Master is calling thee now to arise;
Endeth thee in garments of love, truth and beauty,
Your Bridegroom is coming now soon from the skies."

"Occupy till I come." Luke xix.

If we have caught the spirit of the Master's words we know that this means business, not idleness and indifference, but activity and personal responsibility. Jesus at twelve years of age says; "I must be about my Father's business." When he had called his twelve disciples together. He commanded them saying, "Go." If you do not think that "Go" means "business" please read the 10th chapter of Matthew, and compare it with the life work of those disciples, and note the suffering, privations, self denials and cruel death. Do you feel like making excuses? Please turn to Luke ix. 57 to the end, "No man having put his hand to the plough and looking back is fit for the kingdom." Turn to the 23rd verse of this chapter, "If any man will come after me, let him deny himself and take up his cross daily, and follow me." Now my brother, my sister, this means every day business for you and me. No shifting of responsibility or excuse for neglect. If we have made failures in the past, we must make the greater effort today. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Lu. xiv, 27 to the end.

We hear Christ and his disciples exhorting and teaching their followers to continue in the faith, and that "we must through much tribulation enter into the kingdom." Paul, the great apostle, sums up the cost of his discipleship in these words, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. iii. 8 to the end.

Are we enduring anything for the sake of Christ? What sacrifice is he requiring of you, and how are you meeting that requirement? We talk much about sacrifice and cross bearings and self-denials. But what are we really rendering to God for all his benefits? How are we suffering for the cause of Christ? We read with a quicker pulse, perhaps, that sublime utterance of Paul: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Brothers, how much do we endure of hardship, suffering, inconvenience, sorrow, loss; what measure of tribulation, distress, persecution or peril fall to our lot because of our alliance with Christ? Very few of us really enter into the fellowship of Christ's sufferings. We know nothing of active sympathy with his passion. We do not pay a very high price in sacrifice, toil or distressing hardship for the benefits of the Christian brotherhood. If we did we would have a higher regard for the obligations of that brotherhood, and a keener appreciation of the suffering of Jesus, and we would come into the enjoyment of a larger degree of his companionship, and serve him with a greater zeal and more fervent loyalty.

It was no idle question the Master put to his worldly minded, place seeking disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And if Jesus should put that question to you today, what answer would you give, and how would you treat him in the hour of emergency? The cause of Christ today needs disciples who will meet the emergency without playing the coward: who will stand loyally by the side of Jesus in the presence of his enemies; who will follow him whithersoever he lead; who will serve him with fidelity under all conditions and circumstances. This great commission was placed upon every follower of Christ: "Go ye into all the world, preach the gospel to every creature." Mark xvi. 15, "Go ye therefore and teach all nations," etc. "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen." "Go preach." "Go teach." "Preaching" "teaching." Are you waiting for some one to come to you, you who have been sitting at the feet of the greatest of all teachers, Jesus, or are you willing to "Go preach," "Go teach." Are we in the condition Paul describes, "For when for the time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God." Have you been studying to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth? Have you been searching the "Scriptures daily?" If you have, the demand is laid upon you, the opportunity is yours. If you cannot go, you can send one in your place, and you can take up the work at home. Now there is no way of shirking or placing responsibility of the Master's cause on some one else. It is yours and you must provide for the emergency or prove yourself traitor to his cause. These are cold facts, none the less true. The testing time is sure to come to us sooner or later, the supreme moment when we must act. Have we on the whole armor of God?

"If thou my Christ, today
Should'st speak to me and say;
What battles hast thou fought for me?
Show me thy scars; I fain would see
Love's depth of victory.
If thou should'st speak, my Christ;
My Leader and my King;
And bid me lay my wounds in sight,
The scars borne just for thee in fight,
What love-scars could I bring?"

BIBLE SCHOOL WORK.

I have before me a letter bearing date, Chicago, Dec. 16th, 1905, from Bro. Howard Giddings. He says: "I have just finished reading your plan for a "Memorial Home" and can only say that God is working through you, and may his richest blessings be yours." Further, "I have an 8 room house in Kirksville, Mo., worth $1600.00, it is located near the State Normal school and near to what used to be Dr. Ward's College of Medicine and Osteopathy, and now a sanitarium. the rent is $10.00 per month, which I will turn over to the right one, less the expense of keeping it up, for the "Memorial Home" fund, or if one is wanted to be started in Kirksville, I will give the property outright, but at any time it is not used for the above purpose, then the income must go to some other home in some other city.

Kindly give Bro. Alexander the credit for obtaining the above." Bro. Giddings is one among many, I believe, who have been waiting for something to be done to strengthen our work for the Master. I appeal to you again, you of the household of faith, will you throw away these opportunities afforded at our Universities and Normal schools? Send in your names and pledges now. Let us organize our National Evangelical and Bible school Association and be ready for the business in hand. Yours in hope.

HARRIET E. BOICK.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Kent, PLYMOUTH, INDIANA, JANUARY 3, 1906. NUMBER 1.

Asleep in Jesus.

Sister Emily J. Rathbun was born May 22, 1828. She fell asleep in Jesus Thursday, Dec. 21, 1905, at the home of her daughter, Mrs. Comestock in the city of Chicago.

She married at the age of 19½ years, and became the mother of eight children, three have passed away, and five remain to mourn the loss of a good mother. She was firmly rooted and grounded in the faith once delivered unto the saints. Her faith and hope was a great comfort to her during her declining years.

The following is the

SUBSTANCE OF AN ADDRESS

delivered by the writer at the funeral service:

The child of God has an ever-sympathizing friend in the person of Jesus. He always did have a tender heart for suffering humanity. He would groan in spirit and weep with the sorrowful. Copious showers of blessing fell from his hands wherever he went. His sublime teachings ever touched the heart, they were soul-inspiring, their tendency was to fill the mind of his hearers with pure and lofty aspirations. They also pointed to a glad day coming in the sweet by by. We have the comfort of knowing, that in that day there will be no more tear-stained faces, because death has taken from us some treasure upon whom our affections have been placed. It is written over the gateway of the Eternal City, "There shall be no more death." This is not a dream, a mere fancy of the mind, No! No!! It is based upon the sure Word of the Great Eternal.

When death draws near, then is the appropriate time to compare values. Ask at this time of the gold of Ophir, the onyx stone, the saphir, the crystal, the coral, the topaz of Ethiopia, the pearl, or the rare jewels of gold. Have you length of days in your hands? Are you a tree of life? Have you riches and honor that will not fade away? Listen to the answer;—Omulous silence.

Oh, how different the assurance pictured to us in the Blessed Hope? Here we have promises filled with captivating joy, yes, transporting, enrapturing. They fall upon the believer's ear, like a benediction of seraphic sweetness; our inmost thought wells up in gratitude, and our hearts sing for joy. In heaven's own sweet melody, we break forth in praises unto him, who has loved us, and washed us from our sins in his own blood.

Yes, in the midst of life's trials and conflicts, while in the seclusion of home, all alone with God, in sweet meditation, our mind can catch a glimpse of the great day coming, and for the moment feast on the joys to come. Thus may the sunbeam of hope, light up the mourner's heart; at such a time gloom is converted into glory. It may be compared to the glorious orb of day, which may be obscured for the time being, by a passing cloud; yet the silver lining soon appears, and when the cloud rolls away, the sun breaks forth in magnificent glory. It sometimes requires the crushing of the flower, to make it give forth its fragrance. So the true child of God may emerge from the fires of affliction—purer gold.

Let us follow the leadings of the star of hope, its refulgent beams will guide us past the breakers, and tempestous seas, and land us safely upon the evergreen shore.

"Hail sweetest, dearest tie
That binds our hearts in one;
Hail sacred hope that tunes
Our minds to harmony divine."

Are we sorrowful, today because death has entered our midst, and yet we are not hopeless. God, through his Son, purposes to extract death's sting. God is good, God is love, and in the goodness of his heart, he longs to fill us with his rich blessings. Have we been in sweet companionship with Jesus, and learned from him the lesson of life, even as he was taught by his Father, and reflected his great heart, as if seen in a mirror? If we have, then we can in turn, become reflectors of his sweet life. In this way we may grow into that pure life, to the extent of entirely changing the carnal nature. To a person thus refined, and made sensitive and pure, by the indwelling and close companionship of that only which is pure and holy, then that which is sinful appears hideous and repugnant.

In the sad hour of bereavement, we lift our faces heavenward, and ask: Is there hope? The answer comes, Oh, yes, hope so strong, that the heart exultant leaps for joy. We may lift the curtain, and by faith catch a glimpse of the glory that is impending. It is even like the glorious sun, bathed in heaven's blue, which laughs at the storm, when the clouds are rolled away.

Then publish abroad the glad tidings, ring merrily the gospel bell, let its sweet notes vibrate upon the air, and thrill every heart in unison divine, and in one grand united chorus, praise God for the Son of his love. Oh, such a message! glorious message! fraught with such tender affection to the bereaved whose beloved one sweetly sleeps in Jesus.

There is sweet rest in Jesus, even now, while the lamp of life still burns. There is no rest half so sweet as the trusting soul finds in Jesus. It is the Man of Galilee alone, which can speak peace to the troubled wave.

Jesus has trod the lone valley of the shadow of death, and broken asunder its bars, and now the bow of hope spans the arch between the dark valley and the evergreen shore.

God's pure love can never fail us, it is fathomless. No chain is long enough to fathom the depths of that ocean. Send forth this beauteous message over sea and vale, mountain fastness, broad prairies, and the leafy forest, that those whose hearts are bowed down with sorrow, may sing for joy, and the heart be buoyant as the lark, which cleaves the [illegible] vault of heaven, and [illegible] notes of melody.

Soon the trump shall sound, when those who sleep in Jesus will emerge from their dusty beds, clothed in the beautiful garment of immortality. Then there will be no more farewells between the living and the dying, no more bereaved family circles, death itself shall die. Heaven will then ring with glad shouts of victory. This hope can pierce the dark cloud, and let a gleam of sunshine in.

Should we now feel the chastening hand, don't repine

"Since a Father's arm sustains thee peaceful be;
When a chastening hand restrains thee, it is he.
Know his love in full completeness,
Feel the measure of thy weakness,
If his wound thy spirit sore,
Trust him more."

Yours in the Blessed Hope.
W. H. WILSON.

Dear Restitution:

As the Old Year is passing out and the New Year will soon be ushered in, I am glad to say that our lives have been spared to once more say that we are still striving to serve our dear Savior. We are trying to let our light so shine before men that they may know that we are serving the true and living God. We are living in perilous times. I feel as though we must be up and doing; for we know not when our Savior may come. Dear Brothers and Sisters, let us put on the whole armor and be watching for our dear Savior. My heart was made sad to read of our dear Brother Hatch's death. I have heard him preach many times. He used to bring his daughter Azorah to conference at Cicero, Ind., when she was little, and she would sit on his knee and sing with him. May she look to the blessed Master for comfort in her sad affliction. I can sympathize with her because I lost my father twelve years ago this next April. He died in the faith. Pray for us that we may hold out faithful unto the end.

Your Brother and Sister in Christ, wishing you all a Happy New Year.

MR. & MRS. I. E. FLOREA.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 3, 1906.

As we start the new volume for another year, we can with a thankful heart praise the Giver of all good for the blessings of the past year, and step out upon the new, relying upon his all-powerful arm to protect and his loving hand to guide.

There is little to say regarding the trouble in Russia. The revolutionists are getting the worst of it. Where a stand is made the troops are brought up and shoot as long as there is any one to shoot; then arrests are made till that point is clear. The prisons are so full that sixty are crowded in where only fifteen ought to be. After a time relief is given by taking some out and shooting them. The course marked out seems to be that the insurrection must be put down, and the way to do that is to kill all who are opposed to the government. Such measures are certainly effective.

Were you ever placed in a position where an extra call was made urgently demanding that you raise a sum of money on a given day? Did you not then wish that those who were owing you would consider your strait, and send in early what they could, so you could rest easy at night and not have to worry through the day, as the exact time of settlement drew near? We are asking you kindly to consider us in this position. Some have responded, but not quite half enough. We trust that our friends will do all they can. Today is the time to send.

Communicated.

At the Breaking of Bread.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. Here we have brought to our notice Christ and the name of Christ. The believer and the one who believes not. The one who believes on him is not condemned, because he believes in the name of the only begotten Son of God. This teaches there is more to be believed than that he lived, died and rose again. Yes, even more than this. He that believeth not is condemned, why, because he hath not believed in his name.

What is it to believe in the name of Christ? What is the name of Christ? God hath highly exalted him and given him a name that is above every name. That at the name of Jesus every knee should bow. And that every tongue should confess that Jesus is Lord to the glory of God the Father. It is this great power that constitutes the great name. Yet have I set my King upon my holy hill of Zion. I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness. We see the great ruling force he obtained by loving righteousness and hating iniquity, by becoming obedient unto death, even the death of the cross. Wherefore God hath exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow. We have taken upon us that great name. May we love righteousness and hate iniquity, that we may be exalted with him. Humble ourselves under the mighty hand of God that we may be exalted in due time. Christ learned obedience by the things which he suffered, being made perfect, he became the author of eternal salvation unto all them that obey him.

We have accepted the name and are striving to walk worthy of the vocation by which we are called, exhorting one another to be strong in the faith, to walk worthy of the high calling of God in Christ Jesus. We commemorate his death till he comes to share the name in its fullness with all his saints.

"Let them praise his name with the pipe. Let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people, he will beautify the meek of the earth. Let the saints be joyful in glory. Let the high praises of God be in their mouth and a two edged sword in their hand. To execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains and their nobles with fetters of iron. To execute upon them the judgments written. This honor have all the saints. May we continue in his name, that all these honors may be ours when Jesus comes.

Nancy Barber.

col. iii. 2.

Set your affections on things above not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then we also appear with him in glory. Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness. For we walk by faith not by sight. If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also. Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

Annie Burton.

Charity never fails. 1 Cor. xiii. 8. Love fails not at any time. Diaglott. God so loved the world that he sent forth his only begotten Son into the world that we might live through him. And he has given us his commandment that we should believe in the name of his Son Jesus Christ and love each other. If God so loved us we also ought to love one another.

Christ on one occasion tells his disciples, if we have love one to another by this shall all men know that ye are my disciples. Let us therefore be followers of God as obedient children, be kind one to another, tender hearted, forgiving one another, even as we for Christ's sake have been forgiven. More than that let all we do be with the earnest desire to enlighten and promote the good of all and the glory of God.

Let our love be without hypocrisy. If our love is out of a pure heart and a good conscience before God and his Son Jesus Christ, our work and labor together will be, "In honor prefering one another," not selfish, desiring to have the pre-eminence for all our knowledge and faith and sacrifice will profit us nothing, if love be absent.

Brothers and sisters, how very essential love is, greater than faith, greater than hope. Love fails not at any time, love can bear the finger of scorn, and slights and unkindness, is not easily provoked, envies not. We find a perfect example of this life revealed in the character of Jesus. All through his life he was bearing the cross for others and finally gave himself that we might be partakers of divine nature. Behold what love the Father hath bestowed upon us that we should be called the sons of God. O let us exercise the very best in us, and not grow discouraged, but prayerfully and in patience await his coming and the words, Well done, enter into the joy of thy Lord. What a glorious result of all our labor, is it not worth every effort to obtain such words from him? May we each one be more and more imbued with this quality, for the more we love, the more like our Lord and Master we shall be.

Sister,
Mrs. Ira McCave.

this do in remembrance of me.

"And he took bread and gave thanks, and break it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me." Luke xxii. 19.

The memorial supper of which Jesus is here speaking is the emblems of his broken body and shed blood which was a sacrifice for sin, by which we obtain forgiveness, "In whom we have redemption in his blood the forgiveness of sins, according to the riches of his grace." And by being forgiven we have become reconciled to God. Jesus lived a life of sacrifice and then gave himself to die to obtain this forgiveness for us, and it was one of his last requests before leaving his disciples that they keep this simple ordinance in remembrance of him; their remembrance could only be one of love for a friend who had the character of Jesus which was purity, righteousness, gentleness, meekness, unselfishness, and love; doing good to all he came in contact with, and teaching them of the glorious future life which God had promised them. If we can remember him as the same today as when he was with his disciples, meeting at his table will not be a duty to us but a great privilege, and we shall receive a blessing, for he has promised that "where two or three meet together in my name, there will I be;" do we always come to the Lord's table with a desire to meet him and receive his blessing? If we are all waiting and watching for his return, it should be our greatest desire to meet to remember him while absent. But we must examine ourselves and see if our thoughts and actions are in accordance with God's will, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's body." 1 Cor. xi. 26-29. This would be a terrible thing for any of us to do, after learning of Jesus' purpose of ordaining this supper to do this in remembrance of me.

We all feel our unworthiness and liability to sin, but as the chosen of the Lord we should take him at his word, and Paul has said: "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Brothers and sisters, after all the Lord has done for us, let us conform our lives to his will and do all his commandments; and when we meet each first day may it be to remember our absent Lord until he come, and then may we have found his favor and enter into his joy.

Jennie Salisbury.

everlasting consolation. 2 thes. ii 16.

Now our Lord Jesus Christ himself and God, even our Father which hath loved us and hath given us everlasting consolation and good hope through grace comfort our hearts and stablish us in every good word and work. Blessed be God, even the Father of our Lord Jesus Christ. The Father of mercies and the God of all comfort who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, and whether we be afflicted it is for our consolation and salvation, and our hope is steadfast, knowing that if we are partakers of the suffering, so shall we be also of the consolation. Yes, Christ is our consolation, our only hope is in him who has promised us eternal life in the kingdom, when he comes whose right it is, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord, wherefore comfort one another with these words. Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. What a comfort to know that we have a friend in Jesus, what a privilege to carry everything to God in prayer.

Esther Burton.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Dear Restitution Readers:

Between the necessary affairs of this life and the more necessary things of the life to come, I have had little or no time to write about the work of preaching the things concerning the kingdom of God, and the name of Jesus Christ.

I cannot now enter into details, suffice it to state that since the Conference at Cleveland in August, of which you have read in The Restitution,—we,—Sister Barber, wife and I, have proclaimed the glad tidings of salvation wherever we had, or could make opportunity. For weeks we preached in the schools around Salem where the gospel never had been sounded: The interest and attendance varied. In those meetings we had further proof that guessing or jumping at conclusions will sometimes hinder the work. For instance, where we thought the attendance would be good, very few came, where we guessed the opposite, we had good meetings. We expect to continue this work.

Sister Barber and wife took care of the Salem Church while I went to Rootville, Pa. the home of Bro. J. T. Ongley. The attendance there was good, better, best, the attention was equal, the interest was simply intense. I gave opportunity for questions, and for the first time in my experience question after question was asked. When I had no *Scripture* answer, or where the question was such that could not be answered by the Word, I said, "I do not know." Some were surprised, some pleased. For instance,

Where is Elijah?

Ans. Elijah went up in a whirlwind into heaven.

Where is he now?

Ans. That is all I know.

Well, but what do you *think*?

Ans. I do not *think*.

What is your opinion?

Ans. I have none, and if I did answer by my thoughts or opinions, such would be of no value to you.

This confinement to what is written proved to be the safeguard of the meetings. Several denominations were represented, but no one seemed offended, though I shunned not to declare those things that must surely be believed and obeyed in order to salvation.

I would like to write more about those I met, the homes I was invited to, the kindness shown to me, and other items, but will pass on to say that I next went to Kimball, Ohio, the home of Bro. B. F. Smith. Out of five meetings we had two of unusual interest. At North Monroeville the Saturday night meeting was intensified by quertions from a Methodist minister who was to preach there on Sunday. His last question was,—Then, you say, we must believe this,—The kingdom restored—in order to be saved?

Ans. Pardon me friend, but I have not said anything. I read to you from Moses and the prophets. It is the Word of God. He seemed deeply impressed, so were the audience who had waited to hear.

At the School,—near Bro. Smith's, on Sunday night the impression made by the same subject was most profound. Some took notes, and assured me that they would carefully look up the Scripture. I entreated them to believe what they read. I commended them to Bro. Smith. Being then but a few days to Christmas, I bade Bro. Smith and family who had made my stay very pleasant, good-by. On my way home had a few happy hours with Brother and Sister Juergensen. Called on Sister Davis at Barberton, on Brother and Sister Heacok at Canton, and got home safely to find all well, and at once got ready for our extra meetings. They have begun to the satisfaction of all present. May the Lord find some hearts and minds to bless.

We had the pleasure of the company of Brother and Sister Heacock, and Brother and Sister Geo. Neill. Bro. Heacock was baptized, with Bro. Barber, at the Conference in Cleveland, both men are earnest. Brother Heacock, though young in the truth, is not, anywhere, ashamed of the Gospel of Christ. May our happiness be made complete this year by the coming of the Lord.

P. Neill.

Editor Restitution:

I will write you a few lines this morning to let you know that we feel like we were imposing ourselves on the brethren and sisters, having them pay for The Restitution, and we thank those dear brothers or sisters, whoever they are, and we hope and pray that the Lord will bless them for their kindness to us poor old folks. We are all alone here in the Church of God. Not a brother or sister nearer than fourteen miles, and we are not able to go. We are too poor for one thing and our health will not permit us to go, we are not able to support ourselves, but we have very good neighbors to donate to our wants, but they are the world's people. Oh, how glad we would be to have some of the dear brothers or sisters to talk to and encourage us on our journey to the kingdom of God. We are old pioneers in the faith. It is between 40 and 50 years since we embraced the truth. God bless the blessed truth. Dear brothers and sisters, pray for us that we may hold out faithful to the end.

G. W. Benage.

Obituary.

F. M. Pope was born in Hendricks County, Tennessee, May 9, 1840. Died in Argonia, Kansas, Dec., 4, 1905, aged 65 years, 6 months and 17 days.

He was married in Gentry County, Missouri, Dec., 20, 1862, to Sarah C. Long. Of this union nine children were born. Five of these children are now living and were at the funeral. In 1877 Brother Pope came to Sumner County, Kansas, and settled on the old homestead in Morris Township, and lived there until a few years ago when he moved to Argonia, Kan. where he lived until the day of his death.

He leaves a wife, a son, four daughters and a host of friends to mourn the great loss his sad death has caused.

He embraced the faith of the kingdom of God and the resurrection of the dead, under the preaching of Bro. Fisk, some years since, and was well posted in the teachings of the Bible. He was loved and respected by all who knew him. Words of comfort were spoken by the writer to a large gathering of sympathizing friends, when we laid him to rest in the cemetry, near his old homestead, to wait the call of the Lord.

May the glad assurance that there will be for him a glorious resurrection when Jesus comes, be a source of consolation to the bereaved ones in their sorrow.

S. C. Oliver.

Selections.

Character and Confidence.

A great financier, in speaking of a man who had gone astray, said: "After all is said and done, our only protection is in common honesty. Confidence in a man of character is better protection than any bond."

How true this is can be proven on a moment's reflection. In our personal dealings with men how little we think of the protection of law. In business and credit, in religion and belief, in doctor and medicine, in friend and favor, we depend upon common honesty, and show our dependence by the confidence through our judgment of character. Confidence in those whom we know is our guide, comfort and strength, and we depend upon it everywhere, except in our drug trade organizations.

In those whom we should know best, because of the fact that their thought and action follow the same paths as our own, we show no confidence. All our organized effort is clouded by dark pessimism. Why? Because we do not know each other; because we cannot place confidence in a man until we know his character, and we cannot know his character until we know him. We base our ever-changing judgment upon his reputation, forgetting that a reputation may be made or ruined by the babble of the village gossips, while his character is himself—the man.

A man's character cannot be measured by the money he has made, nor yet by what he has done. The man of character is greater than his performances, no matter how great the latter may be. In the presence of such a man we are surprised at no great act of his, but feel that within him lies the power to do much greater things. This feeling is confidence, and though our judgment may sometimes fail, it is the safest, surest measure of man by man, that man has ever known.

We cannot know a man's character except by personal contact. Through printed or written words we may know all that he does, all that he says, but without direct contact we cannot know the motives from which emanate these doings and sayings; without knowing him we cannot know what he is. If we know what he is, we not only know how much confidence to place in him, but by comparison we learn how much confidence he can place in us; and in the consciousness of our own comparative frailty we determine to be stronger—to possess character.

The man of character may say little, may do little, but in his presence we feel a something which makes that little great. We follow his lead, knowing, absolutely knowing, that he leads in the right direction in the right way.—*Joel Blanc.*

Bridling the Tongue.

Perhaps we cannot practice a better discipline than by bridling or guiding control over our tongues. If any one has a doubt as to the importance of this discipline, let him read what St. James says about it in the third chapter of his epistle. It is a terrible description of a most deadly evil, and yet every word of it is true. Nor is this all. The evil thing set forth is widespread, all but universal. Some are more thoughtful than others, but none among us are sufficiently careful as to what we say or when we say it. The apostle tells us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

This is strong language, but it is true. Self-control is one of the highest attainments we can ever reach. The man who can so control his passions, his feelings, his emotions, as that they shall never find untimely or improper expression in word, is as Christ-like or perfect as he can ever be in this world. Sometimes the excuse is made for evil speaking, that the person is thoughtless, that he does not mean what he says. But is thoughtlessness really any excuse? Does it not add to the offense?

However this may be, Christians ought not so to offend. They are as lights and witnesses in the world. They are the Savior's representatives, and as such they should seek to be as much like him as possible. Never should they forget that by their inconsistencies they inflict upon Christ's cause the deepest wound it ever receives. How awful the thought that by our words and acts we may become the stumbling-blocks on which others may fall and be lost forever—God forbid it.

To guard against this, we shall do well to improve by trying to gain control over ourselves, and particularly over our tongues. Would Christians cease their evil speaking, the power of our religion would be increased a thousand fold.—*Parish Visitor.*

How easy it is to tear a piece of paper along the line in which it has originally been folded. How easy it is for a second temptation to overcome us if the first has been yielded to. A habit that has once gained the victory over us, our moral nature, has put a fold, as it were, in that nature, and destroyed its straitness and smoothness, so that when the same temptation comes a second time it seeks the weak point which it had formerly made, and by the line of least resistance, we are turned from our righteous principles and strong resolutions.—*Hugh Macmillan.*

The Master said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It is evident that fruitbearing is a sign of discipleship. Therefore one cannot be a disciple of Christ without bearing fruit. Here is further evidence: "Every branch in me that beareth not fruit he taketh away." When one ceases to bear fruit he ceases to be in Christ. Again: "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

"Do not talk too much of your temptation and do not think of it too much," is Edward Everett Hale's shrewd counsel. What is kept out of our thoughts and talk cannot easily get into our lives. We must set our thoughts to work, and get them too busy in other directions to leave them hanging round Temptation Corner.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Fanny M Sparner	5 00

Poetry.

Thy Gracious Love.

All I ask and all I plead for,
'Is thy presence, full and sweet;
Let thy gracious love enfold me;
Let thy Spirit fill and mold me.
For thy service full, complete.
O, to feel the fire enkindling
All my being into glow!
O, to win sad hearts to trust thee!
This is all I care to know.

Communicated.

Thoughts on Christmas.

As I sat musing this Christmas my mind went back to a time when long ago there were shepherds watching their flocks by night, and lo, an angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were afraid, and the angel said unto them, Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, For unto you is born this day in the city of David a Savior, which is Christ the Lord, and a heavenly host joined with the angel singing, Glory to God in the highest, peace on earth, and good will toward men. And this child waxed strong in spirit, and was filled with wisdom and the grace of God was upon him. This is the child the angel told Mary should be called the Son of the Highest, and the Lord God shall give to him the throne of his father David, and he should reign over the house of Jacob forever and of his kingdom there shall be no end. And when he arrived at manhood he began preaching this same gospel of the kingdom which the Lord God said he would give him. For three years and a half he went about through every city and village, preaching the glad tidings of the kingdom to God.

Afterwards he chose twelve disciples and sent them out to preach the kingdom of God, the same kingdom that he had been preaching. And just before he ascended he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

Then the disciples went to Jerusalem and abode there as Jesus commanded them, until they were endued with power from on high. And when the day of Pentecost was fully come they were all of one accord in one place, and the Holy Spirit came upon them as the sound of a rushing, mighty wind, and filled the whole house. Then Peter, filled with the Holy Spirit, stood up and preached the first gospel sermon that was preached after his Lord had ascended. He told them just where they stood, that they had crucified the Lord of glory, and when they heard this they were pricked in their hearts and cried out, Men and brethren, what shall we do? Repent and be baptized every one of you for the remission of your sins, and you shall receive the gift of the Holy Spirit. Then they that gladly received his Word were baptized, thus they preached as the Master directed, and there has been no alteration in the way marked out for sinners to become children of God and joint heirs with Christ to all the glories and honors of the kingdom, the glad tidings of which he sent them to proclaim to a dying world.

Would it not be best for you who have not obeyed the truth to wisely consider the matter, for when the Master went away he said, I will come again, and he will render to every one according as his works shall be whether it be good or whether it be evil, he will soon come and reckon with us and we shall want to hear him say, Well done. Come before it is too late, humble yourselves and be buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so you will rise from the watery grave, to walk in newness of life. And then add to your faith all the Christian virtues which you are commanded, and there will be an abundant entrance administered unto you into the kingdom of our Lord and Savior Jesus Christ. Paul says eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things God has in store for them that love him. To live soberly, righteously and godly in this present world is demanded of us if we would hear him say, Well done, good and faithful servant. Now is the time to become the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ, and if ye are Christ's, then are ye Abraham's seed and heirs according to the promise.

ELIZA WEST.

Dear Restitution:

Believing as I do that we are near the end of Gentile times, and the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, the question arises, What is to be restored? The Bible contains the only record of what God has promised to restore. Paul in his defense before King Agrippa says he stood and was judged for the hope of the promise made of God unto the fathers. God promised Abraham, Isaac and Jacob the land of Canaan for an everlasting possession, and that in Abraham and his seed all the kindreds of the earth were to be blessed. This covenant is yet unfulfilled, as to the land and the blessing of the nations.

Paul in Heb. xi. informs us that all from righteous Abel until his day, died in the faith, not having received the promise, God having provided some better things for us, that they without us should not be made perfect. Stephen in Acts vi. speaks of the covenant to Abraham that God gave him none inheritance in it, not so much as to set his foot on; yet God gave it to him by promise, and to his seed after him, for an everlasting possession.

In 2 Sam. vi. God renews this covenant to David. Nathan informs David that his son would build a house, and God would be his father, and he should be God's son, with a condition that if he committed iniquity God would chasten him with the rod of the children of men. Solomon built this house as God promised David in Psa. cxxxii. David says the Lord has sworn in truth unto David, he will not turn from it; of the fruits of his body will I set upon thy throne, if the children keep my commandments. So there is a condition in this covenant. Solomon and the children of Israel broke the covenant, and at the death of Solomon the house of Israel was divided. Ezek. xxi. God overturns the kingdom of Judah until he whose right it is shall come, and God will give it to him.

In Amos ix. the destruction of the kingdom is repeated. In 1 Chron. xvii. God informs David that a son of his sons should build a house, and God would establish this son on the throne of David, and he should build a house, but God would not take his mercy from him, as he took it from him that was before him; and David the king said "Who am I, O Lord God," that thou hast spoken of thy servant's house a great while to come. In Psa. lxxxix. David refers to this covenant that God had sworn unto him, thy seed will I establish forever, and build up thy throne to all generations, and the heavens shall praise thy wonders, and thy faithfulness, also in the congregation of the saints. In this covenant there are no conditions, the same as the unconditional covenant made to Abraham.

Solomon in fulfillment of God's covenant to David, built the house of God at Jerusalem. I would ask, are we to expect that the son of David's sons will build the house spoken of in 1 Chron. xvii. I answer, Yes, if God fulfills his promise to David. Zech. iv. we read, Behold the man whose name is the branch, shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and sit and rule upon his throne, and the council of peace shall be between them both (Father and Son.)

In Isa. ix. we read the increase of this son's kingdom and peace shall have no end, upon the throne of David, to execute and establish with justice and judgment, from henceforth; the zeal of the Lord of hosts will perform it.

In Luke i. an angel was sent from God, to a city called Nazareth with a message from Jehovah to Mary; and the angel informs Mary that she shall bring forth a son, and that God will give unto him the throne of his father David, and that her son should rule over the house of Jacob forever. It is evident that this promise has not been fulfilled.

The description of this city and temple is given in the last nine chapters of Ezekiel. In chap. xxxiii. Ezekiel's attention is called to the future in these words: Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst in the children of Israel forever. And my holy name shall the house of Israel no more defile. This prophecy has not been fulfilled. The restoration of the land of Canaan and the restoration of the kingdom to Israel, is one of the things God has promised to restore.

In Acts i. the apostles ask Christ, Lord wilt thou at this time restore the kingdom to Israel. Jesus answers it is not for you to know the times or the seasons that the Father has put in his own power.

We learn from this that the apostles were expecting the restoration of the kingdom of Israel, and Jesus' answer to them confirms this expectation.

The kingdom of Israel restored would be the fifth and last universal kingdom, that will stand forever, and is to be given to one like the Son of Man, when he comes in the clouds of heaven, and all people, nations and tauguages shall serve him. Dan. vii. 18; Luke xxi. 25; Rev. xi. 15. At the sound of the seventh trumpet the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign forever.

Micah iv. speaks of the mountain of the Lord's house shall be established above the hills, and people shall flow into it. And many nations shall come and say, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways. The law shall go forth from Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off. They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his own vine and figtree, and none shall make him afraid, for the mouth of the Lord has spoken it. Christ and the saints will reign one thousand years, Rev. xx. 2, 5-6, on the earth, Rev. v. 9, 10, over the nations, Rev. ii. 26, 27, to execute upon them the judgments written. This honor hath all the saints, Psa. cxlix. 4 to 9; Rev. xx. 6.

During the thousand years the nations cannot be deceived, from the fact that God will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations, and will swallow up death in victory, and God will wipe tears from off all faces, and the rebuke of his people shall be taken away from all the earth, for the Lord has spoken it.

The darkness will no longer cover the earth, and gross darkness the people, for the Light of the World will have come. That Light can lighten every man that cometh into the world John i. 9; Isa. vi. 1, 2.

Our prayer is Thy kingdom come, thy will be done on earth as it is in heaven.

D. M. HUDLER.

Editor Restitution:

As the year of 1905 has passed into history, with all its joys and sorrows, its record is complete and sealed, and what we all have done either for good or bad, cannot be undone. I thank God for all the blessings that I have received from his bountiful hand through the year. I have been keeping my eyes Zionward, yet I have no doubt I have done many things contrary to him that giveth us these blessings. I ask his forgiveness for all the wrongs I have committed in the past year.

I am still strong in the faith, still looking for the soon coming of the Lord, our Redeemer, and the King of the saints, who will take his seat on the throne of his father David in Mount Zion and in Jerusalem, and shall have dominion from sea to sea, and from the river to the ends of the earth. The law shall go forth of Zion and the word of the Lord from Jerusalem, and he will rebuke strong nations afar off. Men shall beat their swords into plowshares, and their spears into pruning hooks, and learn war no more. Nation shall not lift up sword against nation, nor kingdom against kingdom; but every man shall sit under his own vine and figtree, and nothing shall make him afraid, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In view of this no wonder those who are looking for the soon coming of their Redeemer cry with a loud voice, Come Lord Jesus, come quickly, and pray thy kingdom come, thy will be done on earth as it is done in heaven. Darkness is upon the earth, and gross darkness upon the people. The people are lovers of pleasure more than lovers of God. If they make a feast they ask the man with the gold ring and fine apparel. They judge from outside appearance, but God judges the heart. God says not every one that saith Lord, Lord, shall enter into my kingdom, but he that doeth the will of God. Not he who thinks he is doing his will, but he that doeth it. If we don't know the will of God, we should find it out, for it is the will that doeth his will that will enter the kingdom.

A person can know God's will and not do it; but brothers and sisters, I think we all know his will, and should strive with all our hearts to do it. We cannot all meet together in this life, but how sweet it will be to meet some bright day in the kingdom of God. The signs bespeak the soon coming of our King. Oh, what a bitter cup the Jews are drinking of in Russia in the evening of 1905. The year closed with them in bitter wailing, but in Isa xlix. 26 we are told—And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob.

Again chapter li. 11, Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away.

Again in chapter lxi. 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities; the desolations of many generations. And their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them that they are the seed which the Lord hath blessed.

This will be a national blessing to the Jews, and as the year 1905 closed in bitter wailing with them, may the year 1906 end with the joy and blessings promised to them. May this be the last bitter cup they will have to drink. But we have to wait God's own appointed time.

The visits of the dear old RESTITUTION through the year has been a great pleasure to me. It has been and is yet a school master to me. It brings me good tidings of great joy. It and my Bible are all the teacher I have. I try in my feeble way to defend the cause of Christ, but truth is unpopular. The time is coming when it will prevail. Wishing it to come soon is my prayer.

Wishing all a happy new year, hoping the time will soon come when we may all meet in the kingdom.

Yours waiting for our Redeemer.

JESSE HARROLD.

Am I Called to Preach?

Is there any Scripture teaching us that in our day God in a special manner calls men into the ministry to preach the gospel? We certainly know of no such teaching in the Bible. But says one, "I know I have been called to preach and it would be useless for any one to attempt to prove to me any thing to the contrary." Well brother, how do you know you have been called? What evidence have you as to that fact? You have no tangible evidence. Perhaps you think so by some feeling that you have had. Perhaps you have allowed your mind to dwell upon the question so long, that finally your imagination has enlarged upon that particular subject until it has finally grown into the form of a call from God.

I once heard of a farmer that began to think on this same question of a call to preach, and as the story goes, One day as he was plowing corn in his field he chanced to find a peculiar shaped stone and on one side of the stone he fancied he could see carved these letters C. P.—called to preach. The man ceased to work and went home and told his good wife he had quit farming, as he had a call to preach. The wife knowing his poor ability as a speaker and gift of language, wondered at his receiving such a call began to question him as to the authenticity of the call. He readily produced the little stone, saying, Do you see those two letters there, C. P., called to preach? After looking at the stone a moment the wife exclaimed, "No, John, you have made a great mistake in these letters. They read, Called to plow corn. Go back to your work.

As far as any special call to preach is concerned we have no more proof for that fact than we are called to be a farmer or mechanic. Nearly all ministers claim to have been called by God to preach and yet how different, conflicting and contradictory are their messages with one another. No two hardly alike. God is said to be a God of order. Would he call these men and give them contradictory messages? This alone is proof that their claims are not true.

Another fact proving that they themselves have but little faith in their call from God to preach is when ever many of the called ones find a more lucrative employment for a living than they get by preaching, they readily accept that call.

If I claimed to be called of God to preach I would not dare to disregard the call as many do. But says one, What is your idea of the question? I think if God calls men to preach there has been some great mistakes made some where in the calls. When God calls men to preach their messages will agree. When God calls men to preach the world will know and feel their power. When God calls men to preach he will see to it that the minister has a congregation as of old to listen to his message. The Scriptures teach that the church is the body of Christ. Rom. xii. 1; 1 Cor. xii. 1, that this church is composed of many different members and is compared to the human body, many members but one body. And these different members in the church performing different offices. These different members of Christ's body (the church) all have different "gifts," "talents" or traits of character differing one from another, both in quality, quantity and power. There may be quite a difference between a "gift" and a "talent," taste or adaptability to go forward and perform a task, from that of being especially called to the mission or work regardless of the lack of all three pre-requisite "gifts" or qualifications. Paul in 1 Cor. xii. and Rom. xii. teaches that the different members of the church are endowed with different "gifts" (not calls) or adaptability for different position in the church and not a call to that position. There may be quite a difference between a gift to perform a piece of work and a call to do that work. Paul in Rom. xii. 6-8, "Having these gifts (not calls) differing according to the favor that is given us whether prophecy, let us prophecy, etc., or ministry let us wait on our ministry, or he that exhorts an exhortation. He that giveth let him do so with simplicity. He that ruleth with diligence." All these different missions that come up in a Christian's life Paul teaches are to be carried out and performed, not by any special call but through the power of the "gift," adaptability, "talent," that is within you.

Again, 1 Cor. xii. 4, Paul again speaks on the same subject and says, "Now there are diversities of gifts" (not calls) but the same spirit. But are all gifted as apostles, are all gifted as teachers, are all gifted as workers of miracles? Have all the gift (not call) of healing, do all speak with tongues, do all interpret? As it is not so, and all do not have the same gifts, Paul says, "Covet earnestly the best "gifts." Paul did not say earnestly covet the best and most profitable call, but earnestly desire the best gift that thereby ye may be better able to honor and glorify God.

In the parable of the talents we are taught that the servants were not called to some especial work, but God gave or endowed them with different talents, adaptability for certain duties and told them to occupy until I come. Some of them enlarged, added other talents, while some disregarded their privileges, went and buried the talent given them. Covet the best "gift" and go work in my vineyard. Use the powers I have given you both of body and mind. Use the powers I have planted in your nature. If it be the foot, the finger, or toe of the great body of Christ, remember that member is essential to the growth and welfare of the body, remembering when one member suffers all the members suffer with it, and when one member rejoiceth, all the members rejoice with it. Earnestly covet the best gift. All are gifts and not calls.

L. S. BRONSON.

The Man of Sin.

Paul informed the church of the Thessalonians that two events must transpire before the day of Christ. 1st, the falling away. 2nd, the Man of Sin must be revealed. 2 Thess. ii. 3.

Who? Who is this man of sin?

He is always spoken of as a person, a man. Paul spoke of him as one of whom his readers had heard, indeed he is well known in prophecy, he is "the enemy," Deut. xxxii. 27, "the king," Isa. xiv. 4-27; xxx. 27, "the proud man," Hab. ii. 1, "another shall come in his own name," John v. 42. Daniel saw him as a little horn in chapters vii. 8; viii. 9.

The apostle states two of his acts, each of which distinguishes him from every other human being. 1st, "who opposeth and extolleth himself above all that is called God or that is worshiped." Daniel, whom Paul is quoting and applying states it thus, "He shall exalt himself and magnify himself above every god." xi. 36.

No king, priest, or pope has ever done this, the worst have only claimed to be God's agents, acting for and under him, this man does not regard any god. John ii. 22.

2nd, "He as God sitteth in the temple of God showing himself that he is God." Daniel says "they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate." There has been no "daily sacrifice," "continual burnt offering," R. V. since the Jews discontinued it during the Roman seige, hence no one has since taken it away.

That the man of sin and the little horn of Dan. vii. 8; viii. 9, are one person is shown by Paul who quotes his character and crimes from Dan. xi. 36, but the end of this son of perdition, Paul quotes almost literally from Dan. vii. 11, 26. The identity of the little horn in each vision is farther shown by his having the same usurpation in each and the same time limit, 3½ times, vii. 25; xii. 7. In Daniel the great characters are repeated, thus Babylon twice ii. 32; vii. 5; viii. 4; ii. 32; vii. 6; viii. 5; ii. 38; vii. 7; ix. 26, little horn twice, vii. 8; viii. 9.

When? The apostacy and the man of sin not only precede the day of Christ, but seem to be signs of its coming. If this is so, then the falling away is when "some shall depart from the faith" 1 Tim. iv; the "perilous times," 2 Tim. iii. 1. When they "heap together treasures," Jas. v. 2, "scoffers," 2 Pet. iii. 3, "neither cold nor hot," Rev. iii. 16. All these conditions seem to belong to the last days.

The identity and epoch of the man of sin are landmarks so important that we are emphatically cautioned to "let no man deceive you," 2 Thess. ii. 6; Matt. xxiv. 4; especially in regard to the time of his appearance; for the man of sin has a time, "his time" before which he cannot be revealed.

The apostle no doubt refers to the period, "time, times and a half" which twice in Daniel and once in Revelation limits the career of this person, at the end of which period his successful war on the saints, Dan. vii. 21. viii. 11-12; xi. 31-36; Rev. xii. 14; xiii. 1-8, his blasphemies and his life will end, Dan. vii. 11, 26; 2 Thes. ii. 8; Rev. xix. 20, he is always connected with the final trial and triumph of Israel.

The vision in Dan. viii. is called "the vision of the evening and morning" "the vision concerning the days" "the vision concerning the continual burnt offerings." R. V.

In this vision, with its explanations the man of sin is described for he is the chief actor in "what shall befall thy people in the latter days." Least any one should be deceived in the application of this vision, it is three times in literal language and with great emphasis located at the time of the end. "Understand, O son of man, for the vision belongeth to the time of the end." "Behold, I will make thee know what shall be in the latter time of the indignation, for it belongeth to the time of the end." R. V.

This man of sin comes up among the ten horns, Dan. vii. 8, but he also comes out of the Grecian horns, "in the latter time of their kingdom when the transgressors have come to the full." John v. 43. The Grecian kingdom, the last remnant of which disappeared long before Christ's time,—must have a "latter time," for it is to be "broken in pieces together" with the iron, the clay, the silver and the gold.

It seems that the man of sin rises after the destruction of the beasts, for it is the ten horns, not seven or eight, who eat her flesh and burn her with fire, whereas the man of sin is destroyed "by the brightness of his coming" a difference in the destruction, destroyer and time.

Where? From Dan. viii. 9, we infer that the king of fierce countenance stands up in the northwest of the Grecian kingdom. He enters the pleasant land, takes away the daily sacrifices and treads the sanctuary and host under foot. "They shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand, let them which be in Judea flee to the mountains, for then shall be great tribulation." A time of trouble, Jacob's trouble, Jer. xxx. 7-11; Gen. xxxii. Thus Christ directs men to escape the great tribulation by fleeing out of Judea. It will not do to apply these prophecies to the persecution of Christians in Western Europe, by a power who, with all its crimes, worshiped the true God, and did not deny the Father or the Son.

A. S. CLOUGH.

Communicated.

Hieremias (or "Iremiah").

CHAPTER 16.

1. And thou shalt not take a wife, saith the Lord God of Israeel.

2. And a son shall not have been begotten unto thee nor a daughter in this place.

3. Because thus saith the Lord concerning the sons and concerning the daughters of those who are begetting in this place, and concerning their mothers who have brought them forth and concerning their fathers who have begotten them in this land;

4. With an unwholesome death will they die; they will not be publicly mourned, and they will not be buried; for a public example on the face of the land will they be for the wild-beasts of the land will they be and for the flying-things of the heavens; with sword will they fall and with famine will they have been brought to an end.

5. Thus saith the Lord, Do not enter into a Baccanalian procession for them, and do not go thy way to publicly mourn for them, and do not sorrow for them, because I have stood my peace away from this laity.

6. They shall not make characteristic-inclsions in their flesh for them;

7. And bread shall not be broken in sorrow for them in the way of consolation for the dead; they shall not drink a cup in the way of consolation for one's father and mother;

8. Into a house of a drinking-feast thou shalt not have entered to sit along with them in their midst to eat and to drink.

9. Because thus saith the Lord God of Israeel; Lo, I am taking away from this place in the sight of your eyes and in your days a voice of joy and a voice of rejoicing, a voice of a bridegroom and a voice of a bride;

10. And it will be that whenever thou shalt announce unto his laity all these oracular words, and they shall say unto thee, Why hath the Lord talked all these calamities in respect to us? What is our iniquity? And what is our sin which we have sinned in the sight of the Lord our God?

11. Then shalt also say unto them, It is because your fathers utterly forsook me, saith the Lord, and went after other gods, and served them, and utterly forsook me, and my law they did not watch to guard;

12. And ye have done more wickedly than your fathers; and lo, ye are [illegible] your way each one after the [illegible]ressing to your wicked heart [illegible] obeying me.

13. And I shall cast you away from this land into a land which ye and your fathers have not known, and then will ye serve as bond servants other gods which will not show you mercy.

14. Therefore, lo, days are coming, saith the Lord, and they will not say any more, as the Lord liveth who led the sons of Israeel up out of a land of Aiguptos.

15. But as the Lord liveth who led up the house of Israel from the north and from all the countries where he thrust them out; and I shall restore them to their land which I gave to their fathers.

16. Lo, I am sending the many fishermen, saith the Lord, and they will fish for them; and after that I am sending the many hunters and they will hunt for them over every mountain and hill, and from out the holes in the rocks.

17. Because mine eyes are upon all their ways, and their iniquities have not been hid before mine eyes.

18. And I shall repay double their evil-doings and their sins in which they have desecrated my land with the dead bodies of their abominations and with their transegressions with which they have filled mine inheritance with discordant error.

19. (The prophet addresses God) O Lord, thou art my strength and my responsive-help and my refuge in days of evil doings; unto thee will nations come from a farthest of the earth, and they will say, How did our fathers acquire false idols, and there is not profit in them?

20. Will a man make for himself gods, and they are not gods? (God resumes his discourse).

21. Therefore, lo, I shall reveal unto them in that period my hand, and I shall make them to know my ability, and they will comprehend that my name is Lord.

COMMENT.

In the 1st verse there is no "The Word of the Lord came," etc. as in the R. V.

2nd verse, Also should be "begotten unto thee" instead of "have" R. V.

3rd verse "who are begetting" instead of "are born."

4th verse "unwholesome" instead of "grievous." Also should be "a public-example" instead of "dung."

5th verse says "Do not enter into a Baccanalian procession for them, etc," instead of "Enter not into a house of mourning, etc." R. V. and there is nothing said about "tender-mercies and loving-kindness" as in the R. V.

This kind of mourning here spoken of in the 5th, 6th and 7th verses was not Joudaic but heathen and Baalistic, making incision in their flesh and shaving their heads, breaking bread and giving a cup of consolation for the dead father or mother; but obscured in all these verses by the R. V. translation.

The same is true of the 8th verse though not to the same degree.

In 9th verse "the Lord of Hosts" not in the text, the rest near enough in R. V.

18th verse "Announce all these oracular words" instead of "show all these words"—the rest of the verse well enough.

11th verse somewhere near the thought but not exact.

12th verse the same—approximates the thought.

13th verse does not say, "For I will show you no favor," but does say "other gods which will not show you mercy."

14th and 15th verses near enough perhaps.

16th verse does not say "I will send for many fishers and hunters" but does say "I am sending fishers and hunters, etc." and "over every mountain and hill, etc."

17th verse well enough.

18th verse has no word for "first" —the rest near enough perhaps.

19th verse "stronghold" should be "responsive-help." The last two clauses are all wrong. Read and compare. Both are questions.

20th verse near enough.

21st verse all wrong. Read and compare and especially note that "Jehovah" R. V. should be "Lord." This is a common error. In the first place there was no "Jehovah" name. "Javah" was "the ineffable name" which they were not allowed to write under the old covenant restrictions, and means "the healing breath."

CHAS. GARDNER.

Brethren and Sisters:

I am stronger than ever I was in my life in the faith of the gospel of the kingdom; for it is the power of God unto salvation to every one that believes and obeys it; for the promise is sure to them that endureth to the end, for the Word says there will be no more death, nor sorrow, nor crying, neither will there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. Now who is this sitting on the throne? It is none other but the Lord Jesus, he is now come with the mansions all prepared; he now says with authority, Behold! I make all things new. He is not now a Man of Sorrows and acquainted with grief; but a King on his throne, which is none other but the throne of his Father David, for it was promised to him before he was born, by the angel Gabriel to Mary.

C. P. ALGIRE.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Notice.

The Central Washington Conference will be held at Wenatchee, Wash. on Jan. 5, 6, and 7, 1906. Brothers and sisters, let us begin to make arrangements to attend and help make an enjoyable and profitable meeting.

A. L. CORBALEY, Pres.
MYRTLE TITCHENAL, Sec.

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Yours in the Blessed Hope.
W. H. WILSON.

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. SKEELS.

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J. C. THOMPSON, Sec.

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 628 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tilley school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month.

The Church of God at South Bend, Indiana, meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 o. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 21½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark. meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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VOLUME LV. PLYMOUTH, INDIANA, JANUARY 10, 1906. NUMBER 2.

Poetry.

At the Wailing Place.

"We come to the walls of our Zion,
"And weeping cast dust on our heads,
"For, in place of our beautiful temple
"The feet of the Edomite treads.

"No spot is there left for our worship,
"No way to get rid of our load,
"No altar, no priest, Mediator,
"To make intercession to God.

"We have heard, the rude jesting of scorn,
"The cursing, the lashing, the tears,
"Been pushed into corners by rabbins,
"Or banished to fight with our fears.

"Still hoping the promised Messiah,
"Our Temple and Land would restore,
"Our feasts would revive, and our services,
"Give back its pomp as before.

"But he comes not our hosts to deliver,
"Nor breaks the oppressor in twain,
"Why so long, O so long does he tarry?
"Is our trust in Jehovah in vain?

He has come! Poor Pilgrims! That Savior.
—The Manger-born child—was unknown
With no comeliness, glory or beauty,
He's despised, disdained by his own.

He has come! Your appointed Passover,
Was slain on the cross for your sin,
Accept him, and fly from your bondage
Your throne and your country to win.

For again will he come—the Messiah,
Your foes to destroy in his wrath;
None stand who he points in his arrows,
And kindleth his fires in their path!

S. ROXANA WISE.

Communicated.

The Hidden Gospel.

If our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them 2 Cor. iv:4. How true the above statement is, and yet how few there are now, who fully realize it. According to the apostle there are those who are lost and he makes it very plain. They are those who believe not. The gospel herein spoken of can be none other than the gospel Christ preached, which was the gospel of the kingdom of God. Gospel meaning "good news," glad tidings. When used in connection with the above quotation means glad tidings of the kingdom of God. Now what are the glad tidings concerning this kingdom? When this language was used we find that the government called the kingdom of God was in an overturned condition. Ezek. xxi. 26, 27. Thus saith the Lord God, Remove the diadem, and take off the crown, this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it (the kingdom in the hands of the profane and wicked prince of Israel). This was the kingdom of God or Israel which had been in the hands of Solomon. The same over which David had ruled. This Scripture states positively that God would overturn it, and history both sacred and profane adds testimony to this fact. Then why deny it? Our text tells why. The God of this world hath blinded the minds of them which believe not; lest the light of the glorious gospel of Christ should shine unto them. Our heavenly Father hath done all that he can to provide us an eternal future home. If we permit the world to lead us astray we must suffer the result. The gospel that is preached by the churches is not the gospel which was preached by the Christ and his apostles. If you are good, that is if you obey the moral precepts God will give you a home in heaven. This is a part of the rubbish that hides the gospel of Christ.

If you ask an ordinary church member what he expects to do when he reaches heaven he will tell you he does not know. Some would say, I expect to sing praises to God for his goodness in saving me. This is all well enough if it were Scripture, but unfortunately there is no such a promise made between the two lids of the Bible. Paul calls it "our gospel and the glorious gospel of Christ." Now I insist that the gospel spoken of by the apostle was the gospel pertaining to the kingdom of God and the name of Jesus Christ. And as concerning that he raised him (Jesus) up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Acts xiii. 34. Note the marginal rendering of sure mercies of David, "*ta osia*," holy or just things. What were these "holy or just" things? Peter said on the day of Pentecost that Christ was raised from the dead to be seated on David's throne. Then the just things herein spoken of could not mean that this throne would never be restored. If Jesus ever sits in David's throne it must be on this earth.

Again the angel said to Mary, the mother of Jesus, that the Lord God would give unto him the throne of his father David, and that he should rule over the house (kingdom) of Jacob forever; and unto his kingdom there shall be no end. Again, Isaiah says. Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the mighty God (rather the might or power of God). The everlasting Father (the Father of the everlasting age), the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, with justice from henceforth even for ever. Listen to the next sentence. The zeal of the Lord of hosts will perform it.

My dear reader, if you are not a believer in the truths above stated please compare these evidences with what you hear preached by the churches, not one is human testimony, and to make it more emphatic we are told the that, the zeal of the Lord of hosts will perform it. The Lord of hosts will sent Jesus on David's throne. As a former article I think I proved that Jesus is not now sitting on his throne but in his Father's throne. When he comes with all his holy saints with him then will he sit on his throne. Don't let false teachers working in the interest of the god of this world blind your eyes. God is now calling for men and women to prepare themselves for future rulers in the age to come. Acts xv. 14, 16; Rev. v. 10. You may become one of these rulers, if you but open your eyes and unstop your ears. You are admonished to take heed what your hear and how you hear.

Jesus after his resurrection sent his apostles to preach the gospel and said, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, etc. Mark xvi. 15, 16. They were to preach the gospel which means the kingdom of God. The phrases the gospel and the kingdom of God being the same in meaning. In Luke ix. 2, 3 we read, He sent them to preach the kingdom of God and to heal, and they departed and went through the town preaching the gospel and healing the sick. In this Scripture we find these terms used interchangably, one for the other. In Acts viii. Philip went preaching the Word. He preached Christ to the Samaritans and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. The terms "the Word," "Christ" and the things concerning the kingdom of God and the name of Jesus Christ mean the same. The last is a complete statement and means what I have stated concerning Christ as a future ruler over this earth as King of kings and Lord of lords. If you take your Bible and study these terms you will find that to preach the gospel of Christ you must preach more than "good news" or "glad tidings." We have said that the Apostle calls it "our gospel" and "the glorious gospel of Christ." This makes it a definite gospel. There can be but one true gospel, as there is but one Father and one Son. Now Paul says to the Galatians, "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you than that ye have received let him be accursed. I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."

Again in this letter Paul says, "That God preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." In the 16th verse of this chapter the apostle says, "Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one and to thy seed, which is Christ." Do you know, my readers, that God promised to Abraham and his seed (Christ) the everlasting possession of "a land"? If not, you begin reading with the xii. of Gen. and read including the xxii. chapter.

Many assert that this promise was fulfilled under the law. Note the promise made to Abraham, Gen. xxii. 18, "In thy seed shall all the nations of the earth be blessed; because thou hast obayed my voice." In Exodus xix. God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine." Now Abraham had been tried and found faithful. The other promise was a conditional one, "If ye will obey my voice indeed." We learn by searching the Scriptures that they did not obey, therefore they were deprived of the land.

In Gal. iii. 18 Paul says, "If the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise. In Acts vii. 5, it says. "He (God) gave him none inheritance in it, no not so much as to set his foot on; yet he promised he would give it to him for a possession and to his seed after him when as yet he had no son. Stephen said it was the land wherein ye now dwell. The land of Canaan. If we ignore the promise of the land we reject the gospel of the kingdom of God. We dare not substitute an inheritance in heaven for God's promised inheritance on this earth. How often men pray, "Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." And then preach that the kingdom has come and his will is being done in the earth. Let us take heed what we believe and what we pray, is the wish of your brother in Christ.

D. C. ROBISON.

Hieremias (or "Jeremiah").

CHAPTER 17.

1st 4 verses not in the text.

5. Accursed is the man who hath his hope in a mere man, and who shall stay his arm of flesh upon him, and whose heart standeth away from the Lord;

6. And he will be like the wild-tamarisk in the wilderness; he will not see when the good things shall have come, and he will pitch his tent in salt-marshes in the wilderness, in a salt-land that is not inhabited.

7. And blessed is the man who trusteth in the Lord, and the Lord will be his hope.

8. And he will be like a tree that flourisheth beside waters and that casteth its root upon moisture; it will not have feared when a scorching heat shall have come, and the trunk thereupon will be leafy; in a year of a drouth it will not have feared, and will not leave off bearing fruit.

9. The heart is profound as compared with all things and it is man (the natural or generic man) and who will comprehend him?

10. I am the Lord who searcheth hearts and testeth secret-thoughts, that I may give to each one according to his ways and according to the fruits of his devices.

11. A partridge hath sounded a signal-call and led together offspring which she hath not brought forth; there is a man who maketh his wealth not in a judicial-way; in the half of his days will they utterly forsake him, and in his last days he will be wanting in good sense.

12. O thou our Sanctification, our exalted throne of glory.

13. Thou Patient-endurance of Israel, O Lord, may all those who forsake thee have been put to shame; may they have been written as having stood away, because they forsook the Lord, a fountain of life.

14. Heal me, O Lord, and I shall have been healed; save me and I shall have been saved, because my boast art thou.

15. Lo, they say unto me, where is the Word of the Lord? Let it come.

16. But I have not toiled wearily in following after thee, and a human day I have not longed for, thou knowest well; the things that go their way through my lips are before thy face.

17. Do not come to be in an alien way toward me; spare me in a day of wickedness.

18. May those who persecute me have been put to shame, and may I not have been put to shame; may they have been awe-struck and may I not have been awe-struck; lead upon them a wicked day, crush them with a two-fold crushing-blow.

19. Thus saith the Lord, Go on foot and stand in the gateways of the sons of thy laity whereby the kings of Jouda are accustomed to go their way in and out, and in all the gateways of Hierousaleem.

20. And thou shalt say unto them; May ye have hearkened unto thy Word of the Lord, all ye kings of Joudaia and all Hierousaleem, ye who are going your way in by these gateways;

21. Thus saith the Lord, Set a watch on your souls, and do not carry burdens on the day of the sabbatic-rites and do not go your way out by the gateways of Hierousaleem;

22. And do not carry out burdens out of your houses on the day of the sabbatic-rites and do secular work shall ye do; sanctify the day of the sabbatic-rites even as I commanded your fathers; and they did not hearken and did not incline their ear;

23. And they've hardened their neck more than their fathers in not hearkening to me, saith the Lord, and in not accepting chastening-instruction.

24. And it will be if ye hearken to me, saith the Lord, not to carry in burdens through the gateways of this city on the day of the sabbatic-rites, and sanctify the day of the sabbatic-rites, not to do any secular-work;

25. There will also come in through the gateways of this city kings and rulers seated upon David's throne, and riding upon their chariots and horses, they and their rulers, Jouda's men of mark and those who dwell in Hierousaleem, and this city will have been inhabited forever (or unto the animate-age).

26. And they will come from out the cities of Jouda and round about Hierousaleem and from out a land of Benjamin, and from out a land of the plain and from the mountain and from the land at the south bringing whole-burnt-offerings and sacrifices and incense-offerings and manna (a sweet gum of Arabia) and frankincense, bringing praise into the house of the Lord.

27. And it will be if ye do not hearken to me to sanctify the day of the sabbatic-rites, not to bear burdens and not to go your way in by the gateways of Hierousaleem on the day of the sabbatic-rites, I shall also kindle a fire in the gateways thereof and it will devour the highways round about Hierousaleem, and will not have been quenched.

COMMENT.

The first four verses are omitted in the best text as unauthorized although they harmonize in their general tenor with other Scripture.

In the 5th verse there is no "Thus saith the Lord" in the text and the R. V. does not distinguish in this place and many more places the difference between the generic and the specific man, instead of "maketh flesh his arm" it should read "who shall stay his arm of flesh upon him" (this mere man or generic-man). Also instead of "departeth from" should be "standeth away from" (or apostacises).

In the 6th verse "heath" should be "tamarisk" as in margin of R. V. There is no text for "parched-places." In the 7th verse "and" omitted in R. V. tense of the verb in next clause changed from the future to the present unwarrantably.

In the 8th verse "and" instead of "for" introducing the verse and "spreadeth out his roots by the river" should be "casteth its roots upon moisture." In next clause "heat" should be "scorching-heat." Next clause reads "and the trunk thereupon (not "leaf") shall be leafy (not "green"). In next clause "will not have feared" instead of "will not be careful."

The reader will do well to note carefully and compare the translation here given of the 9th verse word for word. For as rendered in the C. V. and R. V. it has been a noted proof-text and many theological battle over the natural depravity of man has been fought with this as one of the "Thus saith the Lord weapons."

Neither of these translations the C. V. or R. V. approach the true thought as the reader will see by comparison. A great ethical thought and principle however is stated in these first two clauses upon which fundamental teaching and much later Scriptural teaching is based. For instance "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." C. V. and R. V. "reins" an old obsolete English word should be "secret-thoughts" in the 10th verse. How the thought of these two verses could possibly be worse obscured I cannot see. Just enough of truth remains "to deceive (if it were possible) the very elect."

In the 11th verse there is no word for "fool" and the general rendering is somewhere near the thought in C. V. and R. V. compare though.

The 12th verse is nowhere near the thought of the text as it is address, and in the vocation case as in the first clause of the 13th verse. Last clause should begin, "May they, etc." as it is a prayer to the God he has been addressing.

The 14th verse is well enough except that "praise" should be "boast" correlating with "If you boast in the Lord, etc." as he does here. The 15th verse well enough.

The 16th verse nowhere near the thought. Compare and see where Paul got his figure of "a human day" in Cor.—he was not being tried nor did he try himself by "a human day." There is nothing about "hastening from being a shepherd after thee."

In the 17th verse "in an alien-way" is rendered by the word "terror" and "day of weakness" by "day of evil" in the R. V.

The 18th verse approximates the thought but is not accurate.

In the 19th verse "Go" should be "go on foot"—this not an important difference of teaching. "Gate" should be "gateways" and "children of thy people," "sons of thy laity" or "covenant people."

"20th verse well enough.

21st verse "Take heed to yourselves" should be "Set a watch on your souls"—a much stronger expression—and from this verse on to the close of the chapter wherever the C. V. and the R. V. have "sabbath-day" it should be "the day of the sabbatic-rites." This makes the instruction applicable not only to the "seventh-day" but any other "sabbatic-day" of convocation and observance like "the Pascha" and other feast-days of convocation.

In the 26th verse "burnt-offerings" should be "whole-burnt-offerings" and "oblations" should be "manna" (a sweet gum of Arabia) and not as in the marginal reference "meal-offerings"—and "thanksgiving" should be "into." In the 27th verse "palaces of Jerusalem" should be "the highways round about Hierousaleem" which of course meant a devastation of the whole province of Joudaia—an important difference I think.

CHAS. GARDNER.

"In trying to ruin a man's character you spoil your own."

"The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Also a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the Ecclesial bodies as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Power of a Word.

The great scholar, Arago, acknowledged his indebtedness in mathematical studies to D'Alembert. Being questioned as to when he enjoyed the advantage of his instructions, he said that once when looking at a French book, the binding of which was broken, he caught a glimpse of this sentence of D'Alebert's: "Go on, sir; go on!" and these words, seen on a scrap of paper which the book-binder had used to bind the book, so stirred his heart and fired his courage, that he went on till he became one of the greatest astronomers of his time.

Augustine tells us the course of his life was changed by a voice which said, "Go read! go read!" And many persons can refer to some single sentence which has been to them a motto, and which has at some critical point turned the current of their existence in this world.

But, if the words of men are thus potent, lingering in the memory and shaping the life, what shall be said of the words of the Almighty God, which rouse and stir and change the hearts of men, and which, implanted within, spring up to life and immortality, renewing the will, changing the mind, and saving the soul? No man can tell what might or blessing will come to those who receive with meekness the engrafted Word of God. Let us keep our hearts open to receive his heavenly message, and pray that God may teach us His way, and reveal in us the power and glory of the gospel of his grace.—*Armory.*

Obituary.

Sister Nannie A. Wise, (Owen,) was born in Carrol, Co., Kentucky, Jan., 29, 1838, Died Dec. 28, 1905, aged 72 years, 11 months and [illegible]

The deceased came to [illegible] Ind. Nov. 1858, and the following year was united in marriage to William Wise. To this union were born three children, Sarah L; William Perry and Arthur Thomas, two of whom survive her. She also leaves one brother, Wm. Owen, and one sister, Sarah E. Legg, besides other relatives and friends to mourn her departure.

In her childhood, at the age of 12 years she united with the Christian Church, after which under ministry of Nathan Horneday she joined the Church of God and died in the faith.

The funeral was preached by Rev. Miller, at her brother's home, W. L. Owen.

How long shall death, the tyrant reign
And triumph o'er the just,
While the rich blood of martyrs slain
Lies mingled in the dust.

W. L. OWEN.

Mrs. Adelia Clem, wife of Bro. D. L. P. Clem, was born Aug. 12, 1849, and died at her home at South Bend, Ind., Jan. 1, 1906, at the age of 56 years, 4 months, and 20 days. She was united in marriage to her husband, Jan. 18, 1873. Besides her husband, she leaves one son, one daughter, one grand daughter, and two sisters. The deceased was a faithful member of the Church of God at South Bend, and although she was not enjoying good health for years, she was present at the church meeting whenever possible. Her death came somewhat suddenly. The writer spoke words of comfort from Psa. xvii. 15.

A. H. ZILMER.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. H. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 10, 1906.

The talk of war between Germany and France over the Moroccan question has caused the Berlin merchants to insert war clauses in contracts, and take out insurance against war losses. It is almost certain that England will be drawn into the trouble if it comes.

In Russia the policy of simply killing the revolutionists has resulted in quieting the disturbances in many places. Bands of the peasants roam the country, cutting railroads, burning and robbing estates, but these will be taken care of if the cities are settled down to business again.

A dispatch from Odessa to the London *Standard* says:—"A leading municipal counselor announces that he will not be surprised if there shall occur here within the next few months, a massacre of the Jews more appalling than any yet perpetrated. The same fears are expressed by many others who are neither anti-Semites, nor sensation mongers. Rabid anti-Semites openly describe the revolution as a God-sent opportunity of finally ridding the country of the all-devouring Jewish parasites.' The civil governor, who has been warned, replies that the Jews will be effectually safe-guarded but it is doubtful whether he could cope with any widely organized attack, and the alarming fact remains that anti-Jewish feeling here has never been more intense."

Were you ever placed in a position where an extra call was made urgently demanding that you raise a sum of money on a given day? Did you not then wish that those who were owing you would consider your strait, and send in early what they could, so you could rest easy at night and not have to worry through the day, as the exact time of settlement drew near? We are asking you kindly to consider us in this position. Some have responded, but not quite half enough. We [illegible] our friends will do all they [illegible] is the time to send.

Communicated.

"She Hath Done All She Could." Mark xiv. 8.

Dear ones all:

As the year 1905 is nearing its close would it not be well for each one to ballance accounts, both in worldly business and the great Master's cause? What does the Lord require of me? Certainly to be honest, for one thing; and he has demanded us to bear, not simply fruit, but much fruit. So shall ye be my disciples. The Master will not accept a few bunches of poor knearled, sour grapes, but he exacts an abundant harvest. Can he say of you and me, as of the poor woman, who gladly brought the costly ointment to anoint her blessed Christ. "They have done what they could." It is so easy for selfish purposes to spend the quarter, half dollar or dollars, but if the cause of Christ demands that much, would we not stop and calculate whether we could afford it or not? Truly we are living in an age of greed, when the masses are lovers of pleasure or money, more than lovers of God or anything pertaining to his cause. An object lesson is before us as every day trains stopping at our depot unloads its human freight, every one with arms loaded with packages—Christmas toys—gifts comparatively worthless, that the child will break or tire of in twenty-four hours—just worthless trash, while the poor child in yonder dimly lighted hovel is crying with hunger and cold. Perhaps the money for these gifts should have paid the long accumulating grocery bill or the religious paper, while the editor who has faithfully done his part is spending sleepless nights as he thinks of the notes past due and knows if you would honestly pay him, he could be honest with his friend who waits for his just dues. If you look to The Restitution you may be surprised to find you are back. One, two or three years, put your hand in your pocket, take the money that belongs to that other man, and send it immediately, do not wait, this year is most gone, meet the first smiles of 1906, clean from such a sin, for sour grapes, it is surely right down wickedness. It is not doing as we would like to be done by. I have always practiced one rule, and find it works well, never allow a debt to go by a single day after it is due. There is no excuse for any well man not paying in advance for his paper.

Do you love the truth? Prove it by letting your light shine everywhere, especially at home. How many times this year have your children heard your voice in prayer? How many mornings or evenings have you read the Word of life in their hearing? How often have you told them the need of believing the truth you say is "The power of God unto salvation"? Have you neglected these lessons so necessary to form their character? How do you expect they will understand this saving truth if they never hear it? You fathers and mothers are the ones to interest them. Are we so selfish that we do not care to see our children saved? Will we be comforted with these words, "She hath done what she could?" Or will you hear instead, Oh father, mother, why did you not teach me the way to be saved? O you left me to grope along alone in darkness, now death is my portion. Whose garments will be stained with their blood? Perhaps we are not doing all we might for our neighbors and their children. The light of the glorious gospel is not shining very bright in your heart, if you are letting others die without the truth, and you casting in your influence and money for that which is not gospel. Is that bearing fruit for him? Who said, "Ye are my friends if ye do whatsoever I command you?" He commanded us to "Preach the Word." The true disciple's mission is to "earnestly contend for the faith." The Lord will accept no other fruit.

Dear ones, if you or I, or our neighbors are ever saved it will be because "Christ is formed in us—the hope of glory." He must be first, worldly considerations next. The Lord will require much fruit of us, nothing less will do. Well, Bro. Woodward, what would you have us do this incoming year of 1906? Let each one ask, "Lord, what wilt thou have me to do?" Then do not begin to shirk your duties, but act, work, pray with your family—work with your friends, get the work started in your neighborhood, encourage your preacher by giving him what belongs to him, not grudgingly but freely. If you think you are not paying him what you would want to work for, be honest and pay him more. Pay up for your Restitution just as you do for your daily and weekly papers, leave the costly furniture out of the house, and feed and furnish your souls by doing more for Christ's cause in every department of the Lord's vineyard. We will be happy when we witness the abundant fruitage which will be to the glory of God—selfishness and human greed will not count for salvation in the day of the Lord's coming. To every faithful soul a happy new year of Christ like deeds.

Yours ever struggling for the truth.

B. W. Woodward.

P. S. By the way brethren, how many of you have read Bro. Joblin's article in Dec. 20th number of Restitution? If you have not read it, do not wait, hunt it up and read it, then let us all try and practice it. The sentiment contained in that one article is worth the price of the paper for one year. The title is "The Temple of God."

B. W. W.

"The New Thought" Religion.

"The New Thought" is what the new religion is called that is spreading so rapidly in our country. Ella Wheeler Wilcox, it is said, is the editress of a "New Thought" Journal, and many of her poems, especially those classed as "Poems of Power" show that she is a convert, and not only a convert but an apostle of this most blasphemous theory. She places our dear and adorable Savior on a level with Krishna and Bhudda; says "We lean no longer on a tortured Christ," that "she hopes sometime to reach her "Nirvana," and that "all is illusion" that "there are no people living or dead," etc.

These expressions sound very much like Bhuddism to me—not covert Bhuddism, but openly avowed, and gloried in, Bhuddism. She talks about God, but the God of the Bible does not lead us on to Nirvana, but to life eternal through a literal resurrection of the dead. Her God seems to be what some of the heathen called "the soul of the universe"—and this soul was only the blind, impersonal forces of Nature, and not a God at all. It was an "it" and not a personal being with all power in his hands, not a God with all-seeing eyes, with ears, with countenance, and able to save a lost and ruined world. We want no such a God. We want a God that speaks to us through his Word, a God who tells us who we are and where we are going, who can listen to us when we pray, and who has the means to answer our prayers. We want a God who can guide us in the way of right, who can protect us from our enemies, and who can promise the most wonderful things and bring them to pass.

We do not believe that a man, though he belong to no church, and "has never read a line of Scripture" is all right, "if he love his fellowmen." How long would love for humanity stay in the world if the Bible were not here, was not read, was not obeyed? We hardly dare think. But let Ella Wheeler Wilcox be transported to a spot where the Bible has never been and she will find out. Love is not there. The sick ones are taken outside the villages, fed a little, and left to die. The aged one is dressed in the skin of some wild animal and placed where he will be sure to be shot by the hunter. Child after child is murdered, captives are immolated and eaten.

Get away with the "New Thought." To me, there is nothing beautiful in it, it is all negation, not a straw to lay hold of, no one to hope in, no Christ to save. The atoning blood is taken away. God's dear Son is trampled under foot. Do we remember what is said about "counting the blood of the covenant—an unholy thing?" I could not sleep—my thoughts ran on and on, all through the slowly dragging hours of night, after I had read, "We lean no more on a tortured Christ." They had taken my Savior away and I knew not where they had laid him. But, O thank God! he lives! he lives! and stands on the right hand of God, ever more to make intercession for us, our sins can be forgiven. We can believe, we can obey, we can trust in him, who has been made a sin-offering for us, for he has risen from the dead, has ascended to heaven and is coming back to earth again to give eternal life to all them that are his, living or dead. "Thank God for the gift of Jesus!" We are not ready to turn from the living God to Bhuddism, but wait for God's Son from heaven.

S. Roxana Wince.

The Character of Jesus.

Among the countless millions of human beings who have been born and reached the age of accountability not one, save Jesus, have been sinless. He is the solitary exception, towering far above even the best and noblest of men; and today unapproachable in point of character by those who have had the greatest advantages of faith, and religious training.

A religion headed by one possessing a perfect type of character, has in it the essence of a practical system. Christianity has such a leader in the person of Jesus, the Christ; and for this reason it stands recommended to the world. It is impossible at the present to set up a rival religion. Very few have dared to call in question his perfection of character. So nearly universal is the opinion that Jesus was sinless, that the few exceptions need not be taken into the account. The points in the charge are unimportant and doubtful. To single out a few points found in the brief evangelical records as showing that he was fallible, morally speaking, is not decisive. The things brought forward against the claim that he was without sin, can be explained without impeaching his character. Mr. Newman asserts that there were two imperfections in his character. The first is the exhibition of indignation against the hypocritical Pharisees; the second, the absence of mirth, and of laughter its natural and genial manifestation. This is all. Strauss also denies the sinlessness of Jesus; but not on the ground of any alleged facts. His argument is philanthropical, to wit, the impossibility of sinlessness in any created being. A French writer, F. Pecant likewise denies the sinlessness of Jesus. He refers to the following facts as evidence of imperfection; the conduct of Jesus toward his mother, in his twelfth year; his rebuke administered to her at the wedding feast of Cana; his expulsion of the traffickers from the temple; his cursing of the unfruitful figtree; the destruction of the herd of swine; his bitter invictives against the Pharisees; and his own rejection of the attribute "good" in the dialogue with the rich young man.

The testimony born by Inspiration touching the character of Jesus places him before us in the light of a sinless being and does this in two ways; by direct statement, and by a brief historical record of what he said and did on certain occasions, and under different circumstances. It may be observed, under this second point that if he had been like the best of other human beings as to his intellectual and moral constitution; endowed with no greater mastery over his passions and appetites than they, he would have said and done things so plainly wrong that no one could defend the claim of his perfect character. His case is entirely different. A few men on insufficient ground conclude that he was not *quite* perfect, yet they are willing to bestow on the Nazarene their meed of praise. Moral standards change. They are not the same among highly civilized nations and those less advanced; yet before the judgment of both his character stands unimpeached.

What says Inspiration by direct statement "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him." 2 Cor. v. 21.

"For such a high priest became us (who is) holy, guileless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26.

He had no sins to offer sacrifices for like the high priests who served under the law. So runs the inspired record. Again, "Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii. 22, 23. He was put to the severest test and came off victor. I will give one more citation; For we have not a high priest who can not be touched with the feeling of our infirmities but was tempted in all points like as we are, yet without sin." Ja. iv. 15.

How close to the Christian heart this comes! how suited to our daily need!

Well might the great Teacher challenge his captious opponents. "Which of you convinceth (convicteth) me of sin?" That they did not was not for lack of purpose and adroitness. Any other than Jesus would have been entrapped.

John L. Wince.

Dear Restitution:

With deep anguish and sadness of heart I inform you of the death of my dear husband, J. K. Hoy, aged 86 years, and as I am 76 years old, very feeble, and financially depressed, am compelled to ask you to discontinue the beloved Restitution paper. I will greatly miss its weekly visits, but cannot pay for it now. My husband loved it next to his Bible, and subscribed for it nearly forty years ago. Oh, with what delight he welcomed its arrival, and with what pleasure and eagerness he hastened to peruse its interesting and loving pages! He was immersed into the all saving name of Christ about fifty years ago, and up to the day of his death nothing gave him greater pleasure than to proclaim the great and precious promises as taught in the Word of God; and he died in full assurance of Christ's speedy return to set up his kingdom, and reward the just. He is resting in the lap of earth, silently awaiting the spirit birth; that Christ will impart to all the just, when he reanimates their sacred dust.

Yes, in the cold, dark grave he's sleeping,
This wife and children sad and weeping;
Oh, how sad to see his vacant chair!
Oh, how we miss him everywhere!

I ask the prayers of all the loved ones in our sad bereavement. Yours in the one "hope."

Sarah Hoy.

Editor Restitution:

Please find in this my subscription. Oh how I long to see my Savior come and remove the curse from the earth and fill it with righteousness, where sorrow and sighing will turn into joy. When the saints will reign in righteousness with our Savior, Jesus Christ. Oh how I long for that blessed time when all will know him and learn war no more. Prophecy is fulfilling fast. Are we ready, watching, waiting for that blessed day? Cheer up, brothers and sisters, Jesus is coming soon.

S. R. Clinkenbeard.

Brethren, beloved in the Lord:

Fear not, little flock. We are all incapable of continued action without God's help. Let us all awake, gird on our armor of faith until sin and death shall pass away. Then the long sought kingdom will come; a home of righteousness, where saints will have dominion in a bright celestial home. Cheer up. We hope the resurrection morn and kingdom is near. I trust and pray we will all be ready for possession.

J. L. Caylor.

Editor Restitution:

We have sent [illegible] and earnestly two of your [illegible], and at the same time of our negligence that I desire pardon of you for delay, and to let you know I appreciate your labor and kindness in continuing The Restitution, and also renew for the same, and mention a few of the many articles that were so interesting to me.

I wish to begin with Dec. 13, 1905, "What the Coming of the Lord Jesus means to us." By studying this article we can see one Brother trying to contend earnestly for the faith. See Jude 3. 1 Cor. i. 10; Phil. i. 27.

In the same issue we have a "Letter to the Children," that is brimful of the truth, showing our need of holiness in the Word of the Lord, which is indeed "The Sword of the Spirit" and the Light to guide us through this present evil world. Psa. cxix. 105; Eph. vi. 17. This is represented by that "fire and hammer" spoken of by Jeremiah the prophet, Jer. xxiii. 29, and Heb. iv. 11, 12. In her next article, "Preaching the Bible," she gives us a clew to the perverters of the gospel of Christ, and we understand that they too are spoken of by Jeremiah the prophet, Jer. xxiii. 30, and are calling for help on all sides—to "hear the burden of the Lord." So let us try the teaching by "the sure Word of prophecy," 2 Peter i. 16, 19-21, on that all important aupject, "The Power and Coming of Christ."

Then we have "Sleep not Death," by Bro. Thomas, so full of solid comfort. Amen. And Brother A. C. Stephens shows his ability to rightly divide the Word of Truth. Amen. And we hope that he will take heed to the admonition of our dear Editor. And well may the parable of "Excuses" by Brother Wince, be put in front, as a signal, showing where so many fell. But we need help on 1 Tim. v. 8, as the good Lord has blessed our union with eight lovely children, from one to twelve years of age. See Psalm cxxvii. 3. And our mother with long life, Psa. xci. 14-16. She is now past 76 years of age, hence a child again. So Good-by.

Yours, in hope of Israel's King.

R. A. Humphreys.

Dear Restitution:

Enclosed please find my subscription for The Restitution and fifty cents to be given to the helping fund for those too poor to pay for it. My family are believers and we always enjoy the paper each week and though we are isolated we try to work for our Master, watching and waiting. I often wish I could attend there with all true believers. May the Lord bless and prosper you in your work. Pray for us, that we all may be faithful to the end.

Your Sister in Christ.

Mrs. B. Coleman.

Dear Ones Scattered Abroad:

I noticed in The Restitution a few months ago that there was a movement being agitated to start a child's paper, but have heard nothing about it of late. I have been thinking that it would be a good plan to devote a page or a half of the paper to that end. We must entice the young folks by something suited to their age and disposition. We can not put old heads upon young shoulders. Paul said that the "babes in Christ needed milk." The Restitution is full of meat suited to the older ones, especially those that are already interested in the cause of Christ; but it is dry meat for those outside of Christ, and especially the young. We must do something to entice the children to study the Word, get them interested and it would be the means of interesting older ones. I have often heard the saying, "salt the cow to catch the calf." If that plan is good in a courtship, why not salt the calf to catch the cow. My son takes the Thresherman's Magazine, and in it is a page for the children conducted by Aunt Jane, who receives letters from the children from 8 to 16 years old, and it appears from their letters that they are more eager to read the paper than the parents. Of course it would require time, space and means, but I think to devote a column or two of The Restitution to that end would be a good plan even if some of the long articles that now occupy so much space had to appear in a supplement, the supplement would be read by the older ones who would be interested and benefitted by it. I have been in the habit of giving The Restitution to my neighbors, and have come to the conclusion that in ninety-nine cases out of a hundred it is no less than casting pearls before swine, if they are a member of any church it does them no good, if they are not a mem- [illegible] they are not interested [illegible] to overhead them. We have [illegible] talent and means to arrange as to time and place there are those who could and would contribute sufficient to make it a success. I will give a sample of the way I would conduct it.

Question. What was Samson's Riddle, and where is it recorded?

Answer.

In a garden was laid a beautiful maid,
As fair as the dew of the morn.
The first day of her life, she became a wife,
And died before she was born.

What garden was it and what was her name? Whose wife was she?

The above questions are all of Bible subjects and the answers are all very plain to a Bible student but the ten year old child as a rule would have to search the Scriptures for the answer, and many a one would get their parents to help.

Again. How would a few pictures do to attract the attention of the children? For instance, the picture of Moses in the ark of rushes, with the question, Who or what does it portray? Or, Christ riding into Jerusalem on an ass, with proper questions?

If the above suggestions meet the views of the brothers and sisters please make it known.

There is another subject I will mention. I see by The Restitution that there are some delinquent subscribers and that Brother Underwood is perplexed as to how to meet his obligations. I would suggest that names of all delinquent ones be published in the paper, giving length of the arrearages, for the reason, 1st, there are some that are not able to pay, and those who know them could aid them knowing that they were worthy.

2nd. There are those who have had the paper sent them by a friend, and the party failed to renew but received the paper right along.

3rd. There are others who by negligence fail to respond as they should.

Submitted in love to the whole household of faith.

C. P. Graham.

Dear Restitution:

Enclosed please find $3.00 for subscription for 1906 and the helping fund.

Are there ten brothers of the Abrahamic Faith, readers of The Restitution, scattered about who would pledge $40 00 for the year 1906, to be paid quarterly, $10.00 per quarter, for the purpose of keeping Bro. W. B. Wilson in the field. I would undertake to be one if others could be found. In making the above proposition I am not presuming that $40.00 would of itself be sufficient but it would be only reasonable to expect that those receiving the benefit of his ministrations would contribute to his support.

J. T. Smith.

To those of like precious faith:

I take this opportunity of introducing to the brothers and sisters, Sister Maud Brown, of Woodward, Okla., who I baptized on December 11. Sister Maud is the daughter of Lottie Brown and grand-daughter of the late Isaac Miller. May this dear young sister take Jesus as her ideal, the Word of God as her instructor, and through diligence and perseverence in life win the crown that will be given when Jesus comes to make up his jewels.

A. W. Darby.

Dear Readers of the Restitution:

Permit me to call attention to a custom some of the brethren are following which I think the Master will not approve of when he comes to make up his jewels. Occasionally some one has read himself into the faith or have talked with some one of the one faith until he has been led to believe the things concerning the kingdom of God and the name of Jesus Christ and consequently a proper subject for baptism, but they do not know where there is any one to perform the ordinance of baptism and so this important step may never be taken and all because it was not sufficiently advertised. Let such be made known and the minister living nearest the candidate go and immerse him in the name of Jesus for the remission of sin.

H. M. Williams.

Life must be lived on the instalment plan. God gives and requires just so much at a time, no more, no less. Life is made up of many successive instalments of opportunity, of duty, and of grace. It is impossible, therefore, to live life in the future tense. All that men have and all they are asked to attend to is the present. And the present in its demands is vigorous enough. Take care of the now and the future will take care of itself. —*Herald and Presbyter.*

Poetry.

The Snow.

Floating, wavering, drifting,
Strange little specks come down,
Dainty, flaky crystals,
From a distant, wooden town:
Out of the dimmest spaces,
That seem so soft and gray;
Are they dust from almond blossoms,
That grow where storm-winds play?

I only know they are lovely,
And I wouldn't like to go
To the very best of countries
Where there's never any snow.
Just to think that tiny snowflakes
Shall fall, and fall, and fall,
The great old earth is covered,
Houses and trees and all!

The fences by the wayside
Are crusted o'er with pearls,
And around the grim, dead thistles,
The white snow clings and curls,
The mossy walls are powdered
With little sparkling stars,
And spangles of jewels are hanging
From the rough old pasture bars.

I learned a pretty lesson
From the little flying flakes;
One added to another
All in a worldfull makes.
They are the little minutes,
Easy to waste indeed;
But thousands put together
Will give us all we need.

Selections.

Africa Furnishes New War Threat.

In the days of ancient Rome, prior, even, to the Christian era, a saying was current among the people of the Eternal city which ran as follows: "Ex Africa semper aliquid novum" (From Africa there is always something new). And the new was usually something of a disagreeable character. The phrase has quite as much point and timeliness at the present moment as it had 2,000 years ago. There is always something new from Africa, and in nine cases out of ten it is sometimes disagreeable.

Thus, the world has just become aware that Great Britain and King Leopold in his capacity as sovereign of the Congo Free State are on the verge of war in the center of Africa, that is to say, near the sources of the Nile, and inasmuch as any armed conflict in the dark continent would undoubtedly involve troubles of grave character in Europe, into which other powers would probably be drawn, the matter deserves careful study, and something more than mere passing note.

Three months ago Mme. de Thebes, the Parisian seeress, who predicted the deaths of the marquis de Moreq, of Empress Elizabeth, and of King Humbert weeks before they occurred, and whose prognostications have been realized in so many other instances, prophesied that it was Belgium, or King Leopold, who would not only constitute the principal cause of international differences but even of war between European powers in the year 1900. At that time no one paid much attention to the forecast of Mme. de Thebes, as the only trouble in sight in connection with King Leopold was the controversary relating to the frightful atrocities perpetrated upon the natives in the Congo Free State, less, perhaps, by the officials of his government than by the agents of the various rubber companies to which he has farmed out numerous tracts of territory, and in which he is usually the principal share-holder. The latest news, however, from Africa imparts a totally different and much more serious meaning to the words of Mme. de Thebes, and it looks as if King Leopold were destined to develop into a disturbing element of the peace of the world in 1900.

The source of the tension between King Leopold and Great Britain is the possession of that particular portion of the former Egyptian province of Bahr-el-Ghazal, known as the Lado Enclave, on the western bank of the Nile, and before proceeding to briefly relate the history of the dispute I would call attention to the fact that the English government, or rather, I should say, the Anglo-Egyptian authorities, have just issued a proclamation forbidding any vessel or boat to ascend or descend the White Nile beyond Bor, a station on the river just below the Lado Enclave, and have at the same time adopted measures to prevent any communication by land between the Anglo-Egyptian Soudan and the Lado Enclave. This has the effect of cutting off the Belgians and the Congo Free State officials stationed at the various fortified posts and trading settlements in the Lado Enclave and in the Bahr-el-Ghazal province from all intercourse with Europe, and with the outer world in general, of the Nile, and will compel their mails, supplies, reinforcements, and merchandise to be sent via the Congo valley and through that terrible Central African forest which the late Sir Henry Stanley so graphically and powerfully portrayed in all its horror in his book relating his quest and relief of Emin Pasha.

Such a measure as this on the part of the Anglo-Egyptian authorities is equivalent to an act of war. It is certainly incompatible with the moral relations of two powers professedly friendly, and inasmuch as it has for its avowed object the rendering of the Lado Enclave and of the Bahr-el-Ghazal province untenable by King Leopold's representatives, it can only be construed in the light of an ultimatum.

For the latter King Leopold has been preparing for some time past. It is perfectly clear that he does not propose to permit himself to be ousted from the position which he has been allowed to assume on the western banks of the upper Nile, and, according to trustworthy advices received from the Anglo-Egyptian authorities in the Soudan and confirmed from Brussels, it would seem that in the Lado Enclave alone he had assembled a force of something like 10,000 seasoned troops, well provisioned and splendidly equipped, while scattered in every direction along the banks of the Nile and its important tributaries are strong hexagonal shaped forts, armed not alone with Maxims, but also with Nordenfeldt guns and ordnance of a character to admit of a stubborn defense.

That King Leopold does not expect to fight alone, and relies upon support, first of all moral and then material, from Germany, is shown by the concessions which he has made in connection with the rectification of the frontiers between the Teuton possessions in Africa and the Congo Free State, which are conterminous for a considerable distance. Whether or not these hopes of Leopold are destined to be realized remains to be seen. Germany's trade with Great Britain is of too colossal a character to admit of a war being lightly undertaken which would have the effect of bringing to a standstill the commerce between these two powerful nations, and ruining thousands of their respective industries. This is a fact which it is well always to bear in mind in connection with the Anglo-German war scares which have been so frequent during the last twelve months. But, still, King Leopold's African deals with the German government would furnish the latter with even a still stronger ground for making its voice heard in any armed conflict between Great Britain and the ruler of the Congo Free State than it could claim for intervening in Morocco.

It does not bode well altogether for the prospects of any peaceful settlement between Leopold and England on the subject of their differences in central Africa that Lord Lansdowne's younger brother, Lord Edmond Fitzmaurice, who has just been elevated to the peerage, should have become the under secretary of state for foreign affairs in the new liberal administration, and its representative in the house of lords, for he never has made any secret of his distrust of Leopold, and in his recently issued memoir of the late Lord Granville not only ridicules the Belgian monarch's pretensions to philanthropy in connection with his Congo Free State enterprise, but likewise describes the unscrupulous maneuvers by means of which the king obtained his investiture by the great powers of Europe with the sovereignty of the unhappy Congo valley, and claims to have been one of the most difficult obstacles to the success of Leopold's intrigues when formerly under secretary of state at the foreign office.

Lord Edmond therefore not only knows Leopold thoroughly, but is under no illusions concerning him, and is thoroughly equipped by past experience to deal with him. Under the circumstances, it may be assumed safely that there will be no concessions made by England to Leopold as Lord Edmond has anything to do with the foreign office.

In order to understand the point at issue between England and Leopold it is necessary to go back about a dozen years or so, to the time when Great Britain suddenly had become alive to the folly of the move which she had made in 1884, when she compelled Khedive Tewfik to abandon his central African provinces, then in a state of insurrection. In 1894 England made up her mind that the recovery of the Soudan was indispensible to her mastery of Egypt and to the prosperity and welfare of the latter. She had learned at length that to control the lower portions of the Nile it was necessary to command the upper reaches of that mighty river, and therefore became greatly alarmed when she became aware that France gradually was extending her influence eastward across the continent from her Congo colony, with a view of establishing herself permanently on the banks of the upper Nile, to the south of that portion thereof around Khartum which was held by the khalifa and his dervishes.

Before the insurrection had been suppressed it was difficult for England to secure effective control of that portion of the Upper Nile valley threatened by French occupation. For the Uganda Railroad was not then in existence. So the late Lord Kimberley, who was then English minister of foreign affairs, taking the ground that the Upper Nile valley was still an Egyptian dependency, undertook to lease a considerable portion of the province of Bahr-el-Ghazal to king Leopold, in his capacity as sovereign of the Congo Free State, the lease to lapse on the king's death.

The object of the lease was to constitute an effective barrier between French ambitions and the Upper Nile. The scheme, however, proved abortive. For less than four months after Lord Kimberley had signed this convention with Leopold, the latter, with the most cynical disregard of his obligations to Great Britain, negotiated an agreement with France by which in exchange for her recognition of certain frontier claims elsewhere, he ceded to her his rights of occupation of the banks of the Nile in that portion of the Bahr-el-Ghazal province outside the Lado Enclave. It was on the strength of this agreement between King Leopold and France, to which England was no party, that the Maj. Marchand expedition was dispatched, and which, reaching the Nile and establishing itself at Fashoda, almost brought England and France to war before it was withdrawn.

As matters stand now, therefore, King Leopold can have no claim to that portion of the Bahr-el-Ghazal province not included in the Lado Enclave, since not only did he fail to occupy it at the time when he pledged himself to do so, but, moreover, surrendered all his rights over it to France by his convention of Aug. 14, 1894, and if France subsequently withdrew therefrom by virtue of an agreement with England and in the latter's favor, it could not in any way have the effect of reestablishing the king's leasehold rights thereto. With regard to the Lado Enclave, which the Congo Free State forces eventually did occupy, the English take the ground that they are at liberty to treat its lease as null and void, owing to the failure of Leopold to give the consideration for which it was granted or to fulfill his engagements towards England in respect thereto.

About two years ago Leopold seemed to be on the point of yielding to the representations of the English government, and to have resolved to withdraw from the Nile. But all of a sudden something occurred to change his mind. There are people who ascribe it to German or Russian influences. But the fact remains that since that he has assumed an intractable, defiant attitude towards England, and, as stated above, has not only spent an enormous amount of money in strengthening his defenses in the Lado Enclave but likewise in establishing fortified posts at all sorts of points in that portion of the Bahr-el-Ghazal province of Egypt which he had surrendered to France in 1894, and from which France had subsequently withdrawn, after the Fashoda episode, by virtue of an agreement with England and in the favor of the latter.

It is this that has created the situation which the British government has now decided to settle once and for all time. The embargo which has been laid upon all intercourse, communications, and traffic between the Belgian and Congo Free State posts and settlements, in the Lado Enclave and elsewhere in the Bahr-el-Ghazal province, and the outer world will have the effect of rendering the situation there almost untenable, and it is likely to lead to reprisals by King Leopold's troops stationed there. And then, too, attempts to run Free State steamers down the river would assuredly be opposed, forcibly if necessary, by the Anglo-Egyptian gunboats which patrol the Nile.

If there is no clash provoked by King Leopold's troops in the Bahr-el-Ghazal province and no withdrawal, then it is extremely probable that the Anglo-Egyptian government, will adopt measures to compel them to retire. In that case there is certain to be bloodshed and a conflict, the effects of which will be felt in Europe, since it is difficult to conceive the idea of England being at war with King Leopold as sovereign of the Free State and on friendly terms with him as ruler of Belgium. In fact Africa, which is always furnishing something new, seems about to provide the world with another international imbroglio of quite as unpleasant a character as the unfortunate controversy about Morocco.—*Ex-Attache in Chicago Tribune.*

Communicated.

Pine Woods Bible Class.

Teacher. The topic for our study tonight will be

THE SCIENTIFIC, BIOLOGICAL AND SCRIPTURAL VIEW OF DEATH.

Many thoughts and quotations which will be brought out, are gleaned from Drummond. "Death" wrote Faber, "is an unsurveyed land, an unarranged science."

Now, Albert, how long has death been a factor in the world?

Albert. From the time the dread sentence was pronounced in Paradise, "Dust thou art, and unto dust shalt thou return."

Q. In a Biological sense, what is life?

A. A person who is said to be in correspondence with his environment."

Q. What is death?

A. "If from any cause such a person fails to adjust himself to the altered circumstances, his body which is thrown out of correspondence with his environment, his internal relations are no longer adjusted to his external relations, and his life must cease."

Q. Explain what is meant by correspondence and environment.

A. Different organisms require different environments and correspondences; take for example a whale. Its environment of water, suits its organism; it is built for the water. In the water it finds the kind of food which corresponds with the construction of its organism.

Now remove the whale from its watery environment, and it must die; it could have no power of locomotion on land, because its organism is not built for a land environment; neither could it have power to secure the kind of food which would correspond with its organism, and hence it must die. The organism of an elephant is not suited to the water environment, neither would the food found in that environment correspond with its organism, and hence it must also die.

A living man is said to be in correspondence with his environment. Suppose a famine should strike any given locality, those living in that locality would be in an environment where no correspondences exist, which would sustain life. He would have to move to another environment, where correspondece which would suit his organism could be found. Again, suppose a person's lungs should fail to correspond with the air, in his environment; then he is out of correspondence with his environment, and must either seek an environment where the air will correspond with his lungs, or, he must die.

Mr. Herbert Spencer says: "Death by natural decay occurs because of old age, the relations between assimilation, oxidation and genesis of force going on in the organism gradually fall out of correspondence with the relations between oxygen and food, and absorption of heat by the environment."

Death is a want of correspondence between the organism and environment.

"Suppose next the case of a man who is thrown out of correspondence with a part of his environment by some physical infirmity. Let it be, by disease or accident he has been deprived of the use of his ears. The deaf man, in virtue of his imperfection is thrown out of rapport with a large and well-defined part of his environment, namely, its sounds. With regard to that external relation, therefore, he is no longer living. Part of him may truly be held to be insensible or dead. A man who is also blind is thrown out of correspondence with another large part of his environment. He is still further dead.

Teacher. As a physiologist, Lud, how would you define death?

Lud. A living person, we all know, has the power to perform certain functions, while death is the absolute negation of all power to perform those functions. The living have knowledge, while "the dead know not anything." The living person thinks; but when death overtakes him, "in that very day his thoughts perish."

Q. What is Spencer's definition of life and death?

A. Life is "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existence and and sequences, or "the continuous adjustment of internal relations to external relations."

Teacher. How does Drummond place these things, Carrie?

Carrie. "In biological language he is said thus to be in correspondence with his environment. He is, that is to say, in active and vital connection with them. Now it is in virtue of this correspondence, that he is entitled to be called alive. So long as he is in correspondence with any given point of his environment, he lives. To keep up this correspondence, is to keep up life. He continues living only as long as he succeeds in adjusting himself to the simultaneous and successive changes in his environment." Should "the lungs refuse to correspond with the air, the heart with the blood. There is now no correspondence whatever with environment—the thing, for it is now a thing, is dead."

"She that liveth in pleasure is dead while she liveth." 1 Tim. v. 6.

This brings to our notice another phase of death. In the above quotation she is dead while yet alive. In this case, she had, in all probability been begotten from above, but finally having become a lover of pleasure more than a lover of the things which pertain to the higher life, she was put out of correspondence with those things which will alone sustain the higher life, and that which was begotten from above, ceased to have life was dead; while at the same time she was in correspondence with those things which sustain the lower life. "To be carnally minded is death."

Teacher. I will ask Arlon to comment on the above text.

Arlon. There is no correspondence, no fellowship or communion between those whose mind is given up to carnal things, and those who walk according to the mind of the Spirit. While they remain carnal, they cannot become en rapporte with the Spirit, and until they are put in communion or correspondence with the Spirit, they cannot have the life of the Spirit. If they were at one time spiritual, and afterward became carnal, the life of the Spirit then ceased. They are dead, as far as it relates to the higher life. Those who think that they can be in communion with the spiritual and the carnal, at the same time are practicing self-deception. If the carnal has the ascendency, the spiritual will cease.

Teacher. The life of the Spirit is equivalent to another phrase—life eternal. Now, George, how can the natural man find that life?

George. "This is life eternal to know thee, the true God, and Jesus (the) Christ whom thou hast sent." To know God is to have knowledge concerning him. To know God, signifies an acquaintance with him. It also carries with it the thought of harmony, familiarity, communion, is in rapporte or correspondence with him. This the carnal mind cannot do.

Next, it requires a knowledge of Jesus as the Christ. Let me illustrate this point by referring to a plea made for uniting in worship with denominations (as "Christian brothers") who believe not "the record God gave of his Son." The question was: "Who is a liar, but he that denieth that Jesus is the Christ? He is anti christ." "If God dwells with those who confess that Jesus is the Christ, the Son of the living God, may we not find some common ground where we may worship together in unity with these our Christian brothers?" These socalled "Christian brothers" do not know what it means to confess Jesus as the Christ, in a Scriptural sense. They certainly can never confess him as such, until they know how to so confess him. Now, in order to get life eternal, we must not only "know God," but also "know Jesus as the Christ." To know Jesus as the Christ, is identical with the message, called "the gospel of the kingdom."

Q. Is Jesus Christ a personal name, like John Jones?

A. No. Call his name Jesus.

Q. How about the word "Christ?"

A. It is the official title of Jesus. Theodore Roosevelt is a personal name, President of the United States his official title.

Q. Who made Roosevelt President?

A. The people.

Q. Who made Jesus the Christ?

A. "God hath made that same Jesus whom you have crucified, both Lord and Christ." Acts ii. 36.

Q. When the wise men came from the East at the birth of Jesus, what did they ask for?

A. Where is he that is born King of the Jews?

Q. When Herod wished to find out the same thing what did he ask?

A. He demanded where the Christ should be born?

Q. What answer did he get?

A. "The governor that shall rule my people Israel shall be born in Bethlehem." Hence "King of the Jews," "Christ," "Governor that shall rule my people Israel," are all equivalent terms.

Q. Then to know Jesus as the "Christ," is to know him as the coming King of the "Jews," or "Israel?"

A. Those who don't know him as such, don't know Jesus as the Christ.

Q. Then this involves the "restoration of the kingdom again to Israel?

A. Certainly. An official title without the kingdom in fact, would be an empty farce.

Q. What did Nathaniel say?

A. "Rabbi, thou art the King of Israel," or "the Christ."

Q. What was Jesus accused of?

A. "We found this fellow perverting the nation * * * saying that he himself is Christ a King." Pilate asked him saying, Art thou the King of the Jews?

Q. What did the chief priests say when they mocked him?

A. "Let Christ the King of Israel descend now from the cross." These all show what the official appellation "Christ" means. When Philip preached Christ at Samaria, he preached the kingdom of God. Do these socalled "Christian brothers," preach Jesus as the Christ, after this fashion? If not, there is no "common ground" between us in preaching Jesus as the Christ.

Q. Will all who officiate with Jesus as the Christ—the King of Israel, be required to be invested with the life of the Spirit, before he can so officiate?

A. Certainly. "Of his kingdom there shall be no end," and those to whom the kingdom shall [illegible] must have a life commens[illegible] the duration of the kingdom.

The "carnal mind" and those who are "aliented from the life of God, through the ignorance that is in them" can never reach that exalted life. Jesus in John iii. unmistakably affirms that a birth from above must change both morally and physically all those who enter God's kingdom.

Yours in the Blessed Hope.

W. H. Wilson.

Bible Bones.

An old man once said: "For a long time I puzzled myself about the difficulties of the Scriptures, till at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on a bone, when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bones may afford me nourishment."

Would that there were less picking of bones, and more of feasting on the substantial food with which infinite love has spread the spiritual board!

"Great is the Lord, and greatly to be praised in the city of our God in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the north, the city of the great King." Psa. xlviii. 1, 2.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

Selections.

The Healing Symbol.—Num. xxi.

The Israelites lay dying in the desert. Along the gleaming sands fiery serpents went hither and thither; dead bodies lay scattered on every hand, and multitudes were writhing and groaning in mortal agony, or sitting sullen and silent in despair. The murmurings against God had been met with a terrible judgment, and at last, crushed and helpless, they turned again to the Lord, confessing and lamenting their fault. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people."

The healing which they sought must come from God, and must be accomplished without the aid of human power; and yet some plan must be devised which should allow the Israelites on their part, opportunity to accept the proffered boon, and by a conscious assent to the divine arrangement, indicate their returning allegiance to their Maker. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

There was no healing virtue whatever in the brazen serpent; nor indeed was there anything in it which, in itself considered, should lend the mind to heavenly or holy thoughts. There was nothing impressive, nothing of the sensuous solemnity or grandeur which is so much esteemed among many as inspiring and preparing the mind for true devotion. It was simply a serpent of brass, which might have reminded them of the serpent worship in Egypt, whence they had so lately come; or it might have carried back their thoughts still further to that original deceiver who ruined the human race; and it certainly could not fail to remind them of those very reptiles that had inflicted the wounds from which they were suffering.

There was no apparent reason to be given for the adoption of this emblem. It was something that had neither innate value, visible loveliness, or sacred associations connected with it; and yet this was the emblem which God selected, this was the symbol through which He offered life to Israel. There was here no ground for argument, no opportunity for the exercise of human reason. No mortal man could tell why a glance at that brazen serpent would give health to the people. The only reason that could be assigned was, God has so appointed and ordained, and the dying Israelites had only to look and live. This might be said in favor of this symbol, it brought life within reach of all;—it required no wisdom, no learning, no skill, no ability; the rich, the poor, the weak, the strong, the sick, the dying, all could look and all could live.

There was every opportunity for skepticism to cavil, for intellect to investigate, and for incredulity to doubt; but while men cavilled, investigated and doubted they died. There was every opportunity for the helpless, and humble, and dying to look, and as they looked they lived.

It was a wondrous deliverance which God wrought for Israel that day. The strong man writhing in agony looked up to see the glittering symbol, and felt his pains were gone. The mother lifted her wailing babe to behold the brazen serpent, and when its eye caught the shining emblem, its agony was over. The bitten and poisoned Israelite who lay helpless and hopeless on the sands, heard the joyous shout, and looked up and was made whole; while the doubter, hesitating, inquiring what good it could do, and deriding the credulity of those who thought that a look at a brazen serpent could heal a deadly wound, turned his face away, and grovelled on the sands and died.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John iii. 14, 15. Israel, bitten by serpents, was healed through a serpent of brass. The race of man, poisoned and ruined through the first Adam, have life and healing through the second. "Since by man came death, by man came also the resurrection of the dead." The Healer is in the image of the destroyer. The serpent that came is fashioned like the serpents that destroyed, and so Christ, the Redeemer "being found in fashion as a man," hath taken away the sting of death, and "brought life and immortality to light in the gospel." And the condition of this life and salvation is as simple and as easy as the conditions offered to Israel in the wilderness. It was, Look and live! in the desert, and it is still, Look unto Jesus and live! "Look unto me all ye ends of the earth, and be ye saved." The simplest act of faith, an act within the reach of the sick, the helpless, the poor, the ignorant, the outcast, the sinful, the dying, brings peace and pardon and immortal life.

Still men may doubt, and question, and hesitate and object; but when all is done, there stands the healing symbol, and thousands have proved its glorious power. "I, if I be lifted up, will draw all men unto me." Christ has been lifted up, and the world has healing and salvation in his name. Men may believe, obey, and live; or may doubt, dispute, cavil, and die. They may seek explanations and offer objections, and perish in their unbelief; or they may accept the mercy that God has offered, and believing, have life through the crucified Redeemer. In the desert, argument was useless, dispute was vain. There was one condition, "Look and live." Talking about the serpent, arguing about its merit, investigating its history, saved nobody. Looking gave life. So we may argue and dispute with sinners and skeptics till they die before our eyes, but the only health and salvation there is for them is to look unto Jesus Christ.

Today the world needs a helper, and healer, and a Savior. We may be sure when Moses lifted up the serpent he did not stand in front of it so no one could see it; and he put it up so high that even he himself could not hide it. So he who truly preaches Christ will hide himself behind the cross, and will exalt Christ's name above every name in earth or heaven. What madness it would have been to have embellished that pole, and surrounded it with ornaments, and screens, and beautiful adornings, until the dim eyes of the dying could not have distinguished it at all. We may be sure that Moses did nothing of that kind. There, solitary and alone, uplifted upon a pole, gleaming in the sunshine, and marking its outline distinct and sharp against the sky, hung the brazen serpent to which they might look and live. So, O man of God, take heed and do not hide Christ from a lost world. Take heed that in the ceremonies of a pompous ritual, the splendor of costly architecture, and the magnificence of earthly ornamentation, you do not hide from the sinner's gaze that loving Christ who came to give life and health. The only thing that could save a dying Israelite was the serpent. The only thing that can save a dying sinner is Christ. It was not Moses with his rod, nor Aaron with his robes, nor the tabernacle with its sacred adornings, that could give health to the suffering Israelites. Nothing but the brazen serpent could meet their wants and relieve their woes. So it is not pomp nor architecture, nor forms nor ceremonies, nor sermons nor ordinances that can save lost sinners, but it is the living Christ uplifted on the cross for dying men, dead, buried, risen, ascended, glorified, interceding on our behalf, and coming again for our salvation.

Oh, that the servants of God might know their high calling, and putting away from them the devices and inventions of men, proclaim to the lost world their only Savior, a living, personal Christ, able to save even to the uttermost all who will come unto God by him.—*The Christian.*

The helpful life is a happy life. Bear one another's burdens, and joy will so fill your heart that you will be forced to share it with your fellows. This is Christ's law of happiness, and it is infallible. Bear burdens, and so fulfill the law of Christ. He was the Burden-bearer of the world. It was the law of his own life, and upon the lives of his followers there lies the same obligation to sympathize, to serve.—*J. S. Tillery.*

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And billows wild contend with angry roar,
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Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm how fierce soever it bloweth,
Disturbs the Sabbath of that deep repose.

Be to the heart that knows the Saviour's Presence
There is a temple sacred evermore;
And all the babble of life's angry voices
Dies in hushed stillness at the peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts reside in peacefully;
And no rude storm, how fierce soever it bloweth,
Disturbs the soul, O Lord, that dwells in thee.

O Rest of rest! O Peace serene, eternal!
Thou ever livest, and that changest never;
And in the secret of thy presence dwelleth
Fulness of joy forever and forever.

Communicated.

"A Lost Cause."

These words have haunted me night and day, ever since reading Sister Boice's article in RESTITUTION of Dec. 5th, speaking of those who had left the Church of God, she says, I have heard its members say, I do not care to give any more to a lost cause, I have not given up my faith, I believe as I always did, but.....These people may have been members of the Church of God, but its true friends or trusty servants, never. Of course they have not given up their faith, they never could have had a Bible faith to give up; never could have understood the Abrahamic covenants or life through Christ, or they would not now be talking of "A lost cause." As though God's cause was ever lost. Was it a lost cause when they all forsook him and fled in his hour of deepest need? Was it a lost cause when Noah and his family, only eight souls left the ark of refuge to begin life anew? Out from trusting Noah has come the truth of God's Word, "As it was in the days of Noah so shall it be also in the days of the Son of Man." Noah was not disgusted with God's plan, patiently worked mid jeers, contempt of fellowmen, ridicule of all, but it did not change his trust in God or create a desire to seek another refuge, nothing was lost to him with God close by to "shut him in." Who was it crying "A lost cause" then, the enemies of God. Who is it echoing that cry now, the enemies of truth, the deserters from the ranks. And we are reminded of the truth of the Word. "In the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Who seduced our first parents, what was the doctrine the devil taught, who is still teaching the same falsehood? These are not obtuse questions, or riddles unanswerable. We wonder with Paul, "That some are so soon moved away from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ. If any man preach any other gospel unto you than that ye have received, let him be accursed." Paul must have been very much in earnest to have uttered such strong language, there must have been a great power in the gospel to save that could be found nowhere else, for he declares again, (1 Cor. xv. 1-2) this gospel unto them. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." If we really believed this instead of crying "A lost cause," we would use our money more freely to get this truth before our fellows, instead of deserting the lines we would be using every effort to save our neighbors and friends. O beloved, it is unbelief we need to pray about and cry over. It is no real friend that will stand silently by while truth is being spoken against.

The worst enemies the truth ever had in any age were its pretended friends. It was not Pilate who betrayed Christ, but Judas a pretended friend, a disciple, a follower, the one who knew his hour and place of prayer, betrayed with a love token, a kiss. Will we do worse than Judas, when all around us are startling signs of his near coming? Will we prove our unworthiness of eternal life by saying, I do not care to pay any more money into a lost cause, or steadily refuse to bring the light before our children and friends? We know of several communities where there are enough believers to sustain regular meetings, but no effort is being made in that direction. Instead the fathers and mothers and children, and their money is all going to support something that is not gospel. The cause will be lost for all such do to defend and protect it. O beloved, there will be a fearful reckoning day, some one's blood will be upon your skirts. You will be to blame if they do not gain eternal life. It is not enough to believe, we must act. How my heart aches that these things exist. I would save you if I could. God is sifting us now, taking out the real, priceless jewels for his use in the near future. Instead of being discouraged we should be rejoicing that the call has come to us. He wants you if you can stand the polishing. God's plan may seem to many like a great tangled web, but he knows just how to wind off every thread.

Thank God for Sister Boice's awakening. But what can she do alone, who will come to the help, who will be aroused by her earnestness and enthusiasm? Other churches are being awakened to their especial work, but they are not helping to call out a people for his name by the gospel message, to be workers in the next age. They have not learned that beautiful part of God's plan. Have you no interest in helping them find it out? The waiting time will soon be over for many of us. What is done must be done quickly. There are several young men who would gladly give their life to the proclaiming of the gospel message, if some one would give as God has prospered them.

Brother, sister, the table for the marriage supper of the Lamb is being spread, will you be there, will you help others to be there? Not unless you work. We are his stewards, our stewardship will soon be called for, the books have been correctly kept. God will not say, "Well done," unless we have done well. Do not let your friends and neighbors perish for lack of knowledge, use the time, talents, and money God has given you, and you will never hear it said, A lost cause, A lost cause.

M. A. WOODWARD.

A World of Opportunities. No. 2.

In writing the articles under this heading I have in view to be helpful to young readers of THE RESTITUTION. I have been a teacher a number of years and I have the pleasure of knowing that more than a score of young men and women give me credit with helping them to make choice of the better part as far as this life is concerned

In my first article I spoke of opportunities embraced. The poet has said truly:

"Of all sad words of tongue or pen,
The saddest is,
It might have been."

We have this life to live and if we make a failure we certainly have nothing to commend us for a future life. Let our efforts be to crown our present life with success. This we cannot do without an effort upon our part. Your talent has been given you for improvement, and if you neglect it you will become an unprofitable servant. You will pardon me if I speak of a few things that have come up in my work as a teacher. While teaching in Missouri a number of years ago a young man was a pupil of mine and was very much interested in the study of physiology. I took the heart of a hog to school and exhibited the structure of the human heart, and said to the class, you can become better acquainted with the human organs and their function by dissecting animals. This led this young man to a careful study of this subject and upon several occasions he followed my advice and today is one of the first surgeons in the west, with his residence in Burlington, Iowa. I met him after he had become a graduate of two medical schools as good as we have in the United States, and then besides had spent three years in Europe studying his chosen profession. His first words were, I owe it to you. I took your advice and studied medicine and surgery. This young man saw his opportunity and did not let it pass.

Another young man whom I advised to attend school and prepare himself for something better than he was then doing took my advice. He is now filling an important position in the county in which he lives. These young men were both poor and were compelled to get their own education. Poverty is no bar to a good education. As I stated in my first article, 'If a young man wants an education you can not prevent him from getting it.' Every young man and woman should choose early in life the business that they can put their whole heart in. If you do this you will win. I know some say we are what our environments make us. That in a measure is true, but don't you know that you can create your own environments?

When Napoleon Boneparte concluded to take his army eastward his chief engineer said, "General, you cannot cross the Alps with your army." He answered with a wave of his hand, "Sir, there are no Alps." So it must be with you, if you succeed in this life. God wants the best of the human family. If you have chosen the better part you must have more of that "spirit that will help mortals up than that which will drag angels down." We should set our mark high and then do what we can to reach it. I am pleased to know that our young people are Bereans in truth. Let me urge them to continue in this good work.

I say to my school girls that part of your education consists in learning how to wash dishes and make bread, and in doing all kinds of housework. The boys should take delight in doing all kinds of farm work. Do you think that Lincoln or Garfield were ashamed that they had labored with their hands? What a beautiful lesson we have of a mother's influence over her boy. When Garfield took the oath of office as President of the United States, after kissing the Bible he turned to his mother who was standing by his side and impressed a kiss upon her brow. In this he remembered her who had borne him and by her advice directed his footsteps from the log cabin to the White House. When President McKinley received a dispatch that his aged mother lay dying at her old home, with all the duties of the Chief Executive to discharge, he wired back and said, "Tell mother I am coming." As soon as steam could carry him he went to her dying bedside and remained there until her death and burial. No obligation or duty could have kept these men from doing honor to their aged parents.

When I left home for the first time to do for myself my mother said, "My son, make your employer's business your own. Don't be afraid of work and above all things be honest, and you will succeed." I did so, and did please the man for whom I worked.

D. C. ROBISON.

The Bible—Style of Composition.

Every reader of the Scriptures, who knows anything about difference in style of composition sees at a glance that these writings present a great variety of style. No two writers, it is observed, using the same style of composition. Here we see the individuality of the sacred penman profoundly stamped upon their respective books. Upon this fact some students of the Bible have based an objection to plenary inspiration; holding that the two things are irreconcilable.

If there were no titles to indicate the different books we would still know, in our reading, when we had passed from one to another; he cognizant of the fact that another personage had taken the pen. This diversity reveals itself even on comparing one prophet with another, and one apostle with another apostle. While maintaining that all Scripture is from God, we must not think that man goes for nothing; that he is no more than the pen he wields, or the parchment on which he writes. God did not see fit to sink the human writer out of sight. Each writer stands out prominently on the sacred page. His mental and moral peculiarities; his measure of education; his occupation; habits of life; his recollections; in short all the circumstances that acted upon him outwardly and inwardly, are made use of in giving us a revelation. Paul, writer of thirteen epistles, is the counterpart of the Paul brought up at the feet of Gamaliel. The style of his language natural and acquired went into what he wrote under inspiration. His indomitable energy, ardent zeal and conscientiousness are stamped upon his books. Paul is Paul and not John, nor Isaiah. If these men were standing before us we would see a great difference between them in facial expression; but this difference would be no greater than that which we discover impressed upon their respective books. We do not raise the question as to how God could give us his thoughts in words of his own choice, and at the same time reflect the personality of the writer. He did this. It is a matter of fact that forces itself upon our attention as we go through the Bible. This is so apparent that the common reader, unskilled in rhetoric according to the schools of learning, observes a difference in the style of composition; that more than one hand wielded the pen of the prophet; that more than one brain was wrought upon by the Spirit of God in giving to the world a revelation. It is in accord with the wisdom of the Great Creator who gave to man, primarially his mental constitution, that there should be a rich variety in the volume of inspiration. Like the many landscapes of earth the Bible presents a pleasing diversity of style that we might not be tired with monotony. On one page there is a plain statement of God's thoughts in language but sparingly embellished with figures of speech, like the first part of our Lord's sermon on the mount. Here we are attracted by the thoughts which appeal to the affections of our hearts; thoughts that come near to our nature and needs. We say "These are beautiful thoughts, and real practical." How different the style in a passage in the song of David celebrating deliverance from all his enemies. 2 Sam. 22. At the 8th verse begins the passage, which for sublimity can not be equaled in purely human literature. "Then the earth shook and trembled; the foundations of heaven moved and shook. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. and he rode upon a cherub and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him." Will the reader please read the whole passage? This in bold figures and poetic strains describes Jehovah's interposition in David's behalf.

It is not alone the human writers which give diversity to the style of composition. The different subjects in hand required changes in the style of language. Nor must Jehovah, who made choice of the thoughts and the words suitable to express them, be excluded from the style of the language employed. He made choice of this as he did the others and thus gave to the church and world this unique volume of prose and poetry, of history and biography, of prophecy and promise. He it was who embellished and enriched the language with all the figures of speech that abound in the literature of the most enlightened nations of the earth. I mean by figures of speech the different kinds or classes as the Comparison, the Metaphor, the Synecdoche, the Metonymy, the Hyperbole, the Hypocatastasis, the Apostrophe, the personification, and the Allegory or Parable. All these abound here. If we turn our attention to the figures (not the kinds) as they occur in inspired usage, some of them may appear very extravagant to the reader and out of harmony with his notion of the author of a revelation designed to make man acquainted with his will with a view to the creatures salvation. In the passage, a part of which I cited, there are some examples of highly wrought figures which the infidel would ascribe to the wild fancy of a human author. Eastern thought, in literature outside the Bible has been accustomed to clothe itself in extravagant figures more than Western thought. The Bible is an Eastern book and must in part, as to its style, be studied from this standpoint.

While figures tend to enliven and illustrate the thought of the inspired writer, and to make more vivid impression on the mind of the reader and student, there are instances where they obscure the meaning of a passage. This is true of some portions of Paul's epistles touching which Peter says, there are some things hard to be understood, which they that are untaught, and unstable wrest, as they do also the other Scriptures, unto their own destruction. 2 Pet. iii. 16. It is the figures employed by the apostle, though writing according to the wisdom given him, that throws obscurity over the Scriptures to which Peter alludes. To base the theory of man's consciousness in the state between death and the resurrection on these confessedly obscure passages, is not going according to a rule laid by wise and scholarly men like the "judicious Hooker," that obscure passages should be interpred in the light of plain ones; a sound rule more observed in the breach than in the keeping.

JOHN L. WINCE.

The Bereans Column.

Dear Bereans:

Does it ever occur to you that through this column in the paper there is an opportunity offered for you to work for Christ?

This is indeed true and we as Bereans are failing short of doing our duty if we neglect this privilege. Since last September about thirty-five letters have been written by the Programme Committee requesting the members to supply an article for the paper. A few have done so, as you will observe by reading the paper. Several have sent excuses, but the greater number of letters are never heard from again.

This is certainly discouraging and shows a lack of interest among the members.

There is nothing of worth accomplished without causing some one labor. And this column can not be filled unless we are willing to do our part. A short letter upon what ever subject most closely appeals to the writer is all that is required. And no one can afford to miss this privilege of saying a word for our Savior. An invitation is intended to every Berean who has not yet done so to write an article and send to my address. A certain number of these letters being sent to THE RESTITUTION every month. So that all the space that is allowed us can be utilized. And the brethren will see that the young people are still awake and on the Lord's side. Yours in the work of the Master.

Address, Savanna, Ill.

ELIZABETH EATON.

Dear Bereans:

My faith is baptism in the one name while some it is to sprinkle some to pour some to dip or plunge some say it is not necessary to be baptized at all some believe to be baptised by the holy ghost or holy Spirit. But Christ said to Nicodemus except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

And again the Scriptures teach, he that believes and is baptized shall be saved. Yet Paul says baptism is not washing away the filth of the flesh but the answer of a good conscience toward God.

Peter said unto the congregation, Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. And let us follow God and keep his Commandments. Dear Bereans be ready and waiting for that glorious bright kingdom of God that soon shall appear. From your sister in Christ.

GERTHA BRANT.

PATIENCE.

Dear Bereans:

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Heb. x. 36.

This is a verse which can be applied to each and every one of us.

We are none of us quite patient enough when misfortune, sickness, and death comes upon us. We are so apt to grumble and think our lot is harder than any one else, instead of asking God to help us be patient and thank him for our many other blessings. Oh! and there are so many other things about which we need to be patient. "Now we exhort you brethren, be patient toward all men." Thess. v. 14. Now I think this means that no matter what a man does that seems wrong to us we must still help him when ever we can. And then how beautiful patience is, how we love a man or woman patient in all things. As I have had occasion to be in the hospital recently I there had an opportunity of seeing many admirable examples of patience. Some who tho' they must undergo much affliction and pain are always cheerful and thankful to God and to those who take care of them for every thing which is done for them. It seemed I learned there to nearly understand that, "And not only so, but we glory in tribulations also; knowing that tribulations worketh patience." Rom. v. 3. "Be patient therefore, brethren, unto the coming of the Lord." Jas. v. 7.

MABEL A. EATON.

When the Son of Man cometh will he find faith on the earth? Has there ever been a time when the masses were so restless and dissatisfied as at present. $16,000,000 spent on State Street in the city of Chicago by Christian shoppers for Christmas 1905, shows a rampant spirit of commercialism rather than a spirit of reverence for that glad morn when angel hosts sang Peace on Earth good will toward men. The world has gone mad after revelry and are eating and drinking with the drunken. Traveling in this and foreign lands to see the sights, etc. Not so with the little flock looking for the return of the Nobleman who has gone into the far country. God's people are not taken account of by the godly throng. The followers of the Lamb are not concerned in worldly ways. They have for their consolation, To him that overcometh will I give to sit with Me on My throne even as I have overcome and am set down with My Father on his throne. He has no unrest because of not being able to see scenery of other lands, he has something better. What is it? Suppose you draw a mind picture something like this, a stretch of prairie clothed with green a beautiful forest scene. The falls of Niagara, the wonders of the Yellow Stone the petrified forests in Arizon and all the choice scenes of all lands and group all of these harmoniously together, how beautiful it would be. But it is written Eye has not seen nor Ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Oh! we can well afford to wait. Let us all try to serve him more faithfully.

J. A. BABE.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Read PLYMOUTH, INDIANA, JANUARY 17, 1906. NUMBER 3.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 17, 1906.

The international conference to debate the Morocco question met yesterday, and an effort will be made to avert war.

We trust our correspondents will recognize the necessity of avoiding personalities in their articles. Write your views without personal mention of some other brother. Give your readers credit for having discrimination sufficient to see any differences. Be courteous, and avoid harsh terms. This way you will keep the friends you have, and possibly make others. The other way you will be sure to keep all your enemies, and quite likely get more. It pays to be kind and gentle even to one who differs from you.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

In 1900 Dr. MacArthur said in the New York *Journal*: "Russia is moving on to the mastership of the world. Before another quarter of a century shall pass, either the Slav, as represented by Russia, or the Saxon, as represented by Great Britain and the United States, will rule the world. Russia is moving on as resistlessly as a glacier. She now owns one-sixth of all the land on the globe. She is earth hungry. She believes herself divinely appointed to be the mistress of the universe. Only the Saxon can restrain her world-wide ambitions." We all know how Russia has been thwarted in her designs in one direction. That she will press on so soon as her internal troubles are settled, is certain, as is shown by her activity in railroad building toward India.

The budget statement that has just been issued at St. Petersburg shows it will be necessary to raise the sum of $240,500,000 by credit, in order to balance the estimated receipts and expenditures. This will include the liquidation of the Russo-Japanese war, the payment of the troops in the far east, and reduction of the army to a peace footing. The total expense of the war with Japan is shown to be $1,050,000,000. The statement shows that if the prevailing conditions in Russia should continue, and the disorders in the interior keep up, that the estimated receipts in many branches will not come to their usual amounts, and will have to be scaled down. It is frankly stated that the gold reserve has been drawn on heavily, the last ten days having reduced it by $30,000,000, and the issue of paper currency has been increased by $20,000,000. Count DeWitte, in closing the budget makes the following address to the Emperor: "These facts and figures submitted to your majesty show that the present situation of Russian is none too favorable. This state of things is the result of the war and of the troubles which followed. These troubles are of a temporary character, and it is fair to assume that they will be ameliorated in the near future. Periods of economic depression, history proves, are ordinarily followed by periods of activity and prosperity. Economic agitation multiplies the energy of the ablest and most enterprising elements of the nation and arouses the laboring masses to preserve in their work, which cannot fail to better the industrial situation of the country, and likewise the finances of the state. Conditions favorable for the appearance of a period of fruitful work must be perceived even amidst the gloom of the present hour. With each day the popular conscience must be awakened more and more to a realization of the true material needs of the fatherland."

Russian Railways Moving Toward India.

London, January 12.—Col. C. E. de la Poer Beresford, late military attache in St. Petersburg, recently read a paper on "The Projected Railways from Russia Toward India," before a meeting of the Central Asian Society. In the course of his paper he said that the completion of the line from Orenburg to Tashkend give Russia direct rail communication from St. Petersburg to Kushk Post on the frontier of Afghanistan. The projected lines which he pointed out on a map were not yet begun. An exception to that statement must, however, be made as regarded the line from Charjui, on the Amu, to Termez, on the same river. Another line that was to be considered was the Batum-Tiflis-Erivan.

It was proposed to carry this eventually from the Russo-Persian frontier at Julfa, near Nakhitchevan, through the Persian provinces of Azerbidjan, Kasvin, Teheran and Khorassan; at the moment the railhead was some miles short of the Persian frontier. It has been said that a railroad was projected to run from Askhabad to Meshed via Firuze and the Gulistan hills, but he saw no sign of such a thing three years ago.

The line from Charjui to Termez forms part of the most direct projected line toward the frontier of India. It was worth noting that the lines of communication toward the Upper Amu or Oxus had a strategical importance. They led to Mazar-i-Sherif and Bainkshan. A large Russian force could in the event or an advance southward be brought into this country by these ways. Quartered on the line Mazar-i-Sherif-Kungrad Farzabad (in Badakshan) it could draw a certain amount of food from the country and be continually fed along its own communications.

There was a road that he was told was tolerable from this region to the Dora pass leading into the Chitral valley, but he did not think that the road was at present passable for troops of all arms; no doubt it could soon be made so. After giving a description of the Central Asian railway, Colonel Beresford alluded to its projected continuation and the alternative line through Persia. The former ran from Charjui along the left bank of the Amu or Oxus on Russian territory as far as Kerki. A few miles south of this it crossed the Afghan border, passed near Mazar-i-Sherif, almost in a direct line to the valley of the Kabul river, Jelalabad and Peshawar. To do this it must, after crossing the Ak-Serai stream, a left affluent of the upper Amu or Oxus, pass either through or over several small mountain masses and the huge main chain of the Hindu-Kush.

He confessed that for Russian engineers, little accustomed to tunneling, this seemed to him a very difficult as well as a very costly undertaking. As to the projected line through Persia, its projectors ignored the treaty that closed the dominions of the Shah alike to Russian or British railways. The physical obstacles to the laying of this line were not considerable. It was almost finished to the frontier at Julfa, on the Aras, or Arasces river. Thence it was to proceed past Tabriz to Teheran. At the capital a line was to branch south of Kum to Isfahan (Ispahan), Shiraz (where it might meet a line made by us), and thence to Bandar Abbas, in the Ormuz channel. The main line was to run eastward from Teheran through Khorassan almost on the old trade route to Meshed and Kushk Post. Thence it was to be continued to Herat and Farab, where it branched again, one line going toward Seistan and the other to Kandahar. According to the map, British lines were in the course of construction or projected to Kandahar and to Nushki, Kerman and Shiraz, with a branch to the north through the marshes of Seistan to Meshed. Of these projected lines to India, that from Kushk Post to Herat and Kandahar seemed to him easy and cheap to construct. It was the prolongation of the line Moscow-Orenburg-Tashkend-Merv Kushk Post, already constructed. The engineering difficulties in the way were inconsiderable. But there was the veto of the Ameer of Afghanistan to be considered. He then described the Russian military position in central Asia. The Russian troops quartered in central Asia consisted of two army corps, and the strength of each corps might be taken as in round numbers, 88,000 men and 124 guns available for service. The army list showed that the first Turkestan army corps had its headquarters at Tashkend and the second at Askhabad, on the Persian frontier.

Evangelizing Trip.

I left Portland, Oregon, Dec. 30th, on my contemplated trip to Phoenix, Arizona. In traveling south, 1700 miles, across the western part of the United States a great variety of scenery and climate is passed through in the few days necessary to the trip. The variation in altitude produces climatic changes more than differences in latitude. We of the Willamette Valley, in Oregon, have a great deal of rainfall while those of Southern California and Arizona get tired of sunshine. We of the north do not covet all sunshine; we like variety.

I stopped at Eugene—a pretty flourishing town—123 miles up the Willamette from Portland, and gave a discourse at Brother Palmer's house on Sunday and one at night at the Presbyterian Church.

I had a good visit with Brother and Sister Palmer, Brother and Sister Belshaw, and others. These brethren take a lively interest in the gospel and it's proclamation.

On New Years, with a mutual desire for a happy New Year, we parted and I started south on the S. P. train. We traversed the upper part of the beautiful green Willamette Valley and crossed the snow-laden mountains of southern Oregon and northern California, till we reached the immense expanse of the Sacramento Valley. We spent a day in passing over this extensive level plain, and reached Oakland in the evening. I do not like the yellow, dead grass of this valley; it is tiresome and hurtful to the eyes, but the green of our Willamette Valley is pleasant to look at.

Oakland has grown from a village to an immense city, since the writer saw it in coming to this coast thirty years ago. How many things we may note, through life, to mark the constant changes that we meet with, and experience. All things are changeful but God. All things move forward or retrograde. A night in Oakland waiting for the train, and at 11 A. M., we were moving south again, and soon entered the San Joaquin Valley. This and the Sacramento contain millions of acres of tillable plains, a great many immense farms. The stubble proves that more attention is given to grain than other farming, though the production of fruit is astonishing. We climbed the Tehachapi Mountains from this valley. A sudden stop on the heights was caused by a locomotive just in front of us jumping the track. Three hours of uneasiness but no accident and we were moving safely through the mountains again. We got out of the mountains into the beautiful region lying back of Los Angeles through a tunnel about one mile and a quarter long. Oh! what a beautiful paradise! No, not *the* paradise, for there is suffering and death here; but when we reach the paradise of God there will be no suffering and no death. How could one change the beautiful, and still beautiful earth, as a home, for a stretch of blue sky? Not I!

A stop in the noted Los Angeles, only long enough to change cars, and our course turned eastward, where for miles the eye could feast on the beautiful yellow-dotted green of orange and lemon groves.

Fruit ripening in January! I think of no combination of the beautiful and picturesque more grand than groves of oranges, with their deep green and bright yellow, and a background formed by a huge brown rock-ribbed mountain.

Most of the way of over four hundred miles from Los Angeles to Phoenix is over a level stretch of desert after leaving the orchards of Los Angeles, Pomona, and Riverside where you view the varieties of a changeful picture seventy-five miles in length.

Only one thing of marked wonder will arouse the traveler, and that is the growth of an inland sea in the vast salt basin of southern California known as Salton Sea. A great desert region a number of feet below sea level, is being filled with water, turned into this immense reservoir from the Colorado River, accidentally or because nature was stronger than man, and broke with its floods through the ditch intended to draw water from that river for irrigation. The Southern Pacific Co., have moved the railroad track three times to escape the growing sea. As we moved slowly along we could hear the splash of the water, by the wheels of the train.

This may prove a blessing in climatic changes. A sea restored to give place to this desert of millions of tons of salt would be a wonderful transformation.

I arrived at Brother J. M. Fike's, Phoenix, Arizona, early on the morning of the 5th of January and only await arrangements for meetings at different localities.

I will receive at this place any letters relating to meetings in the Territory or on my return trip.

W. L. Skeels.

Saul's Disobedience.

1 Sam. xv. 13-19.

And Samuel came to Saul and said unto him, Blessed be thou of the Lord; I have performed the commandments of the Lord, and Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said they have brought them from the Amelekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay and I will tell thee what the Lord hath said to me this night. And he said unto him, say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribe of Israel, and the Lord anointed thee king over Israel. And the Lord sent thee on a journey and said, Go and utterly destroy the sinners, the Amelikites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

Verse 22, And Samuel said, Hath the Lord as great delights in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifices, and to hearken than the fat of rams. Verse 26, And Samuel said unto Saul, I will not return with thee; for thou hast rejected the Word of the Lord, and the Lord hath rejected thee from being king over Israel.

1 Sam. xvi. 1-13, "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlemite; for I have provided me a king among his sons. And Samuel said how can I go? If Saul hear it he will kill me. And the Lord said take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake unto him and came to Bethany and the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice, and he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come; that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep, and Samuel said unto Jesse, Send and fetch him; for we will not sit down until he come hither. And he sent and brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward.

Jonathan a son of David's friend. 1 Sam. xviii. 1-4, And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul, and Saul took him that day, and would let him go no more to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul, and Jonathan stripped himself of his robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. 1 Sam. xix. 1, And Saul spake to Jonathan his son, and to all his servants that they should kill David, but Jonathan Saul's son delighted much in David, and Jonathan told David saying, Saul my father seeketh to kill thee. Now, therefore, I pray thee take heed to thyself until the morning, and hide thyself; and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee ward very good. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel, thou sawest it, and didst rejoice; wherefore then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan; and Saul sware, as the Lord liveth, he shall not be slain. And Jonathan called David, and showed him all those things; and Jonathan brought David to Saul, and he was in his presence as in times past. David crowned king, 2 Sam. ii. 4, 11, And the men of Juda came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh Gilead were they that buried Saul. And the time that David was king in Hebron over the house of Judah, was seven years and six months. David king over Israel 2 Sam. v. 10, 12, And David went on and grew great; and the Lord God of hosts was with him. And Hiram king of Tyre sent messengers unto him (David) and cedar trees, and carpenters and masons; and they built David an house, and David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Mrs. Rena Endsley.

Editor Restitution:

As my time is out I will renew at once for I do not want to miss a single number, neither do I want to be a burden to you. I am all alone here and could not think of doing without the dear old Restitution for it encourages me so much and binds my heart in love to the whole household of faith. May the good Lord bless you in your good work and hasten the day when his kingdom come and release his faithful ones from their labors. Find enclosed $1.50.

Your sister in the one Faith.

Martha Suttenfield.

He Had Backbone.

Not all boys would have done as did Harry Shepler, who was in the signal service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of a man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen."

We must not surrender the doctrine of the second coming. We must never cease to preach it as the grand consummation of the redemptive economy. As truly as he came the first time, will he come the second. He is not slack concerning his promise, yet Paul's exhortation to "patient waiting for Christ" is still in force. Heb. x. 35-37; 2 Thess. iii. 5. By holy lives and godly characters, let us show our love to the absent one; and by incessant toil in his service, let us express our faith in the coming of that day of days, when adoring millions shall hail "this same Jesus," descending in triumph to the earth, with the rapturous shout: "Lo, this is our God! We have waited for him, and he will save us."—*S. F. Upham.*

Christians are not watchful and careful enough about the little details of daily life. About courtesy, tender thoughtfulness, goodness, kindness and unselfishness; consideration for husband, for children and servants. Rowland Hill said that he did not think much of a man's religion if his horse and cat were not the better for it. The divine pattern is self-denial. God gave up his Son, and the Son laid down his life for others, a pattern for us to imitate. Eph. v. 1-12.—*F. E. Grafton.*

Subscribe for The Restitution.

Trying Toward the Oneness. 1 John xvii.

Have been practically trying more than a century, and visibly about three-fourths of a century. The twenty-one leading denominations getting together in the Carnegie Hall Conferences into a working body is a very visible try; so is the union in Canada of the Presbyterian, Congregational and Methodist Episcopal bodies into the "Canada Church," adopting as much as needed, the Presbyterian Creed, the Congregational local organization, and the Methodist general government under presidents. In co-worship there will be free expression with charity, in speaking and hearing.

The oneness prayed for by our Lord is a oneness in love, such as exists between him and the Father. Brethren read John xvii. often, in a spirit of prayer. This general movement toward unity among Christians is the "cleansing of the sanctuary."

O. R. L. C.

Matthew xiii 33.

The kingdom of heaven is likened unto leaven, which a woman hid in three measures of meal till the whole was leavened. The leaven was hid, that is it was not generally known that it was in the meal, the meal was three measures. Leaven is capable of permeating and changing the meal and making it like itself. The kingdom of heaven is the leaven in this instance. We find the first mention of it in the promise to Eve, the Seed of the woman, shall bruise the serpent's head, but the first definite promise was to Abraham, "In thee and thy seed shall all the earth be blessed," and in Christ's time he spent three and one-half years preaching the kingdom of God. He came to bring life and immortality to light through the gospel (good news of future life) this is the leaven. Three dispensations—the three measures, one would be the Mosaic, one the gospel and the millenium. During the Mosaic age they had a type of the future rest, which reached its highest state under David and Solomon, then it died out till Christ's time, but in his day they did not realize the future greatness of the kingdom (when the knowledge of the Lord shall fill the earth as the waters cover the sea) but expected a temporal kingdom such as David had and not an immortal King that will live forever. When Jesus comes and gathers out of his kingdom, all things that offend and do iniquity, then the meal will be leavened and not till then.

J. E. Hogarth.

If You Are Ready.

If you are ready to help anybody, you are sure to help somebody. When you talk of making others happy, your thoughts are very likely to wander away from home. You fancy you would like to be the good angel of the hospital; you picture yourself going into poverty-stricken homes, and bringing cheer and comfort. But the chances are that your field is near, not distant, and your first opportunity is to comfort that small brother of yours because he has lost his jackknife, or to entertain that undeniably tiresome caller who finds it such a relief to confide to receptive ears the story of her ails, physical and mental. But true helpfulness never overlooks what is near, never passes by what seems commonplace. If the impulse to do good is within you, you will find lives to uplift and bless.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Mother'n Boys.

Yes, I know there are stains on my carpet,
The traces of small muddy boots;
And I see your fair tapestry glowing
All spotless with blossoms and fruits!

And I know that walls are disfigured
With prints of small fingers and hands,
And that your own household whiteness
All fresh in its purity stands.

And I know that my parlor is littered
With many old treasures and toys,
While your own is in daintiest order,
Unharmed by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in your own undisturbed,
And dream the soft quiet away.

Yes, I know there are four little bedsides
Where I must stand watchful each night,
While you may go out in your carriage,
And flash in your dresses so bright!

Now I think I'm a neat little woman,
I like my house orderly, too,
And I'm fond of all dainty belongings,
Yet I would not change places with you!

No! keep your nice home with its order,
Its freedom from bother and noise!
And keep your own tasteful belongings,
But give me my four splendid boys!

Communicated.

Dear Cousin:

There are three things in the study and teaching of God's Word which should be carefully observed. 1st, that no prophecy of Scripture is of any private interpretation. 2nd, that God calleth those things which be not as though they were. 3rd, the Word of truth must be rightly divided. 2 Pet. i. 20; Rom. vi. 17; 2 Tim. ii. 15. We learn from these Scriptures, first we must interpret Scripture by Scripture. Second, God speaks of things as if they were present, and yet future. Third, Scriptures belonging to certain subjects should always be applied to them, so with this view of the Scriptures I am now ready to investigate your claims by the Word of truth.

You say in your letter on page two that the Church of God is composed of branches, and the C. P. Church is one of the branches, and referred to Matt. viii. 31-32 to prove it. Now, dear cousin, the Church of God may be composed of branches and the C. P. Church one of them, but the Scripture referred to does not teach either. This is a kingdom parable, and teaches two lessons; at first the kingdom of God will be very small, and then takes a growth, and becomes a mighty and strong kingdom, and your scholarship will not allow you to see anything else, if you will only study it carefully. You say (on page 2) there is a visible and an invisible Church of God, and our bodies belong to the visible and our souls to the invisible, but did not refer to Scripture to prove it. This may be so, but I cannot accept it without Bible proof on it. You say (on page 2) I might belong to every church organization on earth, yet have no connection with God's spiritual church, and referred to Jno. iii. 3 to prove it, yet it falls far behind. But does teach this fact, that in order for a man (not a spirit) to see or enter into the kingdom of God he (the man) must be born again. No the fact that men calling the church they belong to the Church of God, neither makes their heart right, nor the church the Church of God. But, dear cousin, what about a man's heart who calls God's Church by any other name save that which the apostles called it. You say (on page 3) born of the spirit, regeneration, baptism of Spirit. All means the same thing, and referred to Jno. iii. 3; Titus iii. 5; 1 Cor. xii. 13, to prove it. So I examined these Scriptures and found that neither of them said so.

You said (on page 3) of course repentance must needs come in order to faith, but not a condition of salvation, and referred to Matt. xxi. 32 to prove it. Now according to this and your own argument no repentance no faith, no salvation, no salvation and faith is dependent on repentance. You say (on page 3) as a reason why so many reject the doctrine of regeneration they know nothing about it, and referred 1 Cor. ii. 14. This verse said nothing about regeneration, for the word regeneration does not appear in it. You say (on page 4) that man's only hope of heaven was through faith alone in the Lord Jesus Christ, and referred to Acts iv. 10-12; 1 Cor. iii. 11, and 1 John v. 11-12. So I examined these verses and to my surprise, neither one said any thing about heaven. You say heaven is the promised home for the righteous and the Scriptures taught it as clear as a noonday's sun, and referred to Jno. xiv. 1-3, and say that Jesus speaks of it as having mansions, and forever settles the question of a hope of the home, by saying that he himself will come after us. Dear cousin, you surely did not read your references carefully, because I am persuaded that you would not misrepresent anything if you knew it. Now in Jno. xiv. 2, Jesus said, "In my Father's house are many mansions," but did not say his Father's house was in heaven, neither did he say the saints would live in it. Also in verse 2 he says, "I go to prepare a place for you." Now, if the Father's house here referred to were heaven it was surely perfect and needed no preparing, therefore the place that he was a going to prepare could not have been heaven. In verse 3 he says, "I will come again and receive you unto myself, that where I am, there ye may be also." So we see from this, that wherever Christ's eternal home is, there will be the saints, and where the saints everlasting home is that will be Christ's, for they are to be with him, and he with them.

Next you called my attention to Matt. xxv. 31-46; Luke xvi. 19-31, and says Jesus was evidently teaching the doctrine of rewards and punishment. Dear cousin, these Scriptures in Matthew and Luke have no connection with each other at all whatever. Those in Matthew who receive the reward, receive it because they had administered to the needs and wants of Christ's brethren, and those punished was because they had not administered to the wants and needs of his brethren. And verse 31 in same chapter tells just when this will occur.

Now, to Luke xvi. 19, 31, I believe this is a parable, and the rich man and his five brethren represent the Israelites, because they were the only people that had Moses and the prophets, as to who the beggar represents I cannot tell. They cannot represent the righteous nor the wicked. Because they were not said to be righteous nor wicked. Neither could they represent the immortal soul that you and your people talk so much about because you say it cannot die, for these men both died. You say (on page 6) if I would read 2 Cor. v. 1-10, I would find the idea of the home of the soul taught so clearly I could not mistake it. These verses say nothing about a soul nor a home. Verse 10 says, for we must all appear before the judgment seat of Christ, but does not locate the place. Verse 1 says, for we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens. Here Paul has reference to two lives, one mortal and one eternal, in possession of one, and the other in heaven, though he speaks of them as being two houses, and if you will carefully read to the end of 4th verse you will find that I am right.

You also said (on page 6) for me to read Rev. xxi. and I would find it (the home of the soul) so real that it is capable of measurement. Also the character and composition of the walls, streets and gates are given. Yes, I see here a beautiful city described, and its name is Jerusalem, and it has a wall great and high and twelve gates and they will not be shut at all, for there shall be no night there, and I see the kings of the earth will bring their glory and honor into it. Then, dear cousin, it will then surely be on earth, but what saith the Word? Paul said in Heb. xiii. 14, For here we have no continuing city, but we seek one to come. So Paul was looking for a city to come. Did Paul have the right view of it? Now let us read Rev. xxi. 2, And I John saw the holy city, New Jerusalem coming down from God out of heaven. So John was permitted to look far a head in the future and see the very thing that Paul was seeking for. Now let us read Rev. xx. 9, and let us see what we can learn, and they went upon the breadth of the earth, and compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them. So we see after the beloved city comes down on earth, the enemies of Christ and the saints will attract them and the city; but oh, they make no gain.

You say (on page 7) that Col. i. 5, shows that the Christian has a hope, and it is laid up in heaven. Yes, this is correct. But it does not say that the saints would go to it. Dear cousin, you must not infer so much, you think because the Scriptures say that the Christian's hope is in heaven, that they touch they will go up there, but they do not. You ought to hunt out the Scriptures that say the righteous will go up to heaven and introduce them.

You say (on page 7) that I may know what that hope is by reading Heb. vi. 17, 20. I see nothing said about a hope in these verses. Also you say read Col. i. 27, and I would learn from this that Christ is our hope of eternal life and heaven. This verse says nothing about eternal life or heaven.

You say you gather from my letter that I do not believe in the immortality of the soul, and say if I do not, you could show me that it is not a Bible doctrine, and referred to Jno. iii. 16. This verse does not say anything about an immortal soul, but it does show that in order for men and women to gain everlasting life, (for they are the world referred to in this verse) they must believe in the Son of God, and clearly shows that they are not in possession of it. You say (on page 8) all who really believe in Christ hath (now present tense) everlasting life, and referred to Jno. v. 24. John did not say that they were at that time in possession of everlasting life. Now, we must remember that God calleth those things which be not as though they were. Yes, the true believer hath everlasting life in some sense, but in what sense we will let God's Word settle the question. And this is the promise that he hath promised us, even eternal life. 1 John ii. 25; also Titus i. 2, in hope of eternal life which God that cannot lie promised before the world began. So we see from these two verses, one from Paul and one from John, that the saints only hath eternal life in or by promise. Hence a matter of hope. Next you refer to Gal. ii. 20, and says that Christ liveth in us, but this it did not say, but Paul said, I am crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me. Now, if Christ was actually in Paul, he was not in heaven. You said for me to read Col. iii. 4. I do not see why you referred to this verse, because it shows plainly that the Christian's life is in Christ and they would have to wait till he comes before they could appear with him in glory.

You say (on page 8) I may say like some others, that everlasting does not mean eternal, and refer to 1 Jno. v. 11, 12, 13. The word everlasting does not appear in either of these verses. So this does not prove everlasting and eternal to mean the same thing. Now, dear cousin, if you will commence at the 10th verse and read carefully you will find that, John was talking about a record that God had given of his Son, and this record that he had given of his Son was eternal life, and that he had given it (the record) to his saints, and this life is in his Son. When Christ comes and gives to his saints eternal life, it can no longer be said that their life is in him. The fact that the Bible says the Christian's life is in Christ, shows that they are not in possession of it. You say (on page 9) that these bodies of ours are only the temples in which the immortal man lives. Dear cousin, if this is so, it is a Bible doctrine, and surely could be proven. Now, I think I have examined all of your references and treated them with all the fairness I knew how.

THOS. J. COLEMAN.

The Stars of Prophecy.

The Scriptures foretold Romanism; what was once prophecy, can now be read in Papal history. This foretold apostasy,—this paganized Christianity,—has appeared, has been headed by a "man of sin," who has been and is worshipped, just as images are worshipped. And in fact, he and his associates, who govern the Papal church, are the Image, that was made to the beast, or Pagan Rome.

The papacy rose in the manner and at the very time that prophecy said it would rise. It has worked for the extermination of the followers of Christ, just as God had said it would work. It has persecuted, it has hunted, it has slain them.

Belief of the gospel, was in its eyes a deadly heresy. It has shut up the Word of God, that it might not shine into the hearts of men. It has been "the man of sin" because it has given men license to sin, by selling them indulgences; by lifting into the Papal chair the vilest of men, by filling its sacradotal offices with individuals who were atheists at heart and immoral to the very core, by its teachings in the confessional, and by its wholesale murders, of innocent infants.

It has forbidden meats, it has forbidden marriage, as God said it would. It has lorded it over all nations; has stepped on the necks of kings and has made them kiss its feet. It has uttered "great swelling words of blasphemy against God," has seated itself in the temple of God—in what was once a pure church,—and its head has shown himself that he is god, by claiming as his due, the reverence, the worship, the veneration, the adoration, due only to the Creator. "Thou art another God on earth." Said Marcellus, "Our Lord God, the Pope, say others; seated on a throne, when adored by the canons and clergy of St. Peter's he "presides in the temple of the Lord." Say Romanists themselves.

He came with power and signs and lying wonders, "With all the deceivableness of unrighteousness,"—his false miracles, serving to confirm his pretentions, though the miracles and visions were but lies, performed, or made to appear by engines, slight of hand, strings, wires and ventriloquism.

He has stood the predicted number of years; the flesh of the harlot began to be eaten, and she began to be burned with fire by the kingdoms that had formerly upheld her. At the very hour when it was said such a thing would happen.

The stars of prophecy, pointed the early Fathers to Rome, as the fulfillment of the anti-christ.

Here was the man, who, while pretending to sit as Christ on earth, and to discover, and absolve sin, was yet at variance with the Bible on all the doctrines and ordinances that must be believed and obeyed to secure salvation.

They saw clearly that to be "anti," or against the doctrines of Christ was to be "anti," to him.

To them the ten-horned beasts of Daniel and John are the same, and history must interpret prophecy.

The stars of prophecy did not allow the fathers to hold "the futurist gap theory, the theory that the book of Revelation overleaps nearly eighteen centuries of Christian history, plunging at once into the distant future, and devoting itself entirely to predicting the events of the last few years of this dispensation."

Nor did these same stars of Holy Writ, permit any one until the 9th century to take any other view, then a spiritualizing class arose who imagined "that anti-christ would be an avowed infidel."

The Papacy was rising, while these interpreters were explaining away prophecy, and ere they were aware "the man of sin," had stolen a march upon them and was sitting in the temple of God full fledged, in the person of Boniface VIII.

Dante, the poet, painted the anti-christ, in these words, "My place he who usurps on earth hath made

A common server of puddle and of blood."

The Albigenses and the Vaudoirs saw, through the light given by the stars of Prophecy, that the Roman church, was the whore of Babylon. Rome could not bear to have the light throne upon her.

She turned her blood-hounds upon the candlesticks, that held the lighted candles, and overturned and slew them by the thousands, "flinging them from precipices and roasting them in the flames," and yet from these men, who held that the Papacy is "the anti-christ," dropped the seeds of truth, that were afterward to "roll over Europe the tremendous tide of the Reformation."

It was the testimony against Rome that wrought all this, it was the testimony against Rome that gave us civil and religious liberty. And that testimony came from the Word of God. The Lamb loosed the seals, and the once suffering church, rejoicing in an open Bible must give all the glory to Him.

S. ROXANA WINGE.

Editor Restitution:

Will you kindly announce in the columns of THE RESTITUTION that R. A. Daniels, of Sault Ste. Marie, Mich, would like to hear from any brother, preferredly in Mich., who has a farm to rent on shares near to where the gospel is preached. If the owner can furnish everything and give one-third the first year so much the better. Will consider offers outside of State if advantageous. Have two boys, men-grown, and can handle good sized farm. All information will be appreciated and answered. The announcement will also be appreciated. Sincerely Yours.

R. A. DANIELS.

Do not keep the alabaster boxes of your love and tenderness sealed up till after your friends are dead. Fill their lives with sweetness. Speak kind, approving, cheering words while their ears can hear them. The things you mean to say after they are gone, say before they go. The encouragement thus given to them will prove a reflex benediction to you.

An Exhortation.

Dear friends suffer a few words of exhortation.

Said Paul to the Hebrew brethren, Take heed lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called today lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Yes, we must be doers of Christ's words in order to be like the wise man who built his house upon a rock. It is necessary to labor to enter into that rest that is promised to the saints, and which will be given to them when the Savior comes accompanied with all the holy angels and welcomes them into that kingdom which was prepared from the foundation of the world, there to enjoy that life which will last forever, where sickness, sorrow and death will not effect them, the Lamb of God who taketh away the sin of the world will lead unto living fountains of water.

In order to obtain these great blessings, we must have pure hearts. Jesus said. "Blessed are the pure in heart for they shall see God."

Again, said Jesus, "Out of the abundance of the heart the mouth speaketh." As followers of him who did no sin neither was guile found in his mouth, we ought to be careful in respect to our conversation. Jesus said, "By thy words thou shalt be justified and by thy words thou shalt be condemned." "For every idle word that men shall speak they shall give an account thereof in the day of judgment."

With these solemn thoughts before the apostle's minds we are not surprised at their putting forth so many exhortations in respect to the conversation of the followers of that meek and lowly Jesus. Said Paul, our conversation is in heaven from whence we expect the Savior. Said Peter, "Be ye holy in all manner of conversation" because it is written, "Be ye holy for I am holy." We are also told, "Without holiness no man shall see the Lord." Again said Paul, "Let your conversation be as becometh the gospel of Christ." Again he said, "Let your speech be alway with grace seasoned with salt." Again he said, "But fornication and all uncleanness or covetousness let it not once be named among you as becometh saints, neither filthiness nor foolish talking, nor jesting which are not convenient but rather giving of thanks. Let no man deceive you because of vain words, for because of these things cometh the wrath of God upon the children of disobedience. (Please read carefully Eph. v.) Paul exhorts to walk not as fools, but as wise redeeming the time because the days are evil. And again, he uttered a very important statement. He said, God is not mocked, whatsoever a man sows that shall he also reap. He that sows to the flesh, shall of the flesh reap corruption, but he that sows to the spirit shall of the spirit reap everlasting life. Take heed brethren and sisters, watch and pray.

P. H. BOUK.

Dear Brother Underwood:

I see the dear old RESTITUTION wants to be renewed once more, so please find enclosed Express Order for one dollar and fifty cents. I was glad to meet you and form your acquaintance at the Cleveland Conference. If time continues hope to meet you both at Brush Creek next year. But as Bro. P. Neil says, we would prefer to be with our Lord, in his kingdom before the end of nineteen-hundred and six. I believe that would be the prayer of every true child of God but let us occupy the time to the glory of God until that great day and whether we be awake or sleeping may we have our names written in the Book of Life is my humble prayer. Yours in the faith.

JOHN C. VENABLE.

Dear Restitution.

An other year has gone with all its joys and sorrows, and the good we have done is written in the Book of Life; and the New Year is just to dawn upon us. May we each do more for the Master and be more faithful to tell every one we meet of Jesus' soon coming to reign on the earth in righteousness. Peace on earth and good will to men. We expect Bro. L. E. Conner here to preach for us Sunday 31. May God bless all the household of faith is the prayer of your Sister in Christ. MARY ALLARD.

Everybody blunders; it is the wise person that does not blunder in the same way twice.

Obituary.

It is with a sad heart we are called upon to announce the death of Sister Nancy E. Adams—(nee Bennett) who died Dec., the 30th 1905, aged 65 years 5 months and 18 days, was born in Tipton county Ind., July the 17th 1840, and was married to the late Thomas E. Adams, both of Tipton county Ind., on the 26th day of Nov., 1857. Our dear Bro. having fallen asleep in Jesus May the 22nd 1904. They moved from Indiana to Andrew Co., Missouri about the year 1867, and from there to Jefferson county Kansas in the spring of 1870, where they resided on the old homestead until the time of his death. Since that time Sister Adams has lived with her youngest son Frank and his wife near the old homestead, at the time of her death. She leaves nine children, six sons and three daughters to mourn the loss of a kind Christian mother. Telephone message was received by the writer, (who lives near a hundred miles away) on Sunday evening, Dec., the 31st, to come and hold funeral services. So I went and on Thursday afternoon Jan. the 4th, 1906 shortly after 12 o'clock noon, we held services in the German Baptist Church to a very large and attentive audience on the hope of the resurrection. Burial in Osawakie Cemetery, beside her husband. So we leave our dear Brother and Sister in the peaceful sleep of death to quietly rest until that welcome voice says come forth. Good by, may we all meet you in that happy day.

J. F. PIERSON.

The Big Man and His Mother.

We were at a railroad junction one night, waiting a few hours for a train in the waiting-room, trying to talk a brown-eyed boy to sleep. Presently a freight train arrived, and a beautiful little old woman came in, escorted by a German, and they talked in German, he giving her, evidently, a lot of information about the route she was going, and telling her about her tickets and baggage check, and occasionally patting her on the arm. At first our United States baby, who did not understand German, was tickled to hear them talk, and he "snickered" at the peculiar sound of the language that was being spoken. The big man put his hand to the old lady's cheek and said something encouraging, and a tear came to her eye and she looked as happy as a queen. The brown eyes of the boy opened pretty big and his face sobered down from his laugh, and he said:

"Papa, is it the mother?"

We knew it was, but how should a four-year-old sleepy baby that couldn't understand German, tell that the lady was his mother? We asked him how he knew, and he said:

"Oh, the big man was so kind to her."

The big man bustled out; we gave the little old mother the rocking chair, and presently the man came in with a baggage-man, and to him he spoke English. He said: "This is my mother; she is going to go to Iowa and I have to go back on the next train, but I want you to attend to her baggage and see her on the right car, the rear car, with a good seat near the centre, and tell the conductor she is my mother. And here is a dollar for you, and I'll do as much for your mother some time."

The baggage-man grasped the dollar with one hand, grasped the big man's hand with the other, and looked at the little German mother with an expression that showed that he had a mother, too; and we almost knew that the old lady would be well treated. Then we put the sleeping mind-reader on a bench, and went on the platform and got acquainted with the German. And he talked of horse-trading, buying and selling, and everything that showed he was a live man, ready for any speculation, from buying a yearling colt to a crop of hops or barley, and that his life was a very busy one: with at times disappointments and rough roads; but with all this hurry and excitement he was kind to his mother, and we loved him just a little; and when, after a few minutes' talk about business, he said: "You must excuse me; I must go to the depot and see if my mother wants anything," we felt like grasping his fat red hand and kissing it.—*Our Dumb Animals.*

There is no grief from which we should not bring out some new tenderness, some gift of sympathy; no place of peril where our "feet stood firm" that should not yield its memorial in trust and strength.—*J. R. Miller.*

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 18.

1. The Word that occurred from the Lord unto Hieremias, which saith,

2. Arise and go down into the potter's house, and there wilt thou hear my words.

3. And I went down into the house of the potter, and lo, he was doing a work upon the stones.

4. And the earthen-vessel which he was making with his hands fell; and again he made it another earthen-vessel, even as was pleasing in his sight to do.

5. And a word of the Lord occurred unto me (not came unto me) saying; (or which saith) shall I not be able even as this potter to make you, O ye house of Israel? So as the potter's clay are ye in my hands.

7. I shall bespeak an end for a nation or a kingdom to take them away and to lose them;

8. And that nation shall turn from all its evil-doings, and I shall change my mind (repent R. V.) concerning the calamities which I had reasoned to do to them;

9. And I shall bespeak an end (an end in view) for a nation and a kingdom to build them up and plant them down;

10. And they shall do things wicked in my sight in not hearkening to my voice, and I shall change my mind concerning the good things which I said I was going to do to them.

11. And do thou say unto Joudas' men of mark and those who dwell in Hieronsaleem; lo, I am molding calamities (or evil-things) for you and I am reasoning a reasoning in respect to you. Let each one forsooth turn away from his wicked way, and do ye make your devices better (nobler).

12. And they have said, We are showing our manliness in that we are going to go one way after our apostrophes, and we are going to do each one of us the things pleasing to his own wicked heart.

13. Therefore thus saith the Lord, Ask forsooth, among nations, Who hath heard of such frightful things as a virgin of Israel hath done exceedingly?

14. Will breasts leave off from a rock? (two rocky hills so named in Arabia Petra) or snow from the Libanos? (the high peaks of the so-called Lebanon range of mountains) will water that is borne violently with a wind incline out?

15. Because my laity have ignored me; in vain have they burned incense, and they will weaken age-lasting measuring-lines with their ways by walking in paths that have no highway to journey in,

16. By arraying their land for desolation and an age-lasting hissing; all who go their way through it will be astounded and shake their head.

17. Like a scorching-wind shall I scatter them before the face of their enemies; I shall show them a day of their loss.

18. And they have said, Come and let us reason a reasoning against Hieremias, because law will not leave off from priest and counsel from an understanding-man and word from prophet; come and let us smite him a tongue and we shall hear all his words.

19. Mayest thou have hearkened to me, O Lord, and mayest thou have hearkened to the voice of my justification.

20. Are evil things accustomed to be returned for good things? Because they have talked words against my soul, and their way of checking me they have hid from me; Do thou remember my standing, before to talk good things for them, to turn away thine anger from them.

2. Therefore mayest thou have given their sons to famine, and mayest thou have mustered them into a swords hands; may their wives have become childless and widows and their husbands taken away by death and may their young men have fallen with a sword in war.

22. May there have become clamor in their houses, which letteth loose highwaymen upon them suddenly, because they have reckoned to seize me, and have hid snares for me.

23. And thou, O Lord, knowest all their counsel unto death against me; do not account their iniquities guiltless, and their sins do not wipe away from before thy face; Let weakness in thy sight become theirs; in a due-time of thine anger mayest thou have done unto them.

COMMENT.

In the 4th verse "fell" instead of "was marred" as in R. V.

In the 7th verse "bespeak an end" instead of "at what instant" R. V. and "change my mind" instead of "repent" R. V. Same criticism for the 9th verse and the 10th verse.

In the 11th "am moulding calamities" instead of "I frame" of course as a potter moulds, he doesn't frame; and "am reasoning a reasoning" instead of "devise a device" and "devices" instead of "doings" R. V.

In the 12th there is no text for "There is no hope" and no word for "devices" nor for "stubbornness," and R. V. omits "we are showing our manliness."

In the 13th verse R. V. omits the word "frightful" and "the virgin" should be "a virgin" namely one and that Jouda.

The 15th verse R. V. is all wrong—read and compare as it does not even approximate the thought.

In the 15th verse "ignored" instead of "forgotten," a much stronger word. "In vain" instead of "to vanity" also the whole of the last clause wrong—compare.

The 16th verse not accurate but well enough perhaps.

In the 17th verse "east wind" should be "a scorching wind" and there is no text for "I will look upon their back and not their face."

In the 18th verse no word for "then" and no text for "devise devices" and "let us not give heed to any of his words" should be "and we shall hear all his words."

In the 19th verse "to the voice of them that contend with me" should read "to the voice of my justification."

In the 20th verse "they have digged a pit for my soul" should read "they have talked words against my soul" and R. V. omits entirely the clause which reads "and their way of checking me they have concealed from me," and "fury" should read "anger."

The 21st not accurate—"children" should be "sons" and "men" should be "husband."

In the 22nd verse "cry" should be "clamor" and the clamor "in their house" not "from," and no word for "heard" and "which letteth loose highwaymen" instead of "when thou shalt bring a troop" and "reckoned to seize me" instead of "have digged a pit to take me" and no word for "feet" in text.

In the 23d verse "and" instead of "yet" and no word for "slay" "account not their iniquities guiltless" instead of "forgive not their iniquity" and "Let weakness in thy sight be theirs" instead of "Let them be overthrown before thee"—and "due-time" instead of "time."

CHAS. GARDNER.

The Dead in Christ.

And as he tarries a moment yonder in the skies there will be such an awakening as this earth has never known before. The silent cities of the dead, where for many years has reigned such stillness, and where though so thickly settled has lingered such loneliness, will suddenly become the liveliest places in the world. Potter's fields will be visited by the mighty God. Some who have fallen while in the very front of the battle and all alone sleep beneath the soil of Africa, or have become the prey of wild beasts in India, or been massacred by Turks, or cut to pieces by the Boxers; some who have been buried beneath the waves of the treacherous deep, "will hear his voice and come forth." "The dead in Christ," wherever their dust or ashes may lie, "shall rise first." "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Hallelujah! "So shall we ever be with the Lord." "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh."

When a young collegian said to President Wayland that he did not think it required great wisdom to make such proverbs as those of Solomon, the old man replied, "Make a few, make a few!" A fair trial would surely be very convincing.

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Yours in the Blessed Hope.

W. H. WILSON.

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. SKEELS.

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A. H. ZILMER, Plymouth, Ind.,

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The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by B E Yanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tucoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St, Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month.

The Church of God at Santa Bead, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sociameetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark. meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2.30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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"God never would have sent the darkness
Before you could see the light,
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In the way were always bright;
And so you see it was best to walk by faith,
God knew it was best to walk by sight."

Communicated.

Kingdom of God, What is it?

If Bible students would read the Book as they do others by themselves, and not be influenced by church doctrines and theological schools, there would be no need of a controversy on this all important subject. The sects are at variance with each other as to what the kingdom of God really is. One claiming it to be an influence that fills the heart. Another that it is the Church. If each of these would search the Scriptures for the truth on this subject they would find that neither have the truth.

Those who deny that the kingdom is yet future and is to be a literal kingdom ignore entirely the purpose of God in creating man. It shall be the purpose of this article to show his purpose in forming or molding man of the dust of the ground.

"And God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." Gen. i. 28. In this text we find that God gave dominion, that is, authority, to rule the earth. Man was then placed in the garden and given a law with the opportunity of gaining a better life. In this he failed when he was deprived of [illegible] and compelled to till the earth. We note further that God promised the seed of the woman who would be obedient and be given the power to bruise the serpent's head. It is admitted pretty generally that this seed spoken of was Christ.

In searching the Scriptures we find that there is a well defined line of prophecy in proof of this position. Nearly 2000 years after this promise Abraham was called out of his country and from his father's house to a country that God would show him. When he obeyed God gave him a promise of a land as an everlasting possession. This certainly meant an everlasting life.

In Gen. xxii. Abraham was promised a seed who should "possess the gates of his enemies." Paul says in Gal. iii. 16, that this seed was Christ, the unit seed of Abraham. In Micah iv. 8 we read, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." The dominion that was promised to Adam which he lost through disobedience will come to the "tower of the flock."

In Psa. lxxii., "His dominion shall be from sea to sea and from the river unto the ends of the earth." In other words his dominion is to be universal. In the second Psalm our minds are carried forward to a time when the nations will be troubled. "Why do the heathen rage and the people imagine (meditate) a vain thing. The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure. Yet have I set my king upon my holy hill Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son this day have I begotten thee." Paul in using the latter part of this Scripture applies it to Christ. The event herein narrated must follow Christ's resurrection. In this God is dealing with the nations and not with individuals. God first addressed Adam and his posterity as individuals. So he did to Abraham, Isaac and Jacob. After that for a period he dealt with Israel as a nation until the seed should come who was Christ, since which time he has been calling out a people for his name. Those who are called out will be the rulers in the kingdom which God has promised. When Jesus shall come with all his holy angels (saints) with him then will he call before him all nations and judge (rule) them. Matt. xxv.

In Acts xvii. Paul says that "God hath appointed a day, in the which he will judge (rule) the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The angel announced to Mary that she should become the mother of a Son. "He shall be great and shall be called the Son of the Highest." "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33.

Thus far we think that we have proven that God's purpose in creating man was to give him authority to rule over the earth and every living thing. Also that Adam lost that dominion and it was given to the woman's seed even the first dominion.

To rule implies a government and God chose to call this form of ruling a kingdom. His Son is to be that Ruler and those taken out of the Gentiles as a people for his name, associate rulers. Matt. xix. 28; Rev. iii. 21; v. 10.

In Dan. ii. 44, we read "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break to pieces and consume all of these kingdoms, and it shall stand forever."

In reading the account of the king's dream and Daniel's interpretation we learn that there were to be four universal kingdoms. The first was to give way to the second. The second to the third. The third to the fourth. The last was to be divided into two kingdoms and then into ten which were to remain until the God of heaven should set up a kingdom. This kingdom was not to be left to other people but to break in pieces and consume all these kingdoms and therefore become universal.

Wilson in his Historical Prophecies has this to say about a Fifth Universal Kingdom, "Thus, as marked out by prophecy, four times have the nations of the earth gathered themselves into mighty aggregates of power, denoted Universal Empires or Monarchies. None like went before, and none like have come after them; and it is upon the warrant of negative Scripture testimony that men believe no other temporal universal empire possible. But, still, the dream of Nebuchadnezzar, and the interpretation of the prophet point to a fifth monarchy greater than all the others, that shall arise when Christianity shall have swallowed up all other forms of religions, and the nations of the earth shall be gathered into one fold, under one all-conquering Shepherd—the Prince of Peace." I wish to add to this testimony Rev. xi. 15. "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Rev. xii. 10. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Salvation comes with the kingdom of our God and the power of his Christ when all opposing nations and people shall be broken to pieces. We leave it with our reader to study with care the second chapter of Daniel and see that as truly as there have been four universal empires so true will there be a fifth. The last differs from the others in that it is not to be left to other people but is to stand forever. We are asked what proof have that this kingdom is to be established upon the earth?

In Matt. v. 4, Jesus says, "Blessed are the meek for they shall inherit the earth." 2 Pet. iii. 13, "Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Rev. v. 10. "And has made us unto our God kings and priests and we shall reign on the earth." Here we have three witnesses who state that our inheritance is to be on the earth. In further proof I wish to quote from the Prophet Daniel iii. 23 and 27, "I beheld until the Ancient of Days came and judgment was given to the saints of the Most High, and the time came that they possessed the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him." The prophet here saw the kingdom given to the saints of the Most High. He also stated that this kingdom was universal and was under (not in) the whole heaven.

This kingdom is in an overturned condition today, but will be again restored to Israel and will become universal. See Ezek. xxi. 26, 27; Acts i. 6, 7; Luke xi. 11.

When Jesus preached the gospel of the kingdom of God it was relating to this overturned kingdom. The gospel became good news or glad tidings concerning it. This is the gospel that men and women were required to believe in order to salvation. The apostles were sent out to preach this gospel to every creature and were informed that whosoever believed this gospel and were baptized should be saved. This is the gospel that Paul declared was the power of God unto the salvation of all who would believe the gospel. All other gospels carry with them condemnation. See Gal. i. 6-12.

The above lines are submitted with the hope that some may see God's purpose in the creation of man, and his plan of salvation for the human family.

Yours in the truth.

D. C. ROBISON.

Hieremias (or "Jeremiah").

CHAPTER 19.

1. Then said the Lord unto me, Go on foot and get a moulded earthen wine-jar, and thou shalt gather together from the elders of the laity and from the priests;

2. And thou shalt go out into the Polaiandrion (meaning a place for many men—a heathen assembly place) of sons of their offspring, which is before the front-doors of the Charseith gateway; and there do thou read all these words which I shall talk to thee,

3. And thou shalt say unto them, May ye have heard the Word of the Lord, ye kings of Jouda and prominent men of Jouda and ye men who dwell in Hierousaleem and ye who go your way in by these gateways; thus saith the Lord God of Israeel; Lo, I am leading calamities against this place, so that the ears of every one who heareth them there will ring,

4. Because they have utterly forsaken me and have alienated this place, and have burned incense in it to other gods whom they and their fathers have not known; and the kings of Jouda have filled this place with innocent blood;

5. And they have built high places to Baal to burn their sons with fire, things which I did not command nor apprehend with my heart.

6. Therefore days are coming, saith the Lord, and it will no longer have been called Diaptoosis (a term for grief) and a Blumdrion of a son of Emnom, but a Poluandrion of their slaughter;

7. And I shall slay the counsel of Jouda and the counsel of Hieremaleem in this place, and I shall cast them down with a sword in the presence of their enemies and with the hands of those who seek their souls; and I shall give their dead for food for the flying things of the heavens and the wild beasts of the land;

8. And I shall lead down this city into disappearance and a condition of decisive hissing; every one who goeth his way by it will look darkly at it and hiss derisively about its afflictions.

9. And they will eat the flesh of their sons and the flesh of their daughters, and each one the flesh of his neighbor will they eat in its environment and siege with which their enemies will besiege them.

10. And thou shalt crush the wine-jar before the eyes of the prominent men who go their way with thee;

11. And thou shalt say, Thus saith the Lord; even so shall I crush this laity and this city as an earthen vessel is being crushed, which cannot be healed any more;

12. Even so shall I do, saith the Lord, to this place and those who dwell in it, in giving this city to be like Diapiptousa (a ruin or a monument of mourning).

13. And houses of Hierousaleem and houses of kings of Jouda will be even as the Diapiptoon place, by reason of their acts of uncleanness in all the houses in which they burned incense upon their roofs unto all the army of the heavens and poured libations unto other gods.

14. And Hieremias went out of the Diaptoosis, where the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said unto all the laity:

15. Thus saith the Lord, Lo, I am leading upon this city and upon all the cities thereof and upon the villages thereof all the calamities which I have talked in respect to it, because they have hardened their neck not to hearken to my commandments.

COMMENT.

In the 1st verse "earthen bottle" should be "earthen wine jar" also "elders of the priests" should be "priests" merely.

In the 2nd verse R. V. "valley of the son of Hinnom" should be "Poluandrion of sons of their offspring" as explained in the translation here given.

Also the "Charseith gateway is called the Harsith gate" in R. V. and a marginal note interprets it to mean "the gate of the potsherds." Should be if "Charseith" is the correct name of the gateway showing marks of a previous earthquake—evidences of a previous divine judgment executed and an appropriate place to pronounce another coming.

In the 3rd verse R. V. omits "and ye who go your way in by these gateways" and R. V. has "tingle" where it should be "ring" or "echo."

In the 4th verse "the kings of Jouda" is the subject of "have filled" and not of "have known" as in the R. V.

In the 5th verse there is nothing about "burnt-offerings" as in the R. V. "nor spake it" also not in the text.

In the 6th verse "no Topheth nor" "The valley of the son of Hinnom." Read and see what it does say.

In the 7th verse "make void" should be "slay"—the rest of the verse well enough.

In the 8th verse "astonishment" should be "disappearance" and "plagues" should be "affliction."

In the 9th verse "friend" should be "neighbor" and "straitness" should be "environment."

In the 10th verse "bottle" again should be "wine-jar."

In the 11th verse nothing about "burying in Topheth" etc.

Compare the 12th verse where "Diapeptoosis" occurs by way of significant illustration of the death and ruin predicted.

The same is true of the 13th verse—"army" instead of "host" and "libations" (a poured offering) instead of "drink offerings."

In the 14th "Diaptoosis" instead of "Topheth" and "laity" (church-people) instead of "people."

In the 15th verse "upon all the cities thereof and upon the villages thereof" instead of "upon all her towns."

I am showing these minute and particular differences for the readers who are scholars enough to look them up and verify them.

CHAS. GARDNER.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Dear PLYMOUTH, INDIANA, JANUARY 24, 1906. NUMBER 4.

To the Evangelists of the Church of God:

In my last letter to THE RESTITUTION, addressed to the Church of God, I tried to emphasize the matter of personal responsibility in our work for Christ and the Church for which Christ died. I make this appeal once more. Dear ones in Christ, if you have not yet yielded yourself to this matter of personal work, will you not do so at once? Pray over the matter until you are ready to say with all your heart, "Lord, what wilt thou have me to do?" I believe, I *know*, God will give you the opportunity to be so busy with work that you will cry out, "Come over into Macedonia and help us." I am now sending this cry to our Evangelists, Help, send help quick. I am going to tell you now. I am going to represent an "evangelist," a writer, a Bible school leader, a critic and a humble child of God in a community where higher learning is the essential qualification for one to be a leader in these modern times. If I fail it will not be because I have not done all I could, but because the Church of God has not supported me. I have said, "the testing time will come sooner or later." It came to me much sooner than I expected and I am not prepared for the emergency, but I am trusting God and am not going to shirk and turn traitor. I believe a practical demonstration is all you need to make you see that what I have suggested in my work is both practical and effective. I have made suggestions, How the Church of God may become leaders among churches; how they may become leaders in "Bible schools;" how they may become leaders in Christian literature; and how they may become leaders by assuming personal responsibility. I have made suggestions to the church, to the Board of Directors of our paper, and to individual members of the church and to the evangelists of our church. I now say to you as a body and as individual members, I have done all I can. I have said all I should to put this matter clearly before you. I have said we have talked too much and done too little. I have said our methods and not God's blessed truth were at fault. I have come to you suggesting new methods and I am willing to make a practical demonstration. This is for your good and for the good of a sinful world. Now you will at once see that I have been made to realize that to be like Christ I must follow him closely. Now Jesus says to me, "Come unto me all ye that labor (look at this word long and prayerfully) and are heavy laden, and I will give you rest. Take my yoke upon you (was I right when I said we must bow our heads to receive the yoke) and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls." Could I tell you the rest that has come to my soul for having bowed my head to receive the yoke, you would not wait one moment longer.

Dear brothers and sisters of God's Church, the church for which Christ died, that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, I plead with you, come close to Jesus. Let him whisper these beautiful restful words, "For my yoke is easy and my burden is light." Though I have labored hard and sat up into the night to do my duty as a mother and house wife and also to assume the responsibility of the work I have presented to you, I find that I have now one more duty to perform, and that is the local problem, Bible school work in a community where I am located, the University of the State of Illinois. I find I have been given strength for each day's work, and I am not worried and my heart is light with the songs of Zion on my lips, with the Sword of the Spirit in my hand, and with the love of God in my heart. I find Christ speaking to me from night till morning, from morning till night, in waking hours and in dreams by night. I see a vision, a united church, purged of every root of bitterness, leading out in a work that will do more to show to the world and to the Christian churches that we are not antagonizing their work, but we are like Ezra of old, have a work that is worthy of their attention. We can't come down to you but we invite you to come up and help us.

Now I leave this subject for you to consider, I have too much to do in my local work to use my time and means in telling you your faults and your duty. I have confessed my fault to the church and publicly confessed that I have, like many another, stumbled though blindly. I now see my fault. I have prayed God to forgive me. He has answered my petition and has shown me a better way. I have bowed my head to the yoke and have received the blessing, and I am following Jesus, trusting him fully. I have made known my need to a few whom I am depending on to help me in this work here. I have asked for those whose hearts have been touched by an awakening and cleansing fire—to do what seems best to you for the cause of Christ. Do not put it off, do it now. Jesus may come tomorrow and reckon with you and me. Am I ready to pray, "Come Lord Jesus and come quickly?" I have this to ask of our evangelists, please send me all the aid you can in chart work. I want to emphasize the essentials for which we stand. "Baptism for the remission of sins." "Life only through Christ." These two subjects I want first, others may follow as I proceed in the work. Take the responsibility of helping me in this way, and I will call on you if I need more assistance. I write through THE RESTITUTION because I don't know you personally.

Yours for truth.

HARRIET E. BOICE.

In Loving Memory of Brother A. J. Davis.

I do not think that in the Church of God in Southern Kansas any thing has so touched the hearts of the members, young and old, as the death of our beloved Brother in Christ, A. J. Davis. There were few who ever knew he was ailing, and his death was a shock to one and all.

The Church will miss him; the homes made better by his presence will miss him, and most of all the dear old mother, to whom he was a faithful son, will miss him. I shall never forget the last visit I ever had with him. He was on his way to Texas for his health, and stopped at Arkansas City after having conducted the singing at Sister Butcher's funeral at Blackwell. In the morning just before he started to the train, he seemed so depressed with sadness. He said to me, Oh who will be the next to sleep the long sleep? I have been thinking if it were me, what would mother do? I wonder what she would do. She has never done without me.

Then he said, This going away from home is the saddest I ever experienced. Were it not that I thought that rest, and a change for awhile would help me, even now I would not go.

The change seemed to do no good, and in two months from then he too fell asleep in Jesus, being the next one out of the Church here to sleep the long sleep.

As comes a storm at close of day,
Strewing wreck and ruin in its way,
So came the news that thou wert gone;
Life's book was closed, thy life's work done.
That we no more should see thy face,
Or hear thy voice in songs of praise;
Or hear thee speak of Jesus' love,
Showered in mercy from above.
That ne'er for thee the rose should bloom,
Or flowers shed their sweet perfume;
But seasons come and seasons go,
And round our hearts and firesides glow.
We ne'er should see thy smiling face,
That the enemy of all our race,
This bud of promise had effaced.
But while we weep that thou art gone,
We look to God in sorrow's hour,
For he has said he holds the power
To free us from our cruel foe,
As through his hands we all must go.
That where the river bright doth flow,
The tree of life forever grows.
In Canaan sweet, in Beaulah land
We'll meet again at God's right hand.
Farewell dear one, thy work is done,
And thou shalt sleep till Jesus comes.
Secure and sweet will be thy rest,
Thou shalt awaken with the blest.
A crown of righteousness to wear,
And praise God there as thou did'st here.
Among God's chosen thou shalt stand
With palms of victory in thy hand.

LYDIA CHAPLIN.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. H. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE,
J. H. WILLEY,
W. D. THOMPSON,
A. H. UNDERWOOD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JAN. 23, 1906.

As there are five Wednesdays in this month, there will be no paper next week, this issue and the one of Feb. 7, being consecutive.

A NOTICE appears in this issue from Sister Lelia Whitehead, concerning a Berean Pin. This was to have been in the Berean Column, but came too late, so is given now. We trust those interested will act promptly.

BROTHER Zilmer arrived home from his meetings at Roll on last Saturday afternoon, and as he stepped off the car was handed a telegram summoning him to his mother's home in Wisconsin, as she had met with an accident, where he went on the first train that would get there.

LATER—Word came from Brother Zilmer stating his mother had fallen on the ice, breaking her hip, and that there were grave doubts of her recovery.

THE military progress of China is causing amazement in Europe. One million rifles of the latest patterns have been ordered, besides some hundreds of batteries of the latest types. Young Chinese who have attended the schools of Germany and the United States, and have been connected with the military service, will return home and superintend the organization of a new army of 1,250,000 men, modelled after the army of the German empire. This immense body of men, with officers educated in the best schools, and who have gained experience in the maneuvers of the armies of other nations, may well cause the world to look up. There has also been an awakening in the line of patriotism in the Chinese. For a long time they have doubted themselves—everything has tended to impress them that they were far inferior to the Europeans. Since Japan's victory over Russia, this has all changed, and the Chinaman now believes in himself, and urged on by Japan, will be a menace to any nation. A correspondent relating some maneuvering of the Chinese army that he witnessed recently, thus writes: There is not much to choose between a European and a Chinese regiment. Physique, equipment, and deportment impress one as much the same.

Danger in Asia, not in Morocco.

Under the above heading a correspondent of the Chicago *Tribune*, after showing that neither France, Germany nor England can afford to go to war over the Morocco affair, inasmuch as the commerce and industries of the nations would be of greater value to them than all that is at stake in Morocco, goes on to show that the real danger has shifted again to the far east. The correspondent says:

None of the powers represented at the Algeciras congress are ready just at present to go to the length of fighting to enforce their views; and when, in addition to this, the fact is taken into consideration that there is an enormous trade between Germany and France, and between Germany and England, which would be brought to a standstill in the event of a conflict, entailing the suspension of thousands of industries in all three countries, and the ruin of millions upon millions of people employed therein, it will be readily understood that capital and labor in Germany, France and England would do everything possible to obstruct any declaration of war about a subject so remote in their eyes as Morocco.

Far more serious is the condition of affairs in the far east, where the outlook is extremely grave—so much so, indeed, that extensive reinforcements are being sent out from here to the Philippines, not, as has been foolishly asserted, for the invasion of China, but purely for purposes of the defense of the Philippine archipelago. It is not alone the attitude of China that gives cause for alarm, but also that of Japan, and the animosity of the people of the Celestial empire, not merely to everything American but also to the British, and, in fact, to foreigners in general, is spreading throughout the land of the rising of the sun in an altogether remarkable degree. It is true that the governments at Peking and Tokio manifest a friendly disposition. But they are either unwilling or unable to control the people, and spellbinders are permitted, undisturbed by the police, to advocate in the principal streets of the Mikado's capital the expulsion of the United States from the Philippines.

They argue that the presence of America in the archipelago is not only an injury to the prestige of Japan but also a danger to her commerce, and they urge that war should be declared upon the United States and its expulsion from the Philippines accomplished before it has had time to establish itself too strongly in a military and naval sense in the archipelago. They add that in the event of their country becoming involved in complications with any foreign power Uncle Sam, by reason of his position at Manila, would be enabled to drive a hard bargain with Japan, and that it is out of the question for him to be allowed to remain in the Philippines.

These harangues are being delivered day after day, and night after night, to audiences of thousands upon thousands, not alone in the streets of Tokio but also throughout the various cities, towns, and villages of Japan, and the views thus expressed are being reflected with more or less directness by the press, the people being taught to believe that Japan had been led solely and entirely by sentiments of generosity to make a gift of peace to poor Russia, had liberated Corea from Muscovite thraldom, and had demonstrated to China that she need no longer be the football of the European powers.

Naturally all this is serving to inflame the masses of the people against America, and it may safely be asserted that at no time since the days of Commodore Perry has the United States held so small a place in the regard and good will of the Japanese people as at the present moment. It is difficult to say definitely just at what moment, or by what means, the change of sentiment was brought about. But there is no doubt that the popular impression to the effect that the peace of Portsmouth, without any war indemnity, had been virtually forced upon Japan by President Roosevelt, contributed to create a bitter feeling, of which evidence was given at the time of the Harriman visit to Tokio, and afterwards in connection with the stay there of William Jennings Bryan. It is curious that in most of these public utterances no mention is ever made of the friendly role played during the recent war by Japan's ally, England. Indeed, on the rare occasions when statesmen refer to the alliance, it is generally in the form of a contemptuous insinuation that England needs Japan's help to retain her hold upon India.

That the English are becoming alive to the feelings which the Japanese are beginning to entertain toward them is shown by the indignation displayed in the English newspapers over the part played by the Japanese in the anti-English and the anti-foreign disturbances at Shanghai and at other foreign ports in China. One of the leading organs of the London press calls upon the Tokio government to lose not a moment in warning Japanese residents in China to keep their friendliness for that empire within due bounds." The paper in question expresses surprise that "no step of the sort has yet been taken by the Mikado's government, all the more as it (the Japanese government) cannot fail to be fully acquainted with the secret springs of the anti-foreigner agitation in China." The latter has all along been fomented by Chinese newspapers owned and edited by Japanese, and it is well known to every American and European merchant throughout the far east that the boycott of American goods has been engineered by the Japanese for the purpose of substituting their own wares for those of this country in the Chinese markets.

The boycott has now got altogether beyond the control of the Chinese government. Carefully fostered by means of references to the American exclusion laws, it has been taken up by the masses, especially in the southern districts, which were formerly the principal American markets, and whence most of the coolie emigration to this country flows. How severe is the boycott may be seen by the fact that the Standard Oil business in China is absolutely at a standstill. Not a case of oil has been sold for several months, and in all the leading towns and cities the guilds have started public exhibitions of American goods, of American trade marks, and of American wrappers, etc., to show the people what to avoid to buy.

Lately the boycott has spread to other foreign goods, even to those of Japan's ally, England, and wares on which English trade marks and signs were substituted for American labels early in the boycott now receive the same treatment. Indeed, a movement is now being started for the purpose of extending the boycott to the imports of opium from India, which, if it proves successful, will constitute a serious blow not only to the Indian trade but also the revenues of the Indian government.

In all this Japan holds the key to the situation. By common consent, reluctantly accorded in some instances, the foreign powers have been willing to tolerate Japan's efforts to put the Chinese empire on a better footing. There are few white people in the orient who are not firmly convinced that Japan is using these advantages for the purpose of promoting her ideal of "Asia for Asiatics," politically, commercially, and in a military sense, but under the direction and for the benefit of Dai Nippon."

Communicated.

Fear Not.

Reading last evening the startling news that the Sennusi, or Prophet of Islamism, has after twenty years of preparation, succeeded at last in welding together the hundreds of millions of his disciples and that at any moment he can make the sign that will hurl their armies upon Christendom, an involuntary pang of fear ran through my heart; for the cruel Abdul Hamid, the Sultan of Turkey is the religious head of these hosts, and can do with them as he will, and so defy all the powers of Christendom to stay for a moment, his murderous hand. I thought at once of our own countrymen in Mohammedan countries as missionaries, of our soldiers and teachers in the Philippine Islands, of our merchants trading in Mohammedan ports, of our brother Anglo-Saxons in India and Africa, and trembled as I pictured their fate, if such a war should be brought about. But Jesus says, "Fear not," "I am he that liveth and was dead and behold I am alive forevermore." Jesus is alive, therefore, whatever may come there is no cause for fear. The preparations for the coming kingdom will go on. The gospel of the kingdom will continue to be preached as a witness to all nations. Senussi and Abdul Hamid may propose, but God will dispose. God has weapons that Islamism cannot stand against. He has the pestilence, the drouth, the locust, the famine, and his servants the Anglo-Saxons are supreme on the ocean. We leave the result with him.

S. ROXANA WINCE.

At the Breaking of Bread.

"To every thing there is a season, and a time to every purpose under the heaven."

There is a season and a time. Yes, for God in the beginning divided the day and the night the years and the seasons. His creation was perfect and it is the same God today that made the times and seasons, for he never changes, and when he considered his handiwork and pronounced it perfect, it would have remained the same if man had continued as at the beginning, if he had not brought the curse on the earth by sin. Jeremiah, the prophet, Jer. v. 24, speaking of Israel says, "Neither say they in their hearts, Let us now fear the Lord our God that giveth rain, both the former or later rain in his seasons." Do we thank God for the rain and the seasons, or do we forget and complain of heat and cold? There is a season and a time for every purpose, and there will be a time when the curse will be removed. Ezek. xxxiv. 26. "I will cause the showers to come down in his season, and there shall be showers of blessings. The trees of the field shall yield her fruit and the earth shall yield her increase; the parched ground shall become a pool and the thirsty land springs of water." Isa. xxxv. Let us look ahead to the time when the showers of blessings will fill the earth when all will be perfect as at the beginning. Just now we are rejoicing because of the Holiday season and we should rejoice, for if we keep this time in honor of the birth of our King, we truly should rejoice as did the angels; "For unto us a Child is born which is Christ the Lord," Christ the anointed, our King, who will soon come to rule over the earth and bless the nations. Brothers and Sisters let us make the time to study God's Word the most important time; for there is a time for every purpose, and the more study and time we spend with his Word the grander the promises of the future glory of our King appears, and when the promises are fulfilled there will be no times of sorrow and trials and death and destruction; but one long season of peace and rejoicing.

Tomorrow we enter another New Year, and if we make any resolutions let us resolve to give more time to the study of God's Word; for that will be to his glory and our good. May God help us to love his Word and live by it and in the in-gathering time may we all be among the saints in the kingdom, is my prayer. Amen.

ELLA KNOWLES.

COMFORT ONE ANOTHER. I THES. IV. 18.

To comfort is to encourage, cheer, strengthen, solace. It is all of that. It is more than amusements or pleasure. Comfort one another. These are three words taken from the combination letter of Paul, Silvanus and Timotheus to the Church of God at Thessalonica. They had turned from idols to serve the living and true God, and to wait for his Son from heaven. They had thus become part of the little flock. But why did they need to comfort one another? Because they had become members of that sect, which the chief men of the Jews at Rome, told Paul was every where spoken against. That was why they needed comfort, and as they could not find comfort among men, they were advised to comfort one another with these words concerning the resurrection, of which Paul declared to the saints, bishops and deacons at Philippi, that his loss of all things, and his sufferings for Christ, he would and did, count as nothing or refuse, if by any such means he might attain to the resurrection of the dead in Christ. He assured the saints at Thessalonica that the Lord himself would descend from heaven with a shout with the voice of the archangel, and with the trump of God. That the dead in Christ should rise first, then those who are alive and remain should be caught up together with them in the clouds, to meet the Lord in the air, and thus be forever with the Lord. Then follows the exhortation, Wherefore comfort one another with these words. They had been worshiping idols—dead gods with many others, in the prosperous city of Thessalonica. Paul had preached to them, or preached there, the glad tidings of the Kingdom of God, under much affliction, because they not only believed and obeyed, but they sounded out the Word of the Lord, not only in Macedonia and Achaia but all around, and the comfort they had was to comfort one another with these words. The Lord is coming and we shall meet him in the air.

So brethren beloved, if we have believed, and from the heart obeyed, and are sounding out the Word of the Lord, publicly or privately, we are suffering in some way for Christ, and as we cannot get comfort from those who have no hope we will comfort one another with these words, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4. He that prophesieth—expounds—speaks unto men to edification, and exhortation and comfort.

So brethren, when we are, under all circumstances, comforted by these words, "The Lord is coming," then we are able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted. 2 Cor. i. 4.

P. NEILL.

The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, as to be always looking in the face of others for approval, to be always shouting to hear the echoes of our own voices!—*Longfellow.*

Learn to make right use of your eyes; the commonest things are worth looking at, stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all, There is more true philosophy in the Bible than in all the books of all the skeptics that ever wrote.—*Hugh Miller.*

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Obituary.

Evan C. Poole fell asleep in Jesus on Dec. 31, 1905, in his 75th year. He was born in Edinburg, Scotland, came to this country when but a lad. He died firm in the faith of the near coming of the Lord, to raise the dead in Christ to a glorious resurrection.

Services were held in Newark, N. J. Brother Samuel Wilson of Jersey City officiated, and ably set forth the truth of the gospel, and life only in Jesus Christ.

MRS. E. C. POOLE.

John V. Dawson was born Oct. 14, 1819, in Beaver Co. Pennsylvania. He later lived in Warren, Ohio, where he united with the Methodist Church. He attended Sabbath school in company with President McKinley's two brothers.

In 1844 he came to Cedar Co. Iowa. In 1846 he enlisted and served in the war with Mexico. In 1849 he came back to Cedar Co., and was afterward baptised into the all saving name of Jesus, and remained a firm believer in the gospel of the kingdom as written in the Scriptures.

In 1852 he was united in marriage with Melinda E Wise, and to their union were born three sons and two daughters. In 1861 he moved to Clinton Co. Iowa, and while there he was elected drainage commissioner, although his principal business was farming.

In 1878 he moved to near Bedford, Iowa, where he has since resided, till he fell asleep in Jesus on Dec. 30, 1905. He leaves a wife, two daughters, two sons, 14 grand children and 4 great grand children to mourn the loss of a kind and loving husband and father. But we sorrow not as do those without hope.

Your Sister in hope of our soon coming Savior.

MRS. M. E. DAWSON.

Dear Restitution:

This leaves us all well at present, and rejoicing in hope, and patiently waiting for our Lord's return. We have just closed a series of meetings here which have encouraged us greatly. They were well attended and much interest manifested, and we were all edified and built up in our most holy faith.

I trust this will find you and dear Sister Underwood well, and fully determined to be an overcomer, and may it be the happy lot of each of us to hear the well done when Jesus comes.

I was glad to see an article from Brother Wince in the last one or two RESTITUTIONS. I was wondering if he were not going to write any more. I like his articles.

Your sister in the one Faith.

MRS. MATTIE NEILL.

Brethren, beloved in the Lord:

Looking Zionward is still a pleasure, and waiting and watching the return of the Lord a privilege. Blessed be the name of the Lord for his infinite mercy and love.

Grave affliction of many years has rendered me so near helpless that you my beloved will not wonder that the coming of the Lord is my most cherished thought, my fondest hope. Should I be called to yield to the inevitable decree. I have a fond hope of awakening in the likeness of my Lord. But to be lifted from the mortal to immortal is the boon I crave above all else. Then may we truly say, "Death is swallowed up in victory." Death has no sting. O Lord Jesus come quickly.

MRS. E. R. BOYER.

Notice.

There has been an inquiry as to the price of a gold Berean pin. I have ascertained that the cost of a single pin, 10 carat gold, is one dollar and thirty-five cents. If one dozen are ordered the price is one dollar and five cents. Thinking that others may desire a gold pin, the order will not be sent in till the 20th of February. If you wish one, send the money for a single pin plus postage to me at 5428 Ontario St., Austin Station, Chicago. If a dozen are ordered, the difference will be refunded. The pins will be ready in two or three weeks after the order is in.

LELIA E. WHITEHEAD, Sec.

If we work upon marble, it will perish; we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon mortal minds, if we imbue them with principles, with the just fear of God and love for our fellow-men, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

How Death Came into the World.

Adam and Eve were put in a garden. There were trees in the garden, and flowers, and ever so many kinds of fruit to eat. Adam was to take care of the garden. He named the fish of the sea and the fowls of the air; the horses and cattle and everything. There were several rivers.

Adam and Eve were to do right but they did wrong. There was a tree in the garden that they were told not to touch. Its fruit was pretty to look at. God had told Adam and Eve that they would die if they ate it. The serpent told Eve she wouldn't. Then she took some of it, and had Adam take some too. That is the way death came into the world. If they had minded they wouldn't have died. There was another tree in the garden. It had good fruit on it. They could have eaten that. God told them they might. Then they would have lived and not died. God put them out of the garden because they had done wrong. They couldn't get the fruit of the tree of life. So we all have to die. We can only live again by being raised from the dead. And to be raised from the dead, we must believe and be baptized, and do right. That is the way to be saved.

OMAR CLOVER.

Our Helping Hand.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mary Flint	50
B M Payne	50
Mrs E R Boyer	50
Mrs A M Cronkhite	1 50
A Seitz	1 50
Josie Ryland	50
Marguerette Gillilian	1 50
E P Gesin	2 00
Mrs B Coleman	50
Mary A King	50
A Reader	2 00
Mrs E Weinberg	1 50
Mrs L W Cummings	50
[illegible]	1 00
Mary F Cook	50
J A Bare	3 50
Mrs W E Frost	50
Mrs C Alspach	50
Mrs Sella Anderson	3 50

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON.

Poetry.

I Never Knew.

I never knew, before, the world
So beautiful could be
As I have found it since I heard
All error to exist no more;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow men could be,
Until I learned to help on earth
A weary sister-toiler;
The burdens of whose cross to know
A blessed ministry.

I never knew how sweet a word
As gentle sympathy;
When sorrow's lady-love was near
Why then's the time for tears;
But now with it comes one
May wear a smile.

I never knew of all the good
A single day has in it,
And grow digit[illegible]
When I [illegible]
With [illegible]
[illegible]

Communicated.

Random Thoughts. No. 17.

Dear Restitution:

After a long [illegible] my *Random Thoughts* [illegible] thought I [illegible] ment and laws [illegible] seat of govern[illegible] Mount Zion, and though I [illegible] part of the testimony, yet it [illegible] because such is to satisfy any believer in God's Word, that "the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. Yet one will be after their return [illegible] tivity, they will have a strong [illegible] "And the Lord shall reign over them in Mount Zion even henceforth [illegible] for ever." Micah iv. 7. As the [illegible] is so full of such testimony I [illegible] giving more of this time on [illegible] topic. But how about the laws [illegible] laws by which the people will be governed? Will they have civil laws? Criminal laws? All kinds of laws? Will law shall go forth from Mount Zion and the Word of the Lord from Jerusalem, etc. Will it be written on tables of stone, in a book, or in what shape will it reach the people? Will the people elect their representatives? And will there be universal suffrage in those days? Will there be politicians and politicians? Primary meetings, caucus meetings, etc.? Will there be saloons and local option laws, etc.? Will there be capital punishment for murder, etc., and will the culprit be put to death by electrocution, by hanging, be stoned? Will the women vote in those days, and will all the vexing questions of today be settled then? How will lots of things be done? If they have elections, will there be ballot stuffing and graft and boodle, etc., or will the world be judged, ruled or governed in righteousness or righteously without those ward leaders? If so, what will become of all that class who today have so much to do? There is no end to the questions that might be asked, and I will not try to answer them all in detail. But in general I would say, in short, there will be no elections by the people in those days. They will not have to elect their rulers then, that is what God is doing now.

I have said before that the government will be a monarchy—absolute monarchy!! More so than even Russia is today! But the Monarch will be very different from the Czar of Russia. Though I do not think the Czar himself is a very bad man, if he could do as he wished, but the influence of others is too much for him, so that at present even he cannot do as he would, but must do as he can, but I very much doubt the wisdom of a change to universal suffrage. See what we have in our own country! Is it all peace and good will? Have we not plenty of graft and boodle, and fighting and quarrelling and often even rioting and murder, etc.? How many hundreds and thousands are there who vote and do not know what for? And see the innumerable number of laws we have! God gave to the nation of Israel a law, and that law was sufficient to govern that nation for hundreds of years without additions or revisions, and so long as the people were obedient to that law, they were well governed. But see the law or laws that have been made for any nation, our own country, or even one State today, say Ohio for instance—take all the laws, revisions, and those repealed, have them all printed, and see the number of books we would have. There would be books many times the size of the "book of the law" God gave to Israel, or the whole Bible even. And see the difference—God's law was perfect the day it was given, without change or revision. But in our State of Ohio (or any other State) we have our House of Representatives, our Senate, etc., who are elected to make new laws and repeal or revise old laws a large part of each year, and they never get through, often hundreds of bills never get acted upon and all these things cost hundreds and thousands of dollars [illegible] year. And yet after all the [illegible] Is anything [illegible]?

[illegible]

[illegible]

[illegible]

Communicated.

Pine Woods Bible Class.

Teacher. The lesson previously selected for tonight's study is,

THE ROCK FOUNDATION.

I will ask Ella to state to the class what structure has God designed should rest upon this rock, as its sure support.

Ella. The temple of God.

Q. What temple?

A. "Know ye not that ye are the temple of God." 1 Cor. iii. 16.

Q. Who are the "ye" referred to?

A. "Upon this rock I will build my church"—"*ekklesia* of the First Born."

Q. Will they find a sure support?

A. "The gates of hades (death and the grave) shall not prevail against it." Matt. xvi. 18.

Q. Who are proof against the power of hades?

A. Only the *ekklesia* of God who rest upon the rock. None others can resist its terrible power.

Q. This being the case, is it not very important that we should have unerring knowledge concerning this rock, that we may have no misgivings as to whether we are resting upon this "rock" or not?

A. There is nothing which can in any way equal its importance.

Teacher. Carrie, will you kindly describe the "rock."

Carrie. "Thou are the Christ, the Son of the living God." Matt. xvi. 17.

Q. In the above phrase, where do you locate the "rock?"

A. It is expressed in the words: "Thou art the Christ."

Q. How about the phrase, "The Son of the living God?"

A. That is a phrase describing the personality of "the Christ," that we may recognize him, and distinguish him from antichrists.

Q. Are there people who profess to accept the Christ, who don't believe that he is "the Son of the living God?"

A. Yes.

Q. Who are they?

A. Unitarians, and a people known as Josephites.

Q. Who do they recognize as the Christ?

A. The son of a dead man, called Joseph. There is a marked difference between "the Son of the living God," and "the son of a dead Joseph." Such people cannot be the *ekklesia* of God built upon the "rock," which is proof against *hades*.

Q. Then the true Christ must be "the Son of the living God?"

A. Yes.

Teacher. Now if the phrase "the Christ," is the solid rock upon which the *ekklesia* of God is built. Is it not exceedingly important to recognize the true teaching contained in the phrase, "The Christ?"

Lud. Yes. To fail in this, means to miss the foundation rock.

Q. Is this matter of "the Christ," the only foundation?

A. Yes. "For other foundation can no man lay than that is laid, which is Jesus (the) Christ," (1 Cor. iii. 11), and none other than "the Son of the living God," can be the true Christ, all other sons claiming to be "the Christ," are sure to be "antichrists."

Teacher. Let us refer again to the foundation rock, "Thou art *the* Christ, *the* Son of *the* living God." How many definite articles appear in the above rock declaration?

A. Three.

Q. What do these articles signify?

A. The one Christ, the one (only begotten Son, John iii. 16) of the one "living God," and these n of no other god or man, dead or alive.

Q. Have others arisen, who have been recognized as "the Lord's Anointed"?

A. Yes.

Q. Who were they?

A. Those whom God authorized to be anointed as King of Israel.

Q. Give a sample.

A. "The Lord hath sent me to anoint thee to be king over Israel." 1 Sam. xv. 1.

Q. Who anointed the kings of Israel with oil.

A. God's prophets and priests.

Q. Give a sample?

A. "And Zodok the priest and Nathan the prophet anointed him king in Gihon." 1 King i. 45.

Q. Was Jesus anointed by a man?

A. No.

Q. Then, by whom, and with what was he anointed?

A. "God anointed Jesus of Nazareth with the Holy Spirit." Acts x. 38.

Q. Did God anoint Jesus as the king of Israel?

A. Yes.

Q. From what Scripture do you learn this?

A. From Acts iv. 26, 27: "The kings of the earth stood up, and the rulers were gathered together against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Q. Why did "the people of Israel gather together," "against the Lord and against his Christ," even "against thy holy child Jesus whom thou hast anointed?" "And the whole multitude of them, ('the people of Israel,') arose and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying that he, himself, is Christ—a king."

Q. What did Pilate understand by his claim to be "the Christ?"

A. That is shown by the question he asked him.

Q. What was that?

A. "Art thou the King of the Jews?"

Q. As Herod, along with Pilate, is charged with being in conspiracy against the holy child Jesus, whom God had anointed, what did Herod understand by enquiry, "Where is he that is born King of the Jews?"

A. That is shown by his effort to ascertain the fact, "Where is he that is born king of the Jews?"

Q. What did he do in order to find that fact?

A. He came to the conclusion that the chief priests and the Scribes of the Jews, would know more about that than any one else, and so he called a council of "all the chief priests and scribes," and "demanded of them where the Christ should be born?"

Q. What did he expect to find out by asking, "Where the Christ should be born?"

A. He expected to find out where "the King of the Jews," should be born.

Q. Did he find out that fact by asking where "the Christ should be born?"

A. He did.

Q. Where is the fact recorded?

A. Matt. ii. 5, 6: "And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel." Hence, "the King of the Jews," "the Christ," "the Governor that shall rule my people Israel," are all synonmous phrases, meaning the same thing.

Q. When Nathaniel wanted to express his conviction that Jesus was the Christ, how did he express it?

A. "Rabbi, thou art the King of Israel?"

Q. What did those who crucified Jesus, understand by the word Christ?

A. "They reviled him, and said let Christ,—the King of Israel descend now from the cross, that we may see and believe."

Teacher. Will Lucy please quote again the foundation rock?

A. "Thou art the Christ, the Son of the living God."

Q. Then in order to rest upon the rock, which is proof against the power of *hades* we must confess "the Son of the living God," as "the Christ," the "Anointed King of Israel," "the King of the Jews."

A. Yes. Take from Jesus, the fact that "God hath made Jesus whom ye have crucified, both Lord and Christ" (Acts ii. 36) "whom thou hast anointed," and as the Anointed King of Israel, both Herod, Pilate, the Gentiles, and Israel, conspired (Acts iv. 26, 27), and you deny Jesus as being "the Christ," "the King of the Jews," "the Governor that shall rule my people Israel," and you cannot be upon the "rock" that is proof against the gates of *hades*. And to confess the "son of a dead Joseph," as being "the Christ," is to fail to confess him, as "the Son of the living God."

The confession of the Eunuch to Philip, was to the same effect: "I believe that Jesus (the) Christ is the Son of God." Acts viii. 37. In the same chapter, verse 5: "Philip went down to the city of Samaria and preached Christ unto them." Verse 12 shows what he preached when he preached Christ: "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus (the) Christ, they were baptized both men and women."

Q. Would Philip require a different confession as a pre-requisite to baptism for the Eunuch, than he did at Samaria?

A. No. No one could Scripturally confess Jesus as the Christ—the King of Israel, and leave "the things concerning of God" (or Israel) out.

Q. What is the effect to us personally, to deny Jesus as the Christ?

A. "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist."

Q. Can any one confess Jesus as the Christ, and be ignorant of its Biblical significance?

A. It is not possible. To simply repeat the confession "I believe Jesus is the Christ," and be ignorant of what it means. It is no confession at all. A poll parrot can be taught as much as that.

Q. Can we find a common ground whereby we can affiliate, and worship together in unity, as Christian brothers, and trust the religious training of our children to those who have not learned how to confess Jesus as the Christ?

A. No. It can never be done, and maintain our standing in the faith.

Q. What is the effect of confessing Jesus, as the Christ?

A. See John v. 1: "Whosoever believeth that Jesus is the Christ is born (begotten) of God, and every one that loveth him that begot, loveth him also that is begotten of him."

Q. To whom does this blessing come?

A. To "whosoever believeth that Jesus is the Christ."

Q. Can a person believe a message of which they have no knowledge, and are not instructed in?

A. No. Knowledge of a proposition must be had before conviction can be had, or a person can express either a belief or disbelief of the same.

Q. Then a person cannot properly confess, or believe Jesus is the Christ unless he is first instructed on that topic?

A. He cannot.

Q. Then what is the wise thing to do?

A. "Examine yourselves whether ye be in the faith; prove your ownselves." 1 Cor. xiii. 5.

I wish those who contemplate subscribing for Pine Wood Bible Class Book would do so at once. I want to see what I can depend upon. I am only asking for pledges.

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W. L. SKEELS.

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"Savior, more than life to me:
I am clinging, clinging close to Thee.
Let thy precious blood applied,
Keep me ever near thy side:
Through this changing world below
Lead me gently, gently as I go;
Trusting thee I can not stray;
I am never, never lost my way."

"Naught from his love shall me sever—
Tumult, or trial, or strife;
Savior! I'll trust thee forever,
Bound in the bundle of life.
Deeps which I now cannot fathom,
Leave I, till over life's sea
Thou wilt make everything radiant,
Bound in the bundle with thee."

"Hold out! there comes an end of sorrow;
Hope from the dust shall conquering rise;
The storm fortells a Summer's morrow;
The cross points on to Paradise;
The Father reigneth! cease all doubt:
Hold on, my heart, hold on, hold out!

Communicated.

An Address to the Church at Salem, O.

"Lord what wilt thou have me to do?" Reading Acts ix.

Again I have the opportunity of addressing you, not only the opportunity but the honor and privilege. I realize this high position more than I did the first time. I have a good message for you today, as good as I had before, because God's truth is all good. I will talk to you about the question, Lord, what wilt thou have me to do? I have found it almost unlimited in its scope, and so without further introduction I will come at once to the subject proper.

This is a question which should be continually in our thoughts, and on our lips, and in our actions, how important, nay, how absolutely essential it is to a believer, to us. Let us see this morning where others who have found favor with God in the past have asked this question. How God answered it, how they accepted the answer. How this question is necessary to an increase of our faith, to strengthen us in a singleness of purpose in the cause of God, to promptness and determination to obey his commandments, that we may have a ready will and a renewed and cheerful mind. This is the first experience of one awakening from the sleep of sin, and we find it a good example that we may make it the waking query of every day.

If we ask the Lord, what wilt thou have me to do, he will answer us and we will never mistake the answer, if in asking, we remember our high calling, if the dictates of flesh be silenced, if we diligently meditate on the Word of God, if we earnestly implore the teaching of the spirit.

Now let us look at this incident in the life of Paul in the chapter read this morning. Well it says, And Saul yet breathing out threatenings and slaughter against the disciples of the Lord went unto the high priest. At this time there was a universal persecution of the Church of God throughout the Roman empire, and it seems as though the one who could persecute them the most stood highest in the favor of the rulers. Now Saul was very active in his persecution of the faithful, and he has here asked the high priest for more power and begot it. While on the way to Damascus the Lord appeared to him. Now there is one thing about Paul that I like. When he was convinced that a thing was right, he was convinced, and he had the cobrage of his convictions. His actions prove that, for when shown the error of his way he straightway says, Lord what wilt thou have me to do. No hesitation here, no parleying, no excuses. Jesus said, Saul, Saul, why persecutest thou me, and the glory of the Lord shone around Paul convincing him, and he says, Lord what wilt thou have me to do? Now the Lord told him what to do as we have read, and what is the result? Listen, "And straightway he preached Christ in the synagogues that he is the Son of God." Here we have the obedience of faith, and we find from this on his life was a perfect answer to this question.

Let us consider another whose life was an answer to this question. Gen. vi, says Noah was a just man and perfect in his generation: and Noah walked with God, and Noah found grace in the eyes of the Lord. And God said unto Noah, Make thee an ark of gopher wood. You all know why the ark was built. It was because every one on the earth had grown so wicked except Noah, that God would not permit it any longer and he determined to clean the earth of all sin by drowning it out. And Noah did according to all that God had commanded him so did he, and God called Noah a just man.

Gen. xii., Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee. So Abram departed. Lord what wilt thou have me to do? If we ask his advice, and he answers, he wants us to follow his advice. This was one of Abram's strong points, and just see the result. After these things the Word of the Lord came unto Abram in a vision saying, Fear not Abram, I am thy shield and thy exceeding great reward. And he, Abram, believed in the Lord and he, the Lord, accounted it to him for righteousness. And it came to pass after these things that God did try Abraham, and he said take now thy son, thine only son Isaac whom thou lovest, and get thee to the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Abraham's life was a continual, Lord what wilt thou have me to do, and the Lord says offer up thine only son whom thou lovest, and this sacrifice was to take place in the land of Moriah a three days journey, in which if he started he would have plenty of time to reflect and change his mind, yet what does the record say, And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him and Isaac his son and clave the wood for the burnt offering, and rose up and went unto the place of which God had told him. Oh what an incentive this should be to us to try and follow the example of obedience of Abraham who believed God.

And so if time would permit I could go on and tell you of Job and his patience, David and his trust, of the faith of Lot, Moses, Ezekiel, Jeremiah, Elijah, Samuel, David, Joseph, Joshua, Caleb and all the rest of God's servants. We find these men all by word or deed, directly or indirectly asked, Lord what wilt thou have me to do, and we find where God distinctly tells them what to do, Now then what next? They did it. *They did it.* Let me say again, *they did it.* And that is why we find these names recorded in the 11th chapter of Hebrews, and of whom God says in the 16th verse he is not ashamed to be called their God, for he hath prepared for them a city.

Lord what wilt thou have me to do? We find the answer in Rom. xii. 1, I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. Now we know the custom of sacrifice was, whatever was sacrificed, was offered to God. You also know God wants a live offering, for what use would and could we be to God after we are dead. Now let us read that again a little different. I beseech you therefore, brethren, by the mercies of God, that ye offer your services to God while alive, that your life day by day may be dedicated to God, used in his service, which in consideration of what he has done is only reasonable. Now we here this morning have done this, we have said, Lord what wilt thou have me to do? When one offers his services to another it is the other's privilege to use them as he so desired—this is what we have done to God, offered our services—this causes the living sacrifice, the self-denial on our part. Lord what wilt thou have me to do? Keep thyself unspotted from the world. Jas. ii. 27. Ah, brethren, we find this answer is about the hardest to obey of all, to keep unspotted from the world, to subdue the flesh, keepin subjection the carnal mind. We are individually responsible. We make our own decision, we each one of us, conquer his own flesh and desires, draw himself from the world, purify himself. We shape our destiny whether it be large or small, we work out our own salvation. This is what the Lord would have us to do.

GEORGE NEILL.

A World of Opportunities. No. 3.

It is sometimes a difficult task for us to make choice of a profession. But you must be discreet and use your judgment in the matter. It is not best for a parent to do this. They can only help. My only brother had his mind on the law and followed that profession and made a success of it. I chose teaching. To me no profession equaled it. I still think so, but would not make choice of it for others. "Choose this day whom you will serve God or mammon." To make choice of a vocation in this life is in itself a discipline. The soldiers in the Civil War wondered why they were required to drill and march so much. Armies do not often march while fighting. We found out that it was to discipline us, so while fighting we could be humbled. The best disciplined army is always the best fighting army. A young man who had graduated from one of the eastern colleges applied for a position to a superintendent of one of our railroads. He was told that there were two courses—a kid glove course and a coal oil course. The kid glove course was a chair and desk in an office with little chance of advancement. The coal oil course was to go into the shop and start at the bottom. The superintendent said: "Young man you will have dirty hands and face, but you can make them clean with soap and water. If you are apt and industrious, in the end you can get to the top. The young man chose the coal oil course and early in life became one of our most successful railroad superintendents with a good salary.

Let me say to the young people that there is more room at the top than at the bottom. However, you must remember that in climbing the heights you must exert yourself and overcome the difficulties in your way. It was a little thing to Abraham to be called out of his own country and his father's house and to go into a country that God would show him. In the end it made him great and God said, "In thee and thy seed shall all nations of the earth be blessed." God is calling the good of this earth to leave their father's house and become his sons and daughters. We are the only people that I know of who would reject an applicant for church membership who did not know and believe the gospel of the kingdom of God. We are not counting on numbers but intelligence and good judgment. How many have lost the opportunity to inherit eternal life and a place in the kingdom of God by rejecting the gospel because it is not popular. I shudder when I think how nearly I came to losing it myself. Surely our heavenly Father has been merciful to me.

I relate these incidents to show what is lost by our negligence. The young man who came to Christ and asked what must I do to inherit eternal life, was told, and went away sorrowing for he was rich.

I urged a young lady who was a pupil of mine to get a certificate and teach. She said to me, "Why do you take such an interest in me?" I said I am interested in what you may be able to do for your parents. You know that they are growing old and have but little of this world's goods. Do you want them to become a public charge? She answerd, with tears in her eyes, no indeed. Then I said you can teach and if it comes to the worst you can care for them. This young lady embraced the opportunity and the worst did come. She was able and did provide for her parents. She cared for them in their sickness and buried them decently. She did her part and was made better and stronger by doing it.

I do not urge our young people to seek for worldly honor. It is dross, but in doing deeds of kindness to others we are imitating our Savior who though Lord and Master did humble himself and did the work of a servant by washing his apostles' feet. I could have had an official position which would have brought me a larger salary. I chose to serve as a teacher as I could do more good even if my salary was poor. In this world's goods I am poor but thank God I am rich in faith and an heir of the kingdom of God. Longfellow says,

"Be not like dumb driven cattle,
Be a hero in the strife."

"Ye are the salt of the earth, ye are the light of the world." Do you realize what this means? If we do, let us so shape our lives that when the Master shall come we will hear and live. We must remember that it is a great privilege to live in things. We should remember that our advantages are great so our responsibilities are multiplied. Jesus said in John xvii. 11, 15, I have given them thy Word, and the world hath hated them, because they are not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil (of the world).

I close this article trusting that some things have been written that will be helpful to those who are seeking a better life.

D. C. ROBISON.

Hieremias (or "Jeremiah").

CHAPTER 20.

1. And Paschoor the son of Emmeer the priest heard—and he was an established leader in the house of the Lord—heard Hieremias prophesying these words;

2. And he smote him and cast him into the trap-door-dungeon (katarakee) which was in a gateway of a house set off from the upper-room which was in the house of the Lord;

3. And Paschoor led Hieremias out of the trap-door-dungeon; and Hieremias said unto him; no, no, Thy name hath not been called Paschoor but rather Metoikon;

4. Because thus saith the Lord, Lo, I am giving thee unto a change of dwelling-place along with all thy friends; and they will fall with a sword of their enemies, and thine eyes will see it; and thou and all Jouda shall I give into the hands of a king Babuloon, and they will transport them and cut them down with swords;

5. And I shall give all the strength of this city and all the results of its painstaking care and all the treasures of the king of Jouda into the hands of his enemies and they will lead them into Babuloon.

6. And thou and all those who dwell in thy house will go your way in captivity; and thou wilt die in Babuloon, and there wilt thou be buried, thou and all thy friends unto whom thou hast prophesied lies.

7. Thou hast deceived me, O Lord, and I have deceived myself; thou hast asserted control and thou hast not shown thy ability; I have become an object of laughter, mocked at, every day have I come to its end.

8. Because I shall laugh at myself for my bitter word, I shall invoke revolt and wretchedness, because the Word of the Lord hath become a reproach unto me and a topic of trifling remark every day of mine.

9. And I have said I will not name the name of the Lord and I will not talk any more in his name; and it became a fire that burned with a flame in my bones; and I am shunned on every side, and I am not able to bear it;

10. Because I have heard the censure of many who assemble from round about, who say, Unite and let us conspire against him all ye men of influence, ye his friends; watch his thought and see if he may not be beguiled, and we be able against him; and take our requital of him.

11. But the Lord is with me even as a strong fighting man; therefore have they pursued and have not been able to apprehend; they have been put to shame exceedingly, because they have not apprehended their own dishonor, which will not have been ignored during an animate age.

12. O Lord, thou who dost test the right of things, thou who dost understand secret-thoughts and hearts, may I have seen requital from thee on them, because unto thee have I made known my defensive-pleas.

13. Sing unto the Lord, sing praise unto him, because he hath delivered the soul of the needy out of the hand of those who are doing wickedly.

14. Accursed be the day on which I was born, the day in which my mother brought me forth; let it not be a day to be longed for-

15. Accursed be the man, who announced as good tidings to my father saying, A male child hath been born unto thee; as a rejoicer,

16. Let that man be like the cities that the Lord overthrew in anger and will not regret; may ye have heard clamor at dawn and a shout of victory at midday,

17. Because he did not slay me in womb and the womb become my grave, and the womb of an eternal conception.

18. Why did I come forth from a womb to look at labor and pains, and have my days end in shame?

COMMENT.

In 1st verse "Pashur son of Immer" R. V. should be "Paschoor son of Emmeer" (Paschoor meaning "a dweller in perpetuity"—the prophet plays upon the presumption that his official-name had given him to suppose that his official-place could and would not be changed, and "Metoikon" in the 3rd verse which is rendered in the R. V. by "Magor—missabib" and a marginal note meaning as "Terror on every side," means "dwelling-place changed."

In the 2nd verse "stocks" should be "trap-door dungeon." No "Benjamin" in this verse.

In the 5th verse no "precious things" and "riches" should be "strength" and "kings" and there is no text for "take them and spoil them."

In 6th verse "lies" instead of "falsely."

In 7th verse "was deceived" should be "deceived myself" being middle voice and not passion. 2nd clause all wrong. Compare—no "every one" the "every" modifies "day."

8th verse all wrong.

9th verse approximates the meaning but not correct.

10th verse approximates the meaning but not correct.

11th verse worse yet. Read and compare.

12th about the same.

13th verse should read, "Sing unto the Lord, sing praise unto him" in opening clause.

14th verse "to be blessed" should read "to be longed for" and "making him very glad" should read "as a rejoicer" and this clause should be connected with the next verse.

In the 16th verse this man compared to the cities overthrown, etc. and "shouting" should be "the shout of victory."

In the 17th verse "the womb always great" should be "an eternal conception," the rest of the verse approximates the thought.

The 18th verse well enough though not accurate.

CHAS. GARDNER.

Think on These Things.

Paul writing to the Philippians says, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you.

Paul says of himself, that he was made a minister that he should preach among the Gentiles the unsearchable riches of Christ, that he was made a minister of Jesus Christ to the Gentiles, ministering the gospel of God, he was set for the defense of the gospel, that he preached two whole years in his own hired house the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Those things then which they had learned and received, were the things concerning the kingdom of God and the name of Jesus Christ, but quite as important are the works which must follow the obedience of the faith of the gospel.

Again Paul says of himself to the Thessalonians, ye are my witnesses and God also, how holily, and justly and unblamably we behaved ourselves among you that believed, and ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you to his kingdom and glory. The incentive to live a godly life, to do justly, to be honest, and true and pure, to be blameless and harmless, to be forbearing, and forgiving, to be kind and patient and long-suffering, is that you have been called by the gospel to share in the future glorious kingdom of God. Should we not think of these things, can we expect any one to believe the glad message of life in the kingdom of God with power and honor and glory, if they cannot see that the belief of it has transformed our lives? Do we think on these things enough, so that whatsoever we do in word or deed is done in the name of the Lord Jesus, are we thinking about them so constantly that it keeps us from bringing reproach on the name we have taken? Oh, how much there is in Paul's epistles exhorting that the old man with his deeds be put off, that all bitterness and wrath and anger and corrupt communication be put away, and that the new man be *put on* which is created in righteousness and true holiness. Does the belief of the glad news change our lives as it should, does the thought of the exceeding and eternal weight of glory encourage us to lay aside every weight, that we run the race so as to win. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap, for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting, let us not be weary in well doing, for in due season we shall reap if we faint not. God is true, and his promises are exceeding great and precious, and are yea and amen in Christ Jesus, and now it is for us to think of these and adorn the doctrine we profess, and the God of peace will indeed be with all such, for ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. May we all so live that when Jesus shall be revealed from heaven we may be among that number who shall be forever with him.

MRS. P. NEILL.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Read PLYMOUTH, INDIANA, FEBRUARY 7, 1906. NUMBER 5.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 7, 1906.

The Nations of Earth.

It is always interesting to the student of prophecy to note the changes among the nations. We are moving rapidly toward the end of this dispensation, but the end will not come till the affairs of the nations are ready for that change to be brought about. So the one who is keeping watch must not fail to note the various shiftings of the powers, as they are combining under the heads or leaders of the opposing forces.

Some years ago Russia and France were close friends and allies. It seemed improbable at that time that Germany could be brought to be friendly with Russia, as too much bad blood existed between her and France. It was necessary for Germany to start out and make for herself a name and a place. Her army was reorganized, and made the model fighting force of the world. This was not enough—her navy must be brought to a like footing, and large sums were spent on this branch of service. Besides Germany made strenuous effort to "Germanize" various parts of the world. She became a "colonizing power" in a larger and broader sense than before. She was quite successful, and magazine writers have spoken of "Germanizing the world," as if all that was necessary to accomplish that was for Germany to "go after" any desired point and it was as good as gained.

Russia had been pursuing a like plan, only instead of reaching after places far remote from her home territory as Germany did, she was quietly absorbing what lay next to her. By this means there was just as much danger of "Russianizing" the world as there was of "Germanizing" it by the other plan.

We all know how Japan came "out of the woods" and gave Russia a set back. No one need flatter himself, however, that the Czar will not retain the same plan of extending his territory. Though crippled a little for a time he will take a fresh hold and start again. He is wiley and sharp. While he was at war with Japan, nominally he was allied with France, and yet France gave him poor support, even at last repudiating his calls for money. Meanwhile Japan was virtually backed by Great Britain, and on most friendly terms with the United States. When she needed money it was forthcoming, and she came out of the conflict with her natural resources badly crippled, but with an abundant financial credit.

Russia quite naturally was somewhat dissatisfied with France, and feeling the necessity of taking in another partner, saw the most available and congenial would be her neighbor, Germany. A fitting time came on Jan. 29, when at a banquet in honor of the German Emperor's birthday, in response to a toast "To the Emperor of Germany, the Czar "lifted his glass and said slowly and distinctly, as if weighing every word, I drink to the health of the Emperor of Germany and the King of Prussia, my brother and very dear friend."

The report of this gathering further says that the Czar in other years has responded to the same toast, but without the qualifying expression of brotherhood and friendship. But on this occasion Herr von Schoen, the German ambassador was standing at his right, and the Czar grasped his hand saying "Brother, that's more than ally." At this meeting besides the members of the German embassy, were many high dignitaries of the court, also generals and admirals, Count de Witte and Count Lamdorf, the foreign minister.

This is plainly a blow at the alliance between Russia and France which is not yet officially broken off, but enough is known to warrant the prophecy that it soon will be, and that Germany and Russia with Austria will be linked together—whether with the Czar or the German Emperor as the leader does not now matter.

This has called for a new estimate showing the strength of the new lineup of powers, as France will have to look to England if she continues to exist. The combined armies of Russia, Germany and Austria on a peace footing amount to 2,101,670, and on the war footing 10,180,000. England, France and Japan can muster on a peace footing 1,522,483, and on a war footing 4,884,026. The navy however, shows a preponderance on the other side, as the Russian lineup can show but 899 vessels with a tonnage of 790,282, including 52 battleships, and 45 first class cruisers, while the English lineup counts 913 vessels, with a tonnage of 2,452,253, with 118 battleships and 101 first class cruisers.

The recent war between Russia and Japan has shown what a large figure the navy cuts in a conflict, and while the number of men is largely with the Czar and his party, yet the navy of the other side will have to be reckoned with in case of a combat.

We give this that our readers may know what the nations are doing as they are being shaped naturally as their selfish interests dictate, and yet by the guidance of a Higher Power, which will in due time be made manifest. When God is ready—when the nations and mankind are in the ripe condition—then will he send his Son to take control and bring all those hostile to him to his feet. As we see this time hastening on, let us make ourselves and our neighbors ready to receive him when he comes, and lest we faint and fall by the way, our cry is "Come quickly, Lord hasten."

King Christian IX, the ruler of Denmark, died Jan. 29, after but an hour of sickness. He was called the Dean of European Royalty, being the father of King George of Greece, of Queen Alexandra of England, and the Dowager Empress Maria Feodorovna of Russia, grand father of the Czar of Russia, and of King Haakon of Norway, and related by blood or marriage to most of the rulers of Europe. He was 88 years old, and had reigned for 43 years. His eldest son will take the throne, and he known as Frederick VIII.

It has become a custom with some of our correspondents, to write eight to ten pages of manuscript on large letter size paper, or fourteen to twenty sheets of the smaller size, and perhaps a letter besides, put them in an envelop, and mail to us, forgetting to put on more than a single 2-cent stamp. Of course it costs us the usual penalty in such cases to get the mail delivered to us, besides the annoyance to postal clerks and other officials. It will be well if you do not know how much postage to put on, to ask your post master, and put on what he directs.

Communicated.

Dear Restitution:

Judging from the past I believe it may still be interesting to those of like precious faith, to know that the gospel, the things concerning the kingdom of God, and the name of Jesus Christ, is still being listened to with seemingly much interest, which may lead to obedience on the part of some.

We, the Salem, Ohio Church, lately closed a series of the most interesting meetings, the attendance was good, the attention, on the part of the majority, was sometimes almost intense, the greater part of the audience would linger after the close of the service, some ask questions, some discuss points presented by the speakers. With the exception of two or three no one strongly objected to the grand truths read from the Scriptures, those who did object, were satisfied with tradition, and the light of the gospel found no place with them. On the other hand there were those who had not heard the glad tidings, and who did seem to get the idea, that what they heard was read from the book—the Bible, and therefore ought not to be contradicted. Lastly there were a few attended all the meetings, quietly and earnestly drinking in as much as they could and wished the meetings would continue, they are still at all regular services, and "What will the harvest be," remains to be seen. May God find some hearts to their eternal good and his own glory, through Jesus Christ our Lord. It is due to the neighborhood and to the church, to state that the Church of God in Salem has a "good report from those that are without." The regular services are Sunday School 9:30, preaching 10:30, Breaking of Bread 11:30 at which each member in turn leads with an exhortation, the exhortations, when written out are published in The Restitution. Evening service at 6:30 or 7:00 according to season, at which is presented some phase of the gospel of the kingdom of God. On Thursday evenings Bible study, which as a rule is well attended, and much interest manifested. We pray that there soon may be joy in heaven, and our hearts also gladened by some repenting and asking, "What hinders me to be immersed?" Tonight we expect to begin a series of meetings in Alliance, O., and pray that God may bless the effort.

P. Neal.

The name of the first man was Adam. God formed him of the dust of the ground, breathed into his nostrils the breath of life, and he became a living soul (not an immortal soul). The Lord God planted a garden which contained every tree pleasant to the sight and good for food, also the tree of life, and the tree of knowledge of good and evil. In this beautiful garden Adam was placed to dress and keep it, with permission to eat of every tree of the garden, except one—the tree of knowledge of good and evil. The Lord seeing it was not good for Adam to be alone, he caused him to fall into a deep sleep, and took a rib from his side, and made a woman, and brought her to Adam, and he said she shall be called woman, because she was taken out of man. After a time the serpent-tempted Eve to eat of the forbidden fruit, she partook of it and shared with Adam. When God called them to account for their disobedience, Adam laid the blame upon Eve, and she laid it upon the serpent. The woman being the first to sin received a heavy penalty, that of multiplied sorrow and conception, and to be ruled over by her husband. On account of Adam's disobedience the ground was cursed for his sake, and made to bring forth thorns and thistles. Thenceforth he had to toil for bread the rest of his life, and at his death he returned to the ground from whence he was taken, (instead of being wafted to heaven on snowy wings).

After their fall God sent them from the garden, lest they should take of the tree of life, and eat and live forever. There were Cherubims and a flaming sword placed at the east of the garden, to keep the way of the tree of life. Then Adam and Eve's toil and sorrow commenced, they had two sons, Cain and Abel, Cain slew Abel; and the Lord sent him forth a fugitive and vagabond in the earth, and he dwelt in the land of Nod on the east of Eden. Cain's first son was named Enoch, and Cain built a city and named it after him. Jubal, the great grandson of Cain was the father of musicians, and Tubal Cain an instructor of artificers in brass and iron.

Lucy W. Herner.

Dear Restitution:

We have had the pleasure of having Brother S. J. Lindsay visit us again, Jan. 3rd. Gave 21 discourses in all, and baptized two into the all-saving name, Mrs. Mauvine Green and Miss Verna Woods. When he was here last fall, by his earnest endeavor we were constrained to organize a Berean Society of which Mrs. Green and Miss Woods were members. We are very much encouraged to go on in the good work. All of his discourses were good, especially two. I wish they were in tract form and scattered as autumn leaves. He went to Cooperstown about seven miles from here, (Ripley, Ill.,) where there are a few isolated ones, and preached five discourses in the Christian Church to attentive audiences. He also received a call from Mrs. M. DeCounter an isolated Sister, about 15 miles north of here to preach a few discourses. He went through a slush of snow and mud. I trust there will be much good done. I know there will be if they will heed his good advice to study the Bible. My prayer is that all that have taken the name of Christ will daily study God's Word and learn every duty enjoined and lovingly obey.

Yours, for truth and righteousness.

Jennie Cox.

Dear brothers and sisters:

Permit me to ask, Is it right for Christians to adorn themselves by wearing of gold in pins, or any other way, when Paul and Peter both forbid it. Read 1 Tim. ii. 9; 1 Pet. iii. 3. A word to the wise should be sufficient for them. Remember whatsoever we sow we shall also reap.

Yours for the truth as it is in Jesus.

P. H. Bouk.

Everything inherited from Adam must perish, for if man inherited an immortal soul through Adam, his relationship to Adam cannot cease, and if man retains his relationship to the first Adam (who was of the earth, earthy,) how can Jesus become the last Adam, the Head of the new creation, the resurrection and the life?—*Emily Hawken.*

Evangelizing Trip.

It was over a week after landing in Arizona before plans could be completed and a congregation gathered to make a beginning on the object of my journey, then the congregation numbered about 25 or 30. It struck me forcibly that a distance of 1700 miles was a long distance to go to talk a few times to congregations of a few. But with the valuation that the Master placed on a soul, a life, if one can be saved it will be many times more value than the time and expense. So without discouragement I enter on my work. There are but few brethren here at Tempe. I have stopped with and formed the acquaintance of Brother Saylor. I find him a brother much interested in the things concerning the kingdom of God and the proclamation of the glad tidings of the kingdom of God.

While spending much of my time in viewing and admiring this wonderful country, enjoying and drinking in the semi-tropical climate, I felt glad that this brother could own a beautiful half section, which, like 150,000 acres of this country could be wholly flooded with water, as needed from the irrigation ditches. These ditches, on account of the smooth, level surface of the valley usually follow the section lines. A thing that adds beauty to the country is the rows of trees, usually cottonwood, that lines the ditches, and as the roads follow the section lines they usually have from one to four rows of trees, for beauty, shade and the usefulness that the owners gain in raising their fire-wood.

Now dont think I am booming this country. I am writing as it appears on first impressions. I am told that the heat of summer makes it disagreeable to some. I have no interest here but to save the perishing.

I am stopping at present in the pleasant home of Brother Corbell, one mile from Tempe. This brother placed value on the paradise beyond, or the Eden to be restored, and obeyed the requirements some years ago.

Brother Kinsey resided in this community for several years. Brother John Foore sojourned here two years. Both proclaimed the Word as opportunity could be secured. Brother Kinsey has gone to his rest, while Brother Foore is still battling away, though he has reached the age when most people like rest. Some were gained to the truth, more rejected it, as is always the case, no difference how ably presented. So I learn of only eight or ten in this community that may be classed as believers, but there are other neighborhoods where a few scattered ones reside that I hope to meet while in Arizona.

W. L. Skeels.

I closed my first meeting last night in this Territory. I spoke 16 times to rather small congregations. The meetings were held in an adobe school house, about three miles from Tempe, Arizona. These houses, as my readers are doubtless aware, are made of mud brick dried in the sun but not burnt. Some of these houses are quite comfortable; about the suburbs of Tempe they are quite common, and are generally the homes of Mexicans or Mexican Indians. On account of the proportion of this kind of homes Tempe is not nearly as pretty a town as Phoenix, which on account of its many brick buildings (burnt brick) is one of the prettiest places for its population that I have seen. I find the people very friendly and sociable here and the believers are showing hospitality and brotherly love. Our Brother Saylor was ready at any time to hitch up his buggy and take me to town or over the country at my wish.

Among the curiosities, for one of a northern home, is the hundreds of ostriches that are reared with evident profit in Arizona. What do you think of selling birds at from $250.00 to $500.00 a piece? You had better keep out of the fields where they are kept fenced in like cattle, for you would better be kicked by an ox than to be kicked or struck by one of these. You feel respect for them as they strut around with their heads two feet or more above your own, even if you carry yours six feet above your feet. You are impressed with the idea that they need more dress than their gaudy feathers, as you look at their long bare necks, and equally bare long legs and thighs. The industry of ostrich rearing is rapidly increasing in this Territory. And the number of fattened cattle—numbered by the tens of thousands that are scattered over these level fields, fattening on alfalfa, and growing grain, and no trouble in furnishing them water, with their abundant feed, for every field has an irrigation ditch and almost every ditch its row or rows of trees that afterwhile will furnish them shade if the poor brutes are not sold to the slaughter before the trees are in full foliage. These cattle are raised and grazed in the hills and mountains and brought into the valley in the winter to fatten if we can call these perfect days winter.

But I started to tell you about my meetings. The congregations were not large, but the attention a great deal. An interest was awakened, that is likely never to die out, in the hearts of some, but result in obedience. I expect to return to Tempe and give a series of talks in the town, and I shall be disappointed, if some are not "willing doers of the Word," as well as willing hearers. Tomorrow night I begin a series, 7 or 8 miles southwest of Phoenix. After completing my work in this country I hope to visit Bros. Bwiggins, Steffa and Hatch, all in towns, not far from Los Angeles, and hope that they may, between them, arrange at least one place for meeting in southern California. I also hope to be able, on my return trip, to call on Bro. and Sister Cook, at Wolf, Cal., in the region of Sacramento, and hold meetings as they may appoint, as by a late communication, from them, I learn that is their wish. Then when I reach Oregon again I have Central Point, Eugene, and Corvallis on my list, before I reach Portland. Will the brethren remember these places in their order? I cannot give the time yet.

W. L. Skeels.

Melchizedek.

Something about Melchizedek as found on the clay tablets of Tel-el-Amarna. Consisting of letters and dispatches to the Egyptian monarchs from the kings of Babylon, Assyria, Syria and Aram-naharaim. Amenophis IV. was called the heretic king, on account of having discarded the religion of his fathers, and became a convert to the Semitic worship of Baal, as represented by the solar disk. The ruins of Tel-el-Amarna furnished the clay tablets translated by Prof. Sayce of Oxford, England, and which contains part of the Royal Archives. They consist of letters and dispatches sent to the Egyptian court by the kings of Babylon, Assyria, Syria and Palestine. The Egyptian court had become thoroughly Semitic, and the country was as much governed by Semitic foreigners as it is at the present time by European foreigners. The result of deciphering these clay tablets is the discovery among them of dispatches to the Egyptian monarchs from Jerusalem. And these are what I have been preparing to introduce to the reader. Our interest is particularly directed to that which the narrator (Eben. Tob.) goes on to describe. [Narii—Salim] Crus, the morning sun and Salim, peace (Heb. Shalem). This prince claimed to have a different position from that of all other governors. In one of his letters he writes, "Neither my father nor my mother has exalted me into this place. It was the prophecy of the mighty King, that has caused me to enter the house of my father." Again, "I am not a governor appointed by the king (of Egypt) my lord; I say, I am the ally of the king, and I have paid the tribute due to the king and neither my father nor my mother, but the oracle of the mighty king establishes me in the house of my father."

The narrator goes on, The mighty king from whom or from whose oracle (prophecy) Eben-tob states that he derived his authority, was the title given to the Deity who was worshipped on Mount Moriah and which he calls, The "mountain of Jerusalem." The city of the God Uras, whose name is Shalem. The God of peace, Uru-Shalem is equal to Jerusalem. In the letters, Urit means city. The whole meaning, "The city of the God Shalem."

In this connection, this governor claims to have received his authority, not from heredity but from the oracular word of the Mighty King. So then as far as office was concerned he was "fatherless" and "motherless;" Melchizedek was not only "King of Salem," but also "Priest of the Most High God." And it may also be noticed that he was king of Shalem, that is, "King of"—belonging to Shalem. Belonging to the mighty king Shalem, from whom he derived his authority, his royal as well as his priestly rank. Not king of the city of Jerusalem *per se*, city of, or belonging to Salem, and in this relation, he was literally without father, without mother, without genealogy. There was no need of mentioning his parents, since it was not by right of inheritance that he had been exalted to the position or portion which he officially held.

The description given of Melchizedek in Genesis is precisely that which this governor of Jerusalem gives of himself in writing to his lord the king of Egypt, to whom he was tributary, and paid all dues to the king. In this last particular there seems to be somewhat of a divergence.

One would infer from the foregoing statements concerning paying tribute to the king of Egypt, that Melchizedek was not an independent sovereign. Yet at the same time, it was common in old times for kings to levy tribute on under or local kings; and hence the title "King of kings." And the fact of the "king priest" of Salem coming forth to welcome the conqueror of the Babylonian invaders would imply that southwest Palestine was not entirely free from the oppression of Babylonia. "Blessed of the Most High God," was the salutation of Melchizedek on meeting Abraham. This Most High God, whose priest Melchizedek was, was no invention of local vanity. No myth, he had been worshiped on Mount Moriah centuries before Moses was born, and that too by a cultured and literary people. The narrator goes on again. A comparison of Gen. xiv. with the contents of the letters of Eben-Tob has shown us that they actually did consult the clay tablets for the information they contained, and the description of Melchizedek, king of Salem, turns out to be in strict accordance with facts, proving that the ancient records of Jerusalem and a knowledge of their contents had not perished when the book of Genesis was written.—*Selected from S. S. Times by C. H. Tomkins.*

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Emeline Steers	50
Lee Southerland	2 00
Mrs J F Cooper	1 00
W G Rothe	50
A lover of truth	5 00
Seber A Guild	1 50
Mrs A L Tichenor	1 50

Are Great Fortunes Great Dangers?

One of the most important and interesting discussions of the time appears in the February number of the Cosmopolitan Magazine under the general caption "Are Great Fortunes Great Dangers?" Both the conservative and the radical view is maintained by such men as President Eliot, of Harvard; John Wanamaker, the Philadelphia millionaire; Edward Atkinson, the venerable and distinguished social reformer, who died while his contribution was being printed; Dr. E. Benjamin Andrews, the eminent economist; Ernest Crosby, who is in the difficult position of being a millionaire and yet a radical; Henry Clews, the great banker; Dr. David Starr Jordan, the President of Stanford University, California; Dr. Washington Gladden, the well-known divine, whose recent arraignment of the Standard Oil Company attracted national attention; Jack London, novelist and revolutionist, and Justice Oliver Wendell Holmes of the Supreme Court. The whole discussion was arranged, conducted and edited with comments by Frederick Upham Adams, the novelist and writer on social conditions.

Poetry.

Woman's Service.

"Twas a mother first loved our Savior
And a Mary anointed his feet;—
Go, tell you this story to children,
A story that ever is sweet.

It speaks of the love that was shown him!
Such love only woman can give,
He said, too, wherever this gospel
Is preached, the story shall live.

The first one who spoke to the world of
And all saw [illegible]
Knew [illegible] life predicted
[illegible]

[illegible]
[illegible]
And [illegible]
Behold, now, the place where he lay."

Then, lift up your heads, O my Sisters,
Take courage, and work while you live
For women, though last at the manger [illegible]
Were [illegible]

[illegible]
A duty we owe our Lord,
Be faithful, [illegible]
As we find [illegible]

Nor neglect [illegible]
Who may [illegible]
How [illegible]
[illegible]
As taught to us in Holy Word.

In our homes we must [illegible]
From temptation and [illegible]
To our children, while [illegible]
Do's.
Let us speak of God's [illegible]

His kingdom, a home [illegible]
Life's goal—O the [illegible]
'Tis to dwell [illegible]
With a Leader in "The Lamb of God."

Mrs. E. V. Smith.

Communicated.

A Ragged Bible.

What kind of a looking Bible would we have, if we were to take a pair of sheep scissors, and cut out every passage in the New Testament Scriptures referring to the coming of the Lord? "A very ragged book indeed," answers one, who knows just how much there is on the subject in Holy Writ. And I should think so, when in turning from Galatians to the letter to the Hebrews, not a leaf can be found on which some allusion to the blessed hope is not made. Paul loved to talk about it better than anything else. It is in every chapter of his Thessalonian letters, and in these and his other epistles, he speaks of it no less than fifty times. It was the constant theme of Peter and James and John. They had been called of Jesus, to be associated with him in intimate friendship while he was here on earth, and now that he was absent, their all absorbing hope, was in his coming again.

Jesus taught it in sermon, in parable and in prophecy. He pictured its glories in his transfiguration. He warned men to forsake their wickedness, and seek safety in him because he was coming again to judge the world in righteousness. He instituted the forget-me-not Supper that it might point us as a pole-star to his coming. He comforted his disciples with the angel-given assurance, that he would return again in clouds, just as he had been seen going into heaven. And years after the message that closed the Revelation of God to men was sent to John on the Isle of Patmos, and it was this, "Behold, I come quickly!" "Surely, I come quickly!"

The One promised to Eve as the Bruiser of Satan's head, or governmental power, in the opening pages of the Bible story declares on its closing pages, that he is coming quickly, to turn that promise into fact. The "heavens" or present systems of tyrannic power will be rolled up as a scroll "the mountains," or kingdoms, that have supported the Roman harlot and the Grecian harlot, will not be found. The dragon rule of China and Japan will flee away. The false prophet's reign will end in a battle that will be a perfect lake of fire. A new political earth and heavens will take the place of the old, for Christ, when he sits on the great white throne, is to "overthrow the throne of kingdoms," and to "destroy the strength of the kingdom of the heathen," is to "break them with a rod of iron and dash them in pieces like a potter's vessel."

Two hundred and sixty chapters in the New Testament, and in these chapters the Lord's second coming is referred to three hundred and eighteen times, and yet how barren, how empty of it, are the thousands of sermons that are every Sunday delivered in the country and city pulpits of our land. An alien might sit under the ministry of one of these pulpits for a year without learning that Jesus was ever to come back, or if he was taught anything about it, it would be in a way that would cause him to think it a matter of very small importance, not worth looking into. It would be pushed off a thousand, two thousand, or a million years. "My Lord delayeth his coming," that would be the text, and being the text, it would be the key to the inner chambers of the daily life of that minister. He would be found smiting with keen sarcasm, his fellow-servants, whose upward gaze, showed them to be looking for the Master's immediate advent. The doors of his church would be open to feasting and revelry. And there would he sit, eating and drinking with the drunken men of the world!

And yet the Lord's advent is of such paramount importance that the faithful and wise servants, who give in due season the truth to the household, will be the only ones among the rulers over his household who will be ready for his account: the only ones who will be blessed at his coming in being made rulers over all his goods.

It is of such paramount importance that the rulers of the household, who do not teach it as an impending event, but who on the contrary push it off into the remote future, as a hated and distasteful subject, too full of fear and dread to contemplate, are called "evil servants," on whom the advent will burst in an unlooked for hour, and whose doom will be to be cut asunder, with all other hypocrites.

"A ragged Bible"—would we have to cut out the passages in the New Testament that refer to the coming of the Lord, but what about the Old Testament? Is there nothing in its pages that refers to a coming and glorious reign when the whole earth shall become like the garden of the Lord? Indeed there is, Restitution of all things through a divine Savior breathes in and animates every page. The Restorer, the Redeemer is talked of by every prophet and is directly or inferentially in every promise, every type, every sacrifice. He was the seed through whom all nations were to be blessed. He was the one through whom alone the land of Canaan could be made an everlasting inheritance, the one to whom Abel looked forward in faith when offering to God "a more excellent sacrifice than Cain," the one through whom Enoch, and Noah, and Abraham, Isaac and Jacob, Joseph and Moses, and all the ancient worthies expected to receive the fulfilment the promises of the "better country," the "prepared city," "the better resurrection." They suffered reproach for the sake of Christ, they were tortured, were mocked, were scourged, were imprisoned, were stoned, were sawn asunder, were tempted, were slain with the sword, were made to wander in sheep skin and goat skin clothing, utterly destitute as to earthly possessions, because of their hope in a coming Messiah, who would make all the kingdoms of earth his own.

Through this Christ "the throne of the kingdom of David" was to be established forever before the Lord; to him was to be "given the necks of his enemies that he might destroy them." He it is that is "to beat them as small as the dust of the earth," and to "stamp upon them as the mire of the street, and spread them abroad."

Delivered from the strivings of the people, he was to be kept to be the head of the heathen; to have those whom he knew not serve him; strangers submit themselves unto him and be obedient, and lifted of the Lord, he was to be set up on high above all of them that had risen up against him. 2 Sam. xxii. 40-50.

Job saw him as his Redeemer, "standing in the latter days upon the earth." While to the Psalmist he appeared in vision as the Anointed—the begotten Son of God, who seated as king on the holy hill of Zion was to have the heathen for his inheritance and the uttermost parts of the earth for his possession, was to judge the people with righteousness and the poor with judgment, save the children of the needy and break in pieces the oppressor, whose throne would endure forever as the sun, and be established forever as the moon.

But we dare not stop to look at all the Messianic Psalms, that leaping past the first advent, describe things as they will be when Christ shall come in his glory and all the holy angels with him, nor dare we tarry with Isaiah, Jeremiah, Ezekiel and Daniel to look at the new heaven and the new earth, when Jesus, the Son of David, shall be here.

Cut out all that refers to the coming of Christ the second time? Why, we could never do it. We would have to cut out the Melchisedek priesthood. All that is said about Israel as the chosen race. Cut out all references to Judah, destroy the whole ritual of Israelitish worship, with its sacred tabernacle, glorious temple, its wave sheaf, lamb of the first year, passover and day of atonement, for all are in the plan of God that look forward to a Messiah who is to come and reign over the kingdom of gospel story. Cut it all out and what would we have left? No Bible, no God, no hope!

The first advent was but one of the steps toward the accomplishment of our salvation. Let Christ stay away and what would his ministry, his sufferings, his death, his resurrection, his ascension, mean to his church, and to his groaning creation? Would evil ever be put down? The tares be ever gathered out of the kingdom? Would pain and sorrow and crying and death ever have an end? Would the tabernacle of God ever be pitched with men, and he be with them and be their God? No, Christ must come, if these things are ever to be brought about. He must come if the dead are to be raised and rewarded; he must come if we are ever to have eternal life. He must come to have the dominion that rightfully belongs to him as the second Adam. And this being the case we must look for his coming and for all that lies beyond it. We must make the nearness of that coming the strong incentive to the performance of duty. Just as sure as we let our hope in his coming decline, just so sure will we forget our high and heavenly calling, lose our zeal for evangelization, grow cold in our devotions, miserly in our giving, careless in our manner of life, and be taken unawares when the Master returns.

There is no excuse for coldness. The lines of prophecy are running out in our times, and are marking certain events that were to precede the advent by a scarce noticeable pause. The Armageddon hosts are preparing for the final battle.

At any moment now the Bride may be snatched away. Are we ready? Are we "turning the world upside down" by filling every town and city and country hamlet with this doctrine? Is our zeal such as to bring upon us the fury and hatred of a godless world? Will nothing but death stop the proclamation of this glorious message? Does this hope banish from our hearts the fear of man, and even of martyrdom? Are we ready to go with Jesus to prison and to death for the truth's sake? If so, then we are ready for his coming.

"Thou art coming! Jesus Savior,
Nothing else seems worth a thought.
O how marvelous the glory,
And the bliss thy pain hath bought.

Thou art coming! we are waiting
With a hope that cannot fail,
Asking not the day nor hour,
Anchored safe within the veil."

S. Roxana Wince.

"Pay Me That Thou Owest."

After carefully studying Sister Boice's proposition in regard to the "Home and Bible School," I have made up my mind it is just what the cause of truth needs, and I believe it is the duty of all to do all we can by our influence and in a financial way to encourage her in her noble effort to forward the glorious work. It will require an united effort to accomplish this; but it can easily be done if all will work in earnest; and my prayer is, it may be said of us all, as expressed by good old Nehemiah, "The people had a mind to work," but, dear brethren, please let me call your attention to a principle that underlies all business success. Business to be successful must be done on business principles. There can be no certainty or warrant of success while every thing is done in a haphazard way—when our feelings are moved upon we will act, but as soon as our impulses run down to the low-water mark, our enthusiasm is gone and we do nothing and the low-water mark is the general condition too many are in.

Brethren, God has made his own assessment, and it is just to all, under all circumstances, that is, one-tenth of our income. "O" but says some one, "that was an old Jewish rule." Please let me correct you. The tithing system was in practice away back in the patriarchial age about four hundred years before the law was given to Israel. The practice of paying tithes is very ancient. Abraham gave tithes to Melchizedek, king of Salem, Gen. xiv. 20. Jacob, the grandson of Abraham imitated the piety of his grandfather when he vowed to the Lord to give a tenth of his substance to him. Gen. xxviii. 22. Remember, Abraham had the gospel, and if we are in Christ we have become the seed of Abraham. Gal. iii. 8-29. Are we not then obliged to practice what Abraham did in order to become an heir to the same promise, and if we as a people would adopt Abraham's rule which was God's rule from the beginning, then our beloved Sister Boice's propositions, and dear old faithful Brother Poore's anxious problem of a home for the aged workers, besides the many other needs of the church work could be carried out without any friction, or worry, as God's financial system has always and ever proved a success in all ages, by whatever church or sect practicing it, Sabbath Advents and Mormons not excepted.

Let me give you a few examples of the results of a haphazard financial system. One time in my life I rode by railroad eight miles out of my way, spent two days, preached two evenings, a collection was taken which amounted to $1. 60 which was handed me for my services, and out of that I paid 50 cents railroad fare which left me $1. 10 for two days work. Again, I traveled 30 miles and preached for a congregation several months, the brethren were very particular to learn just what my fare was and then hand me the exact amount. On one occasion they paid me three cents over my fare, and I had the presumption to keep it. I had spent three days, was paying a man $18.00 per month at the time. Some will say, Why did you do it? Because I loved the truth and wished to tell others the glad story. I think the brethren loved it too, but they had no church order, no financial system, so left the Lord to pay me when I reached the kingdom, as they often said, You will get your pay in the kingdom, Bro. Woodward, but that did not pay present expenses, and had I not by close economy and hard work accummulated a little means in my younger days, I would long ago have been obliged to leave the field, but my experience is undoubtedly about the same as our old pioneer ministers.

What was, and is yet the trouble? Had God's own order been observed in the tithing system all would have been able to have lived and continued to work, while many now have to leave the field and seek other employ, for want of proper support. O what a prospect for a young man who would like to devote his time to the work. All he sees in the future is poverty for himself and family, with no prospect of a home in their old age, just he turned out to die like an old horse. No wonder the valiant old veterans shrink and tremble at the future, and their minds weaken at the last at their hopeless condition. O brethren, these things ought not to be, deed not be if this tithing rule be faithfully carried out; then there would always be money in the treasuries, a home or houses could easily be had and a fund provided for our superannuated ministers. Bible Schools and Sunday Schools would grow and thrive with plenty of money to support them without trying to exist on a little, lean, half-starved, ungodly collection.

Now, brethren, is the golden opportunity, (that is if we have not sinned away the day of grace already.) It is easy to do the Lord's work in his way when we become accustomed to it. Brother and Sister West, Brother and Sister Lake of Millbrook, Brother and Sister Wince and several others testify to the satisfaction of this practice. They are never bothered for money for the Lord's work. It is always in the Lord's treasury. How true the old Scotch adage, "Many littles make a muckle," and if we would all throw in our littles, we would be surprised how fast the dollars accummulated.

We, in Michigan, are learning what systematic giving means when we see the work done by our Sisters who have been practicing the tithing system for several years in their care of the poor, sending The Restitution to several every year, helping to defray other church expenses. I believe they are doing more than all the men in the state. May God bless them in their sacrificing work.

Now, brethren, adopt this God-given rule and there will be no trouble about finance, and do not think for a moment it is Jewish and not for this age; for Abraham had the gospel preached to him and he practiced this divine rule, and if we are his children we will follow in his footsteps Yes; some one says; but the gospel plan is to give us the Lord has prospered us. Yes; but what is the rule, what better way to find out how much you have been prospered than to count your substance and take out a tenth, if not more than ten cents. No chance now to begin with excuses and say; but I have not been prospered, the Lord demands no more than his right. We can cheat the Lord out of his portion now, be it little or much, and when the reckoning day comes he will exact his own with usury. Remember, the man in the garden had free access to every tree but one, That is mine, you must not touch it, that tenth is the Lords, and if he receives his own the cause will be abundantly provided for.

Please do not throw the paper down while a current of selfishness creeps through your brains, but read, reflect, act. What was the trouble with Israel? "Ye have robbed me, this whole nation has robbed me. How have we robbed thee? In tithes and offerings."

O may we all be aroused to our duty as never before; for "God delights in a cheerful giver."

B. W. Woodward.

About Darkness.

"Light cannot dwell with darkness.
They cannot be agreed."

Dark, little folks, dark? Well, suppose it is as dark as Egypt, can't God see in the dark, even darkness that can be felt, see right through every nook and corner of your heart? To be sure he can, there is not a thought escapes his omniscient eye. He knows your inmost soul. What—sin in the dark, because it is dark? Dare you, little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro every where with lightning flash!

Sin anywhere, on your bed, in the secret chamber,—sin where you will,—little sins or great sins, sins of the flesh or the spirit, thought, word or deed; be sure they find you out. Some little folks, and some great folks, sin in the dark, under cover of night, "loving darkness rather than light, because their deeds are evil." "The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me—and disguiseth his face." "In darkness they dig through houses which they have marked for themselves, in the day-time; they know not the light." "Woe unto them that seek to hide their council from the Lord, and their works are in the dark.....for they say, the Lord seeth us not." Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as day: the darkness and the light are both alike to thee." See Psalm cxxx. Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt, and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.—*F. D. Newton.*

"The surest pleasures lie within the circle of useful occupation. Mere pleasure, sought outside of usefulness, is fraught with poison."

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WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

Helen M. Merritt was born July 28, 1847. Married to S. J. Keever Feb. 14, 1867. To this union five children were born, of whom three died and two are living.

Sister Keever became a member of the Church of God in 1877. She died at her home at Scircleville, Ind., Jan. 6, 1906, at the age of 58 years, five months and 14 days. She was laid to rest at the cemetery four miles north of Scircleville, on January 8th, 1906, to await the morning of the resurrection. The writer spoke words of comfort from Psa. xvii. 15.

A. H. Zilmer.

C. K. Schmeltzer died at his home in Hillsboro, Oregon, Jan. 3, 1906, after a lingering illness, aged 74 years, 11 months, and one day.

He leaves an aged wife and six children to mourn his loss. The church at Scholls, Oregon, of which he was an active member for twenty years, will sadly miss his cheerful presence, and his words of cheer.

Words of comfort were spoken by the writer from the language of Christ to his disciples—"Our friend Lazarus sleepeth."

W. A. Prosser.

Eliza A. Pauley was born July 6, 1840, and died Jan. 8, 1906.

She was married July 4, 1865 to Fred W. Chapin, to which union three sons and one daughter were born, all of whom are still living. Her husband died in 1885, since which time she lived in widowhood until the time of her death, which occurred very suddenly, caused by the disease commonly called heart failure, at her home in Clarksville, Iowa, where she had resided ever since 1885.

For many years Sister Chapin had lived a firm and consistent believer of the gospel of the kingdom, her children sharing with her in that precious faith. The large and sympathetic audience that assembled at her late residence, where funeral services were held, and the beautiful floral offerings from neighbors and friends, gave silent yet very impressive evidence of the high esteem in which she was held in life by those who knew her well.

She was firmly established in the faith of the gospel, being sincerely devoted to the Master's service, and possessed an exceptionally cheerful disposition, which was sweetened by pure love for mankind for whom Christ died.

She fell asleep in full assurance of having walked in right paths, and thus exemplified the Christian life in the presence of her family and neighbors, all of whom, while they feel the loss of so noble a character, now rise up and call her blessed.

She sleeps in Jesus, while her loved ones left in life mourn their great loss, and yet rejoice in memory of her noble life and example which she left to them as their richest heritage.

The funeral service was conducted by the writer.

L. E. Conner.

Dear Brother Underwood:

As I have lived to see eighty-eight years, I thought I would write a little piece of poetry on my birthday, and send it to you and if you think it proper I would like to have you put it in The Restitution, as there are many brothers and sisters that I got acquainted with at the conference. If you have room please print it.

Your loving brother, in the faith of Christ.

John Causadale.

December 21, 1905.

Eighty-eight years have come and gone,
No more to be seen by me.
Now I will praise my blessed Lord,
For all he's done for me.

Now eighty-nine has entered in,
And health I'm spared to see.
Help me to live near to my Lord,
While here on earth I be.

So when my days are ended,
And I'm silently laid away,
May my dust be precious in God's sight,
'Till the resurrection day.

Then I can say, O come, dear Lord,
In thy presence I wish to be,
Then I will praise thy blessed name
Through all eternity.

That looked-for day is drawing near,
Our blessed Lord will soon appear
To call his ransomed from the tomb,
To their eternal, blessed home.

Dear friends, I bid you all adieu,
There is a place prepared for you,
A place where you may happy be
Through time and all eternity.

"Let the winds and the waves of adversity blow and dash around you if they will; but keep on the path of rectitude, and you will be as firm as a rock. Plant yourself upon principle, and bid defiance to misfortune.

Subscribe for The Restitution.

Communicated.

The Man of Sin.

Editor Restitution:

I wish to make a few remarks on the above subject. A certain writer says, "He is always spoken of as a person, a man." If we admit this statement to be true, it does not prove that the "man of sin" does not represent a system called by Paul, "the mystery of iniquity;" or that the "little horn" of Dan. vii. 8, is not a civil or ecclesiastical power. The prophet Ezekiel was a person, a man; a sign man to the house of Israel, as we see by chapter iv. 3, and that he in laying siege to the city was the representative of the army that was to besiege the city. So also the man of sin represents a system of iniquity, an ecclesiastical power who claims also civil authority. The angel that comes down from heaven, Rev. xx. is represented as an individual messenger, who lays hold of the dragon and binds him for a thousand years; then John sees "thrones and they sat upon them;" now what is the antecedant to the pronoun they, evidently the descending angel of verse 1, so that the angel is a multitudinous angel; but it is very doubtful if there are as many saints contained in the angel, as there are sinners in "the man of sin."

Again it is stated, "Daniel saw him as a little horn," in chapters vii. 8; and viii. 9. The little horn of chapter viii. 9 comes out of one of the four divisions of the Grecian empire, long before the Roman empire had its beginning by Romulus, on the banks of the river Tiber, some seven hundred years before the Christian era. The little horn of chapter vii. 8 comes up among the ten, on the head of the fourth beast, namely Rome, in the last part of the fifth century, or the forepart of the sixth; so that the chronology of the rise of these two horns are more than a thousand years apart. If we examine the work assigned to these two horns we shall find it as different as is the time of their appearance on the stage of action. Now the only position that is tenable in relation to the "little horn" of chapter viii. 9, is that it represents Rome, Daniel's "fourth beast." This position is intrenched by the fact that in the metalic image, Rome comes next after Greece. The same is true in the vision of the four beasts, and by the law of analogy, it must do the same in the vision of chapter 8. Now what are the characteristics of the fourth beast chapter vii. 7? "Dreadful and terrible, and strong exceedingly; and it had great iron teeth;" Rome was the iron of the metalic image. Now, is there any likeness between Rome dreadful and terrible with great iron teeth to devour its enemies, and this horn of chapter viii. 9? It "waxed exceeding great towards the south—and towards the east—and towards the pleasant land, and it waxed great against the host of heaven.....yea, he magnified himself to the prince of the host—and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Without the exceeding strength and the iron teeth of the fourth beast—this horn could not wax strong in the different directions as stated, but the fact that settles the question is, that he took away the daily sacrifice, and cast down the place of the sanctuary. This work was accomplished in the destruction of Jerusalem A. D. 70 hundreds of years before Rome was divided into ten divisions preparatory to the horn of chapter vii. 8, coming up among the ten. The work assigned to the "little horn" of chapter vii. 8, is entirely different, his first work is to pluck up three of the ten roots, and here we may ask, why did he do this? The answer is because they were Arians and opposed to his pretentions, and especially to the doctrine of a triune Deity. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." There is not one act of either of the two little horns that are alike, and further the time is not alike on the principle of a day for a year, the one is 2800 years the other 1260 years. To prove the position that antichrist must be a future manifestation, Dan. xi. 36 is quoted, "He shall exalt himself and magnify himself above every God." It is said, "No king, priest, nor man has done this." One quotation from history will prove that a man claiming to be king and priest, will disprove the above assertion. The following is from Fox's "Acts and Monuments," by H. G. Guinness, an English writer of note. "I am all in all, and above all, so that God himself, and I the vicar of God, have one consistory, and I am able by law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said not to be done of man, but of God—What can you make me but God? Again, if prelates of the church be called and counted of Constantine for gods, I then being above all prelates, seem by this reason to be above all gods. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things; yea, with the precepts of Christ; for where Christ biddeth Peter to put up his sword, and admonishes his disciples not to use any outward force in revenging themselves, do not I Pope Nicholas, writing to the bishops of France, exhort them to draw out their swords." The fact that the popes have claimed the right to change the laws of God and have changed them, for instance Protestants claim divine authority for the change of the Sabbath from the seventh to the first day of the week, Roman Catholics claim that they changed it and that they had a right to do so. A more serious violation is in the worship of images, and of the virgin Mary and a host of saints. Any power claiming the right to change the law of another power places himself above the party whose laws he changes. The precepts of Christ are the precepts of God through Christ. Pope Nicholas gives an instance where he dispenses with the precepts of Christ. It is further said, "The identity of the little horn in each vision is further shown by his having the same name in each and the same time, 3½ times. vii. 25 and xii. 7. The force of this time limit is broken when we learn that vii. 25 and xii. 7, refer to the little horn of chapter vii. 25. Some hold and with seeming reason that God is the one who accomplishes the scattering in chapter xii. 7. It is obvious that the 3½ times does not apply to the horn of chapter vii. 9 because the time in that vision is 2300 days or 2400. That the Grecian kingdom is to have a "latter time" is too visionary to be seriously considered. Babylon. Medo-Persia and Greece are in the past, Rome absorbed their people and territory. Therefore Rome's symbol Rev. xiii. 2 has the feet of a bear—Medo-Persia. Mouth of a lion—Babylon. Like a leopard—Grecia. Seven heads and ten horns Rome. When he is destroyed all are in him.

Again it is said, "It seems that the man of sin rises after the destruction of the harlot." This divides things that are the same. Paul's man of sin and John's harlot are identical, the same party exactly. Harlot, this word was formerly applied to men as well as to women—Webster. In Scripture one who forsakes the true God and worships idols.—Webster.

In Ezekiel xvi. 28 we read of Jerusalem, "Thou hast played the harlot with the Assyrians." "How is the faithful city become a harlot." Isa. i. 21. An apostate church is symbolized by a harlot. The true by a chaste virgin. Males and females are her communicants, males the most guilty because they are the governing class.

If these lines cause investigation and more light is the result, my object will be thereby attained.

GEORGE FRANCIS.

Notice.

There has been an inquiry as to the price of a gold Berean pin. I have ascertained that the cost of a single pin, 10 carat gold, is one dollar and thirty-five cents. If one dozen are ordered the price is one dollar and five cents. Thinking that others may desire a gold pin, the order will not be sent in till the 20th of February. If you wish one, send the money for a single pin plus postage to me at 5428 Ontario St., Austin Station, Chicago. If a dozen are ordered, the difference will be refunded. The pins will be ready in two or three weeks after the order is in.

LELIA E. WHITEHEAD, Sec.

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W. H. WILSON.

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. SKEELS.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by B F Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and C. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 356 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbeck and J W Sucke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

All the Year Long.

All the year long have my steps been attended
Surely by one who regarded my ways;
Tenderly watched over, sweetly befriended,
Blessings have followed my nights and my days.
Tears have been quenched in the sunshine of gladness,
Anthems of sorrow been turned into song,
Angels have guarded the gateways of sadness,
Summer and winter—yea, all the year long!

All in the dark, would I be, and never complain
Whither to go, but for One at my side
Who from the future removes the dim curtain,
Seeing the glory to mortals denied.
No other friend could so patiently lead me,
No other friend prove so faithful and strong;
With angel's food he has promised to feed me,
Who has befriended me all the year long.

He will not weary—Oh, blessed assurance!
Infinite love will the finite control!
But for my Heavenly Father's endurance,
Into the depths of despair I were cast.
This is my star in a midnight of sorrow,
This is my refuge, my strength, and my song,
Earth is today but there's heaven for tomorrow,
And Jesus to be with me all my life long.

Communicated.

A World of Opportunities. No. 4.

There are many, very many good things in this world to choose from. "Life is real! Life is earnest!" Let us be optomistic and not go through life with our head bowed as if we were in a great trouble. I do not wish to be understood that all is gold that glitters. By no means. But let us accept Paul's admonition, "Prove all things and hold fast to that which is good." In this we strengthen our judgment. "Know ye not that ye shall judge angels?" says the apostle. Judgment selected from those of immature minds. During the Roman Republic candidates for office were required to wear a white garment to indicate that they were of a pure mind. From this we have our word candid which means pure and honest. Your inner garment or adornment should be of such a character that those with whom you associate will see that you are walking in the strait and narrow way. How inspiring are the words of the poet Longfellow.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

A story is told of a king who sent his two sons out and bade them not return until they had gathered some precious things. They both were to travel together. One was very fortunate and gathered many precious stones, etc. The other failed to get any of these things. When they seemed ready for him to grasp they fell into the hands of his brother. Both in time appeared before the king, the one exhibited what he had gathered of the precious things. The other could only present torn and bleeding hands. The king said, My son, true treasure is not lightly won. Your brother's hands, wherein you see only these scars, show more to me than if a kingdom's price I found, in place of these forgotten wounds." Effort, effort and not results is required by our heavenly Father. Paul said, I have planted, Apollos watered but God gave the increase. If we but do our duty God will care for the results. The opportunity will come to all to do some work. See that you do not neglect it. A story was written of a young man who was a clerk in a store with a fair salary, but there was no prospect of his advancing. He conferred with his parents and applied for a position in a wholesale dry goods house at a less salary, but there was an opportunity for advancement. This firm received invoices from foreign countries in their language. There was but one man, the junior member, who could translate and mark the goods coming from the foreign countries. This young man observed this and took special lessons in the languages, and in a year was able to translate and mark these goods. When he announced this to his employer he was astonished. When it was found out that this young man had been industrious and painstaking he was rewarded with a better position and an increase in his salary. In this house there were a score or more young men who had the same opportunity but failed to embrace it.

I have always commanded the best salary for teaching and yet have never been anxious about what I was to get but have been very anxious as to how I should teach. My efforts have brought forth good results.

A very beautiful incident is recorded as happening last Christmas. Miss Helen Gould the possessor of millions, has a farm near her residence where boys from the slums of New York City are taken and put to work. Certain hours of the day they are taught the common branches. On the farm they are taught useful lessons of horticulture and agriculture. All kinds of grain, fruit and garden vegetables are raised for the use of the school. On last Christmas a dinner was prepared, selecting for the table those things raised on the farm. Miss Gould was an invited guest of these boys and gave an hour of her busy life to those for whom she had provided so bountifully. It is certainly commendable when one who has such a fortune and uses it to lift mortals up. It is said that many of these young men go from this farm to colleges and graduate and make useful citizens.

Paul says in the Roman letter, "Do that which is good and thou shalt have praise of the same." Rom. xiii. 3. Again we are admonished; as we therefore have the opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10. There is one eternal principle and our young people should remember it, Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

Miss Gould could spend her time in the society of the "Four Hundred" but she wishes to do good as the opportunity is afforded. Let us seek an opportunity to do good to all men. Our heavenly Father will not let us go unrewarded.

Your brother in the faith.
D. C. ROUNDS.

Baptism not Sprinkling.

Recently a minister who believes that immersion in water, of a believer of the gospel, is Christian-baptism, offered a farm to any one who would prove by the Scriptures that sprinkling is baptism. In opposition to this and as a kind of bluff another learned man (?) believing in sprinkling offers a farm to any one who will prove that sprinkling is not baptism. This is getting the question into a curious shape, and as the matter thus stands it shows the latter gentleman in a bad light. It shows that he has no faith in his own proposition that sprinkling a little water on a person is baptism. Were he honest he would set about proving that sprinkling is baptism in the meaning of the Scriptures, that it accords with apostolic practice and is in harmony with the usage of the Greek word as found in the Greek classical writers back when the language was a living tongue, instead of asking an opponent to prove the negative without knowing what he would consider as proof. This defender of rantism might ask for a text stating that "sprinkling is not baptism," before he would be willing to convey the farm.

The character of Judas is sufficiently well described in the New Testament for every reader to conclude that he was a devil. Now I will offer the modest sum of $5.00 for proof that he was a saint! Here comes a man who will not try to prove that, although he believes he is a saint, who says I will give any man $5.00 who will prove that Judas was not a saint. There is no text that says, "he was not a saint." This is about equal to the other case only in that the advocate of rantism chuckles over his supposed victory. A practice so prevalent as that of sprinkling for baptism demands something else in the way of proof or argument than mere shifting of the proposition in order to throw the burden of proof, as is supposed on the other side. If rantism is baptism in the meaning of the Scriptures, then the proof of the practice must be, and can be found in the Scriptures; and proof outside of the Bible such as the definition of the words by Greek standard lexicons; the use of the two words by classic writers who understood well their meaning; the practice of the early church subsequent to the days of the apostles, and the rule followed by eminent translators in rendering the two words into English, all would go to confirm the fact, and sprinkling then, with immersion would claim divine sanction. But how stands the cases of the two practices in the light of Revelation, and in the light of the proof afforded by Greek lexicons, usage as found on the pages of Greek classical writers; the practice of the early church, and the rule followed by translators? Before these several courts the practice of sprinkling for baptism stands condemned. Inspiration sometimes defines its own terms, or describes the thing in such a way that the meaning becomes plain. Baptism is such a thing, so to speak. Rom. vi. 3, 4, is in point and proof of my statement. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? "Therefore we are (R. V. were) buried with him by baptism into death; that like as Christ was raised from the dead, * * * so we also should walk in newness of life." In the 5th verse another figure, that of planting, is used bringing plainly before us the typical character of baptism. "Planted in the likeness of his death." "Buried with him." These figures are not applicable to sprinkling. This act does not entomb the persons. Baptism does. Typically it buries and plants. The completed action puts the person, who was before prostrate, on his feet, "to walk in newness of life,"—a new course of conduct, the "yielding of his members servants of righteousness unto holiness." Christ's resurrection to life is the ground of the figure "to walk in newness of life," and this new life follows the resurrection from the tomb of water as Christ's new life followed his resurrection from the rock-hewn tomb of Joseph of Arimathea. Sprinkling in this connection would be entirely out of place.

There is still another figure in this chapter verse 17, "God be thanked that though you were the servants of sin, you have obeyed from the heart that mold of doctrine whereto you were delivered." The doctrine or teaching in reference to Christ's burial and resurrection is shadowed forth in a form or mold, and with this mold is connected the first overt act of obedience, and the assurances of pardon on condition of this obedience. The death and resurrection of the great Head of the Church was deemed so important in the plan of salvation that a form or mold was appointed which would picture to the believer who obeys, and all who witness the act, these two facts. Sprinkling a little water on the head bears no analogy to burial and resurrection. "Having been buried with him by baptism or (immersion Diaglott) in which also you were raised with him, through the belief of the energy of that God who raised him from the dead." The believer is buried with his Lord,—not in the same tomb but in another, one of water. This is all he can do, and this is as near as he can come to identifying himself with the buried Christ. For this privilege he is thankful. Immersion in water does the thing fittingly, beautifully, by type. Buried, he must be raised to complete the type. Here, it is said, he is raised with his risen Lord—not from a real tomb but from one of water, where he was buried the moment before. There is faith connected with the operation. The intelligent believer, believes according to this text, that by the energy of God Jesus was raised from the dead. He approaches the watery tomb with this belief and so expects to be raised from it as Christ was raised from the dead. Passively and subjectively he is raised by the baptizer, who has the like faith in all the facts involved. Nor does the well instructed convert stop with his baptism, for from thence he walks in newness of life. He died to sin but is now alive unto God through Jesus Christ our Lord. How many in the Roman and Colossian churches were buried with Christ? Can we come to any other conclusion than that the entire membership had been buried by immersion? They all believed the facts as to Christ's death, burial and resurrection; so believing, they doubtless were anxious to be buried and planted in the likeness of his death, and raised in the likeness of his resurrection. There are churches today of large membership, concerning which it cannot in truth be affirmed that the members were buried with Christ by baptism. The plain fact is that Paul in writing to the Roman and Colossian brethren in reference to a past act on their part used a Greek word which both he and they understood to mean immersion, dip, plunge, submerge; that this word was embodied in a command to be obeyed by simple-minded, artless persons, therefore it is unreasonable to think that when they were commanded to be baptized they were enjoined to obey in one or the other of two very different acts as are immersion and sprinkling; and that they could have their choice between the two. If it was a matter of choice as to modes it seems passing strange that no apostle, or evangelist ever put it in that shape. Ministers of today who think it a matter of choice to be settled by the candidate ask which is preferred, immersion or sprinkling, himself of course, preferring the latter as more convenient. Again, I say it is passing strange that in all the recorded instances of apostolic practice these inspired men never once used either of the two Greek words, proschusis or rantizo as interchangable terms with baptizo. If to baptize, in one breath, means to sprinkle, and to sprinkle means to baptize why did they use a word which to Greek ears (shall I say) uniformly bore the meaning of to immerse? Surely some explanation was absolutely required in order that believers of the gospel might know that they were at liberty to choose between being put under water or having a little water put on them. If the apostles acting under our Lord's commission given just prior to his ascension buried the Roman and Collossian believers of the gospel, then the buried all others, or ordered it to be done. Water was the element in which they were buried. They were buried with Christ and raised with him in type, showing to the world faith in the fact of a risen Lord.

JOHN L. WINCH.

(To be continued.)

"Israel." Gal. iii. 23.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise, (also heirs to the trouble that sinful people inflict upon God's people). The Jewish nation gave us our Jesus, the Christ, the prophets, the fathers. What have they not given us? by turning to Romans xi. 11, we will see, "I say then, Have they (Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them (Israel) to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their (Israel) fulness?

Then in this same chapter Christ through Paul warns the Gentiles, see the verses from and including 15 to 25, and in fact read the whole chapter. "Not too wise in their own conceits," etc.

How long will this persecution of the Jewish people last? See verse 25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26th verse, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

What other reason did God have for casting away his people, (Israel)? See Ezekiel ii. 3, And he said unto me, Son of Man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.

What was one of the things or verdicts against Israel for her transgressions? Amos ix. 9, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Verse 10, All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Continuing the reading of the same chapter we find some great blessings in store for Israel, yet in the future, verse 11, "In that day will I raise up the tabernacle of David that is fallen, and close upon the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Is that day dawning nigh for the children of Israel? Is the end of the Gentiles drawing to a close? Can we see the streaks of dawn, breaking in the east, of the morning of that much desired day? When the faithful of God's people will say, "Blessed is he who cometh in the name of the Lord," when they will say, "What are these wounds in thy hands," and he will answer "these are the wounds I received in the house of my friends," and what will his friends do? those who say "blessed is he who cometh in the name of the Lord," they will weep as for the death of an only son."

To the best of my understanding from studying God's Word I must say that the days of Gentile times are very, very few, the end is as Matthew says, "even at the door." We can see the Jew coming into prominence. I point to the leaders of music. Was not Beethoven a Jew? Was not the man who virtually placed the good queen Victoria upon the throne of England, who in his first speech before the House of Commons was laughed at and who said, "the day will come when you will hear me," did it come? Yes, for later he was no less a person than Lord Beaconsfield of England, and Lord Beaconsfield was Benjamin Disreali, a Jew. Take our own country, yes, our own city of Chicago, when the best lawyers are desired, who but Mr. Levi Mayer and Moritz Rosenthal are employed. When the nation is warned, regarding its currency system, who does it? Why Mr. Schiff, a Jewish banker in the city of New York. Then we have a Mr. Schiff here in Chicago, who can make his bank pay in a quarter of our city where other bankers would hesitate to try, and when a run is made upon his bank, he with his daughters and employees give every person their money just as fast as one can pick up his amount and give his place to the next in line, and the bank is still doing business and is one of the safest, if not the safest in Chicago.

May be this is and I believe it is the lull before the storm, the greatest storm trouble that the world ever knew. Matt. xxiv. 21 and 22. "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

The trusts will make their supreme and final effort; final because the hand of God is now dealing sharply with the inhabitants of the earth, the same as he has done in the time past; the drowning man's final, supreme effort is just before he sinks the third time, so with the agents of sin, those who have not harkened to God's warning, I "will bless them that bless you, and curse them that curse you." God was speaking to all people of the Jews.

The "Man of sin" or as Daniel xi, 21, etc. calls him a vile person; is about to come to public notice. Read also Dan. viii. 20 to end of chapter. Keep your eyes on Russia and Catholicism, the present king is for peace, but is "king irresolute," lacks will power, soon will lose the throne, the ruler of taxes spoken of in Daniel xi. 20 I believe is no other than Count Witte of Russia the "Man of sin" will be the coming ruler of Russia sustained in power of sinfulness by the national Church of Russia and I look for the Roman Catholic to swallow up the Greek church and become the church of Russia, why? Because it is nearly time for the wound to heal, that deadly wound upon the beast, or the beast that was, is not and yet shall be. See Rev. xiii. 12 also xvii. 8, there you find why the beast is yet to come or "yet shall be" so that it might go into perdition. The popery is like the trusts, and sin is about to make its last final stand, the Pope is today a prisoner in the Vatican, has been ever since France withdrew her assistance and Garabaldi made him the prisoner, but the pope combining his shattered power with Russia or the "king of the north," shattered power and then add to these two shattered powers deceitfulness, cunningness and craftiness, which the coming ruler of Russia and the Pope will be expert at. All the host of sin will follow after them, because Christ says, "if you love me you will obey me," that means "Thy will not my will be done," and the Pope and his colleague will permit their followers to do their own wills, have all the sinful pleasures they desire, but oh! the end thereof is death. And if the main body of the Jews were not stiff-necked they would not be visited by such terrible persecutions, but God must deal with them as they deserve, and the day is not far distant when the Jews will say, "Blessed is he that cometh in the name of the Lord." But nevertheless they have this time of trouble "such as never has been or never will be unto this time," so as to be brought back from their proud, haughty ways, and thank God there are some now that are looking and praying for the soon return of our Master, Jesus, the Christ, the Prince of Peace. Amen.

HOWARD GIDDINGS.

Love is not getting, but giving; not a wild dream of pleasure and a madness of desire—Oh no, love is not that. It is goodness and honor, and peace, and pure living—yes, love is that—and it is the best thing in the world, and the thing that lives longest.—*Henry VanDyke.*

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB. 14, 1906.

THE trouble among the delegates to the Morocco conference is not yet settled. France insists that she be given the job of policing the country, while Germany insists that it be international. This with the threatened danger of another Boxer uprising in China is causing the nations no little anxiety.

MRS. Gabriel Rohrbach, a sister living at Stillwater, Okla., wishes to know if there are any brethren living near there. It is some 50 miles north of Guthrie. She has recently purchased property there, and wishes to do some work for the Master. Papers and tracts sent to her will be distributed.

"HAPPENINGS" is the title of a small four-page paper issued by the young people of the Church of God at Cleveland, O. Brother George Neill is the Editor, and Brother Buell W. Nutt Manager. Besides giving matter that will be instructive to all, the reports of meetings will be given, and a general report of the "Happenings" of the young peoples society. We wish all the young people of our church were as faithful and energetic in the work as the Cleveland people are; and we wish where they are doing work they would let the brotherhood know of it, as it encourages the older ones to know the younger ones are active in the good cause.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Communicated.

Random Thoughts. No. 18.

Dear Restitution:

In closing my last paper I called attention to capital punishment, that that will be the law of the kingdom of God, the wicked will be "cut off," "burned up," destroyed," "consumed," etc., and referred to the question as at the present time, agitating the minds of the people of Ohio. There is a bill now before the legislature seeking the repeal of the present law in favor of the death penalty for murder. I am not surprised to hear and read what infidels and sceptics may say about it, but when I hear or see what people who profess to believe in God and the Bible say I am surprised. They speak of the law as barbarous, cruel, etc. Language seems to fail them in finding words to express their disgust and abhorence of the doctrine. They call the hanging of a murderer murder, and seem to look upon the judge who passed the sentence of the death penalty, and the sheriff who executes the sentence with greater horror than upon the culprit who wilfully murdered a whole family of innocent people! They fear that perhaps sometimes an innocent person may be put to death! Well, there is a possibility perhaps that an innocent person may suffer, but I venture to say that it is more probable that one hundred guilty persons go free! The judges usually instruct the jury, if they have a reasonable doubt in the case to give the prisoner the benefit of the doubt. But I have said all human governments are a failure. This confirms it. But in the kingdom of God there will be no such mistakes. But the soul (person) that sins shall die, will be the law! I have said before, it always has, and always will be God's law. It was God's law with Adam, and all his posterity, and with Noah and all his posterity, both of which includes us today, but with Noah it says something more than with Adam. With Adam, to bring about the death penalty, God drove him and his wife out of the garden and placed a guard to keep him from eating of the tree of life. And also cursed the ground so it should bring forth thorns, weeds, etc., so he would have to dig and labor to obtain his living, all the days of his life till he should return to the dust out of which he was made, etc. But with Noah God said, "Whoso sheddeth man's blood, by man shall his blood beshed," adding, "for in the image of God made he man." Gen. ix. 6. As we all came from Adam so we all came from Noah. God's covenant with Noah includes all his descendants, also the whole animal world. But God's covenant with Israel also includes the same law of capital punishment, but that covenant embraced only Israel! We are not under that. I mean we who are Gentiles. The Jews are still under that covenant, unless they become Christians. If they believe in and obey the gospel of Christ they become dead to that law and are members of Christ's body, the church (the new man). But even then the same doctrine will prevail, "the wages of sin is death," etc. Rom. vi. 23. And under Christ the law will be more strict than under previous ages, for before the law and under the law no man would be condemned for murder till he had killed some one, but under the law of Christ, "Whosoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in him." 1 John iii. 15.

So also Jesus teaches in what people call the sermon on the Mount (it is not so called in the Bible—we never read of a sermon there) that for a man only to look on a woman to lust after her is adultery! Matt. v. 28. And no adulterer hath eternal life in him any more than a murderer. The best we can do is to judge according to what we see or hear; but in the kingdom of God the rulers will not judge in that way. Let us read a little what is said of the Lord including all the members of his body, the church. Isa. xi. 1, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge upon the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the whole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," etc.

Now what is said of the Lord must not be confined to him as the man Christ Jesus, but to the Christ, God's Anointed, including all his members, the church of which he is the head. Paul says, "we are members of his body, of his flesh, and of his bones." Eph. v. 30. When the Lord was on earth then in the flesh, even then he did not need to be told, for "he knew what was in man." But he is no longer in the flesh—he was put to death in the flesh, but quickened, that is made alive in the Spirit. So now his body is spirit, as are the angels, and as will be all his saints when, if living when the Lord comes they will be changed in a moment, from mortal to immortal, natural (soulical) to spiritual, or if sleeping, sown a natural body, raised a spiritual body, sown in corruption, raised in incorruption, just as the Lord was, and will be like him, all having glorious bodies like his, and these will be caught up to meet the Lord in the air. Then another Scripture comes in, "Behold! the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," etc. Jude 14, 15. Then what do we see? The Lord come to judge, rule and govern the world! In one sense the Lord is one person, and each saint would be a person, so many persons. But in another sense (shall I say a spiritual sense?) there is but one. The Lord the head, all forming one body. I may say one spirit. All will be spirit. Individually many persons collectively one body, one Christ or Anointed. Many individuals but one Lord. But one King over all, and yet each is king. Such will be the King who will reign on Mount Zion! Then "let Israel rejoice in him that made him; let the children of Zion be joyful in their King! Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp, for the Lord taketh pleasure in his people (Israel) he will beautify the meek with salvation. Let the saints exult in glory; let them sing for joy upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints." Psa. cxlix.

Now let my readers again read the 11th chapter of Isaiah and apply it to the time after the Lord comes with his saints, and there will be no difficulty in explaining how things will be done. It will be seen that the government or ministry or the administration will be spirit, "that the Lord" with his body, the church, "is that Spirit" and where that Spirit is there is liberty." 2 Cor. iii. 17, but read the chapter.

Even the things connected with the old covenant from Sinai was grand and glorious, but the ministration or administration of the Spirit will so far exceed that in glory that the old ceases to be glorious. In the old the law was written on stone, but the new will be written on or in the heart of the people by the Spirit, and the Lord (including his whole body the church) is that Spirit. The work or employment of the saints in the kingdom of God will be to judge, rule or govern the people in righteousness, to teach them the will of God, to so impress the law of God on the hearts of the people that it will be written and not forgotten. But the soul that sinneth shall die. And these rulers will need no judge, jury, lawyers or witnesses to inquire into a case, for the hearts of all the people will be open to him, the Lord, (or the saints) who will be the judge. He can't be deceived. He will not have to judge according to hearing or seeing what others may say for he knows what is in man, and the wicked will be cut off, but the righteous shall inherit the land and dwell therein forever. The Lord will make all things new, and remove the curse from all the earth. Then there will be new heavens and new earth in which dwelleth righteousness. More anon.

GEO. ELTON.

At the Breaking of Bread.

The 115th Psalm was read by Sister E. V. Baker in expressive and impressive manner after which appropriate and edifying remarks were made by several of the members, especially on the idols, the work of men's hands and feet, but they neither speak, see, hear, smell, handle nor walk. Therefore of no account for salvation. They that make them are like unto them; so is everyone that trusteth in them.

Visible idols, having mouths, eyes, ears, noses, hands and feet are not worshiped now among or by civilized nations. An invisible God has been created, who came in human form, and offered his body a sacrifice for sin, after a few hours in the tomb he resumed his body and ascended to heaven, from whence he comes when a good man, woman, or child dies, and takes them to heaven. This is the idol that has taken the place of those made of silver and gold, the works of men's hands. But our God is in the heavens, "The heaven are his, but the earth hath he given to the children of men." He has been mindful of us, and he will bless us. He will bless them that fear him, both great and small. Nay, more, they are blessed of the Lord which made heaven and earth. To those who have from the heart believed and obeyed the glad tidings of the kingdom of God, he says, "Blessed are they whose iniquities are forgiven, whose sins are covered." And again, "Blessed is the man to whom the Lord will not impute sin."

Our God sent his only begotten and well beloved Son, to proclaim the gospel of the kingdom, and through the gospel to bring life and immortality to light. The Son preached his Father's message and taught others, he showed the love and power of his message, he died for our sins, he rose again for our justification, according to the good will of his Father,—our God, and by invitation of our God he sits on his Father's throne, from whence we look for him to come again to raise the dead saints, and change the living saints, take them up to meet him in the air, and bring them back again to Mt Zion, to judge the world, and we will bless the Lord from this time forth and forevermore. Therefore, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Praise the Lord.

P. NEILL.

BE YE ALWAYS MINDFUL OF HIS COVENANT.

Our lesson for to-day is found in 1 Chron. xvi. 15, and the occasion is the bringing of the ark and placing it in the tent which David had pitched for it. He then appointed certain of the Levites to minister before the ark of the Lord, and to thank and praise the Lord God of Israel, then on that day David delivered this psalm, to thank the Lord, into the hand of Asaph and his brethren. They were to "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works.—Remember his marvelous works that he has done, his wonders, and the judgments of his mouth. O ye seed of Israel his servant, ye children of Jacob his chosen ones, he is the Lord our God—be ye mindful always of his covenant; the word which he commanded to a thousand generations." And then he goes on to tell them just what the covenant was that they were to be always mindful of, even the covenant which he made with Abraham and of his oath unto Isaac, and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan the lot of your inheritance.

We turn back to the 17th of Genesis and there we read that God did make an everlasting covenant with Abraham, saying, I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting possession. Then in the 26th chapter we read the Lord appeared to Isaac and said, Sojourn in this land, for unto thee and thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy Father, and turning to the 35th chapter we find that the Lord also appeared to Jacob and said, The land which I gave to Abraham and Isaac to thee will I give it and to thy seed after thee will I give the land. As God promised and sware by himself that it should be theirs for an everlasting possession, it included the promise of everlasting life in order to possess it forever, it surely was worth being always mindful of. God had done marvelous things for them, when he brought them out of Egypt with signs and wonders, and established them in their own land, and it is no wonder David tells them to be ever mindful of this covenant, the covenant made to their fathers.

But then, is it necessary that we also be mindful of it? Do we need to know and remember God's covenant with Abraham, Isaac and Jacob?

Writing to the Ephesians, Paul says "To be aliens from the commonwealth of Israel and strangers from the covenants of promise is to have no hope, and without God in the world." Thus we see we should know what the covenants of promise are, and should believe them and have faith in them, and Paul says in Galatians, "Know ye therefore that they which are of faith the same are the children of Abraham, for to Abraham and his seed were the promises made. He saith not unto seeds as of many, but as of one, and to thy seed which is Christ;—for as many of you as have been baptized into Christ have put on Christ.—and if ye be Christ's then are ye Abraham's seed and heirs according to the promise.

O yes; it is very important that we be mindful of his covenant, for it is part of the gospel of Christ of which Paul says he was not ashamed because it was the power of God unto salvation.....and the Scripture foreseeing that God would justify the heathen (or Gentiles) preached before the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed. Oh brothers and sisters, let us cease not to give thanks to God that the eyes of our understanding have been opened, that we know what is the hope of our calling, and what the exceeding greatness of his power to usward who believe. Let us continue in the faith grounded and settled, and be not moved away from the hope of the gospel, but let the Word of Christ dwell in us richly in all wisdom, exhorting and building ourselves up in our most holy faith, and so much the more as we see the day approaching, that day when God will send Jesus Christ to set up his kingdom, and thus fulfill his covenant that in Abraham and his seed shall all the nations of the earth be blessed. Amen.

MRS. MATTIE NEILL.

Evangelizing Trip.

I have said so frequently since I have been in Arizona, "This is a beautiful morning," that the words are getting threadbare. I have been here over a month, and there has been two slight rains,—perhaps a quarter of an inch each time; and a few slight frosts, and it the midst of winter. It almost breaks my reckoning of the time of year. The birds are singing noisily; the fields of grain and alfalfa are a carpet of dark green; the trees are budding, and thousands of cattle have been fattening on the fields all winter, if we can call any part of the year winter.

But this country has its drawback, its curse. The water is horrid to the taste on account of salt, alkali or other unpleasant ingredients, and they say the summers are so hot for about three months that the people sleep out of doors. I have been sleeping in a cross between a tent and a house. How would you enjoy that in Indiana or even in Oregon, in February? Its all right here.

I have spoken seven times at the Cartwright School House. Will close tomorrow night, and start a series on the next night, (Feb. 10th,) in Glendale, nine miles from Phoenix.

Four instructed, willing candidates were immersed yesterday in an irrigation canal, not far from the School House. The men are brothers and the women are sisters. They are Frank and Hattie Asher, and Arthur and Nora Asher.

The minister at this place was informed that I desired to preach last evening, but he kindly? placed their prayer-meeting a half hour later than their custom.

When I learned this I withdrew my appointment, in favor of the prayer meeting. We concluded, that instead of taking needed rest, we would go to prayer meeting. The usual hour of 7 o'clock passed, a few of the Methodist members had come, expecting meeting to begin at that hour; 7:30 was reached, and the minister was not present to lead. They became uneasy, finally one of the members, who chanced to have some of the spirit of liberality asked me if I would not give a discourse. I went into the stand, and called for a song, when I heard in the congregation, "There he is now." I stepped down from the stand, met him; introduced myself, told him that the congregation had asked me to preach, but tendered him the hour. Under the circumstance, he did not have the courage to stop farther progress of our meeting. So by this means a Methodist congregation heard all I could tell them in an hour about the "coming kingdom."

W. L. SKEELS.

Symbols.

The Bible being largely an Oriental book, it is important that we have an understanding of its symbols, and figures of speech.

A circle is a symbol of eternity, having no beginning or ending.

An eye—wisdom, sagacity. Daniel vii. 8.

A lion—courage, strength. Rev. v. 5.

A lamb—meekness. Isa. liii. 7.

A beast—an empire, kingdom. Dan. vii. 23.

Horns—strength, kings. Dan. vii. 24; viii. 21.

Horses—the spirit of the heavens, (government) Zech. vi. 5; Rev. vi. 2-8.

Wings—loftiness, rapid motion. Dan. vii. 4-6.

Winds—strife, commotion. Dan. ii. 35; Hos. viii. 8.

Trees—men. Judges ix. 8-16; Rev. vii. 1.

A mountain—a government. Isa. ii. 2; Jer. li. 25.

Hills and islands—smaller governments. Rev. vi. 14; Psa. lxxii. 8.

Sea—mass of mankind, armies. Jer. li. 42; Rev. xvi. 3; Hab. iii. 14.

Rivers—nations. Isa. viii. 7; xix. 5; Zech. x. 11; Rev. xvi. 4.

Gold—purity. Job xxiii. 10; Lam. iv. 1; Rev. iii. 18.

Heavens—those in authority, royalty. Deut. xxxii. 1; Isa. i. 2; Hos. ii. 21; 2 Pet. iii. 7-13.

Earth—the common people. Deut. xxxii. 1; Hos. ii. 21; Rev. xii. 16; and xiii. 11.

Fire—wrath, destruction. Rev. x. 1; xx. 14.

Sun, moon and stars—civil or ecclesiastical rulers. Gen. xxxvii. 9; xliii. 6; Isa. xiii. 10; Micah iii. 6; Amos viii. 9; Hab. iii. 11; Matt. xxiv. 20; Rev. vi. 12, 13.

An earthquake—a revolution. Rev. vi. 12; xi. 13; xvi. 18.

The greatest symbol in the book is the "four living creatures," and the "wheels" of Ezek: i. Symbols of God's government. Babylon, Medo-Persia, Greece and Rome was symbolized by one beast each, but the providential government of God by four "living creatures" and the "wheels" and why? because there is so much more to be represented. Each one had "four faces." They see in all directions, and each had "four wings."

Our Common Version represents these symbols as saying "thou hast redeemed us to God by thy blood." Rev. v. 9. Thus implying that they represent the redeemed. But the reading of the R. V. is "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation," thus removing the only objection to the view that they represent God's government.

Of course it is only in certain cases that the term sun, moon, stars, earth, mountains, rivers, etc are used symbolically. In Rev. xii. 16, it is written "and the earth helped the woman." In fulfillment of this statement we find in Gibbon v. 2, p. 70, the following. "Yet notwithstanding the severity of this law, the virtuous courage of many of the pagans, in concealing their friends or relations, affords an honorable proof that the rage of superstition had not extinguished in their minds the sentiments of nature and humanity."

GEO. FRANCIS.

Editor Restitution:

Dear brother, as our time was out some weeks will now renew. We still thank the Lord for his loving kindness and fearing we are too ungrateful for the blessings we receive at his hand, knowing the suffering of our dear Savior that we might obtain eternal life, as Christ was made perfect through suffering. May we learn to bear tribulation in the spirit of meekness and all kindness, hoping for the soon return of our King. Yours in love of the truth.

SEDER A. GUILD.

God's Care of His Son.

From the moment he was removed from the cross God took possession of his dead Son and would not permit an enemy to touch him. He had provided a new tomb, made for the rich, and he allowed two of the most honorable and wealthy of the Jewish nation to buy spices and linen worthy of the sepulchre of rank and to lay him down with reverent care, while women watched and mourned. The tomb was closed and the garden left as private right. But to attest his waking, with the distinction of a Prince the stone was sealed and a guard of soldiers placed on duty; but they could not touch or even see that royal body, so precious was it now. Human hands might place him there but only angels were permitted to roll back the stone, lay aside the grave clothes and bid him an honored welcome to a higher life.—*Emily Hawken, Selected by S. R. White.*

If you are ready to help anybody, you are sure to help somebody. When you talk of making others happy, your thoughts are very likely to wander away from home. You fancy you would like to be the good angel of the hospital; you picture yourself going into poverty-stricken homes, bringing comfort. But the chances are that your field is near, not distant; and your first opportunity is to comfort that small brother who has lost his knife, or to entertain that tiresome caller. True helpfulness never overlooks what is near, never passes by what looks commonplace. If the impulse to do good is within you, you will find lives to uplift and bless.

Still in God, heroically patient in quietude before him. Undisturbed amid the noise and clattering of the machinery of life, in the midst of the whirl and hum of business in this world of care and confusion; still, in a hush of repose; perfect in peace, our mind stayed on him. Walking, as the just walk, by faith; and that faith becoming deeper and wider as it looks on things seen, but the rather, on things unseen, until our landscape widens and broadens, and we take in the things of God, and are enabled to comprehend the length and depth and height and breadth, and know God and his love. This stillness is not idleness by any means. It is the activity of quietness, not doubt nor distress, but a stillness of faith and trust in him, an assurance that he knows, he doeth, he guides not only us, but the destinies of the opening world, and we are to stand still and see the salvation of our God.—*Stephen Merritt.*

Poetry.

There's Only One.

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Psa. lxxiii. 25.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear:
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who ends or mends
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support
And who sufficient grace can give
To bear up under every grief,
And soothes in this world to live.

Blessed Jesus, Friend of friends!
Come, hide us, 'neath thy sheltering arm;
And while amid this evil world,
Keep us from all its guilt and harm.

Thou art the One, the only One,
For whom no love too warm can flow;
Thou art the One, the only One,
In whom there's perfect rest below.

Communicated.

Well Done.

Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord. Matt. xxv. 21.

Very much comfort and encouragement comes from these two short words, Well done, when spoken from the heart. They give strength to childhood. They animate and cheer the heart of the student. They give peace to the aged and the dying. They are alike precious to the king and the peasant, to the ruler as well as the ruled, and yet how little these words enter into our vocabulary of spoken words. How very careful and sparing we are of their use as we mingle with one another in this life! Why is it so?

In speaking of his followers Christ has commanded his church to love one another, as I have loved you. John xv. 12, As I have loved you. How much did Christ love us? That he was willing to lay down his life for us. Do we love one another to that extent? Did we ever tell each other of such strong love and friendship as that? What value would such love be to us if we never express that love by word or deed? When Paul was about to go up to Jerusalem and give his life for the cause of Christ, he said to his brethren that gathered about him as he was about to depart, "What mean you to weep and to break my heart," by these demonstrations of love and appreciation. Oh, how well Paul must have remembered that last parting hour? How the thought of that scene must have strengthened him in his last moments of life. Did those brethren think it was weak and unmanly to shed tears because of his departure? To my mind it was a glorious exhibition of primitive Christianity which we must feel and exhibit if we assist in its return to earth. Oh, the cold heartless reserve we manifest for one another while our friends are living. If the minister preaches a good sermon tell him so. Don't go from the church in a such a cold, heartless manner as to leave him in doubt whether you were pleased or feel like kicking him across the street for his effort. Perhaps it was a subject on which he had put especial pains. He had sought for the right text and then did his best to put the old thoughts into some new shape. He had prayed that it might go to the hearts of the people. He had delivered all with a power that left him exhausted. Five hundred people may have been blessed by it and resolved upon a higher and a better life. Yet all he hears after the congregation is dismissed is the rustle of silk and the shuffle of feet in the aisle as the people pass out. Oh, why did not some man come up and say, Well done. You have done me good. Why did not some woman come up and say, "I shall go home and take up the burdens of life more cheerfully. Why did not some professional man come up and say, "Thank you, for that splendid sermon." Why did they not tell him all this? How little it would have cost them and yet how much of cheer it would have been to that preacher, and yet it is but seldom done. The individual that will practice these things will be an oddity in the world. But to make up for this awful lack of out-spoken praise there needs to be and will be a great day when amid the solemnities and grandeur of a listening universe God will say, Well done. No statistics can state how many mothers have rocked cradles, and hovered over infantile sickness and brought up their families to man and womanhood, and launched them upon useful and successful lives, and yet never received by any one the heart-spoken words, "Well done." I have sat in church and witnessed the efforts of the young and grown, and oft times when a word of cheer and approval was truly merited, and should have been given, but no it must not be because it was in a church building. If the effort was in place a word of approval and appreciation could not have been out of place.

If Christ could say, Well done, would it be wrong for us to utter the same cheering words to those toiling upward? Oh, how much good it would do the human heart in life could it only receive at least a small portion of the love and respect that at last is so generously lavished upon our tombs. Why is it so many people keep all their pleasant thoughts and words about a man bottled up and sealed until he is dead, when they break the flagon over his coffin and bathe his shroud in fragrance.

Many a man goes through life without receiving scarcely one bright, cheerful, encouraging word to cheer him on over the rough steeps of time. He toils on in lowly obscurity. He gives out his life freely for others. Yet no one says "Well done" to him. Oh, I remember such a man. He had many things to discourage him. Trouble thickened about him. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his heavy burdens, or to lift up his heart by gentle deeds of love. He was neglected, unkind things were spoken of him. At last I stood by his coffin and then there were many tongues to speak his praise. Men spoke of his self denial, of his work among the poor, of his quietness, his pure heart, his faith in God. There were many who spoke indignantly of the treatment he had received in life. Oh, there were enough kind things said during the two or three days he lay in his coffin and while the company stood around his open grave to have blessed him through many a dark storm in life, and made him happy all his 70 years, and to have thrown sweetness and joy about his soul during all his painful and weary journey of life. There was enough sunshine wasted about his black coffin and dark grave to have made his whole life bright as the clearest day. But his ears were closed then and could not hear a word that was said. He cared nothing then for the sweet flowers that were piled upon his coffin or fell upon his open grave. They blossomed out to late. Their kindness came when the life could not receive and enjoy its blessing. Tell your good words of cheer, love and appreciation to the living, and not speak them so often to the dead, that cannot hear or appreciate them.

If your children have done well encourage them onward by a hearty "Well done." Do not lead them to feel you are a walking grave yard because of the cold indifference you manifest towards their every effort.

In Col. iii. 19 there is this command, "Husbands love your wives." Perhaps it has been years since you have told her so. I venture to say she would not forget those words in all the long day should you again repeat them in her ear. Try it and see.

The merited words "well done," come not without a struggle or effort on our part. "Well done, good and faithful servant." Good because faithful to the trust given into our hands. How long must we continue faithful? While the revival is on and it appears as though every one is being enlisted in the work? While the tide is high and is sweeping all before it, and then when the waters abate and nothing but the smooth still current of every day life return drop out of the ranks and disappear forever? Or until another flood returns to bear us on drift to the ball room and the card table? No, not that. Hear it, "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10. Be faithful until death closes the scene. What does the devil care for our Sunday piety if he has our sympathy and service the remaining six days of the week? I read from the *Ram's Horn* not long ago these words, "It is impossible to tread on the devil's toes very hard when you are carrying him on your back." Remember God is not mocked. "Whatsoever a man sows, that shall he also reap." "Well done, good and faithful servant." Faithfulness has ever been one of the crowning virtues of the human heart. These two short words are not borne of drift wood along the dark shores of time. The heroes of earth did not drift to their glory and renown. Christ did not drift to Calvary's cross. Paul did not drift to his death, neither will he reach his crown of reward by such an uncertain path. John the Revelator as he stood on the lone sea-girt isle of Patmos, surrounded by the ocean's waves that chanted a mournful refrain to his lonely solitude as they dashed against the rocky walls of his prison home did not drift there as a martyr for God. It is the faithful that become God's heroes and that receive the cheering words, "Well done, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." Faithful over a few things, not many things. It is only a few things God asks us to look after and care for. Three things, loyalty, sincerity, and faithfulness. When God comes to gather his faithful ones where does he go to find them? To the ball room? the card table? or the theatre? I will tell you. Hear it, "They that fear the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels." Mal. iii. 16. Only a few things is God asking us to care for. While perhaps we are looking after many and great things to perform. Do not wait for great things to come along. Perhaps they will never appear. Great things of life are usually the product of little acts along life's journey. It has been said that the victory of Santiago was won by small guns. The great 13 inch shells hit the mark only twice. God has thought that one Niagara with its mighty cataract will do for a continent. But he has need for 10,000 rills and rivulets to beautify and make fruitful this great land of ours.

A nation is great and strong not because it produces a few great men, but because the multitude is enabled. When Naaman appeared before the Prophet to be healed he was wroth because Elisha said, Go and wash seven times in the river Jordan. But the little Jewish maid remarked to him saying, If the Prophet had commanded thee to do some great thing wouldst thou not have done it? Oh, let us be more careful and look after the little things of life, performing our duty in that direction nobly and well, letting God look after the great and wonderful. Well done. Thou hast been faithful over a few things, enter thou into the joys of thy Lord. Here the scene changes. The time for God to gather his jewels unto himself and to say unto them, "Well done," has come. His earthly temple is no longer needed by his faithful children. The bell rope hangs idly in the belfry. The faithful sexton is called before his God and I hear the Father say, My son, for many long and weary years thou hast trod the beaten path to my earthly sanctuary. Faithfully and well has been thy service in my house. Through winter's blast and summer's heat thou hast ever been true to thy mission. Many times the fuel has been poor and meagre, yet in thy love and devotion to me thou hast overcome all difficulties. "Well done, thou hast been faithful over a few things, I will make thee ruler over many things. Enter into the joy of thy Lord." Come up higher, come to my heavenly temple that has no need of furnace heat nor candle light. There you will find your crown.

Again, I see the shut in ones of earth coming before their God. Oh, how sad and care-worn they look. Their limbs distorted and drawn into shapeless conditions, almost beyond recognition even by themselves. Pain and suffering has been their portion for many, many years. But little known by the world in which they lived and suffered. Will God know these jewels? I hear him say, Daughters, your years of suffering have been many and long. Patiently you have borne your sorrow and affliction. Long you have carried your heavy cross. Your toils and suffering are now forever ended. "Well done," come up higher, come to this land where there shall be no pain, sorrow, tears or death. This is thy home and here is your crown.

Again, I see the sad toiling widows of earth come bending before their God, and one in her rapture of delight as she beholds the glories of the coming day exclaim, Oh, how beautiful this land of fadeless flowers. If I could only dwell here for but an hour." God remembering her earthly life, her humble home in the dark forests of earth and says to the lone widow, Mother Garfield, I have not forgotten your lonely widowhood or the old log cabin in which you lived and trained your boy James. Year by year I watched his growth to manhood, I saw your guiding hand that pointed him to the little church round the corner. He is here, come sit ye down by his side to go no more out forever.

Friends, we miss the chief ideas of the last judgment. We put into the picture the fire, the smoke, the earthquake that goes marching by the descending angel, the uprising dead, and the cries of the damned, but we forget to put into the picture that which makes the last day a grand opportunity. We forget the fact that it is to be a day of gladness and a day of glorious explanation and commendation. The first justice that millions of unrewarded and unappreciated men and women yet will be on that day. That will be the day of enthronement for those the world has called "nobodies." Moses, Joshua, Berrick and many others need no last judgment to get justice and praise done them, for thousands of years and generations have already clapped their applause. But the wives who in all ages have encouraged their husbands in the fierce battle of life, women whose names were hardly known beyond the next street or the next farm house must have God say to them "Well done." You did gloriously. I saw you down in the dairy, I saw you in the old farm house mending those children's clothing. I heard what you said in the way of cheer when the breadwinner was in dispair. I saw all the sick cradles you have sung to. I remember the backaches, the headaches and the heartaches. I know all your past sorrows and many trials. I know the story of your knitting needles as well as I know the story of a queen's sceptre. Your castle on the heavenly hill side is ready for you. Go up and forever dwell there. You have done what you could. Well done, my child, well done.

Again I look, I see two lone widows, aged and bent, approaching the throne. I hear the great Father of all say unto them, Daughters, well done, thy days of sorrow and want are forever ended. I have a heavenly feast prepared for you. Although centuries have rolled away since from thy humble home and small store house, thou didst feed my wandering Prophet Elijah; and since the day when you too my daughter entered the treasury, giving your all while others from their abundance gave their gifts, yet thou too hast ever been remembered by me. All the way down through the long centuries of time while you have been sleeping in your graves and forgotten by man I have watched your sleeping dust. And although no earthly marble has ever marked your tombs yet my eye has ever known the place of thy long last sleep of rest. And with each returning season and at budding spring time I have decked your graves with holly and daisies white, and each year sending the robin and wren to build their nest, rear their young and sing their spring time morning songs above your tombs. But now the eternal morn has come. Want, death and the grave are no longer your portion. Thy years of self-sacrifice and toil are no longer yours. Come now to thy reward. Well done, my daughters, enter thy eternal home and forever sing, "The Glory Song." May we too so live that God will say unto us at that day, Well done, enter thou into the joys of thy Lord.

L. S. Bronson.

The New Creation.

In Col. i. 15, we read of Christ, "Who is the image of the invisible God, the first born of every creature." "Who is the likeness of the God of that unseen." Diaglott.

He is the first born of the new creation, having been raised from the dead to incorruptability, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Not that he was not the Son of God before, but he is now declared with power, by the resurrection from the dead. Christ is the first born among many brethren, who are now being taken out for his name. Acts xv. 14.

That excellent name obtained by inheritance. Heb. i. 4. That name superior to angels. To which of the angels did he say sit thou on my right hand till I make thy foes thy footstool. Heb. 13, Diag.

"I will make my first born (first born from the dead) higher than the kings of the earth." Psa. lxxxix. 27. "Unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Heb i. 8.

Jesus is the symbol of the memorial name, Ex. iii. 14, 15; vi. 2, 3, and signifies "the powerful one." See footnote Diaglott Mat. i. 21. The name signifies "I shall be the powerful."

Christ became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow. Phil. ii. 9, 10.

As the Father hath life in himself he hath given to the Son to have life in himself.

When one has the seal (baptism) of God affixed to the faith that cometh by hearing, and understanding the word of the kingdom, they are a part of the Christ body. Are in the Name. "As many as have been baptised into Christ have put on Christ." Gal. iii. 27. They are a part of the numerical name. It is through him we obtain a like inheritance. There is no other name given among men whereby we must be saved.

"In whom we also obtain an inheritance. . . . That we should be to the praise of his glory who first trusted in Christ." Eph. i. 11, 12. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in his saints." Verse 18.

This inheritance in his saints is the great Name, the numerical body chosen for his name. That we may know the riches of the glory.

Brothers and sisters, do we consider what a depth of meaning in this sentence, "The riches of the glory of his inheritance in his saints," and "the exceeding greatness of his power to us-ward, who believe in the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." He is the first fruits of them that slept, a sample of all who are name-bearers. When he shall introduce the firstborn into the habitable, he says, and let all God's angels worship him. It is then we who are name-bearers will be changed, our bodies fashioned like his own glorious body, according to the working whereby he is able to subdue all things unto himself.

We will share the exalted name. "Let the saints be joyful in glory. Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written. This honor have all the saints." Psa. cxix. 6, 9.

These are some of the blessings of the New Creation of which Christ is the beginning. "Praise ye the Lord. Sing unto the Lord a new song (a song belonging to the new creation), and his praise in the congregation of saints. Let Israel rejoice in him, let the children of Zion be joyful in their King. Let them praise his name." Verse 1-3.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

Wonderful creation. Then will Zion awake and put on her strength, and Jerusalem her beautiful garments. It is then the name-bearers, the Bride, the Lamb's wife, the New Jerusalem, will be established at Jerusalem, the City of the Great King.

Be glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy. Isa. lxv. 17, 18.

Nancy Barber.

If there is any doctrine in which saints should have confidence, it is the assurance given in John v. 24, that the saints will not come into judgment. There will be a judgment, but not for saints, it will be when the saints sit in judgment. If we judge ourselves we shall not be condemned (or judged) with the world. For whatsoever is begotten of God overcometh the world. 1 John v. 4. Know ye not, that the saints shall judge the world. 1 Cor. vi.

There is no condemnation to them which are in Christ Jesus. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Now are ye the sons of God, and it doth not yet appear what we shall be, but when he shall appear we shall be like him, and every one that hath this hope in him purifieth himself, even as he is pure. Of course there are many who teach that a person does not know that one is actually saved, but John teaches that "we know that we have passed from death unto life." As long as a man has to depend upon a mortal priest for doctrine, and depends upon home-made gospel he will be in doubt of his own salvation. What good can come of living in doubt, that the salvation promised will be sure, whether its possessor is alive or asleep when death once takes him. One ought to know that God has promised to keep us, that he is able to complete the work begun in us. And our rewards come from the service we render, after we have entered into covenant relations with God through faith in the death and resurrection of Christ. It gives us peace to know that nothing can separate us from the love of God.

W. M. Ives.

Obituary.

On Feb. 7, 1900, Mary J. Perkins, wife of Levi S. Hatch, laid down her life at his home in Crowley, La. She had been suffering for years from a complication of diseases, and has been gradually failing for the last few weeks, though the end was not looked for so soon. Death had no terrors for her. With perfect faith and hope in the promises of the Bible, she longed to rest from her labors and pains, to sleep the few or many years to the morning of the resurrection as a day, and then to live a new, immortal life in peace and joy.

Mary Perkins was born in Indiana, in Feb. 1846, and lacked but a few weeks of being 60 years of age. Twenty years later she was married to Levi S. Hatch, who then had but little more than returned from honorable service in the long war. The following year she was baptized into Christ, and has borne His name and lived a helpful charitable life ever since. She became a member of the Church of God, a body of believers that seeks to have the faith and do the works of Jesus and the early disciples closely, and to the last she remained firmly attached to this body of Christ.

Her loving husband, six children and six grand children survive her. There are also four brothers and one sister.

The funeral service was held at the residence, on Feb. 10, conducted by Bro. J. G. Haupt.—*Crowley, La., Signal.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Communicated.

Hieremias (or "Jeremiah").

CHAPTER 21.

1. The Word that came to be from the Lord unto Hieremias, when the king, Sedekias sent Paschoor, son of Melkias and Sophonias, son of Basalos, the priest unto him, saying,

2. Ask the Lord for us, because a king of Babuloon hath withstood us, ask whether the Lord will do according to all his wondrous acts, and he will depart from us.

3. And Hieremias said unto them, In this wise shall ye say unto Sedekias king of Jouda.

4. Thus saith the Lord, Lo, I am reversing the weapons of war with which ye are warring against the Chaldeans who have shut you in from outside the wall; and I am going to lead them into the midst of this city;

5. And I am going to war you with a stretched out hand and a controlling arm with anger and great wrath.

6. And I am going to smite all who dwell in this city, the men and the domestic-animals with a great death, and they will die;

7. And after these events, in this wise saith the Lord, I am going to give Sedekias to be left behind in this city from the death and from the famine and from the sword in the hands of their enemies who seek their souls, and they will cut them down with the mouth of a sword; I shall not be sparing of them, and I shall not pity them.

8. Unto this laity thou shalt say, Thus saith the Lord; Lo, I have given before your face the way of life and the way of death;

9. The one who stayeth in this city will die with sword and with famine, and the one who goeth his way out to yield to the Chaldeans who have shut you in will live, and his soul will be for spoils and he will live.

10. Because I have set my face against this city for evil and not for good things; into the hands of a king of Babuloon will it have been delivered and he will burn it down with fire.

11. O ye household of Jouda's king, may ye have hearkened unto a word of the Lord.

12. O house of David, Thus saith the Lord, may ye have rendered judgment in the morning and have restored to uprightness, and may ye have taken him who hath been robbed out of the hand of the one who is wronging him, that my wrath may not have been kindled like fire and have burned to a flame and there be no one to quench it.

13. Lo, I am against thee, O thou who dost inhabit the valley of Sor, the plain country namely, you who say, who will strike us with awe, or who will come into our habitation?

14. And I am going to kindle a fire in the forest thereof, and it will devour all the parts round about it.

COMMENT.

The reader will observe that the Paschoor named in this chapter is not the person mentioned in the preceding chapter.

In the 2nd verse "a king of Babuloon" instead of "Nebuchadnezzar king of Babuloon" as in R. V.

4th verse, no "in your hands" in the text and "lead" instead of "gather."

5th verse "a controling arm" instead of "a strong arm" and no word for "fiery" in the text.

6th verse "death" instead of "pestilence."

7th verse no "Nebuchadnezzar king of Babuloon" in the text and "he shall not spare them," etc. should be "I shall not," etc.

8th verse "laity" instead of "people"—the rest near enough.

9th verse no word for "pestilence" and "falleth away" should be "yieldeth" or "surrender."

10th verse "upon" should be "against."

11th verse well enough.

12th "fury" should be "wrath"—no text for last clause "because of the evil of your doings."

13th "valley of Sor" instead of "valley" and "plain" is in apposition with "valley" instead of "and of the rock of the plain" "who" instead of "which" and "who will strike us with awe" instead of "who shall come down against." And habitation is singular instead of plural.

14th verse—no text for the first clause "and I will punish," etc.

CHAS. GARDNER.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Notice.

There has been an inquiry as to the price of a gold Berean pin. I have ascertained that the cost of a single pin, 10 carat gold, is one dollar and thirty-five cents. If one dozen are ordered the price is one dollar and five cents. Thinking that others may desire a gold pin, the order will not be sent in till the 20th of February. If you wish one, send the money for a single pin plus postage to me at 5428 Ontario St., Austin Station, Chicago. If a dozen are ordered, the differences will be refunded. The pins will be ready in two or three weeks after the order is in.

LELIA E. WHITEHEAD, Sec.

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A. H. ZILMER, Plymouth, Ind.,

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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The brethren of the Church of God at Brach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

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The Church of God at Attica, Kansas, meet in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

The Church of God at Scholls, Oregon, meet in their church each Sunday at ten o'clock in the morning for Sunday School. Communion services every first Sunday in the month and preaching every fourth Sunday, with Bible readings on other Sundays. Everybody invited to attend and bring your Bible with you. Wm. Prosser, Elder; E. W. Knapp, Clerk.

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The Restitution.

The Restitution.

"... of all things which God hath spoken by the mouth of all his Holy Prophets."

Read PLYMOUTH, INDIANA, FEBRUARY 21, 1906. NUMBER 7.

A World of Opportunities. No. 5.

How few parents realize the fact that the teacher has more to do in ... the life of the child than any one with whom he comes in contact. The parent may not be able to ... the boy as to his work in the future, but the teacher can and does. It is said: That a parent once upon a time ... to choose a profession for ... So he placed in a room a ... dollar and an apple. He then sent his boy into the room of trial and said, when I go in if I find him interested in reading the Bible I will make a minister out of him. If interested in the dollar I will make a banker out of him. If interested in the apple I will make him for the farm. When he went in the room the boy was seated on the Bible with the dollar in his pocket and eating the apple. Here was a puzzle, but the father was equal to the occasion and said, I will make a politician out of him. A very sensible conclusion I would say. Too often the parent attempts to make a lawyer or doctor out of the boy when he would make a good farmer and be of use to the world.

We have been giving a wrong interpretation to Solomon's words: "Train up the child in the way he should go; and when he is old he will not depart from it." Prov. xxii. 6. The margin rendering is, Train up the child in his way and when he is old he will not depart from it. His way does not mean that he should be left without a guiding hand, but that the child should be observed and helped to choose some profession in which he can put his energies. Sometimes the merest incident ... the life of a young man or woman. There seems to be a "dead point" in the life of many, and if helped over this place will succeed in after life. Every boy who has turned the grind stone has realized that there is a point where it requires an extra effort on his part to get it over. A few efforts and the weight of the stone will carry it around. So it is in battling with this life. This "dead point" must be overcome if success follows.

One of my pupils came to me one day and stated that he was compelled to quit school as he had no means to continue. I advised him to make an extra effort to continue his studies until the close of the year. I pointed out how he might do this, and he followed my advice and is today a successful teacher and a good citizen. When we meet I have the satisfaction of knowing that he appreciates what I did for him. Very many cases of this kind come in the life of the true teacher.

I can look back and thank a good friend for the interest he took in my future. My life might have taken a different course had he not pointed out the results of certain practices. I call to mind a bright young man who had been reared in a saloon until he was 16 years old. His teacher pointed out to him the end of the way in which he was then traveling. On the other hand he showed him what he might do for himself and the world. He gave up the saloon business, devoted his time to getting an education and today is one of our best lawyers and has represented our senatorial district. Last fall was nominated on one of the State tickets for lieutenant governor and proved that he was very strong throughout the State. He is now secretary to our governor. He embraced the opportunity and I think there is a bright future before him as he is yet a young man. Besides this he has a very beautiful home in our city with a very devoted wife and an interesting son. If a young man reared under such influences can make this life a success why not those who have been placed under different environments?

I do not speak of these things that you may follow in every particular, but choose the best out of this world and use it in strengthening yourself for what is really good. With your minds stored with the best you will reach out for what is in the future. "Seek first the kingdom of God and his righteousness." Give us the rich things with which our heavenly Father has strewn his blessed Word. The Bereans were commended for their industry. They searched to see if these things be true or not. I wish in this connection to say a few words to the Bereans everywhere. You should embrace the opportunity of writing for the Berean column. Don't think your efforts are not appreciated. Among the first articles that I read are those in your column. I find them brief and to the point. The more you study your subject the more pointed you will make your article. Let there be an understanding among you and let no week pass without your work being done. It may be irksome for a while but it will soon be a pleasure. I wish that I could personally thank every writer for THE RESTITUTION for the many good articles they furnish from week to week. "The New Thought" religion by Auntie Wince in the last week's paper was well worth the year's subscription. I gave this article to a friend who read it and said I call that good. An article in the last RESTITUTION written to a cousin by Bro. Coleman is well worth a place in our very excellent paper. He certainly used "soft words and hard arguments." Let our motto be I will do what I can to make THE RESTITUTION a success in the future as it has been in the past.

D. C. ROBISON.

[While Brother Robison is telling of the good he gets from the writings of others we state for his encouragement that a Brother in Iowa, when renewing for his paper last week, said that one article in a late issue, written by Brother Robison, was worth to him more than the price of THE RESTITUTION for a year.—ED.]

The Bereans Column.

Dear Bereans:

In our column for January, I read an appeal to the Bereans to do our duty. Now if each one of us, (including myself) will send something to help our Literary Committee along and ease their responsibility, if we put our ourselves in their places we would feel more willing. I trust that all who have received letters will respond. I am sure our committee would be much pleased.

I have been very much impressed with a book I have been reading. Its subject is the 23rd Psalm. If we read the 22nd and the 24th Psalms we notice it is not because of the order of the numbers, but because the 22nd is the Psalm of the cross and that is past, and the 24th is the Psalm of the glory and that is future. Thus these two Psalms rise before us like two mountains leaving the 23rd a fruitful, restful, refreshing valley between for us to take comfort in along life's journey. These are beautiful thoughts when we take notice how this psalm was fulfilled in Christ.

We read, I shall not want rest, he maketh me to lie down in green pastures. Christ says, Come unto me, all ye that labor and I will give you rest. I shall not want drink. He leadeth me beside still waters. Christ says, If any man thirst let him come to me and drink. I shall not want forgiveness. He restoreth my soul. Christ says, The Son of Man hath power to forgive sins. I shall not want guidance. He leadeth me in the paths of righteousnes for his name's sake. Christ says, I am the way, the truth, and the life. I shall not want companionship. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Christ says, I am with you all the days. I shall not want comfort. Thy rod and thy staff they comfort me. Christ says. The Father shall give you another comforter. I shall not want food. Thou preparest a table before me. Christ says, I am the Bread of Life. I shall not want joy. Thou anointest my head with oil. Christ says, That my joy may be in you, and that your joy may be filled full. I shall not want any thing in this life. Surely goodness and mercy shall follow me all the days of my life. Christ says, Seek ye first his kingdom and his righteousness, and all these things shall be added unto you. I shall not want any thing in eternity. For I will dwell in the house of the Lord forever. Christ says, I go to prepare a place for you that where I am there ye may be also. These are comforting words and may we build our faith so steadfast on these comforting truths that we will find our place in his presence. I will close with a verse.

Make me patient, kind and gentle, day by day,
Teach me how to live more nearly as I pray.

Submitted in love.

SELMA SAMUELS.

Dear Bereans:

I have been requested to write a short article for your column, and will take "Charity" for my subject.

Paul says in 1 Cor. xiii. "Charity suffereth long, is kind, envieth not, is not rash, is not easily provoked, thinketh no evil, endureth all things patiently, rejoiceth in the truth. Charity never faileth. And now abideth faith, hope, charity, but the greatest of these is charity."

Dear Bereans, if you follow this rule through life, it will bring you an inheritance incorruptible and undefiled and that fadeth not away, reserved in the heavens for you. Wherefore gird up the loins of your mind, be sober and hope to the end, for as much as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Do not render evil for evil, but contrariwise blessing, that ye receive a blessing. They that love life, let them refrain their tongues from evil, and their lips from speaking guile. Let them seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

Therefore, dear Bereans, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

MARY M. RENNER.

Dear Bereans:

I have been asked to write an article for the Berean Column, and I have chosen for my topic "The Childhood of Jesus."

We find in the second chapter of Luke beginning with the 42nd verse, when he was twelve years old his parents went up to Jerusalem to attend the feast. When the feast was over they started home, and their child Jesus stayed behind in Jerusalem. His father and mother did not know it. They supposed he was with the company and went a days journey farther; then they looked for him among the people following them, but they did not find him, so they turned back again to Jerusalem. After they had hunted with sad hearts for three long days they found him in the temple sitting in the midst of the doctors, teaching them and asking questions. All that heard him were surprised at his answers. When his parents saw him they were also surprised, and his mother asked him why he had kept them worrying, and he said, Dont you know that I must be about my Father's business? They did not understand what he meant. Then he went back with his father and mother on the journey towards home. The reason he could teach the wise men was because God helped him.

A young Berean.

EMILY L. GEAIN.

Editor Restitution:

Will you say through THE RESTITUTION that I would like some able writer to write an article on Baptism for the benefit of those who have been baptized in other denominations, and have believed the true gospel since, and and do not know the importance of being baptized again.

A SISTER IN CHRIST.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 21, 1906.

In the world of nations there is little to note more than the usual juggling and sparing that attends bargaining.

In response to the request made by a Sister elsewhere in this paper, Bro. J. L. Wines has promised to write on the question of Baptism touching the point mentioned.

Brother J. H. Willey was with the Chicago Church last Sunday, and addressed the meeting. While in the city he met with Brother Alexander and Sister Boice, and had a conference regarding the work she proposes. He will give a report soon as possible to prepare it.

The Plymouth Church has had the pleasure of hearing Brother A. H. Zilmer give a series of Bible Lectures that will be remembered always. He commenced Tuesday evening, Jan. 30, and continued till Friday evening, Feb. 16. The lectures were illustrated by a series of large wall charts and maps, and were made doubly plain by hearing and sight. Brother Zilmer began with "The Bible: What it is, and how it should be interpreted," and followed on down step by step, showing what the earth was made for, why man was placed on it, what he is, who God the Creator is, and what he intended man to be; how man fell, sinned, the penalty for the fall, how through Christ's coming and the resurrection man may be saved from its consequences; what is awaiting the impenitent, the extent and duration of the punishment that such will receive; the blessings in store for the faithful followers of the commands of God. He showed how we can become the brethren of Christ, and what it means to be so related; what we must do after being adopted into this relationship—how our lives must be conformed to his life if we at the end attain the glories promised. Taken all through, the series was most complete and exhaustive, and full of just such instructive lessons as the people need to hear. The attendance throughout the meetings was fair—no great rush, but steady and regular. While numbers were not added to the church the work of instruction was so plain and clear that it cannot but be beneficial to each one who listened to the addresses. It is ours to sow the seed, to water, to till the ground—the increase is with God, and we cannot doubt that he will take proper care of his part.

Communicated.

The Covenants of Promise.

The truth about the covenants is that which is recorded in the Scriptures concerning them. They are ranked with the permanent things of the heavens and the earth in the realm of nature. And therefore the oracular word from the Lord to Jeremiah xxxiii. 19-22 and 25; compare with Gen. viii. 22 and Eccl. i. 4. And Jer. xxxi. 35, 36, 37. The heavens and the earth are so constituted by the command or Word of God, that their permanency and perpetuity are assured. And therefore it is vain to look for any impairment, change or dissolution in the material solar system. In faith we understand that the ages were so constituted that the visible things existing were not produced from things obvious to the senses. The most powerful and forceful agencies in the world are the invisibles:—gravitation, magnetism, electricity, Spirit-law, all-pervading and all penetrating and formative within the domain of law. "By his Spirit he garnishes the heavens," and "renews the face of the earth."

Accordingly it is written Psa. civ. 5, (Douay) "Who hath founded the earth upon its own basis. It shall not be moved forever and beyond" to a period hidden in the far distant future. One more testimony as to the perpetuity of the earth with its population. Gen. ix. 9-17, and emphasize verse 12, and compare Isa. liv. 9, 10. With these testimonies believed, a sure foundation is laid, with a view to the fulfilment of the promises. Moreover, this stipulation in the covenant is *unconditional*. And made the basis of future covenants and the perpetuity of the human race upon the earth. And as related to individuals, arranged and provided strictly conditional according to the divine purpose. It may be noted also that this covenant of which the rainbow is the sign, is a covenant of ages, and passes along to times of restoration on to the "dispensation of the fulness of times," when predictions of the holy prophets will be fulfilled in, and after the epoch of the "regeneration."

Pre-requisites to the Abrahamic covenant continued: Terah lived 70 years and begat Abram, Nahor and Haran. Gen. xi. 26. Terah did not beget these three when he was 70, before he begat any one of the three. The family moved out of Ur, with the intention of going into Canaan, but stopped at Haran and abode there till Terah's death, aged 205 years. Abram at this time was 75 (chap. xii. 4) and 205 less 75 leaves 130, Terah's age when Abram was born. A. M. 2008. Promise to Abram chap. xii. 2, 3; promise of land, verse 7; promise renewed chapter xiii. 17.

Melchizedek introduced soon after the invasion of south-west Palestine. See Gen. xiv. 7, Abram followed up the invaders and recovered the captured goods and persons. And at his return met Melchizedek in "the king's vale." Verses 18, 19, 20, who brought forth bread and wine. He being the Priest of the Most High God. He blest Abram, and blest the Most High God, for the deliverance from the enemy. Abram without an heir, and previous promises fruitless apart from Abram's seed. Hence renewal of promise with special reference to the seed. Gen. xv. 4, 5. Abram believed God, and was justified by faith. He being about 100 years old and his wife about 90. "Who against hope believed hopefully that God would intervene and he did. Concerning the land Abram asks, "How shall I know that I shall inherit it?" (8) Answered verse 17 and covenanted verse 18, with a description in outline of Abram's inheritance: "From the river (Nile) of Egypt unto the great river, the Euphrates," The "Promised land." From the Nile longitude 30 degrees 2 min. west, to the Euphrates longitude 48 degrees, 26 min., that is more than 1100 miles. Latitude 29 degrees, 31 min., to latitude 37 degrees, upwards of 500 miles; or 550,000 square miles of territory.

This territory at the present time, and for centuries prior to the present, under the domination of the Ottoman rulers, usurpers, tyrants. But the messengers of Matt. xiii. 41, 42 will settle this account and settle it right. Abram's name changed in harmony with the unfolding of the divine purpose to Abraham, that is father of a multitude of nations, to be blest in the age. Gen. xvii. Covenant, an age-enduring one in the regeneration and beyond. (7) Circumcision (10) a sign of the covenant relation entered into on the part of Abraham's household. But to himself it was a seal of the righteousness of his faith in God's promises. See Rom. iv. 11 and compare verse 14. A further unfolding of the "plan of the ages" is associated with Sarah—royal princes, and it was said of her, she shall be mother of nations—a royal people shall be from her (xvii. 15, 16) through Isaac, son of the promise, and "to the manor born." "In Isaac shall thy seed be called" xxi. 12. Compare Gal. iv. 23, 24, 25 and onward. The two women represented two covenants, Hagar that from Sinai, and Sarah the Abrahamic. Two Jerusalems too applied to the two women, one a bond woman, the other of royal rank. Compare Rom. iv. 12, 13, 10 and ix. 4, 7, 8, 9, Isaac's every one of them, and heirs of the promises.

Abraham put to the proof Gen. xxii. 7, 8 and 16-18 emphasize verse 18, as giving the reason for divine approval, "Because thou hast obeyed my voice;" harmonizing with chapter xxvi. 3, 4, 5. A repetition of the same promise, unconditional, and for the same reason namely: "Because Abraham obeyed my voice." Something already done on the part of Abraham assured the fulfilment. God Almighty commanded Abraham to walk before him in perfect obedience. Chapter xvii. 1. And Abraham did obey as affirmed, chapter xxvi. 5, and compare chapter xxviii. 13, 14, 15 and Psa. cv. 8-11. And numerous references. The covenant from Sinai was added to the Abrahamic for a period and purpose. Gal. iii. 19. More anon. The title deed to the land makes all covenants and promises of fulfilment possible—sure, in every detail. Cannot have population or government, political or sacred out apart from land, and the land described above is in the nature of things ample for the purpose intended. Why the Abrahamic covenant is called the new covenant? Because the new things of the ages to come are involved in the covenants of promise. Christ being Mediator of a new covenant ratified by his precious blood, and became by divine appointment a propitiatory or mercy-seat, through faith in his blood for the remission of past sins, as it is written. Heb. ix. 14, 15 and Rom. iii. 24, 25. And the Head of the new creation, chief of the family of first-borns. Because, in him were created all the things—thrones, lordships, authorities and official powers, and by him all the things are firmly placed together. Col. i. 16-18 and Rev. iii. 14 and compare Eph. i. 10 and references. The "fathers" did not look for the fulfilment of the covenants of promise in their day. But acknowledged that they were strangers and merely sojourners in the promised land. Although made 430 years before the law covenant from Sinai, yet, in view of the matters involved, pertaining to the new creation, regeneration. They are the new things to be realized in the new order of things. Old things will pass away, and all the things mentioned by the prophets become new—a new creation, a new song of the redeemed, and "as it were a new song of the 144,000 out of the 12 tribes of Israel's sons. "Sing unto him a new song." Psa. xxxiii. 3 and xl. 3 and xcvi. 1 and ix. 8-1. And references. The New Jerusalem, the Upper Jerusalem—free, and mother of all the heirs of promise—Isaac's every one of them. The new name—new heavens and earth, "Behold I make all things new." Rev. xxi. 5. The Abrahamic covenant then is appropriately styled the new one in view of the reference to the world to come in its fullage season. Abraham himself looked for the New Jerusalem with 12 foundation courses, and in them the names of the 12 apostles of the Lamb...And 12 gates inscribed with the names of the 12 tribes of Israel. Entrance ways into the holy corporation, the governing power of the world to come.

Covenant concerning the throne: the blessing of Judah on the part of father Jacob is suggestive of the hope of Israel as a nation, and that also of the aspirants to partnership in the honors of the royalties of "David's house." Gen. xlix. 8-12. Emphasize verse 10. The scepter shall not depart from Judah, nor a lawgiver from between his feet forever; because Shiloh will come and unto him shall the peoples be gathered." The sceptre did depart from Judah in the 11th year of king Zedekiah, since that time others than Judah has managed and mismanaged the affairs of Israel's land to the present day. Consult Ezek. xxi. 25-27. A three-fold overturning so as to make it doubly emphatic, and it shall not be, until he come whose right it is, and I will give it him. So then no gathering of peoples to his standard until the coming of the Son of Man, when there shall be given to him dominion, glory and the kingdom".....Dan. vii. 14 and compare Isa. xi. 10, 12. He shall set up an ensign for the Gentile nations and assemble his dispersed people from alien lands. "The Lion of the tribe of Judah," destined to reveal the secrets of the sealed scroll. Rev. v. 5. Covenant with David. 2 Sam. vii. A "thus saith the Lord." Verse 8, "He will make thee a house," in the sense of royal family or dynasty. See Psalm cxxii. 5. "The thrones of the house of David"...in Jerusalem. Concerning Solomon's throne and kingdom, the testimony is "Will stablish the throne of his kingdom forever" (13) "He shall build a house for my name" (12) namely the temple for Israelitish worship.

"If he commit iniquity"—which he did, and was "chastized by the rod of men—promise to Solomon personally, conditional, 1 King ix. 4-8. Solomon's "iniquities." 1 Kings xi. 1-14. The rejection of Solomon personally, does not affect the covenant with David concerning the eternal perpetuity of his throne and kingdom. The sceptre did depart from Judah—2 Chron. xxxvi. 11, as before mentioned. David said to the Lord, "Who am I and what is my house, that thou hast brought me to this?" And even this present, a small affair. "Thou hast spoken of thy servant's house for a great while to come." A long time away in the future regeneration period. Verses 19 and 20. Compare with 1 Chron. xvii.—The variation in the wording of verses 11-15 demands different interpretation from that of 2 Sam. vii. 12-14. The testimony recorded 1 Chron. xvii. 13, 14, is unconditional as far as this context is concerned. The terminology does not fit Solomon—I will settle him in my house, and in my kingdom forever, and his throne shall be established for evermore." "And this throne shall be most firm forever." Douay. Our affair is to collate the recorded testimony, not to undertake interpretation.

Turn now to Psa. lxxxix. 3, 4, "I have made a covenant with my chosen (2 Sam. vii.) confirmed the same with an oath (verses 35, 36) "I have found David my servant; with my holy oil I have anointed him." (20) He was then the Lord's Anointed—he shall cry my Father, my God and the Rock of my salvation." (26) Note the promise of verse 28, "My mercy I will keep for him, for evermore," into the age—and my covenant will stand firm with him" personally. Notice Hos. iii. 5 and Ez xxxiv. 23, 24 and chapter xxxvii. 24, 25 Emphasize Psa. lxxxix. 29. His seed also I will make to endure forever, and his throne as the days of heaven." Note verse 30. If his children (David's children) forsake my law. They did forsake God's law, they did break his statutes. (31) "Then I will visit their transgressions with the rod." And the correction is going on up to the present (1906). Emphasize xxxiii. 37. Nothing can possibly hinder the fulfillment of God's covenant with David. Jer. xxxiii. 15, 17 and emphasize verse 21. Comment here would be, in comparison with the testimony itself, as a flickering lamp in the blaze of the noon day sun Hos. iii. 4, 5, from the lxx. version; for the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations (Urim and Thummim) and afterwards (after the many days 2400) the children of Israel shall return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days." Zech. vi. 13, and Isa. ix. 7, upon the throne of David, and upon his kingdom from henceforth even forever.

Consult Psa. cxxxii. 11 and compare Acts ii. 30. "An oath for confirmation ends all disputes," and therefore the testimony recorded. Psa. cx. 4. A perpetual or unchangeable priesthood according to the order of Melchizedek, who was a priest all his life, and king of Salem as well. Zech. vi. 13 and Heb. vii. 1. David being a prophet and knowing that the oath of God was at stake, affirmed the resurrection of Christ as a necessity to meet the terms of the covenant. As it is written Acts ii. 30, and iv. 10 12 and v. 30-32, and compare Acts xiii. 32, 34, 38.

As to the claim of Jesus of Nazareth to the throne of David, we have the testimony of the angel by a special messenger from the presence of God who announced to the mother of our Lord—that her Son should be great, that he should be called (verse 35) the Son of the Most High—and that the Lord God should give him the throne of his father David, and that he should reign over the house of Jacob for ever and beyond, and of his kingdom there should be no end. Luke i. 32, 33 38. This Jesus became a minister of the circumcision for the truth of God to confirm the promises made unto the fathers" of the Hebrew nation which we have been considering. Compare with Gal. iii. 15-17. Covenant concerning Christ confirmed with the oath of God. Compare Psa. cxxxii. 11 with Acts ii. 30. And besides a covenant is firm when the blood of the appointed victim has been produced for ratification, so as to bring into force the covenant arrangement in the case; and hence the phrase, "Blood of the covenant," and "Blood of the everlasting covenant." Heb. ix. 20, and xiii. 20.

Paul could say that Christ our Passover has been sacrificed in our behalf. But God raised him from the dead, because it was impossible for death to hold, because "It is written, Thou wilt not leave me (myself) in the unseen, nor wilt thou permit the holy One of thyself to see corruption." Acts ii. 27. Therefore his fitness to become Mediator of a new covenant so that by means of death for a redemption of transgressions under the first covenant, the called might receive the promise of the inheritance of the age." Heb. ix. 15. Compare verses 12 and 24 with 26, 28 and 1 Peter i. 19, 20.

Note what the president of the council said to the convention, John xi. 47-49 52, concerning a plot to make away with Jesus without arousing the indignation of the people. "You know nothing at all," said Caiaphas, who was high priest that year. Nor do you consider that it is expedient for us that One Man should die in behalf of the people, and that the whole nation perish not. But this he said, not from himself, but being high priest that year, he prophesied that Jesus should die in behalf of the nation and not for that nation only, but that he should also gather together into one (body) the children of God scattered abroad. The terms of the covenant with Abraham, and that with David demanded the perpetuity of the nation of Israel as well as the throne of David, the holy priesthood of the Haronic order "For a perpetual anointing of priesthood,"—Aaron Eleazar, Phinehas and the Sons of Zadoc. Consult Ex. xl. 15; Num. xxv. 12, 13; Jer. xxxiii. 8; Mal. iii. 3, 4; Ezek. xliv. 15, 16 This it will be noted belongs to the Department of Worship for the nation of Israel under the new covenant. Jer. xxxi. 31-34.

According to the ceremonial of the day of atonement, Lev. xvi. the blood of animals put away sin typically from year to year, but at the end of the Mosaic ages the Christ appeared to put away sin permanently by the sacrifice of himself, so that by One offering he perfected the sanctified for the age, Heb x. 12-14, with a view to the rulership in the age to come; and at the same time purchased the nation of Israel to himself. Not simply "forever," but "All the days," so that the ruling powers of the world to come and the Israelitish nation as a nation, are to become interdependent upon each other, Rulers and ruled, kingdom and subjects. The one cannot be apart from the other. No subjects no kings. The reciprocal relations affects not the rank. The highest rank, the royal priesthood, according to the order of Melchizedek. 2nd, The local kings according to ability and fitness. 3rd, The Israelitish local rulers with David at the head, and then the department of worship according to the order prevailing within the first fruits land of offering, or that called the holy oblation.

Respectfully submitted.
C. W. Tomkins.

Editor Restitution:

I have been carefully reading Sister Boice's articles, and I think her plan a good one. I have also read Brother Woodward's article in a late issue of The Restitution, and endorse it most heartily. We have practiced tithing for some years; with profit and pleasure, and it seems to me if our brethren believe as they say, that the Lord's coming is right at hand, they would all be willing to give that much, if not more to the Master's cause.

If we knew that Christ would come for his saints inside of five years would we still sit here idle? Yet the signs proclaim him nigh, even at the door. We need organization, and how is it to be brought about? Cannot some one make a move in that direction, and then perhaps others will fall into line.

Your Sister in Christ,
Mrs. A. M. Boice.

Conference Report.

The Central Washington Conference was held at Wenatchee, Washington, on Jan. 5, 6, 7, 1906. The programme was as follows:

Friday, 7:30 pm, Sermon,
N. D Titchenal
Saturday 10:30 am, Business meeting
6:30 pm, Social meeting
7:30 pm, Sermon,
Myrtle Titchenal
Sunday, 10:00 am, Sunday School
11:00 am, Sermon,
Walker Perrine
6:30 pm,
Young People's meeting
7:30 pm, Sermon,
N. D. Titchenal
9:30 pm, Lord's Supper.

At the business meeting on Saturday it was decided to hold the next quarterly session at Cashmere, Wash. March 30 to April 1, 1906.

Let us make it a point to be present at these meetings. In Heb. x. 25, we read "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A. L. Corbaley, Pres.
Myrtle Titchenal, Sec.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Obituary.

John Wesley Booth was born in Orange County, eastern Indiana, April 18, 1825, and died Feb. 15, 1906, being 80 years, 10 months and 7 days old.

When but a small boy his parents moved to western Indiana, near to Terre Haute, where he grew to manhood. June 6, 1848 he was united in marriage to Harriett Watts, to which union there were born seven children, three of whom survive him—Lyman, of Ashton, Ill. William, of Lake City, Iowa, and Mrs. Olive Wood, of Austin, Illinois.

In 1853 he moved to Ogle County, Ill., in which he has resided almost continuously ever since. July 7, 1860 his companion died, leaving him with five children, the youngest being but two months and 12 days old.

Nov. 6 1861 he was united in marriage to Fay Collins of Carroll Co. Ill. To them were born eight children, five of whom are living: Mrs. Alice Williams of Antioch; Mrs. Nellie Cross of Chana; Mrs. Maggie Judd, George and Glenn of Sugar Grove.

His wife and eight children remain to mourn his death. He was one of a family of fifteen children, all of whom are now dead except one sister, Mrs. R. S. Kite of Tama City, Iowa. For a few years past he has been troubled with kidney disease. An attack of la grippe a few weeks ago left him somewhat reduced in strength, but he kept around as usual until Sunday, Feb'y 12, when his kidney trouble became much worse and on Thursday, the 15, at 9:15 a. m., almost without warning, he expired from heart failure.

Early in life he united with the M. E. church, and lived in strict conformity to their creed till June, 1859, when with his former companion, by the aid of Henry Collins, took upon themselves the name of the anointed by immersion, and became obedient to the faith of the gospel as taught by the Master and his apostles. Ever after he was a fearless defender of the doctrine of the "Restitution of all things spoken of by the mouth of all the holy prophets since the world began;" of the establishment of the kingdom of God upon the earth, with Christ as King, and the saints as joint rulers over the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and eternal life only through Christ; a belief in the gospel; repentance, and immersion in the name of Christ for the remission of sins. These with other kindred truths were the chief topics of his conversation, and his greatest delight was to tell others the story of redemption from sin and death to a life of perpetual joy and gladness in that world where the "inhabitants shall never say I am sick," where the eyes shall never dim with age, but where the tears shall be wiped from off all faces; where sorrow, sickness, sin and death will never be known.

Funeral services were conducted by the undersigned, and he was laid to rest in the Chapple Hill Cemetery beside his former companion, there to await the call from the tomb to the blessings and joys of that life which shall never end.

S. J. Lindsay.

"Inasmuch as Ye Did it Not."

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hast time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness: 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"

Poetry.

Cross-Wearing.

I am crucified with Christ,
With Him nailed upon a tree,
Not the cross, then, do I bear
But the cross it bears on me.
Solemn cross on which I died—
One with him, the Crucified.

Shall I take that blood-stained cross—
Cross of agony and shame?
Cross of him who fought my fight?
Cross of him who overcame?
Shall I deck myself with thee—
Awful cross of Calvary?

Shall I drag thee through the crowd
'Mid the laughter that is there?
Wear thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride?
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I call this glittering gem
Made for show and vanity—
Shall I call this gaud a cross—
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

Communicated.

Christ's Second Coming.

Very much has been said and written on the second coming of Christ. Dates have been figured out, the time has been set for that great event to occur, and yet the Lord has not appeared as many have expected. I have heard it remarked that the prophecies relating to the Lord's return have all been fulfilled, and now we may look for his return at any moment. But is that statement true? We think there are great events yet to transpire before that much desired moment can come for our world. I expect to show by the Scriptures that the Jewish people must be gathered back to their own land in sufficient numbers, and with wealth enough about them to attract the attention of the King of the North—Russia—causing him to go forth to that land and people to take a "spoil and to take a prey," and at that time the Lord will make his appearance, and all his saints with him. This regathering of God's people to their own land, and the effort of the northern power to rob and plunder them once more must take place before our Lord's return.

These two events, to my mind, mark the nearest point to that day of any found in the Bible, and they stand out so plainly and are so definitely given we need make no mistake, and we have only to watch the development and position of these two powers in order to learn the near approach of that eventful day.

In order to prove my position I have only to establish my second proposition, namely, the attitude of the northern power toward the Jewish people after their return to their own land again.

Ezek. xxxviii. 1-18, "And the word of the Lord came unto me saying Son of man set thy face against Gog. . . and say, Thus saith the Lord God, Behold I am against thee, O Gog, (the king), the chief prince of Meshech and Tubal. Verse 7, Be thou (the same power as spoken of in the first part of the chapter) prepared, and prepare for thyself, thou and all thy company, that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited in the latter years (the last times), thou shalt come into the land that is brought back (what land? the land of Israel) from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste, but it is brought forth out of the nations (for the last time), and they shall dwell safely, all of them. Thou shalt ascend and come like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass that at that same time (latter years) shall things come into thy mind, and thou shalt think an evil thought. Now mark the outcome of that evil thought. And thou shalt say, I will go up to the land of unwalled villages. When? In the latter years. I will go to them that are at rest. Oh yes, at rest. For two thousand years the poor Jew has been tossed and driven hither and you; but now at rest. That dwell safely; yes safely now under God's eye and protecting hand. All of them dwelling without walls, and having neither bars nor gates. What trust and confidence now.

What is the object for which this northern power makes this visit upon this trusting and defenceless city and people? "To take a spoil (rob) and to take a prey; to turn thine hand upon the (once) desolate places that are now inhabited, and upon the people that are gathered out of the nations, (any doubt as to who this people is) which have gotten cattle and goods (riches), that dwell in the midst of the land. Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold? to take away cattle and goods, and to take a great spoil? Therefore son of man, prophesy and say unto Gog (the king), Thus saith the Lord God, in that day (latter years) when my people of Israel (here they are plainly named) dwelleth safely, shalt thou not know it? And thou (in ignorance of God's watch care over his chosen people) shall come up from thy place (from where) out of the north part, and many people with thee, etc. And thou shalt come up against my people of Israel as a cloud to cover the land. When? It shall be in the latter days; and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel which prophesied in those days many years that I would bring thee against them? And it shall come to pass at that same time (latter days or years) when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . And I will call for a sword against him throughout all my mountain, saith the Lord God. Every man's sword shall be against his brother. And I will plead against him (Gog) with pestilence and with blood, and I will rain upon him and upon his band (armies), and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.

Thus will I manifest myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.

This 38th chapter of Ezekiel definitely reveals to our mind the time when the northern power invades Palestine—latter days. The object of his visit—to take a spoil and a prey. The purpose of God in bringing him into that land—that the heathen may know me.

Now let us turn to Zach. xiv. and learn the result of Gog's visit to that land with his mighty army. "Behold the day of the Lord (or the Lord's day) cometh, etc. For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives (his return) which is before Jerusalem. . . And the Lord my God shall come and all the saints with him. . . And the Lord shall be King over all the earth. In that day there shall be one Lord and his name one."

Thus we see when Gog enters the land of Israel to take a spoil, Christ appears with all his saints—delivers his chosen people; overthrows Gog and all his army, and takes his great power and reigns, and is then "King over all the earth."

If we watch the movements of God's people and note carefully the war steppings of Gog, we may understand almost definitely the approach of the day of the Lord, and the time of the full deliverance of his chosen people.

L. S. Bronson.

Higher Education.

Can you suppose the higher education a necessary qualification for one who would proclaim the gospel of the meek and lowly Jesus to this advanced generation? "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Even so Father for so it seemed good in thy sight." If the meek and lowly One thanked God for the blessed revelation to the simple and humble, I thank him for the same conditions today. If man's wisdom has advanced until he has outgrown the conditions, thanks be to God, he changeth not. "Where is the wise, where is the scribe, where is the disputer of this world; hath not God made foolish the wisdom of this world?" The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men and the weakness of God is stronger than men. For ye see not many wise men after the flesh, not many mighty, not many noble are called. But God has chosen the foolish things of this world to confound the mighty."

Paul was an educated man of his day but he left off enticing words of men's wisdom and excellency of speech when he preached the gospel. He says, "I determined not to know any thing among you save Jesus Christ and him crucified. That your faith should not stand in the wisdom of men but in the power of God." Solomon after speaking of the making of many books says, "Much study is a weariness of the flesh," and comes to the final conclusion, "To fear God and keep his commandments is the whole duty of man." The same light set in the old brass candlestick shines just as brightly as the one set in graven silver and gold. The Lord chose the poor unlearned fishermen as light-bearers, while the lawyers, doctors and learned men were amazed and confounded by the wisdom from above. We have no fears of our cause being lost for lack of the wisdom of this world. God's cause will never be lost because the wise and prudent scorn his choice of humble proclaimers. God says, "So shall my Word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I sent it." God's ways are not man's ways; man would not have chosen one of the poorest and most humble men of Judea to be the future King over all the earth to whom kings and nobles should do honor.

Let the church keep the old log school house graduates from whose tongues the gospel message flows like silvery streams of living water in a desert land, clothed, fed and in the field (we will surely reap if we faint not). Then if a surplus remains, educate the young man if it seems good. He may choose to leave off the enticing words and excellency of speech and preach the simple gospel, and he may not, but let us hope for Christ's sake he will.

This blessed old class who were called from their nets, the carpenter's bench, the forge and the plow will never be forgotten, though their names may not be lifted high on marble shaft or carved in granite or stone. Yet there is a book of remembrance in the treasures of the store house of heaven, where the names of the faithful are written in letters of light. Is that all? No; their names are carved deep in the hearts of the living stones of "The temple of the living God, whose temple ye are." They shall rest from their labors and their works do follow them. May your name dear reader and mine be written there in letters of love.

Sadie Steele.

"Saved Now."

Can we say truthfully now, I am saved? Matt. i. 21, says, "And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins." 1 Jon. iii. 3-5, "And ye know that he was manifested to take away our sins." Tim. ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." That is now, isn't it, for what purifying we have must be done in this life, not in the next, and this verse says, "Redeem us from and (in so doing) purify unto himself a peculiar people; then if we are redeemed from iniquity, are we not saved from sin now? Heb. ix. 26, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." If sin is put away from us, if he has, in consequence of our faith and obedience, "Taken away our sins," are we not saved now from our sins? Matt. xii. 26, Jesus speaks of Satan having a kingdom. "If Satan cast out Satan he is divided against himself; how then shall his kingdom stand?" While we were in sin, before we put on Christ, and became his followers, we are dead in trespasses and sins." Eph. ii. 2, 3. "Where in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, and consequently in the kingdom of Satan, were we not?

The next verses say, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened together with Christ. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." What for? Why does he do it? Let the next verse answer, "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Then as has done all these things, hasn't he? He has loved us. He has quickened us; he has raised us up—(from being dead in sins) and has made us set in heavenly places in Christ. Cannot we truthfully say then, we are saved from the kingdom of Satan? Read Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Not the kingdom in the ages to come, when he shall sit on the throne of his glory, may that time soon come, but something, some condition, the opposite of the kingdom of Satan. Out of the world and in Christ. Titus iii. 3-7 reads, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord, that being justified by his grace, we should be made heirs according to the hope of eternal life." He "saved us" from what? From being disobedient; from serving the lusts and pleasures of life; saved us from malice and envy; from being hateful and jealous; saved us that we should be heirs of eternal life. That must be now, and it is very evident that we must be saved from those things, if we are members of his everlasting kingdom. And it is not by "works of righteousness," but by his mercy that he saves us. Eph. ii. 8, 9 read, "For by grace ye are saved through faith. Not of works lest any man should boast;" lest any should be self-righteous and have the "I am better (stronger) than thou" spirit, "see what I have attained to." Lest we should forget that "Without me ye can do nothing." Yes, we must work out our own salvation, by working out what God "works in."

The next verse Phil. ii. 13, reads, "For it is God that worketh in you both to will and to do of his good pleasure." Our inclinations to do right, each desire, each determination to do God's will, comes from God. He is moving us to do his good pleasure, and we are to stand fast, resisting evil, willing to do what he incites us to, and fearing lest we grieve his loving heart by not being steadfast and trusting, "Taking the shield of faith, whereby you may be able to quench all the fiery darts of the wicked." May God bless us richly and keep us from falling, and present us faultless at his coming.

Emily E. Miller Barnum.

Brethren and Sisters:

I will try to write a few lines for the love feast. I hope it wont be too late; but you know that Jesus says, he that cometh in last shall be first.

Dear brothers and sisters, let us stand firm and steadfast in the Abrahamic faith, for you know we can look on the right hand and on the left and see that his words are being fulfilled very fast. They slaughter and murder; husbands kill their wives and children; their whole family even where there as many as five in the family. Christ says when ye see these things coming upon the earth this is the beginning of sorrow. Yes, dear brothers and sisters, how awful it would be for us to slay our little ones; for Jesus says, Suffer the little ones to come unto me and forbid them not for of such is the kingdom of heaven. Dear brothers and sisters, let us strive more earnest and faithful for the faith that Abraham had. Just see what faith he had when he offered up his son Isaac for a sacrifice. Our faith must be just as strong if we ever expect to wear the crown that is promised to the faithful.

Now dear ones, I want to reply to P-o. Woodward's letter that appeared some time ago in The Restitution. I want to reply in Christian love that I am sorry that so many are delinquent on The Restitution. He asked, Are you teaching your children to pray? also, are you telling your neighbor of the good promises that Christ has promised to the faithful? Yes, dear brothers and sisters, when my children were small I never tried to teach them anything wrong. I I was always telling them of our heavenly Father, also I delighted in talking to my neighbors about heavenly things, and I have bought tracts and given them, and I have also paid several subscriptions to the paper and sent them to my neighbors and friends. Although I am poor in this world's goods I am rich in the Abrahamic faith. I don't think that any of the brothers and sisters have done any more for the cause of Christ than I have according to my means. I have bought tracts and distributed them among my neighbors and friends. I will mention one certain minister that I bought tracts and sent to him, for some folks thought it might be he could be brought to the truth if he had some of the tracts, so I sent them to him and he told in the pulpit that some one had sent him a bunch of papers; but he said they would do to wipe razors on Now dear brothers and sisters, you can see how far the truth goes with some people. We can not make them believe and obey.

I will close by asking the prayers of all the faithful ones that I may hold out faithful until the end. If we never meet in this sinful world, I hope we will meet in a better world where there are no good bye's.

Your Sister in Christ.

Mrs. R. C. Elliott.

Funeral of Mrs. Hatch.

Because of her many years of infirmity few had opportunity to really know Mrs. Hatch at her best She was recognized as a kind, sympathetic neighbor, one who was ever ready to help to the full expect of her ability. She is also known as a woman of strong Christian faith, who did not fear death, but dwelt upon the resurrection hope, trusting that Jesus would come the second time to establish his kingdom under the whole heavens.

Eighteen years ago L. S. Hatch and family came to Crowley, being among the pioneers who came to reconstruct this land into the Rice Belt. The wife took upon her shoulders a full share of the pioneering difficulties, the two enjoying or suffering together the ups and downs so common to life. They came here from Nebraska, where they had pioneered for sixteen years in summer, in sand, in winter, long and dreary, in snow and ice, and never have they regretted their move southward. One year had they spent in Illinois on their way westward from Indiana, where they had been born, brought up and married. Here Martha J. Perkins was born February 21, 1846, and married in 1866. She died at her home in Crowley, Louisiana, February 8, 1906, aged 59 years, 11 months, and 18 days, and was buried in the Crowley cemetery, Saturday, February 10, 1906.

For about forty years Mrs. Hatch was a member of the Church of God, and the funeral services were conducted by a minister of that church. What do they teach? what was her faith? has been asked by more than one, and a synopsis of the main points of doctrine is proper here for a better understanding and appreciation of the deceased. They use the name according to the usage of the period of the apostles and early church, as shown in Acts xx. 28; 1 Cor. i. 2; x. 32; xi. 16, 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 2 Thes. i. 4; 1 Tim. iii. 5, 15, or more fully as the church of God in Christ Jesus, in 1 Thes. ii. 14. They consider this to be Christ's church and that all that are in Christ Jesus are members of this church. Hence they do not take in members but hold that men and women put themselves into it by the grace of God through a true faith and repentance and a baptism into the name of Christ for the remission of sins. In this way the Church of God has no sectarian or denominational connection, and members of other organizations that come under this description are recognized as members of this body of Christ, whether they themselves recognize it or not. As members they know each other as Christians, disciples, or brethren and sisters.

In faith they hold firmly to both the Old and the New Testaments, the former as a schoolmaster leading to the Messiah and often prophetic of him, the latter as a history of Jesus in his first sojourn upon the earth and a description of the faith and practice of the early church, and both prophetic in many places of the "Age to Come," which will not begin until the "First Resurrection" and will not be perfected until after the judgment period, when all wickedness shall have been cast into the second death and utterly destroyed. They believe in the Bible term "Hell" as gehenna, but not in the sense in which it is frequently held. They hold that hades, which is sometimes rendered as hell by some of the old translators, is merely the place of deposition of the dead and has no life in it. In a parable sense, as in the rich man and the beggar, popularly Dives and Lazarus, life is incidental only to secondary considerations, but the "Old Dispensation," represented by the rich man, dressed in purple and fine linen, ceases to be, is cast into hades; while the Gentile, begging for crumbs of God's truth, becomes the child and heir of Abraham through faith enters into the great bosom of Abraham, and carries the message of salvation In the hades state the house of Judah has often endured and is today in many places enduring the agonies of torment, while the ten tribes of Israel, the five brethren, seemed to have escaped.

The Church of God does not believe in an immortal soul, or immortal spirit, or ghost, inside of man and asserts that no such expression is ever found in the Bible; but no people feel more fully that every believer should be filled with the spirit of God and should love the truth with his whole soul. They hold that the Bible term for soul sometimes signifies the whole man and even animal, sometimes the mental functions, sometimes definitely the power of love. The word soul is often translated from one that means life and the word spirit from one that means breath. They say that when a few poor translations are removed there is no difficulty in understanding the Bible and all parts of it become harmonious. They hold emphatically that when they die they do not expect to go to heaven or to hell, but that they really die to be made alive again by the Word of God, by the call of Christ and the angels, at the resurrection.

This faith was strong in Sister Hatch for forty years. In it she gave up her last breath. Her life is hid with God. He has a way to keep in remembrance all her intentions. Whatever the "Book of Life" may be, in some way there is a record. She is asleep in Jesus and from this sleep she shall awake nevermore to weep. Come, Lord Jesus, come quickly. Amen.—*J. U. Haupt in Crowley, La., Signal.*

Life is not the work of one year, but of many. It is not a link, but a chain. It is a book of many chapters, but it is a continuous story, and each chapter is related to all the others. The excellencies and the unfoldings of life are but the developments of the plots in the easy chapters. The last is dependent on the first. If there is to be a climax of goodness in the closing chapters there must be goodness in the preface and the introduction.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

C A Corbell	50
A Balch	50
Helen Fyfe	1 50

Evangelizing Notice.

I expect to make an evangelising trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. Steele,

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Subscribe for The Restitution.

Communicated.

Pine Woods Bible Class.

Teacher. The topic for our study tonight as previously selected, will be

THE ROOT OF TRUE CHRISTIANITY.

This lesson I apprehend you will find in the thirteenth chapter of first Corinthians. You have observed in reading the aforesaid chapter, that we find there an under-lying principle, which gives vitality to the whole Christian system, like as a tree derives its vital force from its roots. Now, what does the aforesaid chapter reveal?

Bessie. It shows this, that although a person may be gifted with the combined oratory of both men and angels, and it may hold its auditors spell-bound, as he portrays with an eloquent tongue all of the glories of the good time coming, which is so vividly given in the grand old gospel of the kingdom, and if divine love is not the inspiration of his tongue, it cannot amount to more than the sounding brass of a trumpet, or the clanging cymbal, which for the time being, may please the ear by a harmony of sound.

Q. Suppose then that men may become gifted students of prophecy, and be able to solve its deep mysteries, and besides all this, have faith sufficient to pluck up the everlasting mountains, and then lack the vital principle of love, what will it amount to, as far as the eternal inheritance is concerned?

A. The sacred Book replies: "Nothing."

Q. Well, suppose again, that a person should use his entire substance in the relief of the poor, and a motive foreign to that of love be the inspiration which inspires the charity, how will that affect his future inheritance?

A. The good Book says: "It profiteth me nothing."

Q. Well, then, suppose we propose a severe test, and suffer death by fire, on account of preaching God's message of life, and should a spirit of fleshly bravado, in place of a sincere love be the motive, which inspire the act, what will be the future reward of all such?

A. It is written: "It profiteth me nothing."

Q. Well, can you give some rule by which those who really have the root of the matter in them, can be known as having such?

A. Yes, we can.

Q. Please give the distinguishing characteristics?

A. We may know them, because love will lead them to "suffer long," and be kind, the spirit of "envy" will not be in their heart; they will not allow the flesh to be vainly exalted—"puffed up." Next, they will be orderly, they will not "behave" in an unseeming manner, they will not be always "seeking" their own personal benefit; they take no pleasure in seeing "evil" in others; they don't like to even "think" evil of any one.

Q. Is this the principle which tends to develop a character as above described which is as eternal as the great Creator himself?

A. It is. The chapter we are considering names three things which "abide," after the miraculous gifts of the spirit cease; but one of the three is as eternal as the Creator, and cannot cease.

Q. Please name it.

A. "Love *never faileth;* but whether they be (gifts) of prophecies, they shall fail; whether there be (gifts) of tongues, they shall cease; whether there be (gifts) of knowledge, it shall vanish away." "And now abideth (after the gifts cease) faith, hope, love, these three; but the greatest of these *is love.*"

We then have faith, which in the sweet by and by will be lost in sight, and hope, which has faith for its parent, will also be lost in fruition, but love will be intensified, and abide through the endless cycles of eternity.

Q. Why will this abide?

A. Because "God is love," and this divine attribute of his being permeates, and is manifested in all the works of his hands, and is the controlling principle of his dealings with men. It is his divine purpose to people the new earth only with inhabitants, in whose hearts this divine principle has found an abiding home.

Q. When should this divine principle begin to find a congenial home in us?

A. Right now. It is only the possessor of a pure heart, even the meek and humble followers of the blessed Jesus, that has the promise of seeing God, and having an inheritance in the new earth. Unless this blessed principle shall find an home in us *now,* it *never will* hereafter.

Q. How does this principle manifest itself in its possessor?

A. In adversity it is a stay and solace. It is even like to the vine with its graceful foliage which entines itself about the sturdy oak, and climbs up into the sunshine. So likewise, love with its caressing tendrils entwines itself about the heart, and lifts its possessor far above the dark and dismal swamp, into the cheering sunshine of God's blessed favor; and it also enables one to look far beyond the present, and by faith take an enrapturing view of the beautiful evergreen shore. I want this love in my heart, don't you my dear classmates?

Q. Does this love principle find a congenial response with the divine?

A. Nothing can equal it. Responsive melodies, break forth in transports of adoration and praise, which fills us with sweetness and harmony divine.

Q. Is its influence far-reaching?

A. It is. Even as the aroma of the sweet scented flower is not always confined to the garden whence it grows, but is taken up by the passing breeze and made to regale the senses of others, so evenso ,love is not a confined principle, but emits an influence which is felt by others, who come in contact with it.

Q. Then, this must be a valuable gem to possess?

A. It is even so. It is the priceless gem which sparkles in the crown of him whose god-like temples once bore in derision a circlet of thorns.

Q. Are those who sacrifice their money and time in the proclamation of this peaceful message considered blessed?

A. Yes, indeed. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Isa. liii. 7.

Q. Is the gospel of the kingdom filled with the love spirit?

A. It certainly is. The grand old gospel of the kingdom (God's sole message of life) thrills the heart of believers as no other message can. It is a message of love and peace, it kindles music in the heart which shouts for joy. It lets the sunshine of God's love in. It makes believers love the brotherhood, who are of the like precious faith, and creates in them an anxiety to publish the glad tidings of good to others.

Q. Can this beautiful message of life carry the believer's mind beyond the storm-cloud?

A. There is nothing like it. Should clouds of inky blackness temporarily obscure our vision, it is then this glorious message—the sun of hope, emerges from behind the cloud, and laughs at the passing storm.

Q. Is it not a message of peace to the believer, whether in cloud or sunshine?

A. Yes, even now it calms the troubled sea, when raging billows would overwhelm us. And as far as the future is concerned, "thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." This blessedness is proclaimed only in the good news of the kingdom.

Q. What should be the attitude in life, of all those whose lives are now based on a higher plane, by and through the inspired love-message contained in the glad tidings of the kingdom?

A. The attitude should be a prudent righteous life in this age. Alas what else is there worth tying to in this life? Everything is changing and passing away. Did not proud Babylon, Palmyra, Thebes, Greece, Persia, Rome, Egypt, and other great empires arise, spread themselves in grandure, and are now gone, with scarcely a ruin left behind them, to tell of their former greatness. The face of the world is on the change. The tree falls and decays, even the rocks crumble and change.

Q. Speaking of universal change, what did Greenfield observe?

A. He said: "The firmest works of man are giving way,—the ivy clings to the mouldering tower—the briar hangs out from the shattered window. In the spacious domes which once held our fathers, the serpent hisses, and the wild bird screams. The hills which were once crowded with all that taste, science and labor could procure—which resounded with melody, and were lighted up with beauty, are buried by their own ruins, mocked by their own desolation. The voice of merriment or of wailing, the steps of the busy or the idle, have ceased in the deserted courts."

Q. With regard to the things of this present order, do we not find that everything, both animate and inanimate, are passing away?

A. We find that every thing animate advances in age, and passes off the stage of action. We are also conscious, that if the coming of the King of glory is delayed, in a few short years the measured strokes of the solemn funeral bell will announce our decease, to await the coming of him who is the resurrection and the life.

Q. Can any one arrest this onward march of change?

A. No one, except the King eternal. None can stop the onward march of the dread chariot of death. One by one we fall beneath its ponderous wheels. He blanches the ruddy cheeks, and quenches the fire of the eye, and commands the proud heart to cease its beats.

Q. Well, what is there that cannot be shaken, or pass away?

A. The gospel of the kingdom alone reveals that.

Q. Where can that be found?

A. In Heb. xii. 25-28.

Q. Please quote it.

A. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." This can never experience either removal or change. It is as enduring as the years of the Eternal.

Q. Who will be granted a home in this beautiful kingdom?

A. Obedient believers of the gospel of the kingdom, who are successful in developing the magnificent character of an overcomer. The character of an overcomer is to be admired, a writer once said, such a one is "a beautiful character, which reflects our Lord's pure, sweet image, and is the truest wealth. Moth and rust cannot corrupt it; thieves cannot steal it. It is the only possession that will stand the crucial test of trial and sorrow, and the fires of affliction and come forth as silver seven times refined; it is the only treasure which we can carry with us through the gates of the eternal city, into the pure sunlight of the eternal age. They are the messengers of mercy, who have the root of the matter in them. They are sunbeams which warm and cheer us, they melt the heart of stone. They are flowers full of odors; they leave only fragrant memories behind them.

I wish to say, that five hundred pages of copy of Pine Woods Bible Class book has now been revised, and is ready for the printer, as soon as I receive pledges to pay the expense. The sooner the responses come, the sooner it will be sent forth to proclaim the glad message of life. Please let me hear from you.

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W. H. Wilson.

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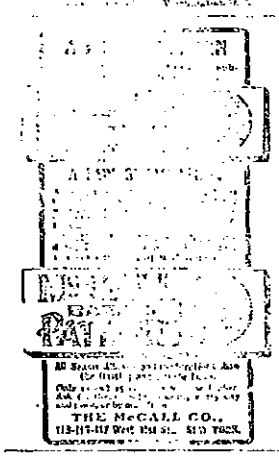

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Remittances should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail [illegible] almost invariably tells a letter with money in it. Take warning and send safely.

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That out of our reach some toy is tossed?
The vase knocked down from the mantel shelf,
The new dress ruined, the money lost?

"All in the past"—the cruel [illegible],
The slain ambition of youthful heart,
The friend estranged, the broken truth,
The slight that pierced like a cruel dart

All the troubles that vex us so
Soon move off to the misty past,
Though we feel to-day that our hearts must break
And cuddle our worries and hold them fast.

That dear friend's proverb—it helps and cheers
When the rain pours down and we cannot go,
When the child is sick and hands are tied,
And we miss so much that we want to know!

For time in truth with a tender skill,
Can lay her plasters on wounds like these;
'Till going off in a restful sleep,
We wake surprised at the wondrous ease.

And whether the snow or the rain may fall,
Ever and ever our days move on;
They wrap our woes in a winding sheet;
They bid us climb till the heights are won.

S. HOSANNA WINES.

Communicated.

Random Thoughts. No. 19.

Dear Restitution:

We often hear people talk about religion and politics, that we should keep politics out of our religion, etc., that one has nothing to do with the other, but are entirely distinct. Now that depends on what politics you mean. If you mean human politics, you are right, but if you mean divine politics, you are wrong. Bible religion is a political religion. It relates to the government of the world. Shall God by his Son Jesus govern the world, or shall the adversary continue to do it for ever? God made the earth to be inhabited as we read. So God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," etc. Gen. i. 27, 28. There was a man at the head of creation with dominion over all, subject only to his creator! Just one restriction, that was all, other than that he was lord of all. But it would seem that Adam and Eve were the same then as are his descendants now. If there is any one thing we must not have or do, that is the very thing we must do or have. Our parents did the very thing forbidden, and we see the result yet. But how about the dominion? By losing his life Adam lost his dominion, and from that time till now, God has put different men over different portions of the earth, till the time shall come for his Son to come and be King over all the earth.

God gave a part to the Israelites, made them a nation, gave them laws by Moses by which they should be governed. He himself being their King. Thus they were a kingdom. God appointed other officers for the different purposes of government under him. Their religion was a political religion, with their civil laws, criminal laws, sanitary laws, etc., all good laws. And the nations today are the best governed who draw most from the laws given to Israel. The officers God appointed to enforce his laws, who took pains to do as appointed were politicians! But the politics were divine politics. So today a Christian is a politician—he is seeking an office in the kingdom of God! I would not say then that religion and politics are diverse from each other, for the faith of the Christian is a political faith, it related to the government of a kingdom even the kingdom of God! Then there is no war between religion and politics, but the war is between human politics and divine politics; or between man's politics or government, and God's politics or government. Now let not my reader be shocked when I say our Lord Jesus was a politician! He proclaimed the gospel of the kingdom of God, and did many wonderful things to convince the people that he was God's Anointed (Christ) to be the King of that kingdom, and his disciples believed the gospel (good news) he preached and that he was the Christ (Anointed) and would be the King.

So two of them with their mother wanted a special favor of him, namely, that they should have two of the highest offices in the kingdom—one to sit on his right hand, the other on his left! In this they were a little previous. Such offices would be given to those best fitted or qualified for them, and they had not yet run the race, but were only just starting. But as they believed he would be the King, and they would have positions in the government, he taught them many things about his kingdom and laws.

Will my readers turn to what is improperly called the "Sermon on the Mount," which is neither a sermon nor was it preaching—we read nothing about sermons in the Bible—the word is not there, nor did Jesus or his apostles preach to disciples, but to others, and when they did preach they preached the gospel. But they taught the disciples, and so Jesus "seeing the multitudes ascended the mountain, and when he was seated his disciples came to him, and he opened his mouth and taught them, saying," etc. Matt. v. 1, 2. Then follows his discourse. He tells them of some differences between the old law, and the law by which he would rule the people in his kingdom, and as they were expecting to share with him in the government then, they must themselves be governed by these rules now. As they expect to enforce these laws in the kingdom of God, it is only reasonable, just and proper, that they should have had experience in the keeping of them themselves. As most of my readers are hoping and expecting to share with our Lord and his disciples in the government, let us all study well the lessons there taught and practice the same, lest we are like the man who built his house on the sand. God was quite particular that his law given through Moses should be obeyed, and every transgression and disobedience received a just retribution, then how much sorer punishment shall we deserve if we transgress or only neglect the law as given by his Son? And this both by the members of his body, the church during the present order of things, and by the people who will be subjects in his kingdom. After the Lord comes and with his saints shall reign over them, I feel pretty sure that the government will be a strong government and every law will be enforced. But what do we see today? How often do we see the laws, ordinances and commandments given by the Lord disregarded, and how many new ones substituted in their stead? The very names of many of the churches cannot be found in the Bible, and in addition to the unauthorized names of the churches, they also have other societies such as Christian Endeavor, Epworth League, Y. M. C. A., and a host of others of which the Bible says nothing—were Jesus and the apostles all behind the times? Neither of them could arise and come amongst us now would he recognize any one of the many as being the church he left when he fell asleep nearly two thousand years ago? Who changed the laws or customs? Jesus and his apostles preached the gospel of the kingdom, and baptized only those who believed, for the remission of sins, but now they baptize little infants or rather sprinkle a few drops of water on them, and call that Christian baptism?

In other cases they disregard the ordinance altogether and pray to the Lord to disregard his own law and forgive the sins of a very wicked sinner who had committed a most cruel murder. They labor with and pray for him, that the Lord would forgive him and save his never-dying soul from dying, and take him from the gallows to heaven! Thus they disregard God's plan or way of salvation altogether and substitute their own way. Our Lord has never promised to save, or forgive any man who did not believe the gospel and obey it. And this is done by most of the churches. But I have noticed that it is more often Catholic priests, for the reason, I presume that the murderer was a Catholic, or inclined that way, but even Protestants do the same. Once I remember it was a Protestant who did administer the ordinance of baptism. But in my opinion the murderer was a hypocrite and submitted to it, hoping to be let off, for when he found there was no reprieve for him, he on the gallows, repudiated all his penitance, and died a murderer on the gallows, as he was. I have very little faith in death bed repentance any way, and though many do, I cannot go to the death bed of any wicked man, and pray to God to save him without his believing the gospel and obeying it. If he is too far gone for that, I think it is too late. Besides, it is very seldom, if ever, that when a sick man or person repents on what he supposed was his death bed, but turned out not to be, but he recovered and got well, that he does not return to his former life or manner of living. I say, so far as my observation goes it is almost invariably so, and hence, as I said, I have very little faith in death bed repentance. The kingdom of God is the great thing in the whole Bible. Take all that is said relating to it out of the Bible, we would have scarcely a skeleton left. It is the first thing to seek, to preach, to believe, to obey, to pray for, to live for, and if need be, to die for.

In these Random Thoughts I have shown that that kingdom will be on the earth, beginning in Palestine and extending over the whole earth in time. That Jesus will be the great King, assisted in the government by his saints, who will then be like him. That the people then living will be the subjects in that kingdom, beginning with Israel, but extending till it included all nations. That the seat of government will be Mount Zion in Jerusalem, the capital city of the world. That the law or laws by which the people will be governed will go forth from that city. These are six of the seven items I started out with—1. Locality or place for the kingdom—the earth; 2. The King; 3. Officers or rulers; 4. The subjects; 5. Seat of government; 6. Laws; the other I have not yet given, namely, 7th, the time when the kingdom will be set up. When will that be? As this paper is sufficiently long I say at this time only, When the Lord comes with his saints. More anon.

GEO. ELTON.

Baptism not Sprinkling.—No. 3.

To believe a proposition without proof to sustain it is, to say the least, unreasonable. To believe a proposition when the strongest kind of proof is against it is surely worse. To believe that immersion of a believer of the gospel in water is Christian baptism, is the meaning of New Testament teaching, and in the light of the meaning of the word baptizo, as given by every Greek lexicographer of any note is accepting a proposition on the most rational grounds. A properly constituted mind must yield assent,—logically speaking. On the other hand to believe that rantizo or sprinkling a little water on the person is Christian baptism is most irrational because the term baptizo has no such meaning attached to it, and it is the term employed by the Spirit to enjoin the overt act of obedience to the gospel. A law commanding obedience must be plain, and not ambiguous as it would be, if it enjoined two forms entirely different.

In all subsequent references to the ordinance as practiced under divine direction this term is used—two exceptions occurring, one in Heb. x. 22, the other in Titus iii. 5. The allusion in these passages by the words "washed" and "washing" is to Christian baptism. The second text is to be understood in the light of the first. "The body washed in pure water" accords with immersion in water but does not accord with sprinkling. "Washing of regeneration" is the birth of or out of water. Neither of these texts furnishes any proof of sprinkling. The first is strong proof of immersion without using baptizo—another Greek term occurring here; but it is not rantizo. To believe and practice sprinkling is most unreasonable because the word rantizo does not occur in the commission as recorded by Matthew and Mark; nor does it occur anywhere, where it could be construed as having the same meaning as baptizo. In usage it no where refers to the act called baptism. It occurs but four times in the Greek New Testament, and refers to ashes and blood as sprinkled on persons and things as prescribed by the law; and once to the antitypical blood of Christ sprinkling the heart of the believer from a consciousness of evil.

To claim that John sprinkled his converts is the barest assertion, and in the face of proof of immersion. For hundreds of years the prevailing practice was immersion. So history records. Mosheim writing for the first century says: "The sacrament of baptism was administered in this century, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font." Church History Vol. I. p. 46. In his history of the practice of the church in the second century he gives proof to the same effect. Sprinkling had not yet been introduced. Joseph Mede remarking on Titus iii. 5, washing of regeneration—says: "There was no such thing as sprinkling of unbaptism in the apostles' days, nor long after."

These testimonies are confirmed by [illegible] to the observance of the ordinance in the writings belonging to the early centuries. Barnabas wrote, "We descend into the water laden with sins and corruption, and ascend bearing fruit, and having in our hearts the fear and hope that is in Jesus." That immersion in water continued to be practiced as the rite of Christian baptism till times far remote from the apostolic period, is so well established that there can be no disputing the fact. Calvin and Stuart, both sprinklers in practice, but well acquainted with the history of immersion of the early centuries, made no effort to prove that sprinkling was the prevailing form of administering the rite from John the Baptist and onward, nor did they boldly assert it as some others have done as though it needed no proof; but on the contrary made confession as to its origin. The former remarking on the baptism of the Eunuch (Acts viii. 38, 39) says: "We see from this instance what was the baptismal rite among the ancients; for they plunged the whole body in water. Now it is the custom for the minister to sprinkle only the body or head." The learned gentleman accounted for this deviation from the original practice by affirming that: "The church did from the beginning grant unto herself the liberty to change the ordinances somewhat." So we see how sprinkling came into practice on purely human authority. No one is able to trace it to apostolic authority. We may pertinently raise the question, How did Calvin learn that the liberty to change the ordinances dates back to the beginning? This would take in the apostolic period. No such grant can be found on the pages of the New Testament history. The fact is that the churches after they had in a large measure apostatized from the primitive faith assumed this liberty, and finally settled the question by discussion and vote. Prior to 1311, but long after the apostolic period, sprinkling was occasionally resorted to, yet it was not until the above date that the churches in council declared immersion and sprinkling to be indifferent; and not until 1648 that the question as to which was to be adopted immersion or sprinkling was decided. In the assembly of divines held at Westminster that year the question was keenly debated and voted on. The result was a majority of one in favor of the adoption of sprinkling, and even that small majority was acquired at the earnest request of Dr. Lightfoot, who had gained great influence in the assembly, (Edinburgh Cyclopedia). Think of this procedure, lover of truth! By a majority of one the appointment of the Son of God was set aside and sprinkling adopted in its stead.

This discussion was not with a view to ascertaining the meaning of the two words baptizo and rantizo, nor to learn from the history of the early church the prevailing practice. No, no. It was the question of the church's authority in the matter of making the change. These divines knew how sprinkling started from one clinical case, for which at the time no claim of apostolic authority and precedent were urged in favor of the substitution of sprinkling for immersion. The only reason assigned was the subject was sick and immersion might prove dangerous. Sprinkling came into practice slyly, cautiously and sparingly.

JOHN L. WINES.

At the Breaking of Bread.

After reading the 149th and the 150th Psalms.

The Lord is good to all and his tender mercies are over all his works. Gracious and full of compassion, slow to anger and of great mercy. Sing unto the Lord, O ye saints, and give thanks at the remembrance of his holiness. O love the Lord all ye his saints; for the Lord preserveth the faithful, he of good courage and he shall strengthen your heart. All ye that hope in the Lord, be glad in the Lord and rejoice ye righteous and shout for joy all ye that are upright in heart. O fear the Lord ye his saints for there is [illegible] him, for our hearts shall rejoice because we have trusted in his holy name. Thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, for we know that all things work together for good to them that love God, who are the called according to his purpose, because he maketh intercession for the saints according to the will of God.

The saints in all this glorious war
Shall conquer though they die,
They see the triumph from afar
By faith they bring it nigh.

MRS. S. A. CRAWFORD.

"I WILL NOT FEAR". PSA. CXVIII. 6.

"The Lord is on my side; I will not fear; what can man do unto me?"

"The Lord is on my side." This phrase without any more comment is a great comfort. Whom could we want more than to know the Lord, All in all is on my side. But we are not contented until we tell the glad news to others. In any battle, how anxious the soldiers are to fight for the side that is right, and would be victorious. May we all strive to be on the right side, and the side we know will in the end be victorious. May we serve the One whose wishes will be done on all the earth. "I will not fear," what need of fear when we are on the right side? Psa. xxvii. 1.

"The Lord is my light and my salvation; whom will I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psa. lvi. 4-11.

"In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. Every day they rest my words; all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? In thine anger cast down thy people O Lord. Thou tellest my wanderings, put thou my tears into thy bottle, are they not in thy Book? When I say unto thee, then shall thine enemies turn back, this I know; for God is for me. In God will I praise his word. In God have I put my trust: I will not be afraid what man can do unto me." Psa. cxlvi. 5. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. If we have the God of Jacob for our help, he is sufficient for all our needs. Isa. lvi. 12. "I even I, am he that comforteth you, who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of man which shall be made as grass. How very true it is it all our earthly friends forsake us, or turn from us, we have One who is ever willing to help and comfort us, so what need we fear? Heb. xiii. 6. "So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me." We may often be ridiculed by strangers from the covenants of promise, but we can tell the truth boldly and not fear.

My prayer is that we may rightly divide the Word, and scatter the seeds of truth for the honor and glory of our Lord and Savior.

Your sister in the one Faith.

ORA COLE.

"IN HOPE OF ETERNAL LIFE." TITUS i. 2.

In the first verse of our lesson we find that Paul is a servant of God, according to the faith of God's elect, and the acknowledging of the truth which is after godliness. Paul was not a servant according to a faith, or just any faith, but according to the faith. If it required the faith, a certain definite faith, to constitute Paul a servant of God, be assured it will require the same for any who become servants. Faith cometh by hearing the Word. Rom. x. 17. Then we can not be too careful about the Word, since hearing the Word is the means of justification. Rom. v. 1. Also the basis of our hope. Heb. ii. 1. Hence, we see how Paul is a servant of God according to the faith. Acknowledging the truth is to know [illegible] abideth forever. I [illegible] his own will begat he us, by the Word of truth." The same Word which Christ in Matthew xiii. 19, says plainly is the Word of the kingdom. The power of God unto salvation. Hence the acknowledging of the same in faith is the basis of hope. Paul, a servant of God, and an apostle of Jesus Christ according to the faith of God's elect, and the acknowledging of the truth which is after godliness. In hope of eternal life. Acknowledging the truth, the Word of the kingdom according to the faith, is the reason we have hope of eternal life. Notice the last sentence of the 1st verse, acknowledging the truth which is after godliness. Paul is a servant according to the faith which is after godliness. Acknowledging the truth will avail us nothing unless it is after godliness. Then let us be careful that the acknowledging of the truth is after godliness, that we may have hope of eternal life. Let us stand fast in one spirit with one mind, striving together for the faith of the gospel. This acknowledging the truth after godliness will not be accomplished without persistent effort on our part by exercising ourselves unto godliness."

"Holding fast the profession of our faith without wavering. . . . Considering one another to provoke unto love and good works." The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light, that we may have hope of eternal life.

NANCY BARBER.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana;" Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, FEBRUARY 28, 1906. NUMBER 8.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 28, 1906.

More disturbances are reported in Russia. Also the Chinese are thought to be playing a double game, and that trouble will yet come from that quarter.

The difficulties in the way of agreement in Morocco matters grow rather than diminish. It looks at times as if Germany was determined to force a conflict with France. If this is done France will be supported by England. Germany is also accused of endeavoring to make trouble between the Sultan and England over African matters.

Communicated.

A World of Opportunities. No. 6.

There is no question of more real interest to the young people today than that of reading. What shall we read is the question? I read with much interest a magazine article written for the *Woman's Home Companion* by Jerome K. Jerome. In that article he says a great many good things. Mr. Jerome suggests that, "We read to get rid of our brains; not to think but to save ourselves the trouble of thinking." "The truth is that books, to be of any use—to be of any enjoyment even—must demand thought." "Literature is essentially an appeal to the intellect, not to the emotions. Books are the speaking of mind to mind." "A book either does good or it does harm. You cannot divorce literature from life."

In my boyhood days I was much interested in the short articles written Fanny Fern and those written by James Parton. I cared but little for romance. Our State (Ohio) at that time furnished a school library. It consisted mainly of histories, biographies and books of travel. I read many [illegible] profit. What

[illegible] we can spend hours with them when they are at their best if we read and digest their works. What an honor and pleasure to have spent a leisure hour with Longfellow, Whittier or Holmes. Yet we may do still better than that by reading their works.

In these days of books, magazines and libraries we are compelled to choose the best from the rubbish. I am compelled to say, from observation, that light reading prevails among both old and young. We sometimes condemn publishers for furnishing such books, but they would cease publishing if the public would stop reading. Too many "read not to think but to save themselves the trouble of thinking." I met a young man about a year ago who had been a pupil of mine in a high school where I taught. "Do you know," said he, "that you changed my whole life by getting me to read a book of your choice and talking with me about it? When I first met you as a teacher I was reading the poorest of literature. You advised and insisted that I should read Ben Hur. I did it and it changed my whole life." I well remember this school. It was well advanced in mathematics but had no class in literature or civil government. Many had never read the Declaration of Independence or the Constitution of the United States, or State of Ohio. I taught there five years and have the satisfaction of knowing that I left a reading and thinking school. The most of our rural schools have libraries containing from one hundred to three hundred volumes. I notice that histories and biographies are among the books that have been read the least. While attending our Conference at Cleveland, O., last August I had the pleasure of meeting with Bro. W. H. Wilson of Chicago. He spoke very highly of "Drummond's Natural Law in the Spiritual World." When I returned home I secured this book and have read it carefully, and can recommend it to those who love good books. I was inspired to write two articles from thoughts gleaned from this author. "He that hath the Son hath life," and "Work out your Own Salvation." I may glean further from this source. Get it readers of The Restitution and read, and as far as you can digest it. To read without thinking is doing yourself harm. The mind should not be used as a rubbish room, but a place where we store away the most precious thoughts. A book should be read for the precious things in it.

Many young people do not like to read the Bible. They say I cannot understand it. Read Bible characters as you would other characters. Get interested in the life of Abraham, Isaac and Jacob. What is more touching than Abraham's offering Isaac? Go with him on this journey. Write out as far as you can his thoughts during the time he spent while going to the place of sacrifice. Can you not imagine that while others slept that Abraham prayed and wept? Read the story of Joseph. Go with him on his journey to his brethren and be with him. Study the characters of the brothers. Study them carefully and I think you will say that it is interesting reading. Go with Joseph down into Egypt. Stop and think who sent him there and why. How did he behave himself while there? Did he not embrace the opportunity to do good? Read of his brethren coming to Egypt for bread. How he charged them with being spies. Get interested in the story. Read the speech of Reuben to Joseph asking for the relief of Benjamin. Imagine their thoughts when Joseph made himself known to his brethren. Can you not make the story of the life of Moses an interesting one? Paul says, Heb. xi., By faith Moses when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's command. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Study the lives of the ancient worthies. The Bible contains more beautiful stories than any other book that you can read. Read the story of Esther and you will find it charming. Don't just scan it, but read and think. How hateful the plot to destroy the Jews, and how Esther [illegible] to save her people. "I will go in unto the king, which is not according to the law; and if I perish I perish," was a noble resolve. Our lives are made stronger and better by coming in contact with such characters. If the articles on "A World of Opportunities" shall cause our young people to think and act I shall be satisfied.

Your brother in the Anointed.

D. C. Rousos.

Question Found in Heb. x. 9.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second."

I understand the question was: what is referred to as the first, that was taken away, and the second that was established? The principle object of Paul's letter was to give instruction to the Hebrews who were believers in the gospel, in order that they might not turn back and again place their confidence in the law, as there were many of their race who continued to teach the law of Moses as necessary to salvation; and Paul explains each part of their law by comparing it with the everlasting covenants of promise; he takes up the priesthood, the covenants, and the atonement, each separately; in this chapter the sacrifice is explained; in the first part of it Paul quotes from what David says in prophecy for the Lord; Psalms xl. 6, (quoted Heb x. 5, 6). "Sacrifice and offering thou didst not desire; mine eyes hast thou opened; burnt offering and sin offering hast thou not required." And then in the first part of the ninth chapter of Hebrews, after enumerating what the sanctuary for divine service contained, he says, verses 6, 7 and 8: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." The reason for this is shown by Heb. x. 1 and 3 to 6, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins." Then Paul quotes the following verse of David's Psalm what is spoken for Jesus in relation to himself, Psa. xl. 7 and 8 (quoted Heb. x. 7). "Then said I, Lo, I come, in the volumes of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Then he again refers to and repeats these two quotations, and tells what the result of their fulfilment will be in this way, Heb. x. 8, "Above (as he had already quoted) when he (Jesus) said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;" and, "Then said he (Jesus) Lo, I come to do thy will, O God. He taketh away the first;" or the ordinances of the divine service in the worldly sanctuary by which the priests offered sacrifices for themselves and for the people; already quoted Heb. ix. "That he may establish the second." "A new and living way, which he has consecrated for us, through the veil, that is to say, his flesh." Heb. x. 20. "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. When Jesus came as David had spoken for him, to do his Father's will, he well understood that his Father did not desire ordinances of only an outward form, which but represented the true and higher moral law of a pure character. "Yea, thy law is within my heart." The life of him who lived not under the law, but above the law, was a living sacrifice of his own will or mind in subject to the divine will of God, as well as being an acceptable sacrifice in death. In the fifteenth chapter of Romans Paul says "he pleased not himself." And John v. 30 Jesus says: "I seek not my own will, but the will of the Father which hath sent me." And the following verse to the one under discussion, Heb. x. 10, says: "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." So when he said, Lo, I come to do thy will, O God, he took away the sacrifices and services which were representations to establish the higher moral law, *i. e.*, to do God's will, and to offer one sacrifice acceptable to God which would bring satisfaction and redemption for his people, for he said I am not come to destroy, but to fulfil the law. Matt. v. 17. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

From these Scriptures I conclude that Jesus took away the ordinances which gave the people of Israel access to God by a continual offering of sacrifice for sins by the priest; and established for not only the house of Israel, but for the household of the seed of Abraham by faith, Jew or Gentile, a means of access to God by the offering of himself without spot, or the marginal reading without fault, or faultless, to God; and was made a high priest forever, who instead of entering into the sanctuary once a year, entered into heaven itself there to appear in the presence of God for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; "Who needeth not daily, as those high priests, to offer up sacrifices first for his own sins, and then for the peoples; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. vii. 25 to 28.

Jennie Salisbury.

Whatever burden or care we take to Jesus, if we would get the peace promised, we must leave it with him as entirely as a child leaves his school troubles with his mother. We must come away and treat it as a finality. We must say Christ has taken this, Christ will see about it, and then we must stop worrying and thinking about it.—*H. B. Stone.*

Subscribe for The Restitution.

The Watchers.

It is often remarked by those who scoff at the doctrine of the near advent of Christ, that "it cannot be true, because there are so few that believe it." But this is no argument at all. The watchers set at end of changing dispensations have always been few. There was but one lone man at the end of the antediluvian age to warn a whole world of approaching judgment.

There may have been quite a little band when he first started, but if there was, they one by one dropped away when the looked for catastrophe had apparently failed to fall, on the predicted day. Ridicule and sneers, made them ashamed to be found in the company of the good Noah. Was he not alone? The great crowd believed the other way. Such a miracle as the fall of the firmamental ring, could not possibly happen; they would go back with the crowd." They went back and perished.

And so it was at the first advent. But few watchers were posted on the hill-tops by the great Jehovah. But they were faithful. They knew the time of their visitation. Like Noah they believed God, and escaped at the destruction of their nation, going out of Jerusalem before its fall. The faithless ones perished in the Roman flood.

So it is now—a faithful few are warning men of coming judgment. It needs not many, but they are God's watchers. Let the world heed or perish.

S. Roxana Wilcox.

Who Was Melchisedec?

Paul says "Melchisedec king of Salem. Priest of the Most High God." First, being by interpretation king of righteousness and after that also king of Salem, which is king of peace."

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Heb. vii. 1.

Ben Ofiel, a learned Jew from Jerusalem says, that in excavating in Egypt a library of Pharaoh, who was king at the time Abraham lived, was found, from which it was learned, from a message sent by Pharaoh to Abraham and his reply thereto, that Melchisedec was appointed by God, king and priest, and did not therefore inherit these offices from his father or mother, or any one else, hence without father or mother, so far as these offices were concerned.

The library consisted in writings on brick, which were hardened by fire. It has also been learned from writings found in this library, that Salem is the same as Jerusalem.

R. S. Dawkins.

Watchfulness.

"Who can be always on the watch?" say some, keeping away from known transgression, from unreasonable connection and intercourse with the ungodly, and from all those objects which most easily induce men into sin, is a part of watchfulness, and a part which every Christian must perform. Another part is being continually employed in something good, or agreeable to the will of God, as this is also within human reach. A third part of watchfulness is laying in a store of reason, religion and the word of God. He who is thus careful will leave but few opportunities for temptation. A mind well stored with the promises, threatenings, and warnings of God, will not easily be surprised into temptation or drawn into sin; but with the sword of the Spirit, that is, the Word of God, the Christian shall become more than a conqueror.

Eugene B. Willard.

Editor Restitution:

While at Rush, Mo., last October, the advisability of building a new church house was talked about, as the longer meetings were held the larger the congregations became. It was not urged very strongly, as the brethren are all poor. However I have received a letter stating that the house is completed, and they have fixed the day when the dedication is to be as March 10th, and they want me to come and preach.

It just took these brethren four months to build a nice cosy church to worship in. Though poor people, and in the winter time, they have accomplished this labor. They are indeed rich in faith, and heirs of the kingdom which is promised to them that love God.

This church is six miles west of Fredericktown, near the gravel road, meeting is to begin at 11 o'clock a.m. March 10th, and a cordial invitation is extended to all interested to attend.

John Fiore.

The Pope a Failure.

In an instructive article in *The Christian*, Dr. Alex Robertson, of Venice, discusses the question, "The Pope a Failure." He tells us that this idea is "taking more and more shape in the minds of the Curia, is being uttered in bitterness of heart by many of the more outspoken of the Cardinals, is being lament by the Jesuits, is common talk in Rome, and is known and acknowledged in many courts in Europe." Sarto is "low-born, uneducated, uncultured, untraveled." "He was brought up in a back cabbage yard, and lived in it all his life till he became Pope. Then, when he was elected to the post, he was suddenly called to take the reins of a world-wide political organization—the Roman Catholic church. He was expected to grasp the policy of that church. That is as varied as the characters of its subjects are of different races and lands. He was called on to arise to the apprehension of interests that affect nations and continents. He whose mind (naturally good though it is) had been occupied all his life with petty village gossip and intrigue, and matters that affected a handful of peasant peasants and shopkeepers, was suddenly called on to raise his eyes from the clods of the fields and look abroad on the peoples of the earth. The change for him was bewildering, was stupefying. He could not rise to it. And the result is, what anyone could foresee, that his foreign policy if he has one, is a failure. France is lost to the Papacy; Austria and Hungary are up in arms, and are forsaking it; South America is discontented; Spain and Portugal have their grievances; the intelligence of Italy is more hostile than ever. Of course, in Italy, the Pope is working harder than ever. He is working exclusively in Italy. The village policy he adopted when a priest, and a canon, and a bishop, and afterwards when Patriarch in Venice, he is trying to extend to the whole country. But that policy is a very short-sighted one."—*Bible Standard.*

The Most Expensive Saw in the World.

What are probably the most expensive saws anywhere, says a writer in the Philadelphia *Ledger*, are those in use in the factories of Pennsylvania where various articles are manufactured from slate. In one of these factories there are three hundred horizontal saws, twelve feet in length, each of which is furnished with seventy-five cutting diamonds, each saw being worth five thousand two hundred dollars. The slate used for roofing is split and turned by special machinery; but when the slate is cut up for use in other ways the procedure differs. The huge horizontal saw with its scores of diamonds, is called into play; it is lowered upon a block of slate by a ratchet at the rate of a quarter of an inch a minute. The saw would cut through iron or steel at the same rate.

The workman plays a stream of water upon the slate to keep it cool and wash the dust from the cut. After the sawing the block is pinned by being moved back and forth, under a firmly fixed chisel. It is afterward polished much as blocks of marble and granite are.

Two Good Hands.

When I was a boy, I once became interested in the subject of inheritances. I was particularly anxious to know what my father's inheritance was, so one day, after thinking about the matter a good while very seriously, I ventured to ask him, and this was his reply:

"My inheritance! I will tell you what it was. Two good hands, and an honest purpose to make the best use in my power of my hands, and of the time God gave me."

Though it is now many years since, I can remember distinctly the tones of my father's voice as he spoke, with both of his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is in every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."—*Life and Light.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Editor Restitution:

In support of Brother Winco's contention, in his excellent article on Baptism in last issue of The Restitution, as regards the translation of Matt. iii. 11, I quote us follows: "I, for my part, baptize you *in* water to teach repentance." Twentieth Century New Testament.

"I indeed am immersing you *in* water unto repentance." Rotherham's Emphasized N. T.

"I indeed immerse you *in* water unto repentance." American Bible Union N. T.

I will also quote Rotherham's translation of Luke xxiii. 43, as it probably would be of interest to many of your readers: "And he said unto him, Verily I say unto thee this day; with me shalt thou be in Paradise."

I might also mention the fact that Dean Alford in his revision of the A. V. of the N. T. makes a foot note on the word "soul" in Matt. x. 28, which reads "Or life; see verse 39." In verse 39 of this chapter the same original word is twice translated "life" that is rendered "soul" in Matt. x. 28, A. V.

A. Robinson.

"Don't be saving. Can I do this, and can I do that?" or "Is it any harm?" Christianity is not a no harm religion. When you face a question, don't stop to ask, 'Is it any harm? but ask, 'Is it any good?' If you study your Bibles carefully and pray faithfully, trying to be a winner of souls constantly, you will neither be barren nor unfruitful. Keep away from the danger line. The devil has practiced on this old world for over six thousand years now, and he is pretty skillful at his trade. His joints never get stiff; he never has the rheumatism, the asthma or neuralgia. I never heard of his being short of breath, and if you get over his dooryard playing tag, sooner or later he will beat you and get your tag. But work for the Lord Jesus, and the devil will have no power over you."

There is no failure wherever the gospel is preached. I don't say that results are everywhere visible. God never promises that he will put results of gospel preaching into a multiplication table. But this is certain, that wherever God sends the man and opens his mouth with his message, there is no failure.—*J. Robertson.*

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs P. H. Prentice	4 50

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

A World of Little Things.

A little trill of laughter, a chord in nature's song;
A little deed of righteousness to stand against the wrong;
A little duty heeded; a little honor won;
A little hill surmounted, and a little kindness done;
A little labor daily; a little prayer and praise;
A little act of kindness to gladden weary days;
And so the whole creation to its ceaseless lesson sings,
For little man is living in a world of little things.

A little hope to cheer us, although it waiteth still;
A little fire for comfort when winter nights are chill;
A little dream, God-given, to bless us on the way,
A little welcome waiting us at ending of the day;
A little purpose shining through every dear web-woof;
A little love for sweetness, to spend the rue;
A little peace surpassing to which the spirit clings,
For little man is living in a world of little things.

A little hope, a little love, a little toil and test;
A little glimpse beyond the veil, a little problem guessed;
A little faith, a little doubt, a little blinded trust,
A little halting journey, and a little crust;
A little knowledge merely of little ways we wend;
A little dream of home awaiting at the end;
A little struggling upward although on broken wings,
For little man is living in a world of little things.

—Alfred J. Waterhouse. Selected by J. E. Hogarth.

Selections.

[Selected by S. Roxana Wilcox.]

Difficulties of any Theory of Unbelief.

I know the objections raised, the suspicion surmised, the prejudices appealed to; but I also know that there are difficulties in unbelief as well as in belief. It is often supposed that there are no difficulties trailing after denial: that some belief is not professed or implied when another is rejected.

But he who denies the antiquity of the Pentateuch will be required by that denial to believe some things which stagger reason and forbid faith. The very denial will compel him to adopt a positive opinion respecting the origin of the Pentateuch, which will draw after it difficulties more insoluble and facts more incredible, than the plagues of Egypt or the refluent waves of the Red Sea. For he must believe that an unbroken chain of writer from the days of Josephus to the time of David, including philosophers, historians, poets, prophets have quoted different books under the same title, and containing the same laws expressed in the same words; that between the translation of the Septuagint in the golden reign of Philadelphus, and the time of the prophet Malachi, about a century, this "Book of the Law of Moses" was mostly written and palmed off upon the Jewish Scribes as of Mosaic origin and gravely translated by them into Greek, at the command, or that between the time of Malachi and the time of Ezra about half a century more, some one or more of the returned exiles constructed a work, which received the approbation of both prophets and rulers, people and priests, by whose laws their fathers had been guided; or that Ezra himself codified and published the national laws under the title of the "Laws of Moses," or invented nearly all of them, and succeeded in making the people receive them as such, either by gross fraud or because they really were of Mosaic origin, and yet his history makes no mention of such a wonderful work in narrating the invaluable services rendered to the people by this efficient ruler; or that a century before Hiskiah and Shaphan imposed a code under the name of "The Book of the Law of the Lord by Moses," upon King Josiah and all the nation, and that Hezekiah had no such "Book of the Law of Moses," as the historian affirms, and that Amaziah did not quote from it when he said "as it is written in the Book of the Law of Moses," and that Jehoshaphat did not send out scribes to teach that book when they "took the Book of the Law of the Lord with them," and that Jehoash had some other book under the name of "The Law" given him when he was anointed king, and that David did not refer to it when he charged Solomon to have regard to what "is written in the Law of Moses."

He must believe moreover, that different books and different codifications of the laws of the people from time to time are thus referred to, when not one lisp in the whole history or poetry or prophecy of the nation can be found to that effect. He must believe that the nation was so stupid as to permit it, and its historians so careless as not to mention it either to the honor or the disgrace of any scribe or king. He must believe that in the time of Ezra or Josiah a writer succeeded in imitating the ancient style of the Mosaic age so perfectly that all the scribes and priests were deceived into the belief that it was the work of Moses, even when there was no evidence that he ever wrote such a book, or that such a book had ever existed in the nation.

Nay more, that all its complicated and burdensome laws were received at once and adopted as the code of the nation, because they believed them to be of Mosaic origin, and submitted to the severe discipline which these laws imposed: without once questioning the authenticity of the book or the authority of the law-giver. He must believe that the writer not only invented the accounts of the building of the tabernacle and wearisomely repeated them, and also introduced the repetitious descriptions of the offerings and the consecration of the sacred things but he must believe that he could luckily hit upon or skillfully invent those numerous undesigned coincidences which are scattered all along through the book, so evidently unobserved by the writer himself. He must believe that the writer—guilty of one of the grossest impositions ever practiced upon a people—was never suspected, much less accused of fraud; but that his spurious work was received and adopted without a word of complaint, suspicion, or hesitation by a whole nation.

He must believe that no "Book of the Law" was in existence during the reign of David, and that all the historians, prophets and poets who have referred to it in an unbroken series, from his time down to the time of Nehemiah and Malachi, Siruch and Philo were mistaken, or else he must believe that a gross corruption of the old copy was made, and made in so skillful a manner that no one detected it then, or can now tell with any certainty the new portions that were added to the old book.

The learned men of Jehoshaphat, the scholarly priest and scribe of Josiah, the noble Ezra, the skillful Nehemiah, never suspected the fraud, never discovered the cheat. Nor did the prophets Joel and Hosea, Isaiah and Jeremiah, Haggai and Malachi, have a suspicion that "the Law," "the Laws of Moses," "the Law of the Lord," on which they based all their predictions and to which they appealed in confirmation of all their threatenings and promises, was a mere collection made from age to age of the laws of the Nation, and attributed, by a pious fraud or illiterate mistake, to their great deliverer, Moses, to give them sanctity and power over the people. Surely a louder curse would have leaped from the fiery lips of Isaiah upon the head of such a deceiver than he ever uttered against the hypocritical priests who "trampled the courts of the Lord," yet such must be his belief who disbelieves.

Adopting the Canon of Hume, that of two miracles we should believe that which is the less marvellous and incredible, I accept the miracle, if it be one, of the Mosaic origin of the Pentateuch, rather than the theory which makes it either the growth of centuries or the work of a modern Jew of the time of Ezra. The difficulties attending the last theory are vastly greater than those which surround the first. As easily could I believe that the basaltic pillars which compose th. Giant Causeway were the work of the fabulous race whose name they bear, and not the production of the earth's central fires.

I believe, then, that the Pentateuch is a work of the Mosaic age, and largely the work of Moses himself; that it has come down to us with few, very few dislocations, interpolations and corruptions; and that it will be handed down to coming ages as an admired monument of the wisdom, learning, and arts of that remote age—as a monument of an early revelation of the divine will, to restore and elevate the race. I believe that the more thorough the investigations are which are directed to the examination of this book, the more profound and searching the scholarship which is devoted to the inquiry of its age and authorship, the more successful the endeavors of the explorers of the ancient monuments on the Nile and the Tigris in exhuming sculptured tablets and opening tombs whose walls are pictured history, the more brilliant the success of the Rawlinsons, the Layards, and the Hinckses, the Smiths and the Sayces, in deciphering the cuneiform inscriptions on the walls of the palaces of the successors of Ninus, and of Wilkinson and the Lepsiuses and the Mariettes in interpreting the painted symbols and hieroglyphic histories in the tombs of the Pharaohs contemporary with Abraham and Joseph and Moses, the more certainty will be given to the conclusions which I have reached, or, at least, to which I have pointed the way: that the Pentateuch is substantially of the Mosaic age, and largely either directly or indirectly of Mosaic origin.—*Rufus P. Stebbins in Higher Critics Criticised.*

[Selected by Harriet E. Bovee.]

The Bricks of Babylon.

When you are going to and from school and pass a pile of bricks in the street, or see them rising in the walls of a new building, you probably never stop to think that the shape and material of them had its origin in the brains of men at least ten thousand years ago.

Truly, did you ever stop to ask yourself, "What gave a brick its form, and why was it first made?"

Professor E. J. Banks, of the University of Chicago, and field director of the recent expeditions to Babylon, has answered the questions in a very interesting manner. I give you herewith some of his statements, taken from a very lengthy interview on the brick and its origin. He says:

There is a Hebrew tradition that, when the early people of the world were in the plain of Shinar, which, in later years, became known as Babylonia, they wished to build a tower, but in the soil, which was much like that of our western farms, they could find no stones.

Still the idea of putting up this tower kept constantly in their minds, and some bright person among them suggested that they take the clay by the river banks and shape it like stones, and then let the sun bake it. This same bright person also found pitch in hot springs of the land and mixed this with the clay, and that made it hold together better and bake harder.

The excavations which the University of Chicago has been conducting in Central Babylonia, where the most ancient ruins known to the world exist, show the origin and development of this first brick, and, therefore, of bricks in general. The temple hill at Bismya is a mound of ruins standing very high above the surface of the desert level. The highest layer of this heap of ruins contains bricks bearing the name of Dungi, a king who lived 2,750 years before Christ. A short distance below this layer of bricks are the bricks of the famous Sargon, who, a few years ago, was regarded as the oldest king known to history. He ruled 2,800 years B. C. But below these bricks are still other walls, which, it is quite evident, were constructed out of bricks manufactured 4,500 B. C.

Then, below all these, are the remains of bricks of a still earlier civilization, and the ruins of the lowest layer I can only estimate to represent a period not far from 10,000 B. C. In this vast accumulation of ruins we have discovered nearly fifty varieties of brick, illustrating clearly their evolution from the beginning to the brick which is now employed by the modern building.

In the several lower layers of this temple, the walls which appeared were of unbaked and unmolded clay. Similar walls are still employed in the huts of the modern desert Arab. At a higher level, representing the period of about 6,000 B. C., were found small blocks of white limestone, the only durable building material which was known. Although from the earliest times the Babylonians were acquainted with the burning of pottery, it seems that it was not until the beginning of 5,000 B. C. that it occurred to them that bricks could be burned, and it was probably the difficulty of transporting stones from a distance which brought the idea to their minds.

The first bricks were mere chunks of clay, roughly formed by the hands without a mold, and laid upon the ground to dry before being baked. Thus they were flat upon the bottom with low edges, rounded corners and a high, convex upper face. Later, a wooden mold was adopted, and then the makers began to mix the clay with straws. The convex bricks were usually laid upon edge and set in mud of bitumen. Lime from the hills from the east of Bagdad was employed as mortar at a later date.

The brick inscription, or mark, seems to be as early as the brick itself, and it kept pace with it in its development. In ancient Babylonia it was not the manufacturer who stamped the brick, as in modern times, with his name to advertise his business; it was the king who would perpetuate his name, or distinguish his work from others by adding to it a special mark. The first marks upon the bricks came from the workman's fingers, probably accidentally, as he drew his hands over the clay to smooth it. The finger marks gave the suggestion, and soon a large, deep imprint of the thumb appeared regularly upon the rounded surfaces of the early bricks.

Other builders varied the marks by punching in the upper surface one, two or three holes with the tip of the finger or with the end of a small, round stick. It was only when the mold was adopted that a systematic marking appeared. The royal builder who originated the system, distinguished his bricks by having his workmen draw a finger lengthwise along the upper surface. The next builder to distinguish his work from his predecessor drew the groove diagonally instead of lengthwise. The third one drew two diagonal grooves intersecting each other and forming a St. Andrew's cross.

So the changes continued through the ages. It was during the reign of the great builder, Sargon, that the long, grooved brick developed into the immense square brick. It was also in his time that the groove gave way to the more satisfactory inscription containing the name and title of the king, and the name of the building in which the brick was employed. The inscription was sometimes written, but more frequently it was imprinted with a terra cotta stamp.

The square shape given to the brick Sargon was adopted by all of his successors, but the size rapidly diminished. When it became quite small, its shape was adopted by the Persians and continued by Haroun-al-Raschid, the hero of the Arabian Nights, and today it is the only shape used in Mesopotamia.

Placing inscriptions upon bricks continued to the end of the Babylonian Empire, and was adopted by the Persians, and even by the exiled Jews, who built cities in Babylonia. Of the interesting discoveries which have been made in the old city of Bismya, that of the evolution of the brick is not the least important.

One of the ancient bricks discovered contains this inscription from a king who lived 3,800 B. C.:

"Ur- Engur,
King of Ur,
King of Kengi,
Who the Temple
Of Bel
Has built."

It is valuable to know in this connection that the brick-making methods of the ancient Indian tribes of South America, of Central America, and of the southwestern portion of the United States, were practically those of the old dwellers by the rivers of Babylon. In fact the processes were so similar that the common origin of these widely separated races has often been suspected; but a more unexplainable thing is the fact that the aboriginal residents of the northern part of the United States and Canada never were brickmakers, never knew how to make brick, and to this day, although partially civilized, show no aptitude for the work.—*H. I. Cleveland.*

Red Sea and the Nile Joined by a Railroad.

The new railway between Port Soudan and Berber, connecting the Red sea and the Nile, has been opened by Lord Cromer.

His lordship in his opening speech said that order and tranquility had been brought about in the Soudan in recent years, and schools and law courts had been established, but it was no less true that the serious development of the country began from that day.

So long as the country was separated from the rest of the world by a waste of burning desert, and so long as communication could only be kept up by a line of railway and river steamers over a distance of 1,200 miles—for that was the distance from the mouth of Athara to Alexandria—any very rapid progress was out of the question.

The distance from Berber to the sea would now be shortened by nearly 900 miles. The new railway, which was 325 miles long, had been finished in fourteen months at a cost of more than $7,000,000, an accomplishment which did great credit to Colonel Macauley and the engineers who had been engaged on it.

It would create a trade which without it could never exist, and would open out the Soudan to the world, and there would be no differential rates or duties to favor the trade of any one nation. Moreover, it brought within easy reach the upper regions of the Nile valley, upon which the material guarantee of Egypt rested.

The railway was the first step in the gradual execution of a large scheme for the construction of works of public utility, among which were the railway from Kareima to Abu Hamed, which would shortly be completed, irrigation on a great scale in the Kassala country, the opening up of Kordofan, and the establishment of communication between El Obeid and Omdurman.

The new port, and the railway which was that day opened, would be open on equal terms to the trade of the whole world. Undesirable elements might come into the country with it, but he trusted to Sir Reginald Wingate to counteract their influence by careful and wise measures.

Sound agricultural banks might compete with the usurer. Wise legislation might put some check upon the excessive sale of drink. Care and judgment in the disposal of government lands might do a great deal to nullify any harm done by the more company-monger. He did not doubt that all those subjects would receive the full attention of Sir Reginald Wingate, of whose past services to the Soudan he could not speak in terms of too high praise.

Lord Cromer concluded by declaring the railway open in the names of King Edward and the Khedive.

College Men's Ideas of God are Varied.

College boys have peculiar ideas about God, as was found out recently by a professor of psychology at Bryn Mawr college, who is making a study of religious psychology. He has been using as subjects of experiment only persons who can give in any way a clear expression of their ideas of the Supreme Being, and the professor's latest attempt for information was made at Columbia University. He requested the Columbia Faculty who were most intimate with psychological matters to put the following questions to the boys in their elementary courses:

"Do you conceive of God as an impersonal being or a personal being?"

"What differ[illegible] tween a personal and an impersonal being?"

"Under what image or images do you think of God?"

"What difference would the non-existence of God make in your daily life?"

Prof. Herbert G. Lord, of the Columbia faculty, placed the questions on the board in the lecture room and devoted a regular period to getting the answers in writing. Forty-two of the forty-five students who received papers gave replies.

Of those who did answer the questions twenty-two said that their conception was impersonal. Four of the students expressed doubt as to the personality or impersonality of God, giving their ideas in a very general sort of way. Limitations of all varieties were added to the various opinions.

Probably the most striking results were obtained in the answers to the last of the four questions, the one relating to the possible non-existence of God. Thirteen of the college boys said that it would not make the least bit of difference in their daily actions if they did not know of the existence of a Deity. The others admitted that there would be a difference, but were not all agreed as to what sort of a difference it would be. The replies ranged all the way from the man who did not think it necessary to say his prayers to that of the more devout person who conceived a total destruction of life if God did not exist.

Most of the students attempted to sum up their ideas in a very few words. The longest answer was that of a senior, twenty years old, who said:—"I imagine God is impersonal so far as bodily form is concerned, but as personal in regard to quality and character. I think of God as the embodiment of ideal human qualities combined with superhuman ones, such as omnipotence and omniscience. The corporality of God is for me an image, for I cannot conceive of anything without a body, but the qualities seem real to me. If God did not exist this would not affect the results of our actions. It would, however affect my ideas. I should think of the universe as a humdrum unsupervised thing. All the charm of life would be gone."

A more religiously inclined student, who said that at the end of the present year he would enter a theological seminary, said:—"I think of God as a personal being, but my conception of a personal being does not involve the possession of any physical characteristics. I do not image God at all. If I did not believe in the existence of God I should not say my daily prayers and think I should be a little bit looser in my conduct."

The necessity of something to believe in apparently impressed a sophomore of nineteen years more than anything else. He said:—"I think that if I did not believe in God I would probably believe in something or some one else. If it were not an ideal spirit it would probably be an idol or a person or a superstition. Hence, as I would still be guided by some belief, it would not make any material difference in my actions."

Conception of God that bear the imprint of childhood's teachings are the following given by juniors:—"I think of God as an old man with white and flowing beard. The thought of his non-existence would be accompanied by a terrible feeling of loneliness. It would make no difference in my course of conduct. As a small boy I thought of God as being a large man and always dressed in white, that is, a sort of white robe flung over his shoulders. Now that I am older I am not sure how I think of God. I feel that he is not simply a man, but I think of him as some sort of an all-provident being."

Still another personal conception is as follows:—"I think of God as a person under two images, first as Christ, the perfect man, the shepherd of mankind as I have seen him in some painting. The other image is less definite, it is rather of a being sitting at the top of an enormous arc and looking over the universe."

A Jewish student of the junior class said:—"God is an impersonal being who exists in nature—is nature itself. I cannot conceive of him as an image. His non-existence would make no difference to me as I believe in the Golden Rule, and it is not a fear of the hereafter that keeps me from doing evil."

Students who show traces of rather complete study of some of the philosophers rendered the following opinions:—"God is decidedly impersonal. I think of God under no image. I dislike the term as it has become [illegible] built for myself a system of morals which I have gotten from experience in my environment. This system is sufficient to keep me a respectable member of society. My conception of the unknown something which seems to be the controlling force of nature is impersonal. I seriously object to calling that something 'God,' because that name is connected with religious worship. If I could conceive of a personal God I should become devoutly religious."—*Selected by P. Neill, in Cleveland Press.*

The Natural Man.

Some men are lazy and hard to get along with. When you try to arouse their energies they become angry, as they do not care for themselves, and do not wish to see others become anything. If they would only devote their time to the welfare of their fellowmen in the belief of the gospel, they would make all about them far more pleasant.

My mother takes THE RESTITUTION, and this is my first attempt at writing for the press. I am a true believer of the gospel of the kingdom and the promises made to Abraham, and will be baptized as soon as some brother comes along who can perform the ceremony. My whole desire is to be in the service of the Master.

ELIJAH SUTTERFIELD.

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. SKEELS.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 22.

1. Thus saith the Lord, Go thy way and go down into the house of the king of Jouda, and thou shalt talk there this word;

2. And thou shalt say, Hear a word of the Lord, thou king of Jouda who art seated upon David's throne, thou and thy house, and thy laity and those who go their way in by these gateways.

3. Thus saith the Lord, Do judgment and righteousness, and take the one who is being robbed out of the hand of the one who is wronging him, and not oppress an orphan and widow, and do not be irreverent and do not shed innocent blood in this place.

4. Because if ye shall do this word kings seated upon David's throne and riding upon chariots and horses, they and their courtiers and their laity will also go in by the gateways of this house.

5. But if they do not hearken to these words I have sworn by myself, saith the Lord, that this house shall be in desolation.

6. Because thus saith the Lord against the house of the king of Jouda: O Galaad, thou my sovereign head of the Libanos, I shall make thee a desolation, cities that will not have been inhabited;

7. And I shall lead upon thee a destroyer, a man and his battle-axe, and they will cut off thy cedars and cast them into the fire.

8. And nations will go through this city, and they will say each one unto his neighbor, Why did the Lord do in this wise to this great city?

9. And they will say, Because they forsook the covenant of the Lord their God, and worshipped other gods and did bond-service to them.

10. Lament not for the dead nor threne for him; lament for the one who is going his way out, because he will not return any more nor see the land of his father's native place.

11 Because thus saith the Lord in respect to Selleem, son of Joosias, who is reigning as king in the place of Joosias his father, and who hath gone out of this place; he will not return any more here;

[redacted] have

[redacted] who buildeth not his house with righteousness and his upper-rooms not with judgment rendered, is in the estimation of his neighbor working for nought, and he will not pay him his wages.

14. Though thou hast built for thyself a symetric house, upper-rooms fanned with bellows, made open with windows and finished in cedar and stained with ochre,

15. Reign not as king, because thou hast been provoking in Achaz thy father; they shall not eat and they shall not drink; it were better for thee to be doing judgment and righteousness.

16. They have not comprehended, and they have not done judicially to the lowly nor in a judicial way for the needy. Is this not your not knowing me, saith the Lord?

17. Lo, there are no eyes of thine nor is thy heart good; but unto thy selfishness and unto innocent blood to shed it, and unto iniquities and unto n order to do them.

18. Therefore thus saith the Lord in respect to Jooakeim son of Joosias king of Jouda and in respect to this man; they shall not publicly mourn for him with "O brother," nor shall they lament with "Alas, O lord."

19. With the burial of an ass will they bury him; scraped together he will be cast out beyond the gateway of Hierousaleem.

20. Go up into the Lebanon-range and shout, and in the Basanitis give thy voice and call for help unto the limit of the sea, because all thy lovers have been crushed.

21. I talked to thee in thy slipping way of error, and thou didst say, I will not hearken; This was thy way from thy youth up; thou didst not hearken to my voice.

22. A wind will shepherd all thy shepherds and thy lovers will go out in captivity, because then wilt thou have been put to shame and dishonored by all thy friends.

23. Dwelling in the Libanon range nesting in the cedars, thou wilt be full of sighing when woes (birth pangs) come upon thee like as of a woman bringing forth.

24. As I live saith the Lord though Jekonias son of Jooakeim king of Jouda should have become an impress of a seal upon my right hand, from there shall I pull thee off: (off from the throne of David there in the Libanon-range).

25. And give thee unto the hands of those who seek thy soul, from before whose face thou dost show respectful fear, into the hands of the Chaldeans namely.

26. And I shall cast thee away and thy mother who brought thee forth into a land where thou wast not brought forth, and there will ye die.

27. And into the land, for which they vow by their souls, they shall not return.

28. Jekonias hath been dishonored like a utensil for which there is no further use, because he hath been rejected and cast out into a land which he hath not known.

29. O land, O land, Hear thou a word of the Lord;

30. Write this man of mark a mere man heralded out, because there shall not grow from his seed a man to sit upon David's throne, a ruler any more in Jouda.

COMMENT.

In 2nd verse "laity" instead of "servants" R. V. and "those who" instead of "thy people."

In 3rd verse near enough, but not exact.

4th verse instead of "he and his servants and his people" "they and their courtiers and their laity."

5th verse "but if they do not," etc. instead of "but if ye do not," etc. and "in desolation" instead of "become a desolation."

6th verse "against" instead of "concerning," "O Galaad," etc. instead of "thou art Gilead," etc. This is address not a statement, obviating the insertion of and "yet" by the R. V. Also "sovereign Head" instead of "head" merely.

7th verse "a destroyer, a man" instead of "destroyer," "and his battle-ax" instead of "every one with his weapons"—no word for "choice" in the text and "lead" instead of "prepare."

8th verse no word for "many" and "through" instead of "by."

9th verse "did bond-service" instead of "served" merely.

10th verse "lament" for "weep" and "threne" for "bemoan" no word for "sore."

11th verse "Seleem" instead of "Shallum."

12th verse "the place where I have [redacted] instead of "the place whither they have led him captive."

The 13th, 14th, 15th, 16th and 17th verses do not even convey an approximate thought of the text. Read and compare. Instead of a commendation of Achaz as a father or progenitor of Seleem he, Seleem, is condemned "in him" first and then for himself and his own sins.

Read the history of Achaz in the book of kings and his condemnation then and there also. Heredity cuts a figure in this prophecy.

In the 18th verse the R. V. omits "and this man" following "Iehoiakim" or "Jooakeim" in the text. There is no "Oh sister" in the text or "Ah his glory."

In the 19th verse "drawn" should be "scraped together."

In the 20th verse it should read "and call for help unto the limit of the sea" instead of "and cry from Abarim" and "crushed" instead of "are destroyed."

In the 21st verse "in thy prosperity" should read "in thy slipping-way of error."

In the 22d "surely" should be "because" and "confounded for all thy wickedness" should be "dishonored by all thy friends"—a good reason for being "ashamed."

In the 23d verse there is no "how greatly to be pitied" in the text, but instead "thou wilt be full of sighing," etc.

In the 24th verse "Coniah the son Jehoiakim" should be "Jekonias son of Jooakeim." Who would know that this was the same person called by another name elsewhere—for instance in 1 Chron. iii. 16 "an impress of a seal (or signet) instead of "the signet," etc., and "thence" does not refer to "right hand" as in C. V. but to "the throne of David."

In the 25th verse there is no "Nebuchadrezzar king of Babuloon" in the text.

26th verse well enough.

27th verse "their soul longeth to return" should be "for which they vow by their souls."

In the 28th verse "Jekonias" again instead of "Coniah" and no text for "broken and despised" nor "wherein there is no pleasure." Read and compare—and no text for "and his seed."

In the 29th verse the address is to "the land" not "the earth."

In the 30th verse—no text for "childless" nor for "shall not prosper in his days" and "there shall not grow from his seed to sit," etc. instead of "no man of his seed shall prosper sitting," and what has become of "heralded out" that is in the text?

CHAS. GARDNER.

Report of Meeting.

On the evening of Jan. 17. Brother L. E. Conner commenced a series of meetings at Clarksville, Iowa, in the Christian Church, and continued to the end of the month. He gave us 15 discourses. We had good weather nearly all the time. He was greeted with a good audience at nearly every meeting. The interest was intensely good from the start, and although the house was full many times yet the order was so good that you could have heard a pin drop on the floor, so anxious were the people to catch each word that fell from the speaker's lips. Many people that seldom attend any church, were there nearly every evening, and seemed to be very much interested.

Many expressed their regrets when the meetings closed, and they are asking nearly every day when he is coming back. A good many church members are asking what is the reason we never saw it that way before. Their ministers are starving them to death for the bread of life. The common people would gladly listen to the great Bible truths if they only had a chance. Brother Conner has awakened a great interest, and we think if he would come back in the near future that much good could be done, as quite a number are investigating to see if these things are so. He did partially promise to come back some time in March, and we hope he will.

The M. E. people were holding meetings when we began ours, but they soon closed for the lack of an audience as a great many of their members attended our meeting. Intelligent people of different sects said if they only had a man that could preach like that there would be satisfaction in going to church.

How thankful we ought to be to our God that we were permitted to hear and believe the great truths which are able to make us wise unto salvation, and may we ever strive to so live that when the Master comes we may hear the welcome applaudit Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord, is the prayer of

Your Brother in Christ.

A. SEITZ.

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Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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Without the ruffle of one fairy curl,
In that strange central calm amid the mighty whirl.

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Cyclone of power, consuming, fiery, fierce—
As we fall overwhelmed
Upon our faces, and are lifted higher
By his great goodness, and carried nigher
Than man, or seraph, or angels, full we stand
Even in the hollow of his hand
Nay, more! we lean upon his breast—
There, there we find a point of perfect rest
And glorious unity. There we see
His thought—to us toward, thought of peace
That stoops in boundless love."

—Frances Ridley Havergal.

Communicated.

At the Breaking of Bread.

PSALM CXLIX.

Praise ye the Lord. Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute judgment upon the heathen. Who are these saints that are to judge the nations? Paul speaking to the church at Rome says, I commend unto you our sister, which is a servant of the church, that ye receive her in the Lord as becometh saints, and he sends greetings to all the saints at that church. And again the church at Macedonia sent contributions to all the poor saints Rom. i. 7, To all that be in Rome, beloved of God called to be saints, to them that are sanctified in Christ Jesus, called to be saints. These references prove who the saints are—they are God's children, heirs with Christ, sanctified or set apart for a work, and what is this work? Let the high praises of God be in their mouths, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written, for when Jesus comes with all his saints, the kings of the earth set themselves, and the rulers take counsel together against his Anointed, saying, let us break their bands asunder. But God has said, I will set my King upon my holy hill of Zion, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. The subduing of the kingdoms of the earth, is the work of the saints, to execute upon them the judgments written. This honor have all his saints. 1 Cor. vi. 1. Dare any of you having a matter against another go to law before the unjust, and not before saints? Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge in the smallest matters? Know ye not that we shall judge angels? This honor have all the saints. Praise ye the Lord. The apostles were promised that they should have twelve thrones, and judge the twelve tribes of Israel—the nation of Israel. This honor was given them for obedience to the gospel. The gospel makes wise unto salvation, and the judging of Israel will be for glory and salvation. O let the saints be joyful in glory, for the work of restoration will be a glorious work, the work of putting down all evil and filling the whole earth with the glory of God. For when the Lord cometh with ten thousand of his saints to execute judgment upon all the ungodly, then will the saints take the kingdom and rule in righteousness. Dan. vii. 22, Until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, for when his judgments are in the earth, then will the inhabitants of the world learn righteousness. Lord, thou wilt ordain peace for us, and the work of the righteous shall be peace and assurance forever, all thy works shall praise thee and thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power to make known unto the sons of men his mighty acts, and the glorious majesty of his kingdom. Read Rev. xxi. and xxii., for a description of the glorious majesty of God's kingdom, which Christ and the overcomers will inherit, for he that overcometh shall inherit all things. O the glories of God's kingdom, and how plainly they are revealed. When we read the wonderful story in God's Word, we like David, the sweet singer of Israel, are filled with awe and reverence, and with him exclaim, Praise ye the Lord. Let the saints be joyful, let the high praises of God be in their mouth. Let every thing that hath breath praise the Lord. Amen.

ELLA KNOWLES.

THE RESURRECTION.

At our last Bible study, taking as a lesson help, Lesson 4 of the eight page double column tract by Bro. Wiley Jones, the part of 1 Thes. iv. was read, the part that assures us, who have believed and been baptized, Mark xvi. 16, that if we believe that Jesus died and rose again, so should we also believe that those who sleep in Jesus, he will bring with him. To this end, he, the Lord himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise, and those who are alive—in Christ—shall be caught up together with them in the clouds to meet the Lord in the air. This part of Scripture was somewhat largely commented upon by all present, by both believers and enquirers, and all finally agreed that Jesus the Christ, the seed of Abraham has not yet received the things God promised him through Abraham. Gen. xxii. 17-18; and through David Psa. lxxxix. 34-36, and his mother Luke i. 31-33.

A portion of the 15th chapter of Paul's first epistle to the Church of God at Corinth was read, wherein he declares emphatically that Christ is risen from the dead, and become the first fruits of them that slept. Considerable attention was given to the latter part of the chapter treating of the change, at the resurrection, from corruptible to incorruption, and from mortal to immortal, showing conclusively—to the faithful—that, not only was Jesus Christ raised from the dead, but so also will all those who have fallen—or will fall—asleep in Jesus, and will be able to say—with those who have been changed in a moment, in the twinkling of an eye—"O death, where is thy sting? O grave, where is thy victory?" This story of the resurrection was well discussed by all, many thoughts expressed, ending in all being agreed that this was the truth concerning a resurrection from the dead, and not the exclamation of the liberated soul at death of the body, as generally taught.

There were some questions—as usual on such occasions—as to what was thought or believed concerning all being raised—everybody—several thoughts were freely expressed, after which the writer gave a little of his experience on the subject of resurrection as follows. Finding myself in a meeting house, a good while ago, those in charge had been informed that their preaching elder would not be present that day, on account of sickness in his family. I was asked what my views were, or, What are your views on the resurrection? I replied, If you put that question in other words, perhaps I can give you an answer. I was then asked, Do you believe that all the dead will be raised? Answer, no. My questioner was disturbed. I said, permit me to ask a question—granted. I then asked. If we—you and me for instance—do not have a part in the first resurrection, so clearly and kindly taught in Rev. xx. of what interest or value will there be in any other resurrection for us? He asked me to wait while he consulted. He did so, and coming said, I guess you are all right, will you preach for us? I said, I will preach the glad tidings of the kingdom of God. He replied, preach what you like. I did, and was invited to come again.

In our study we then turned to Acts i. Much pleasant interest was shown in the statement that Jesus showed himself alive, after his passion—resurrection, by many infallible proofs, and further, that, while he was answering the question of his then—at that time—restoring the kingdom to Israel, he was taken up, but to assure, and reassure those he left as witnesses, God sent two men in white apparel to say that this same Jesus would come again, in like manner as they saw him go. Dear readers, when he comes, may we hear him say, Well done.

P. NEILL.

Notes by the Way.

I have just concluded a series of meetings near Quinlan, Oklahoma, which, as far as results are concerned, were very satisfactory.

The meetings consisted in a series of eleven discourses, most of which were illustrated by charts, made to enforce and illustrate the several topics introduced to the attention of the audience. This method I find in my experience, carries home the truth preached, with double power, through both the ear and the eye. I also find from experience, that this method both entertains, and also instructs the hearers. It works like a charm with the young people and also with children.

One mother came to me and said, "Why Mr. Wilson, it is wonderful what power you have over children, they like to hear you talk." She said, "My little boy eight years old insists on coming to meeting every night, and he will have a hard crying spell if we refuse him. He says 'I don't understand what the other preachers say, but I do understand Mr. Wilson.'" This volunteer testimony encouraged me. I thought, well, if I can make the Word of truth plain enough for children eight years old to comprehend, surely adults ought to perceive it. It soon became manifest to me that they did understand it. My audiences were often as large again as their own ministers draw in this neighborhood. Their interest was manifested by the very close attention which they gave to the Word spoken. One lady said to me, Mr. Wilson, I could listen all night to such preaching, and not get tired. She told me that something, which I had said, she had been looking up at home, and found that they were just as I said.

I should say that there must be at least, some eight persons in the audience, in whose hearts the good seed of the kingdom has found an abiding place. Of course there were no baptisms. I did not expect it, the seed must have some time for development. I feel as sure as I live though that by holding more meetings there after awhile in this neighborhood I could plant a small church in this community. This is a new locality, we have only one isolated sister living here, which is our highly respected Sister Gates, she is an excellent worker in a private way, she talks to her neighbors, and distributes printed literature.

I had a number of questions asked me privately for information. On Sunday afternoon two of these visited at the home of Sister Gates, and husband, and they still further asked questions, and expressed their thankfulness and appreciation.

Even the sick, who could not walk, was brought to hear the good news of the coming kingdom proclaimed. This certainly did touch my heart. God bless the afflicted ones. There will be no affliction when the King comes, and removes the curse. Let us work, pray and strive earnestly to spread this glad news.

When the meetings closed, these interested people flocked about me, and with a hearty hand shake bid me God speed and blessing, with thanks, for the light given. I did not hear of a single one who took offense, although I fearlessly preached the truth with the greatest plainness of speech that I could command. I refrained, however, from any criticism of denominations who differ from us, the hearers see and draw the conclusions themselves. We need to do that.

I recently had a similar experience in two other places in Missouri, where isolated ones live. I need not relate them over as they are so similar.

I was helped by some of the Household of faith scattered abroad with the expense to go to Quinlan, otherwise I could not have gone. I have no salary from any Conference, hence, all I do receive must come from contributions. Now, dear ones in Christ, did not your contribution pay a good interest on your investment in Quinlan, and other places which I might name, which means sent me to tell the good news to the perishing? You will never loose your reward. I never yet asked any one for a cent for the Lord's work. I think it is enough to give my time, and what talent I have to the work, and then leave the rest to the will prompting of you[illegible] do the rest. I can go where there are congregations, and they are able to carry the expense, but these isolated ones, in new fields, cannot do this. New fields, however, are the most profitable. There will not be for some time as many baptisms in new fields, until the seed sown has had sufficient time in which to germinate. On Feb. 27th I go to another new field, which is Boise, Oklahoma. At this place also we have only one sister in the faith, who is poor in worldly goods, but rich in faith. It's my purpose to sow the good seed of the kingdom at that place also, and I am expecting God to add his approval and blessing to it.

I next go to Texas, I have several isolated calls there, in one of which is an isolated sister, who says she has not heard a gospel sermon in thirty years. I will go to these places also, if I can have finances enough to do so. If I do not receive it, then I cannot go. I am just going to do my own part, and leave you to do yours. You certainly ought to have as much interest in this seed sowing as I have. I despise begging. If I have to beg in order to stay in the field, I will quit it, and take up secular work. I am a printer by trade, trained to it by my Uncle Benjamin Wilson, who now is asleep in Jesus.

After I shall get through in Texas, I expect to go to Louisiana, and finally end up by a visit with my Pine Woods Bible Class at Hammond. I then expect to go home for a brief rest, and see to the printing of my Pine Woods Bible Class book providing I find that I shall have by that time enough subscriptions on hand to barely pay the expenses of getting it out.

Oh, how I do love the precious work of the Lord, I want to see it move right along. I have an intense desire for the great consummation to come, when this present evil condition of things shall give place to the happy and glorious condition of things so clearly pictured to the mind in the Blessed Hope.

We now want earnest men and women who are thoroughly educated as to how to rightly divide the Word of truth, who have the natural ability as public speakers, to herald the glad tidings to a perishing world. As to worldly education, a good common school education is sufficient to make a creditable presentation of the same. It is a useless waste of good time and money to send young men to colleges and universities, to receive a worldly polishing before they can become heralds of salvation to sinners. I don't believe God will add his divine blessing to such a worldly project. God's business requires haste, earnestness and vigor. We don't need a worldly polished priesthood, who can fraternize with ministers (as "Christian brothers.") who preach and sustain the Satanic delusion taught in Eden's fair bowers.

Dearly beloved, sinners are perishing for the light of life, which we profess to have, and I think it would be actually sinful, to waste four years time to give some young man a worldly polishing before he can be sent with the message of life. Then the seven hundred and fifty dollars spent for the polishing of one young man, might be made the means of saving one hundred sinners, if it were given to capable heralds that we now have, who are actually idle for want of means to sustain them. Then put aside all worldly pride, and let us come down to sensible, practical, earnest work in the vineyard of the Lord.

It makes me feel so keenly that I can hardly express myself in a temperate manner, when I realize the sad fact, that we have had earnest and capable evangelists, who have spent the vigor of manhood in preaching the glad tidings to sinners, who were not supported, and who in old age came to poverty, and still were neglected, and then in anguish of mind, have finally been driven into insanity. With the coming of the blessed King of Peace near at hand, and sinners hungry for the Word of life as I know they are from my wide experience as a general Evangelist, then don't let us divert the money into other channels which is so much needed now for the support of Evangelists now in the field, and others not actively at work.

We have also the printing press, a mighty agency for publishing the glad news, which should be used. We have also our paper, THE RESTITUTION, which is our means of intercommunication, one with another. The cause would suffer fearfully without it. It must be sustained. These present necessary essentials must be cared for first, above anything else. Then it will be best to lay aside any fanciful project, which may come up, until such a time as we shall have a surplus of money on hand. I never expect to live long enough to see that day.

I live, however, in joyful anticipation that our warfare is now nearly over. Oh, how I do long to see that glad day. How I do long to take by the hand dear loved ones who now sleep in Jesus, then clad in the beauteous garment of immortality, with the curse also lifted from God's fair creation.

Dear ones in Christ, above all things, let us live pure and holy lives, and become living sacrifices for the blessed Christ.

Yours in the Blessed Hope.
W. H. WILSON.

Editor Restitution:

I will write a few lines to let you know that I have not forgotten that the dear, old RESTITUTION is published in Plymouth, Ind., and as my time has expired I think it high time that I was giving an account of myself. I cannot think of doing without the paper. I enjoy its weekly visits so much, in fact I would feel lost without it. I love the name, "RESTITUTION" because there will be "a restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21.

By reading the paper I have been able to see and understand many blessed truths. I thank God that he has removed the veil from my heart and caused me to see the truth, for the truth alone can make us free, also that we have so many able writers.

I used to read the Bible because I felt it my duty, being a church member, but since I have come to understand God's plan of salvation, there is nothing that gives me so much pleasure as to read my Bible and to search out God's mind towards us. Jesus said, Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me. It seems to me that there are very few who search, for if they would search carefully and prayerfully they would be able to see better. How can any one see the truth when, if they read the Bible at all, they read with their eyes blinded with prejudice. Now I think we must get everything of a sinful nature out of our hearts before we can be acceptable in the sight of God. He knows our hearts better than we do, besides, we must overcome everything that is worldly. Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21.

Few people think it necessary to give up worldly things when they go into the church. We can see no difference in them so far as their daily walk is concerned, they still mingle and mix in all kinds of worldly amusements, and if anything is said in regard to the way they are living, they make the reply, "I think my chance for heaven is about as good as anybodies," just as if our thoughts on the subject amounted to anything. Our thoughts are no guide in matters of religion. Jesus himself said, "Ye cannot serve God and mammon." Matt. vi. 24. Paul says, "Whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that sows to the Spirit shall reap life everlasting." Gal. vi. 7, 8. And again, "Walk in the Spirit and ye shall not fulfil the lust of the flesh. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

Now, I must ask our kind Editor to pardon my delay, and hope I have not worried your patience with this long letter, I often feel just like talking to some one about these things. "They that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. iii. 16, 17.

I am as ever in search of the truth.
MRS. A. J. MARTIN.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

M V Skeels	1 00
Mrs J M Doru	1 00

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, MARCH 7, 1906. NUMBER 9.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 7, 1906.

A letter from Brother Joblin of Cleveland, O. says that "our light afflictions have been much heavier of late, but there is a rift in the cloud now." Brother Joblin would enjoy answering all inquiries by letter were he able to do so, but his strength will not permit of its being done, hence his friends will take no offense at this method of informing many of his condition. Brother Joblin has sent us another one of his addresses, which we take pleasure in presenting to our readers.

Some few months ago Brother Geo. Moyer wrote an article for The Restitution, and promised to write further on the same line. He now writes us on March 5, from Waterloo, Iowa. During the Holidays he made a trip to his old home in Indiana, intending while in the State to make us a personal visit, which event we had anticipated with great pleasure. However it was not to be, for Brother Moyer was taken sick, and endeavored to return to his home in Clarksville, but only reached Waterloo, where he has been lying near to death's door from the effects of pneumonia. He fell into good hands, and is slowly recovering. We hope that by the kind providence of God he may fully recover, and be able to write some more articles, and perhaps visit us at our home. The latch-string is always out for you Brother Moyer, not only at our home but at many others in Plymouth.

Russia is now using her utmost endeavor to prevent a rupture between France and Germany over Morocco. France claims the right to "police" Morocco, and control her finance, basing her claims upon the preponderance of her interests, owing to her adjoining territory. England has recognized this, and been willing to have matters so arranged. Of course Russia has always practiced this principle, gradually "absorbing" all that was next to her. Germany has denied these "rights," and demands a union of forces controlling such cases. It looked as if the conference would be adjourned without agreement, but in steps Russia on the side of France, in an effort to force Germany to see as others see. This is not friendliness for France that Russia feels, but a purely selfish move. She must borrow a vast sum of money. That can only be arranged through German and French bankers. A rupture between these two powers will render making such a loan impossible at present. Hence Russia's anxiety for peace. Should this principle be forced on Germany, her future attitude toward Holland and the Netherlands can easily be guessed—and who shall say her Nay? The outlook for universal peace is not very bright. The student of prophecy only sees in it all the hastening of the day when the King of Righteousness shall come and untangle the snarl into which the nations are tied, and Himself bring in the long looked-for Reign of Peace. Our prayer is, Lord hasten the day.

Sunday Morning Address.

Dear brothers and sisters,—We are one week nearer home than when we last gathered around the Lord's table; and, as voyagers on the ocean of time, I thought it would be profitable to take soundings to see that we are not liable, without a moment's notice, to be cast upon some rock-bound coast and be dashed to pieces, or to take our latitude and longitude to make sure we are heading for the port we set sail for. In plain English,—what progress have we made in the narrow way of life? To begin at the very bottom round of the ladder,—are we sure we have not given the enemies of the Lord occasion to blaspheme? A fearful thing to do, but, misconduct on our part will do it. 2 Sam. xii. 14 Secondly, If correction is grievous to us when we do wrong, for that is proof that we have forsaken the way of the Lord. Prov. xv. 10. Thirdly, have we been partakers of other's sins, by sympathizing with them in wrong doing. This is positively forbidden. 1 Tim. v. 22. Fourth, Have we walked worthy of the God who called us? 1 Thes. ii. 12; Col. i. 10; Eph. iv. 1; Jas. ii. 7. Fifth, All who are baptized into Christ undertake to do the *work* of the Lord. Is this fact ever present with us, that he who does the work of the Lord negligently (margin) is cursed? It is even so; Jer. xlviii. 10 says so; as also 1 Sam. xv. 3-9, 22, 23. Sixth, As the flesh wars against the Spirit,—it becomes us to see how the battle has gone since the year commenced. Have we made any headway against the flesh? Can we labor for God heartily while suffering reproach for it? A personal matter with every one of us. 1 Tim. iv. 10. Seventh, Being reviled, do we as Paul did, bless,—and as our blessed Lord did, commit himself to him who

JUDGETH RIGHTEOUSLY?

Being persecuted, do we suffer it? Being defamed, do we entreat the defamers? Have we begun and are we advancing in the practice of these *divine principles*? If not, we are in a sad plight? 1 Cor. iv. 12, 13. Eighth, Have we arrived at the point where we can entirely trust God to avenge wrongs,—or, do we sometimes take matters into our own hand and thus dare to assume his prerogative? Rom. xii. 17; I Thes. v. 15; 1 Peter iii. 9. Ninth, Do we heed the divine injunction to keep our heart,—that is, our affection,—with all diligence because out of it are the issues of life? A vital question this. Prov. iv. 23. Tenth, Do we heed the advice of our Lord and Master by watching and praying,—or do we neglect it, and find ourselves speaking and acting unadvisedly in consequence of this? Let us look carefully into these things lest the Lord coming suddenly he find us unprepared.

This is by way of a prelude. Now, with the hope of further profit to the household I invite attention to Phil. i. 8, 9: "For God is my record, how greatly I long after you all in the bowels of Jesus Christ; and this I pray, that your love may abound yet more and more in knowledge and in all judgment, or sense, as in the margin—or in all perception as rendered in the Diaglott. In eastern idiom the bowels or viscera were used much as we use the word heart for affection and tender feelings. This is in beautiful harmony with the apostle John in writing to the well beloved Gaius, to whom he says, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." In some humble measure I know how to sympathize with the apostles, in this respect. I trust I have been by God's favor of some assistance to many of you, if not all,—in pointing you to the Lamb of God who taketh away the sin of the world; and God is my record too, how I long after you all in the tender sympathies of Jesus Christ,—and nothing distresses me more than to see those who to all appearances enlisted under the Banner of the Cross with determination to fight the good fight of faith, and at last lay hold on eternal life,—no; nothing distresses me more than to see such grow so cold and half-hearted that their seat in the family circle is often empty for weeks together; and besides this recklessness regarding their own everlasting interests,—they strangely seem unconscious of their duties to God and his cause, which they took upon themselves when they took upon them the sin-covering name of his Son. Oh, it is painful in the extreme to see them act as if utterly oblivious of the fact that they professed to have been bought with the precious blood of Christ,—and so delivered themselves over to the purchaser with all they have and are,—that time, talents, everything are to be used for the glory of God. Oh, when I think that the closing scenes of the age are close upon us and the command may go forth at any time,—gather my saints unto me,—those who have made a covenant with me by sacrifice,—it is awful to contemplate the terror, the horror, the consternation of those who discover when too late, that they have been dead while having a name to live,—dead while legally having a name that should assure them of all the honor and power and glory it is God's purpose to bestow upon those who are faithful unto death. But alas, their lamps have gone out. The oil of the Spirit of the truth has been exhausted; at midnight the cry comes, —and only those who are ready go in, —they cry in vain for admittance.

Happily we have those whose walking in the truth gives us joy. Because, although not perfect, it is evident that their hearts are right,—their faces are *set Zionward* and their aims and objects are upward and onward in the life divine; and are ever ready for every good word and work.

Coming to the 9th verse we find the Apostle saying to the Philippians, "And this I pray, that your love may abound more and more in knowledge and judgment, or discernment, or discrimination, that ye may approve things that are excellent,—that ye may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God." This was the prayer of Paul for those at Philippi for whom he so greatly longed in the tender sympathy of Jesus Christ. There are two points in the 9th verse that I will confine my remarks to. The first is:—

Our love to God can only *abound through knowledge* of him. We can only love a person as we know him to be possessed of amiable or praiseworthy traits of character, or at least believe or think him possessed of them. "I pray," says the apostle, "that your love may abound more and more in knowledge and in all judgment." You will see from this that the same principle holds true of our relations with God, "Acquaint now thyself with him and be at peace;" is the way it reads; and from this we know that enmity to the Lord largely comes of ignorance of him is a great measure—alienated from the life of God through ignorance is another Scripture in point. Ignorance is apt to breed both suspicion and superstition. It allows one to see just enough of God to be perplexed, and estranged,—not enough to have perplexities relieved. It encounters his stern attributes of justice, as displayed in his dealings with men, and the self-revelation of him in his Word, —but it does not allow one to see his gracious attributes. It is this half-acquaintance with God which makes ignorance so fatal. To come a little closer to one another, while the eye will be open, the affection may be cloyed,—these are the conditions of the most disastrous estrangement. I apprehend that the honest confession of many who have traversed the whole field of action from utter ignorance to the largest knowledge, would be something like this:—"When I knew little or nothing of God, in the nature of things I was indifferent to him; when I knew just a little of God I often mistrusted him and complained of him. When I came to know more of God, I trusted him more and loved him more. How suggestive at this point are the words of Jesus in his last prayer, "O righteous Father, the world hath not known thee." This is his plaintive lament; as if to say, O that the world knew thee as thou art! This is the secret of much of the hatred of the Father of which he so often speaks. But what a striking change is observable when he speaks of his disciples, "And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them." This teaches us that knowledge opens the doors of the heart, which ignorance has barred against the Father,—and that affection flows out toward God through the avenues by which light has come in. Such is the effect of divine knowledge upon good and honest hearts. What did Jesus say? He said, "O righteous Father, the world hath not known thee." Now, if we go about among men with our eyes open our experience will have taught us why this is the case,—why the world does not know the Father. We will know what attributes of the Divine character the men of the world mostly encounter. Men of the world know most of sin and disobedience in their experience, and therefore they collide with the justice and judgment of God. It is a fearful thing to have only such acquaintance as this with the Maker of heaven and earth and all things. The phrase "the universal fatherhood of God" is getting quite common of late,—and truly he is the universal source of life and consciousness, and in that sense father of all; but this fatherhood is not in any respect similar to the relation existing between the righteous Father and those to whom Jesus had revealed his name. A word of explanation may be needed here, respecting the Father's name. The name revealed to the disciples cannot be spelled without the letters Yahweh nor Jehovah, nor any other combination of letters. It is not a name in the sense of a designation, or title of a man, such as Lincoln, Grant or McKinley, but all his attributes combined, as for instance, his holiness, his love, his faithfulness, his goodness, his wisdom, his truthfulness, his justice and mercy," etc., etc. The dreariest destiny to which one could be assigned awaits those who only know God by his corrections, and never by his caresses; and only reminded of him by a scourging conscience, and never by a loving heart. This is about all the contact with God that millions upon millions have in this so-called Christian land. And the language of Jesus teaches that to be further acquainted with the fact that the Judge of all the earth will do right, does not win the affections of the people; for he declares, "If I had not come and spoken unto them, they had not had sin.....If I had not done among them the works which none other man did, they had not had sin; but now, they have both seen and hated both me and my Father." As it was not enough that men should see God's hand put forth in miracles, and his holiness shining forth in a pure example in the person of his Son, it was necessary to lay his whole heart open to them before they would love him; and hence it is that in the Anointed One crucified men obtain a knowledge of God that could be obtained no where else. Here God commends his love to us in a way calculated to melt all hearts that are not as hard as stones, for it was while we were yet sinners that Christ died in our behalf. O, with what blind desire and helpless longing had the poor hearts of some of the sons of men been feeling after God; but like the vine stretching up its tendril fingers and finding no support, they had to fall back and creep along the earth out of which they sprung. Blessed by God the Anointed One crucified, dead and buried, but raised again through the blood of the everlasting covenant furnishes a trellis for our heart's affections to climb upon. It is this by which we learn to know and realize something of the love of God, and the love of Christ, although it surpasses all knowledge we are now capable of. But beloved, the renewed mind and transferred affections can climb higher and higher upon it, and beneath it can strike its roots deeper and deeper, and upon its arms it can reach further and further, evermore increasing in love by increasing in knowledge as it seeks to comprehend with all saints what is the length, and breadth, and height, and depth, and to know the love of Christ which passeth knowledge. The study of God's character as revealed in the amazing scheme of redemption is bound to deepen and strengthen our love for God as nothing else can. Barren knowledge is common in other fields of research I know, but is impossible here, unless the at-one-ment which is in the Anointed Jesus is robbed of deep significance. The believer cannot unfold the doctrine of the Anointed crucified without unfolding at every turn new delights of joy and affection in his own heart. His heart burns within him as he paces the courts of the temple, studying its brazen altar, and gazing on its mercy-seat when once a ray from the cross has fallen there. With faith as the eye through which he looks, the dullest fact of Biblical lore kindles a glow before him as he ponders them. Knowledge shows us God, and brings us into a perpetual study of his character. And since divine knowledge is the abiding of the mind in the subject of its study, to know God is to dwell in God, and hence to dwell in love; for he that dwelleth in love dwelleth in God.

But how full church life is of testimony to the contrary! All along the ages this has been the sad history. Yes; the sifting process has been going on all the time. The gospel net always gathered good fish and bad. Nearly 2700 years ago God said, "My people is destroyed for lack of knowledge, because thou hast rejected knowledge. Because thou hast rejected knowledge, I will reject thee, that thou shalt be no priest to me, seeing thou hast forgotten the law of thy God; I will also forget thy children." Hosea iv. 6. We must remember this is an immutable principle of the Divine economy. He who uttered these words is unchangeable. What was true of his people *then* is true *now*. But I am persuaded that the words, "My people is destroyed for lack of knowledge," is the divine epitaph written over the graves of tens of thousands of those who professed to know him but did not. Remembering the picture of the last days which Jesus painted we can come to no other conclusion. Neglecting the study of the Scriptures, faith and hope and love, have no nutriment, and starve out,—die out! They seem dissatisfied and sigh after their first love,—strangely forgetting that God's love is the first love, not theirs. They forget that they never would have loved God had he not first loved them. They do not seem to realize that spiritually affections can only be ardent and glowing by daily discovering from the Book of God how immeasurably and persistently God loves us. "Herein is love, —not that we love God, but that he loved us, and sent his Son to be a propitiation for our sins." And the devout and earnest student of the Word, sees that love written everywhere in the Scriptures. He sees it in the blood of the Paschal Lamb sprinkled on the door-posts; he sees it in the solemn ordinance of the scape-goat; in the holy rites of the great day of At-one-ment,—in the vessels of the tabernacle, in its altar and laver and ark of the covenant overlaid round about with gold. He sees it in the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean; in the predictions of the prophets and the psalms,—and in the story of the evangelists,—in the teachings, and in the lofty strains of the Apocalypse,—in all the myriad types and voices the same story of the Lamb of God is repeated, —so that he can hardly fail to perceive the love of God in preparing a Body that should lay its life down for us. Those who do not search into these things have practically a very small Bible. As a mere history of facts and incidents these things are of little value; but as shadows of things to come, the substance of which is Christ, it is indeed a feast of fat things. Those who do not search do not know what hidden treasure they miss. Neglect of study means decay in the spiritual life. In my judgment where gross temptation turns one out of the way of life, listlessness and its resultant ignorance slays scores. You see it starves the believer by cutting off his supplies. It puts him into darkness by shutting off the oil that should feed his lamp—it nurses him into unbelief and hopelessness by giving him nothing to believe and hope for. Beloved, I have been connected with the cause of God and truth 47 years, and let me say to you, that sad as a rebellious wayward one is, in the household of faith, there are a source of grief; barren hearts,—hearts that yield nothing of self-sacrifice or fruit, or testimony year after year, because too indifferent to draw from the Father's inexhaustible storehouse the meat that would grow up into their living head; these I say, are also a bitter trial to those who have the care of God's flock, because no matter how plentiful the food, or how rich and varied the bill of fare, or how seasonable it may be, they do not thrive; there is no growth,—and this is proof positive that the food taken is not digested and therefore not assimilated, and nothing remains but to eke out a dead-alive religious existence, if I may so express myself. My dear brethren and sisters, as we value the life beyond, and know our accountability to the Lord who bought us, we must remember that unfruitful branches will be gathered and burned; and that we must grow in God's favor, or we will grow *out* of his favor. We must also remember that we can only grow in grace or favor as we grow in knowledge; and we cannot grow in divine knowledge without searching the Scriptures.

Secondly, I would remark that knowledge of God brings us into communion with him. As God is love, the more we come into fellowship with him, the more we shall come into the exercise and experience of his love. But it is only through knowledge we can come into fellowship with him. This is "eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." You see from this that the religion of feeling, of excitement and ignorance has no place in the Word of God. You see that while it is heart religion we must have,—it must blend with the intellect—it must go hand in hand with the intellect. While it is with the heart or affection man believes unto righteousness; the affection is not a knowing faculty,—it does not know what to believe, apart from the intellect. He must first learn *what* to believe before he *can* believe. And all who think to close the understanding and conduct all intercourse with God through their feelings or affections, will surely come to grief. I have shown you that the law of growth must be complied with or there will be no growth. Both mind and heart must be called into exercise or the love of God will not abound in us. Paul knew what he was praying for when he prayed that love may abound more and more in knowledge. And brethren and sisters,—the Word of God has the attribute of ministering to every element of our nature; it gives nutriment to the mind while it gives incitement to the affections; affords food for thought, and delight to the emotions. Like the juice of the grape which minister nourishment and sweetness in proper proportion, so the Word of the Lord which is Spirit and life contains all that can delight the affections and at the same time build us up in our most holy faith. You are aware that the curse of intoxication comes when man compresses and ferments these juices of the grape, and by violating nature's proportions produces the hot stimulant which "sets on fire the whole course of nature." Just so comes the evils of religious fanaticism when the divine proportion, and all the juices of thought are distilled into the intoxicants of emotion and transport on one hand, or all the sweet and nourishing sap of inspiration and love is turned into mere intellectual excitement on the other. As Christ on earth rounded out the largest intellectual sphere, he at the same time filled that sphere to its utmost limits with moral life and love,—and so Christ in us, if we receive him in his fulness, will quicken our highest intelligence, and sound our deepest love. And he will so blend and harmonize reason and affection that all our love of God will be but knowledge of God kindled into a flame of adoration, and our knowledge of God will be but the love of God, as it were, clarified and transfigured in his perfect light. Beloved, we cannot lay too much stress on this! Let of joint co-operation of all our moral and spiritual faculties in order to thorough consecration, and according to our text our love abound more and more. In truth it is only saying in other words what the Lord himself said about worship in Spirit and truth. Though our capacity be small we must seek to take in the whole Christ, and to be filled with the knowledge of his will in all wisdom and spiritual understanding, as well as to be filled with his love which passeth knowledge. I may not be able to hold so much as others, and the same applies to each of you, but don't forget it, we are all expected to be filled with the knowledge and love of God. If we are filled full, we will surely come out right, irrespective of our capacities. Oh to be filled with all the fulness of God—be this our aim. I may never travel this road or subject again, so I want you to realize that some ekes out a narrow apprehension of his love, by a greater admiration of his wisdom; some try to cover up a criminal ignorance of his will by fond phrases and endearments of his person; some let nearly all the channels of Biblical knowledge run dry, and seek to irrigate the parched and thirsty heart by endlessly repeating their happy religious experiences. But such make-shifts soon exhaust themselves. Our text makes it plain that there is no way in which the current of love can be strengthened except by deepening the channels of knowledge. We have accepted Christ and he should become to us a life-long study and contemplation. This will give our love the proper stimulus: and if we ask the dear Lord how we can continue in his love,—his answer is always ready and always the same, "If ye continue in my Word, then are ye my disciples indeed!" It is not more incitements and stimulants to love we need, but deeper realization and insight into it. Contact of Christian heart with Christian heart is blessed. The communion of spirit with spirit is vastly helpful, the pondering, the looking into the grasping, the exulting in the wonderful redemptive story passes all else for opening the deepest fountains of affection. Said the disciples, "Did not our hearts burn within us while he talked to us by the way, and opened to us the Scriptures?" The key which opens the Word to us opens our hearts also, by revealing Christ, the Alpha and Omega of the redemptive scheme. The same principle applies to love of brethren. It is not a mere sentimental thing. Two burnished reflectors can radiate the brightness from one to the other if there be a light between them. But if each only reflects from the other, there can be no illumination because neither furnishes any light. So two brethren or sisters reciprocating each other's affections will make but a poor exhibit of love unless they have Christ between them as the source of their love. So, brethren, if we get any cheer or brightness from looking into each others faces and communing in the services of God's house it will be because Christ is in us, and if we do not it is because Christ is not in us, does not look out of our eyes, and speak with our voices—the object of all meditation, and the fountain of all our joys. We have great need, and ought to come to the place of prayer and praise, but unless we have been contemplating and pondering over God's Word during the week,—unless we have been facing and fronting the Lord Jesus as he stands revealed in

(Concluded on Page 3.)

Poetry.

The Dying Christian to His Mother.

Smile now, and tell us, mother dear,
What should there be to fear
In death? In pain?
Must not day wane
Ere the to-morrow bright?
But draw the curtain tight
And then put out the light;
But this mortal dying good night!
Dear mother, grieve not—a little pain
More pudding on the breath;
Shadow and awe of death
And tears for thee.
But in that new earth
What gladness! When
You and I again clasp hands,
Dear Mother, good night!

EUGENE B. WILLIARD.

Communicated.

Unity.

David says in the 133rd Psalm: How good and *pleasant* it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life evermore. From the above quotation we would infer that David placed great value on unity, and the writers in both the Old and New Testaments, placed great stress upon harmony of thought and unity of action. We frequently hear people condemning the Christian religion on account of the constant strifes, disputings, railings and evil surmisings in the different churches; they do not understand that although these disputants are members of a church, they are destitute of a knowledge of the truth, therefore devoid of the religion taught in the gospel, and drive men farther and farther away from the truth that is mighty and able to save. More men have been driven into infidelity by divisions and inconsistencies in the churches, than by all the skeptics that ever lived and wrote against the true Christian religion. When the various kinds of infidels come to know what the true and actual teachings of Christ and the apostles are, as some of them have, they have expressed surprise at the facts, and admitted that the beauties as set forth in the Covenants of Promise and the whole plan of salvation was not only reasonable and consistent, but was worth striving for, and they had no war to make against a true religion, but a fake.

Paul places great stress upon unity in all his writings, oneness of mind, of action, of faith, of hope, of calling, and there is one great object, even life evermore. How would it be possible to please God, without unity of thought and purpose? And if all are not of the same mind, some must be wrong, for there is only one faith. That there should be harmony in the church, is not only an exhortation, but a *command*. "Be ye all of one (or the same) mind." Romans xii. 16. "Speak the same thing, and that there be no divisions among you." 1 Cor. i. 10.

There must have been wonderful harmony when the Ark of the Covenant was placed in the temple under the wings of the cherubims, when there were 120 priests sounding on cymbals with many other players on psalteries and harps, and a multitude of singers, for when the players and singers were as one, God manifested his approval, for his glory filled the house as a cloud, so that the priests could not see to minister at the altar.

The divisions, railings, jealousies, etc., that occur among the sect churches today, are not because of various views on Bible topics, for they are not encouraged as a general thing by their ministers to read and study for themselves, but it relates more to choir service, church fairs, entertainments and money affairs.

The people constituting the Church of God, or that good old name we were once known by, The One Faith or Abrahamic Faith, are almost a unit on what may be called the first principles of the gospel. Forty and fifty years ago, when those grand old soldiers of the cross Reed, Stephenson, Craton, Chase, and many others were on the platform, there was no such thing as divisions in the Church, and when they had given us the sincere milk of the Word, we were able and ready to receive strong meat, and grew harmoniously in grace and knowledge of our Lord and Savior. But now we may be classed with the Corinthian brethren; for Paul says, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it; neither yet now are ye able, for there is among you, envying, strife and divisions." Some were of Paul, some of Apollos, therefore carnal. Paul planted, Apollos watered, but God gave the increase. Now he that planteth, and he that watereth are one. Paul laid the foundation, another built thereon. But let every man take heed how he buildeth, for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 1-11. Here is a warning that we cannot be too careful to observe; for as a man buildeth, so shall his reward be. There is but one foundation to build upon, the Rock Christ Jesus.

There may not be envyings and malice among us, but there certainly are divisions to that extent that fellowship is refused by certain ones. While we should stand rooted and grounded in the faith, and no compromise should be made on the positive statements as revealed in the great plan of salvation, can we not through some means become a unit on the more obscure passages that are expressed in language that the meaning is not perfectly clear to the general understanding. It seems that there is a necessity for this, for Christ is not divided. He is a unit, and his body in order to be accepted by him must necessarily be the same. Why are these divisions among us? Evidently because the Spirit of Christ does not dwell within us in sufficient measure to hold us together in all things. But Paul says, there should be no schism or divisions in the body, but that the members should have the same care one for another. For if one member suffer all suffer; is one honored, all rejoice together." 1 Cor. xii. 25, 26, "Let us all speak the truth in love, that we may grow up into him in all things, which is the head even Christ. From whom the whole body fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 15, 16.

In the investigation of all minor Bible questions, the instructions given by the apostles should be followed both in letter and spirit. Why should I withdraw fellowship from a brother who does not quite agree with me on the different classes and numbers that shall see resurrection life, or who regards a Sabbath law, or limited probation in a future age, etc., when probably both are ignorant of the key that will unlock every Bible theme and make it clear to our mutual understanding? Therefore, "Let us study to show ourselves approved unto God, a workman that need not be ashamed, rightly dividing the Word of truth," we certainly can come to a knowledge that will secure for us that peace that surpasseth all understanding. God is not mocked and he will hold every one responsible, who obey not the promptings of the Spirit through his Word. If we have not the Spirit of Christ, we are none of his, while if we are led by the Spirit, and forbear to make unkind remarks toward one who may, perhaps, hold to some view that we may think is without reason, we may by friendly comparing of ideas come to a unity of understanding. In these last days there are a great many theories by certain people, who would have us to believe they were learned commentators on Biblical lore, who would have us to regard them as great lights in the way of opening up our darkened understanding, and it is with regret that we witness these speculative theories being sent broadcast over the land, for they are written by men skilful in the use of the English language, and are well calculated to lead those new in the faith, into confusion, and from confusion to doubt, and from doubt into skepticism, deceiving and being deceived. If this great flood of tracts and various publications could be eliminated from circulation, and the same time spent in reading them was devoted to the study of the Scriptures, there would be a better prospect of perfect unity in the church, and greater progress made in converting men and women to a knowledge of the gospel in its purity. Tracts are a means to reach people, who cannot be taught in any other way; but they should be in perfect harmony with the Word or they will be sure to cause irreparable harm.

Finally brethren, let us covet the best gifts; be charitable toward all men; not condemning the man but the method, knowing that in these last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. But let us who desire to make our calling and election sure, seek that ounces of faith that shall be pleasing to him who has redeemed us by his own blood to whom be glory and honor forever. May God help us to "keep the unity of the Spirit in the bond of peace, for there is one body and one spirit, even as ye are called in one hope of your calling." Let us be faithful to the trust that is reposed in us, earnestly watching, patiently waiting for the "chief Shepherd to appear, when we shall receive a crown of glory that fadeth not away."

MERRITT ELLIOTT.

Evangelizing Trip.

Although it has been spring like almost every day through January and February, this is *really* the *first* day of spring, according to the calendar of months, and the alfalfa and grain are almost knee-high, and the cottonwood trees are almost in full leaf. Surely this world, with the curse left out, would be beautiful enough to spend eternity in.

My success in getting a hearing in Arizona is not as good as I had longed for; but I have kept at work where opportunity could be gained. Our late meetings near Phoenix had to be closed, as the result of the sudden and severe sickness of Brother Frank Asher. But there is not to be a long period of idleness, as meetings have been arranged to begin in the city of Tempe, on the coming Saturday night. This may close my work in this territory. Whether it ends at Tempe or some other place there is much to do in California and Oregon by way of return to Portland, before I can meet my dear ones. The most disagreeable part of evangelizing is the absence from home and family. It is cheering to know that our Master made some grand promises to those who forsake home and family for his and the kingdom of heaven's sake. The way the world measures and weighs values, and time, this seems a long time to wait, but if "like unto the days of Noah" is an infallible sign, we may not have to wait very long.

We have formed the acquaintance of twenty brethren in this Territory that seem to have an abiding interest in the promises of God, and a clinging faith and anchored confidence, but they are scattered over so large a country, that there is little hope of forming them into an organization at present. It would give them greater combined strength if they could do so and meet together at least once a month.

Since I have been here, I have met Brother R. E. Perry and Sister Perry, and their daughter Sister Deming. This carries my mind back a number of years in my work on this coast when I was called north to an island in Puget Sound, to visit the family of Brother W. F. Perry. On that occasion I immersed Sister W. F. Perry and daughter. I was at that time at the most northern point I have ever been; in fact not far from the British possessions, and here I am about as far or a little farther, from Mexico, meeting with those of the same family and the same faith. You may imagine something of the pleasure it would give the Perrys of the south country to hear of the Perrys of the northern home on a small island in Puget Sound. Many years have passed since they parted, "but they are of the same mind, and speak the same things." Nothing but the gospel could make this true.

During my stay in Arizona the home toward which I turn for headquarters and a hospitable home when not engaged in proclaiming the Word, is with Brother J. M. Fike in Phoenix. It is only too bad if an interest cannot be awakened that would call out and unite a people that are now only engrossed in the things of the world, and the traditions of their fathers. How we long for the time when "the face of the covering cast over all people, and the vail that is spread over all nations" shall be destroyed. It would be grand to be among those that shall direct the people into the King's Highway of Holiness, under such circumstances, and to live when "he shall swallow up death in victory, and the Lord will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

W. L. SKEELS.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

At Last.

Death always comes as a shock to us, under whatever conditions it comes, and last Monday evening when I reached home from Millbrook, and picked up a letter from Coleman, I said "This is from Sister Beardsley." The writing was not just like hers I thought, and when I opened and read "Dear Madam, I write to inform you of the death and burial of Miss Beardsley," my hands dropped, and O, how tenderly my heart went out to that poor, sick woman, living alone, at past 80 years of age. I wondered, wondered: did she die alone? for the writer gave me no particulars but O, how glad I was to know she had wood, provisions and money enough to make her comfortable, through the Christian love and thoughtfulness of the Sisters of the "Evangelical Aid Society," and other Sisters who had so generously contributed to all her needs.

Money and provisions have been sent her this winter, so if some one was sent her she was comfortable. She told me in a letter that a near neighbor was very kind to her.

That the household of faith may know what Sister Beardsley's hope was I give extracts from two letters. Jan. 6th she said: Dear Sister Woodward, I have just received your letter containing $2 50, and giving items of provisions contained in a box which I have not yet received, sent by the sisters who so kindly and with such true Christian love, are supplying my need. I some times begin to fear for the future, when directly God sends me by his dear ones, substantial aid, and evidence of his watch care over me. Today my fears began to tell me I had scarcely enough to give a hearty person a meal, and to, see how the dear Lord has heard my cry to him. Praise, praise his dear name. On Jan. 16th she says, Dear Sister [illegible] one of my neighbors [illegible] tonight. Thank you [illegible] can express. O, how good [illegible] enly Father is to me, through his own children. I am glad there is a time coming when there will be no needy ones to help. No, when we march into the city of our God, there will be no poor and needy, no one to pity, for all will be clothed and fed. Happy, happy day. Dear Sister, I shall surely not have to take thought for bread soon. There is flour enough to supply my needs for many weeks. Every article in the box is needed and useful and some luxuries which I have not indulged in for a great while. I am truly thankful and grateful. Your Sister in Christ. Rosa Beardsley.

I write this that all may see how very grateful she was, and how she never forgot that all good comes from the good Father. The supervisor's wife wrote me that she had a very decent Christian burial.

O, brothers and sisters, let us always be ready to help the needy ones. We had none of us ever seen Sister Beardsley, but expect to meet her in the kingdom, when the great gathering comes.

M. A. WOODWARD.

Committee Meeting.

The Committee appointed at the Indiana Conference in November, 1905, to investigate in relation to the proposed "Bible Schools," or "Memorial Homes," to be established in University towns, met in Chicago, Feb'y 17-18, 1906. Present Sister Harriet E Boice, Bros. G. M. Alexander and J. H. Willey.

A full report will be made to the Indiana Conference at their June session. To the Committee the greatest need of the churches seemed to that of leaders. As a means to remedy this need, the Committee recommend, and most earnestly request, that weekly meetings be held by each band of believers in their respective localities, and that Bible topics be given out each week in advance, and some one of their number be appointed to lead the meeting, and to bring out all the Bible truths they may be able to find on such topics.

That if any one of their number seem to be more apt than another, that person be encouraged in his or her ability by being frequently appointed as such leader; and that such person be further encouraged by his or her church by being paid what is just and right to such person, for the time required from their other work in their preparation. If the church such person belongs to is not able to give such financial aid as they may require, that they report the names of such worthy ones either to the Indiana Conference or this Committee, that investigation and help may be obtained.

BY ORDER OF THE COMMITTEE.

[Entered by A. Reader, Plano.]

A Warning to the Present Generation.

I here reiterate the warnings I have been constrained for seven years to convey to this generation. It has gone astray from the foundations—it is a blind age following blind leaders, and upon every line of policy it is going only from bad to worse, and boasting of its broken records. Yea, they are breaking year by year in religion, government (in politics shall we add?) jurisprudence, finance, social science, commerce, the relations of labor to capital, of man to man, and finally but not least wise of man to woman, the whole age is a spectacle to the very powers of evil that are thus consummating their powers upon it.

Cato what then, but a chaos even worse confounded is it tending? How indeed shall it escape the *damnation* of gehenna, which is written against it? Why, if I, personally, for instance, *believed in what the nominal church* teaches as to the non-literal resurrection of Jesus Christ, the purely human origin of the Hebrew Bible, the impossibility of miracles, and all the other brood of heresies that today most readily pass for Christianity and its foundations in the sensational pulpits of recognized and popular authority, if I had no other resort than to accept, sight unseen and proof unproduced, the dictum of Rome, whose history I know, then by mine honor, for I could then swear by naught higher, I should at least have worldly wisdom enough left to follow St. Paul's advice, and "eat, drink and be merry" against to-morrow's night of logically certain, and of course practically hopeless death!

And I warn this age, that such iconoclastic teaching as is now current in pulpit, press, and periodical of every stripe, is responsible for all the iniquity of this age—an age that has lost its sound "standards" and is all at sea by this very begging of the question of agnosticism, now so much in vogue. It is an agnosticism that will not endure any sort of sound doctrine upon any single topic, even an antagonistic age, that is already reaping the whirlwind along every cycle that has an eccentric to bear down upon it.

There is no final authority left, no criterion; nothing that man trusts as the Word of an Eternal God, therefore men are learning not to fear the laws of mere mortals. Anarchy is cropping out of every crevice of modern civilization. Not only is the whole world but even we of this one are dancing upon the thin crust of an inevitable catastrophe.

As one of the rudest and most startling results of "the falling away" which the French denominate the "*fin de siecle*" degeneracy that has marked this very generation, look for instance at the terrible increase of murder and homicide in free America.

We literally break the record of the whole round world. Ten thousand separate murders annually and the ratio is in geometrical increase! Why if there be a God, the God of Abel upon the circle of the heavens, and if he is not asleep, he will soon have to visit the earth in person, to preserve his integrity, and to confound a people that have as utterly forgotten him as had those upon whom he swept the superfirmamental ring of water that once surrounded the earth and by its fall produced the flood. * *

—*C. A. L. Totten, in the Canon of History.*

Obituary.

One by one the older members of the congregation at Rensselaer are fast passing from the living to those sleeping in Christ.

Brother Francis M. Grant was born in Kentucky, Aug. 23, 1826. Came with his parents, Daniel and Rebecca Grant, to Jasper Co., Ind. in 1850. Settled near Rensselaer where he continued to reside until his death, (a period of 56 years) Feb. 21, 1906, at the age of 79 years, 6 months and 1 day.

He was happily united in marriage with Phebe Morehan in 1866, to which union were born six children, two sons and four daughters, one son and three daughters, surviving—Nellie, Edmond H., Grace and Lelia Grant.

He united with the Church of God at the organization of the congregation in Rensselaer in 1861, continued in the faith, and with energy working for the Master until infirmity from injury received several years ago, resulting in rapid failing health for the last few years, deprived him of his former strength for activity and former regular attendance at church service; but his hope and trust in Christ remained steadfast unto the end.

The characteristics of his life were marked by honesty of purpose—integrity of character, with a kind, sympathetic, genial and jovial disposition, through which his large circle of acquaintance, were all his friends.

Whatever may have been his faults, of which none of us are exempt, the memory of his life will be treasured up as a legacy—by his bereaved companion, children, many relatives and the church. Shared in also by a host of sincere friends.

The funeral was very largely attended, who listened attentively to the discourse, "Through Whom and How to Obtain the Victory over Death."

May we with him, by being steadfast, immovable, always abounding in the work of the Lord, then experience the "change" from mortal to immortality, which alone will enable us to shout victory over death and the grave. "Thanks be to God which giveth us the victory, through our Lord Jesus Christ."

D. T. HALSTEAD.

Sunday Morning Address.

(*Concluded from Page 2.*)

that Word, what can we impart to each other?

It is to God's grand old Book Paul sends us for knowledge of God. He is the Lord's mouthpiece; he wants us to be obedient children, and profitable servants, and true witnesses, and we can only be this by studying it patiently and persistently, and if we do this we will make discoveries of truth which will thrill us like a startling piece of news.

Indeed it is news from a far country. Should we be possessed and fired by this divine intelligence and come into our assemblies and pour it out, what a kindling there would be among the embers of our heartstone! O, let us light our fires anew at God's Word. Let us not lean so much on one another, but more upon the Lord, in whom are hid all the riches of wisdom and knowledge; the most efficient Helper in all the universe!

Time is on the wing. The Lord is at hand to come. It stands us in hand to be ready. We have but little time to do it. It will soon be said he that is filthy, let him be filthy still. Let us be ready to meet him with joy.

If there be one present who is saying O, that I knew where I could find him, our heart goes out toward such, and we esteem it as the happiest privilege of this life to point fellow mortals to the Lamb of God who taketh away the sin of the world. He is saying to such this morning, Come unto me. O, while mercy lingers come and find peace and rest. Amen.

"The highest achievement comes by surrender. This is an exalted and difficult truth, but one which has been proved in the experience of every choice soul. When we give up self and earthly pleasure and our own lower desires and rights, we enter into the lofty heritage of those who are great enough to deny and master self."

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

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Communicated.

Hieronimus (or "Jeremiah").

CHAPTER 23.

1. O ye shepherds, ye who are losing and scattering the sheep of their pasture;

2. Because of this, thus saith the Lord unto those who are shepherding my laity; ye have scattered my sheep and ye have thrust them away, and ye have not taken an oversight of them; lo, I am bringing a requital upon you according to your wicked devices;

3. And I am going to receive unto myself the rest of my laity upon all the earth, there where I have thrust them out, and I am going to restore them to their pasture and they will have been increased and multiplied;

4. And I am going to stand up for them who will shepherd them, and they will not have been made to fear any more, nor will they have been awe-struck, saith the Lord.

5. Lo, days are coming saith the Lord, and I shall cause to arise for David a righteous shoot from the root, and he will rule as king, and he will understand, and he will execute judgment and righteousness upon the earth.

6. In his days also Jondas will have been saved and Israel will tabernacle down in faith; and this is his name which the Lord will call him a Joosedek among the prophets.

No 7th verse in the text.

No 8th verse in the text.

9th (the prophet speaks of himself) My heart within me was broken; all my bones have been shaken; I have become like a man who hath been crushed and like a man constrained with wine before the face of the Lord, and from before the face of the appropriate beauty of his glory;

10. Because from before the face of these, the earth hath sorrowed, the pastures of the wilderness have dried up; and their course hath become bad and their strength even so. (The Lord speaks again).

11. Because priest and prophet have become polluted and in my house I have seen their wicked acts.

12. Therefore, let their way become for them a way into destruction in thick gloom; and in it they will have been tripped up and they will fall; for I shall lead upon them calamities in a year of their visitation.

13. And in the prophets of Samaria I have seen acts of transgression; they have prophesied through Baal and led my laity Israel astray;

14. And in the prophets of Hierousaleem, I have seen frightful things, seen them committing adultery and going their way in the use of lies, and intervening with many hands to prevent their turning each one away from his wicked way. They have all become to me like Sodoma, and those who inhabit it like Gomorra.

15. Therefore thus saith the Lord; I am going to morsel out to them woe and I am going to give them to drink bitter water, because from the prophets of Hierousaleem hath gone out pollution to all the earth.

16. In this wise saith the All-controlling Lord, Do not hearken to the words of the prophets, because they make futile vision for themselves; from their heart do they talk and not from the mouth of the Lord;

17. They say to those who are thrusting away the Word of the Lord, There will be peace for you, and for all those who are going their way in their desires and to every one who is going his way in the misleading of his heart they have said, Calamities will not come upon thee.

18. Because who hath stood in God's hyposteema (being or state) and known his word? Who hath marked it well and heard it?

19. Lo, a shaking from the Lord and wrath is going its way out into commotion, a wrath that whirleth will come upon the irreverent.

20. And no longer will the anger of the Lord turn away until it shall do this and establish it from his heart's undertaking; upon a last of the days will they apprehend it.

21. I did not send the prophets and they ran, nor did I talk unto them, and they prophesied.

22. And if they had stood in my hypostasis (my way of being) and if they had heard my words they would also have turned my laity away from their wicked devices.

23. I am a God who draweth nigh, saith the Lord, and not afar off.

24. Will any one hide in hiding-places and I see not him? Do I not fill the heavens and the earth, saith the Lord?

25. I have heard what the prophets are talking, the things which they are prophesying in my name, speaking lies, saying I have dreamed a dream-vision.

26. How long will it be in the hearts of the prophets who are prophesying lies, in their prophesying the desires of their heart,

27. While they reason to ignore my law with their dream-visions, which they have been discoursing each one to his neighbor, even as my fathers ignored my name in Baal?

28. The prophet in whom the dream-vision is let him discourse his dream-vision and the one in whom my word unto him is, let him discourse my word in truth. What is the chaff to the wheat?

29. Even so are my words saith the Lord. Lo, are not my words even as fire, saith the Lord, and like a hammer that smiteth a rock?

30. Lo, I for this reason am against the prophets, saith the Lord God, the prophets who are stealing my words, each one of them away from his neighbor.

31. Lo, I am against the prophets who are putting out prophecies of tongue and snoring their snore.

32. Lo, for this reason am I against the prophets who are prophesying lying dream-visions, and have not described them in detail and who have led my laity astray with their lies and with their misleading statements; and I have not sent them and I have not commanded them, and they will not profit this laity.

33. And if this laity or priest or prophet shall ask, What is the burden of the Lord? (that is, what is the gist of the prophecy). Thou shalt also say unto them, Ye are the burden, and I am going to cast you off, saith the Lord.

34 The prophet and the priest and the laity who shall have said burden of the Lord, I shall even requite that man and his house.

35. In this wise shall ye say each one to his brother, What did the Lord answer, and what did the Lord say?

36. And burden of the Lord ye shall not name it any more, because the mere man's burden will be his word.

37. And for what reason hath the Lord our God said it? For this reason saith the Lord our God in this wise; It is because ye have said this word of the Lord was a burden (in the sense of burdensome, the word having both meanings, the last being a derived meaning from its use to signify the revenue resulting from taxation which is too often burdensome) and I have sent unto you saying, Ye shall not say burden of the Lord.

39. Because of this, lo, I am taking and casting you off and this city which I gave unto you and your fathers;

40. And I shall give to be upon you age-lasting reproach and age-lasting dishonor which will not have been ignored.

The following two verses are from the F. A. text, omitted in the first part of this chapter.

7. Therefore, lo, days are coming, saith the Lord, and they will not say any more, As the Lord liveth who led the house of Israel out of Aiguptos;

8. But as the Lord liveth who gathered all the seed of Israel from the north and from all the countries there where he had thrust them out and restored them to their land.

COMMENT.

This chapter is too long for a critical analysis such as I have been giving on the last few chapters; but I consider it one of the most important in the whole range of the old covenant prophets. If the whole of the Bible were irretrievably lost except this chapter of Hieremias and the 32nd of Deuteronomia, the plan and purpose of God in creation and redemption could be clearly discerned and inferred. In the transposition of verses 7 and 8 in this chapter we have a hint of what is coming thicker and faster, as I promised in my preliminary comment to show—in the remaining portions of this book.

Compare the 5th and 6th verses carefully with the C. V. and other versions of the same. For they have been tampered with not a little and are important proof-texts. "A shoot from the root" instead of "Branch" and "a Joosedek among the prophets" instead of "the Lord our righteousness" C. V. or "the Lord is our righteousness" R. V. Then look up "Joosedek" as one of the leaders of the return from the captivity of Babuloon. "Jesus" or (Jeesous) you will find was his son and "chief priest" at this time as well as "prophet" and also went by the name of his renowned father Joosedek which means when translated "one who heals thee acceptably."

In the 18th verse the substitution of "counsel" for "hypostasis" (meaning "being" or "state") and in the 22nd verse the same word "council" for "hypostasis" (meaning "way of being") has utterly obscured the teaching nowhere else so clearly given in regard to "vision" or "dream-vision"—what it was and how God could thus communicate directly with a mere mortal man.

The play on the word "burden" is also obscured in the versions—especially in the last 2 clauses of the 33d verse R. V.

None of the lexicographers seem to have been able to apprehend the Scriptural use of the two words of not infrequent occurrence therein, especially in the Old Covenant record, namely "hypostasis" and "hyposteema" (Greek "hupostasis" and "hupostesema") but invariably give them a theological twist or as in this chapter substitute another entirely different word "council" for them.

One, the first, is a verbal noun of the process spoken of, and the other expresses the result of the process like "judging" and "judgment" and the true primitive meaning which is generally the Scriptural use is as I have given it "being," "state" or "existence" and not "substance" or as in the Latin transcript of it "person." This is a very important error. For instance in the 1st chapter of Hebrews instead of "express image of his person" it should read and does read in the Greek "character expression of his being" meaning that the Christ as a Son of the heavenly Father is a characteristic expression of his being, as my or your son is a characteristic expression of my or your being—human being—namely.

CHAS. GARDNER.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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Notice.

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We're almost home, we're almost home, hark! hear the trumpets cry;
The weary pilgrim lifts his head and hails redemption nigh;
O glorious, soul-reviving sound, we soon shall see our King!
Haste, swiftly fly, ye tardy hours, that welcome moment bring.

We're long too long wandering here below, ran sorrow for Jesus' sake.
And through the dark night we have watched and longed for a break;
And now the cry "Behold! he comes; your journey's end to meet."
Sounds sweet to every child of "home" within the traveler's ear.

Oh! weary pilgrim, dry thy tears, look up, rejoice, and sing,
What though the world despise thy name? Thy Father is a King.
And soon upon his dazzling throne thou shalt with him sit down,
And walk the streets of Paradise, and wear a glittering crown.

Art thou a mourner? dost thou weep that much-loved ones are borne
To rest beneath the valley shade? Christian no longer mourn:
A few more days and you shall meet, no more to say "farewell."
But in the everlasting home in sweet Immanuel dwell.

Oh! hope on, O sailor, courage take, what though the clouds be dark,
And angry billows dost unroll to sink our little bark:
What though the tempest fiercer grows, with joyful hope we stand,
For well we know we're near the coast; our ship almost to land.

O watcher, thou hast waited long: turn not away thine eyes,
For, lo, the Day Star bright is come, the Sun will soon arise;
With joyful hearts we'll watch and look, and pray, "Lord Jesus, come,"
And take the watch back away to her eternal home.

Communicated.

What is Left.

The Bible is still subjected to the sifting and winnowing process of the Higher Critics. The ink is barely dry on the pages of one book, the product of "advanced thought," before another is ready for the press. The latest issue is a book from the hand and brain of Professor George Burman Foster of the University of Chicago. The work bears an imposing title: "The Finality of the Christian Religion." He complains of the treatment he and his book have received at the hands of Bishop Fallows. He declared that he was being convicted without trial, and that it was unfair for any one to criticise his book without having read it in its entirety." I do not think it necessary to read his book through in order to understand in what light he regards the miracles of the Bible. His view of these he stated very plainly in his reply to Bishop Fallows, in the Chicago Evening *American* of Feb. 8, 1906. The Professor's interviewer calls what he has to say here, "Thon tuck on Miracles." At the time of the interview the reporter wrote what Mr. Foster said in the following language in reference to the history of Christ walking on the water, and quelling the storm at his will: "This is a story which grew up as the primitive community sought to set forth their sense of the worth of Jesus to their lives. As such it beautifully symbolizes the peace-making spirit of Christ." "Miracles as fact and faith." "Thus viewed it is of much value to faith, but treated as a fact that actually occurred it simply becomes an item of knowledge to be accepted on the basis of adequate evidence carefully tested. As such a fact it would be a mere matter for scientific investigation, and of no value to religious faith whatever." "The simple result would be that science, while it would not deny, it could not affirm the actual occurrence of the event. "The other miracles of the Bible are in the same class, and there is no reason to believe in them. It is useless to discuss them in detail; they all have practically the same attributes. I do not believe, for example, that the whale swallowed Jonah, or that Aaron's rod was turned into a snake, or that Christ turned the water into wine." This quotation as taken down by the reporter shows that Mr. Foster has no faith in miracles as actual occurrences, and that they must all be treated alike. So he makes a clean sweep of the supernatural, and this he assures us in order to leave us the true, with the false stript away. How kind he is to disencumber the Bible of what the infidel all along has been calling "big fish stories." The infidel will thank him for his services rendered in his behalf. Mr. Foster is not an infidel, professedly such. Oh no, but a Christian scholar (?) with a message. Now if I should read his book through from Alpha to Omega I would find nothing that would modify the meaning of the statement above as written by the reporter. He has no faith whatever in any miracle on the pages of the old Book. He does not believe that crowning miracle of the New Covenant, the resurrection of Jesus, the Christ, from the dead, by which life and immortality were brought to light. To reject the miracles of the Bible as what we might expect in this Higher Critic. This is essential in order to rank in the category of advanced thinkers. Think of our Bible script of all miracles, and imagine what kind of a book we would have left! It would be very difficult to bring the fragments together so as to make sense. I suppose the Higher Critics will do this for us. At best would we have any thing more than a system of morals? The story that Jesus walked on the water, and quelled the storm by word, Mr. Foster says is false; that "it grew up as the primitive community sought to set forth their sense of the worth of Jesus to their lives." But how does the gentleman know this? None of the writers of the four gospels say this was their object in getting up the story. Mr. Foster is wise above what is written. It is a mere guess of his. The witnesses say that Jesus walked on the water and that he rebuked the winds and the sea, causing a great calm. Mr. Foster who was not present presumes to say at this distant day that Jesus did no such thing. Whom shall we believe, this modern Professor or the competent witnesses who saw the events? Judge ye. Is it at all likely that these artless minded disciples imagined this story of their Master? They never wrote a novel, they were comparatively illiterate, but they could tell what they heard and saw. These four Evangelists did what Strauss, Renan, Kuenen and Foster, writing independently of each other, could not do, describe a perfect character. This story of quelling the storm "grew up," Mr. Foster says. He would make it a kind of afterthought of the disciples, an invention for the benefit of the Higher Critics and "of much value to their faith," that is "viewed as a fictitious event." It is too bad that simple minded folks for eighteen hundred and odd years have believed this and other stories to be real and not fictitious; and thus viewing them derived no benefit from them according to Mr. Foster; for he says that "treated as a fact that actually occurred it simply becomes an item of knowledge to be accepted on the basis of adequate evidence carefully tested. As such a fact it would be a mere matter for scientific investigation, and of no value to religious faith whatever."

It is a great pity that these critics did not live much earlier! Many generations of Bible readers could only hold these marvelous events as items of knowledge and under the disadvantage of having no competent scientific men at hand to investigate them! "The story grew up." It does not so appear on the face of the record. It is an artless recital of what actually took place on the sea of Galilee. "And there arose a great storm of wind and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased and there was a great calm." This sudden calming of the storm caused the disciples to exclaim, "What manner of man is this, that even the wind and the sea obey him?" All this has an air of reality. Just such occurrences as this were of great value to the disciples without which they could have had no faith in the supernatural character and mission of the Son of God, and consequently no hope of future life. On what ground do these rejectors of miracles hold their faith of life beyond the present fleeting existence? None whatever. We must take the record as it has been given to us by the witnesses who were present when Jesus wrought these marvelous works, and on the strength of them demanded faith on the part of his disciples, in the fact that the Father had sent him (John v. 36) and rebuking the Jews for their unbelief, appealing to the works done in his Father's name as sufficient proof that he was the Christ (John x. 25), that with these works performed in their presence and before their eyes there remained no ground of doubt. The standing challenge to all was, "Believe me for the very work's sake." John xiv. 11. He did not refer to fictitious events when he said, "If I had not done among them the works which none other man did, they had not had sin." John xv. 24. Did Jesus, Mr. Foster's moral hero, and Mr. Ingersol's "inimitable man" lie; or did the Evangelists put into his mouth words he never used? How is this ye Higher Critics who are so exceeding wise!

I think under the circumstances it was absolutely necessary that actual and real miracles should be wrought on the ground where, and at the time when Jesus was proclaiming, in unmistakable language, to his countrymen that he was sent of God, the Messiah of the prophets, the prophet like unto Moses, the Son of God, the one to whom the Father had committed all judgment, the Savior of men, the light of the world, the resurrection and life, that he had life in himself from the Father, with the ability to impart it to others on conditions of faith and obedience; predicting his own death, and resurrection on the third day thereafter; his ascent to the right hand of the Father; his coming in the clouds of heaven; the establishment of a universal kingdom on the earth, and the subjugation of all enemies; and that his faithful followers should share with him the dominion of the world. All these marvellous and far reaching claims he put before his disciples and fellow countrymen.

In the nature of things such claims ought to be backed by proof adequate to establish them. Nothing short of events with the will and power of God as the only antecedents could attest these claims, and produce faith. Were there men in Judea and Galilee who had faith in Jesus to the extent of all his claims? They had it on the ground of the mighty works he actually performed. This proposition is contradictory to Mr. Foster's assertion, that if they actually occurred "they were of no value to religious faith." The miracles are of such value to religious faith that all who have believed in the divine origin of the Christian religion have done so on the ground of these supernatural events. How does this Higher Critic hold on the question of the origin of Christianity? Perhaps it grew up like the story of stilling the storm grew up according to his view of the matter—a human invention to meet man's needs.

Let us hear John the beloved disciple on the purpose of signs or supernatural works: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." How different from Mr. Foster's view, "of no value to religious faith whatever." Paul too is against him. These are his words: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand (be) in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5. Something supernatural was done by the apostle in proof of his mission and message. In his second letter 12th chapter and 12th verse he says, "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty deeds." Paul says he did these things among them. If he were alive now and they would [illegible] such things. Impostors and dazzling teachers had been at Corinth in his absence and disputed his apostolic authority, and this is why he appeals to the miracles he wrought, in proof of his claim. Every apostle was empowered by their Master who commissioned him to show signs of his apostolic office. These were his credentials. Says Jesus, "These signs shall follow them that believe: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." In fulfillment of this it is recorded, "And they went forth and preached every where, the Lord working with them and confirming the Word with signs following." Mark xvi. 17, 18, 20.

JOHN L. WIXOM.

Hieremias (or "Jeremiah").

CHAPTER 24.

1. The Lord showed me two baskets of figs lying before the face of the inner-sanctuary of the Lord, after Nabouchodonosor, king of Babulom, had transported Jechonias, son of Joacheim, king of Jouda, and the rulers and the artisans and the captives-in-chains and the rich-men from out Hierousalem, and had led them into Babuloon.

2. One basket was of the very best figs, as the early figs ripe; and the other basket was of the very bad figs, which will not have been eaten because of their badness.

3. And the Lord said unto me, What dost thou see Hieremias? And I said figs, the best figs, very best, and the bad, very bad, which will not have been eaten because of their badness.

4. And a word of the Lord occurred unto me, saying,

5. Thus saith the Lord God of Israel, As these best figs even so shall I recognize the Joudaians who have been transported, whom I have sent out of this place into a land of Chaldaioi for good things;

6. And I shall fix mine eyes upon them for good things, and I shall restore (not restitute) them into this land for good things; and I shall build them up and not take them down, and plant them down and I will not pluck them up.

7. And I shall give to them a heart to know me, that I am the Lord, and they will be unto me for a laity and I shall be unto them for a God, because they will turn unto me with all their heart;

8. And as the bad figs which will not have been eaten by reason of their badness, thus saith the Lord, even so I shall give up Sedekias, king of Jouda and his great ones and the rest of Hieroqualem, those who have been left behind in this land and those who dwell in Aiguptos.

9. And I shall give them unto dispersion into all the kingdoms of the earth, and they will be for reproach and for a parable and for hatred and for a curse in every place there where I have thrust them out.

10. And I shall send unto them the famine and the death and the sword, until they shall have left off from the land which I gave them.

COMMENT.

1st verse no "behold" nor "set" and "temple" should be "inner-sanctuary" (or "holy of holies") and "Nebuchadnezzar" should be "Nachouchodonos" if the name were given but is not in the text, and "princes" should be "rulers," "smiths" should be "captives-in-chains" and "rich men" in the text is omitted entirely.

2nd verse well enough.

3rd verse well enough and the 4th.

5th verse "regard" should be "recognize" and no word for "captives" in the text.

6th verse "will" for "shall" and "shall" for "will" should be.

7th verse should be "laity" instead of "people" and "for they shall return" should be "because they will return" giving a reason for the preceding statement instead of a consequence.

8th verse "great ones" instead of "princes" and "left behind" instead of "remain."

9th verse "give unto dispersion" instead of "to be tossed to and fro" and "hatred" instead of "a taunt" and "every place" instead of "all places," "have thrust them out" instead of "shall drive them."

10th verse "shall" instead of "will" and "the famine and the death and the sword" instead of "the sword, the famine and the pestilence" and "unto them" instead of "among them" and "left off" instead of "be consumed from off."

CHAS. GARDNER.

Obituary.

George Greenwell, one of the pioneer settlers of Brown County, Illinois, died at his home six miles east of Mt. Sterling, Feb. 25, 1906. He was born in Nelson Co., Ky. Nov. 4, 1816, and was therefore 89 years, 3 months and 21 days old at the time of his death. In 1848 he was married to Amanda F. Adams, and in 1845 moved to this County.

In 1882 his wife died, and he was then married to Mary Johnson, who died in 1888. He afterwards married Rachel Ward, who with five children, seventeen grand children, and nineteen great grand children, survive him.

He was a faithful member of the Advent Church at Ripley. Funeral services were conducted by Mr. Torton, who spoke from Gen. l. 13: "For his sons carried him into the land of Canaan and buried him in a cave." This type was carried out by his grand sons carrying him and laid him to rest in his grave on his farm, which he bought many years ago.

Brother Greenwell was a man loved by every one, and always had a good word to speak of every one. Often when hearing of any one doing wrong he would say "I hope it is not so."

Death hold no terror for him. He died with the firm hope of honor, glory immortality, eternal life, which he had been seeking for many years. He looked for and loved the thought of the coming of the blessed Master. It can be said of him "He has fought a good fight, he has finished his course, he has kept the faith. Henceforth there is laid up for him a crown of righteousness."

To his loved ones he leaves the priceless heritage of a life well spent, a spotless record, and an unsullied name; and to the world the blessing of a beautiful Christian life.

A Neighbor and Brother in Christ.
T. M. WILSON.

Faith is the foundation of Christian work and life, but unbelief will crush out and destroy all its power and vitality.—*H. A. Mitchell.*

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Gal. iii. 17.

The covenant which was confirmed beforehand by God, the law, which was four hundred and thirty years after cannot disannul so as to make the promise of none effect."

No reference here to the sojourning of the children of Israel, of Ex. xli. 40, 41. Because it was the 3rd month after leaving Egypt when they camped in the wilderness before Mount Sinai, Ex. xix. 1. And besides the law was not given till long after this. And 430 years after the typical confirmation of the Abrahamic covenant, forty years after the exodus. Consult Deut. xxix. 1, 12, 15 and chapter xxxi. 9, 10, 11. All completed verses 24, 26: Law code, or "Book of the law placed in the Ark for future use, to be read to the people every seventh year in the year of release. Compare Gal. iii. 15. We should look for this confirmation some forty years after the commencement of the sojourning in Canaan. Compare Gen. xxii. 10, 13 with Heb. xi. 19.

"By faith Abraham when put to the proof offered up Isaac; and he that had received the promises, offered up his only begotten Son." Not that Isaac was the only son that Abraham had. But that Isaac was the only begotten according to the promise. Hence it is added, verse 18, "In Isaac shall thy seed be called." "The children of the flesh—these are not the children of God. But the children of the promise are counted for the seed." Rom. ix. 8; compare Gal. iv. 28, 31. Isaac had a royal princess for his mother—and the upper (in rank) Jerusalem is our mother. Isaac was born 25 years after Abraham entered the Land of Canaan and was offered up at the age of 15, which added to the 25 makes 40. Therefore the law as complete was in the 40th year after the exodus and just before the death of Moses. Deut. xxxi. 24, 26. Compare Gen. xxii. 16, 17, 18; with Heb. vi. 13, 16, 17. Usher's Chronology makes Isaac 25 when offered, that would run 10 years beyond Moses' death—which is inadmissable.

C. W. TOMKINS.

Lo! It is Nigh to Thee.

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—*Phillips Brooks.*

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MARCH 14, 1906.

AN explosion of gas in a coal mine in France, followed by fire, has resulted in the death of some twelve hundred miners.

Miss Susan B. Anthony, the noted woman suffragist, died at her home in Rochester, N. Y. on March 13. She was over 80 years of age, and had been prominently before the public for half a century.

WE wish to thank our correspondents for the good articles sent of late. We ask a continuance of your labors. We cannot repay you, but we are sure the Father will mark full credit for every thing done in his Name.

THE affairs of Zion City are not in a very flourishing condition just now. Dowie is sick, and is away in the Bahamas seeking his health. Reports picture him as quite feeble, though his wife and son are both in Zion City, and it is reasonable to suppose from this that he is not likely to die soon. The new "Overseer," Mr. Voliva, has been busy making changes that are directly opposed to Dowie's former methods. He has separated "church and state," and while Dowie is still the spiritual leader, he is no longer in control of finance and state affairs. Report has it that he has been notified to curtail his expenses, even as Zion City must here. Mrs. Dowie has also given up the former palatial quarters and moved into quite modest apartments. The company of singers and the attendance at the services are notably less from week to week, all of which indicates that the gas is slowly oozing out of the bag, so that soon there will not be enough left to make much of an explosion.

Communicated.

Pine Woods Bible Class.

Teacher. The religious world has been agitated considerably of late, because a professor of Divinity in the Chicago University has recently issued a book in which he takes the position that the Bible is not God's Word. He denies its divine inspiration. Surely what can be the effect upon young men studying for the ministry under the direction of professors of that kind? I have selected for our lesson tonight the following question:

HAVE WE GOOD AND SUFFICIENT EVIDENCE TO BELIEVE THE BIBLE TO BE GOD'S WORD?

To introduce the lesson, I will ask the class to give the relation existing between cause and effect? First, what is the Bible? Who will answer?

Albert. It is the effect of some cause?

Q. Does the effect of a cause ever differ from its cause?

A. Why no, the effect will be just like its cause. If the cause is imperfect, perfection will never result as an effect from such a cause.

Q. Now, the Bible is the effect of some cause. This professor considers this effect imperfect, therefore its cause must be imperfect. What does the Bible claim to be its cause?

A. "Holy men of God spake as they were moved by the Holy Spirit."

Q. When these holy men of God spake and wrote were the words they spoke and wrote, simply the thinking of their own brains?

A. No. They "spake as they were moved by the Holy Spirit."

Q. Then they must simply be the channel used by the Holy Spirit to convey its dictation?

A. They were no more responsible for what they spake, than a telegraph operator is, who receives, writes, and transmits messages dictated by others. Oftentimes they do not understand the import of the messages they received.

Q. Was such the case with Bible writers who were used by the Spirit to convey its messages?

A. Even so. Daniel says: "I heard, but I understood not." He greatly desired to understand the import of the message he received and delivered. An angel was sent, and said: "I am come to make thee understand," etc.

Q. Did other Bible writers claim to be the authors of their messages?

A. No. They frequently preface their messages with these phrases: "The Word of the Lord came unto me again saying, "Thus saith the Lord God," "Hear ye the Word of the Lord," "I certify you brethren, that the gospel which was preached of me, is not after man."

Q. Well then, was that which is assigned as the cause of the effect which we call the Bible, human or divine?

A. It claims its cause was solely divine.

Q. Well then, as this divinity professor claims imperfection for the Bible, and its cause being the Lord God through the Holy Spirit is it not a charge upon the Lord God, and the Holy Spirit of imperfection?

A. That is just what it amounts to.

Teacher. Some claim that the book is a fraud, being the work of wicked designing men. How does that idea strike the class?

Carrie. That does not look reasonable to me.

Q. Why not?

A. Why simply this, if it really was a fraud, it would internally bear the impress of that which it really is.

Q. Well, what is the predominant impress of the Bible?

A. Why the entire book denounces wicked practices and fraud, in the severest terms; and it imposes the severest restraint, and punishment, upon those who would practice iniquity, and every evil way. And it also encourages the practices of piety, virtue, goodness, righteousness, purity and every good and holy way. A dirty, slimy trail smears and stains everything that originates with the vile, filthy practices of the impure, it impresses everything with disgusting impurity; it may be called their official seal, which is impressed, or stamped upon every thing they originate. Their seal is not found upon the pages of holy Scripture, and hence wicked men cannot be the cause which produced the effect called the Bible.

Teacher. What other evidence have you to show that wicked men were not the cause of the effect called the Bible?

George. It is seen in the matter of personal sacrifice. They (the wicked) would not lay themselves under such severe moral restraint as the Bible enjoins, and encourages us to endure by the promise of reward, which rewards would be a deception and a wicked farce, if the Bible emenated from the brains of lying impostors.

Teacher. I want to ask, did good men originate the Bible?

A. Why no, they only claimed to be the channels which the Holy Spirit used to convey the messages found in the Bible. They say: "the Word of the Lord came unto me," "Thussaith the Lord God," "Hear ye the Word of the Lord," etc. Hence they claim the messages did not originate with them, but come from God, hence, it is called "the Word of God," and not the word of men, either good or bad.

Q. Did those who received the messages believe them to be the Word of God?

A. They did.

Q. How do you know?

A. The way they acted and suffered on its account, shows this.

Q. Well, tell us how they acted.

A. They sacrificed all the pleasures of a fleshly life, they sacrificed property, and every worldly interest, and lived in poverty. If they did not have the best of assurances that the Bible was really the Word of God, they would not suffer persecution on its account, neither would they wander in deserts, make their homes in dens and caves of the earth, wear sheep and goat skins for clothing. Not only did they suffer the loss of the comforts of life, but endured the keenest kind of physical suffering, by whipping, scourging, restraint of liberty, by being bound in chains, mocked in derision, imprisoned, suffer loss of life, by being stoned, slain by the sword, etc. Bad men would not thus suffer for that which they believed was all a fraud.

Q. Well, how about the story that a company of men got together, and by collusion, and previous understanding, produced the book called the Bible.

A. That could not possibly be.

Q. Why not, because historical facts are against such a silly story.

Q. How many men did the Holy Spirit use to convey the messages of God?

A. Some forty.

Q. How long a time did the Holy Spirit use in transmitting all the messages now contained in the Bible?

A. About fifteen hundred years.

Q. Do men often live more than a hundred years?

A. They do not.

Q. Well then, many of these forty men never saw each other, did they?

A. Why, no.

Q. Why not?

A. Because they were born many of them, at different periods, stretching over fifteen hundred years.

Q. Would not [illegible] cut off the idea of previous collusion?

A. Yes. Anyone with the exercise of a little common sense can see that.

Q. Well then, is it not strange that they all harmonized, and told the same story, as straight and connectedly, as though there had been a previous compact?

A. No, it is not strange at all.

Q. Why not?

A. "Because holy men spake as they were moved by the Holy Spirit." One mind controlled their thoughts and pens, and this accounts for all these forty writers telling one and the same story.

Q. Please name one thing on which they all speak the same thing?

A. Well, take the covenants of promise made unto Abraham, Isaac and Jacob. The same begins in Genesis, and goes through both the Old and New Testaments, and all speak the same thing.

P. Please name something else.

A. I would name the official titles of of the Son of God, in which all more or less relate to those covenants of promise.

Q. Please quote some.

A. The Seed of the woman, the Seed of Abraham, the Seed of David, the Branch, the King of kings, the Man of sorrows, the Prince of Peace, the Bread of life, the Corner Stone, the Door, Emanual, Faithful Witness, High Priest, Good Shepherd, King of Israel, King of the Jews, Lamb of God, Law Giver, the Light, Lion of the Tribe of Judah, Lord of Glory, Morning Star, Nazarene, Our Passover, Mediator, Prince of Life, Redeemer, Root of David, Savior, Shiloh, Word of God.

Teacher. Lad, can you take the first three chapters of Genesis, and the last three of the Book of Revelation, and show a correspondence between them, as there certainly could be no collusion between them, being fifteen hundred years apart?

Lad. Yes, my attention was called to this some time ago, in reading an article from the pen of Mr. Hastings. In Genesis we read: In the beginning God created the heavens and the earth." In the last of Revelation we read: "I saw a new heaven and a new earth; for the first heavens, and the first earth were passed away." At the beginning we find Satan entering to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning sin, and pain, and sorrow, and sighing, and death find entrance into the world; at the end, there shall be no more pain, nor sighing, and no more death.

At the beginning the earth for man's transgression is cursed; at the end, there shall be no more curse; at the beginning we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life in paradise, and the blessed have a right to the tree of life, and enter in through the gates into the city. In the beginning man was brought under the dominion of death, at the end there shall be no more death.

At the beginning Adam lost his dominion. At the end the second Adam gains his dominion, and one throned as King and Lord of all shall reign in triumph and glory forever.

Teacher. I see it is now time to adjourn. As we have merely opened our subject, we will continue the same topic at our next meeting, just where we leave off to-night.

The results and evidence of our study for some twenty-five years back, will be preserved in our book, 500 pages of copy are now ready for the printer, and will be printed as soon as enough pledges are received to meet the bare expense. We desire that they may be received soon, so that its mission of sowing the light of life may begin.

Yours in the Blessed Hope.
W. H. WILSON.

For He Remembered.

"For he remembered his holy promise and Abraham his servant."

David, in the one hundred and fifth Psalm, in strains that ought to make even an archangel shout, says: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him; sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face evermore. Remember his marvelous works that he hath done; his wonders and the judgments of his mouth. O ye seed of Abraham his servant, ye children of Jacob, his chosen. But why does David call upon the children of Jacob to sing? Why does he go back to the time when Israel was but few in number, very few, and strangers in the land of Canaan, going from one nation to another, and from one kingdom to another people? When no man was suffered to do them harm and kings were reproved for their sake? Why does he recount the story of Joseph's captivity and unloosing? The story of the famine? Of Israel's bondage under Pharaoh? Of Moses and Aaron? Of the signs and wonders in the land of Ham? the darkness? the frogs? the flies? the lice? the hail? the fire? the broken trees and vines? the locusts and caterpillars? the destroyed herbage? the water turned into blood? The dead first-born? the bringing of them forth out of Egypt, with a cloud for a covering and fire to give light in the night? Why tell the story of the rock from whence gushed the waters, and the giving to Israel of the lands of the heathen, that they might observe his statutes and keep his laws? Because David saw that the doing of all these things, was proof that the Lord remembered his holy promise, and Abraham his servant and that he would never forget, but that he would "remember his covenant forever, the Word which he commanded to a thousand generations, which covenant he made with Abraham and his oath unto Isaac. And confirmed the same unto Jacob for a law and to Israel for an everlasting covenant."

"For he hath remembered?" What assurance to us, who are in the fight of these last days, battling for his truth, while sceptics, infidels, Higher Critics, upholders of the new thought religion, and the whole ilk of spiritualists and incoming swarm of heathen and Romanist evangels are striving to overthrow it, "let them try! let them try!" They cannot pull down the house! it is built on a rock.

Faith has too many things to rest on to be overthrown by the puny arm of a man. God has kept watch of his people ever since he gave promise to Abraham, and he is watching over that same people still. The multitudinous seed are in existence, each tribe kept intact, and he will no more forget them, nor cause them to cease from being a nation before him forever, than he will cause the ordinances of the sun and moon to fail.

"God hath remembered." Judah or the Jews have ceased from being a nation, but not so the people of the northern kingdom—the tribes under the standard of Ephraim, and the separatist tribe of Manasseh. These have been brought from the land of their captivity to the Isles, in accordance with the 41st chapter of Isaiah, who represents the Lord as saying to this people on the islands, "But thou Israel, art my servant Jacob, whom I have chosen; the seed of Abraham, my friend, thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. Fear thou not for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. "Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish * * * "Behold I will make thee a new sharp threshing instrument having teeth (or mouths, see margin); thou shalt thresh the mountains, (the great kingdoms) and beat them small, and shall make the hills, (the little kingdoms) as chaff. "Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord and glory in the holy one Israel."

"For he hath remembered." Israel is represented here, as doing to these kingdoms just what Daniel says will be done with the iron, the clay, the brass, the silver and the gold of Nebuchadnezzar's image, and just what Ezekiel says Israel will do with the hosts of Gog and Magog. Therefore Israel, of the ten-tribed kingdom must be in existence at the present time, for they have been re-married to God—as Isaiah says in the 54th chapter, and are no longer cast away.

S. ROXANA WINCE.

Judgment.

Paul says, "I speak to your shame, is there not a man among you? No, not one that shall be able to judge between his brethren."

The above has reference to the judgment of personal wrongs pertaining to this life, as the reading shows. 1 Cor. vi.

It appears that some were inclined to abuse their privilege of judgment of personal wrongs between brethren, and wanted to reach out and condemn or find fault with the zeal of their brethren whom they thought to be over pious because they were not quite so well informed as they themselves were.

Paul says, "Who art thou that judgest another man's servant? to his own Master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand." Therefore, we have no right to judge our brother's zeal or service toward God. "For whether we live we live unto the Lord, and whether we die we die unto the Lord. Whether we live therefore or die we are the Lord's." The little sentence, "We are the Lord's" shows that Paul has no reference to the forbidden and abominable sins of the world, because we are told "Now if any man have not the spirit of Christ he is none of his."

"Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey whether of sin unto death or of obedience unto righteousness." Again, Paul says, "But why dost thou judge thy brother or why dost thou set at naught thy brother?" Neither can this refer to the corruptible sins of the world which defile the temple of God, because Christ says, "He that doeth the will of my Father is my brother."

The Savior says "He that rejecteth me and receiveth not my words hath one that judgeth him. The word that I have spoken the same shall judge him in the last day." In the Word he tells us "Ye cannot serve two masters." He also says "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

There is one Judge over all, who gives instructions, but the church is inexcusably placed upon the jury. 1 Cor. v. 9 to last verse, and their duty neglected the world before whom their light is to shine, looks on the lowered and bedraggled standard with disgust. Judge not. By their fruits ye shall know them.

SADIE SKEELS.

Obituary.

Died, at his home in Ogle Co., Ill., Feb. 26, 1906, Charles E Dugdale, aged 83 years, 11 months and 11 days.

Bro. Dugdale was born at Yorkshire, England, March 15, 1822, and came to Illinois when 18 years of age, during the many years of his life thereafter resided in the immediate vicinity of his late residence, where he died, as above stated.

July 12, 1848 he was united in marriage with Helen M. Conkly, to which union six children were born, four of whom, with their mother, survive and mourn the loss of a devoted husband and father and wise counselor during these many years.

Brother Dugdale and his wife became obedient believers of the gospel many years ago, since which time they have stood firm in the faith. He was a man of sturdy character, industrious and successful in life, never wavering in his onward march to the kingdom of God, and without great pretensions or outward show maintained his integrity to the end, and died at a ripe old age, respected by his neighbors and those who knew him well, and devotedly loved by his family.

He was a very active man during all of his long life, until some weeks before his death when he fell on the frozen ground and sustained injuries from which he could not recover. He fell asleep in full assurance of faith, looking with bright hope for the coming of the Redeemer to wipe all tears away.

Funeral services were conducted by the writer, assisted by Brother S. J. Lindsay.

L. E. CONNER.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 926 Woodland Ave., Cleveland, O. Price 40 cts per 100.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Dear Brethern and sisters:

I write a few lines to let you know that my hope and faith in the gospel of the kingdom is more firm than it ever was since I first believed and obeyed the truth of God's Word, it shines more and more unto the perfect day. O my brethren, my soul is full when I read and meditate on the things of the kingdom, for it is the power of God unto salvation to every one that believes and obeys it. When I read an article in THE RESTITUTION like that of Bro. Wilson's, it does me much good to see that the gospel has not lost its power on the people. He has, I think, the right idea about it, and preaches it accordingly, so that any child can understand it, that is the way it was preached in the days of Christ and the apostles; for see on the day of Pentecost when Peter preached to the people, it was not with great eloquence of words, and what was the result? Hear! "Men and brethren, what shall we do," and Peter was not slow to tell them what to do; and the effect was, there was added unto them about three thousand souls. Now we do not expect to see such a mighty display of the Holy Spirit, for we have the Word for our guide, therefore we must believe and obey that and all will be well. O brethren, what a blessed privilege it is to have the Word of God for our guide, it shows us the way we must go, and what God requires of us. My prayer is that God will give us light and wisdom to understand it, and live it in our daily walk and conversation, so that when the Lord our King will sit upon his throne, and before him shall be brought all nations, and he will separate them as a shepherd divides the sheep from the goats; which represents the righteous and wicked; and will set the sheep on his right hand but the goats on his left. Now comes the critical moment; now the King will say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; then he goes to tell how they prepared themselves, thus the King says to them, Depart ye cursed into everlasting fire, representing a final destruction with no reprieve. Matt. xxv. Thus closes up this sinful world of mankind. Now Bro. W. H. Wilson, I read in THE RESTITUTION a notice of your travels in the west with pleasure. I think that good can be done in preaching the gospel of the kingdom to a dying world by taking a proper course, and preach the Word plainly, attended by the spirit of the Master. I would love to have a talk with you on the things of the kingdom.

C. P. ATCHIE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

H C Hammond	1 50
Sarah L Lasho	5 00
J W Hardy	3 50

Evangelizing Notice.

I expect to make an evangelizing trip to Arizona in December and return late in the winter or early spring. Any brethren that may be reached on or near the Southern Pacific R. R. between Portland, Oregon and Phoenix, Arizona, may secure my service by corresponding with me at Scholls, Ore., or Phoenix, Ari. I have cut loose from my farm and desire to devote my whole time to the work. Help to the cause will be gratefully accepted.

W. L. SKEELS.

Industries Wanted.

The Chicago & North-Western Railway is receiving information from desirable points on its lines that industries of various kinds are desired. The opening up of the Spring season, with good prospects for a continuance of the large business of the past year, is causing many communities to make strong efforts to locate new industries. Among the establishments desired are iron and woodworking concerns, cereal mills, canning works, cold storage plants and mills of various kinds, as well as mercantile establishments. Requests for particulars addressed to the Industrial Department of the C. & N. W. Ry., Chicago, will be promptly attended to.

Poetry.

Sinner the Lord Wants You!

O come, ye souls by sin oppressed,
Come and Christ will give you rest;
Jesus, who is sinners surety made;
He who has your ransom paid.

In temptation's trying hour,
Christ will be your shield and tower;
He's the feeder of his flock—
He's the shelter and their rock!

Christ is the shepherd of his sheep,
He will guard, protect and keep;
All the foes that seek their harm,
Cannot snatch them from Christ's arm.

He will guide you in the way,
Which will lead to endless day;
And when he comes from above
We'll praise in wonder and in love.

EUGENE B. WILLIAMS.

Selections.

Africans Plan to Kill all Whites.

Sir Arthur Lawley, who has just been appointed governor of Madras after devoting several years to the administration of the Transvaal, gave frank utterance the other day before his departure from South Africa for India, to his conviction that ere long a great rising of the blacks against the whites will take place, extending all over the British colonies from the cape to the Zambesi. Sir Arthur, who is recognized as an authority on all problems connected with the native races, besides being a singularly level headed man, spoke with profound earnestness, when he exclaimed in the course of his farewell address: "See to this question. For it is the greatest problem you have to face." And the solemn character of his valedictory warning was rendered additionally impressive in the knowledge that it was based upon information beyond all question.

These views are not those of an irresponsible alarmist and sensation monger, but of a colonial administrator of extensive experience, and invested with one of the most important offices in the gift of the British crown. Moreover, such men as Lord Milner, Frederick Courtenay Selous, the famous lion hunter and writer upon questions pertaining to the Zulus, the Kaffirs, and other South African nationalities, and Dr. Peters, the German explorer of the dark continent, make no secret of the fact that they share the fears of Sir Arthur Lawley. Indeed, the apprehension has become so general that it is today the one absorbing subject of thought and discussion among all those in South Africa who are interested in its future.

Under the circumstances the peril of a rising of the blacks against the whites, not only in British South Africa, but also in the adjacent colonies of Germany and Portugal, cannot be regarded as imaginary, and demands something more than mere passing attention.

There are several reasons why Americans should devote consideration to the question. In the first place, Sir Arthur Lawley, Lord Milner, Archibald Colquhoun, and all those who have studied pan-Africanism, are unanimous in ascribing an Afro-American origin to the so-called Ethiopian movement, and then, too, the United States, like England in South Africa, has upon her hands the difficulty arising from the presence of a negro population within her borders. Whereas in this country the whites are nearly ten times as numerous as the blacks, the latter in Great Britain's South African dependencies outnumber the whites by six to one. In other European colonies of Africa the numerical preponderance of the blacks is even yet much more pronounced, and when it is borne in mind that of the near 200,000,000 souls that go to make up the total population of the dark continent, less than 2,000,000 are whites, and that Moslem races of northern and central Africa, the fetich worshipers of the west, the Christian blacks of Abyssinia and South Africa, are all united by a common sentiment of bitter animosity against the whites, and by an overwhelming desire to drive them out of Africa, it will be realized that the so-called black peril in America is infinitesimal compared with that to which the whites are exposed in the dark continent.

Japan has, within the last four decades, awakened from the sleep of centuries with such startling results that Europe and America are still rubbing their eyes in amazement over the terrible drubbing which the little island empire inflicted upon huge, unwieldy Russia last year. China is emerging from her long lethargy, with the consequence that America is rushing troops to the far orient, and the kaiser is considering the policy of restoring Kiaochou to Emperor Kwangsu. And now black Africa has begun to stretch herself, aroused by our injudicious efforts to "civilize" her.

Opinions differ as to the extent of the responsibility of the African Methodist Episcopal church of America for the Pan-African agitation. Some declare that, while the movement was promoted in its inception by the colored Methodist church of America, it has now got beyond the control of its transatlantic foster mother and has broken away from her influence. Others again, insist that the negro Methodists in the United States continue to incite the animosity of the blacks against the whites in South Africa, and call attention to the fact that in a recent number of the "Voice of Missions," the official organ of the African Methodist church of America, published at Athnta, Ga., the hope was expressed that "the blacks would drive the English out of South Africa in the same way that the French had been pitched out of Hayti."

Under the circumstances it is not altogether surprising that the British authorities should have placed obstacles in the way of the colored Bishop Coppin of the African Methodist Episcopal church of America during his recent stay in South Africa, and should have refused him permission to travel about in the Transvaal, the Orange River and other colonies.

The history of the Ethiopian movement, as it has been most skillfully christened by its initiators dates back to 1892, when a native minister named Mukone seceded from the Wesleyan church at Pretoria and founded an independent church of his own, which he called the Church of Ethiopia. He was afterwards joined by another seceder, named Dwane, and then they managed to obtain affiliation with the African Methodist Episcopal church of America, Dwane coming to this country for the purpose.

In 1898 the American negro bishop, Turner, was sent from here on an Episcopal visitation to South Africa and spent several months traveling about ordaining ministers. Finding, however, that their affiliation with the African Methodist church in America gave them no locus standi in South Africa, Dwane, Mukone, and the other leaders of the Ethiopian movement managed, by promising spiritual allegiance to the Anglican archbishop at Cape Town and primate of South Africa, to obtain from him a charter creating them the "Order of Ethiopia," with rights to hold and control property for religious and educational purposes and to administer its own affairs. This gave the Ethiopian church in South Africa a corporate existence and enabled it to acquire the considerable wealth which it now holds.

That these pledges of spiritual allegiance to the Anglican church have not been kept, and, indeed, were only given to secure the right to hold property, is abundantly shown by the reports of the great missionary conference held in July, 1904, at Pretoria, where it was decided that the Ethiopians were "unworthy to be received by other Christian bodies in communion." It has likewise been demonstrated that the affiliation between the Afro-Methodist church in America and the order of Ethiopia in South Africa still subsists, while the utterances of the official organs of the negro Methodist church in this country, one of which I have quoted above, demonstrate abundantly its sympathy with the anti-white aspirations of the blacks in Africa. There is no reason to believe, however, that the Afro-American Methodist church is directing the movements of the order of Ethiopia in Africa. The latter has become too rich, too powerful, and too conscious of its strength to submit to any dictation from its friends on this side of the Atlantic.

While it is probably true that the fundamental idea of the Ethiopian church in its origin was to shake off the shackles of white control in spiritual matters, the primary object of its adherents today is emancipation from the superiority of the whites in temporal affairs. The doctrine of democratic equality, which every American negro has on the tip of his tongue, is being preached from Ethiopian pulpit and platform. The blacks are being urged "not to work for the white man, but for themselves," the imro and other organs of the native press connected with the movement devoting all their energies to the envenoming of racial animosities. In a word, the Ethiopian church of 1892 has grown today into a great pan-African movement, embracing non Christian as well as Christian blacks, for the conversion of Africa into a sort of huge Hayti, "where black rules white."

Of course the fact that the natives possess electoral franchise in most of the South African colonies adds to the difficulties of the situation. Under the guidance of the Ethiopian order the black vote is becoming every day a more powerful factor in South African politics, and its ambitions are being constantly developed and fed by whites anxious for selfish party or financial interests to secure its temporary support. Some years ago the black might have been disenfranchised and reduced to the same political status as the highly cultured natives of India. But today it is too late, and any move by the British government in that direction would merely precipitate the great conflict between blacks and whites in South Africa which all regard as inevitable.

In urging all the whites in South Africa to stand together, irrespective of their being Dutch or English, Portuguese or German, Sir Arthur Lawley, Lord Milner, and other British administrators have been prompted not by any specious desire to reconcile the Boers to King Edward's rule but by a knowledge of the grave problem constituted by the "black peril," a danger so real that it behooves all white men in the dark continent to stand together. While both the English and the Boers deserve great credit for having declined all offers of assistance from the blacks during their war five years ago, and for having excluded the Afro element from the arena of the conflict, the reverses sustained by both belligerents in turn went far to impair the military prestige of the whites among the natives. Germany's reverses at the hands of Herreros have still further contributed to destroy the former negroid belief in the white man's superiority in war, and now we hear of the Ethiopian dispatch of dusky emissaries from South Africa to the West African colonies, to the Soudan, and even to Abyssinia, with the object, it is said, of furthering the cause of pan-Africanism.

How to arrest this pan-Africanism it is difficult to say. Formerly we used to allow the blacks to slaughter one another without further interference, and this prevented them from combining their forces or from becoming too powerful. With our insistence upon civilizing them and converting them to Christianity we have put a stop to this, interfered, in a word, with the wise provisions of nature. Perhaps, after all, King Leopold, in spite of all the abuse which he has received, understands the question best. For according to the evidence of the Congo committee he alone has taken effective means to prevent the undue growth of the native population in his great African dependency by depopulating it.

Missions and Humanitarianism.

What an endless romance is that of missions! That a small army of picked men and women of cultivation and pure life, filled with tender concern for their fellows, should break the ties of country and home, should put aside all hope of preferment and the wider paths to earthly honors, and thrust out into the poverty, the mental sluggishness, the moral depravity of the pagan world, there to live and there to train their little children, this is the high adventure of Christendom. For what do these men and women seek? What activities engage and engross them? In every land, in various ways, they are seeking the uplift of the people. They open schools and patiently teach the children, often amid the lethargic indifference or positive oppositions of unawakened peoples; they minister to the sick in hospitals and dispensaries; they open institutions of mercy for the blind and the leper; they stimulate the dormant intellect of China, and develop the moral sense of India; they are picking rude African peoples off their hands and feet and bidding them stand up in the image of man; they are creating a thirst for liberty and a capacity for freedom; they call peoples into the presence of God and give currency to great spiritual ideas of Prayer and Providence and Christ and Duty, whereby nations are lifted to the heights of modern civilization. It is no wonder that the Church is stirred, and our hearts burn upon every thought of all that gallant endeavor for the betterment of humanity which is included in the term "missions."—*Selected by M. A. Woodward.*

Divine beauty is the only kind that never fades, and the robes of Christ's righteousness are the only garments that will entitle one to a seat in the Palace of the King.

Communicated.

The Little Horn of Dan. viii.

[An outline, with a request that the many good students of the Bible who read THE RESTITUTION will help develop the subject more fully.]

So far as I know, expositors without exception have regarded the little horn of the 8th chapter of Daniel and that of the 7th as one and the same power. And they generally assume that Antiochus Epiphanes, one of the kings of Syria, was that power. But

1. Though Antiochus Epiphanes was a vile wretch, he could not have been meant by the little horn in either chapter because he died in 164 B. C., while the little horn of the 7th chapter certainly came up after the ten horns of the Roman beast were developed in the third and fourth centuries, A. D.; for it subdued three of those horns, and took their place in the 6th century, 700 years after the death of Antiochus Epiphanes.

2. The little horn of the 8th chapter seems to have come up about the same time as that of the 7th chapter, but it is distinctly different in several respects: (1) It came out of and was part of the third of the four great Gentile powers, while the little horn of the 7th chapter came out of and was part of the fourth. Hence (2) one was Roman, the other Grecian. (3) One was Christian (perverted), the other anti-christian. (4) one western, the other eastern, (5) one simulated Christianity, the other fought it fiercely, and tried to exterminate it—"Stamped upon it," and "magnified himself against Christ (margin) and assumed his place. (6) The Latin little horn, 7th chapter, persecuted Christians to build up the church of Christ; the Greek little horn, of the 8th chapter, fought Christians in defense of the false christ—Mahommed. (7) The Mahommedan slogan is—"There is one God, his name is Allah, and Mahommed is his prophet!"

This is leveled at the divine nature of Christ and against his entire mission—usurps his place as the "Prophet" which Moses said God would send. (8) The Koran is the boldest fraud ever put into human language—"Stealing the livery of heaven to serve the devil in." A pretended record of Mahommed's visions, it is a shabby abstract of the Bible sensualized from beginning to end; claiming to be original with Mahommed—a clumsy and religious plagiarism, perpetrated by Mahommed and his successors to deceive ignorant zealots.

(9) From Adam to Abraham Mahommedans and Christians have a common stem. Thence the latter follow through Isaac, Jacob, David and the covenants of promise to Palestine, Jerusalem, and Jesus; while Mahommedans come through Ishmael and Esau to Arabia and Mahommed, whose religio-political system has some good things, as respect for woman, the care of children, personal cleanliness and frequent bathing; but on the whole is infinitely inferior to the New Testament.

The power in the 7th chapter of Daniel called "a little horn," was not called a horn till it became a civil government. So, in the 8th chapter, the little horn is a civil government—not necessarily Rome, as Bishop Newton argues. It could not be Rome, because it sprang out of one of the four horns of the Grecian goat.

Mahommedanism seems to fill every particular of the little horn of Daniel viii. Rising in Arabia in the 6th century A. D. it spread rapidly in all directions, and has been one of the dominant powers among nations for more than 1200 years. With half a dozen significant names, it has always been and still is one solid power and holds all other nations in fear. Its first period, that of development and discipline, was from the middle of the sixth century to near the close of the tenth century—from Mahommed fasting and praying and having visions in the cave at Mecca and studying to unite the three religions in Arabia—the Jewish, the Christian and the common religion of the east into one, and how to use that one religion to unite all civil governments into one under himself, till his successors ruled the Mediterranean and its eastern and southern shores, leading all nations in literature, science and art.

Its second period was the war of the seven crusades, from 1096 to 1281, Christians of Europe trying to gain possession of Palestine, Jerusalem, and the places sacred in Christian history. The Mahommedans won, and have held that brilliant prize ever since.

The third period—for the conquest of Christian Europe. They gained most of southeastern Europe, and were pushing for western Europe, but were defeated under the walls of Vienna; and then turned and captured Constantinople, May 29, 1453, which has ever since been the capital of the Turkish empire. They had become sufficiently refined to appreciate the royal splendors gathered by the emperors of eastern Rome during a thousand years, and adapted them for the seat of Islam. Here the supreme Sultan has ruled the Mahommedan world (and the rest of it) 450 years; because Mahommedans are united and Christians are divided.

A few months ago "the Christian powers" anchored their fleets near the mouth of the Dardanelles and tried to persuade the Sultan to let them manage the finances of Macedonia to get their pay for money loaned. He was in no hurry, "found plenty of excuses for delay," and hinted that he might deem it advisable to call a "holy war," (which would bring the millions of Islam to his aid in double quick). The fleets slipped away home.

Since that the representatives of the Christian power, including the United States, have been in session about two months at Algeciras, in Spain, trying to help France and Germany settle a trifling dispute with Morocco, and the case may go to the Hague, to prevent a general war with Turkey.

Really the little horn of Dan. viii. has "waxed exceeding great." We shall probably hear more from it in the near future. Missionaries find the Mahommedans the hardest heathen to convert. They will doubtless be the chief objectors to the true Prophet of God taking the throne of his father David to reign over the house of Israel and the whole world forever.

O. R. L. CROZIER.

Restitution.

Restitution—what does it mean?

Webster says, The act of restoring, and if we go to the Word of God we find it means the same there. We find the word "restitution" mentioned several times, once especially in Acts iii. 21, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This shows us then that there is something to be restored, then of course there must have been something lost. What was it?

We find in Gen. iii. 24, that God drove our first parents out of the garden of Eden, lest they should partake of the tree of life and live forever. So we see what they lost and by them losing eternal life shows that we do not have it; for we could not inherit from our parents something which they never had. They could have had life eternal but they yielded to temptation and lost. So we see eternal life was one of the things lost, and one which is to be restored in the restitution age. In this age our life is short at best. Death walks abroad at noonday and gathers his victims by the countless thousands; he plucks the lovely flowers of infancy; he snatches the youth of our land in all their prime, and he gathers the ripened grain, the fathers and mothers of our homes and leave us to mourn with crushed and bleeding hearts; but his time is short; for we are told in Luke xx. 36, "Neither can they die any more," and in 1 Cor. xv. 55, "O death where is thy sting! O grave where is thy victory!" And in Rev. xxi. 4, "And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." That is a part of the restitution which God has promised to them that love him. Yes, life will be restored but in a complete sense; for it will be everlasting life.

In 1 John vi. 51, Jesus says, "I am the living Bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world."

Another thing our first parents lost was their beautiful Eden home, Gen. xi. 9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden. Here they had everything that was nice to look at and that was good for food. What more did they need? Theirs was a life of pleasure, no curse, no death; but satan, busy then as he is now, tempted Eve and thus was life lost. And here I want to say that satan there in the garden of Eden preached the first sermon on the immortality of the soul, and many of the so-called Divines, are still preaching the same untruth. Gen. iii. 23, tells us that, "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." So banished from Paradise they were compelled to toil amid the curse.

But was there no promise of restitution, no hope for future rest? Yes, Gen. xxii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Please read Jer. xxii. from first to ninth verses. Also Isaiah lx. 7.

So we see that Eden home will be restored also in the restitution age. Please read Rev. xxi. 10, to end of chapter. See how beautiful will be the home of the redeemed. Jesus says, In my Father's house are many mansions, and he has invited us all to share in its glory, and promised he would come again and receive us unto himself. What a comfort. I know some think this all refers to somewhere beyond space, but I may say I know it refers to the new earth spoken of in Rev. xxi. 1. This age is getting old, and too wicked, and like a garment will soon be folded up and changed. The nations are angry and in their mad rush for power they are rushing headlong into the final struggle. Wars, pestilence, famine and all these deeds of darkness show us the night is far spent, the day is at hand. God tells us in Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne."

God help us to overcome and in the final restitution have a right to the tree of life, and may we enter in through the gates into the city.

ELLA DEFFENBAUGH.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo-etch writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

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LORD AM I INDEBTED TO THEE, IF SO, HOW MUCH, AND WHEN MUST I PAY IT?

Daily we talk about the second advent of our Savior, wonder how soon he will come, and discuss the question, Are we ready to have him come? We have had all the land, all the rain, all the sunshine, and all the moonlight and star light we could use, have we paid the rent to him who has so kindly furnished us with all these blessings? The first question we are met with is this, How much does our heavenly Father charge for supplying all these blessed things to us? There are some things that the Lord has put on the free list. Some of these are, the songs of the birds, (take time and think out all the beautiful and lovely things, which our good Father gives to us, without money and without price, and write them all in this place.) Now let us go to the divine record and see if we can find a standard by which we can figure out how much we are indebted to the Lord. We will first examine Paul, he says, "We wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power; but to make ourselves an ensample unto you. This we commanded you, if any would not work, neither should he eat." 2 Thes. iii. 8. What is the meaning of this Scripture. Paul is the sample. What is the sample for? That we might do as Paul did, is it not? All will admit that that is the meaning of the language. What did Paul do? He worked day and night. I suppose he worked from twelve to sixteen hours each day for the Lord, and spent the remainder of the twenty-four hours in working for food and clothing, and for money with which to pay the rent for his "hired house." How many are imitating him? It is generally supposed that the giving spoken of in 1 Cor. xvi. 1, and in 2 Cor. ix. 1, 2; has reference to giving for the support of the gospel, and that therefore there is now no rule by which to determine the amount each Christian should give for the support of the church, it being claimed that God has left it to the generosity or stinginess of each person, to give whatever he pleases. Is that true? No, far from it. The giving spoken of above refers to collections for the assistance of the poor saints.

Let me call attention to a few texts. "Now concerning the collection for the saints, (not for the Church) as I have given order to the churches of Galatia." 1 Cor. xvi. 1. "For it has pleased them of Macedonia and Achaia to make certain contribution for the poor saints which are at Jerusalem." Rom. xv. 26. (Nothing yet for the Church.) "Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Acts ii. 29. "Only they would that we should remember the poor, the same which I always was forward to do." Gal. ii. 10.

It is most stoutly maintained that if the foregoing Scriptures do not relate to the giving for the support of the gospel, then there is no Scripture obligating Christians to give anything for the support of the Church.

From long continued practice, both the church and the world have been led into a wrong idea with reference to the duty of Christians to pay for the support of the Church and the proclamation of the gospel. The whole practice is wrong. We are not required to give anything for the support of the gospel. Our heavenly Father does not require us to give him anything. He does not lack means with which to carry forward his plans. "The cattle upon a thousand hills are mine." But God does require us to pay into his treasury all the money in our possession belonging to him, and when it is paid in he will see to it that it is properly expended in paying his servants.

The question is asked, how are we to determine how much we owe the Lord? God in his revelation has laid down rules for the government of his children in all matters. By searching we can find out. It is insisted that the preachers can work without pay, and Peter is referred to as proof. It reads, "Feed the flock of God, not for base lucre, but of a ready mind." 1 Peter v. 2.

Paul says, "I robbed other churches, taking wages of them, to do you service." 2 Cor. ii. 8.

Again Moses says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. If the oxen are to be compensated, truly the poor preacher should not be entirely forgotten, and turned out to starve.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. 14.

Again, "Let the elders that rule well, be counted worthy of double honor (pay), especially they who labor in Word and doctrine." 1 Tim. v. 17. Is it not true that one-tenth of the entire income of the twelve tribes of Israel went to the tribe of Levi to pay the expense of worship.

In the further consideration of this question, I shall take it for granted, that Christian people are required to pay some amount for the support of the gospel. I do not think that question will be gainsayed. The next question is *how much* is to be thus paid? Can we find an answer to this question in the Scriptures? I think we can. What question is there, with which the Church has to deal, that is of more importance than the one under consideration? Is it possible that our heavenly Father has left his people without any rule for their guidance in so important a matter as this? We have in this country what is known by lawyers as the common law. We also have the statute law. In the absence of statute law the common law governs, and people are as much bound by its precepts as they are by statute law. The Old Testament Scriptures may be regarded as the common law of the church, while the New Testament may be likened unto the statute law. The Old Testament is just as binding as the New, except where it has been superceded by the New. Reference is constantly had to the common law in giving proper construction to statute law. So in the interpretation of the New Testament we must look to the Old. Did the Lord require more of the Israelites than he requires of his children today? Is it not true that Jesus raised the Christian standard and requires much more of his people now than was required of the Jews. He most certainly did. He said, "a new commandment I give unto you; that ye love one another." He did not require that of the Jews.

Again he says, "Love your enemies, do good to them that despitefully use you." There was no such requirement made upon the Israelites.

Again he says, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil, but whosoever shall smite you on the right cheek turn to him the other also." Matt. v. 38.

It is insisted that the church, by its long continued failure to have any system for contributing to the Lord's treasury has thereby established a precedent which is not only binding on the church but the Lord is also bound thereby. This proposition, when thus stated, is ridiculous; but it is the basis of the rule for contributing to the support of the gospel, nevertheless, and has been adopted by all, or nearly all, the churches.

Again I ask, did the Lord require more of the Israelites than he requires of his children at the present time? Are we willing to do less for the Master than the Jews did under the lead of Moses?

My dearly beloved readers, let us look at this matter from another point of view. Listen to our heavenly Father when he says, "All the earth is mine." Ex. xix. 5.

"Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. x. 14.

"Whatsoever is under the whole heavens is mine." Job xli. 11.

"The earth is the Lord's and the fulness thereof." 1 Cor. x. 26.

"If I were hungry I would not tell thee, for the world is mine and the fulness thereof." Psa. l. 10, 12.

Why were the foregoing Scriptures spoken and left on record by our good Father? There is no idle talk in the Bible. It is the most remarkable Book ever printed. It is the only Book God has ever made. We are more interested in it, than we are in any, or all other books ever printed.

My dear reader, please give me your undivided attention for a few moments and let us see if we cannot forever settle this question between you and the Maker of the universe. I will suppose you are a farmer. You do well if you are, farming is an honorable business. You have a large farm, say half a section. It is all paid for. You bought it of the government and have your patents showing your title. There are no liens on it, the taxes have all been paid. You go to your lawyer and say to him, "I am getting along in years and I want to get my matters in shape so that in case of my death, or case Jesus should come and take me away, my family will have no trouble." You say I have never had my title examined by an expert and I want you to make such an examination. You place in his hands your title papers. He examines them carefully and tells you that as between you and any other person, your title is good. You say to me, is that not enough? I say, is there not an outstanding title which you have not bought, or in any manner taken care of. You ask, who holds that title? I open my Bible and read, "All the earth is mine." I say your farm is on the earth, is it not? You say certainly it is. I say did you ever buy in the title of this party who claims the whole earth? You say no, I never did. Then read, "Behold the heaven and the heaven of the heavens is the Lord's thy God, the earth also, with all that therein is." You say hold on, do not read any more. At first the Lord only claimed my farm. I thought I could stand that, because my wife and I have lived economically and have saved up something and now have twenty-five thousand dollars in the saving bank, drawing four per cent interest. This will not help us any for the reason that God now claims everything that is in the earth, as well as the earth itself. What can we do about it? Is there no way in which we can arrange our matters so that we can save at least something. Yes, there is no difficulty whatever in arranging the matter. While it is true that everything belongs to the Lord, it is also true that many years ago our heavenly Father entered into an agreement with the Israelites whereby he agreed that if they would be good children and do what he directed, he would give them ninety per cent of everything, reserving only ten per cent for himself. In other words, he simply required that the Israelites pay into his treasury one-tenth of their income each year, reserving for themselves ninety per cent. You can do the same thing. You say, I am not an Israelite and cannot therefore have benefit of the agreement made by God with Israel. I have been told that they were the favored people of God, and not all people can have the benefit of promises made to them. That is all true, but still there is a way out of the difficulty. Good old Abraham, who lived four hundred years before the giving of the law, paid tithes to Melchisadec who was Priest of the Most High God and king of Salem. Heb. vii. 1; Gen. xiv. 18. He was a type of Christ and acting in his capacity as priest received tithes from Abraham. The promises were made to Abraham. He in paying tithes to Melchisadec represented the whole human family. This certainly opens the way whereby all may have the benefit of God's generosity and be permitted to pay one-tenth into the Lord's treasury and having done so, have the right to retain the remainder. Fortunately you have kept your income in such a manner that you know how much it is. You have deposited it in the savings bank, and have it there now. You can very easily make a settlement with your heavenly Father. He has generously proposed to accept ten per cent and let you retain the balance. You have said you have twenty-five thousand dollars in the bank. One-tenth of that amount is two thousand five hundred dollars. Pay that amount into the Lord's treasury and the whole matter will be disposed of. In the future you should pay the Lord's money first before using any yourself.

Dearly beloved, let us think on these matters, and think seriously.

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Along this vale of tears,
Your minds never filled with buoyant hope,
But with foreboding fears:
Look upward, upward as ye go;
Cease, then, this dull repining;
There's never a cloud, however so dark,
But hath a silver lining.

Hail all ye weary mourners, who
Who wander here on bended knee
Distressed long from calm delights
From cheerful friends long parted:
Look upward, and these words you'll see,
In golden letters shining;
There's never a cloud, however so dark,
But hath a silver lining.

And should misfortune's clouds arise,
And dim the light of day,
Or adverse winds blow cold around
Your tenement of clay,
Look upward, where auspicious Hope
Her heavenly wreath is twining,—
There's never a cloud, however so dark,
But hath a silver lining.

Communicated.

Random Thoughts. No 20.

Dear Restitution:

When will the kingdom of God be set up? Who can tell? In Dan. ii. 44 we read, "In the days of these kings (or kingdoms) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," etc. This says the kingdom shall be set up in the days of certain kings or kingdoms, but what kings or kingdoms are here referred to? If my readers will read the whole chapter (Dan. ii.) they will see that the king of Babylon, who had grown very great was wondering what would become of his great possessions, even on his bed he could not help thinking about it, what shall be in the latter days, and in this state of mind he fell asleep and began to dream, and in his dream he saw a great image whose brightness was excellent, and its form was terrible. Its head was gold, breast and arms silver, its belly and thighs brass, and its legs of iron, and its feet part of iron and part of clay, etc., etc. In which, as interpreted by Daniel, God revealed to the king the history of the world beginning with himself (the king), and his kingdom of Babylon as the gold in the image, which would be merged into silver (the breast and arms) or Medo Persia, which again would be merged into brass (Greece), and that into iron (legs Rome), the feet iron and clay or Rome divided into ten kingdoms (toes), in which state the kingdom that once was the kingdom Babylon, then Medo Persia, then Greece, then Rome is found today all divided up into other kingdoms! It is in the days of these kings or kingdoms God is to set up his kingdom. How soon he may do it I do not know, as with God a thousand years are no more than a day with us, but it will be in the days of "these kings." It is not yet done, for to set up God's kingdom will be the breaking to pieces and consuming all these kingdoms! Seeing these kingdoms yet in their greatness, therefore shows that the kingdom of God is not yet come—we may still pray "Thy kingdom come." But we are not in darkness that that day should take us unawares, for we know it will come. It is not necessary we should know the time when. We should be ready all the time to meet our Lord!

I once received a little pamphlet, which argued that we must know the time our Lord will come or we would not be looking for him! I reason just the other way, that we should "watch therefore because we know not at what hour our Lord will come. If I knew at what hour the thief would come I would watch and not permit him to break in! But how long would I watch? If I knew he would come at two o'clock A. M. I would get up, say at 1:30 so as to be ready to give him a warm reception. But if I knew he would come some time in the night, but did not know at what hour, I would watch all night! Again if I had no reason to expect him at all, I would not at all be looking for him, but would go to bed and sleep all night long if I could. And so, if our Lord had said I am going to the Father and will not come to earth again for 1900 years, then no one would have expected him till that time and so no one would have been looking for him. See the parable of the ten virgins. [illegible] what hour the Bridegroom would come, they would all have been ready, but as they did not, the wise or prudent prepared for a long time, but the foolish did not, and so were left out. The moral or substance of the teaching of the parable to the disciples, and so to us, is "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Professing Christians have time and again set the time for the Lord's coming, trusting in their interpretation of "times, days, weeks, years, etc., and felt sure they were right, and that the Lord would certainly come on the certain day, only to be disappointed, very much so, and some even have given up the coming of the Lord on that account. For myself I never felt like setting the time. As we read in Mark xiii. 32 of that day and hour knoweth no man, angel, nor even the Son. I think we had better "take heed, watch and pray, for ye know not when the time is."

I know some of our best writers seem pretty sure they can rightly interpret the time, times and a half—the forty-two months, and other prophetic times, etc., and tell us definitely the time our Lord will come and set up the kingdom, but I cannot say I ever had full assurance of faith in their interpretation. One reason for this is that, if Daniel and others had so definitely stated the time, as these writers seem to think, then surely our Lord, if not angels would have known, and then he would not have said what he did in Mark xiii. 32, 33. It seems to me that God has purposely kept such knowledge from his people, that they may be always expecting and looking for the coming of their Lord in his kingdom, being all the time prepared for him, which would not be the case, if they knew he would not come for a thousand, hundred, fifty years, or even one year. If we knew he would not come till next month, we would not look for or expect him this month. Yea, if we knew he would not come till tomorrow we would not look for him today! My readers will then see that I have but little faith in definite time-setting, but that we should be all the time ready and prepared for his coming—if today we will welcome him, if tomorrow or later we will wait for him. And no one can be waiting for him, if not ready or prepared. At the same time we may not know just when our Lord will come, we may read the signs that indicate his coming, and show that it is near—even at the door!

In speaking of the coming of the Lord or the coming of the kingdom I may say the two are associated or joined together. He comes to set up the kingdom—we shall have no kingdom, till he comes and sets it up. Matthew, Mark and Luke all tell us of certain signs or things that will occur, and we may know the coming of the Son of Man is near, and they will see him coming in the clouds with great power and glory; or as Luke words it (Luke xxi. 31), "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The generation that sees the signs fulfilled will not have passed away till all be fulfilled.

The coming of the Lord and his kingdom are of the greatest importance to us imaginable. If he does not come a second time he may as well have come the first time. All he has said and done so far would be of no account. If he does not come to reign, he had better not have come and suffered. If no crown, better no cross. No cross, no crown; and so no king, no kingdom! And no kingdom without the King. When the King comes he will set up the kingdom. Paul says (2 Tim. iv. 1), "I charge thee before God, and the Lord Jesus Christ, who shall judge (rule, govern) the living and the dead at his appearing and his kingdom; preach the Word," etc. Thus the appearing of the Lord and his kingdom are joined together, when we have the one we will get the other, and so we may say the time when the kingdom will be set up will be when the Lord or King comes to do it. The Lord [illegible] himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first (before the living are changed). Then we who are alive and remain, shall be caught up together with them in clouds, to meet the Lord in the air and so (or then) shall we ever be with the Lord." 1 Thes. iv. 16, 17. For as Enoch the seventh from Adam prophesied, saying, Behold! The Lord cometh with ten thousands of his saints (to do what?) to execute judgment upon all the ungodly," etc. Jude 14. Agreeing with 2 Thes. i. 7-9, where we read that when he gives rest to his saints, he will be in flaming fire, taking vengeance on the wicked, whom he will punish with everlasting destruction, etc. It is all important that we be ready or prepared for him that we may see him with joy and not with grief—be ready today and tomorrow and every day till he come or till we fall asleep in him, and if we fall asleep looking for him we shall awake looking upon him when he shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and commence his glorious reign (Matt. xxv.) and proceed to govern the world in righteousness, ridding the world of sin and sinners, and glorifying his saints, and the whole earth shall be full of the glory of God, his will being done on earth as it is in heaven. May it soon be! More anon.

GEO. ELTON.

The Kingdom of God. What is it? No. 2.

In a former article on the above subject I showed God's original plan was to give man dominion over the earth, and that this right to rule came to Christ through the disobedience of the first Adam. In this I wish to speak of this kingdom in the Restitution age. In reading the second chapter of Daniel we learn that there were five kingdoms spoken of. Now why accept the fact that four of these were real kingdoms and became universal, and deny that the fifth will be a literal and universal kingdom. There is no warrant for such a thought. The image was univeral until the dividing of the fourth universal kingdom which was the Roman kingdom. It was first divided into two parts, then into ten (toes) parts. These elements of that kingdom remain and are embraced in the kingdoms of the East. It was in the days of these kings or kingdoms that the kingdom of God was to come on the stage of action, and would grind all these kingdoms to powder. The kingdom of God is the stone that smote the image upon his feet. Dan. ii. 34, 35. Thou sawest till that stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and become like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the earth.

We are taught here that the image was to be destroyed after it had developed into the ten toed system. This cannot take place until he who has a right to rule comes again to earth to exercise his authority in this respect. He is now through the work of the body (church) of which he is head taking out of the Gentiles a people for his name. After which he will return and build again the tabernacle of David which is fallen down; and

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, MARCH 21, 1906. NUMBER 11.

Walter Trautman
626 Woodland av

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

will build again the ruins thereof, and set it up. Acts xv. 16. Language could not be plainer than that in Jesus is to be retained in heaven until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Then he will return to the earth as the two angels announced to his disciples Acts i. 2. Many good people teach the second coming of the Lord, but fail to teach the [illegible] of his coming. His first coming is spoken of in 1 Thes. iv. 16, 17. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. The dead and living have been made immortal and are ready for the marriage supper. Read Rev. xix.

There is an interval of time between the resurrection and Christ's coming to earth with his saints that the nations will be left to themselves. This may be the famine, not for the want of bread and water, but for the Word of God. The Lord will have taken his out of the world. The Word will then no longer be preached. The associate rulers with Christ have been elected and immortalized. The individual judgment for this age has then closed. No more kings and priests will be selected from among the world. Then the Son of Man shall come in his glory, and all his holy saints with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them (the nations) one from another, as a shepherd divideth his sheep from the goats. Matt. xxv. 31-32. This is a judgment of the nations and not individuals as many preach. They do not rightly divide the Word of God. Thus far we have the King, Christ, his associate rulers, his saints. The earth, his territory and the nations of the earth, his subjects. These make up the important elements in a kingdom. Christ now has and will exercise all powers given him and the redemption of old mother earth has begun. In Isa. ii. we have this event recorded with the addition of the law that shall go forth out of Zion and the Word of the Lord from Jerusalem, and it shall come to pass in the last days that the mountain of the Lord's house shall be established (prepared) in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall come forth the law, and the Word of the Lord from Jerusalem, and he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. The kingdom [illegible] is now established. (Margin prepared). Jesus and his saints are the rulers. The earth is the territory, the nations are the subjects. The capital city is Jerusalem on Mount Zion. Psa. ii. Yet have I set my King (Anointed) upon Zion, the hill of my holiness. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

In Matt. xxv. we read that Christ will separate the sheep nations from the goat nations. One he will save as his subjects, the other he will send into everlasting punishment. Those who have done his bidding will receive life eternal. This separating of the nations must take place after Jesus has returned and been seated on his throne. His brethren spoken of in this chapter must have reference to those whom he raised from the dead and who have aided him in the ruling of the nations. If the disobedient are all cut off there will be left a better class of subjects than nations now have. All shall know him (Christ) from the least unto the greatest. To know God the Father and Jesus the Christ whom he has sent is eternal life.

The accepted teaching of today is that the world will be converted to Christ before he comes again. The Scriptures are very much against this doctrine. Do not the Scriptures teach that the times of the Son of Man shall be as the times were in the days of [illegible] that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Matt. xxiv. 38, 39. Again, Paul says, Evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim iii. 13. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables. 2 Tim. iv. 3, 4. Is not this enough to prove that we are living in the times herein spoken of? Can it be that the world will be converted to Christ before his coming? These texts teach to the contrary. This being true let us accept it as truth and be willing to search the Scriptures that we may rightly divide the Word. The apostles were promised thrones and the power to rule in the regeneration or restitution times. "In the regeneration when the Son of Man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Is this a meaningless promise? We think not, but embraces a grand truth. Jesus taught and his apostles believed that the kingdom of God would again be restored to Israel and they would be the rulers in that kingdom. As the Father hath given unto me a kingdom so give I unto you a kingdom. After he had taught them during forty days of the things concerning the kingdom of God, they asked, Will thou at this time restore again the kingdom to Israel? His answer was, It is not for you to know the times or the seasons, which the Father hath put in his own power. These Scriptures are very plain that the kingdom will again be restored to Israel. There is a future for God's people, the Jews, and we think the time not far in the future when they will again return to God. "In that day saith the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even forever. Micah iv. 6, 7. That we may reject error and accept the truth is the prayer of your brother in the Anointed.

D. C. ROUTSON.

Hieremias (or "Jeremiah").

CHAPTER 25.

1. The Word that occurred to Hieremias in respect to all the laity of Jouda in the fourth year of Jooakeim, son of Joosias, king of Jouda,

2. Which he talked unto all the laity of Jouda and unto all those inhabiting Hierousaleem, saying:

3. In the thirteenth year of Joosias son of Amoos king of Jouda and unto this day for twenty-three years even have I talked unto you, rising early and saying,

4. And I sent unto you my bond-servants the prophets, sending them early, and ye did not hearken and ye did not give heed with your ears,

5. Saying, Turn ye away from your wicked way each one of you and from your wicked devices, and ye shall dwell upon the land which I give unto you and your fathers from animate-age even into animate-age;

6. Do not go your way after other gods to serve them as bond-servants and to worship them, that ye may not provoke me to wrath with the works of your hands as to afflict you;

7. And ye did not hearken to me.

8. Therefore, thus saith the Lord, since ye did not put faith in my words,

9. Lo, I am sending and I shall take a national family from the north, and I shall lead them against this land and against those who inhabit it, and against all the nations round about it and I shall desolate them, and I shall give them to disappearance and to hissing and to age-lasting reproach.

10. And I shall lose from them a voice of joy and a voice of rejoicing, a voice of a bridegroom and a voice of a bride, an odor of myrh and a light of a lamp.

11. And all the land will be in a state of disappearance, and they will serve as bond-servants with the nations for seventy years.

12. And when the seventy years have been fulfilled I shall requite that nation and I shall put them in a state of age-lasting disappearance.

13. And I shall lead upon that land all my words which I have talked against it all the things written in this book; the things that Hieremias hath prophesied in respect to the nations, the things in respect to Ailam.

14. Thus saith the Lord, The bow of Ailam, the headship of their prevailing-power hath been broken;

15. And I shall lead upon Ailam four winds from out the four quarters of the heavens, and I shall scatter them with these winds, and there will not be a nation which will not come there, O ye thrust out of Ailam;

16. And I shall strike them with awe in the presence of their enemies who seek their soul, and I shall lead upon them according to the wrath of my anger, and I shall send after them my sword until it hath lavishly destroyed them.

17. And I shall place my throne in Ailam, and I shall send out from there a king and grast ones;

18. And it will be upon a last of the days, and I shall turn back the captivity of Ailam saith the Lord.

COMMENT.

The reader will observe that this chapter ends with the 18th verse; but in the R. V. it ends with the 38th verse. This illustrates what I said in my preliminary comment on this book of Hieremias, known as "Jeremiah" in the versions. The logical and historical sequence of argument and events from this 25th chapter on to the 51st chapter is muddled and mixed by changing the numbering of chapters and verses, transposing verses and portions of chapters from one chapter to another and even changing the text. These changes are all indexed in the true copies of the Septuagint, but are too technical and numerous to reproduce in the comment I am giving. The reader must note them by comparing the versions with the translation I am giving as this is from the best text.

The reader will observe that the next chapter, the 26th in the 1st verse continues the prophecy in detail concerning Ailam (Elam C. V. and R. V.) mentioned by name, which is entirely omitted in the R. V. thus destroying the argumentative sequence. Lord in the 10th chapter of Genesis and you will see that Ailam or Elam was the oldest of the six sons of Seem and the Algaptoi were descendants of Ailam and therefore originally Semitic by descent as were the Assoulans also. This fact is important to any proper understanding of this prophecy.

CHAS. GARDNER.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The Restitution.

A. E. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MARCH 21, 1906.

AN earthquake in the island of Formosa last Saturday killed 8,000 people, destroying an immense amount of property.

WORD was received here telling that Sister Catherine Miller, of Englewood, Kansas, died Feb. 14, 1906. Sister Miller lived for many years near this City, and was a regular attendant at the meeting place of our church. She moved to the west some years ago, where her husband died. We have no particulars, only the bare statement of her death.

THE Morocco conference still drags on. Just when an agreement seemed certain, the French Cabinet resigned over some difference, and Germany thought the time opportune to make further demands. As it now stands there is a deadlock, and it seems next to impossible for the neutral powers to bring the principals to terms. As soon as it is settled Russia wants to arrange a loan of $250,000,000, so that her influence will be toward an early settlement.

"Be Ye Also Ready."

MATT. XXV. 1-31.

The words of our Lord in Matthew XXV. 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," is the practical lesson of the parable of the ten virgins, immediately preceding. Startling events transpire every day which are signs that the coming of the Lord draweth nigh, but we can nowhere learn the day nor the hour. Indeed this is the divine arrangement to induce constant watchfulness and ensure our preparedness. The beaten oil of the sanctuary was to cause the lamps to burn continually. But the sanctuary long ago disappeared, and the seven-branched golden candlestick is no more; but the Lord has said to the disciples, "Ye are the temple of God;" "Ye are the light of the world;" but if we fail to trim our lamps occasionally, our light will go out. Take notice that the text furnishes positive proof of the Lord's coming again. We are not required to watch for a possibly or remotely probable occurrence. The Scriptures are crowded with proofs of the certainty, of the literalness, of the visibility, and of the personality of his return to earth. One of the predictions intending to inform us of the approach of the grand and awful, and yet glorious event, is the general denial that he will ever come again in person, by those who profess to believe and follow him. This morning I rejoice to be identified with a little band who cherish his coming as their

BLESSED HOPE.

We have been begotten to this hope by his resurrection from the dead, because before leaving earth for the court of heaven, he told his disciples that they should live because he lived. And if I know anything about my brethren and sisters,—they never tire of hearing about his coming. And it does us all good to run over the grand assurances that we are not deluded by cunningly devised fables. To prevent any mistake, reiteration comes in to enforce assertion, and emphasis to enforce reiteration. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout." It is plainly seen by these Scriptures that the Spirit anticipated the denials, the clippings, the misconceptions from which this doctrine would suffer, and which the faithful in Christ Jesus in the last days would have to withstand, and provided against it. A bare repetition of these texts furnishes the best possible answer to all the various theories of a figurative advent.

Says one, "The destruction of Jerusalem was the coming of Christ; when Titus descended upon the doomed city, with the shout of his Roman legions, then was the promise fulfilled." "The Lord himself shall descend," repeats the Word of God.

"The occurrence of death is Christ's coming to receive his people," says another. "This same Jesus shall so come," reiterates the Holy Scriptures.

"The diffusion of the gospel, and the gradual transformation which it effects in civilization is the coming of the Redeemer," says another. "The Lord himself shall descend," still resounds the Word.

But alas! they have so diffused him into history, so confounded him with death, and so dissolved him into a vague and shadowy presence that we can almost hear him say to them, as of old he did to his disciples, "Behold my hands and my feet, that it is I, myself." Jesus has not lost his identity, or so merged it with history, or with Providence, or death, that we must look to these things for his coming. No! "*I will come again;*" "Behold I come quickly." And this "I" is the seat of his personality,—that by which he will be known through eternal ages. He has never lent or transferred his personality to another, except when he sent his angel to speak to John on Patmos for him, saying, "Surely I come quickly. Amen." It is not simply the same Jesus—no substitute, no commissioned messenger, no typical event; but he "shall so come in like manner" as he went. He went up visibly, from eager eyes that recognized the well-known Lord, and from outstretched hands that had handled him as the Word of life; and as he was parted from them "a cloud received him out of their sight." And so shall he return, visibly, personally, gloriously. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him."

This ought to keep us from the almost universal error of these times—the error of spiritualizing the substance and reality out of Christ's promises. Reason allegorizes the grand realities of Scripture when it touches them; but let me tell you the heart is a rigid literalist. Its affections are never satisfied with shadows, or resemblances, or substitutes. If the Church had remained solid, and kept her bridal love for her absent Lord, she would never have admitted even the suggestion of a figurative or impersonal advent. The loss of

THEIR FIRST LOVE,

and a growing fondness for this present evil world, accounts for this deplorable state of things. Imagine if you can an expectant bride looking for an impersonal Bridegroom. It is ridiculous! It is natural to dissipate into vagueness and unreality what we dread, or dislike to believe. Of course, to the rejectors of the gospel, the coming of Christ means vengeance. Such would naturally wish to forget it, or put it away off, or explain away its reality. But what about her of whom the Apostle wrote, "I have espoused you unto one husband, that I may present you as a chaste virgin to Christ?" Let me ask if the Bride with the letter from her betrothed husband in her hand, in which he says, "Surely I come quickly," will entertain the suggestion that he will send some mysterious stranger to fetch her to himself, or forward some kindly provisions to make her comfortable and contented with his absence, so that she would be less inclined to love his appearing, and to look for it? "Unto them that look for him shall he appear the second time without a sin offering unto salvation." He is coming to complete the redemption of those who are being saved, and to present them faultless before the presence of his glory with exceeding joy," and usher in the marriage of the Lamb. He comes to right all wrong; to consummate all good, remove the curse from our groaning earth; to wipe away all tears from off all faces; to stop all pain, and to swallow up death in victory. Blessed Jesus. No promise is more constantly repeated, and none is more precious than this!

O WHAT A BLESSED HOPE

it is! And what a startling thing it is when it comes home to us, that the professed friends of Jesus generally, have actually set aside the blessed hope of the gospel and mapped out a new programme for the Lord Jesus Christ! One would think they would come across the Scripture that teaches that those who believe not the record that God has given of his Son make him a liar, and at once look up that record! But no! They are too much befogged by the serpent's lie, to heed the prediction of Paul that before the day of Christ a falling away from the faith and hope of the gospel should come,—and is finding its fulfilment in them! O, how love and gratitude should flow out from us because God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ," and that we poor, weak, frail, short-sighted creatures as we are, are permitted to have this treasure in earthen vessels. What

A PRECIOUS BOON!

What an exalted privilege! Take midst of the moral darkness our environment we are able to join with the apostle and say, although troubled on every side, we are not distressed,—perplexed, often knowing badly which way to steer, we are not in despair; and if perchance persecuted, not forsaken, cast down sometimes but not destroyed; because this is the way we bear about with us the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal body. It is indeed a great consolation that when we suffer for Christ we suffer with him. He is always beside us in such circumstances.

Personal coming! Why, if we are not certain of Christ's personal coming, the foundation is swept from under us: for we cannot be certain of seeing him and being made like unto his glorious body. Why, this identity at the advent, with the Man of Nazareth, the Man of Gethsemane, the Man of Olivet, and the Man of Calvary, is the [illegible] day. All reality, recognition, communion, remembrance and fellowship in the resurrection state depend upon whether he who shall come is the same Jesus, or some shadowy substitute, or mysterious manifestation of his presence. His resurrection from the dead is one of the best attested facts of all history,—having more than 500 witnesses at one time. And we see from the testimony of the Spirit in the prophets that the personality that survived the grave will also survive the intervening centuries, and, although radiant with glory, it will be the same benignant face, the same gracious voice, the same pierced hands and feet.

We are sometimes asked, "What is the use of watching for an event of whose precise date we *know* nothing? Why, that is the very reason why we should watch for it? Do you not read it in my text? "Watch ye, therefore, *for*, (because) ye know not the day, nor the hour!" There is the same positive uncertainty in regard to the time, as there is positive certainty in regard to the Son of Man's coming. It is because of this ignorance of the precise time of the Lord's appearing that we are so earnestly enjoined to watch for it. The divine lesson is: Constant preparedness. We are never *safe* unless we are prepared! Did you never notice that the union of a certainty with an uncertainty constitutes the strongest kind of a motive to anxious vigilance? The sight of the firm, rocky shore gives hope and courage to the drifting mariner; but the unknown shoals and the uncertain depths lying between make him

EXCEEDINGLY CAREFUL

in guiding his course, lest he be wrecked. What is known inspires confidence; what is unknown begets circumspection. If the date of Christ's return were as certain as the fact of it, the expectant watchfulness and carefulness which he enjoined upon his disciples, in view of the event, could hardly be maintained. He knew what was in man better, even than we know by bitter experience; hence the words of my text: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Put, with the "Ye know not the day nor the hour" is blended the "Behold, I come quickly;" with the "In such an hour as ye think not," is mingled the "Behold, the Judge standeth at the door." It is here the skeptic starts a theoretical difficulty, by saying these are not true statements; they cannot be inspired, they conflict. "They are contradictory, etc. But let me remind you, that none of them are addressed to skeptics, but to the Lord's Little Flock, who have implicit faith in his Word; and if they cannot now understand all he says, they trust him to make it clear sometime. There are no contradictions, retractions, modifications or emendations in later Scriptures of what was declared earlier. But, taken altogether, the statements on this subject constitute a marvellous blending of incentives and checks—checks upon the presumption that would fix the exact time of

THE LORD'S RETURN,

with incentives to an eager looking for it. These admonitions must be considered in their mutual relations, —and received with an unquestioning faith; or as we sometimes say, believe or trust him in the dark,—as we know that he does all things well. I have examined three Greek lexicons to see if any assistance could be gotten from the various meanings of the Greek word rendered quickly. Surely I come quickly, and the following is the result. Quickly, speedily, hastily, soon, shortly, immediately, suddenly, easily, readily." You may, or may not be helped by these definitions. Some translators render *tachu* by speedily, and one translator rendered it by the word suddenly, which I thought might be better than quickly, but do not know that it is, or certain,—but there was one thing that inclined me toward the word suddenly. It was the words used by our Lord in the message to the church at Sardis. Rev. iii. 3. "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Here we do not rely upon the definition of the word *tachu* but upon the idea of suddenness, and unexpectedness, the visitation resembling the coming of a thief; and besides that, it is in harmony with my text,—"Ye know neither the day nor the hour;" I am inclined to think that instead of the remoteness or the nearness,—it was the swiftness or suddenness, or unexpectedness [illegible] coming that is meant. I leave the matter. Ask you after one of these more suggestions. Our Lord does not want us to know exactly when he is coming, for reasons given. And we are creatures of a moment,—as it were. Two thousand years is a long time to us. But to him whom the powers of an endless life have taken possession, 2000 years are but a speck on the boundless ocean of eternity. And I will just add that the Lord long agesago came to the Sardis church as a thief and removed its candlestick out of its place. It long since disappeared. Beloved, we know not how soon the little while will be completed; but at every turn in the fulfilling prophecy we can say, "Now is our salvation nearer than when we believed." The Church generally of the apostolic age and for several hundred years after, kept constantly on the watch,—they lived under the perpetual inspiration of

THE BLESSED HOPE—

and delay did not discourage them. And it is the same now. Those who implicitly believe and faithfully endeavor to obey the Lord as the days come and go, cannot be really disappointed. It is those who adopt the unfaithful servant's creed, "My Lord delayeth his cometh," who are disappointed.

Our text shows how anxious Jesus is, to find those for whom he died, anxiously awaiting him. I remember reading of a traveller who described a journey on a beautiful lake in Switzerland. He said, as the circling hills seemed to close around them again and again, they seemed almost at the journey's end; but on rounding a point, the mountains would part and another broad expanse of water would stretch out before them, and the landing place seemed to recede from them. He said it was striking to see the effect this had upon the passengers. Not one of them was at the stern looking backward. Every one was on the outlook. All eyes were bent forward in eager expectation till at last the harbor was reached. Now, all the commands and promises of Christ put us on the outlook; every great juncture of fulfilling history sets us on the watch to discern whether the day-dawn is not approaching. The impulse to watch, to expect, to be ready has, however vain it may seem to men, is just the attitude that pleases both the Father and the Son. "Behold I come as a thief; blessed is he that watcheth and keepeth his garments" is a warning startling enough to indicate, that, though we know not exactly how near the end of the age may be, yet we are nearing it. Let your loins be girt about with truth, and your lights burning. If there be one present who does not realize the practical effect the Blessed Hope should have on a person, I want to say to such that the Scriptures make the hope of Christ's return the supreme incentive to service and consecration. Are we exhorted to patience? This is the motive, "Be ye also patient,—stablish your hearts, for the coming of the Lord draweth nigh." Would we be inspired to diligence, then we hear the Master saying to us, "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Would we discern the secret of purity? "Every one that hath this hope in him purifieth himself even as he is pure." Are we encouraged to endure trial? This is the motive, that we may be found unto praise and glory and honor at the appearing of Jesus Christ." Are we exhorted to abide in constant communion with Christ? It is, that when he shall appear we may have confidence and not be ashamed before him at his coming." All our service is keyed to this Blessed Hope! We are to occupy till he come, "Do this in remembrance of him till he come; and hold fast till he come." And though we know not the day nor the hour there are unmistakable signs that he is at hand. Prominent among these is the fact that those who profess to belong to him, do not want him to come; for one thing, they do not know what he is coming for; and besides that, they are having their good time now, instead of suffering with him,—and do not want to be disturbed; and have concluded that when at last compelled to give up the pleasures of this life, they will not stay around here,—they will go to him instead. O beloved, the time predicted when they should say, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,"—yes; that time has come; it has been with us quite awhile! Let us heed this infallible sign. There are hopes many; but there is *one* gospel hope,—only [illegible] before us. What Titus ii. 13 tells us exactly what that Blessed Hope is, "Even the appearing of the glory of our great God and Savior Jesus Christ, who gave! Gave what? Gave himself. For what purpose? For us! Brothers and sisters, when we take in the whole scheme of redemption at once, and remember that the Father committed all judgment unto the Son that all men should honor the Son, even as they honor the Father,—I ask if it is any wonder, that his coming to bestow life and incorruptibility, and all the glories of

AN EVERLASTING KINGDOM

shall be the One-all-embracing-Blessed Hope-of-the-gospel? Would it not be a great wonder if something else was the Blessed Hope? I think so! Let us rejoice together in the fact that as one happy little band, we are looking for Jesus, who said he would come again and receive us to himself. Let us keep on looking—his Word will not fail. If faithful we will surely see him and be made like to his glorious Body.

It is cheering and uplifting to look into faces at this moment, lighted up with a realization of the Blessedness of this Hope. As inducements to stand fast, let us keep the prize in view; and cherish vivid thoughts of who it is that is coming! He gave Himself for us! But let us dismiss all thought of the sins of the Jews, and all thoughts of the sins of Gentiles, generally, and think of that tragedy of sorrow and sacrifice on the cross in connection with my sins and yours. John had a panoramic view that the common version does not at all fully give the sense of; the original gives the idea that it looked as if the Lamb had just been killed. Giving us to know that the memorials of Calvary shine conspicuously and splendidly amidst the glories of the throne. The place of that throne will be the Holy Hill of Zion, and the time still a little way in the future, and that what Jesus did on the cross he carried the reassurance of with him to glory. And that the most wonderful scene amidst splendors of which we can form no conception, the grandest, the noblest, the most glorious of all is the glorified Lamb that was slain for us—slain for me—slain for you.

O, think of it! The lone weeper in Gethsemane throned and crowned, and ten thousand times ten thousand, and thousands of thousands casting their crowns in showers before the throne, and singing in songs the majesty and magnificence of which, is impossible for us to realize; but described as the voice of many waters, and the voice of many thunders, saying Alleluia, the Lord God Omnipotent reigneth, and Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing! Think of the countless multitudes without a failing heart, without a faltering voice, without a discordant note—each unloading the debt of love and gratitude that lies upon his heart!

What a magnificent roll that will be. In answer to the question, Who are these? It was explained—"These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." O, may we all be there, I pray. Amen.

Popular heresy has ever been the most fertile field of truth in all religion, politics and science. Happy is the man who lives so free from prejudice and devotion to mere form, that he can explore this field with an unbiased mind in safety, and come away the richer and safer for his investigation.

At the Breaking of Bread.

REST IN THE LORD.

There might be two kinds of rest referred to in this sentence.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28. Unto those who come unto the Lord fully believing in him, and trusting in him in simplicity, believing that they will be cared for, it is rest in this life, but the most important rest is the one that the Lord has in store for those that love him.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it; for unto us was the gospel preached as well as unto them; but the Word preached did not profit them not being mixed with faith in them that heard it." Heb. iv. 1, 2.

So we see it is not only the hearing of the gospel, but a hearty belief and an acceptance of it. He not only makes provision for those who are alive at his coming, but the dead also. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors and their works do follow them." Rev. xiv. 13. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Paul speaking of the Jews who had the Gospel preached unto them said, If Joshua had given them rest then would he not have spoken of another day. "There remaineth therefore a rest for the people of God. Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief."

MARY KNOWLES.

"It's No Use."

"It's no use." This is the excuse some people offer for idleness. Reader, is it yours? Are you too lazy to try honestly and faithfully to do what you can?

Perhaps you are ambitious to do some great thing—something that will make you world-renowned. Well, my friend, "it's no use." You will wait in vain. Such opportunities do not come in that way. Do you profess to be a Christian—a follower of Jesus Christ? You surely are not following him while you are sitting there in idleness—longing to be great. He went about doing good, and as his follower this is your business. Unless you get up and stir yourself, you will soon be so far behind as to be entirely out of touch with him—if such is not the case already.

You say, you want to do something for him, but do you mean it? Are you willing to do what you can? Then do this—get a package of tracts and begin distributing them. You can do this—unless you are too proud; and if this is true you are not his follower at all, and so will be unwilling to do such humble work. You may think tract work does not amount to much, but it is a thousand times better than doing nothing.

Tract distribution is a work that God is pleased to bless, and it brings great blessing into the lives of others. Give the work a faithful trial and you will be surprised at the results. May God help you.—*C. F. Ladd.*

The great question is, can God speak to man, and man understand what God says? Away from the Bible the answer is inevitable, but when we search its pages the response is given that God does speak and that man can understand.—*A. D. Mink.*

The saloon can never be "regulated" into anything safe or decent. You might as well try to regulate rattlesnakes into harmless playthings for your children.—*A. A. Phelps.*

The defeat of the church, the disgrace of the land, the despair of reform, is the all but universal substitution of partyism for patriotism.—*John G. Woolley.*

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Subscribe for THE RESTITUTION.

Poetry.

He is at the Door.

Oh! Great Master, are thy footsteps
Even now upon the mountains?
Art thou walking in thy wheatfield?
Are the snowy winged reapers
Gathering, in the silent air?
Are thy signs abroad, the glowing
Of the distant sky blood reddened,
And the near fields trodden, blighted,
Choked by gaudy tares triumphant,
Sure it must be harvest time?
Who shall know the Master's coming?
Whether it be dawn or noon it,
When night down weigh down the wheat ears,
Or while noon rides high in heaven,
Rise, ing lies the yellow field?
Only may thy voice, good Master,
Peal above the reaper's chorus
And dull sound of sheaves slow falling,
"Gather all into my garner,
For it is the harvest time!"

—Miss Mulock.

A Prayer.

Father! Preserver of all those who trust
In thee, without whose succor our human
dust
Is neither favor, nor holiness, nor peace,
Mightily thy mercy and increase
That having thee, our ruler and our guide
Through things that only for a time abide,
We may so pass that finally we may
Come to the joys of thy eternal day;
Grant it, O heavenly Father! for the sake
Of Jesus Christ, through whom this prayer
we make.

EUGENE B. WILLIAMS.

Communicated.

A Retrospect.

At the time of the Miller movement no church as far as I can gather from history in my possession held the doctrine of the pre-millennial advent of our Lord, and no church stood for the mortality and unity of man's nature; unconsciousness in the intermediate state, or the period between death and the resurrection; the destruction of the finally impenitent; the earth the eternal home of the redeemed church, and of the reformed and subject nations, including the two houses of Israel; the promises made unto our fathers, and the oath to David, and I will also add, the gospel embracing the kingdom of God as revealed by the prophets as the power of God unto salvation to every one that believes whether Jew or Greek. The promulgation of these views was not to be tolerated in the so-styled orthodox churches; consequently doors were closed against what was regarded as rank heresy; and unfair measures employed to head off the proclaimers of the new views(?) These were not to be thwarted in their purpose to give to the world truths as old as the Bible, and vital to Christianity. There was room and liberty outside of the old communities of religious belief. The wise course now to pursue was for them to organize churches, the membership of which was educated in the same views. This course prevented trials for heresy, and afforded the advocates of unpopular truth to mass their forces for the battle that that was on.

In point of numbers the opposition had an overwhelming advantage, but the few who had taken their stand on the old foundations were panoplied with truth. There were but few meeting houses in Indiana at the time to which this history relates, but school houses were in every community where there were children enough to form a school, and these were free to all denominations alike. So we were sure of places in which to preach, and there were ears to hear. Some came out of curiosity to hear what the babblers would say, like the Athenian Stoics and Epicurians. Others came with a *sincere* desire to hear and learn the truth. Some were mad when they started from home, nor were the most of them in a better mood after hearing the arguments. And others came to have a tilt after the meeting closed, thinking themselves amply able to meet the champions of truth with arguments from the Scriptures that would prove quite damaging to the question discussed on the rostrum.

The passages brought forward in proof of the common view were such as are still quoted on that side. Those who did not regard themselves competent to allege an argument from the Scriptures, would call our attention to the fact that vast numbers were on their side, that millions had died in the belief of the soul's immortality and its ascent to heaven at the death of the body, as if the question of man's nature was to be settled by vote or majority. Learning too was arrayed on that side, as if it was a question of mere scholarship. Pious fathers and mothers and grand-parents, affectionate daughters and filial sons, had died happy and gone to glory; and many a dying friend while yet able to talk had told of seeing groups of angels in the chamber of death ready to convey the soul heavenward, and others had seen heaven opened and scenes of beauty transcending any thing earthly, displayed before their expiring gaze. The departed had also come back to living friends as heavenly visitants and stood beside the bed, or walked by their side in the dimness of evening twilight. And last in the line of proof came the revelations of spiritism to help out the delusion introduced by Satan the prince of liars, back in the garden of Eden.

While the churches decried spiritism as a latter day work of the devil, they were quite willing to believe that it furnished proof of the soul's separate existence and immortality. All that I have enumerated here was brought forward against the Bible view of the nature of man. Sufficient in variety and quantity but worthless as proof of the proposition!

I am unable to give the year in which Joseph Marsh, of Rochester, N. Y., published the first volume of the *Prophetic Exposition*, Bible *Advocate*, a periodical devoted t. the advocacy of the doctrine of man's entire mortality, life only through the Christ by a resurrection from the dead, the destruction of the finally impenitent, the restoration of Israel and Judah, the saints everlasting inheritance on the earth renewed, the establishment of the kingdom at the epoch of our Lord's second coming, probation for nations in the age to come or millennium, the gospel the power of God unto salvation; reformation of life and baptism of the believer in water in order to the remission of sins. The paper fell into my hands in 1854, the late William T. Guffin supplying me with some numbers of his own. I soon became a subscriber.

The *World's Crisis* was issued first in the same year that I became a reader of the *Expositor*. The *Crisis* from the start was opposed to probation in the age to come, and affirmed that God is done with Israel after the flesh nationally. In opposition to this view Joseph Marsh published a tract entitled *Age to Come*.

Numerous discussions were held between ministers of the Church of God and ministers of the so-called Orthodox churches, and some that were not so-called, but holding views in common with these on the nature of man, the destiny of the wicked, and the establishment of the kingdom. I think the first debate on the nature of man was between Dr. N. Field, of Jeffersonville, Indiana, and Thomas P. Connelly, of the same state. Both men were equals in scholarly attainments and familiarty with the Scriptures. The speeches were taken down in short hand and afterwards prepared for the press and published in book form. I wish I could give the reader the date of this discussion. It perhaps occurred in the early fifties—not earlier. I never owned a copy but read it.

Our view of the nature of man was called back there "Materialism," by the opposers of the truth, and carried with it perforce of popular usage a measure of contempt, as though our view ranked man on a level with the brute creation, and nothing higher in his mental endowments; whereas it only affirmed on the ground of Scripture statements man's materiality and mortality; that like the beast he was formed of the dust of the ground; that both alike were vitalized by the same breath of life imparted by the Great Creator, the source of all life, and being both alike declared to be living souls, or creatures, and in the event of death dying alike and returning to dust as before their creation; that man's superiority over the beast, so plainly implied in his exaltation to dominion over all animate nature, in his being created in the image of God, and in his being subjected to a positive law and made or held responsible for its infraction, was not made to rest on a difference in the material or substance of which he was composed, but on a higher mental endowment. The opposition seeing that we stuck close to the record touching man's creation and death then endeavored to prove that Gen. ii. 7, was not a complete statement of man's creation as to the parts, or rather entities, of which he was composed, but that he was created a dual being, that the soul was one personality and the body another. The flimsy argument alleged in proof of this proposition was an inference unwarrantably drawn from Gen. i. 26, 27; that these verses brought to view a creation of the material man of Gen. ii. 7. This was only getting out of the mud into the mire. Difficulties multiplied on the hands of these defenders of the popular theory. Nothing in the creation history afforded any support to this view. The weakness of their arguments was so apparent that many non-professors, though lacking the moral courage to obey the gospel, confessed that we had the truth on our side.

The language of Solomon in Eccl. iii. 18-20, so worried our opponents that some of them went so far as to deny the inspiration of this author. This was a short and cheap way of disposing of this passage and some others in the books of Proverbs and Ecclesiastes, but this denial of inspiration to Solomon was damaging to the cause of our Platonic friends.

A half of a century of contention between truth and error has wrought some changes of opinion among the leaders in the churches. They are not near so willing today, to risk a discussion, either oral or written, on the issues between themselves and us, as they were fifty years ago.

JOHN L. WINCH.

Some Thoughts in Relation to Baptism.

In the charge our Savior gave to his disciples when he was about to leave them, and ascend to his Father, baptism is so clearly enjoined that to ignore it entirely is not possible with those claiming to give obedience to the command, "Go ye into all the world, and preach the gospel to every creature. He that believeth (it) and is baptized shall be saved; but he that believeth not shall be damned;" but the substitution of sprinkling for immersion and its application to the person of infants as is practiced by the majority of those belonging to what is called Christendom, has robbed this sacred ordinance of its deep, solemn and beautiful significance. The effect of this has been to divest it of that sacred and essential importance with which it was regarded by the early church.

The effect of this disparagement has been contagious; so that even the minds of many of those who practice immersion, and understand the object and purpose of this ordinance; still fail to appreciate its importance in the plan of redemption. I think the retention in our Bibles of the Greek word instead of giving the English equivalent contributes to this disparagement. To the English reader unacquainted with Greek, the word baptize carries with it no suggestion of burial and resurrection.

Some years ago I was present in a Presbyterian church when the pastor was receiving a number of candidates into the church. He had them arranged in a kneeling posture around a low platform. As he was proceeding with the exercise he paused all at once and in a lower voice said, "Oh, I believe some of these have not been baptized." And he then took a small dish of water that was near and proceeded to correct the omission. As I remember I do not think he occupied more than one minute of time in doing so. He came near forgetting the administration of the baptisms altogether, and I think happened to see the dish containing the water and was thereby reminded. Of this though I am not sure. And now let us turn our thoughts to this ordinance and consider how an individual submitting to it intelligently and understandingly is affected thereby.

In doing this we will be aided by bringing to bear upon it, the light derived from the consideration of one of its types. And first we remark, that God's dealings with the children of Israel as a nation stands as a type of his attitude towards an individual, under the Christian dispensation, and he sometimes speaks of Israel in the singular as though he were addressing an individual. "When Israel was a child then I loved him; and called my son out of Egypt." Hosea xi. 1.

In the type Israel was in bondage to the Egyptian. In the Antitype, the individual is in bondage to sin. In both type and antitype God approaches the object of his solicitude through a Mediator. In the type Moses was the mediator; in the antitype it was Christ. In both cases the release is effected by and through baptism. In the type, Israel was baptized unto Moses in the cloud and in the sea. Israel goes down into the sea a bondman, and emerges from that sea freed from that bondage; and Egypt had no more dominion over them (I suppose him would be the proper pronoun). In the antitype the individual having died to sin is buried and he emerges from the baptismal fount, with his past sins all washed away, and he has the blessed assurance that sin will have no more dominion over him, "For ye are not under the law, [illegible] See Romans vi. 1 to [illegible] this all, his relationship to [illegible]ly Father is changed; to [illegible] no more a stranger and foreig[illegible] but a fellowcitizen with the saints [illegible] of the household of God." He is [illegible] in God's family! And if a son, [illegible] an heir, heir of God and joint [illegible] with Christ—wonderful Oh! what [illegible]nduous consequences hang upon [illegible] proper observance of this ordinance. We are aware that the view [illegible] pressed above will be stigmatized [illegible] narrow and illiberal—we do not [illegible] in judgment—and when we reflect [illegible] that there are hosts of good people who [illegible] desire to yield implicit obedience [illegible] to God's commands, and only fail [illegible] because they have been wrongly instructed; we are consoled by the reflection that God is merciful, just and good. But the promise is to him who believeth and is immersed. We also remember that God charged Moses to be careful to make everything according [illegible] the pattern shown him in the Mount. Eternal life is a great, yea, [illegible]kable gift, we need not [illegible] be [illegible]bestowed.

J. T. SMITH.

Evangelizing Trip.

We have closed our Arizona work with our meetings at Tempe. The work was completed yesterday, Mar. 11th. A young man, and young woman expressed a desire to be obedient to the gospel, and we buried them in the likeness of Christ's death, and earnestly hope that they may walk in newness of life. These young people were Ray Saylor, son of Brother and Sister Saylor, who is engaged in educating himself in the Territorial Normal School at Tempe, and Jessie Blake, daughter of our esteemed friend Frank Blake, and Sister Blake. This young Sister has already entered on the busy scenes of life as a school teacher.

We called our second meeting for the day, after the immersion, and organized the little company into a working body. They chose the following officers:—

Elder, Brother C. A. Saylor.

Deacons, Brothers C. A. Corbell and J. W. Miller.

We broke bread together and looked forward with regret to a speedy separation. So our last days work in Arizona ended with two meetings of the brethren with immersion of candidates, the setting of the church in order, and the fellowship of the communion.

We have between twenty and thirty brethren scattered throughout Arizona, the larger part of whom live in a radius of a dozen miles of Phoenix. Whether they all become connected with this society of the Church of God is for their own consideration and action. It will take considerable zeal and interest to bring them together in regular meetings, over so large a district. If they think that the locality is too large to have one place of meeting and choose two places, and combine in two small companies, I would say to them, Brethren, if you wish to keep alive, as a church, and as the body of Christ; if you would maintain or increase your present zeal, do it by "not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

This Church of God, at Phoenix may be the nucleus of a great future work.

I leave Arizona for my work in California, today, March 12th, having landed January 5th, at Phoenix. I have given forty-seven discourses, six have responded to the call of obedience. I feel that I have not accomplished half the work that should [illegible] done. But it has been a constant struggle to establish and maintain meetings.

The brethren have taken a great interest in the work. They have gone a number of miles night after night, to attend the meetings; but almost the entire population are serving mammon too intensely to stop, an hour, from their assiduous devotion to mammon, to listen to what God says. A people may be too prosperous to be religious, to care for God, and duty. We may be in the days like the days of Sodom, or as it was in the dayes of Noel. Watch and pray, lest that day take you unawares!

Order of meetings, if unforseen conditions do not change it, in California.

At Tipton, beginning March, 16.

At Oleander as Brother Calder may arrange.

At Santa Rosa, if place of meetings can be secured.

At Wolf, under call and plan of Brother and Sister Cook.

W. L. SKEELS.

Editor Restitution:

In Mondays and Saturdays I carry tracts and copies of THE RESTITUTION to the depot, and I notice the pocket is empty each time. In the near future I am going to supply another depot. Did you ever notice how eager people are to read while waiting at a station. To the point—How much of our literature is stored away or burned up which might have been the means of saving some one.

I was awakened to ask myself if there is not a work for me to do. When Sister Bowe's article came out to build a *memorial* home and school facilities to educate the young, it appeared to me this was a grand idea, and one should be in *every* state

I left my home in Beaver County in January, and bought a store and a dwelling at Stillwater, Okla. The two rooms over the store will be furnished with stove, beds, fuel and water free, for some of the speaking brethren to make their home three or six months, and perhaps the down stairs will suit for a church. This is in Central Oklahoma. Guthrie, Oklahoma City, and Norman and Avery, where Brother J. M. Deffenbaugh lives, are only thirty miles from here.

Will be glad to answer all enquiry about Beaver Co., as a number of our people will move this spring.

Hoping for the return of the King.

MRS. G. ROHRBACK.

Notice.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17.

Dear ones of the blessed hope, will we be among his jewels when he comes? This is the most important question of our lives. It is a question that it is high time we were putting to ourselves. Am I ready? How essential it is then, that we be making preparation now, while He tarries, lest he come suddenly and find us sleeping. Will we be zealously doing his work when he comes?

Let us not forsake the assembling of ourselves together, and so much more as we see that day approaching.

The Central Washington Conference will meet at Cashmere, Washington, March 30 to April 1, 1906. All are earnestly invited to attend and help carry on the Master's work. May he say to us some time "Well done, good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things."

A. L. CORBALEY, Pres.
MYRTLE TITCHENAL, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Passenger Department of the Chicago & Northwestern Railway announces that as a means of increasing the efficiency of the "Seeing America First" movement, round trip tickets will be sold over that line to all Pacific Coast points, good on their fast limited trains, at the rate of $75.00 from Chicago, daily June 1st to Sept. 15th. Every facility is being provided for in the way of stopovers and other conveniences, and the tourist movement to the Pacific Coast, for the coming season promises to show an increase of many thousand people over that of any season ever known.

We need what is due us on subscriptions and trust . h who know themselves to be in arrears will remember us. We appreciate the favor

Russian Jewish Troubles.

The Chicago *Tribune* publishes dispatches from Berlin and St. Petersburg, under date of March 12, as follows:—Dr. Paul Nathan, the well known publicist, who has just returned from a tour of Russia undertaken in behalf of American, British, German, and Jewish philanthropists to arrange for the distribution of funds for the relief of Russian Jews, declares the position of the Jews in Russia is horrible. Massacres exceeding those that have occurred in the past may be renewed at any hour, notwithstanding the personal assurances of Premier de Witte and minister of the Interior Durnovo that the Jews would be protected and that further out-breaks were not to be feared.

Dr. Nathan is convinced that the government's policy for solving the Jewish question is systematic extermination. He says he found indisputable evidence that the October massacres were organized. They occurred in 400 cities and towns simultaneously, and were of an identical character. In every case the Jewish quarters were raided and plundered and women and children outraged by armed roughs, while the police looked on. When the Jews forcibly resisted they were shot down by the soldiers as rioters.

Dr. Nathan procured at Odessa a copy of a circular issued to the garrison last week, urging the soldiers to rise and crush the traitors who are plotting to overthrow the government and substitute a Jewish regime. The circular was printed at the office of the imperial general staff and was passed by the censor.

Dr. Nathan earnestly appeals to Jewish financiers to arrest Russia's borrowing power. She is about to seek another loan, he says, and everybody who helps her obtain it will be an accomplice to the carnival of robbery and murder. There also are other practical reasons against aiding Russia financially, for, he adds, her bankruptcy is an established fact.

The anti-Jewish proclamation alleged to have been issued by the bureaucracy consists of a program of twenty-two articles, including a demand for the expulsion of the Jews from all the cities of European Russia and Siberia into the pale, the prohibition of higher education for Jews, the prohibition of the stoppage of work on Jewish holidays, the levying of a lump sum of money from the Jewish population in lieu of military service, the reassumption of Jewish names where they have been changed, the prohibition to the Jews of certain professions, like the stage, and that none but the grandchildren of Jews who have accepted Christianity shall enjoy full legal rights.

Obituary.

R. F. Shirley was born in Fayette Co. Ind., Aug. 21, 1820, and died at his home in Rock Falls, Ill. March 13, 1906, aged nearly 86 years.

In 1830 he moved with his father's family to this (Marshall) County, and had an active part in the early development of the wilderness into prosperous farm lands. In 1842 he was married to Jane Thompson, and they reared a family of five children. His wife died some five years ago. He had a large circle of relatives and friends in this locality, he having lived near what is now Culver, in Union Township until 1865, when he moved to Illinois.

Brother Shirley and his wife were among the early members of the Church in this County, he having united between 50 and 60 years ago. He was ever a stanch defender of the faith. He had lived to a ripe age, and was active until a few days before he died.

A letter written by him was received at this office the latter part of February, in which he stated it to be his intention to visit this County the coming summer. He was always a supporter of THE RESTITUTION, and we will miss his name from our list.

A good man, respected by all who knew him. His memory will live in the hearts of his children and kinsfolk. An old resident of the "40's" in speaking of him said "Did I know Frank Shirley? Yes, and he was a noble man."

The funeral was held March 15, and he rests—awaiting the call that will be sounded by the angel of the Lord, we hope ere long.

Pennsylvania Lines Excursions to Indianapolis.

March 26th, 27th and 28th, account Accepted Scottish Rite meeting. Tickets sold to all applicants. Consult Pennsylvania Lines agents for details.—mar26

Communicated.

A Letter to Boys.

Dear Boys:

I have been thinking about you for a long time. I have wondered how many little boys there were in the homes where THE RESTITUTION comes as a weekly visitor. Don't you think it would be nice to find out and to know some of them by name? I would like to have the name of all the boys, their age, where they live, and how many little sisters they have. We have had a little talk about what we thought would be nice for the boys. I am not going to tell you now. I have a little boy, his name is Milford C. Boice, age 8 years. He said to me, Mamma, you write a letter to the boys and I will do your dusting for you, so we agreed. He thinks it is nice to be like boys in books he reads about. He thought it would be nice to be like "Buster Brown," and so played a joke on his mamma, but since it turned out with disaster to himself, and he has been real sick since, he thinks it is better to follow good examples, instead of the foolish and bad. So he keeps me thinking about boys most of the time. He likes to read about brave men in history, too, and likes to do hard things like big men, and talks very much about what he is going to do when he is a farmer. I expect some of you are talking about what you are going to do when you live in the city. Boys are like men, and men are boys grown older. In just a little while you will be the men whose names are in papers and books.

Life is very much like climbing a ladder. How do you begin to climb, from the top or bottom? Step by step, day by day, you must climb. You may climb very high and be like Lincoln, but as you climb there is always danger of falling, like the man who took Lincoln's life. I am going to tell you how to be brave, great and good. Learn to do the little things, and do them well. Learn to obey and do it cheerfully. This is a great thing to do, and you can do it now. This will help you to be truly great all your lives. Do the little things at home, in the house, on the farm, and at school. If you will do the little, and sometimes unpleasant, things to be done every day, you will grow strong and brave. It takes a brave boy to do things he doesn't like to do, and it takes a hero to keep from doing things he ought not to do. It is temptation you will have to battle with every day, and must learn to win in the fight to do right. I never saw a boy who, if told not to do a thing, was not tempted to do it any way. Sometimes we are told to do things we ought not to do. You must learn what is right and what is wrong. This you will learn little by little every day.

Jesus was tempted just as you when he was a little boy. He knows how to help little boys. We would like to read more about Jesus' boyhood days. We know his young life was full of activity, because no boy can grow and be healthy without being active.

The Bible says, "The child (Jesus) grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Luke ii. 40. You would understand this better if I should say, Boys, you are growing, your minds are getting stronger, you are getting wiser each day, and if you do right, God's favor will be upon you. Grace means favor. Jesus always did right and God said of him, "This is my beloved Son in whom I am well pleased." I know you would like to have your father say to you, Beloved son, I am well pleased with you. How much better to know that God is pleased because you do right. God loves you and this is the reason he sent his Son into the world to be an example for you to follow.

You must first obey your parents for the Bible says, "Children obey your parents in the Lord; for this is right." Eph. vi. 1. If your parents are in the Lord, that is, Christians, they will not ask you do any thing wrong. Now boys, Jesus is our example or pattern. If we follow or pattern after men, we may be led into bad habits. Men often have bad habits, and you must be careful and not follow them, you must learn the wisdom that is from above. This you will learn from the Bible. Boys ought to know Jesus, and you can read about him and can follow him by doing little things you know he would like to have you do. Just a cup of cold water for Grandma, she is getting old and your little feet can run fast for it. Your hands and face may get dirty, but keep your minds clean, always clean and pure, then your words will be pleasant to hear and your deeds will be like those of good men in books you like so well to have read to you. You like to read about boys too. Did you ever read, "The Widow O'Callaghan's Boys"? I think you would like this book. There are many things boys ought to know so that they can protect themselves from wicked men who are planning to ruin them. Bad men very often are not those that look bad and dirty, but they wear good clothes and have very nice ways and treat the boys to candy, lemonade and then to cigarettes and beer. If you are not old enough to read this letter and understand it ask your mother to explain it to you, and then ask your father if he can't do something to protect you.

At a meeting of the Liquor Dealers of Ohio, at Wirthwein's Hall, Columbus, Ohio, one of the delegates, in the course of a speech on, "How to build up the Saloon Business," gave the following suggestions. The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others will die, and if there is no new appetite created our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make this suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all create an appetite."

Boys be careful where you get your candy and lemonade, never forget when cold, hungry and tired 't would be better to suffer in body than to enter these dens of vice to be fed and warmed in these places prepared as traps to catch and kill you. Dear little boys, your mothers would protect you if they could, so keep close to mother, and follow Jesus. Be brave and good and keep clean in your thoughts and words. Learn to do little things well, be cheerful, kind and obedient, and God will bless you and protect you. Wicked men are doing just what I have said you should look out for. They are putting lemonade where boys can help themselves, and they put liquor in it too. They put liquor in candy too. Sometimes they put liquor in drink for big folks. They put liquor in a glass of milk for me once, it was in a resturant where I went to get a lunch, and I said things. It is hard to tell sometimes whether you are in a saloon or a resturant. Remember what I have told and be careful you are not caught in some of these traps that are set for boys and girls too.

To mothers: Do not neglect to warn your boys and girls of these things. You may be at ease and think your home is not in danger, and these things will never come to your homes and boys. The time has come when we must meet the enemy at our own thresholds, and we must do something more than talk. If we are Christians we will do something to protect our homes and care for our children as they go from our homes to the public schools.

Your friend,
HARRIET E. BOICE.

Dear Restitution:

It may be presumption in me, a poor, old, forlorn creature to write for THE RESTITUTION, and it is so good in you to keep sending the paper. There is a power, a beauty, a simplicity, a grandeur, a glory about the gospel of the kingdom of Christ in your paper and in the Bible that is not found elsewhere. My conception of the Deity, the Elohim that he dwells in eternity and is from everlasting to everlasting. He is the embodiment of power, wisdom, intelligence, mercy, light, life and love, so that his power and resources are inexhaustible, and he is fully able to fulfill all the sacred and precious promises that he has made to us, and more, his love is imperishable, not susceptible of being weighed.

God moves in a mysterious way
His wonders to perform,
He plants his feet upon the sea,
And rides upon the storm.

The above Lord is the one I worship.

MRS. E. R. BLAKEY.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring effort along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, as we believe, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Seventy-five More.

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Yours in the Blessed Hope.
W. H. WILSON.

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An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalisation of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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Syriac New Testament.

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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

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VOLUME LV. PLYMOUTH, INDIANA, MARCH 28, 1906 NUMBER 12.

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"Call upon me," when trouble s oppress
And the burden and worry cause deepest distress
And "I will deliver," my love show to thee,
And the burden and worry and trouble shall flee.

Not a doubt shall be thine, myself I will prove
To be to thee ever, all mercy and love.
Not for thy sake, all this will I do,
And my covenant keep [illegible]
But for sake of *my name*, that people may praise
When thy songs of thanksgiving to me thou shalt raise.

The rockers may shout in the day of my wrath
And Sing's mingled hosts may swarm in thy path,

Yet in day of thy trouble, my promise is sure;
The Word I have spoken, for age shall endure,
For they, nothing shall be who against thee contend,
When thou, O my servant, the seed of my friend,

Shall call upon me, and I hold thy right hand,
And bid thee "Fear not" and make thee to stand,
And help and redeem, while the mountains go down,
And the hills become chaff in the place of renown

MRS. S. ROXANA WEST.

Communicated.

The Kingdom of God. What is it? No. 3.

The history of the human family proves that human government has proven a failure. Laws are enacted and they are ignored, no government is strong enough to suppress crime. Behold, the hire of the laborers who have reaped down your fields, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter, ye have condemned, and killed the just; and he doth not resist. James v. 4-6. This picture is a very vivid one and is representive of our times. Our cities are unable to close Saloons and brothels As these increase so does crime. Our ablest statesmen are unable to cope with these evils. We must look to a higher power for relief. Such scenes as are passing before us today have never been witnessed. Men are crying peace, peace, when there is no peace. Nations are building greater war vessels, and in every way strengthening their coast defences. Men's hearts are failing them for fear and for looking after those things which are coming upon the earth. For the powers of the heavens shall be shaken. Luke Luke xxi. 26. Man's arm is too weak to accomplish God's work. The Father has given all power into the hands of the Son that he may accomplish what God has purposed. The kingdom of God when fully established will bring about a universal peace over the entire earth. This is the promise that God made to Abraham and David. Abraham's seed is to bless all nations by introducing a peaceful rule. Jesus taught his disciples to pray, "Thy kingdom come, thy will be done in earth as it is in heaven. The kingdom under the whole heaven is to be given to the saints of the Most High. This kingdom is to be everlasting and will not pass to other people. The promise to David was thine house, and thy kingdom shall be established forever before thee and thy throne shall be established forever. 2Sam. vii. 16. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. Psa. cxxxii. 11.

Again in Acts ii. 30 we read, Therefore being a prophet, and knowing that God hath sworn with an oath to him (David), that of the fruits of his loins, according to the flesh, he would raise up Christ to sit on David's throne. These texts are ignored by the churches of today. They have no use for the doctrine of the restitution or re-establishment of the kingdom of God on this earth.

Every thing points to the fact that the cup of iniquity is about full. The Psalmist says, "The dark places of the earth are full of the habitations of cruelty." Could anything be more expressive of our times than this. When Jesus shall come with all his holy saints with him then shall he sit upon the throne of his glory. Mark what follows this event. Is it not a ruling of the nations then existing on the earth? At the end of this chapter we see a portion of the nations are saved and a part are destroyed. This brings about a better condition of affairs. Then will begin the righteous reign of Jesus and his saints over the left of the nations as subjects. The kingdom has been prepared or set up and the laws of the kingdom have been published. This is not the work of an instant or a day, but of an age. Out of Zion shall go the law and the Word of the Lord from Jerusalem. He shall judge among many nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. A very different condition to what we have today. An event long wished and prayed for by prophets and all lovers of God's Word. Who among God's adopted sons and daughters do not love to read the 72nd Psalm? We are here introduced into the glorious reign of Christ and his saints. Give the king thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and the moon endureth, through all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his day shall the righteous flourish; and an abundance of peace so long as the moon endureth; he shall have dominion also from sea to sea, and from the river unto the ends of the earth. He shall deliver the needy when he crieth, the poor also and him that hath no helper. He shall spare the poor and needy and shall save the souls of the needy.

The above psalm paints a very beautiful picture. In the age spoken of here nothing shall harm in all my holy mountain, thus saith the Lord. The earth shall be filled with the knowledge of the glory of Lord as the waters cover the sea. Is it not a great honor to be one of the rulers in the times of the restitution spoken of by the mouth of all the holy prophets since the world began? This is the age in which the rulers are being elected (or taken) out of the Gentiles a people for his name. If you desire to be one of these rulers you must believe the gospel of the kingdom of God, repent of your sins and take upon yourself the name of Christ in baptism. After which you must walk in the new life. You have been created anew in Christ Jesus. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10. We are no longer strangers and foreigners, but fellowcitizens with the saints and of the household of God. An honor much greater than is now conferred upon the rulers among the nations of the earth. Let us rejoice that the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light. In this life meet with disappointments and trouble. Jesus said of his followers, I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. His prayer was that the Father would not take them out of the world but that he would keep them from the evil. Let us as God's adopted children so live that when Christ shall appear we shall appear with him in glory. Let us remember that we have been made kings and priests unto our God and that the promise to us is that we shall reign on the earth. Also to him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. Rev. iii. 21

I wish to close this article by quoting from Rev. xxi. "And I John saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all all things new. And he said unto me, write; for these words are true and faithful (full of faith). And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountains of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my Son. This is the closing scene and brings about the times when nothing shall harm in all my holy mountain, and when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Let us pray as did the apostle when he who testifieth these things saith, Surely I come quickly. Even so come Lord Jesus.

D. C. ROBISON.

"Come Out of Babylon."

Evidently this prophecy refers to spiritual Babylon, signifying babel or confusion so characteristic of our times. Rev. xviii. 2, 3, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird. For all nations have drunk of the wrath of her fornication, etc. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. God in his love has sent his children the warning cry, "Come out." He will have a peculiar people zealous of good works, a people for his name, a people that care more to please God than the world or a worldly church. Bro. Woodward, are you sure this is the application to make of this Scripture? Just as sure as Paul was when he says, "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Conditions—Come out from the world and stay out. 2 Cor. vi. 14. The greatest effort is required to keep *ourselves* unspotted from the world. Israel's sin and final rejection by God was because they were all the time desiring, and doing the things God had forbidden, not content with angel's food, they lusted after the leaks and meat of Egypt. The wrought miracles of God for their benefit counted nothing to them when they thought of Egypt's attractions. Similar conditions exist today—God's love is the same—patiently has he been waiting all these centuries for his church to manifest his willingness to be obedient to his wishes and separate herself from Egypt or Babylon—confusion. But O, the world's attractions—excursions wherein the day of rest is spent with the multitude of pleasure-seekers, gamblers, intemperate, fornicators, every kind of people minus the few patient, prayerful toilers for God and eternity. And worse than this even, the popular church amusements by the professed Christian churches—pedro, progressive euchre, church fairs, church concerts, where everything in costume, music and decoration is used to attract the world and get their money.

The apostle says, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 Peter iv. 3. Revellings mean dancing, drinking and drinking with the drunkard. They that do such things shall not inherit the kingdom of God. I am always sorry to see in a Christian home a pack of cards or a checker board. These are all things of the world or by gamblers and the world, can we not use our time—God's time—to better advantage? I have kept house more than fifty years and never saw any necessity for such things, but witnessed at one time while boarding with a very intelligent family—the card table drawn out every evening—the husband and wife and others who were boarding there, gathered in earnest competition with the cards. Each evening I noticed as I sat alone reading, the husband and wife becoming more angry, for each knew the other was cheating. It did not take many weeks to finish the sad story of a broken family—each going their way out into the world—for what! Just a "pack of cards." I said then if I ever had a home of my own, these devises of Satan should never enter its sacred portals—I have kept my word. Suppose, my dear ones, you should come to Dutton and find a pack of cards on the center table, a checker board in the corner, what would you say? I think you would go home with strange thoughts. But if it is wrong for us, it is just as wrong for you. "Train up a child in the way he should go, and when he is old he will not depart from it." Begin at the cradle to teach a child veneration, love to God, why to love, why to live righteous, holy, temperate lives, temperance is one of the most important lessons to be learned. Teach the Bible to the children, get their characters well formed for good in early life, and you will not have to resort to all sorts of indoor and outdoor games to entertain them. And then when the child starts away to school, O parents, know if possible where they are going. Our higher institutions of learning are fast becoming hot beds of infidelity. The human mind is much easier led to believe in Huxley, Darwin, Spencer and a score of higher critics, when some trusted human voice tells the story of why you should believe them, than the mute and silent life page of the homeless Christ and his matchless offer of salvation. O may God help the parents to save their children from this untoward generation, from this Babel of confusions. The simple gospel with God's promises for the future is a sufficient incentive to do right. Paul never said a more truthful thing than for the truly converted person, "The things we once loved we now hate." Such have no time to waste in useless sports or games. In spite of all we may say or think, God has said he would have a clean church and he will, without spot or wrinkle or any such thing. Who will be able to stand when the judgment shall sit and the book is opened, or who "will cry for the rocks and mountains to fall upon them to hide them, from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath has come, and who shall be *able to stand*?" "Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil days, and having done all (overcome all) to stand."

B. W. WOODWARD.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Bereans Column.

Dear Bereans:

It is some time since our society at Omro, Wis., has sent in a report, so I will try to tell you what the Bereans here are doing and how they are progressing in the work.

Our meetings are still held each Sunday evening at the home of the President. Although the attendance is not quite so large as formerly there has been a considerable increase in interest and enthusiasm. All of our members seem to have progressed greatly in aggressive Christian service during the past year. It is very evident there has been much increase in the grace and knowledge of our Lord and Savior Jesus Christ.

The year just passed has seemingly offered to us greater opportunity in the fellowship and service of God than ever before, and I am pleased to report that many of these opportunities have not been neglected. Several members of our society are conducting and assisting in conducting Sunday Schools in neighboring districts where for some time previous no Sunday School has been held. In one of these Sunday Schools conducted by Brothers Irving and George Daggett, a Berean Society is now being organized. God grant that it may be the means of leading many into the glorious light of the gospel.

At a recent meeting our society decided to send regularly at least one article each month for publication in the Berean Column of THE RESTITUTION. I will enclose with this letter two or three articles, written by members of our society, which they have read from time to time at our meetings. The one by Sister Ethel Loper being read at our first meeting of the year.

Greetings and best wishes from our society to all the Bereans and to all those of like precious faith.

May God be with us and prosper our work, helping us to do his will and to show ourselves approved unto *him*, workmen that need not be ashamed, rightly dividing the Word of Truth.

Your Sister in the Blessed Hope of the soon coming of Christ.

EVA S. BRADLEY.

Dear Bereans:

Let each Society follow this example—send an article each month to our column

COMMITTEE.

Dear Bereans:

Not long ago a gentleman in addressing the members of a High School took for his subject, "Go On." He made three points in his discourse, namely:—(1) Go on, (2) Go on diligently and pleasantly, (3) Keep going on, on which he expanded by various means. His talk tended to encourage the pupils in educational advancement.

Why not follow out these thoughts in our study of the Bible? We as Bereans especially should "Search the Scriptures," moreover, we should study, not from a sense of duty, but for the pleasure and profit resulting from it, and lastly, we should never cease to study the Scriptures, for there will always be something to learn by further examination.

A boy, who graduated from a school at the head of his class and with high honors, never gained a higher position than that of janitor, while the young man, who graduated at the foot of the same class, finally became President of the United States. The cause was this, the former after graduation had no inclination toward more learning, but the latter's thirst for knowledge was never quenched, consequently he was unceasing in his study.

"The fear of wisdom and the knowledge of the Lord is understanding." Prov. ix. 10. "Happy is the man that findeth wisdom and that getteth understanding." Prov. iii. 13. "Hear instruction and be wise and refuse it not." Prov. viii. 33. For whoso findeth me, findeth life, and shall obtain favor with God." Prov. xiii. 35.

Let us ever be seekers after a knowledge of the truth as revealed in God's Holy Word.

OLIVE DREW.

Dear Bereans:

How much there is to encourage us as daily searchers of the Scriptures in the Word itself. The Bible is to us the great Mother of truth, and to it we can go for instruction and guidance. There we find the plan of salvation which God in his goodness has revealed through his inspired prophets, and upon [illegible] the Savior, who said, "I am the Way, the Truth and the Life."

A blessing is promised to those who love the Word, and follow it's teachings. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word which *is able* to save your souls."

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." James i. 21-25.

Surely if we accept the leading of the Scripture we shall be able to say, as did the Psalmist:—"Great peace have they which love thy law; and nothing shall offend them. (R. V.) They have none occasion of stumbling."

ADA A. DREW.

Dear Bereans:

We as a body of workers have a great opportunity for doing good. We are living in the last days, where we are told in 2 Tim. iii. 4, that men shall be lovers of pleasure more than lovers of God. How plainly we see the vast number seeking worldly pleasures, some of them having a form of godliness, but denying the power thereof.

May God help us to sow the seed of truth, and be worthy of eternal life when Jesus comes.

JESSIE CLAYPOOL.

WHY DOES THE LORD DELIGHT IN THE MEEK?

To possess meekness there must be absolute control of the passions, and when the passions have been controlled most of the dangers of life can be avoided. The meek are not nearly as ready to disobey or follow their own inclination. Moses, the example of meekness for all ages, followed his commands without complaint, even though his tasks seemed almost hopeless at times, he never disobeyed but once. There can be no arrogant pride in the meek. Meekness also means endurance. It takes more strength of character to endure an injury than to retort, anyone can do that. The meek have always been down-trodden and God is a God of the oppressed. Perhaps this is another reason why he delights in them for he must do so very much or he would not give them the earth for an inheritance. We might take as an example of meekness the Christ, whose whole life taught that lesson, and especially in that great lesson which he taught as he hung upon the cross, when instead of rebuking his persecutors he prayed the Father for their forgiveness. How very few there are who are willing to follow another's way instead of their own.

GERTRUDE ELLIS.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. B. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 28, 1906.

To show what a farce the Russian Douma, or Parliament, really is, and how the people of the country regard it, we give extracts from dispatches of March 21:

The primary elections for members of the douma now in progress are growing more farcical every day. In one St. Petersburg factory today the workmen formally chose as their delegate a pet dog called Rosa, declaring that the selection was made in a spirit of economy, as if she should be elected it would cost the government only 7 cents a day to maintain this delegate instead of the allowance of $5, and at the same time the dog would be quite as useful as a representative of the workmen's interests as any of their candidates, who have a chance of election. The workmen of another factory designated as their delegate the factory chimney, on the ground that it would not suffer from machine gun fire.

There is much reason for the distrust with which the people regard the elections. The government allows no man who favors the people to be a candidate. If such a man is nominated, or even talked of, he is immediately thrown into prison on a trumped up charge or is compelled to leave the district. The employes of the Siemens & Halske electrical works, for instance, urged the nomination of one of their own number. He immediately disappeared from the works, and eventually was obliged to quite the locality.

An elector chosen by the peasants of Simferpol was a school teacher. He was imprisoned on a political charge immediately he was elected. The peasants refused to elect another delegate.

In the Obouchoff ordance foundry, near St. Petersburg, where 12,000 hands are employed under direction of the ministry of war, the men refused to choose electors.

The workmen in the government's principal cartridge factory at Tula refused to choose any of the five delegates allowed under the electoral law. Workmen in the imperial railroad workshops at Wanovo and Vosnessensk also refused to participate in the election. The employes of several leading independent industrial enterprises adopted the same attitude.

An insignificant minority of peasants participated in the elections in the provinces. In the Utstujna district of Nijni Novgorod only 1,000 received election notices, although 8,000 were entitled to vote.

The provisions for a national assembly in Russia, promised in the Czar's manifesto last fall, are disappointing in many respects. They constitute neither a constitution nor a "bill of rights" for the Russian people. They do create a popular assembly, but the promises granted to it are so hedged about with restrictions and conditions that it will be rather a parliament in name than in fact.

Nevertheless, by the terms of the manifesto the emperor himself is powerless to revoke what he has now given. This constitutes the great victory which the people have won. They at least have an authoritative medium through which they can make their voice heard, and it is in this assembly probably that the great historical struggle against prerogative and privilege will be fought out.

The Intermediate State.

Brother A. Robinson, of Belleville, Ontario, has seen fit to write a letter for his home paper, criticising certain views set forth by a minister at his place of residence, and we are pleased to reproduce it here, that others may be stimulated to thus speak up when truth is assailed.

Editor Ontario:

There appeared in two issues of the *Intelligencer* recently reports of two sermons delivered by Mr. Blagrave, on the intermediate state, and since publication of these there have appeared also some letters from correspondents criticising Mr. Blagrave's statements in reference to the subject mentioned. These productions having created considerable interest in certain circles, and as it seems to the writer that the widest possible circulation should be given to the discussion of matters affecting our future destiny, and especially as to what the Word of God teaches relating thereto, I crave space in your valuable journal for some remarks bearing on the view set forth by the gentleman.

Mr. Blagrave, in his first sermon, said, "The theory that, in the intermediate state, the soul was dead, or asleep, as some believed, could not be accepted by Christians. The soul was immortal, and could not cease to exist." Now it seems to the writer it would have been more satisfactory if the preacher had supported this statement with a few plain Scripture quotations, for if such an important doctrine as this is, be true, one would naturally expect it to be sustained on nearly every page of the Bible, and we should be careful to give Scripture reasons for the hope that is within us —1 Pet. iii. 15.

The writer of this has searched the Scriptures from the first of Genesis to the last of Revelations and has not been able to find as much as one passage which states that the soul is immortal and cannot cease to exist, as Mr. B. declares. The nearest statement I can find to this effect was made by the tempter of Eve in the Garden of Eden. God had said, "Ye shall surely die," but the serpent contradicted God by saying unto the woman "Ye shall not surely die;" and it seems to me that the great majority of church-goers give greater credence to the declaration of the deceiver, than to the dictum of the Creator.

In verification of God's pronouncement Adam did die and returned unto the ground from whence he was taken. In this connection it seems to be very important that we should note the fact that after Adam had partaken of the forbidden fruit God said "Lest he put forth his hand, and take also of the tree of life and eat, and live forever, (become immortal), therefore the Lord sent him forth from the garden. From this it is evident that the man did not possess immortality, and also that allowing sinners to attain to this was not in accordance with the Creator's plan.

Now considering that the writer is only an unassuming layman, and a humble student of the Bible, therefore seeking for truth, he will submit a few other passages bearing on the subject of the nature of man, trusting that Mr. Blagrave will be kind enough to harmonize them with his view of the subject.

"Shall mortal man be more just than God?" Job iv. 17. "For dust thou art, and unto dust shalt thou return." Gen. iii. 19. "I also am formed out of clay." Job. xxxiii. 6. "And Abraham . . . said, Behold now I have taken upon me to speak unto the Lord which am but dust and ashes." Gen. xviii. 27. We find here first a plain assumption in Job that man is mortal, and second that dust and ashes constitutes our composition.

But possibly you may say this language has reference to the body only and does not affect the immortality of the soul. In answer to this it will be seen that the language applies to the ego or "I"—the individuality; the man or person. As to the soul, we have this statement made in Ezekiel: "The soul that sinneth it shall die." xviii. 4 and 20. "He spared not their soul from death." Psa. lxxviii. 50. "None can keep alive his own soul." Psa. xxii. 29. "Let him know that he that converteth the sinner from the error of his way shall save a soul from death." James v. 20. "He that doeth that which is lawful is right, he shall save his soul alive." Ezek. xviii. 27. We also gather from the Scriptures that the soul can be destroyed —"And it shall come to pass that every soul that will not hear that prophet shall be destroyed." Acts iii. 23. "God is able to destroy both body and soul." Matt. x. 28. "But those that seek my soul to destroy it shall go into the lower parts of the earth." Psa. lxiii. 9. Many more passages could be quoted showing that the soul of man is subject to death and destruction, therefore it cannot, in my humble opinion, be either mortal or indestructible. In fact we are told by Paul that "the King of kings and Lord of lords only hath immortality." Tim. vi. 16. God also is spoken of as being immortal in 1 Tim. i. 17, but it is never stated that man (body, soul, or spirit) is immortal, if it were so declared we would have God's Word contradicting itself, considering what we have just quoted. But, on the contrary as we have already seen, man is spoken of as being "mortal" and in harmony with this we read that immortality is something to be sought for "by patient continuance in well-doing." Rom. ii. 7.

Immortality is something "this mortal must put on" at the resurrection, not something that every man, woman and child possesses inherently. Why seek for immortality if we already possess it? Perhaps Mr. Blagrave will be kind enough to answer this question, and at the same time harmonize the several passages quoted with his theory.

With your permission, Mr. Editor, I shall through your journal devote a letter to Mr. Blagrave's second sermon on the intermediate state, and therein will bring forward some passages which I feel do not agree with the ideas he is said to have promulgated.

Talking and Doing.

In sermon and in song we hear it discoursed frequently upon the subject of hearing and doing. While hearing the truth is good, it brings obligation for doing. There is also a relation between saying and doing not to be disregarded. Preaching never excuses any one from practicing; indeed, the fact that one has exhorted others gives them a right to expect that he will, so far as possible, give the world a practical illustration of the meaning of his exhortation. Some one found fault with a writer upon domestic science, because no one had ever seen any demonstrations of what she herself could do in the line of culinary art. The woman excused herself on the ground that, with her lecturing and writing, she had no time for cooking and baking. "Then do less talking," was the reply. When you have so much preaching to do that practice must be neglected, it is time to cut down the preaching.

The fact is that those who are worth most in moving the hearts of men are those who are urging others to do what they themselves feel impelled to do. The difference between D. L. Moody and many others who were far better equipped than he, lay in the fact that speaking was not a profession with him. His talking grew out of his doing. He was often erroneous in his conclusions and at fault in his logic as he was in his grammar, but he believed that his sermons were quite as good for D. L. Moody as they were for other men.

It was said of Jesus that never man so spake, but we are also told that he went about doing good. When he came down from the mountain after having given that matchless sermon, he cleansed the leper and healed the centurion's servant.

The minister who preached till only one was left, and said it was a pity to stop preaching as long as there was any one anxious to hear the gospel, succeeded far better in scattering his congregation than he did in scattering the good seed of the kingdom. Too much wind blows the soil away. What earnest words are these of J. M. Buckley: "The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time, to say it vivaciously; and, if it is a religious speech, to say it with religious feeling, and to stop when every one wishes you to go on.

Many of the darkest days in history have borne the choicest fruit to the glory of God and the good of man. It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have rested content in Egypt; out of the bondage came the exodus, the Messiah. It was a dark day when the ardent, brave, eloquent Stephen, hope of the early church was stoned; but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world-wide preaching of the gospel. It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old World; but out of it came America. Darkest of all days was that on which the sun hid his face from the Divine Man expiring on Calvary; yet all our hopes and all our happiness comes from that day.

Love is a flame that burns even in the midst of the great deep. "Many waters cannot quench his love, neither can floods drown it." It triumphs over all. It never faileth either in time or in eternity.

Hope paves the golden way to bliss, and cheerfulness is the lamp that lights the beauteous walk.

Innocence is like polished armor, it adorns and it defends.

Communicated.

"Lovest Thou Me More Than These?"

The question of Lord to Peter comes home to our hearts when meditating on the tender ties that bind us to those of like precious faith, "Lovest thou me more than these?" We love the disciples of Jesus, we love our friends, but do we love Jesus more? Can we leave them for him: give up their dear companionship to do his work? We have many plans in mind for their pleasure, there are pretty books that we want to give them, happy entertainments in which we want them to share, can we put these all behind us when some great need of the Master's cause comes in sudden appeal to our hearts? That is the test of our love. Loving Jesus "more than these." We will set him before them and will give to save the perishing lambs and sheep what we intended to give to them. Will we, though discouraged by the waywardness of some, and the coldness of others, still feed the little outcast lambs that are looking to us for the bread of life? Will we, though others hang back, send the precious loaves of truth to feed the hungry, wandering, perishing sheep of Jesus? "Lord, thou knowest all things; thou knowest that I love thee," and that "I will do this for thee," is the devout answer of every true Christian heart. The path that he would have us tread, may grow more and more narrow; closer and closer may press the walls on either hand, the enemy may taunt us, and shoot at us from the heights; they may close round us in ambuscade; the fearful ones may desert; the weak ones may falter, yet we will hold the pass, and the banner that we have lifted on behalf of the Truth, shall not be snatched from our hands and trailed in the dust, but shall be carried on and on, to enlist others of the Savior's sheep. It is the Banner of the Living One, that we are marching under and it must never be taken. O the Bible, the precious Bible, what would we do without it? We must uphold it, we must stand for its truths, though all fall out of the ranks, but a small Gideon band.

The days are evil, and there are still darker ones ahead, but the morning comes on apace, and with that morning victory, eternal and glorious. Few believe, but Jesus will reward all who hold fast to their faith, and toil on to the end, others may hinder, but he upholds, he blesses the givers. He pours the oil of gladness into the hearts of those who put the needful "ammunition" into the hands of his evangelists. There are piteous calls for help; who will answer them? There are battles to be fought on the outposts where the lone sentinels are standing. These fields can be captured if we but rally to the support of our leaders, will we? Let us all give something and raise a fund for missionary work in isolated places. What a strength and blessing it would be to the Household to have others gathered in. We love the lambs, we love the sheep with a depth and tenderness that words cannot tell, but we love Jesus more, and because we love him we would fain feed them and lead them to fountains of living water, where their feverish thirst may be quenched and their pain be taken away forever. O the lost lambs! O the lost sheep! Who will deny himself and take up his cross, and come after Jesus, that these may be saved? They are the Savior's lambs, and the Savior's sheep and he has left it to us to seek and to save them.

S. Roxana Winok.

Never Rose from the Dead.

It has fallen to two English clergymen to provide the latest religious sensation. One is Forbes Phillips, vicar of Gorleston, who has dramatized Guy Thorne's book "When It Was Dark," and who in reference thereto has declared emphatically that he does not believe Christ ever rose from the dead.

The other is the Rev. S. W. Thackeray of Harlow, who has become a publican and declared it is not breaking the sabbath to go fishing on Sunday.

Phillips in a talk with a newspaper representative, said that he does not believe even if Christ's body were discovered it would create the ridiculous sensation throughout the world that Thorne predicts it would.

"For my own part, I declare plainly, as a high church clergyman, who, indeed, wears vestments and lights candles on the altar, that I do not consider it an article of Christian faith that Christ's body did rise from the tomb," declared Phillips. "On the contrary, I believe it did not.

"I believe that if we were to make a careful exploration in Palestine today we might actually come across the sacred tomb and discover within it the precious body of our Lord, or, at all events, dim remains of it, as it was hidden away by Joseph of Arimathea for fear of the Jews and of the great disappointment to the disciples had the body been found in the tomb on resurrection morning.

"Christ," continued Phillips, "rose in spirit. It was his spirit that appeared to the disciples so constantly after the crucifixion. It was his spirit that ascended into heaven."

And still the work of the Higher Critics goes on. This Mr. Phillips believes it was only Christ's spirit that rose from the dead—only his Spirit that ascended into heaven. Did he never read Christ's own words. Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. Ah! Mr. Phillips well may the Christian wield say of you and your ilk as the blessed personal Christ said to the doubting Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." How little it matters what I or you or the so called great men believe, unless we have a "Thus saith the Lord," to prove it.

M. A. Woodward.

Editor Restitution:

I will write a few lines for the encouragement of those that are contending for the faith once delivered to the saints, and when I read of the work of Bro. Wilson and his report of the isolated brethren that have not the means to secure speakers. It reminds me of the call of Paul to come over to Macedonia to help us. Acts xvi. 9 to 13. And a certain woman named Lydia was baptized; she besought Paul. If he had judged her faithful, to come into her house and abide. How many brethren that need and are hungry for the hearing of the gospel are willing to furnish shelter and food to those that are delaring the gospel, but have not the means to pay traveling expenses, to say nothing of pay for services of those that are willing to leave home and family and devote their time in the Master's vineyard? And at the same time there are brethren that have their thousands, and hold on to it as close as the worldly minded that make no profession. And when it is known that brethren that gave their time and money out in the Master's cause died penniless, this should not be as stewards in the household of faith. And as Paul says in Romans x. 14, How shall they call on him whom they never believed? And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent? Cannot we see that those that preach must be sent, and some one must assist in sending those that preach? I leave this with those that are amply able of our brethren to furnish means to send men that can preach and take care of them that preach. Read the lesson given by the Master, Matt. xxv. 31-40, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

I have just returned from a visit where I lived forty years, and at Lette and Fredonia, Iowa. I was invited to deliver a few discourses at each place, and will return and speak last of this week. I spoke in the Methodist church at Fredonia where I attended church when I was a Methodist. There was a large audience all the time, they were hungry for the bread of life, and many wept during my discourses on the Prince of peace. Isa. ix. 6-7. I have been called to Hopgood, North Carolina, where I preached seven and eight years ago, and expect to leave by the first of April and expect to preach in the South during the summer, and longer if my health permits, as I cannot remain in this climate on account of my health.

Yours in hope of the soon coming of the Master.

D. M. Hudler.

Dear Restitution:

Please allow me to thank the brothers and sisters of like precious faith who have so liberally ordered the discussion on the Restoration of Israel, between my husband, Dr. T. J. Daniel, and Elder John A. Cargile. I would like to write each of them a personal letter and thank them, but it is not possible. I do hope that all other readers of The Restitution, who have not ordered the discussion will do so, and by that means help us a little, and at the same time get value received. The profits are very small, but every little helps. I do hope the time will come when some of our preaching brethren can come this way and hold a meeting. Thank God we have a house of worship in this town in which we can hold meetings. It is a house of which we are not ashamed. Of course the weight fell heavily upon me and my husband, but we do not regret it, and we freely donate it to the Church of God of the Abrahamic faith. Again thanking those who have ordered the debate, and hoping others will order, I beg to remain your Sister in the faith.

Mrs. Dr. Daniels.

Dear Restitution:

Please find enclosed money for the dear, old paper for another year, as I could not think of doing without it. My Father took it a great many years and I have taken it ever since his death, and intend taking it as long as I live. Its weekly visits have been a great comfort to me in my lonely hours, as I live alone. It is a great pleasure to read the letters of all the dear ones of like precious faith. When I read of the good meetings in different places how I long to be there. I had the pleasure of hearing Brother Austin at Niagara Falls, last fall when I was visiting there. It was a great pleasure to hear a gospel sermon once more. I often think of the grand sermons we had when Brother Zilmer was here, and long to hear him again. I pray that he may long be spared to preach the dear old gospel we love so well, and pray that we may all so live that we may meet in that world where parting will be unknown.

I long to see that happy time. May it be our happy lot is my prayer.

Your sister in the one Faith.

Maggie C. Farewell.

Dear Restitution.

The Restitution is very dear to me. It has been the friend and counsellor of youth, and is the comforter of declining days, and I look for it weekly as we look for the face of a dear friend. It keeps us in touch with the church in Michigan, and the words of cheer given in its pages strengthen and gladden our hearts. My father took it away back in the sixties when it was in pamphlet form, and we were children, and it seems the nearest to the old home of anything we have, and I hope I may be able to take it as long as I live. May the Lord bless all concerned in making it what it is, and grant that means may be furnished to keep it published till the Lord comes, is my prayer.

Mrs. Emma L. Cronk.

Don't Worry—Try it this Week.

Let no day pass without personal, secret communication with God. Begin the day by taking counsel from the Word of God, if but one verse while you are dressing. Put away all bitter feeling and brooding over slights or wrongs, no matter from whom received. Have on your heart some person or cause for which you are pleading God's blessings each day. Let no opportunity pass without owning your Savior before others, and modestly urging all to accept his service. Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly but sincerely, "as unto the Lord." Guard well the door of your lips that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out. Remember each day that Christ will surely come, suddenly come, quickly come; and it may be that this day will determine how his coming will find us, as it must to thousands.—*Selected by Sarah Armitage.*

If you can manage yourself well you will not likely have much trouble with the rest of the world.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Sarah Armitage	3 00
Mrs Emma L Cronk	2 25

Poetry.

Working Silently.

Silently, silently comes the light
Edging the clouds with gold;
Clearing the pages of nature's book
Over which darkness rolled;
Making no boast of the work it does,
Chasing the mist away;
Opening millions of eyes to read—
Turning the night to day.

Silently, silently weaves the cold
Beautiful flakes of snow,
Noiselessly throwing the perfect robe
Over the seed below;
Making no boast of the work it does,
Guarding from frosty blast
Coat'lest seeds for the harvest days
Husbandmen freely cast.

Silently, silently falls the dew.
Bathing the evening flowers;
Making no boast of the work it does
During the silent hours.
Beautiful pearls with their rainbow hues
Shine in the rising sun,
Quietly telling of kindly deeds
Ever in darkness done.

Silently, silently flows the stream,
Onward through wood and glen;
Bearing its boon of life and joy
Down to the homes of men;
Symbol of quiet and useful life,
Noiseless its waters glide;
Ever it gracefully spreads the trees,
Branches on either side.

Silently, silently breathe the flowers
Fragrance through morning air,
Speaking to men of the Father's love,
Proving His tender care;
Modestly asking us, "Where's your faith
Since he has said to you,
He who cares for the lilies fair
Cares for his children too?"

Silently, silently angels come,
Tending us through the day;
Noiseless watching around the couch
Where we have knelt to pray;
Sent by the Lord of Seraphim,
Down from the golden street,
Moving unsullied through sinful world
Swiftly with noiseless feet.

Silently, silently let us work,
Even if we be unseen;
Glad if the joy of the house shall prove
Faithful our work has been.
Pleased in the Lord when his greatest works
Noiselessly do his will;
Quietly working, a lowly child
Pleases him better still.

—George Glasgow.

Communicated.

A Retrospect. No. 2.

The lifetime of the writer, or that part of it already past falls within a remarkable period of church history. From near the date when Daniel Whitby gave to the professed Christian world his New Hypothesis down to the time of the "Millerite Movement," beginning about 1833, the popular view, that the world would be converted before our Lord's return to reign on the earth, was scarcely called in question.

The preaching of William Miller, of Low Hampton, N. Y., and his co-laborers, Himes and Bates and many others, roused the attention of the Protestant denominations to the fact that there was another side to the question of the Advent. The preaching of these enthusiastic men produced more than a mere ripple on the Theological waters, to be followed by a dead calm.

What was started back there has not subsided but gone on increasing in volume and power until today; and now the once unpopular view numbers its adherents by thousands, and among its advocates in pulpit and press, men of unquestioned piety and scholarly attainments. The bulk of literature issued and issuing from the press advocating this phase of Bible truth, is enormous. Today it is not confined by denominational lines but finds many earnest defenders in the different so-called Evangelical churches. I will not set up the claim that the adherents of the doctrine are in the majority. They are far from this.

Mr. Miller made a mistake in setting the date of the Advent. This he did, not on the claim of a prophetic gift of his own, but on the ground of what he thought was a fair application of the prophetic periods as measures of time terminating at the Advent. Though this was all, he got the name of a false prophet, in some quarters, and the theory he put before the world was styled "a craze" and "a delusion."

The date fixed for the event was a certain day in 1844. This passed without witnessing the descent of the Son of Man. This gave a back-set to faith in definite time; though little groups of believers since have settled on different dates only to meet with disappointment. The '44 date passed without any very serious unsettlement of faith in the coming of the Lord as a pre-millennial event and possibly very near. Around the advent and associated events the hope of the true church continues to cling. Though the great majority of the so-called Christian churches continue to hold the doctrine of a post-millennial advent, very few would stand for this in a public oral discussion. A few men have written books on this side of the question only to meet reviews from the other or pre-millennial side so damaging as to stop further discussion.

Honesty must be accorded Mr. Miller: that he was a fanatic must in truth be denied. Let any one place himself, by a mental operation in Miller's stead with the advent of the Great Judge impending, and to take place on a certain day, which day would fix the doom of countless millions, dead and alive, and that doom of the overwhelming majority eternal torture, indescribable anguish—he will conclude that Miller and his followers conducted themselves in perfect accord with the nature of the scenes which to them seemed so terribly real. Lands and homes and money were worth nothing except so far as they would meet present needs and further the cause of the advent message. Some no doubt afterwards regretted their prodigal liberality.

There were some things they did not do. They did not put on ascension robes and go out on high hills to meet their descending Lord. The writer was old enough to appreciate in a measure the situation. I well remember the solemn emotions that at times agitated my mind in view of what I was told was impending, which I could not dispute, but concerning which I could share the doubts of older persons. This, and the excitement of play kept me from brooding too seriously on what was regarded by most every person about me as a dire calamity in case it should come to pass. I remember too that nearly every issue of our weekly paper had something to say about the Millerites, and about prodigies in heaven and on earth, occurrences marvelous if not miraculous. Though men doubted and scoffed they could not shake off all fear. World-burning it was believed was in the Bible and no one in that day even thought of trying to prove that the fire would be less extensive than Noah's flood; so all chance of escape for the wicked would be cut off. Miller lived several years this side the day he set for the Lord's coming, but I do not think he ever gave up the theory of a universal conflagration at the epoch of the Lord's coming. From 1844 to the end of his life was a period in which other important Bible questions came up for investigation and settlement, and many who shared with him the labors of giving the advent message to the world, and meeting the disappointment on the passing of the day, embraced several vital points not found in the creeds of the churches; he lived and died orthodox except in his view of the advent. Himes, who was for a while a staunch advocate of the views held by Miller, later embraced the doctrine of life only through Christ; man's entire mortality, unconsciousness in death, and the destruction the wicked, and became proprietor and editor of a paper promulgating these views.

The spirit of investigation was awakened in the minds of many. Ministers and laymen alike set themselves to the task of re-reading, and re-studying the Bible. The motto was, "God said what he meant, and meant what he said." "A thus saith the Lord" was insisted on as the end of all controversy. I can call to mind by name a score or more of ministers in our state (Indiana) who had occupied orthodox (?) pulpits, but abandoned these and their churches for the truth's sake. They were honest and brave, and self-sacrificing.

The time for independent thought had come. Theories hoary with age and backed by learning and numbers, were fearlessly assailed and demolished, if the Scriptures were to be understood in accordance with the laws of language. This the opposition denied, claiming that the Bible was a spiritual Book and that its truths must be spiritually discerned. I remember that more than one opponent, when unable to meet the plain statements of the Scriptures, would quote a passage in which there was a figure of speech, in proof of his contention that the Scriptures were to be understood spiritually. Such passages as this would be cited: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John iv. 14. Now to construe this literally would be very foolish. A passage like this, in the estimation of our opponents settled the question in favor of the spiritual interpretation. A man with whom I was one day discussing stepped up to me and shook his finger under my nose, and said, "You are a natural man and cannot discern the things of the spirit." This he affirmed on the ground that I claimed man had no immortal soul.

JOHN L. WISER.

Notes by the Way.

On the last day I was at Quinlan, Oklahoma, about noon time, two gentlemen drove up to the door, and requested Sister Gates to furnish them with dinner. During the conversation which ensued, it was soon manifest that one of them was a Sabbatarian. He ignored being a Seventh Day Adventist of the Battle Creek stripe. His peculiar cult had its headquarters at Stanberry, Missouri. He said that he could not have any more fellowship with an Adventist, than he could a Methodist. I found him to be an intelligent gentleman, who was well informed on many Biblical topics, but weak on a topic wherein he thought he was strong, viz: the Sabbath. After dinner he opened an argument with myself and Sister Gates on that question, but he felt his weakness, before he got through with us.

They certainly have the advantage in argument with those who observe Sunday as the Sabbath, and transfer the seventh day Sabbath law from the seventh to the first day of the week.

We took the position with him that the Sabbath law was nothing more than a civil statute made for the government of the nation of Israel alone; and had no more binding effect upon nations outside of that commonwealth, than a statute law of the United States had over those subject to the German Commonwealth. Demand Bible proof of a Sabbatarian that it has binding effect, and you have them bound hand and foot, as it were. This gentleman felt the force of this at once.

They in effect, make Sabbath keeping a substitute for the gospel message. Salvation depends upon accepting the theory of Sabbath observance. I told him I never yet saw a person who accepted the Sabbath theory that ever kept the Sabbath, according to the law given for its observance, and consequently every one of them were under the sentence of death, for Sabbath breaking.

Q. What constitutes a breach of the Sabbath?

A. "*Any manner of work.*" Doing chores, feeding stock, building fires, etc. This is all work. No "manner of work," was allowed. No cooking was allowed, "seething" (boiling) or "baking." If your wife asks you to bring in an armful of wood on the Sabbath day, and you comply with her request, you are a condemned man under the Sabbath law. See a case of that kind in Num. xv. 32: "They found a man that gathered sticks on the Sabbath day."

Q. What did they do with him?

A. "All the congregation brought him without the camp, and stoned him with stones until he died." Now, I said to my friend there is not a man living but what does some "manner of work" on the Sabbath, and if the Sabbath law, and the penalty for breaking the Sabbath were now in force, every professed Sabbath-keeper would have to be taken outside and stoned to death. I asked the man if a law without a penalty was any account? He said it was not. If Sabbatarians are so zealous in wanting to preserve the Sabbath law, why are they not as zealous in trying to preserve the Sabbath penalty? Answer. It comes home a little too close. It pinches the flesh, too tight. You don't hear them arguing for the preservation of the Sabbath penalty. Every one of them are conscious that they all do some "manner of work" on the Sabbath day.

I asked my friend if he could account for the fact that the New Testament did not enjoin Sabbath observance, nor condemn sabbath-breaking?

A. He could not. Now, sir, I said, listen to this: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v. 4. Is it a safe thing to do to observe the law, and thus make "Christ of no effect," "are fallen from grace?"

"Ye observe (Sabbath) days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv. 10, 11.

The man began to look serious as these testimonies were quoted to him. He then made an effort to separate the commandments written on tables of stone from the balance of the law. Now, as far as the tables of stone are concerned, listen to this: "If the ministration of death, written and engraven in stones, was glorious so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which was to be done away." 2 Cor. iii. 7.

Now my friend, I said, what in the world do you want to hold on to a "ministration of death" for, which "ministration of death," was that which was "written and engraven in stones." "The children of Israel could not look steadfastly to the end of that which was abolished," neither do Sabbatarians.

Q. What was abolished?

A. "The ministration of death, written and engraven in stones."

Q. Was the Sabbath a "ministration of death?"

A. It certainly was, the whole *ekklesia* (church congregation) had to take a man who picked up even a few sticks on the Sabbath day, and stone him till he was dead. As my friend felt the foundation of his Sabbath faith slipping from under him, he said he still had one more fortress and he would like to see if I could take that. Well I said, What is it? He then quoted Matt. xxiv. 20: "Pray ye that your flight be not in the winter, neither on the Sabbath day."

Well, says I, what do you see in that? Why not on the Sabbath?

He said this was forty-six years after the opening up of the Christian era, and the reason they should pray that their flight from Jerusalem should not occur on the Sabbath, was because they would break the Sabbath in fleeing.

I asked him if it said so. He answered no. He then asked me what reason I gave that it should not occur on the Sabbath day?

I answer, just what the context said, the next verse, the 21st, shows that. "Pray ye that your flight be not in the winter, neither on the Sabbath day; for (or because) then shall be great tribulation, such as was not since the beginning of the world." It would be a time of severe suffering, and if it should occur during the cold of winter, it would add to their sufferings, and if it should occur on the Sabbath day it would augment their suffering, because the gates of a Jerusalem were closed and locked all day on the Sabbath, and therefore they could not flee on the Sabbath if they wished to, which would still increase their suffering. Is not that a good and sufficient reason as to why they should pray that their flight should not occur on the Sabbath day? After this my friend had no more spirit in him, he had nothing more to say, and soon left for his home.

The next day I departed for Boise, Oklahoma, where my next appointment was. I took two days and one night to make the trip of about two hundred miles, on account of bad railroad connections, I had to remain over night in a hotel, at Geary. The next day we had one of those dreadful sand storms. Sand swept down the streets in clouds, like snow does some times in a blizzard in the north.

Had to change cars again at Anadarko. At this place I struck the home of the red man. Indian men, women and children swarmed around the depot. They wrapped themselves in bright colored blankets. They paint the parting of the hair red, they also paint the cheeks and near their ears a bright red. Some wear ornaments about three inches long.

Arriving at Carnegie Mr. Chandler met me at the depot. After a trip of about seven miles I arrived at the Chandler home, and was so pleased to meet once more our dear Sister Chandler and family.

This is a new field. I find the people hungry for true gospel food. Meeting opened up on Saturday night with good attendance. On Sunday the house was simply packed. More than one told me that no preacher ever drew such a crowd before. Many of these were young men. Splendid order was maintained and attention to the Word spoken could not be better. The prospects here are simply fine.

After arriving home, I took sick. Sister Chandler sent for a doctor. I had a severe spell of liver trouble. In travelling, an Evangelist has to experience so many changes of water and food, that it is hard for him to preserve his health. In about ten days, under the careful nursing of Sister Chandler, I was placed on my feet again. The weather turned bad, so that it was impossible for me to go out. On the last Sunday night, however, Sister Chandler sent for her near neighbors to come to her home, so that I could talk to them once more, before I left. They filled the place full to hear my parting discourse. The people are hungry for the Word of God. I am going to keep on carrying the gospel of the kingdom to isolated fields, where none of our Evangelists go, as long as volunteer contributions are received to enable me to do so.

On Monday morning I left for another new field, namely Buffalo, Texas. Meetings at this date (March 22) are in progress at Buffalo, Texas. Things here are also favorable. I am really gratified, that attendance and interest is following my ministry of the gospel in "the regions beyond."

Yours in the Blessed Hope.

W. H. WILSON.

What is the Matter with This Text?

"Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them four hundred years." Gen. xv. 13. Compare Acts vii. 6, which is substantially the *same*.

Instead of being enslaved in Egypt for four hundred years, the children of Israel dwelt in Egypt altogether only two hundred and fifteen years. And during the administration of Joseph the children of Israel lived upon "the fat of the land." The best of the land of Goshen. Gen. xlv. 18; xlvii. 6.

Joseph was thirty when he interpreted the king's dreams, and thirty-nine when Jacob and families moved into Egypt. Jacob when introduced to Pharaoh was 130, the second year of the famine. Gen. xli. 46; xlv. 6; xlvii. 9.

Joseph died aged 110 Gen. l. 22; Ex. i. 6. A new king ascended the throne of Egypt who did not recognize the late governor, nor his methods of Government. Ex. i. 8. The new king introduced a reign of oppression, and made the Israelites serve with rigor, and made their lives bitter. Verses 13, 14.

From Joseph's age when he died, subtract his age when Jacob and his family moved into Egypt—110 less 39 equals 71, the number of years which the children of Israel lived prosperously. From the death of Joseph to the birth of Moses was 64. From the birth of Moses to the Exodus was 80 years. Add the 71 prosperous years, and we have the whole number of years in Egypt 215 Subtract the years of prosperity, 71, and the whole number of years of servitude is 144.

Sojourning in Canaan commenced with Abraham's 75th year—Isaac is born, 25 years. Isaac's age when Jacob was born 60 years. Jacob's age when he moved into Egypt 130 years. 215 plus 144 plus 71, equals 430, the years of sojourning in Egypt and in Canaan. Exactly, to the very day. Ex. xii. 40, 41; Heb. xi. 9, 13: Acts vii. 6.

Next where does the 400 years come in? Not 400 years of servitude, as demonstrated; but note the reading: "That thy seed," etc. Commence to count, not with Abram's 75th year, but with his seed, as recorded in Gen. xxi. 5, 8, 12,—emphasize verse 12, "In Isaac shall thy seed be called." This oracular announcement made at the time of the christening festival when Isaac was five years old. Isaac was born when Abraham was 100. Twenty-five years after entering Canaan. Add the five as in the margin chronology—1802 from 1807 leaves 5—then 25 plus 5 makes 30, which add to the 400, and we get exactly the number of years of the sojourning altogether in Egypt and in Canaan—430.

A slight transposition in the reading of the text will remove the difficulty referred to.

"Know of a surety, that thy seed shall be a stranger in a land not theirs, four hundred years."—and they shall serve and afflict them 144 years, and shall live on the fat of the land 71 years. Dwelt in Egypt altogether 215 years.

C. W. TOMKINS.

Evangelizing Trip.

I am at Brother C. E. Hatch's Tustin, Cal. This brother is a son of our dear deceased brother, Elder Hatch, with whom the writer met and worked thirty-three years ago. A generation has passed with its changing events, its sorrows and joys, its bitters and sweets; frequently more of the bitter than the sweet with many of us. God grant that the time that may yet be allotted us may be prolific of good and peace only!

I was detained in Arizona a little beyond my plans in an effort to get a place in Mesa, a Mormon town to give a series of discourses. We would have succeeded in getting the Mormon Synagogue if it had not been under repair, as a prominent Mormon said they would furnish it and a good congregation if it had been in condition. Brother Corbell tried to secure a church and failed. So two or three days were spent in visiting brethren and saying our good byes, with the mutual hope that we might meet again in a year. Mingled with the regret of parting was the satisfaction of starting homeward, but on account of the week before, the satisfaction would have lost much of its pleasure if not seasoned by the hope that some good may be done in the weeks of labor that still intervene in our California and Oregon work. Boarded the evening train March 14th. We reached the Gila River; the train stopped and waited at the bridge while the conductor and crew walked across it to see if we could safely cross the raging, muddy torrent of melting snow that came rushing down from the mountains of central and northern Arizona. The conductor reported that the bridge was swaying and creaking under the pressure and not safe. A few of the passengers walked across and met transportation, but the greater part of us returned on the train to Phoenix. Started again on the 16th with some misgivings. We crossed the bridge without accident. In this life we often find ourselves crossing the bridge before we reach it; but discretion is the better part of valor, and life though it be mortal is our most valuable possession.

Without accident or event worth recording I reached Pomona, Cal., Saturday March 17, and immediately hunted up Brother Steffa and soon felt that I had formed his and Sister Steffa's acquaintance. It does not take long to become acquainted when we are "of the same mind and speak the same things."

On Sunday Brother Steffa and I took the train and ran 34 miles into Los Angeles to see if we could locate any work and find any brethren also to meet and consult with Bro. Hatch concerning prospective work. Our prospect of work in the city was discouraging. It would take much patience, time and money to get a footing even for a few meetings in a city like Los Angeles.

During the day Brother and Sister Hatch met us. We heard of a tent meeting being conducted in the heart of the city. A Brother, who was holding a series in a well-appointed and roomy tent constructed and erected by his own efforts. We learned that he was an earnest worker entertaining Christadelphian views but too liberal in sentiment to be bound to or by them. In fact he seems to be a cross between the Christadelphians and Restitution people. He wanted me to speak on Monday evening in the tent, but after consultation with our Brethren Steffa and Hatch, I decided to come south 34 miles to Tustin, and see what the prospect would be for work here. So far I have no reason to regret my decision, as on Tuesday evening we were able to gather a pretty good hearing in the A. C. Church. Our congregation is largely Advent Christians. I have already told them of some of the Scripture that causes us to believe that the same Israel that was scattered will be gathered and "planted in their own land and never be pulled up out of their land."

I regret that the amount of work ahead and limited time debarred me from getting off the train at Ontario, and visiting and forming the acquaintance of Brother and Sister Driggins.

My next work after finishing this is at Tipton, Cal.

W. L. SKEELS.

Some tell us that "man cannot live without sin." Then sin must be essential to life; and salvation from all sin would be sure to kill him! A Calvanist preacher, holding this view, once accosted "Billy Hibbard"—an early Methodist preacher who was an ardent advocate of holiness—with the incredulous inquiry, "Mr. Hibbard, can you live without sin?" The laconic reply came: "Quite comfortably, my brother, very comfortably."

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Communicated.

Hieremias (or "Jeremiah").

CHAPTER 26.

1. In the rule of Sedekias reigning as king, this word concerning Ailam occurred,

2. Namely to Aiguptos, unto the host of Pharaoo Nechaoo, king of Aiguptos, that was by the river Euphrates in Charmeis which Nabouchodonosor king of Babuloon smote in the fourth year of Jooakeim, king of Jouda.

3. Take offensive weapons and shields and lead together for war;

4. And saddle the horses; mount ye horsemen, put on your helmets, set your spears for an assault, put on your breastplates.

5. Why are they awe-struck and why do they draw back? It is because their strong men will grow weary; they have fled, and surrounded they have not rallied, saith the Lord.

6. Let not the light-of-foot flee and let not the strong man attempt to save himself toward the north; the places along the Euphrates have grown weak and have fallen.

7. Who is this one who will go up like a river and wave as rivers do with water?

8. Waters of Aiguptos will go up like a river; and they have said, I shall go up and cover the land and destroy those who inhabit it.

9. Mount upon your horses, make ready your chariots; go out ye warriors of Aithiopians, and ye Libuans arm yourselves with offensive weapons, and go up ye Ludoi; (Lydians) stretch your bow;

10. And that day is a day of requital for the Lord our God, to requite his enemies; and the Lord's sword will devour and will have been sated and made drunk with their blood, because there is a sacrifice unto the Lord from a land at the north by the river Euphrates.

11. Go up, O Galaad and take resinee (a resinous gum) for the virgin daughter of Aiguptos. In vain hast thou supplied thy healing-remedies; there is no profit in thee.

12. Nations have heard thy voice and the earth hath been filled with thy crying, because warrior against warrior they have become weak, together they both have fallen.

13. Words which the Lord talked with the hand of Hieremias when the king of Babuloon went to smite the land of Aiguptos.

14. Tell it in Magdoolon and announce it in Memphis; Say, be fully aware and make ready, because a sword will devour thy smilax;

15. Why hath Apis (the bull) fled from thee? Thy chosen yearling-bullock hath not remained, because the Lord hath dismissed him;

16. And thy multitude hath grown weak and fallen, and each one hath said to his neighbor, Let us arise and return to our laity to our own fatherland away from the face of the Greek sword;

17. Call the name Pharaoo Nechaoo king of Aiguptos Saoon Esbeie Mooeso.

18. As I live, saith the Lord God, as Itaburion among the mountains and as the Kamelos (camel) that cometh unto the sea will he come:

19. Make ready for thyself utensils for removal, thou inhabiting daughter of Aiguptos, because Memphis will be in a state of disappearance and will have been called Alas, because there are no people dwelling in it.

20. Aiguptos is a beautifully adorned heifer, a dragging-away from the north hath come upon her;

21. And her hirelings within her are even as fatted yearlings that have been fostered therein; wherefore these also have turned and fled with one accord; they have not stood their ground, because a day of loss hath come upon them and a due-time for their requital.

22. Their sound is as that of a hissing serpent, because they go their way in sand; with axes will they come upon her;

23. As those who cut trees will they cut off her forest, saith the Lord, because they cannot be estimated; in number they are more than a locust-flight, and there is no numbering of them.

24. The daughter of Aiguptos hath been put to shame; she hath been given up into the hands of a laity from the north.

25. Lo, I am requitting Anamoon her son upon Pharaoo and upon those who trust in him.

No 26th verse here.

27. But be not thou afraid, my bond-servant Jakoob, nor be awe-struck thou Israeel, because I, lo I am saving thee from afar, and thy seed from their captivity; and Jacoob will return and be in quietude and he will sleep, and there will be no one who will annoy him.

28. Fear not my child Jakoob, saith the Lord, because with thee am I; the undismayed and refined hath been given up, because I shall bring about a consummation for a nation in every nation in among whom I have thrust thee out; and I shall not make thee to leave off; and I shall chasten thee to the extent of a judgment rendered, and I shall not hold thee guiltless.

COMMENT.

This 26th chapter as here given the reader will see is in historical and prophetic sequence with what has gone before, and is the continuation of the "Ailam" prophecy begun in the 25th chapter. The rabinical revisers of the second century of the Christian era made this chapter the 46th in their Hebrew text and made the 33rd chapter in the Greek the 26th in the Hebrew which text the C. V. and the R. V. and all the Latin-English translations have followed. A critical analysis of each verse as I have been giving of late will be impracticable for the general reader to follow and look up. So I shall from here on confine my remarks to more general issues.

The name of this last Pharaoo of a long line of the same name like the Roman Cesears (or Kaisars) was not "Pharo-necho" as in the R. V. even, but Pharaoo-Nechaoo and means Ploughman-Spinner, and the first name was assumed and glorified in for the reason that the early material prosperity of Aiguptos was due to the great irrigation system of canals from the river Neilos (Nile) which made the Nile Delta the grain garden and market of the then world. This trade prosperity later became supplemented with the spinning and weaving of the flax raised, and manufactures of papyrus or the paper of that day; and of course there were very many cognate and collateral industries fed by these first two most important ones, making Aiguptos the commercial emporium of that day for centuries. Therefore these generic titles assumed, and gloried in.

In the Semitic colonization after the flood Seem's oldest son Ailam settled Aiguptos. Therefore the prophecy of its downfall here is addressed to "Ailam (or "Elam" C. V. and R. V.) Aithiopeia and all the genetic roots and branches are thus included in this prophecy, as the reader will see who carefully follows the later portions of this prophecy as given in their proper order in this book.

This chapter begins with same two words as the book of Genesis "en archee" and cannot be rendered "in the beginning" as in C. V. and R. V. if for no other reason than that it would not be true. For it did not occur in the beginning of this king's rule as can be easily shown from the records. For specific and important differences of reading and thought, the reader will please compare the 46th chapter R. V. with this 26th as herein given.

CHAS. GARDINER.

Notice.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17.

Dear ones of the blessed hope, will we be among his jewels when he comes? This is the most important question of our lives. It is a question that it is high time we were putting to ourselves. Am I ready? How essential it is then, that we be making preparation now, while He tarries, lest he come suddenly and find us sleeping. Will we be zealously doing his work when he comes?

Let us not forsake the assembling of ourselves together, and so much more as we see that day approaching.

The Central Washington Conference will meet at Cashmere, Washington, March 30 to April 1, 1906. All are earnestly invited to attend and help carry on the Master's work. May he say to us some time "Well done, good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things."

A. L. CORBALEY, Pres.
MYRTLE TITTHENAL, Sec.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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T. J. DANIEL.

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Though thy path be dark as night.
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Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely—strong or weary,
Trust in God, and do the right.

Perish policy and cunning,
Perish all that fears the light!
Whether losing, whether winning,
Trust in God, and do the right.

Some will hate you, some will love you,
Some will flatter, some will slight;
Come what may, what'er above you
Trust in God, and do the right.

—Norman Macleod.

Communicated.

Bush on Gen. ii. 17.

"In the day that thou eatest thereof thou shalt surely die." Heb. "dying thou shalt die." Gr. "thou shalt die the death." Implying by the utmost emphasis of expression the absolute certainty of the penalty denounced. The threatening we suppose to have embraced all the evils spiritual, temporal, and eternal, which we learn elsewhere to be included in the term *death* as a punishment for sin. The meaning is not that temporal death should be inflicted the same literal day on which the offense was committed, but on the day of his eating he was to become *dead* in trespasses and sins; the seeds of decay and dissolution were to become sown in his body, which should thenceforth become *mortal* and finally be brought down to the grave; and he should be made liable to what is usually understood by the pains of eternal death in another world.

With the record in Genesis before him he only supposed that the threatened penalty "embraced all the evils spiritual, temporal and eternal," and elsewhere learned that this supposition is true." We may safely affirm in opposition to Mr. Bush that if the record in Genesis does not bring to view such a death as he described as the penalty or punishment for sin then it is in vain that we look elsewhere to find the supposition a fact. If the death threatened Adam was "death spiritual, death temporal and death eternal" we would expect to find it so described here. This first transgressor of divine law was surely concerned to know what was embraced in the term death, what would be incurred in case he should offend the Lawgiver. We cannot for a moment think that Jehovah took advantage of him, either in giving him a law he could not keep or in wording the penalty in such a way that he could not know what would be inflicted if he should break the law. Mr. Bush and all who hold with him reflect Jehovah in the light of the Roman tyrant who posted his laws so high that his subjects could not read them, then punished them for violations of these same laws. To make good the charge I will quote further from this scholarly commentator.

He says: "Adam, indeed, might not at the time have understood the full import of this dreadful sentence, having had no experience of any thing which would enable him to do so." In the light of this language God did not fully inform our first parents as to the full import of the penalty. The pains of eternal death (eternal torture is meant) is what they did not understand, for there was no intimation of such a doom. It is in point to quote a little further. "But we are taught by the actual result what sense to affix to the terms." By the result no one can logically fix the sense of eternal torture to the terms for the result was death and returning to dust of these offenders. "Adam might at the time," etc. I do not think he has found yet that such a doom awaited him. Mr. Bush crowds into these few seemingly plain words a fearful destiny, the contemplation of which makes the human mind shudder. What is the premise of so awful a conclusion? The assumed doctrine of the immortality of the soul. This must bear the weight of the dogma of eternal torture, of indescribable woe, with no ray of hope to serve to mitigate the intensity of suffering. Paul was a better commentator than Bush and he says "The first man is of the earth earthy," and such are all his descendants today. To return to dust the common doom which Adam entailed upon his children. The second Adam brought life and immortality to light by the gospel.

JOHN L. WIRE.

Israelism and the Covenants.

The nation of Israel rooted in Abram. Abram developed into Abraham, destined to become a father of many nations. Gen. xvii. 4-6. A foundation for arranging an everlasting covenant with a view to an everlasting possession of the Promised Land. (verses 7 and 8). "Seeing that Abraham shall become a great and mighty nation, and that all the nations of the earth shall be blessed in him." xviii. 18, saith the Lord. Everlasting possession means possession in the age, permanent-age-enduring. In Acts vii. 5 and Heb. xi. 8 it is asserted that Abraham never possessed a foot breadth of the land. He obeyed the divine call, was justified (Gen. xv. 6) by faith in what the Lord told him. Rom. iv. 3, 9. After that, the supernatural birth of Isaac, with whom this everlasting covenant was to be established; chap. xvii. 19, 21 and xviii. 14. Fulfilled chapter xxi. 1, 2, 7, 12. The choosing of Jacob in preference to Esau. The career and official exaltation of Joseph in Egypt for a purpose. The sojourning of the Children of Israel in Egypt, the mission of Moses. The providential deliverance of the children of Israel from Egypt, their arrival in the wilderness of Sinai. All these manifestations of Divine Providence attest the gradual unfolding of the plan of the ages concerning the organization and development of the Israelitish nation from Horeb the Mount of God (Ex. iii. 1 and Deut. i. 6) on and on through the centuries. Its fortunes and misfortunes; as noted in the Scriptures, and finally consummated "in the dispensation of the fulness of times." Destined, however, to cut an important figure in the affairs of the world, before and during the millennium. In the fortieth year after the children of Israel departed from Egypt, the house of bondage, the children of Israel of the second generation out, came into the Land of Moab. Deut. i. 35. And the word to them was: That they should enter into covenant with the Lord. And into his oath according as he had sworn to their fathers. Deut. xxix. 12, 13. "Not with you all do I make this covenant and this oath; who standeth here with us this day; but also with him that is not here with us this day." Verses 14, 15. And compare verse 1. This, besides the covenant which he made with them in Horeb, which covenant was the ten commandments, written on two tables of stone. Deut. iv. 13, 14 and v. 2, and ix. 15 and x. 4 and numerous references. The Lord a covenant keeping God (Ex. vii. 9) "Not a man that he should lie nor a Son of Man that he should change his purpose" (Num. xxiii. 19) and references.

Moses wrote the law (Deut. xxxi. 9, 10) and when finished (24) he commanded the Levites to put the book of the law into the ark, called the "ark of the covenant," together with the two stone tablets on which was written the ten commandments. Compare Ex. xxv. 16-21 and xl. 20 and Num. xvii. 10 and Deut. x. 5 and Heb. ix. 4 and Neh. viii. 2. Ezra read the law to the people according to the commandment of Moses. Deut. xxxi. 10-13. To be read every seventh year; in the year of release, in the feast of tabernacles, 15th of the 7th month.

The Word of the Lord to the children of Israel through Moses, was this: "Now therefore if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all (other) people. For all the earth is mine (Ex. xix. 5 and Psa. xxiv. 1 and Lev. xxv. 23). And you shall be unto me a priestly kingdom, a sanctified nation." Verse 6. This covenant was national as well as individual and racial. Was strictly conditional. It was also reasonable and consistent with a view to the attitude to be assumed by Israel as a nation towards the favored nations which will be admitted into the national life of the age to come.

Moses presented the conditions of the covenant to the people, and they with one voice replied: "All that the Lord hath spoken we will do; and he obedient." Ex. xix. 7, 8 and xxiv. 7, 8. They agreed to the terms, and the compact was ratified by the sprinkling of blood according to the law in the case. Compare Heb. ix. 19, 20-22. They were not commanded to offer sacrifices and burnt offerings when they came forth from Egypt—"But this thing I commanded them: Obey my voice, and I will be your God, and you shall be my people." Jer. vii. 22, 23, and xi. 4, and references.

Strict obedience insured possession of the land in perpetuity, according to the covenant entered into. As they were on probation they acquired only tenant's rights according to the will of the landlord. They were merely sojourners and strangers for the time being. Lev. xxv. 23. They were placed under law with various offerings and cleansing ceremonial "imposed upon them" for the time then present—gifts, and sacrificial offerings which never could remove sin permanently. A shadow or pattern of the heavenly things themselves, a restraining or check to, or on transgressions for a period and a purpose. The story of Israel's apostasy as foretold by Moses (Lev. ii. and Deut. xxviii.) has been literally fulfilled, and now only waiting the completion of the times of the Gentiles; so that the restoration of Israel may become an accomplished fact, according to the numerous prophetic utterances relating thereto. Israel's apostasy did not directly affect the men and women of faith all through the centuries, from righteous Abel all along to the epoch of the resurrection. Those referred to in the Hebrews xi. The saints of all ages, candidates for the royal honors of the Melchizedek priesthood. "Justified freely by his grace through the redemption which is in Christ Jesus." This explanation here injected is for the purpose of avoiding a confounding of things which must be kept, each on its own base.] The discipline of the nation of Israel is with a view to the development of subjects, but yet outranking all other subjects, both politically and sacerdotally—destined to occupy and possess the rights, titles and estates of first-borns, and national first-fruits; and, as such, become an indispensible factor in the establishment and perpetuity of the divine government on the earth. But before this, the children of Israel shall abide many days without a King, without a prince, without a priest, without sacrifices and without an altar, and without manifestations." Afterwards they shall return, and serve the Lord and David their king, etc. Hos. iii. 4, 5.

Records of Israel's apostasy from Moses to the prophecy of Jesus tell a sad tale. Jer. xv. 4. What they said when admonished, xliv. 16, 17-19 and compare vii. 16-20 and Ezek. v. 8; and xx. to verse 32, and numerous references.

Again, the oracular word of the Lord to Israel was this: "For all the earth is mine," and therefore he has an inherent right to dispose of it according to his purpose. See Deut. xxxii. 8, 9, and Acts xvii. 26. During the working days of the Creator, when arranging and filling the earth with an endless variety of material, he anticipated a teeming population upon the earth's surface, and he stored away within it untold wealth for the numerous utilities to be developed. Israel is my Son, my first-born. Ex. iv. 22, 23. Therefore in the epoch of the regeneration they will be entitled to the rights of first-borns (nationally). First in rank and a double portion, with all the appurtenances thereunto belonging. The reference to Deut. xxxii. 8 asserts that the territorial boundaries of the nations depend upon the number of the children of Israel and the distribution of allotments will be assigned accordingly. See Jos. xiii. 7 and Jer. ii. 3. Leave out the supplied words and read: "Israel was holiness unto the Lord; the first-fruits of his increase." The first-fruits, a mere handful belonging to the Lord in a special sense, Israel will be the first-fruits. Then what will the great harvest be? The antitypical ingathering and Feast of Tabernacles, the holy Aaronic priesthood, co-ordinate, co-operate and synchronize with the nation of Israel. We trace the priesthood from Levi, Aaron. Ex. xl. 15; Num. xxv. 11-13; Phinehas and 1 Sam. ii. 35. This fulfilled 1 Kings ii. 27, 35, in Zadok. Compare chapter i. 32-39. To be continued in the age, Ezek. xl. 46, and xliii. 19, xliv. 15, 16. In accordance with the age-covenant aforesaid.

This line of individual priests does not meet the requirements of the covenant which refers to the nation of Israel. Ex. xix. 6. It is affirmed, "You shall be unto me a priestly kingdom; a sanctified nation." A priestly kingdom would stand related as a kingdom to other kingdoms in a mediatorial relation; as the Levites stood related to the congregation of Israel, in the tabernacle and temple service. And the nation as such, distinguished from all other nations (verse 5) as the first-fruits are from the harvest and vintage.

The Day of Atonement, set apart for national expiation once a year, a figurative representation of the permanent removal of sin under and according to the new covenant of Jer. xxxi. 31-34, when the promises made to the children of Israel in the wilderness will be fulfilled. And which could not be fulfilled under the old covenant, because they broke that. In order, therefore, for God to fulfil his covenant with them; he consummates a new one which meets all the requirements of the case.

If any one would know the significance of the ceremonial of the Day of Atonement, this one would be the high priest of Israel, concerning whom it is recorded, that, a council being convened with a view to making away with Jesus without the knowledge of the people; Caiaphas, president of the council, being high priest that year; said, that it is necessary that one man should die in behalf of the people, so that the whole nation perish not. This he said, not from himself, but being high priest that year, he prophesied that Jesus should die in behalf of the nation; and not only for the nation, but also for to gather into one (body) the children of God scattered far and wide." Jno. xi. 47-52, and therefore we look in vain for any reference to any ceremonial in the department of worship of the age to come to the annual day of atonement. Because the one offering of the Christ meets the requirements of the lasting national expiation. And since the reading of the new covenant. None other may claim the privileges and immunities vouchsafed to the two houses mentioned. The plan being that only through the nation of Israel, that the favored nations will be blest, according to the Abrahamic promise. The restoration of the nation carries with it the restoration of the kingdom and throne of David, and the holy priesthood according to the order of Aaron. See Jer. xxxiii. 18 and preceding and succeeding context.

We consult the prophetic Scriptures as to the final restoration of the nation and kingdom of Israel; when it is said, "A new covenant," the former is rendered obsolete, and that which is becoming obsolete is about to disappear. Consult Isa. ii. 2, 3, 4, and iv., all of it, and xi. 11-13; xlv. 1-3 and xix. 23-25 and xxvii. 12, 13. Compare Matt. xxiv. 31. Read Matthew xxiv. 31. Read Matthew from an Israelitish point of view. Isa. lxvi. 8. "A nation born at once." Missionaries to the nations far away, who have not heard of the glory of the one living and true God. Verses 19-21 and the perpetuity of the nation, 22. Jer. xxiii. 5-8 and xxiv. 5-8 and xxx. 9, 20, 21, and xxxi. 8-12, 31-34, xxxv. 37-40-42, and xxxiii. 7, 14-18, 20-22, 25. Although Israel broke the covenant in the days of her youth and despised the oath (Ezek. xvi 59) yet God remembers the covenant on his part, and will establish with them an everlasting covenant—one pertaining to the age. Verses 60-62. See xx. 33-38 emphasize 40. All the house of Israel serve the Lord, after the rebellious have been separated from the approved, verse 38. A new heart, xxxvi. 24-28; Ezek. xxxii. 22, 24-26, emphasize verse 27 and compare verse 11 so as to identify the party. "These bones are the whole house of Israel." A long period of tribulation awaited them Hosea iii. 4, "many days" from the fall of Jerusalem A. D. 70 to the completion of Gentile times. That is, the period allotted for the domination of the Gentile powers over Israel, "scattered and peled." During this period of expatriation, the gospel message takes out from the masses a people separated for a purpose.

The providential preservation and supervision of, and over Israel during all these years of affliction is the great standing miracle during Gentile domination, and a guarantee, that the Lord their God will fulfil his promises. The nation and kingdom which will not serve Israel shall be cut off. The cup of the Lord's fury to be put into the hands of those nations which afflicted Israel, and beforced to drink it to the very dregs. Is. li. 22, 23. Compare verse 17. Is. xli. 15, 16 and Micah iv. 13; and Dan. ii. 35; Jer. li. 19, 20. Instrumental for the Lord's work. And Zech. ix. 12-17. Judah the "bow" and Ephraim the "arrow to go forth like the lightning." Jerusalem, a burdensome stone to the powers (that be) chap. xii. 3, 4. Will save the tents of Judah first. Zech. xii. 7. A panic in the invading army. Chapter xiv. 13, 14.

Among the instrumentalities to be utilized in the work of subjugation during the "hour of judgment" the 144,000 picked men out of the 12 tribes of Israel's sons will be conspicuously in the lead. These are not to be thought of as an unorganized horde, but thoroughly organized, disciplined and equipped for the work before them. An impending judgment is being held back for a short time in order to make this selection from the tribes for a purpose. Rev. vii. 2, 3. "A messenger comes up from the sunrising, having the seal of the living God;" who orders other messengers "not to hurt the earth, the sea nor the trees till we have sealed the servants of our God in their foreheads (3). Compare with verse 9, so as not to confound them; and notice the multitude are "out of all nations," for another purpose than those out of the 12 tribes. The latter are seen (chapter xiv. 1) standing with the Lamb upon the Mount Zion. They sing, as it were, a new song before the throne, in the presence of the four living ones and the crowned elders, and none others could sing the song, or learn it. The singers of chapter v. 9, must not be confounded with the singers of chapter xiv. 3. The former are redeemed out of every nation and destined to "reign over the earth;" while the latter are out of the twelve tribes of Israel, and destined to serve in some capacity.

Again: The innumbered multitude of chapter ix. are out of or from all nations, and destined to serve (not to reign (chapter vii. 15.

The 144,000 were redeemed, or purchased from the earth. Redeemed, or purchased from among the men. Namely, the men of the tribes out of which they were taken. "A first-fruit unto God and to the Lamb." First-fruit, certainly of the nation of Israel. And as such (as already referred to) belong to God and the Lamb in a special sense—they follow the Lamb wherever he goes—conquering and to conquer, and in relation to the work to be done they are "faultless." As compared with the mass they are a mere handful devoted to God and the Lamb, as a first-fruit offering of the nation. They do not belong to the earth, because purchased from it, and above it, in rank a body of men belonging to the government represented by the Lamb, commander in chief of the heavenly army, such as government troops, over whom the civil officials may not interfere authority. They do not belong to the heavens—they do not reign, their work under the heavens. An illustration may be found, Isa. lxvi. 22. Note the particles of comparison as to perpetuity. The nation of Israel not of the new heavens, not of the new earth, but a mid-way relation, and to continue as long as they continue. Because if the first-fruits be sanctified to the Lord, so also the nation, as a nation; and so meeting the requirements of the new covenant.

This mid-heaven relation of this priestly kingdom accords with that which the tribe of Levi occupied in the tabernacle service. The names of the 12 tribes of Israel's sons written upon the twelve apocalyptic gates of the New Jerusalem, are suggestive of entrance-ways into the holy city or corporation—the governing power of the world to come. Whose light illuminates the saved nations, with a view to the spreading the knowledge of the glory of God to earth's remotest bound. Rev. xxi. 12. The Seer goes on: I saw no temple in it; for the Lord, the All-powerful one, the temple of it and the Lamb." Verse 22.

C. W. TOMKINS.

The Changeless Lord.

Everything earthly changes. Men change, women change, times change, and circumstances change. There are changes from health to disease, from strength to weakness, from beauty to deformity, from intelligence to idiocy. There are those who were once the fairest of the fair, whose faces are now care-furrowed and tear-stained. There are those whose eyes flashed with brightness, but whose countenances are now dulled with a vacuum of stupidity and imbecility. There are those once full of strength and vigor who are now feeble, weak and helpless.

Men change in disposition and temper; friends become enemies; sometimes we know not how or why, but to our surprise we find that those who seemed to love us have grown cold and have turned away from us. They offer no explanations, they bring no accusations. They are simply gone, and they never return. A tale-bearer separateth chief friends; and if they have been misled by evil reports, or have wronged us by suspicions, they may have too much will to recall their act or too much pride to confess it.

What a comfort it is in a changing world to read the Word of him who says: "I, the Lord change not." Years may come and go, kingdom may rise and fall, dynasties may exalt themselves and be tumbled into dust and ashes, wealth may disappear, applause may change to reproach, friendship's fire may grow dim, yet the Lord changeth not—ever faithful, ever watchful, ever loving, ever long-suffering, tender, gracious, compassionate, almighty. We who know him and trust him have a never-changing friend. Happy are they who in the midst of earth's changing scenes learn to put their trust in that unchanging God, casting all their care upon him, because he careth for them.—*Common People.*

Walter Tomlinson
6238 Woodland av

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 4, 1906.

Sunday Morning Address.

Brethren and sisters, I trust you have all come prepared to receive a message from the Spirit. I mean by that you are anxious to receive a message from God,—and have endeavored to divest your minds of business cares, and other distracting thoughts. Dear brothers and sisters, I trust we can in some measure express ourselves as the Psalmist did, when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O Lord;" if that be the frame of our minds we shall every one carry home a blessing. The words of the Spirit to which your attention is invited may be found in Luke xiv. 26, 27, John xiv. 6; and scores of other places, any of which would be suitable for the subject in mind. I will read the first mentioned. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters,—yea, and his own life also, he cannot be *my* disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv. 26, 27.

These look like pretty steep stepping stones to the door of the kingdom, do they not? But it is somewhat of a relief to read the next passage, because our Lord in it epitomises in himself every means of attainment. "I am the way, the truth and the life, no man cometh to the Father but by me." It would seem impossible to regard him as a mere flesh-begotten man without divesting him of all those striking elements of character which tower far above the ordinary instructor. But ignorant and presumptuous men do it. If we only take him at his Word, that his words and works were his Father's, and that the Father was in him, and he in the Father; and that the Father was manifesting his divine attributes to us through the flesh of Jesus,—it lets us into the sunlight of truth. This, by the way of introduction to the subject proper, some practical conditions of discipleship. When, therefore, Jesus says to men that no one can come to him unless he hates father and mother and brother and sister, if it meant that love to God requires the *sacrifice* of all other loves, that would clash with many another Scripture,—especially would it conflict with the command to the brethren to love one another, and to love our enemies,—and with those which deprecate the want of natural affection. It is not possible for the Spirit to stultify himself in that way. It must, therefore, mean something different from that. It truly is one of the most exacting precepts he ever uttered. I mean by that, that he enforces the necessity of loving God with the heart and soul and strength,—by showing the closest and dearest ties of nature must not be allowed to come in the way. In coming to God we have to come to Jesus; no one can come to the Father but through the Son. And in attempting to follow Jesus, we are attempting to follow the representative of supreme goodness, supreme wisdom, and supreme moral truth. We are to love that which is right and just, and true, and beneficient, that we shall sacrifice everything rather than give up this supreme excellence. This is rather staggering to the flesh, and it is intended to, the flesh needs to be staggered; but the right-minded,—those whose minds have been renewed, those who like Paul have counted all things as loss for Christ, and the excellency of the

KNOWLEDGE OF CHRIST JESUS

his Lord; and for whom he says he suffered the loss of all things, and we do count them as vile refuse that I may win Christ,—and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"—I know, or at least feel convinced, that all would rather suffer the loss of

ALL THINGS ELSE THAN TO MISS

the power of Christ's resurrection; but how about the fellowship of his suffering? Are we not in danger of leaving that out of our reckoning? We must not lose sight of the fact that a part of what he suffered the loss of all things for, was to get a share of the sufferings of Christ; be entitled to, or allowed to suffer in this life, with Christ. And permit me to say this is not the privilege of all who take upon them the name of Jesus. Do these things come home to us as they should? It is no small honor to suffer with Christ, I assure you. You have frequently heard me quote from Rev. ii. 1 where it shows that the great Head of the Church walks among the churches, and is thoroughly acquainted with all that is going on, both individually and collectively. And what I am about to show you now, is, that he observes the conduct of those who claim to be new men in Christ, and decides as to their worthiness to suffer with him. This should not surprise us, when we remember that suffering with him is a condition of reigning with him, and involves the joint-heirship now,—and joint-possession by and by. But now for the proof of what I have said. In Acts iv. and v. we have the account of Peter and John's arrest on account of the healing of a lame man and attributing the *power* to the name of Jesus whom God had raised from the dead and constituted the Prince of Life. They locked them up for the night, and on the morrow they were brought up for a hearing, when Peter with much boldness told them it was by the name of Jesus of Nazareth the miracle had been wrought—and declared his name to be the name of salvation, but as the man stood there before them, they could do nothing but let them go, after threatening what they would do if they did the like again—Both Peter and John answered, that they must judge whether it were right they should hearken to them or unto God—they made no promise; and went back to the same work, and soon got into trouble again. They were thrust into the common prison, but they were liberated by an angel during the night,—the next day they were arrested in the temple, and again brought before the rulers—this gave Peter another opportunity to preach Christ to them—finally they were beaten and let go. And they departed from the presence of the counsel, rejoicing, notwithstanding their smarting backs,—rejoicing! What about? Why they were rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple and in every house they ceased not to teach and

PREACH JESUS CHRIST

notwithstanding the flogging and the threats. They were counted worthy to suffer. There is many a lesson along here—I think you will agree that I did not overstate it. I think, in view of the all-seeing eye of the Lord it should cause us to set a double watch upon ourselves. And I would not be surprised if we have all been losing sight of the worthiness to suffer. I would not wonder if we all, at times, at least, look upon suffering as a hardship,—something to be evaded, if possible,—(and this in regard to suffering in general, may not be amiss;) but not so in regard to the suffering with Christ. There is glory and honor and blessedness connected with that, and you see from the statements of Paul that these were the things he was reaching out after. It was to his advantage to suffer. But it is not pleasant to have a painful experience, either mental or physical; and so pain was pain to Paul as well as to every one else, for we find him saying, "No affliction for the present seemeth joyous, but grievous, but afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Again we find him saying that these light afflictions which are but for a moment are not worthy to be compared with the glory to be revealed in us;" that will roll on through endless ages. This, together with the fact that the

CAPTAIN OF OUR SALVATION

was made perfect through suffering, and the fact that we have to be made perfect by the same process,—and that the suffering is a condition of reigning with him, will bring the whole matter before us in its true light. And when in addition to this we add a faith that works by love,—under these circumstances the yoke of Christ is easy indeed.....So I apprehend that not all believers who suffer,—suffer with Christ. I think it quite possible, and very probable, that for want of strict adherence to the divine rules of conduct they often bring,—not only suffering to themselves, but disgrace to the cause of God and truth. If they do not fairly and truly represent the religion of Jesus, they misrepresent, yes, misrepresent it; and it is not likely that the sample they exhibit will be more acceptable than the original,—but rather less so, in the adulterated state. In that case they would be despised for duplicity and hypocrisy as well as for their adherence to a religious Body. Not The words, "If when ye do well and suffer for it ye take it patiently, this is acceptable to God by Jesus Christ." 1 Peter ii. 20: and the same lesson taught in v. 15 where it says, "It is the will of God that with well doing ye may put to silence the ignorance of foolish men: and still again in verse 18, "Servants, be subject to masters with all fear, not only to the good (masters) and gentle, but also to the froward: for this is thankworthy, if a man for conscience sake toward God endure grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? "Hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps, who did no sin, neither was guile found in his mouth,—who when reviled, reviled not again, when he suffered, threatened not, but committed himself to him that judgeth righteously." Here are

SEPTIMES OF CROSSES

we have to *take up*, as followers of Christ. And I trust we all want to land in the kingdom, and realize after *all* that God and Christ have done for us that they are determined to save us if they can,—and that every injunction, and every cross is with a view to that end; if we keep this in mind, we will understand that Paul was putting his *own* shoulder to the wheel and co-operating with God, when he suffered the loss of all things in order to win Christ,—and know the power of his resurrection. In other words, when he came to a cross he took it up, and showed *us* how to do the same, if we want to reap the same result. This is what he is talking about in Phil. xii. when he tells them to work out their own salvation with fear and trembling. Not single-handed, as the next verse says, "It is God that worketh in you both to will and to do of his good pleasure;" and the next verse tells in what frame of mind we must do it,—not to grumble and fret and chafe over these crosses, it is furthering

THE WORK OF GOD,—

and, if I did not believe that all force, and all justice, and all pain-producing elements,—and all that is rigorous and exacting is but the outworking of the love of God with a view to our benefit, I am not sure but I would be an atheist. Recently I was speaking to you from the words of Jesus, "not my will, but thine be done;" and, if we have come to accept God's advances towards us as the outgrowth of love, and can say with the Lord Jesus, "Thy will be done;" come sickness or health, come storm or calm, come plenty or want, come peace or war,—with perfect confidence in his wisdom, love, mercy and goodness, it will make no difference what means he employs to work goodness in us, we will wait, and suffer, and take on pain, that by and by we may stand, and see all the enigmas of time, and all the *drama of sorrow* and joy open out into an endless summer. And permit me to say that the nearer we live to God the less we shall think of suffering for the sake of suffering, or pain for the sake of pain, or sorrow for the sake of sorrow; but instrumental suffering we should hail.

But I have only just quoted the other text, John xiv. 6, "Jesus saith unto him (Thomas) I am the way, the truth, and the life; no man cometh unto the Father but by me." What volumes seem to be contained in these words. "I am the way," he has *provided* the way,—opened the way, and *led* the way,—was the first to *attain to life*. He demonstrated practically by living again that he could teach men how to obtain life after death; he *was dead* but is *alive* forevermore; and has announced to his disciples that they shall live because he lives. But no one can come to the Father but through him. He also says he is the *Truth*. He not only taught the truth by word of mouth, but lived it; was the very

EMBODIMENT OF IT.

He demonstrated the truth and its power; and also that he was the central figure of Jehovah's scheme of redemption, and in whom all promised blessings are vested. The Word of Truth the gospel of salvation is the truth as it is in Jesus. This is what *sanctifies*, or sets men apart for God,—separates them from sinners. The truth concerning Jesus in all his offices and work, past, present and future go to make up the gospel, which, Paul says, is the power God uses to save people. And I apprehend that when Jesus says, "No man cometh unto the Father but by me," he means that not only through him can man come to the Father for pardon, peace and adoption; but must also come to the Father for strength to maintain that justified standing through him, till we obtain the Father's gift,—eternal life. Of ourselves we cannot approach the Father. Only our relationship to the Son enables us to do so. From this point of view we *can* realize *something* of our helplessness. How utterly undone were we without the Savior which the love of the Father provided for us, who is able to save to the uttermost all who will

COME TO GOD

by him. As I was writing these lines I bethought me of those who are saying the perversest things imaginable, and which if embraced, would rob us of our Christ of God, and I felt something like Jeremiah when he said, "O that my head were waters, and mine eyes a fountain of tears that I might weep day and night." But weeping will not mend matters. We have to contend for the faith once delivered to the saints. We have to buckle on the armor; we have to be witnesses for God and Truth as it is in Jesus, the Son of God. And like Peter, James and John who all along the rugged, narrow way gained deeper and deeper spiritual insight, so, too, we of these last days have only slowly and gradually had our eyes opened to behold the glory of God, as it shines in the face of Christ Jesus, our Lord. Beloved the spiritual insight is as real as the physical. It comes as the result of the *touch of Jesus*. And his gift of this spiritual discernment, which we may all experience, is as truly wonderful as the incident recorded in the gospels. Is not this plainly indicated in John vii. 17,—"If any one wish to perform his (the Father's) will, he shall know of the teaching, whether it is from God, or I am speaking from myself." A curiosity hunter will have spiritual insight—but one who has squarely handed himself over to the Lord Jesus,—and his supreme wish *to know*, is in order to perform God's will,—he is *enrapport* with the Spirit; his spiritual illumination is certain; he will not only be impressed with the power and the righteousness of Jesus when brought face to face with him,—there is something *above* all this,—it is a *realization* of his love. I trust we can all understand Mary sitting at the feet of Jesus, and have a craving to get there ourselves; I trust we have all felt the magnetic influence which attracted the weak, the helpless, the sufferers, and the outcasts. And if we crave his presence, his sympathies and love, it is a verification of the pictures drawn in Judea and Galilee.

It remains now, for one and all of us to ask One what he or she thinks of Christ. Is he still the fairest among ten thousand and altogether lovely? Does his yoke set heavily or easily upon us? Every one knows what was agreed to,—what the Lord expected of us. One and all enlisted to suffer. One and all understood that they assumed to be the light of the world; and that this necessitated a life of godliness; and a walk in wisdom toward them who are without. Is that the way we all feel today,—or has any change come over any of us since the day we boldly buckled on the harness. Have we one and all something tangible to show as the fruit of earnest effort to lead others to the Lamb of God? This is extremely doubtful. But there is evidence that every one of us could have, if every one chose. What is that? A clear conscience that we have done what we could in that direction, and leave the result with God! Whatever our conduct may have been our Lord is just the same precious Jesus. He has *not changed* a particle. After asking the apostles, "Whom do men say that I am?" This was followed by another question: Whom say YE that I am? This is the question for us, if we are his disciples. We must each ask what is my estimate of his title and claims, and then ask whether this be simply an *intellectual* estimate, or a conviction to which our whole life bears testimony? Thou art the Christ—he that should come—Abraham's seed in whom all the families of the earth shall be blessed. I trust you will all unite with me in saying: Blessed Lord thou *wast* a man of sorrows and acquainted with grief. Thou hadst not where to lay thine head. But thine invitation, "Come unto me, all ye that are weary and heavy laden" reached our ear, and we gladly listened, and accepted, and now thy loving assurances come from the throne of the eternal One,—thy voice has lost none of its sweetness and sympathy for those thou didst seek and save. And we are just longing and waiting to see thee as thou art—longing for thy return from the far country to set up that

KINGDOM OF PROMISE.

Thou glorious Son of God, thou didst share all our temptations, our sorrows, our griefs, our thirst, our loneliness, our death agony, and our tomb, but we are far, far from thee,—born of a daughter of humanity but not of the will of the flesh. O bright ray of Divine light in a world of darkness and sin, thou wast a gift from on high, a beam from the eternal sun, a bright morning star to draw our thoughts and affections heavenward, and herald a day of brightness for our race. Blessed Jesus, glorious Anointed One, our Lord, and life, our All,—we cannot comprehend thee as thou art in all thy fulness of the Godhead, but we praise thee,—we adore thee, that thou art still our blessed Lord and Savior, who hast made unto us wisdom, righteousness, sanctification and redemption—O yes; thou art the Son of God,—the way, the Truth and the life,—thou alone hast the words of eternal life. But thou blessed friend of sinners, we remember thy words; it is not enough to say Lord, Lord, our lives are to be the test of our sincerity in the Truth, and testify to all around, that we have been with thee. And O, thou who ever liveth to make intercession for us,—and who, through endless ages will be to the redeemed hosts, *the Lamb that was slain*, and redeemed them to God by thy blood, may we in these days of abounding iniquity manifest some traces of thy holiness, thy love, thy humility, thy perfect trust in the Father, and make it manifest that thou art all in all to us. "Come Lord Jesus, quickly come," amen and amen.

Another One.

One more was added to the Household of Faith on Sunday, March 18, at Cleveland, Ohio, when Brother Patterson become a candidate for eternal life in the kingdom of God's dear Son. We were not able to attend the services, but are assured that it was a time of rejoicing, and of encouragement to toil on, seeing the gospel is still powerful to save all who believe and obey it.

We rejoice with our Brother in his decision to forsake all theisms of men and the pleasures of sin at the age of sixty-two, and follow Christ; a marvelous change at that time of life; but he had read and read, and fraternized somewhat with the Latter Day delusions, till he discovered how baseless and unsatisfying they are, and then turned away from them. If we understand it, he had severed his connection with every man-made system when our dear Brother, Geo. Francis, recommended him to attend the "Church of the Blessed Hope—the Church of God," when he should get back to Cleveland. We expect that brother will exclaim "Bless the Lord, O my soul," when he sees that his friend took his advice of two years ago, and has been caught in "the gospel net." "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv. 11. Speak thus again, dear brother, and secure other crowns of rejoicing.

We trust that our new-born brother will show his gratitude to God for being called out of darkness at the 11th hour, by striving to reflect the light which has shined into his heart to give the light of the knowledge of the glory of God in the face of Jesus the Christ. As he knows right well that he has not been called for his own sake alone, but also as a witness for God and truth, we hope he will persistently strive to lead others into the ark of safety. He has begun to do well. May he not be weary, and in due season he will reap if he faint not.

How to Detect a Counterfeit.

We recently read in a city paper that the President of a bank was asked by a young clerk how he could distinguish the bad bills from the good ones. The answer given was this:—

"Get acquainted with the good bills, and you will recognize the bad ones at sight."

Here is a vast amount of wisdom summed up into a simple sentence.

This homely, pointed advice applies not only to the detection of counterfeit money, but with equal force to the detection of the counterfeit and false in all departments of life.

The man who is accustomed to handling only good corn, good wheat, good potatoes, has no difficulty in detecting the faulty. He detects it instinctively. Even without conscious reasoning, he fixes precisely upon the faulty.

The skilful egg-handler passes good eggs before the light with a rhythmic rapidity that is amazing; but an imperfect egg breaks his complacency and interrupts his process.

The trained musician, accustomed to doing and knowing high grade work, a false note comes like a stab of pain.

The boy or girl careful of his or her thought and speech and manner, will soon learn to know and despise the loose and vulgar.

There is but one way to know the bad, the imperfect, and that is by knowing the good, the perfect.

This explains why so many honest appearing are induced to accept theories of men made to appear reasonable from a natural point of view, while really they are as baseless as the fabric of a vision,—their knowledge of the truth as it is in Jesus is extremely superficial. They know certain promises and facts, of course, but they do not see how all the truths of God dovetail together and form an arch which spans the ages, or else they would not try to supplement it with fancies subversive of his eternal purpose.

Those well acquainted with the *revealed* truths of God easily detect the attempt to supplement them. *

We do not care to advertize John Alexander Dowie too extensively, as our thought has been along that this was what pleased him most, and we have never been impressed that it was our duty to tickle him. However, he has reached a stage now when mention of him will not be out of place. The daily papers have given to the world the story of his downfall. On last Sunday a long dispatch of 800 words was received from him. He has gone from Jamaica to Mexico. In his communication he deposed one of his bishops, and attempted to restrict the powers of Deputy Voliva. After the reading of the dispatch in hearing of the whole population of Zion City, a vote was taken as between Dowie and the ruinous course he had outlined, and a continuance of the reform policy that had been inaugurated since Voliva assumed control. It has resulted in the deposing of Dowie. He has been removed as head of the church, all the property in his name has been taken over for the benefit of the city. All signs bearing his name have been removed—from the banking institutions even to the water carts. His wife and son join in this matter, signing papers relinquishing all their claims. Dowie has been asked to submit quietly and gracefully. Failing to do so, he will be met with charges regarding his character that will include dishonest practices, misrepresentations, immoral practices, and even reveal leanings toward polygamy in his private teachings. All of this is supported by statements of his wife and son. Thus we chronicle the sensational downfall of another false one.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Poetry.

A Wish to Live Useful.

If I can live to make some sad heart lighter,
If I can live to make some pale face brighter;
Then having lived, will be a joy to me,
Not only for all time, but for eternity.

If I can live to speak some words of kindness,
If I can teach some heathen to his blindness,
If I can give some weary heart repose;
Then life will be all sunshine at its close.

If I can but some burden make it light,
If I can help some pilgrim up the height
Of life's rough pathway, he will not be vain,
And I can say with Paul "To die is gain."

If I can live and do my Master's will,
If I can all his blessed words fulfill,
Then with what pleasure when my Lord shall come to me,
Shall I look up and say "Well done,
Mrs. A. J. Pearson Cisco.

Selections.

As to Sheol.

In reply to the above heading Brother A. Robinson reviews the second sermon of Mr. Blagrave, of Belleville, Ont.

Editor Ontario:

As reported Mr. Blagrave in his 2nd sermon on "The Intermediate State" stated that Sheol had nothing to do with hell or Gehenna. He also said (as reported), "The name of the intermediate state was variously known as Hades and Sheol. They were identical, and signified an intermediate state to which the grave was the entrance. Abraham, Isaac and Jacob were now living in Sheol, as was proven by portions of Scripture. The Savior said to the dying thief, "this day shalt thou be with me in Paradise." The word paradise was a Persian word meaning garden, and the Savior when he used those words meant a garden in Sheol, a portion of that place where the righteous are assembled together." The preacher brought forward as proof that there are two divisions in sheol or hades the case of Dives and Lazarus. "Lazarus was in the garden and Dives in torment."

Now, Mr. Editor, there are three positions taken in the above structure with which the writer heartily agrees, viz.: (1) That sheol is not identical with Gehenna; (2) That Hades in the New Testament is identical with sheol in the Old Testament, and (3) that paradise means, literally, garden. But when Mr. Blagrave says that Abraham, Isaac and Jacob are now living in sheol or elsewhere I beg to differ with him on Scriptural grounds and I shall now proceed to produce the evidence. "There is no work nor device, nor knowledge, nor wisdom, in sheol whither thou goest." Eccl. ix. 10. This to my mind, shows conclusively that we not only go to sheol, but that it is a place or condition of inactivity—no work, no device, no knowledge there. Now, how are we to account for those in sheol or hades being in this condition, simply by the fact that they are dead, and here are the proofs: "Death and hades delivered up the dead which were in them." Rev. xx. 13. "Like sheep they are laid in sheol; death shall feed on them." Psa. xlix. 14. How could hades deliver up dead people if the occupants are living and are immortal souls? And how could they be laid in sheol and death feed on them if they were living, indestructible beings, such as a "departed" soul is represented to be? Again, Jacob said, "If mischief befall him (Benjamin) * * * then shall ye bring down my grey hairs with sorrow to sheol." Gen. xliii. 38. If I understand Mr. Blagrave correctly the sheol of his construction is not the place for beings with hair on their heads, especially the division of Sheol where Dives was located. Once more—"They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to sheol with their weapons of war; and they have laid their swords under their heads" (referring to the ancient custom of burying warriors with their swords under their heads). Ezekiel xxxii 27. Mr. Editor, I cannot resist asking Mr. Blagrave at this juncture how he harmonizes such passages as I have quoted with this theory that never dying souls go to sheol and are there in a condition of activity. If this contention of his be correct it involves the absurd idea that those old warriors are alive in sheol and have their weapons of war there with them. The portions of Scripture quoted are not ambiguous, but are quite intelligible, and therefore easily understood. And what do we learn from them? Simply that those in the intermediate state (or in sheol) are literally dead. And "the dead praise not the Lord neither any that go down into silence." Psa. cxv. 17. They could not praise the Lord for "the dead know not anything." Eccl. ix. 5. And how could they know anything when there is neither "knowledge nor wisdom in sheol, whither thou goest" at death? We must conclude then, as all go to sheol, that Abraham, Isaac and Jacob are there, and that they are literally dead "and know not anything." Eccl. ix. 5.

I shall now give some attention to the rector's support for the theory he advances. He first brings forward the answer Christ gave to the thief's petition on the cross and has our Lord making a promise quite inconsistent with the thief's request—"Lord, remember me when thou comest into thy kingdom." Luke xxiii. 42. The thief evidently did not desire to be remembered on the day of the crucifixion, but at a future time, namely, at the time when Jesus comes into his kingdom or paradise. And the answer was in strict harmony with the request—Verily I say unto thee today, thou shalt be with me in paradise, or in my kingdom. It is only a matter of changing the punctuation and transposing two words, all of which is allowable, seeing that there was no punctuation originally; and translators are supposed to arrange the words and punctuate in the order that makes the best sense of the text; and to verify this I now quote from Rotherham's Emphasized New Testament—"And he went on to say—Jesus! remember me whensoever thou shalt come into thy kingdom. And he said unto him—Verily I say unto thee this day: With me shalt thou be in paradise." When the kingdom of Christ (or God) is established on the earth, paradise will be restored and the thief will then be remembered. See Matt. xxv. 31; Luke i. 32, 33; Zech. xiv. 9; Rev. xi. 15; Ezek. xxxvi. 35; Isa. iv. 10, 13. So it will be seen that there is nothing here for Mr. Blagrave's theory. Now as to the narrative of the rich man and Lazarus, this is acknowledged by the best commentators to be a parable, and as such cannot be understood or applied in the literal sense. For instance, in the parable of the sower (Luke viii. 4) Jesus explains the "seed" to be "the Word of God," etc. The individuals in the former parable all died (Luke xvi.) and the dead, as we have already seen, "know not anything," for their "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." cxlvi. 4. If he cannot think after death how can he converse? In allegory Jesus men are made to exercise the power of speech for a specific purpose. In Isaiah xiv. the "dead" in their "graves" are represented as talking, and even the trees are said to "rejoice." If, as Mr. Blagrave claims, Jesus went and preached to departed spirits in sheol the result would be that we would have universal salvation finally, for me thinks those in torment would embrace the first opportunity offered of salvation. But the fact is the spirits or persons who were preached to were the antedeluvians, and the time they were preached was when once the long-suffering of God waited in the days of Noah." Christ did not personally do this but it was done by the spirit that was in Christ, through Noah. These spirits were dead and in prison (the death state, or grave) when Peter wrote and corporeal beings are often termed spirits. If Mr. Blagrave will discard the pagan doctrine of the immortality of the soul he will have less difficulty in expounding the Bible.

Light Wines.

It has been a favorite idea with some that the use of light wines and lager beers and ales, as a beverage, would promote temperance by leading people to drink these instead of stronger liquors. Great Britain tried the "beer" remedy by encouraging its sale and use, and the result is that the "beers" have largely increased the consumption of stronger liquors, and greatly increased intemperance among the English people. More recently California has tried the experiment of encouraging the manufacture and use of light wines. "The result is," according to the San Francisco correspondent of the Boston *Journal*, "that the Californians not only drink more rum and beer, but also more spiritous liquors than any other portion of our population." The same correspondent says that "some of the California hotels have provided drunk rooms for those customers who have become so intoxicated as to become helpless." "A snifter of bourbon," adds the writer, "is preferred to champagne," showing that the use of wine and beer causes an appetite which calls for something stronger. The use of opium in California is alarmingly on the increase. We should as soon think of training a child to be virtuous, by inviting him to enter the outer circles of vice, as to train him to be temperate by giving him cider, beer and wine.—*H. L. Hastings.*

Consider the Poor.

"Blessed is the man that considereth the poor." It does not say, Blessed is the man that feeds the poor, or helps the poor—for there are many persons who might not be able to do this—but the blessing is for the man who remembers the poor, and wonders how they are, and is anxious to know how they get along, who enquires what they need, and considers what is best for them, who studies into the secrets of their condition, learns how they became poor, and enquires how they are to be relieved from their poverty. The man who considers the poor casts about to see if there is some way by which they may be made independent. He investigates the source from which poverty comes, and the means by which it may be removed.

There is very much need at the present time of men who will consider the poor, and instead of giving indiscriminately will take pains to counsel, advise, direct, and help them. Thousands of persons are poor through lack of judgment and wisdom; thousands are poor because they have never been taught the lessons of thrift and industry and frugality and sobriety. The man who considers the poor takes these things into account, and though he may have little wealth and small opportunity, yet in considering the poor he may be a truer benefactor than one who with abundant wealth gives lavishly, but in such a way that his gifts do little good, and sometimes no little evil. Let Christian men consider the poor, and, while the priest and the Levite may pass by on the other side, let them look into the cases of those who are in need and distress, and endeavor to consider and help them according as their necessities may require.—*Christian.*

Speed the Plow.

There is no successful sowing unless it is preceded by plowing. It is useless to scatter seeds among thorns, and the call of God to His people is "Break up your fallow ground." Plowing causes commotion. Under the greenest sward there are abundance of living creatures which, when they are disturbed, run in every direction. The snakes, toads, worms, grubs, crickets and all sorts of creeping things start when the plow overturns the sod and the stones, cuts through the roots, turns up the turf, and reveals the hidden things that have been burrowing beneath. When the turf is dense and strong it requires a heavy plow, and strong team, a skillful plowman, and an energetic driver, to tear through and revolutionize the soil.

One of the great instrumentalities for the breaking up fallow ground is the press, and often the printed page cuts its way as few other instrumentalities will; but this breaking up plowing, is only effective when it has a strong team to pull it through. The writer and the editor may direct the course, sharpen the plow and give it edge, but the drawing power comes through the subscribers and readers. They must carry the load, and if they pull long and strong a good plow is likely to cut its way through.

There are thousands of people who need to be enlightened by the word of truth, many of whom are not likely to be reached except by the printed page. Let Christians be zealous to make use of the press and every other means within their reach, and let those who have the interest in the Word of God speed every plow which cuts through turf and turns up soil, no matter if it disturbs bugs and crickets, worms and snakes.

Men need to be awakened, aroused, quickened, and turned from sin to see God. Let those who labor to do this work have the earnest aid of all who love the Lord, and love his truth, and they will accomplish great work for God and for the cause of humanity.—*Common People.*

Earth is full of the sad children of sin and sorrow, over whom Jesus yearns with unutterable love. Let us pray him to baptize us with the same yearning to save them, that we may have trophies to bring him when he comes, the purchase of his blood.

Subscribe for THE RESTITUTION.

Humility.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions; but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings.

All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them, only they do not think much of themselves on that account.

Arnolfo knows he can build a good dome at Florence; Albert Durer writes calmly to one who has found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow-men, therefore, to fall down and worship them. They have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them, that they could not do or be anything else than God made them—and they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful.—*John Ruskin.*

Dear Restitution.

I see in THE RESTITUTION of March 7, 1906, "Notes by the Way" by Bro. W. H. Wilson, and I would love to re-write. I like his articles. He gives us an outline of his way of preaching. I have practiced the same methods for over 35 years—to illustrate by chart and blackboard. His experience is similar to my own.

But this is not what I wanted most to talk about. It was what he said regarding the need of earnest men and women who are able to rightly divide the Word of truth, who can and will devote their lives to the work; and also the obligation laid on those who have the means of joining hands with the evangelist and seeing he has a decent support. Please re-read Brother Wilson's article, as it is too long to give over again. As he says let us be sensible, practical and earnest in our efforts to herald forth the Word of Life to a dying world.

It makes me feel bad to see where we are drifting, and I ask myself if we are going to drift away after the world as other reformers have done. I can see danger ahead, and we better call a halt, and take our bearings carefully, so as not to repeat the sad experiences of the past.

However I rejoice at the thought that the King of Peace is so near at hand. When he has taken out his full number he will close the door and then it will be too late for this call. Then with the King so near, and sinners so hungry for the Word of Life, we ought to do our utmost.

I will give you my way of studying the Bible: First, Who the speaker is. Second, Who is spoken to. Third, What the subject is the speaker is talking about. Fourth, What age the speaker and spoken to refer to. This is the sort of education we need, and with such an equipment I fear no one who teaches that man has an immortal soul, or that the church is the kingdom, or that the kingdom was set up on the day of Pentecost, or that men go to heaven when they die.

I received a letter from a good Sister who wishes to know what we will do when the old preachers wear out. I think God will raise up men. We have at Bluch, Mo., a young man, S. A. Cooper, who is already quite a speaker, and another one named Elijah Satterfield, at Elvin, Mo. He was baptized March 11, at the Church dedication meeting at Bluch, and wants to go right into the work. He started to study some time ago, and I think both of these brethren will be qualified by our Conference this fall to go into the ministry.

I am a painter by trade, but my usefulness in that line, and as an evangelist is about done. However, I am determined to do all I can as far as my ability will permit.

Now dear ones, you who have the means, see that Brother Wilson's Pine Woods Bible Class is issued. It only costs $1.25, and will be all right. It will make you lots of good reading. And here is the dear old RESTITUTION, Subscribe for it, and don't neglect the Editor.

Yours as ever in hope of life.

JOHN FOORE.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Obituary.

It is with a sad heart that we chronicle the death of Brother Perry Finn, which occurred at his home in Carthage, Mo., Friday morning, March 9, 1906, after a brief illness of pneumonia. He had been ailing for a couple of weeks, and about a week before he took a severe cold which developed at once into pneumonia.

His case was a severe one from the start, and when the day before his death both lungs became involved, it was known the end was near.

Brother Finn had been a resident of this city and county for many long years, and won the respect and friendship of all who knew him. He was an enterprising and reliable business man and made a success of his chosen line. From a small beginning he built up one of the largest and most up-to-date greenhouse businesses in the west.

Brother Finn was born in Elk Hill, Pa., Nov. 29, 1838. At the age of 22 he married his wife who was Ella B. Leonard. To them were born three children, the two oldest dying a number of years ago. The youngest son Frank, is still living, is married, and lives close by his father and worked with him in the greenhouse. He came to Dade County in Jan. 1970, and lived in Dade and Lawrence Counties until 1873, when he moved into Carthage, where he lived most of the time since.

Funeral services held at the residence Sunday afternoon, after which we laid him to rest in the Carthage Cemetery to await the Master's call. He was a faithful and consistent member of the Church, and for years devoted a portion of his time to preaching the gospel.

His work is now done and he sleeps but we trust that there is a crown of righteousness laid up for him, which the righteous Judge will give him with all the righteous at that day when he appears. This should remind us that we too are mortal, and ere long must fall under the enemy death, and the only hope of life eternal is in Jesus our Savior through obedience, to be given at his appearing.

Then I would say to the sorrowing ones, put your trust in him who has the keys of hell and of death, and look forward to that time when there will be no more death.

S. C. OLIVER.

Died of heart disease at his home in Buchanan, Mich., Samuel Weaver, at the age of 80 years, 11 months and 26 days. The deceased was a lifelong Christian, and was a reader of THE RESTITUTION from away back. He died firm in the hope of a glorious resurrection from the dead.

Yes, dear father sleeps sweetly in Jesus, and such will Christ bring with him when he comes. The funeral text was the last five verses of the fourth chapter of Paul's epistle to the Thessalonians.

Do pray for us, dear brothers and sisters, that we may be faithful till he comes to make up his jewels.

Your sorrowing Sister in Christ.

MRS. L. PEARSON.

Albert J Howard was born Dec. 25, 1832, at Frankfort, Herkimer County N. Y. and died on March 24, 1906, at Morrill, Kan. aged 73 years 3 months and 29 days.

At the age of 17 he moved with his parents from New York to Wisconsin. Removed to Iowa in 1867, and in 1879 located near Morrill, where he resided till death.

At the age of 22 he was married to Sarah Ann Crouch of Center, Wisconsin. To their union were born two daughters and three sons, all of who, with his wife, survive him.

Brother Howard united with the Baptist Church in 1864, at Jefferson, Iowa, holding his membership with that church until about 1867, then dropping the belief of the natural immortality, and accepting the doctrine of the mortality of man, and life only in Christ through a resurrection from the dead when Jesus comes. In this faith he died a firm believer, and hoped in the soon coming of the Master to establish his kingdom and reign over the nations of earth.

Till he come. Oh let the words
Linger in the trembling chords;
Let the little while between
In their golden light be seen:
Let us think how rest and home
Lie beyond that—Till he come.

When the weary ones we love
To the silent grave remove,
When their work of love and cheer
Fall no longer on our ear,
Hush, be every murmur dumb,
It is only—Till he come.

About eleven years ago Bro. Howard was afflicted with paralysis which with other difficulties rendered him entirely helpless for a number of years, and caused him great suffering. Through all these years of trial he was the care of his loving wife, whose hands were ever ready to soothe the aching brow, and though they were hardened by the toil of life none other was so gentle and soft.

The funeral discourse was preached in the Dunkard Church by the writer to a large congregation of old friends. The large number at the funeral was the best evidence of the esteem in which he was held by his neighbors.

A. W. DARBY.

One after another, in quick succession, the older members of the Church of God at Rensselaer, Indiana, are falling by the rude hand of the enemy death, while those remaining are left to mourn, and realize their want of ability to turn the tide. Now grief-stricken by the death of our dear sister Paris, but with the consolation that they mourn not as those without hope.

Mrs. Sarah J. Paris, daughter of Daniel and Mary Dwiggins, and sister of Robert S. Dwiggins, was born in Clinton Co., Ohio, Dec. 18, 1832, and died in Oxford, Ind., March 26, 1906, aged 73 years 3 mo. and 8 days.

She was married to Berry Paris in Marion, Ind. Dec. 31, 1851, came to Jasper County in 1858, and to Rensselaer in 1881.

She was the mother of eight children six of whom survive her, namely, Mrs. Louisa M. Imes of Rensselaer, Mrs. Lydia Kimball and Robert Paris of Brooklyn, N.Y. John W. Paris of New York City, Mrs. Amanda Lewis of Langdon, Alberta Provinces, Canada, and Mrs. Rose Ladd of Oxford, Ind. at whose home she sickened and died, while returning to Rensselaer, from a winter's visit with her children in New York.

Sister Paris united with the Church of God at Rensselaer in 1861, and was "faithful unto death." Ever devoted and active in the service of the Master, "not forsaking the assembling together—inciting to love and good works." She truly loved the cause, and association with the faithful was to her a joy, and doing the will of God was meat indeed.

She was highly esteemed of "them which are without," which was attested by the community where she had lived so long, by the large attendance at the funeral service on March 29, when she was laid away in Weston Cemetery, Rensselaer, to remain in quiet slumber until the call of the Master.

While her immediate family, relatives, and the church deeply deplore her death, still they have left to them the consolation of the inscription, registered in fond memory, of her well-ordered Christian life.

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Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Nelson Brewer	50

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 27.

1. The Lord's Word which he talked in respect to Babuloon,

2. Declare it to the nations and make it heard and do not conceal it; say Babuloon hath been taken; Beelos the undismayed hath been put to shame, the delicately nurtured hath been given up a Maisoodach, (a very-sad-sparkler).

3: Because a nation from the north hath gone up against her; this one will put her land in desolation, and there will be no one dwelling in it from man even to domestic animal.

4. In those days and in that period the sons of Israeel, they and the sons of Jouda will come to the same place going on foot and lamenting will they go their way seeking the Lord their God.

5. Unto Sioon will they inquire the way; for here will they give their face and flee for refuge unto the Lord God; for an age-lasting covenant will not have been ignored.

6. Lost sheep have my laity become; their shepherds thrust them out; upon the mountains did they lead them astray; from mountain to hill they went; they ignored their fold:

7. All those who found them lavishly wasted them; their enemies said, Let us not remit unto them because they have been sinning against the Lord; a pasture of righteousness had he who gathered together their fathers.

8. Alienate yourselves and come out of Babuloon and from a land of Chaldaioi; and become eron as dragons against the face of sheep.

9. Because lo, I am stirring up against Babuloon assemblies of nations from out a land at the north; and they will array themselves against her. From there will she be taken. Like a weapon of an understanding fighter it will not return void.

10. And Chaldaia will be for foray, and all those who ravage it will have been filled.

11. Because ye rejoiced and boasted when plundering mine inheritance, because ye skipped like calves in green herbage, and ye hooked like bulls with your horns.

12. Your mother hath been put to shame exceedingly; your mother who bore you for good things a desolate one, a last of nations hath been confounded;

13. By reason of the wrath of the Lord she will not have been inhabited; and she will be wholly in desolation; and every one who maketh his way through Babuloon will look gloomy and hiss at all her affliction.

14. Array yourselves against Babuloon all ye round about who stretch a bow; shoot at her; spare not your arrows;

15. And get control of her; her hands have become paralyzed; her battlements have fallen, and her wall hath been dug down; because it is a requital from God; requite on her; even as she did do ye to her.

16. Utterly destroy seed from out Babuloon, destroy him who holdeth a sickle in the time of summer-harvest; from the face of a Greek sword each one will turn away unto his laity and each one will flee into his own land.

17. A sheep that hath been led astray is Israeel; lions thrust him out; the first devoured him, a king Assour namely, and this one later his bones a king of Babuloon namely.

18. Therefore thus saith the Lord, Lo, I am requiting upon the king of Babuloon and upon his land even as I requited upon king Assour.

19. And I shall restore Israeel to his pasture and he will pasture on the Karmulon and on Mount Ephraim, and on the Galaad and his soul will have been filled.

20. In those days and in that period they will seek for the iniquity of Israeel and it will not exist and for the sins of Jonda and they shall not be found, because I shall be favorable to those who have been left upon the land, saith the Lord. Go up bitterly against her (Babuloon) and against those inhabit it; requite, O sword, and desolate, saith the Lord, and do according to all the things that I am commanding thee;

22. A sound of war and a great crushing-blow in a land of Chaldaioi!

23. How hath the hammer of all the earth been broken and crushed? How hath Babuloon become a desolation among nations?

24. They will go up against thee, and like Babuloon thou (Israeel) wilt not know and thou wilt be taken; thou hast been found and taken because thou hast withstood the Lord.

25. The Lord hath opened his treasure-house and brought out the instrumentalities of his wrath, because a work for the Lord God is there in a land of Chaldaioi;

26. Because her appointed times have been fulfilled. Open her storehouses; search her like a den and utterly destroy her; Let there not become a remnant of her;

27. Dry up all her fruits, and let them go down to slaughter; woe unto them because their day hath come and a due-time for their requital.

28. A sound of those who flee and who are saving themselves from out a land of Babuloon that they may tell in Sioon the news of the requital from the Lord our God.

29. Enjoin on many in respect to Babuloon, on every one who stretcheth a bow; encamp ye against her on every side; let no one of hers save himself; repay to her according to her deeds; according to all that she hath done, do unto her, because she hath withstood the Lord the sacred God of Israeel.

30. Therefore her young men will fall in her public-squares and all her men of war will be cast down, hath the Lord said.

31. Lo, I am against thee thou haughty one, saith the Lord, because thy day hath come and the due-time for thy requital;

32. And thy haughty pride will grow weak and fall and there will be no one stand it up; and I shall kindle a fire in her forest, and it will devour all her places round about it.

33. Thus saith the Lord, The sons of Israeel and the sons of Jouda were oppressed, together they all who had taken them captive oppressed them, because they were not willing to send them out;

34. And the one who is redeeming them is strong, an all controlling Lord is his name. He will preside in judgment against his opponents of right to take away their land and provoke those who inhabit Babuloon;

35. A sword against the Chaldaioi and those who inhabit Babuloon and against her great men and against her understanding men;

36. A sword against her fighting men and they will have been paralyzed; a sword against their horses and their chariots;

37. A sword against their fighting men and against the mixed multitude in the midst of her and they will be like women; a sword against the treasures and they will have been scattered

38. Upon her waters; and they will have been put to shame, because a land of idols is it and in the islands where they boast themselves.

39. Therefore imaginary things will take up their abode in the islands; and daughters of siren-owls will dwell in it; it shall not be dwelt in any more unto an animate age.

40. Even as God overthrew (or "turned down") Sodoma and Gomorra and the cities adjacent to them, hath the Lord said, mankind shall not dwell there, and a son of man shall not sojourn there.

41. Lo, a laity is coming from the north, and a great nation and many kings will have been stirred up from a farthest of the earth;

42. Having bow and javelin; fierce is it, and it will not show mercy; the sound of them will echo like a sea; upon horses will they ride made ready fire to war against thee, O thou daughter of Babuloon.

43. Babuloon's king hath heard the report of them, and his hands have become relaxed; tribulation hath laid controling-hold of him, woes as of a woman bringing forth;

44. Lo, even as a lion will go up from the Jordanos into Gaithan, will it be, because I shall requite them therefrom; and every young man therefrom shall I withstand; Because who is even as I? And who will withstand me? And who is this shepherd who will withstand me to my face?

45. Therefore may ye have hearkened to the counsel of the Lord which he hath counseled in respect to Babuloon, and his reasonings which he hath reasoned in respect to the Chaldaioi who inhabit it, and see if the lambs of their flocks be not destroyed, if their pasture do not vanish away from them.

46. Because with the sound of the taking of Babuloon the earth will have been shaken, and a clamor will have been heard among nations.

COMMENT.

What claims to be this 27th chapter in the Greek as here rendered is given in the C. V. & R. V. as the 50th chapter; but it is so different in its readings of very many passages that the reader will do well to compare verse by verse with the above translation as there is neither time nor space for me to give a critical analysis as I have been doing. The 27th chapter in the C. V. and R. V. is supposed to correspond to the 84th in the Greek. We will see how nearly it really does when we come to it. Remember this "Allam" prophecy begun in the 25th chapter starting with Aiguptos and Assour next takes in Babuloon with the downfall of Hesau or the kingdom of Edoom as well as the leading events of the captivity of Israeel in Babuloon; in short follows a strictly historical sequence which has been entirely muddled in the versions: and secular history has in these later years largely followed this meddled sequence of events.

CHAS. GARDNER

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Faithful Savior, proved and tried.

Joyfully we stand and witness
Thou art still today the same;
In thy perfect glorious fitness,
Meeting every need and claim.
Chiefest of ten thousand, thou!
Savior, O most precious now!

—Frances Ridley Havergal.

Communicated.

Valid Baptism.

It is absolutely safe to preach what inspired apostles preached, and to practice what they practiced under the commission, as given by Jesus just prior to his ascension. I will quote it in the language as recorded by Matthew xxviii. 18, 19. And Jesus came and spake unto them, saying, 'All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Mark says, "Preach the gospel to every creature." And Luke, "Repentance and remission of sins to be preached." The apostles entered on their work of preaching the gospel at the next pentecost after the passover at which he was crucified. After his resurrection he showed himself alive to his apostles that they might be well qualified to bear testimony to the fact. He continued with them for the space of forty days, during which time the burden of his teaching was the things pertaining to the kingdom of God. Acts i. 3. Ten days after the ascension the Holy Spirit was given to the apostles in fulfilment of the promise Jesus made prior to his death. Thus endued or empowered by the Spirit, they entered on their mission, beginning at Jerusalem, preaching to the Jew first. This was the divine order. Their message was addressed to men and women who were sinners in need of pardon and life, and a permanent and happy home. They preached the gospel which embraced not less than what had been preached before by John the baptizer, by Jesus and his apostles during the former's brief ministry, and which was the subject matter of his talks with his disciples in the interval of forty days between his resurrection and ascension. By reference to Matt. iii. 2; iv. 17; x. 7; Acts i. 3 it is learned that this gospel related to the kingdom of heaven, of God. Whoever preaches less than this to the sinner does not follow inspired precedent; and to put it in still graver form of language, disobeys the command of Jesus, to preach the gospel of the kingdom, or things pertaining to the kingdom; and whoever is baptized believing less than this has failed to come up to the divine requirement as to the subject matter of faith. To believe the gospel is to believe it as preached by the apostles under the commission, and under the direction of the Spirit, and not as preached from the popular pulpits of today. When preachers leave out all reference to the kingdom they leave out much of the gospel the apostles preached, which Paul says, "Is made manifest, and by the Scriptures (writings) of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xvi. 26.

It does not help matters, nor lessen the shortage, so to speak, to substitute the church for the kingdom, or point to heaven as the eternal abode of the righteous. To introduce either is a gross perversion of the gospel which according to the apostle merits a curse. It is dangerous to preach a perverted gospel and scarcely less to believe it. 1. Gospel, defined good news or glad tidings is the general truth or proposition; 2, gospel of the kingdom. This brings to our mind in a broad sense the subject matter of the gospel; it is seen at once that it tells about the kingdom. 3. The kingdom of heaven, and of God. This further unfolds the gospel by showing us that the kingdom in its origin is of heaven and of God in contrast with kingdoms founded by men, and embracing a great amount of evil, both physical and moral. The gospel called a mystery in Rom. xvi. 25 is said by the apostle to have been "made manifest and by the Scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith." The Scriptures of the prophets of the old dispensation were appealed to by the apostles in making manifest, and making known the gospel. They found in these Scriptures the subject matter of the gospel. I must confine myself to the gospel as proclaimed to sinners by these inspired men. I now call attention to the first four verses of 15th chapter of 1st Cor. where Paul sets forth what he preached to the Corinthians for their obedience of faith. In verse 1 he says, "I declare unto you the gospel which I preached unto you." The last clause relates to the introduction of the gospel in that city several years before. The gospel is the general truth or proposition. He says they received this gospel, stood in it, and were to be saved by it if they kept it in mind. Part of this gospel related to the kingdom. It is not necessary to find the kingdom connected with the gospel every time this word occurs in order to establish the fact that the apostles preached the kingdom. This has been proven and if any thing is needed by way of corroboration Christ's words, in the 24th chapter of Matt. may be quoted: "This gospel of the kingdom shall be preached in all the world." The kingdom was not all that was preached here. Included in the gospel as a part of it, he enumerates: "Christ died for our sins according to the Scriptures; that he was buried, and that he rose again the third day according to the Scriptures." Verses 3, 4.

Early in my manhood I heard a great deal of preaching on the three facts gospel, sometimes styled the gospel in a nut shell. The three facts quoted above, together with three commands and three promises constituted the gospel as it was supposed by these men whom I heard. This simplified the subject but did not agree with the truth. The language of Paul here was quoted in proof of this view, but he does not say these three facts constitute the gospel, which he preached to these Corinthians for their acceptance, only the first things. "For I delivered unto you first of all, that which I also received." The gospel was the all, and of course embraced the kingdom. The three facts following, death, burial and resurrection were the first things in the order of his preaching to these Corinthian unbelievers. So the three facts gospel is short one-half. Those who preached it thus disobeyed the command to preach the gospel of the kingdom, along with the three historical facts. With a faith embracing only part of the gospel men yielded what they supposed was the obedience of faith. They were honest, but honesty without belief of the gospel as it was preached by inspired men will not save. Persons who embrace the gospel, who had been sprinkled, readily yield the required Scriptural obedience. They go forward in baptism willingly, but many who were baptized upon the faith of the three facts gospel refuse to act, believing that their former baptism was valid, and that to be baptized again would be solemn mockery. When questioned as to their faith when baptized they return answers in accord with what they heard preached by men who scoffed at nearly everything in the system of Bible truth. They believed in the immortality of the soul, going to heaven at death, endless torment of the wicked, and held lightly, as a kind of half truth the resurrection of the dead; had no faith in the promise to Abraham of an everlasting inheritance in the land through which he walked—the land, the metes and bounds of which were given to him; nor was the oath to David, which pledged to him the endless perpetuity of his throne and kingdom, and the dominion finally of the whole earth, of any consequence in the matter of faith. I left the impression that the proclaimers of the three facts gospel believed that Jesus died, was buried, and rose again from the dead, and that their converts so far held the truth. This needs qualifying. They believed and taught that it was only the body of our Lord that died, and not the real person, or ego, for that went with the thief to Paradise at the moment of what seemed to Jew and Roman to be death absolutely. The burial was of the tenement of clay, and so the resurrection was of the same. This showing is true and the reader can judge of the amount of gospel truth that remains for faith to grasp. It is very little indeed, too little to risk one's eternal well-being on. I know one who would not stake all on so slender a thread, so to speak. No one, whose faith in gospel truth was so deficient, on coming to a knowledge of the apostolic gospel should be satisfied with a baptism formerly administered. To think that one's sins were remitted then because he conformed to the prescribed act, is to presume that God cares as little for the gospel he enjoined preached by inspired men, as many modern uninspired preachers care, who say it makes no difference so the heart is right. The heart is only right when it is made right by a belief of the truth. Baptism is only one of the conditions of remission of sins. Belief of the gospel followed by repentance or reformation are conditions relating to the same end, remission of sins; all these in an important sense relating to final salvation, and the entrance into the kingdom. Let us continue the argument on apostolic preaching. When Paul entered Thessalonica the first time he taught these pagan people "to turn to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thes. i. 9, 10. Paul's message would have been meaningless and without force if he had not included the Lord's coming. That was then, as it ought to be now, "the blessed hope." Protracted efforts are put forth today with the avowed purpose of making converts to religion, and no mention made of the personal coming of the Lord, or if it happens to be referred to it is done in such a way as to sink its import and importance almost, if not quite out of sight. The properly instructed disciple knows that every thing pertaining to his future destiny, every thing dear to his heart falls to his lot then, not before. The kingdom, glory, honor, immortality and eternal life, all that God has summed up in promise are his from thenceforth to have and enjoy through the ages.

In the 2nd of Acts is recorded a brief history of the first preaching done under the great commission, and under the direction of the Holy Spirit. Here commencing at the 22nd verse, are mentioned things pertaining to the name of Jesus the Christ, who was a man approved of God by miracles; was crucified and raised up from the dead, and exalted to God's right hand. The facts stated here pertain to the name of Jesus Christ, *i. e.* pertain to him. Verse 30 makes reference to the oath to David recorded first in 2 Sam. vii. 12, which oath guarantees his throne in eternal perpetuity to his greatest Son, the Christ; that he (God) raised him up to sit on David's throne at some future time. The exaltation to God's right hand is not the carrying out of the terms of the covenant with David, for according to this covenant Christ is to have the rule over the house of Jacob forever. Luke i. 33. The house of Jacob are the descendants of Jacob, over which he will reign at the appointed time. This is an additional fact pertaining to him and is embraced in the gospel as preached by Peter to sinners on the "day of Pentecost fully come." These few facts are not hard to grasp. Jesus is in heaven yet, but some day *he will come and take his* throne and reign over the house of Jacob. It is recorded in verse 41. Then they that gladly received his Word were baptized. What Peter said "with the many other words" used in testifying we do not know. Jesus often discoursed on eternal life. It is not likely that Peter omitted it though it is not directly mentioned in this synopsis of his preaching. Christ's resurrection was an all-sufficient pledge and proof of it. It was understood that obedience to the gospel insured the gift of eternal life. The gospel could not offer less than this and be the gospel of salvation to the sinner. We find proof of this in Acts xiii. 46 in the words of Paul and Barnabas who said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. This was addressed to unbelievers. The same words would likewise offer *life* to the Gentiles to whom they would turn. Paul preached the resurrection of the dead to his opponents (Acts xxiii. 6; xxiv. 21), and Peter to the household of Cornelius that "Jesus was ordained of God to be judge of quick and dead." Acts x. 42.

We have focussed in the gospel as proclaimed to sinners by inspired men, the kingdom, the throne of David, the reign over the house of Jacob, Christ's death, burial, resurrection, exaltation to the right hand of the Father, his coming again to raise the dead and give eternal life to the worthy, and to be judge of the quick and the dead. If the question of a valid baptism is not to be settled by what the apostles preached to sinners as prerequisite to that act, then it will be very difficult to settle it. They did not baptize persons who were destitute of a knowledge of the gospel, and afterwards instruct them. This was not their manner of preaching. If any one has come to the knowledge of the gospel as it was taught by inspired men, it matters not that he had been baptized. It is not solemn mockery nor sacrilege to intelligently obey the Lord in baptism, now that he has learned the truth. For one to depend on his former baptism, administered in his ignorance of the gospel, is trusting an uncertainty, and he is in an awkward relation to the gospel, especially when it comes to instructing others (every believer should do this) in the truth of the gospel which must be in harmony with apostolic teaching. Such a one to be consistent with his own theory must say that it matters little what you believe when you are baptized, which would be saying what receives no sanction from inspiration. But says one, to be baptized after years of service would be to give the lie to my former profession. Well, you have given the lie to your former belief by believing the truth. Take another step and say by it, your former baptism was invalid, then you will be right, and not till then.

JOHN L. WINCE.

Following Jesus.

I have taken for my subject, "Following Jesus," it is found in the 24th verse of the 16th chapter of Matthew. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me." Jesus is here speaking to his disciples. In plain, forcible language he tells them what they will have to do, if they mean to follow him. He tells them plainly the conditions they must meet to be worthy to follow him. They were not forced to follow him; but he left it for them to decide. The little word *if* introduces a conditional sentence. *If* they choose to follow him, then he demands that they comply with the conditions. He also told them the unpleasant and sorrowful things that would meet them, because he did not want to deceive them, for had they never known they would meet trials and tribulations, when such overtook them they would have become discouraged and given up. But Jesus wanted them to count the cost before they started to follow him and he knew that only those who were determined to save themselves at any price, would accept the conditions. These conditions have never been changed and it was left with us also to decide for ourselves whether we would accept Jesus and let him have his way with us or not. If we had not complied with the conditions he tells us in Matt. x. 38, "He that taketh not his cross and followeth after me is not worthy of me."

Most of us have read about the fishermen of Galilee and that they decided to follow Jesus all the way. Let him deny himself is the first condition, and it is a great change from our former life. These fishermen had been living to please that person we have all admired, self. Jesus tells them that to follow him they must renounce self, must no longer live for self.

If we are willing to follow him, honestly renounce the world and repent of our sins, God will forgive us and put within us a spirit that is willing to give up the things of this world.

But there is still another condition. That word *and* means there is something still following. Let him deny himself *and* take up his cross. This then is a second condition, something we must do now, for we have been forgiven and adopted into the family of God. Take up his cross, *take* in a general sense means to accept what is offered. Jesus did not force us to take our crosses either. So accepting the conditions to become a follower of our Lord and Savior Jesus Christ means we have not only denied ourselves, but have also taken up our cross.

To take up the cross in the time that Jesus was speaking meant to go out and die. Jesus took up his cross and carried it out to Calvary, where he was nailed to it and died. We then are to take up our cross and crucify the self life.

To meet the first condition we denied self, but to meet the second condition we are to crucify self. This means that self spirit is dead and Christ spirit is living within.

Cross-bearing is closely related to self-denial, and yet a distinction between them may be noted. Self denial relates more particularly to passive obedience and endurance for the Lord's sake. Cross-bearing has to do more especially with activities in the Lord's service, which we find to be contrary to our natural inclinations.

Faithfulness in self denial means courage and zeal, cross bearing means victory, overcoming. Our self denials may be victories in our own hearts, of which others may know nothing, but our cross-bearing *may* be seen to some extent at least, by those who are in close contact with us, and especially those who are walking in the same narrow way.

The Lord's cross-bearing consisted in the doing of the Father's will under unfavorable conditions. This course brought upon him the envy, hatred, malice, strife and persecution. Since we are walking in the same narrow way that our Master walked, we may reasonably expect that our crosses will be of similar kind to his, oppositions to our doing the will of our Father in heaven, oppositions to our serving his cause and letting the light shine out as our Master directed.

There was no reward of earthly prosperity for the Lord's faithfulness, but the reverse. He was a man of sorrows and acquainted with grief. Though he was rich, for our sake he became poor, so poor that he said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." The only present reward for which the followers of Christ may look is, the heartfelt manifestation of the Lord's love and approval.

Brothers and sisters, let us draw *near* to God, in full assurance of the faith, that if we continue to follow Jesus we shall also be made like him, immortal.

EMMA BRADSHAW.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, APRIL 11, 1906. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Are the New Testament Scriptures Entirely Independent of the Old?

To the readers of THE RESTITUTION, and those of the "Abrahamic Faith," the above question would seem useless, and their answer would be emphatically No. But many professed followers of Jesus, claim that we have no need of the Old Testament, that it is fulfilled and done away. Some of it we admit is fulfilled, but some is not. "But what saith the Scripture." "To the law and to the testimony." Jesus says, in John v. 39, "Search the Scriptures, for in them ye think ye have eternal life, and they (the Scriptures) are they which testify of me." Paul says, Acts xvii. 11, "These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." The Scriptures here referred to, of course were the Old, as the New had not then been written.

Acts xxviii. 23, "And when they had appointed him (Paul) a day, there came many to him, into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Without the Old Testament we would have but a meager knowledge of creation, and none of its details; we would have but little knowledge of the covenants of promise, and of the promised "Heir to the throne of David," or the prophecies concerning a promised Messiah.

These, of course, are incidentally referred to in the New, but are references and quotations from the Old, to which we must go for particulars.

So completely are the two Scriptures interwoven that we find in the New 1011 references to the Old, and many of them very pointed and direct. In the very outset, the genealogical table of Matt. i. is from the Old, and Matt. i. 22, 23, refers to the prophet Isaiah, Matt. ii. 6 to Micah; Matt. ii. 15 to Hosea and Numbers; Matt. 17, 18 to Jeremiah, and verse 23 to Judges.

In the temptation in the wilderness, Matt. iv. 2-11, both Jesus and the devil quote from the prophets, and as Jesus so completely out-witted Satan on this occasion, so will he triumph in the end.

In all Matthew quotes from the Old Testament 102 times. We find this question quite interesting as we persue it, and especially so in Revelation where we find 332 quotations from the Old, and the closing chapters increase in interest.

Gen. iii. 17, "Cursed is the ground," etc. Rev. xxii. 3, "There shall be no more curse." Gen. ii. 9, 10, "The tree of life in the midst of the garden," and Gen. iii. 24, "to keep the way of the tree of life;" Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God;" Rev. xxii. 2, "In the midst of the street of it, (the city) and on either side of the river, was there the tree of *life*," etc. Verse 14, "Blessed are they that do his commandments, that they have right to the tree of life, and may enter in through the gates into the City."

Dan. vii. 18, "But the saints of the Most High shall take the kingdom and possess the kingdom even forever and ever." Rev. xxii. 5 "And they shall reign forever and ever." Isa. lx. 10 "Behold the Lord will come with strong hand, and his arms shall rule for him; behold his reward is with him, and his work before him." Rev. xxii. 12 "And behold I come quickly, and my reward is with me, to give to every man according as his work shall be."

Every writer of the New Testament, without exception, refers more or less to the Old. With such an array of evidence we are forced to the conclusion that the Old and New Testaments are indissolubly connected.

E. K. BARNHILL.

Subscribe for THE RESTITUTION.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 11, 1906.

Brother E. K. Barnhill furnishes us with a short article this week. His friends will be glad to see his name once more. It is quite a task for him to write, as he is so crippled with the rheumatism that he cannot dress himself, and much of the time can scarcely feed himself.

The article on the first page of this paper by Emma Bradshaw, was written to be read at a meeting at Cleveland, O., and by request was sent here for publication. Sister Bradshaw is the youngest Sister of the Cleveland church, and this is her first attempt at such work. We sincerely hope it will not be her last, as we are always glad to get such from any of the brethren and sisters to publish. They make a good variety of reading, and encourage the older writers very much. Write again, Sister, and urge others to do so.

A letter from Brother Wm. Platts tells of a meeting of seven weeks held by Brother F. L. Austin some four miles from Foothill, Ont. at which 14 were immersed, a Church organized, and a good Sunday School started. Bro. Platts says "I never saw young and old people so much in earnest, or give such perfect attention. The people that came and heard Bro. Austin said they never heard a man preach like him." They are much encouraged and feel that great good was accomplished.

Vesuvius is active, belching out a great molten stream which threatens to engulf Pompeii again. A pall is cast over southern Italy, and five hundred thousand people are homeless. A stream of lava 600 wide and 21 feet deep has swept over towns, and is now rapidly approaching the ancient ruins of Pompeii. The old ruins that were buried 1800 years ago and which have been uncovered at such great expense of labor, time and money, will likely be filled up again, and if this occurs they can never be re-excavated. No trace remains of a commune on one side where ten thousand people lived two days before. Many new craters are opening, red hot stones are thrown into the air and fall thousands of feet away making it impossible to run the railroad trains. Warships are taking people away from the coast ports. The entire country is shaken by earthquake, and Naples may be destroyed.

Communicated.

How Readest Thou?

I thank Bro. Neill for the selection he made which appears in The Restitution of Feb. 28th. It set me to thinking. How true are the words, viz: "If any man will do his (God's) will, he shall know of the doctrine whether it be of God or whether I speak of myself." John viii. 17. Again, Ye shall know the truth and it shall make you free. Free from sin and ignorance. What a babel of ideas we find among our college boys, and I might further say among our college men. I am pleased that such able writers as Bros. Wince and Wilson are caring for the Professors in the different schools throughout the land.

The question that presents itself to me is, Who are to blame for such conceptions of God? If my children are found to be faulty in their school work the parents would very readily blame me. It would be right that they should. Taking this view which I think to be a reasonable one we have little trouble in placing the cause of these uncalled for ideas of God. I wish to quote from the Discipline of the M. E. church, Articles of Religion 3 and 4. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son and the Holy Ghost. (II. Of the Word, or Son of God, who was made very man.) (4) The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided; whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

What thinkest thou of the above? Do you wonder that our people become confused in their conceptions of what the Bible teaches in regard to God's plan of salvation of the human family? In my opinion a worse jargon of ideas cannot be found in the English language. Those who are members of that church are required to say that they believe it. I was present in a church at one time when the minister took into full membership a little girl 12 years old. She was asked, "Do you believe the doctrine of the Holy Trinity?" The answer is, "I do." The little Miss very meekly said, "I do." This man spoke a lie in God's name and caused that innocent child to say yes to it. May the Lord soon come and deliver us from all such untruths. The questions put to the students of Columbia College were these: Do you conceive of God as an impersonal being or a personal being? What difference do you make between a personal and an impersonal being? Under what image or images do you think of God? What difference would the non-existence of God make in your daily life? More than half of the students who gave answers said that God is impersonal. A number said it would not make the least bit of difference in their daily actions if they did not know of the existence of a Deity. Others admitted it would make a difference, but were not all agreed as to what sort of a difference it would be. In every answer given by forty-two young men we discover a marked degree of ignorance manifested on the above subject. He that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him. Heb. xi. 6. With this Scripture before us how can we believe that God is impersonal? To believe that he is impersonal is to believe that he does not exist. Further that what we call God is simply a force. Paul says that Christ is the splendor of his (God's) glory, and the image of himself.—*Murdock.*

We are taught to believe in the personality of angels. If we believe the record that God has given us we must believe that the angels that visited Abraham were personal beings. They accepted Abraham's hospitality. They ate what was prepared for them. Impersonal beings could not do this.

In Gen. i. 27, So God created man in his own image, in the image of God created he him; male and female created he them. The fact that God created all things is a strong proof of his personality. In the beginning God created the heaven and the earth. Professor Gardner translates this clause, In sovereignty God created the heavens and the earth, and says in his comments on this that, "The first thought of revelation is the sovereignty" of "the God" who makes the revelation; and very naturally the next revelation of himself is in his creative purpose and plan as an Author or Creator. There is design in the act of creation and there cannot be a design without a designer. Neither can there be a creation without a creator. There is not a book in the Bible that does not teach that God has an existence and has a body and parts. His voice has been heard on more than one occasion. Think if you can of an impersonal being having a voice. I think we have strong proof of his personality in the resurrection of Jesus. The great question with Jesus was to prove that he was the same person that was put to death and had arisen again. He said, Handle me and see. He convinced doubting Thomas by showing him the nail prints in his hands and spear wound in his side. He ate and talked and walked with his disciples to prove to them that he was a personal being. When his apostles said that he was a spirit (a phantom) he said a spirit (phantom) hath not flesh and bones as ye see me have. Jesus did and said every thing possible to impress his followers that he was the same person that was crucified and buried, and that God raised him from the dead as he claimed he would. When Jesus ascended to his Father two angels stood by stating that this same Jesus which is taken up from you into heaven, shall in like manner come again. Was not his ascension personal? And will not his coming again be the same, a personal coming? When Stephen was stoned we have this proof. He being full of the Holy Spirit looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts vii. 55. Do not these texts all prove that Christ after his resurrection was personal and went to the Father in that form? Now is it not logical to reason that if our Savior was beheld, standing at the Father's right hand, that both must have been personal? No other reasonable conclusion can be drawn from this text. These confused ideas of the personality or the impersonality of God comes from the Articles of Religion as given at the beginning of this article. In the light of God's Word they are shown to be untrue.

There is to me a no more hateful doctrine than that of the Trinity. It destroys the very doctrine of the unity of God and of Christ. The Bible plainly teaches that God is the Father and that Jesus is the Son. Jesus is the only begotten Son and we are his adopted sons and daughters.

I do not wish to close this article without paying my respects to the answers to the last question, viz: "What difference would the non-existence of God make in your daily life?" The answers given to this question are clear and to the point. A Jewish student answered. His non-existence would make no difference to me as I believe in the Golden Rule, and it is not a fear of the hereafter that keeps me from doing evil. Another one said, "God is decidedly impersonal. I think of God under no image. I dislike the term, as it has to me an orthodox and fixed meaning, born of a popular conception which has been fostered by creed worship. I have built for myself a system of morals which I have gotten from experience in my environments. This system is sufficient to keep me a respectable member of society. My conception of the unknown something which seems to be the controlling force of nature is impersonal. I seriously object to calling that something God, because that name is connected with religious worship. If I could conceive of a personal God I should become devoutly religious."

In closing this article let me say that the doctrine of an impersonal God is responsible for the confused ideas as expressed by these students. They have no need of God. "The controlling force in nature" is their God. It does away with the need of a plan of salvation. Truly such are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world. The golden rule and a system of morals built for self, gotten from experience in environments is needed. This will make them respectable members of society. They have no thoughts of the future and care nothing for it. Is it not true that the religious teaching of today builds up and fosters these untruths? If all would teach the gospel of the kingdom of God which embraces the royalty of Jesus, such false conceptions of God would not exist. The religious doctrines of the popular churches tend to produce these ideas. Men and women are taught to be obedient to church rules and a certain moral code. If they are loyal to their church, it goes well with them. Church discipline takes the place of the great commission, viz: "Go ye into all the world and preach the gospel to every creature. He that believeth and is batized shall be saved but he that believeth not shall be damned." Mark xvi. 15, 16. They teach for the gospel an obedience to church rules. We are admonished, "To give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. Should we not be careful in what we hear and believe? Your brother of "like precious faith."

D. C. Robison.

At the Breaking of Bread.

Great are thy tender mercies, O Lord, quicken me according to thy judgment. For the mercy of the Lord is from everlasting to everlasting upon them that fear him and righteousness unto children's children. The Lord is good and ready to forgive and plenteous in mercy unto all them that call upon him, to all such as keep his covenant and to those that remember his commandments to do them. Let us hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies; unto the Lord belongeth mercy, he will render to every man according to his work. Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. Let us keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life. The Lord is good to all and his tender mercies are over all his works. It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning. Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies.

Annie Burton.

"For the Lord God is a sun and shield, the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly." Pss. lxxxiv. 11.

God is a sun and shield, both light and protection. The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life. The Word of the Lord is a lamp unto my feet and a light unto my path. God is light, in him is no darkness. Come let us walk in the light of the Lord, and he shall be unto us an everlasting light. If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. The light of the righteous rejoiceth but the lamp of the wicked shall be put out. Blessed is the man that trusteth in the Lord. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day because thou hast made the Lord thy refuge. Happy art thou O Israel: who is like unto thee. O people saved by the Lord the shield of thy help and who is the sword of thy excellency. Our soul waiteth for the Lord, he is our help and our shield. Every Word of God is pure. He is a shield unto them that put their trust in him for the shields of the earth belong unto God. In king David's time the soldiers used the shield to protect them from the darts and arrows of the enemy. They were of two kinds, one of larger and another of smaller dimensions. The larger covered the whole person and the soldier who wielded it had some one to carry it for him when not engaged in fight. The smaller was a sort of buckler and such as might be used in a hand to hand conflict with the sword, but we have a better protection; for the Lord is our sun and shield. I will love thee O Lord my strength. The Lord is my rock and my fortress, my God, my strength in whom I will trust, my buckler and the horn of my salvation. Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Lord, my strength and my redeemer. Let us rejoice and praise God for his abundant mercy.

Esther Burton.

PASSING AND ETERNAL GLORIES.

I will give a brief sketch of either passing or eternal glories, but though brief will be sufficient to point the way.

At present passing glories of achievement are shared by many. There are great but passing glories of invention and construction, such as electrical inventions, the telegraph, the telephone, the trolley car. Among passing glories of construction, we have the twelve to twenty-four stories buildings, marvels of construction outside and inside, wonderful bridges, astonishing sea-walls, powerful and swift engines, magnificent and ponderous war ships. We have also the passing glories of wealth, yes, glories of wealth beyond the dreams of past ages, the passing glories of the merchantile, educational, political, military, naval and philanthropical, last but not least we have religious passing glories.

In the writings of men we read of "the immortal Shakespeare, Milton, Burns, and others." But in the Book of God,—that the glory of man does not profit and farther that "Man at his best estate is altogether vanity." Indeed the proof given in the Bible of the passing glory of man, are too numerous to mention here, but one or two will not be out of place. The glories of the kingdom of Solomon passed. The glory of Sennacherib the king of Assyria, the glory of Belshazzar king of Babylon, and the glory of Herod. The sum total of passing glories we find in 1 Cor. vii. 31: "The fashion of the world passeth away." When the Lord of glory comes, and all his saints with him, 1 Thess. iii. 13, Mene Tekel, Dan. v. 26, 27, will be the judgment, and Ichabod, I Sam. iv. 21, will be pronounced on all the glories of men.

And what of Eternal Glories? are there no men or women at present enjoying passing glories, who will also share in eternal glories? I know of none. What of the men and women who now believe, and are living, and teaching, publicly or privately "the glad news of the kingdom of God? the men and women who know the love of God, expressed in the "gospel of the Christ," the power of God to salvation, what of them? Have they any part or lot in the present passing glories? None. According to the word of the Lord Jesus Christ himself, they cannot have any portion in the passing glories. "I have chosen you out of the world, therefore the world hateth you." John xv. 19, 20. Again "I have given them thy word and the world hateth them." John xvii. 14. These statements of the "One greater than Solomon" have been, and are being fulfilled to the letter. There are at present men and women, in this and other lands, who like Moses, value not the passing glories, but have chosen rather to suffer for Christ's sake, entreating others to repent, to believe, to be baptized, and to wait for God's Son from heaven, Mark xvi. 16; 1 Thess. i. 10, and thus obtain God's promise of eternal life, through Jesus Christ.

Eternal glories begin at the resurrection. "It is sown in dishonor, it is raised in glory." 1 Cor. xv. 43. "I will raise him up at the last day." Jon vi. 40. "The dead in Christ shall rise first." 1 Thess. iv. 16. "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6.

Here are four promises of the Lord Jesus Christ to those who are "by patient continuance in well doing," Rom. ii. 7, seek for eternal glories. Those who obtain to eternal glories will be the Bride the Lamb's wife, that great city, the holy Jerusalem, and have the glory of God. Rev. xxi. 9-11. The city will have no need of the light of the sun, nor the moon, for the glory of God and the Lamb will light it. Vs. 23; 24.

Beloved brethren, John in Rev. i. gives a glimpse, in a word-picture, of the glory of the Lord Jesus Christ, and says we shall be like him. 1 John iii. 2. Brethren, losing all present passing glories is a small thing compared to the grandeur of eternal glories which God has prepared for those who love him. My heart's desire and earnest prayer is, that we may strive to live so as to hear the shout, the voice of the archangel, and the trump of God, when the Lord himself shall come.

P. Neill.

The Great Commission.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit." "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." This commission is both a mission and a culture. Sometimes we hear complaint made against those who feel the personal application of this Scripture. They say, "I think when Jesus said, 'Go ye, therefore, and make disciples of all the nations,' he was speaking to apostles alone, this was their especial commission given to them in a peculiar way, as the baptism of the Holy Spirit was given to them for especial reasons."

Read the Lord's commission again and think what such interpretation, as above indicated, would lead us to if the true sense of Jesus' words, "Go ye" was limited to the apostles alone, then by every law of reason and of language we must limit the "baptizing" them in the name of the Father, Son and Holy Spirit" to the apostles also; in like manner his command to teach them all things will be limited. "Lo, I am with you," would be limited also.

Granting such interpretation, what an empty, hollow, meaningless thing we have made of God's divine plan for us; what a mockery we thus make of his church and its work in the world; gone is our authority to make disciples, to baptize believers, to teach the essentials of the gospel, and to live in the strength of his promise to be with us. The whole matter is just an illustration of what shipwreck we make of the divine program. If we are to so slip from under responsibility before God then Paul was wrong, and Peter; also Luke and Timothy. How mightily the missionary enterprise is making for strength in the churches both at home and abroad. The church that gets for itself the world wide vision is the growing, thriving church. The church which says, "It is only for the apostles" is the dead or dying church today. And what may be said of the church is also true of the individual church member. He who takes Christ at his word and goes forth to do part either in actually going himself to the mission field or aiding in his full share to send a substitute is the one who wears a gladness in his face that impels the observation from the world, as of old time, "Lo, he has been with Jesus." He who refuses God's council and withholds himself or his substance in the world, crabbed soul, "neither hot nor cold. It was one of these disciples who walked with Jesus on the way to Emmaus who said, "Did not our hearts burn within us while he walked and talked with us." May we not heed his council, let him walk and talk with us, so doing our hearts will burn with zeal to the Lord's will. There is a vast difference between the church member who longs to have fellowship with Jesus in his death for all nations that they might be saved, and who cannot give but a portion, and the one who could give but will not, vainly trying to force himself into the belief that Jesus did not mean what he said, "Go make disciples of all nations." Let us arouse ourselves from sleep and go forth in the strength of the Master to preach and teach the glad message of a risen Savior who says, "If ye love me ye will do whatsoever I command you."

Hamner E. Bouck.

Diamonds on Credit.

This morning I picked up a magazine the postman had just left me, and opening its pages at random, my eye fell upon a line in big, black letters announcing to the foolish ones of the world that they could buy diamonds "on credit," or on "small weekly payments." What a privilege! Do you want to take advantage of it? If you do, you are not as long-headed as I thought you were. "Diamonds on credit!" Think of it! I have an idea that a young fellow I know working on a salary of twelve dollars a week got his diamond scarf-pin in that way, and it may be that all of his other finery was purchased on that plan.

"Diamonds on credit!" Well, well! How "set up" I would feel with a big "solitaire," or a "cluster" ring, or a "sunburst" pin on which I had paid a dollar! And how much people would think of me because of my jewelery! Oh, boys, boys, don't let any one tempt you into forming the habit of debt in order that you may wear "fine feathers." Don't run into debt for anything it is possible to do without. Wear your plain or even shabby clothes with the proud consciousness of the fact that they are yours, and that you own yourself. The man in debt does not own even himself. He belongs to his creditors. His earnings really belong to them. He finds himself crossing the street to escape meeting them when he sees them coming. He has that most humiliating of all feelings, the feeling of the sneak.

Now, boys, just write the words "Diamonds on credit" on a card and keep it handy, where you can see it every day, and when you are tempted to borrow a nickel of your schoolmates, or to incur debt for anything, just say to yourself, "It would be as foolish as it would be to buy diamonds on credit, and I haven't become that silly yet."

"Diamonds on credit!" No, thank you, sir! Not while I have any wits left.—*Young People.*

Cloudy days are many; bright days are few. We must catch each ray of sunlight as it comes. The clouds gather, and as they roll, they hide the distant shores from our sight. The clouds that hide our future never lift. Blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side, if we take firm hold, and cast our care on him. It is better to trust than to see.

When Christians adorn their profession by a godly life, abound in the fruits of holy living, impart their joy, manifest the power of grace to subdue sin and sanctify character—was there ever eloquence like that? We do not in these days want so much better preaching as better practising.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Poetry.

Review of the Day.

An ancient said "The reflections of the night are deepest." David, in Psalm xix, ascribes speech to the day, and wisdom to the silent night. It is an excellent advice of Pythagoras that "we should not allow ourselves to go to sleep, till we have seriously reviewed the actions of the day, and asked ourselves: "What have I done unless? What good have I done, or failed to do? that so we may rejoice over ourselves for what has been wrong, and take the contrary of what has been ought."

Let not the stealing god of sleep our eyes,
Nor creep in slumber on the weary eyes,
Ere every action of the former day
Strictly thou dost and righteously survey.
With reference to thy own tribunal stand,
And answer justly to thy demand—
Where have I been? In what have I transgressed?
What good or ill has this day's life expressed?
Where have I failed in what I ought to do?
In what to God, to man, or to myself I owe?
If evil were thy deeds, repentant mourn.
And let thy soul with strong remorse be torn.
If good, the good with pious mind repay.
And to thy secret cell with pleasure stay.
Besides, my heart, for all went well to-day!
LUCIUS F. W. CAMP.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 28.

(This 28th chapter the 51st chapter C. V. and R. V.)

1. Thus saith the Lord, Lo, I am arousing a scorching wind that destroyeth against Babuloon and the Chaldaioi who inhabit it;

2. And I am sending haughty men into Babuloon, and they will treat it with contempt and ravage the land thereof; Woe unto Babuloon round about in the day of her calamity.

3. Let the one who stretcheth his bow stretch it and let him put on that for which his weapons are, and be ye not sparing of her young men and make ye all her host to disappear.

4. And wounded ones will fall in a land of Chaldaioi and those who have been pierced through outside of her.

5. Because she hath not widowed Israel and Jouda from their God, from an All-Controlling Lord, because their land was filled with iniquities from the saints of Israel.

6. Flee ye out of the midst of Babuloon and save your soul each one of you, and be not cast away in her iniquity; for it a due-time for requital from the Lord; a payment is he paying her.

7. A golden cup of Babuloon is in the Lord's hand, one that intoxicateth all the earth; from her wine have nations drunk; because of this have they been shaken;

8. And suddenly hath Babuloon fallen and been broken; threne for her; take retinee (balm) for her, if somehow she may be healed.

9. We have healed Babuloon and she hath not been healed; we have forsaken her and we have gone away each into his own land; because her verdict-rendered hath drawn nigh to heaven; she hath lifted it up even to the stars.

10. The Lord hath brought out his verdict; come and let us tell in Sioon the doings of the Lord our God.

11. Make ready the bows; fill the quivers: the Lord hath stirred up the Spirit of a king of Meedes because his wrath is against Babuloon to utterly destroy her, because the Lord's requital is it, his requital for his laity is it.

12. Upon the walls of Babuloon lift an ensign; stand quivers upon them; awake guards; make ready weapons, because the Lord hath put his hand to the work and he will do what he hath talked in respect to those who inhabit Babuloon,

13. Who pitch their tents down upon many waters and upon a plentitude of her treasures. Truly the end is coming to thy feelings of compassion.

14. Because the Lord hath sworn by his arm I shall fill thee with men as though with locusts, and those who go down will murmur against thee;

15. The Lord who createth an earth with his strength, maketh ready an inhabited earth with his wisdom, who stretched out the canopy with his understanding,

16. Who put into speech an echo of water in the canopy, and led up clouds from a farthest of the earth, who caused lightnings for rain, and led out light from his treasures, is he.

17. Every man hath failed of comprehending, every golden-pourer hath been put to shame by his moulded-things because they have moulded lies; there is no spiritual-breath in them;

18. Inutile works they have been mocked at; in a time of their visitation they will perish.

19. Such-like is not Jakoob's distributed portion, because the one who moulded all-things is his inheritance, Lord is his name.

20. Thou art scattering abroad instruments of warfare, and I in thee shall I scatter nations and I shall take kings out of thee.

21. And shall scatter in thee horse and his rider?

22. And I shall scatter in the achariots and their riders, and I shall scatter in thee young man and virgin, and I shall scatter in thee, man and wife;

23. And I shall scatter in thee shepherd and his flock, and I shall scatter in thee husband—man in his field, and I shall scatter in thee thy civil and military leaders.

24. And I shall repay to Babuloon, and to all the Chaldaioi who inhabit it all their evil-doings which they did to Sioon before your eyes, saith the Lord.

25. Lo, I am against thee thou mountain that corrupteth all the earth; and I am going to stretch out my hand against thee, and roll thee down upon the rocks, and I am going to give thee to be like a mountain burned with fire;

26. And they shall not take from thee a stone for a corner, nor a stone for a foundation-course because thou wilt be in a state of disappearance unto the animate-age, saith the Lord.

27. Lift up an ensign over the land, blow with a trumpet unto nations, sanctify nations against her; enjoin against her kings, lift up from me, even unto the Achmazeoi; stand missile-hurlers against her; lead up a horse-troop against her like a swarm of locusts.

28. Lead up against her nations, the king of the Meedes and of all his land his civil and all his military-leaders.

29. The earth hath been shaken because a reasoning of the Lord hath astounded it in his making the land of Babuloon a desolation and not to be inhabited.

30. Babloon's warrior hath left off warring; they will sit down there in their environment; their host hath been awe-struck; they have become like women; their habitations have been burned, her bars have been broken.

31. A pursurer will pursue to meet a pursurer and one who telleth news, that he may tell the news to the king of Babuloon that his city hath been taken;

32. From a farthest of his ways through have they been taken, and their canal systems have been burned with fire, and his men of war are coming out.

33. Wherefore thus saith the Lord, Houses of Babuloon's king will have been threshed like a threshing-floor in its season; yet a little and her early-harvest will come.

34. He hath devoured me; he hath apportioned me, fine darkness hath overtaken me; Nabouchadonosor king of Babuloon hath swallowed me; like a dragon (draikoon) hath he filled his belly with my daintiness.

35. My weary-toil and wretchedness thrust me away into Babuloon, will indwelling Sioon say, and my blood is upon the Chaldaioi who inhabit it will Hierousaleem say,

36. Therefore thus saith the Lord, Lo, I am going to judge thy opponent, and I am going to requite thy requital, and I am going to desolate her sea and dry up her fountain;

37. And Babuloon will be a desolation and will not have been inhabited;

38. Because straightway like lions have they stirred up blood and like lion's whelps.

39. In their heated-condition I shall give them something to drink and I shall make them drunken, so that they will become stupefied and sleep an age-lasting sleep, and they shall not awaken, saith the Lord.

40. And do thou lead them down to slaughter and like rams with kids.

41. How hath the boast of all the earth been taken and hunted down? How hath Babuloon become a desolation among the nations?

42. The sea hath gone up against Babuloon with an echo of its waves and it hath been covered.

43. Her cities have become like a land without water and a trackless waste; there will not dwell in her even one, nor will a son of man stay for a night in her.

44. And I shall bring out of her mouth the things she hath drunk down; and the nations shall no more be gathered unto her,

45. And in Babuloon will the wounded of all the earth fall.

50. Ye who are saving yourselves go your way out of the land and stand not upon your going; ye afar off may ye have remembered the Lord and let Hierousaleem come up upon your heart.

51. We have been put to shame, because we have heard our reproach; dishonor hath covered our face; aliens have gone into our sacred places, into the house of the Lord.

52. Therefore days are coming, saith the Lord, and I shall requite upon her graven things, and in all her land wounded will lall.

53. Because though Babuloon should ascend even as the heavens, and though she build her walls with strength, from me will those who destroy her come, saith the Lord.

54. A voice of clamor in Babuloon, and a great crushing blow in a land of Chaldaioi;

55. Because the Lord hath utterly destroyed Babuloon, and hath made to cease from it a great sound that echoed like many waters; he hath given to destruction the voice thereof.

56. Because wretchedness hath come upon Babuloon; her fighting men have been taken; their bow hath been awe-struck, because God is repaying them.

57. The Lord is repaying and making drunk her leaders and her wise men and her military-chieftains, saith the king, an all controlling Lord is his name.

58. Thus saith the Lord, Babuloon's wall hath been broad—dug down it will have been, and her high gateways will have been burned with fire, and laities will not toil for naught, and nations in authority (en archee) will leave off.

59. The word which the Lord enjoined on Hieremias the prophet to speak unto Saraias, son of Neereios, son of Maasaios, when he was going his way to Sedekias king of Jouda in Babuloon, in the fourth year of his royalty, and Saraias being a ruler of votive-offerings.

60. And Hieremias wrote all the calamities which were about to come upon Babuloon in a book, all the words which had been written in respect to Babuloon;

61. And Hieremias said unto Saraias; when thou shalt arrive in Babuloon and shalt see it, thou shalt also read all these words.

62. And thou shalt say, O Lord, O Lord, thou hast talked in respect to this place of utterly destroying it, and hast said that there should not be dwelling in it from man even unto domestic-animal, that it will be a desolation unto an animate age.

63. And it shall be, when thou shalt cease reading this book, thou shalt also bind a stone upon it and cast it into the midst of the Euphrates;

64. And thou shalt say, Even so will Babuloon sink and it shall not arise from before the face of the calamities which I am leading upon it.

COMMENT.

This 28th chapter in the Greek is given as the 51st in the C. V. and R. V. or what purports to be this prophecy of Hieremias in respect to Babuloon; but with many changes of thought too numerous to critically call attention to. Read and compare for yourselves.

Notice the 58th verse particularly, where "en archee" occurs and see what the translators got out of this verse.

The 28th chapter in the versions is the 35th in the Greek.

CHAS. GARDNER.

The Forces of Evil.

"Though the cause of evil prosper, yet 'tis truth alone is strong." *James Russell Lowell.*

Looking at the gigantic forces of evil, that are massed at the present day against righteousness and truth, it would seem to one whose heart is not "stayed upon God," that as Lowell says, Truth must be "forever on the scaffold, wrong forever on the throne." And yet when we remember that, "that scaffold sways the future," we take courage, and yet feel that, "Though the cause of evil prosper yet 'tis truth alone is strong." Jesus was crucified and the cause of evil seemed to have triumphed when he was laid in the tomb, but the accusing scribe and Pharisee with the whole Jewish nation, were mowed down like grass and scattered to the winds, while pagan Rome that put him to death, fell as if by a mighty earthquake, but the cause that Jesus died for, lived on and on, until at the present time it is proclaimed by myriads of books, and by thousands of brave men and women, who would go to the stake in a moment rather than desert the Christ.

Papal Rome thought to destroy truth, and bury it in a grave so deep that it would never be resurrected, she boasted that she had destroyed it, that the books that contained it had been burned, and its witnesses put to death, that "not one had been left to peep" and yet, scarce was the boast out of her mouth ere the standard was snatched up again and a mighty multitude had rallied around it and were bearing it onward. In Holland, in Germany, in England and in Scotland it triumphed. Men were put to death, but others sprang into the ranks, and kept them filled and so the Bible came to us. And Rome thinks she will be able yet to stamp out the Bible, and crush its adherents into the very dust, notwithstanding her loss of temporal power, she is endeavoring to accomplish by the most subtle strategy what she could not accomplish by *auto de fes* inquisitions, excommunications, banishments, wholesale massacres, burned Bibles and the unsheathed sword. In taking the Bible from the schools the very result she looked for has been brought about. Irreverence for holy things has crept into the hearts of our people and the altars of the homes have been overturned.

Following this state of things as a natural sequence, infidelity and scepticism, veiled and unveiled, in the pulpit and out, and heathenism masked in various forms, have come in like a flood, thus enabling Rome to manipulate our political world as she pleases, and to use for her own ends, the turbulent elements of unbelief, doubt and lawlessness that she has created. A national confederation of all Catholic societies in this country has been brought about, and these societies are all military in character, perfect in drill and equipment. And beside all this, the national convention to meet in Buffalo from July 29th to Aug. 1, will be instructed to pass a resolution, "which will put the entire Catholic population of the United States on record as advocates of the parochial school idea," seeking thus to seize upon the public funds to educate Catholic children "on the lines of their own faith." And the unbelieving masses do not care. They are ready to take the side of Rome, when the time of battle comes, just as Rome has planned.

"While men slept the enemy sowed"—what? "Tares!" And an abundant crop has sprung up for the drowsy-eyed ones to reckon with by and by. Truth may have to climb the scaffold again; she seems to flourish best in times of woful trial. There is not a very pleasing prospect ahead of the pleasure-loving, God-defying multitudes of these United States. A sudden and dreadful awakening is certain to come, for already, fear of Rome dominates the people from President down to the humblest newspaper editor. And only some dreadful catastrophe can awaken the slumbering ones, but Rome in bringing about that catastrophe will over-reach herself. The very elements on which she depends, the men whose faith she has swept away, the laborers whom she has made lawless, will be found but broken reeds in the day when she comes to lean upon them. "Though the cause of evil prosper, yet 'tis truth alone is strong." She may put "truth on the scaffold" again, yet despite of her, that scaffold will sway the future, and God will "give unto her the cup of the wine of the fierceness of his wrath," and she will be "thrown down with violence and be found no more at all."

"Truth alone is strong," because it has the Lord always at hand to help and to deliver. "Our fathers trusted in God, they trusted, and he delivered them," and shall he not deliver us? "Shall the throne of iniquity have fellowship with him?" "They may gather themselves together against the soul of the righteous, and may condemn the innocent blood. But the Lord is our defence, and our God is the rock of our refuge." "He shall bring upon them their own iniquity and shall cut them off in their own wickedness, yea the Lord our God shall cut them off."

He is ever with his people. When Wm. Miller set out to proclaim the near advent of Christ, God went before him. When the set time passed, and scoffers said that "the prophecy had failed and the watching bands had disbanded," God heard. He has been with those bands ever since. The advent message is ringing out still, it will ring out until the Master comes.

S. ROXANA WING.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Sabbath.

I think one will find a very good answer to the question Should or should we not keep the Sabbath? In Matt. v. 17, etc. "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Ver. 21. Ye have heard that it was said by them of old time, Thou shalt not kill. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."

No less than five times does Christ take exception to the law in this chapter. He adds to it, and in some instances so changes the wording that the whole meaning is changed. The law says "An eye for an eye, a tooth for a tooth." Christ says "If he smite you on one cheek, turn to him the other also." A child can note the difference, and so we see the old law was not done away with, but was fulfilled.

Is not Col. ii. 14, etc, also an answer in part to this question. "Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come."

In the same connection read Acts xv. 10, "Now therefore why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

HOWARD GIDDINGS.

Obituary.

At her home in Lakeside, Wash. on April 2, 1906, Marion Howell-Cook, aged 23 years, 8 mo. and 28 days.

Marion Howell was born in Lynn Co. Oregon, July 5, 1882, afterward moved with her parents to Waterville, Wash. where in 1898 she became obedient to the gospel.

Sister Howell was married to Frank Cook on Nov. 30, 1903. In the autumn of 1904 she had a severe attack of lagrippe, which gradually developed into that dread disease consumption, which finally resulted in death.

Sister Marion was of a wonderfully cheerful and happy disposition, and brought sunshine and joy wherever she went. She died strong in the faith of the soon coming of the Savior. She leaves a father, brother John Howell, a mother, sister Lillian Howell, a husband and two brothers, to mourn her loss, and oh, how she will be missed, but they sorrow not as others who have no hope.

She was brought from Lakeside to Waterville, a distance of 26 miles and buried in the Fraternity Cemetery. Words of comfort were spoken by the writer at the graveside, to an attentive audience, then we left her, sweetly resting till the Lord shall call.

A. L. CORDALEY.

Dear Restitution:

I will write a few lines to the dear paper. I am always glad to hear from those of like precious faith through those encouraging letters. I am still striving to win the prize of the high calling of God in Jesus Christ. On account of poor health I have not been able to attend meeting much this winter. I do love to read the many good letters from the dear ones scattered abroad. "A World of Opportunities," written by Brother D. C. Robison, is just fine.

Yours, in the Blessed Hope.

LIZZIE B. OLIVER.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Nelson Brewer	50

WHEN YOUR TIME IS OUT PLEASE RENEW.

Editor Restitution:

I will write a few lines to let you know that I have not forgotten that the dear, old RESTITUTION is published in Plymouth, Ind., and as my time has expired I think it high time that I was giving an account of myself. I cannot think of doing without the paper. I enjoy its weekly visits so much, in fact, I would feel lost without it. I love the name "Restitution" because there will be "a restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts. iii. 21. By reading the paper I have been able to see and understand many blessed truths. I thank God that he has removed the veil from my heart and caused me to see the truth, for the truth alone can make us free. Also, so many able writers. I used to read the Bible because I felt it my duty, being a church member, but since I have come to understand God's plan of salvation, there is nothing that gives me so much pleasure as to read my Bible and to search out God's mind towards us. Jesus said, Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. It seems to me that there are very few who search, for if they would search carefully and prayerfully they would be able to see better. How can any one see the truth, when if they read the Bible at all, they read with their eyes blind with prejudice. Now I think we must get everything of a sinful nature out of our hearts, better than we do; besides, we must overcome everything that is worldly. Jesus says, To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii. 21.

Yours, in the Blessed Hope.

JULIA UPDIKE.

Announcement.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 16th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.

MRS. EVA L. STEARNS, Sec.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Poetry.

The Birth of Christ.

The beautiful story of our Savior's birth
Is known throughout all the earth.
This wonderful story never grows old,
But grows more beautiful each time it is told.

The star that shone so pure and bright,
And guided the travelers that sacred night,
To Bethlehem where Jesus lay,
For his birthplace was a manger and his outcast bed was hay.

How the wicked men of Herod
Searched with all their might and main,
To find the blessed Savior,
And number him among the slain.

How they killed the little babies,
With a sword cut off their head,
But they missed the precious Savior,
For he had to Egypt fled.

For an angel of God had warned them
In a dream to flee away,
And not return again to Israel
Until dead king Herod lay.

VIOLET HOWELL.

Communicated.

Notes by the Way.

I have just closed a series of successful meetings at Buffalo, Texas; but before relating that, I wish to call attention to an incident which occurred on the trip to Buffalo. I had to remain over night at Fort Worth, in order to make railroad connection. While there, a gentleman, perceiving that I was a stranger, approached me, and asked me where I was from? I replied, from Chicago. He then asked, Have you come down here to reconstruct us rebels? I answered, Yes, sir, (rebels against God). I apprehend that the South is no more guilty of that kind of rebellion, than either the North, East, or the West. All of them are sadly in need of reconstruction. That rebellion will never cease, until they become citizens of the Commonwealth of Israel, and swear eternal loyalty to the King of the aforesaid Commonwealth.

I then resumed my journey to Buffalo, Texas. This is the home of Sister Watt, who wrote me that she had not heard a gospel sermon, for thirty years. On arriving there I was met by Mr. Watt, who conveyed me to the family home, where I was heartily welcomed by the entire family. They made my stay with them so comfortable and pleasant that I hated to leave them. They had announced meetings to commence on the following night. There was satisfactory attendance all through. They told me that no other ministers ever drew as large an audience. But better than this, was the attention and interest given to the Word preached.

In the Watt family are five children, four daughters, and one son. Three of these daughters are young ladies, ranging in ages from nineteen to twenty-three. The youngest (Buelah) is eleven years old, and Frank about fifteen. Mr. Watt is a subscriber to THE RESTITUTION; and consequently, through that source, Mr. Watt, and the three oldest daughters had become partially instructed in the Word of Truth. They all took a lively interest from the start, in the preaching of the saving message of life. They all privately asked questions for instruction; and hence, in this way, I was enabled to perfect that which was lacking in their faith. The result was, that each one came to me privately, and requested me to baptize them for the remission of sins. They were so sincere and honest. It filled my heart with joy, as it did the angels of God in heaven, over these four repentant believers of the glorious gospel of the kingdom.

The entire family and many neighbors, took a trip into the woods for a mile or two, where "much water," was found, and I buried these four repentant believers with Christ in baptism. I want to say that these three sisters are intelligent and cultured young ladies, and reflect much credit upon their father and mother, as to their training while in childhood.

Frank and Buelah are also nice children. I noted particularly how prompt they were to obey both their father and mother.

Buelah says, "I do want to be good, I want to be a Christian." She is going to study the Bible, and I feel sure that if in the providence of God I am ever permitted to visit Buffalo again, that I shall baptize dear young Buelah into Christ, and may be Frank also.

Sister Watt is so happy over the outcome of my visit to Buffalo. Before this, she was all alone in the faith, but now she has her husband and three daughters with her.

I wanted to get there, and so I sent home to get a little more money to carry me that far. I am glad I did, seeing how glorious the outcome has been. We must not expect the crown unless we are willing to be living sacrifices for the kingdom of God's sake.

These four obedient ones are not the only results from the meetings held at Buffalo. The good seed has found lodgment in others also, which will require time to develop. They came to me, and expressed warm words of thanks for benefits received.

I feel that if the above four shall be counted as God's jewels in the day when he makes up his jewels, that I am well paid for my labor and the expense of my present trip. But I know that is not all, as many others have received the Word of the kingdom into their hearts.

Dear ones in Christ, don't it pay to carry the glad tidings of the kingdom into the "wilderness and solitary place," where no other voice is ever heard proclaiming the gospel of the kingdom as a message of life.

It is all very well to spend time in preaching to organized churches, but there is much need of one "crying in the wilderness," where the people are hungry for the Word of God. I know many are fearful in going there, because it means sacrifice of personal comfort, and besides this there is no money in it. Well, as far ath at is concerned, it is wrong for other believers to let an evangelist do all the sacrificing.

It is now spring time in the South. The grass is green, the trees are clothed in the fresh beautiful green of spring time, flowers are blooming, the roses and honey suckles are beautiful; peach, plum and apricot trees are in bloom. In the woods we have the wild flowers, and wild shrubbery in bloom.

At this time (April 2) I am holding meetings at Alvin, Texas, which I will report later on. At this place they are shipping strawberries by the car load, besides fresh vegetables. I will say more about this in my next "Notes by the Way."

While at Buffalo, it was a delight to me to take a ramble through the woods and gather bunches of beautiful flowers.

At Alvin I saw the orange tree breaking out in bloom.

When I see these things in the early spring time, it always reminds me of the new age, and the new life, at which time will end the dread reign of the winter of death; when the blessed and holy ones will then emerge from under its cold icy grip, and will spring forth in the freshness and beauty of immortal youth. It reminds me of the words of Solomon: "Rise up, my love, my fair one, and come away, for lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree is putting forth its green figs, (the fig tree is putting forth its green figs at this time in Texas) and the vines with the tender grape, give a good smell. Arise, my love, my fair one, and come away." This is a beautiful picture of the spring time, as it is now seen in Southern Texas and Louisiana.

The above Scripture is doubtless a description of a more beautiful spring time, than now seen in nature. May God hasten the spring time of the new life. At that time nature's spring time will even be more beautiful than it is today, because the curse will then be removed.

"The snow-plumed angel of the North
Has dropped his icy spear,
Again the mossy earth looks forth,
Again the streams gush clear.

"Rear up, O mother nature! cry
Bird, breeze and streamlet free;
Our winter voices prophesy
Of summer days to thee.

"Reviving faith and hope, they show
To all its rising powers,
And how beneath the winter's snow
Lie germs of summer flowers!

"Behind the cloud the star-light lurks,
Through showers the sunbeams fall;
For God who loveth all his works,
Has left his hope with all!"

The Christian's hope is centered in the summer time of God's love, when the winter of death will melt before the genial warmth of the sun of Righteousness. It is then that the righteous shall shine forth as the Sun in the kingdom of their Father; at which time, even the sun and the moon shall be ashamed when Israel's glorious King shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory."

There is a blessed good time coming beloved in the Lord. The question which should concern us most is, have I secured a home in that blessed kingdom? If not, what is lacking? In these last days it should be the main thought and business of our life, to make sure of such a blessed inheritance. None of us can afford to come short of it.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Take an inventory as to how many you have personally "turned to righteousness." If you cannot do so personally, you can seek an interest in the work of some one who can, and thus share in the blessing.

Yours in the Blessed Hope.
W. H. WILSON.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

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I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 360 West Main St., Salem, O.

J. C. THOMPSON, Sec.

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Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrows which else might harm.
And soul the wounds his grace makes calm.

—T. B. Miller.

Communicated.

Miracles. No. 1.

What must be done with them? Mr. Foster moves to reject them as false and infidels every where second the motion. Put to vote it carries without a dissenting voice among the Higher Critics; and of course, among the infidels, we would not expect dissent. The latter reject the Bible while the former claim to be its friends, standing by its truths in the pulpit and the Professor's chair. It is plain as to which class ought to be charged the greater amount of mischief. Place and relationship give the former vastly the advantage in the matter of undermining faith in the Bible. It is the sowing of this class that has produced the harvest of doubt and infidelity everywhere prevalent today, rather than that of open and avowed infidels. The Higher Critics make a great flourish of "the test of reason," "Irrefutable logic" and "scientific investigation." They indulge in the use of these phrases but give us very little of what these mean in the handling of the Scriptures. They assume—thus decide against belief in miracles, and then on the strength of their assertions give us the choice of being either classed with fools or knaves. Belief in miracles entitles one to one or the other of these epithets. Jesus and his apostles and the prophets before them cannot be freed from the charge of being fools, for they all believed that miracles actually occurred. From the standpoint of these critics some preachers of today do not get off with the lighter charge of being fools, but must face that of being knaves, for these critics seem to know or at least conclude that there are men occupying the pulpit who do not believe the miracles, but to please their churches and secure fat salaries continue to preach them, so deserve to be called knaves. These lack the courage of their convictions, so make no open avowal of their real sentiments but go on preaching what they do not believe. Jesus believed the miracles recorded in the Old Testament Scriptures. This is shown by the fact that he quoted them. When certain scribes and Pharisees demanded of him a sign he assured them that no sign would be given to that evil and adulterous generation except the sign of the prophet Jonas: "For as Jonas was three days and three nights in the whale's belly so shall the Son of Man be three days and three nights in the heart of the earth." He gave them this as a type of his own entombment and resurrection; that believing the one they might look for the other to occur as he had predicted it. If on the strength of this final sign they refused to believe they would be worse than the Ninevites who were heathen. Other miracles had failed to convince them of the truthfulness of his Messianic claims. Only one more sign could they have. If they still regarded this as false there remained no possibility of convincing them. Here was the final test they had, Jesus' prediction of his own resurrection; and it was both their duty and privilege to watch and wait for developments. Both Jesus and the Pharisees believed Old Testament miracles and the former believed in those wrought through his own agency, and the crowning one yet to occur, his own resurrection; then how can it be true that, as Mr. Foster asserts, touching the miracle of quelling the storm by word "this story grew up as the primitive community caught forth their sense of the worth of Jesus to their lives." This primitive community includes Christ's disciples who heard and believed his words, and witnessed his works, now how is it that Jesus believed in miracles and the scribes and Pharisees in those of the Old Testament history, and yet, these disciples, constituting the primitive church and just as much disposed as Jesus himself and these Pharisees to believe in miracles, did not believe in them according to our Chicago Professor, but had to invent the story or cause it to grow up, for their purpose. If his language means any thing it means that the early disciples did not believe in real miracles for if they had so believed there would have been no necessity of palming off fictitious ones. Now it is much easier to believe that these earlier disciples held in common with Jesus and his countrymen faith in the supernatural, than to believe Mr. Foster's theory that the "story grew up," for this involves the conclusion that all the miracles found recorded on the pages of the Bible, grew up as stories, like the one of stilling the tempest on the sea of Galilee, which the learned gentleman takes as an example. Jesus believed in miracles, and the primitive community did not! How does this sound?

The four evangelists who recorded the words and deeds of their Master must be included in this "primitive community." According to Mr. Foster's language they had no faith in real miracles! Strange! is it not? And yet these same critics say that back there it was easy to believe in miracles, that all were given to superstition. How these men get rid of superstition and then go to inventing stories for superstitious people like many of us folks today, who still persist in thinking miracles possible. The legs of the fame are unequal. What limping theories are set on foot! Mr. Gibbon would have found his task much easier, if he had allowed the reality of miracles in his accounting for the rise and rapid spread of Christianity in the Roman Empire in the early centuries of our era. Instead of this he met the supernatural claims of the new religion with a sneer, and then tried to account for its origin and progress on the ground of the belief of its propagators in unreal events. The fact of their belief in the supernatural he could not deny, nor did he wish to do so. It was not necessary for him to call in question the honesty of these founders and propagators of Christianity. Their belief in miracles was excused on the ground of their ignorance and the prevailing superstition of the times. They lived in the time when it was easy to believe in the supernatural; when the world was full of prodigies—in an unscientific and uncritical age. I remark that these are not sufficient reasons for rejecting the miracles of the Bible. "Strauss and Renan assume that a miracle is simply impossible, and that all reference to miracles is to be laid out of the question." Hume also places the matter on the same ground. But why is a miracle impossible? Let Hume answer for himself and all others who so hold. He says, A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." According to this supposed axiom Jehovah could not perform a miracle if he wished to for any purpose, he is tied up by laws of his own making. What Hume lays down here is a sophism and not a truth. The experience of mankind is not universal. Man knows but little about the laws of nature; he has only explored the surface of things. "There are many events which lie quite beyond the range of any observations hitherto made; there are undoubtedly many things which have not as yet been reduced to any known laws, and it is an open question whether they can be; that is whether the powers of men are adequate to the inquiry." He says, "a miracle is a violation of the laws of nature." Many things occur under our own observation which are contrary to some known laws of nature.

The man who picks up a stone and throws it upward into the air overcomes the law of gravitation for the time being. Here is a conflict between a living force set in operation by the human will, and one of nature's fixed laws. The property of the stone is inertia. Its movement is the result of the man's physical power under the direction of his will. Take another example. The vegetable vitality of the oak operates in a way to overcome the law of chemical affinity in the soil and by re-combining the elements in new proportions builds up a mighty column that resists the winds and storms of centuries. In this case vital force in the acorn suspended, or violated (as Hume would say) the laws of chemical affinity and gravitation—the law of vitality conflicting with two other laws. Mr. Hume's statement amounts to nothing as against miracles. The experience of mankind establishes some things and furnishes an argument against some other things being true, but does not furnish an argument against divine intervention. It will not be denied, except by the atheist (he is a very unreasonable creature) that there was a time when Jehovah brought into being the present beautiful order of things including man; the antecedents to which were the will, the wisdom and the power of the great Creator, the same as in the case of a miracle. Jehovah formed or fashioned things; he formed man of the dust of the ground. What a marvelous mechanism is before him. It is not a body of dust thrown together promiscuously. It was not brought together by the law of chemical affinity or natural selection. It is not the mere contour that draws our admiration, though that shows beauty of form. It is the organic structure in all its parts, the complicated machinery ready to perform all the functions of life and mind. The moment the vital principle is imparted by the breath of the Almighty, that inspires our most reverent wonder and calls for the words of David as expressive of our deepest emotions. "I will praise thee; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well." Psa. cxxxix. 14.

The living, moving, thinking man is the completed miracle. Man today is the standing proof of that miracle that along with many others a little less marvelous, antedates that "firm and unalterable experience" which Hume says established the laws of nature, and thus furnish proof against miracle, argument as entire as any argument from experience can possibly be imagined. The Higher Critics can not deny this stupendous miracle which was wrought at creation's dawn, back of human experience. So miracles are possible after all. If Jehovah could make a man of the dust of the ground and imbue him with life, and endow him with mind, why could he not raise his dead Son to life again, and why could not this Son prior to his death, if so empowered work miracles of a similar kind in proof of claims that needed just such attestation as a ground of faith?

THE PROOF OF A MIRACLE

is the testimony of credible witnesses. This must be deemed sufficient in the case, as it is in that of an ordinary fact of human experience. If testimony proves one fact, or event why not another, though that other should be in the realm of the supernatural. The testimony of witnesses connects us with the history of the past, and makes us acquainted with events occurring in the present, but beyond the range of our own experience. Mr. Foster says that a miracle treated as a fact that actually occurred simply becomes an item of knowledge to be accepted on the basis of adequate evidence carefully tested. As such a fact it would be a mere matter for scientific investigation and no value to religious faith whatever." So he would have us bring miracles to the bar of science for investigation. Now according to his own notion what could science do to help us, for in the next breath he says, "While it would not deny, it could not affirm the actual occurrence of the events. He represents science as more modest than himself. It would not deny; he does deny them saying they are false did not actually occur, does not believe them. That science could not affirm their actual occurrence is why he rejects them; so it seems. He rejects miracles on that ground, but the Christian will not. The Christian accepts them on the only ground or evidence available, the testimony of credible witnesses. This is suited to the nature of the case, adequate to establish the fact or event though it be in the realm of the supernatural. Mr. Foster speaks of scientific investigation; and after the investigation is through with science is silent in the presence of the miracle. It has no pronouncement to make. The only utterance it could put forth would be "not proven," nor "disproven." It neither helps nor hinders faith. The case is dismissed from this bar. How does the learned gentleman know that a miracle is not true? His conclusion is what in logic is called a nonsequitor. So he goes to work, as he tells us, to strip the Bible of the false (?) and leave us the true, on an assumption pure and simple. It would have been wiser in him in his ignorance on the point, to suspend judgment.

JOHN L. WINES.

Random Thoughts. No. 21.

SPIRITUAL.

With some people almost everything is spiritual, nothing means what it says, but must be spiritualized, or understood to mean something not real or material, but spiritual or figurative. In conversation with a man on religious matters, I quoted the Bible as it read, taking it literally, but he remarked that it is all spiritual, not literal. The kingdom of God is in the heart, said he, don't you believe in a spiritual religion? I replied, it depends on what you mean by spiritual. If you mean by spiritual, figurative not real or literal, I don't. I believe in a religion that is real and literal, that takes hold of a person's heart, mind, spirit, affections literally, so much so that it must control the body or flesh. I would not give a snap for all the religion in the world if it is only spiritual. You may say to the hungry and naked, "be clothed and fed," and in your heart, mind or spirit wish they were clothed and fed, but so long as you only do it spiritually, how much good does it do? You say you did it spiritually, and your religion is a spiritual religion, and God looks at the heart? Yes, God does look at the heart, and if you had, from the heart, or heartily, cheerfully given to those in need the best you could, it would have been pleasing to God. But if you did nothing literally but only spiritually, you really did nothing at all. You thought of doing it, but never did, had you done something, though but little, if the best you could, it would have been pleasing to God according to what you have not. But nothing is nothing, and so long as it is only spiritual, it is nothing.

The poor widow who gave her two mites, gave more than the other who gave much. She did give much in proportion, though that was little, but had she only thought about it, or did it only in her mind or spirit, it would have been nothing! It is not the amount we do, but we should do according to our ability, but we must do, not spiritually only but literally, or it is nothing!

Suppose I owe you five dollars and you want your money, but literally I have not got it, so I tell you I will pay you spiritually. Then in my mind, heart, spirit, I get the money and pay you spiritually. I do it and you receive it in the same way, that is spiritually not literally. Did you get it? Did you give me credit for it? or do you think I owe it to you still? I really paid you spiritually, not literally, are you satisfied with such spiritual things? Some people's religion is too spiritual for me because it is only spiritual. Now, I do not object to its being spiritual, it should be that, but I object to its not being literal too! If a man owes another he should pay it, his heart, mind and spirit should be in it, he should do it with all his heart and feel a pleasure in doing it. If he does it, because he knows he would be sued for it and compelled to pay it with costs, I don't think much of his honesty.

Still many people do not believe the kingdom of God is or will be a literal kindgom but only a spiritual kingdom. If that be true it is and will be nothing. But in a certain sense the kingdom is, at present is spiritual because it is as yet in the future, we can only see it spiritually. All future things can only be spiritually seen.

In 2 Cor. iv. 17, 18, Paul says, "Our light afflictions, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for things which are seen are temporal; but the things which are not seen are eternal." Now what have we here? Paul speaks of his afflictions as being light. Then what are ours? Ours must be light indeed. But these light afflictions work out for us more and more exceedingly an eternal weight of glory (let my readers think how much and grand the thought expressed) and thus while we look not at the thing seen, but (we look) at the things not seen! Is it not peculiar that we should look at the things we don't see, and not look at the thing we do see? Why is this? Is it because the things are different? Perhaps so in part, but not altogether. The things we see at present with our natural eyes are temporal or of short duration and will pass away. But we are looking for the kingdom of God and its attending glories, etc. these things will be eternal, but we do not see them with our natural eyes, because they are yet future, but with our spiritual eyes—that is spiritually.

We have heard the gospel of the kingdom and believed it, and obeyed it, and have full assurance of faith that the Lord will come and set up the eternal or everlasting and glorious kingdom. These are the things we at present cannot see with our natural eyes, but by spiritual eyes or eye of faith.

People today by spiritual things generally mean immaterial things, and use the word matter as opposed to spirit. Material things and spiritual things, as though spiritual things were not material things, and material things were not spiritual things. But I say, if spiritual things exist they are material. Spiritual things may be just as material as material things, and some things are both spiritual and material. I say there is a sense in which the kingdom of God may be said to be a spiritual kingdom, that is because it is yet future. Not because it will not be material, but because at present we can only see it spiritually or by faith. It will be just as material as any other kingdom, though it will be eternal or everlasting.

To illustrate, suppose I have a boy and I say to him, Now my boy, you be good and obedient to your parents, and I will give you a farm when you are 21 years old. The farm is away in California. The boy looks at me and promises to be good, and often talks about his farm he is going to have. I describe the farm to him—it is well watered and in every way a good farm. He is very pleased, does not doubt my word, but has full assurance of faith. He often talks about it, and as far as I have described it to him, he sees it in his mind, that is spiritually, and to him it is a spiritual farm, though it is just as material as any other farm, and this will continue to be to him a spiritual farm till the time shall come that faith shall be swallowed up in sight, and hope in fruition. And so with the kingdom of God it will be as material as other kingdoms, though the curse will be removed from the earth, so that instead of thorns and thistles, it will yield her increase to God's people. And God's people will be real, literal people, just as much so as we are today, so far as relates to the subjects, but even the saints who will be the rulers, the spirit or spiritual beings like the angels and our Lord, will be real persons with glorious bodies, spiritual bodies, but not spiritual in the sense of being figurative or material. They will be material just like our Lord who was put to death in the flesh, but made alive in the Spirit, that is he was flesh and blood when crucified, but Spirit when made alive, or raised from the dead, but he was just as material or real after as he was before, and showed his wounds, ate and drank, and will do so in the kingdom of God, when at the table with Abraham, Isaac and Jacob, and all the prophets, etc. Luke xxii. 30, and he will again drink of the fruit of the vine, now in his Father's kingdom. But many would say that is spiritual! Spiritual wine or wine in a figurative sense, not literal! (Note the cup spoken of as the fruit of the vine used at the Lord's Supper, is nowhere spoken of as being wine). If so it was nothing! Perhaps I have said enough to show that the difference between spiritual things and fleshly things does not consist in one being spiritual and the other being material, as both may be either, and either both! Most of the works of the flesh are spiritual at first, before they become material. A man may even be guilty of adultery—wholly spiritual, all in his heart, mind or spirit. Matt. v. 28. And the fruit of the spirit while proceeding from the heart, mind or spirit must be carried out in works—good works! To do a thing in spirit (spiritually) only, or figuratively, amounts to nothing, something must be done literally. To further illustrate let me tell you of what I once read. A certain man had occasion to go into his cellar through a trap door in the kitchen floor. His little child saw him go down, and went to look down into the cellar to see him, but it was dark! He can see nothing! Says the child, Papa! Papa looked up and saw the child and said, Jump down, I will catch you. Without a moment's hesitation the child jumped down into his father's arms! Now suppose the child should say, yes, Pa, but I can't see you, I will jump spiritually! And spiritually jumps! but what did Pa catch? If he caught him at all, it was spiritually! And that was nothing. Just the same as the spiritual religionist which consists in spiritual only. The child had full assurance of faith in his father and did as he was told to do, literally, and that is the only way we can obey our Father.

More anon.

GEO. ELTON.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, APRIL 18, 1906. NUMBER 15.

The Restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

EDITORIAL COMMITTEE.
R. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.
M. JOBLIN, SPECIAL CONTRIBUTOR.
PLYMOUTH, INDIANA, APRIL 18, 1906.

VESUVIUS has quieted down and the flow of lava and showers of ashes has ceased.

BROTHER A. H. ZILMER has been conducting a series of meeting the past two weeks at Inwood, six miles east of here.

IT was announced that Brother B. W. Woodward would begin a series of meetings at Burr Oak, this County on last Saturday, but he was unable to come on account of ill health.

WHEN Dowie left Mexico, there was much talk of a spectacular entrance into Zion City, but it ended in his stopping in Chicago, where negotiations have been going on between the lawyers, with no peace in sight. It will likely end by throwing the whole institution into the courts.

THE annual Conferences for Illinois and Iowa have been announced, and ample time is given for those within their jurisdiction to make arrangements to attend. The Bible School previous to the Illinois meeting has been full of interest and helpful for a number of years past, and the promise for this year is as good or better than ever, so that none will be disappointed who attend.

Communicated.

The Shepherd's Voice.

Our Lord is not so far away but that his listening sheep may hear his voice. Those who fail to hear his voice when he says, "Thou shalt not," will hear the decree, "Thou shalt." The happy pair in the garden heeded not the voice which said, "Thou shalt not." But science and philosophy with all their din and confusion have failed to silence the voice which says, "Dust thou art and unto dust shalt thou return." The voice is near which says, "Thou shalt surely die." Are you surprised when thorns and thistles spring up in your fields without your sowing and in the face of your untiring efforts to destroy them. Man's efforts are vain to silence the voice which said, "Cursed is the ground for thy sake, thorns and thistles shall it bring forth." If man had been successful in his constant efforts to change this condition, we of today could not have heard the voice of our blessed Lord in the growth springing from the cursed ground in every neglected field and corner. We could only have read it from an old book; we could not realize that we are still in the presence of the living God. There shall be wars and rumors of wars and men's hearts failing them for fear of things coming on the earth. Do you just read that in a book, or do you hear his voice near you in the present conditions on every hand? "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." Is the above just a thrilling story in an old book, or do we hear the shepherd's warning voice present with us in the appalling facts of today. Do you hear his voice in the stern decree, "Go too now, ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted and your garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasures together for the last days." If the above seems to be a far away voice, read the papers and magazines of the day and you will see the scorn and derision for the rich. The shepherd's voice is near us in the present day facts, the rich man's miseries are brooding fast. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness." Heb. iii.

Your Sister in hope.

SADIE SKEELS.

A man who feels that his religion is a slavery, has not begun to comprehend the real nature of religion.

Pride and humility appear to be opposite principles. Webster defines the first as Vanity, high-mindedness, said to be the food of fools. He defines the latter as freedom from pride, lowliness of mind.

These definitions appear to be in harmony with the Scriptures. Peter said Be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Pet. v. 5, 6

Again said James, God resisteth the proud, but giveth grace to the humble. James iv. 6 Pride is represented in the Scriptures as a very bad principle, and those who are deceived by it will be amongst those who will be destroyed by the fires at the judgment.

Said Malichi, The day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, and shall not leave them neither root nor branch. A fearful result indeed. May we try to keep out of the fire.

Paul in addressing the Roman brethren exhorts them not to think of themselves more highly than they ought to think, but to think soberly as God hath dealt to every man the measure of faith. Peter in addressing the women says, Whose adorning let it not be the outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter iii. 1-6.

John said Love not the world, neither the things that are in the world, for all that is in the world, the lust of the flesh, and the lust of the eyes; and the pride of life, are not of the Father but of the world; and the world and the lust thereof passeth away, but he that doeth the will of God abideth forever.

Such will have everlasting life. O that we may labor earnestly to be amongst this class. May we remember that God is not mocked. Whatsoever we sow, we shall reap. May we then strive to enter at the straight gate.

I remain yours for the truth as it is in Jesus.

P. H. BOUK.

At the Breaking of Bread.

"Every good and every perfect gift is from above." James i. 17.

There are temporal gifts and there are spiritual gifts, but every perfect gift is of God. We are daily receiving the temporal gifts, but often do not realize that the rain and snow in their season, the food and raiment are all from above. Even our faith is the gift of God according to Eph. ii. 8. For all these we ought to be thankful, for by him we live, move and have our being.

In ages past God required the giving of sacrifice upon the altar as the gifts of men. All of these sacrifices were as a great wheel, the spokes all having the one center, and that center was Christ. God having provided a Lamb of his own, whom he gave as a sacrifice for us all. This was the best and most perfect gift the world has ever known, for through this gift of his only begotten Son comes the gift of eternal life for us, if we accept the conditions. Thanks be to God for this unspeakable gift. What should be more fitting than that we should gather around his table to commemorate his death. When we know that this supper was instituted by our departed Savior, how much more important it becomes, especially when it is his own voice that commands us to do it. For in partaking of these emblems we do show forth the Lord's death until he comes. May we all be able to sit at his table in the kingdom of God.

Your Sister in hope.

MRS. NANNIE HEACOCK.

"But speak thou the things which become sound doctrine." Titus ii. 1.

Paul exhorts Titus to speak sound doctrine, the true gospel, to hold fast the faithful Word, be able by sound doctrine to convince the gainsayers. Jesus warned the disciples of the doctrine of the Pharisees. He said, In vain do they worship me, teaching for doctrine the commandments of men. Jesus taught the disciples the words of life, the glorious gospel of the kingdom, sound doctrine, the words which Paul says were committed to his trust, and to the Gentiles, and to all who would hear him. He taught no other words than those concerning the kingdom of God and Jesus Christ, and to all the churches which he established he exhorts and commands that they should hold fast the form of sound words, which they have heard in faith and love, and be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace. Whosoever abideth not in the doctrine of Christ hath not God, he that abideth in the doctrine of Christ he hath both the Father and Son. If there come any unto you and bring not this doctrine, receive him not into your house. Neither bid him God speed. These words of the Apostle to the churches was for their guidance, and to keep them in the love of the truth, and today this exhortation of Paul's will strengthen us. We, brothers and sisters, need the same sound doctrine, same good works, and live lives that will adorn the doctrine of Christ. May we be kept by the Word of truth until the appearing of the Lord and Savior Jesus Christ is my prayer.

ELLA KNOWLES.

Dear Ones Scattered Abroad:

It has been a long time since I have penned a line to you all, but I am longing to see some of like precious faith, as I am alone here. No one appears to have any desire to hear of the soon coming of the Lord, in fact, it makes them afraid to hear of it, but I try to tell the good news every chance I get. Truly, gross darkness covers this people and this age. I intend to devote more time to the teaching the good news of the gospel this coming year, as I have sold my farm. Some, I think, may take hold of the precious Word and obey the gospel plan unto eternal life.

Your Brother in the faith.

DAVID RENNER.

Notice is given that the brethren at Fonthill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

P. H. BOUK.

Obituary.

After an illness of several months, William H. Elton died at his home in Swan Creek township, Thursday morning of last week. In the development of the township where he has lived since he was twelve years old, Mr. Elton contributed his full share. Beginning in poverty, by industry, economy and a close application to business, he acquired considerable wealth, which he used for the betterment of mankind, and the industrial improvement of his community. He was a kind, genial and benevolent citizen, and in his death, the county loses one of its best types of a true American, poverty one of its successful sons, the community an upright citizen and the Christian faith an exponent and a defender.

W. H. Elton was born in Newtontony, Eng. Mar. 18, 1850 and was the oldest son of Thomas and Jane Elton. When but six years old he came with his parents to the United States, locating in Medina County, Ohio. Six years later he came with his parents to this county, locating on a farm in Swan Creek township. On November 26, 1876 he was united in marriage to Minerva Robbins, and to bless this union one child was born. Feb. 21, 1888 his companion died. He was again united in marriage with Etta L. Kope, Aug. 15, 1889 and to bless this home seven children were born, two of whom have preceded their father into the great beyond.

He united with the church of blessed Hope and lived a consistent Christian life. He leaves a wife, six children, one grand child, two sisters, one brother, one half brother and a host of friends to mourn their loss.

For a number of years he has been afflicted with Bright's disease which caused his death April 5, at the age of 56 years and 18 days.

The funeral services were held at Baker church conducted by A. H. Zilmer, of Plymouth, Ind., and the remains were interred in Baker cemetery.

[The above is a clipping from a local paper, and was handed us by Brother Zilmer. Bro. Elton lived near Delta, Ohio, but the county and state are not mentioned in the notice.—Ed.]

Every post of a servant of God, and every work of a child of God, has its place and its part in the Divine plan. To be faithful at that post, and in that work, should be the purpose of servant or child. Faithfulness there redounds to God's glory, and to the honor of the faithful one.

Selections.

The Second Coming.

It is the purpose of the Lord Jesus Christ to return to this earth again. The knowledge of this purpose has developed in the minds and hearts of thousands of his followers a hope which has made bright many an hour that would otherwise have been weary. We believe that he is coming; we are sure he is coming. Why are we sure? Is the hope a mere sentiment, or does it rest upon the sure Word?

We believe the Lord is coming because the structure of the Old Testament demands it. The promise made to Adam, that the seed of the woman would bruise the serpent's head, pointed to the Christ. The sure mercies of David point to the Christ. The prophecies point to the Christ; and none of these things are complete without the second coming.

We believe the Lord is coming because the structure of the New Testament demands it. There is scarcely a chapter that does not teach it either directly or by implication. Some great lesson, of which the coming Christ forms a part, or else some doctrine having for an essential feature his appearance, is involved. We believe in the second coming of Christ because in the wonderful parables we find it interwoven in the woof and warp of their fabric. Most of the parables deal with the kingdom. Remove the Second Advent from the doctrine of the kingdom, and how much is left? The germ is destroyed and the lessons become meaningless.

We believe in the second coming of Christ because from the Lord's own lips the promise came, "If I go away I will come again." Blessed Lord, thy language is simple and very plain; we believe it, and look for thy glorious appearing!

We believe in the second coming of Jesus Christ because the angels confirmed the promise. When Jesus was caught up into the clouds, and his followers turned away with heavy hearts, a messenger came from the Master, the first he sent, saying, "In like manner as ye have seen him go, so he will come again."

Paul wrote about the second coming of Christ, Peter wrote about it; John also was enraptured with the promise, and the hope; so we believe it, because these men of God left their records that we shall see him return to this earth.

What joy there will be when we look upon his face and see in very truth that One whose love for nearly twenty centuries has been earth's greatest example. May we live so that when he comes we shall not be ashamed.—*W. B. in Bible Standard.*

The Fruit of Kindness.

I went the other day to the funeral of a good woman. She was the widow of a minister. She was not a brilliant woman, but one of those sweet, loving natures that go singing their way through all the burdens and sorrows of life, cheering up everybody they meet. This is the story that a successful young man of business, with a brilliant prospect before him, told of her on the day of her funeral. Said he:—

Three years ago I was out of work, out of money, and tired nearly to death. I came into a little town, and hungry and worn out, I lay down in a yard in front of the village church. While I lay there resting in the shade, a sweet-faced, motherly-looking woman came out at the porch of a little house across the street to water her flowers.

Hungry as I was, I was hungrier yet to have some one speak kindly to me, and to come into friendly relations with some one. Obeying a sudden impulse, I got up, went across the street and asked for a drink of water. She brought it to me in the most gracious manner possible, and then evidently seeing how tired I looked asked me to take a seat. With great delicacy she drew out my story until I told her all that was in my heart. She took me into her dining-room, gave me a meal as gently as she would have served her own son, and then, after praying for me, she made me take a little help, and I went on my way like a new man. All that I am and hope to be I owe to that hour's kindness, received from that good woman.

The young man came to the city of Cleveland, got work, showed excellent qualities in business, has been rapidly promoted, and has every prospect of fine success. What a blessed thing it is to be on the alert to give a "cup of cold water," when it is needed, and in the right Christian spirit.—*Brotherhood Star.*

"Alas! for it was Borrowed."

The *Watchman* tells this story of a young man who stood before a Presbytery in Scotland asking ordination. "Principal Robinson was Moderator. The young man was rigidly examined, and asked to preach. The examination and the sermon were both satisfactory. The candidate retired, and the Moderator said: 'I feel compelled to say that the sermon which the young man has preached is not his own; it is taken from an old volume of sermons, long out of print. Where he found it I do not know. I supposed the only copy of the volume to be found was in my library, and the candidate has had no access to that.' The young man was called in and asked if the sermon he preached was his own. 'No,' he frankly said, 'I was pressed for time, and could not make a sermon in season. The sermon I preached was one which I heard Principal Robinson preach some time ago. I took notes of it, and liked it so well that I wrote it out from memory, and have preached it today.' Nothing was said; there was nothing to be said."

As long as a minister is expected to furnish one or two "brand new sermons," able, learned, orthodox and brilliant, every week, year after year, to the same congregation, so long some ministers will preach a good many poor sermons or borrow others that suit them better. We heard of one minister in Massachusetts who was watched by a physician and his daughter, till they detected him in preaching some sixty sermons that were taken from a single volume!

When men learn to "preach the Word," there will be less activity in the second-hand sermon market, and old essays from rare books will not be as useful as they now are. But so long as men read their pretty essays, made up from newspaper scraps, paragraphs from magazines, snatches of poetry, etc., there will not be wanting those who "steal.....words every one from his neighbor," (Jer. xxiii. 30,) or who beg, borrow and buy better sermons than they are able to prepare. And some who do not do this may go farther and fare worse. The cure seems to be in such study of the Word as shall make the gospel message ever fresh, and in such a going forth into all the world, as shall find fresh ears to hear it when it is proclaimed.

A Single Idle Word.

"I was not a bad young man," said an elderly gentleman lately, "but was given to fun, enjoyed a good time, and, while not unusually vulgar or low in my conversation, had a keen sense of the ludicrous, and could not always resist the temptation to make an apt rejoinder, even when it involved coarseness.

A party of us were camping, mostly young fellows, but one or two were middle-aged men. We had a good time, and there was only one thing to regret, and that I have regretted all my life. We sat around the fire the first evening telling stories, and a story which one of the older men told suggested an obscene comment, which I uttered before I thought twice.

I could have bitten my tongue off the next instant. I knew that I did not deserve the opinion which in that instant he formed of me; but I knew also that I had given him just cause to estimate me as he did. The one careless word did not fairly represent me, but I could not deny that it was my own.

All night I lay looking up at the stars and thinking over what I said. I could almost have counted on my fingers all the other sentences of like character that I had ever spoken. I was not habitually vulgar, but for that one word, and all like words and thoughts.

I determined to be so careful during the remainder of the week as to redeem myself in the sight of that man. The others knew me better. But a telegram called him back to the city next morning, and I saw him unfrequently after that.

He always treated me civilly when we met, but I never saw him without feeling that he still measured me by that word. I had opportunities to show him that I was not wholly bad, but they were too few to give a comprehensive view of my character, or really to influence his opinion of me.

In a strange way, after a year or two had passed, my name was mentioned for a position which was desirable, and which I seemed likely to secure; but this man was one of three to decide the matter. Without positively knowing how it came about, I could never doubt that a quiet intimation that he considered me unfit was what defeated me.

Later I found a situation which, although a good one, was in a very different line of work from what I had chosen, and I have never doubted that my whole life was changed by that idle word.

Did I learn the lesson? Yes, I did! My habit, now almost lifelong, has made impurity, even in its milder forms, repulsive. The memory of that incident has stopped many a hasty utterance, and in the years that followed it the warning of the Divine Teacher has added a sense of responsibility to the sense of shame: 'I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."—*Youth's Companion.*

Saying His "A B C" to God.

The bells were ringing for church, while the little shepherd boy was obliged to keep watch over the sheep But in his heart there grew up a longing to pray to God, as they were doing in the church. He had, however, never been taught any prayer, and so, kneeling down, he began, with closed eyes and folded hands, saying the alphabet, "A B C D," and on to the end.

"What are you doing, my little man," said a gentleman passing on the other side of the hedge.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of the sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man! He will. When the heart speaks right, the lips can't say wrong," wisely answered his questioner.

Character lives in a man: reputation outside of him.

Not to know evil, that is innocence; but to know evil and choose the good, that is virtue.

It is with flowers as with moral qualities: the bright are sometimes poisonous; but, I believe, never the sweet.—*Hare.*

Personal character should always be a resultant of true action, instituted for unselfish purposes. The meanest and most illegitimate of all man pursuits is the direct pursuit of reputation.

Our spiritual natures are to be knit into firmness by toil, to be hardened into power by conflict, to be softened into humanity by the experience of their weakness, to be rendered tractable by affliction, and thus fitted for a safe eternity.

Dear Brother Underwood:

The excellent numbers of THE RESTITUTION recently sent out are surely encouraging to receive, for they teem with the riches of the Word in its purity and simplicity. How it helps us and makes us feel strengthened, to know there so many yet who prize the work and words of the Master above all that the things of this life can give.

We who are so isolated from all of like precious faith, and have had no opportunity to hear a sermon from one of the Abrahamic faith for twenty years, can appreciate to the full such fine sermons as we get from Brothers Joblin, Zilmer, Wince, Woodward, Robison, Wilson, and I must not fail to mention Sisters Wince, Woodward, Boice, the Neills, and the young workers, the Bereans, and many other co-workers in the Lord's vineyard.

The weekly visits of THE RESTITUTION gives us joy and renews our strength, for it assures us that there are a few left in these "perilous times" who have not "bowed the knee to Baal," but are endeavoring to keep themselves unspotted from the world. Lord hasten thy appearing, and help us to faint not by the wayside.

Yours waiting his coming.

MRS. C. W. RUSSEL.

Dear Restitution.

I desire to say that Brother D. M. Hudler made a visit to the brethren at Lanark, Plum River and Antioch, Ill. After his absence of several years we were all pleased to see him and hear him expound the Word of God. He has not forgotten, but rather improved in the work, although for a time he did not preach regularly while in the far west. He will remain about home until September, and any of the brethren in Iowa or elsewhere can secure his services by addressing him at Muscatine, Iowa.

J. M. GLOTFELTY.

Poetry.

Are You Watching?

Should you hear the trumpet's warning
Would it bring aught else but cheer?
Should you hear it is the morning
Would it cause you any fear?

Are you watching, are you waiting?
For he's coming back to stay,
And he told us at his coming
He would bring eternal day.

Can you hear the heavenly chorus
Of the angels in their flight,
Bringing forth the King of glory,
In their spotless robes of white?

Are you watching, are you waiting,
Till you hear the welkin ring
With the song they shall be singing—
"Glory to earth's reigning King!"

—W. H. Burnett.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 29.

1. In respect to the other tribes thus saith the Lord.

2. Lo, waters are going up from the North, and they will be in the way of a spring-torrent that floodeth: and it will flood a land and the fulness of its city, and those who dwell in it; and the men will shout and all who inhabit the land will clamor

3. Because of the sound of the rushing of it, because of the sound of the hoofs of his feet and the jarring of his chariots, the echoing sound of his wheels; fathers have not turned unto their sons because of the weakness of their hands.

4. In the day that is coming to destroy all other tribes. And I shall desolate Turos (Tyre) and Seidoun (Sidon) and all the rest of their helpful alliance, because the Lord is going to destroy the rest of the islands.

5. Baldness is coming upon Gaza, Askaloon and the rest of the Enakim have been cast away.

6. How far wilt thou cut down, O thou sword of the Lord? Until when wilt thou not become quiet? Be thou restored to thy sheath, be at rest and borne away.

7. How will it be quiet? And the Lord hath commanded it to be awakened against Askaloon and against those along the sea-coast and the rest?

8. Unto Idoumain, thus saith the Lord, There is no longer wisdom in Thaimon; counsel hath perished from understanding men; their wisdom hath gone away;

9. Their place hath been descended; ye who dwell in Daidam sit down deep, because it did things that did not please; I have led upon it in a time of my visitation;

10. Because vintners have come who will not leave a remnant for thee; like thieves in the night they will lay their hand on thee.

11. Because I have dragged down Heesaw; I have uncovered his hidden things; they cannot be hid; they have perished because of the hand of his brother, my neighbor, and there is no one

12. To leave thy orphan with that he may live; and I shall live, and the widows have trusted in me.

13. Because thus hath the Lord said, They have drunk the cup for whom there was no law to drink it; and thou though guiltless shalt not be accounted guiltless:

14. Because I have sworn by my own name, saith the Lord, that thou shalt be in her midst a trackless waste and a reproach and a curse, and that all her cities shall be desolate for an animate-age.

15. I have heard a report from the Lord, and he hath sent messengers unto nations, saying, Be ye gathered together, and be against her: arise for war.

16. A little one have I given thee to be among nations, a well-despised among men.

17. Their mockery of thee hath laid hold of thee, dejection of heart made holes in the rocks thy abodes. It hath seized the strength of a high hill, because it hath lifted up even as an eagle hath lifted up its nest; from there shall I drag thee down.

18. And Idoumain will be a trackless waste; every one who passeth by it will whistle with scorn at it.

19. Even as Sodoma and Gomorra were overthrown and her sojourners, hath the all-controlling Lord said, a man shall not sit down there and a son of man shall not dwell there.

20. Lo, even as a lion will go up out of the midst of the Jordans into Aithan's place, because quickly shall I persue them out therefrom, and may ye have stood the young men against her; because who is even as I am? And who will withstand me? And who is this shepherd who will withstand my face?

21. Therefore may ye have hearkened to the counsel of the Lord which he hath counseled against Idoumaia, and his reasoning which he hath reasoned against those who inhabit Thaiman, and see if the least of the sheep be not swept away, if their folding place be not made a trackless waste;

22. Because at the sound of the smiting of them the earth hath been made afraid and the clamor of the sea hath not been heard.

23. Lo, even as an eagle will he see and spread his wings over her walled-places; and the heart of the strong men of Idoumain on that day will be as the heart of a woman suffering birth-pangs.

COMMENT.

In the 9th verse observe the identification of the "Aitham" prophecy again, and that "Idoumain" was a part of the original inheritance of Aitham and Heesaw a descendent. In the 5th verse "Philistines" substituted in the R. V. for "the Enakim" and "Caphtor" or "the seacoast" for "the rest of the islands." "Edom" for "Idoumain" in the 8th verse—"Teman" for "Thaiman." The verse is not interrogatory at all. The numbering of the verses changed even. In the 9th "Dedan" for "Daidam" or "Esau" inserted—not in the text. No interrogatory in this verse either—a bare statement of a coming fact. No "Boxrah" in the text.

"No "Boxrah" or "Red Sea" in the text of this verse either.

Other changes of thought and simple statement too numerous to note in passing. Read and compare the whole chapter.

CHAS. GARDNER.

1 Cor. xv. 37 Again.

Questions often arise from the same foundation, but presented in a multitude of different forms. The controversy in relation to 1 Cor. xv. 37 is still unsettled in the minds of some who, perhaps are earnestly seeking after truth.

The article in THE RESTITUTION of Aug. 2, 1905, by Bro. Wilson's Bible Class is to my mind very complete; yet there are those who say that he (Bro. Wilson) purposely evaded the point at issue, by failing to quote the whole verse and not touching upon it in his comment or proof; but we who are acquainted with Bro. Wilson's vigorous methods of answering questions, are not easily persuaded that he would "shirk" a question or "dodge" an issue.

It is not the intention to enter into a long discussion of this 15th chapter of 1 Cor. at this time, and what is written will consist in part, of what has been before stated in a former article. The whole chapter is an exhaustive exposition of the resurrection, and a change from mortality to immortality couched in the eloquent and masterly language of the apostle Paul. But we think the apostle had two thoughts in mind, else why should he use both animate and inanimate objects to express the facts. The 37th verse reads thus, "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain." The contention is, that wheat that is sown contains a germ that shall not die; therefore the apostle used this figure to prove that there was something that does not really die, and concluded that he meant the soul, and stoutly maintain that it will live on, and endlessly on, forgetting that by this very contention they are destroying their own argument, for the word "quicken" means to make alive, and nothing can be quickened without first being dead, as is affirmed by both Jesus and Paul. Well says one, what are you going to do with this wheat germ, as the apostle uses it right in the midst of his resurrection sermon? There is but one disposition to make of it, and that is the Bible one. To whom was the apostle speaking? The Corinthians were a part of the One Body, the Household of Faith, the Church of God; they had taken upon themselves the name of Christ. Paul was not instructing any as to the nature of the resurrection, except those who had a right to expect they would share in a resurrection or change from mortality to immortality at the appearing of our Lord and Savior Jesus Christ; and there is to be but one class considered in the resurrection at Christ's coming. Now, how did the Corinthian brethren obtain their station in this class? Obviously the bringing in the wheat figure was a secondary thought, or what may appear more reasonable a thought reserved to be brought in at the place it occupies in the discourse, and was a brief statement as to the step to be taken, that they might be among those worthy ones that are to receive life at Christ's coming. Paul says, "Know ye not that so many of us as were baptized into Christ were baptized into his death?" "We have been planted together in the likeness of his death." The two statements show an act that was in the past tense, *i. e.*, the wheat has been planted, the blade appeared, then the ear, then the full corn in the ear, fruit brought forth, even as the believer is symbolically dead, and by faithfully following after the Spirit, attains to the full stature of a man in Christ Jesus. He has left the hull of the wheat, the old man, the body of sin behind in the watery grave and is a new man in Christ Jesus, producing fruit, the full corn in the ear. What then? We have been planted in the likeness of his death (past) we shall be (future) also in the likeness of his resurrection. We must become a new man in Christ Jesus before we can occupy the status that it is necessary to attain to, in order to become amenable to the condition taught in the great resurrection sermon. The sowing of the wheat (repentance and baptism) is optional with the individual; the balance rests with the Life-Giver. "Except ye be born of water *and* of the Spirit, ye cannot enter into the kingdom of God." John iii. 5. In order to produce a birth, there must first be a begettal; repentance and baptism constitute the begettal of the Spirit birth, which is forcibly illustrated by the figure of the sowing of the wheat. Make any other application than that given above, and you will have confusion. I cannot see that it has any other connection with resurrection life and have harmony in the Scriptures of truth.

MERRITT ELLIOTT.

Evangelizing Trip.

Though not troubled by the "deceitfulness of riches" the writer has "the cares of this world" to contend with to such an extent that this correspondence is not as regular as was designed when begun. My stay with Bro. Hatch lasted over a week; during which time I delivered six discourses in the Advent Christian church. As is my custom I dwelt on subjects that I thought the people needed most to enlighten them in the things concerning the kingdom of of God. Of course with this people it would be "the literal construction of the coming kingdom," "the age to come" and "the restoration of Israel." I find there is considerable prejudice among Advent people and much misunderstanding on these questions. But I do not think I left any more prejudice than I found, and while Bro. and Sister Hatch were encouraged other members may be benefitted. I also met and formed the acquaintance of Bro. and Sister Dresser, who stand firm in "the hope of Israel." Was much encourage to have Bro. and Sister Steffa come 70 miles to hear the Word, and although they could only remain one night it probably gave me as much encouragement and help as them. A strong sentiment is expressed in Arizona and along the route from Oregon to Arizona that they should be included in the Conference work of the Northwest, and should be visited during the coming year by the Evangelist. They showed not in word alone but by their liberal aid that they will help to support the Northwest Conference if they can be included in its work. I have not visited a locality but I received a warm invitation to come again. This helps one to bear life's heavy burdens. I feel grateful to the One that rules all things.

Traveled north several hundred miles where under the auspices of Bro. C. H. Dresser I held three meetings. Here I was depressed exceedingly with bad news from Oregon. Also with news from San Francisco that my daughter Grace Lawrence, who was there from the north being treated for cancer would return to the State of Washington in a few days. I must see her! I cut my work short at Tipton; agreeing to return in the future, if favored by Providence. In my flight to the city I spent two days with Bro. Calder at Oleander, and gave three discourses in the Congregational church to a good and interested hearing. The minister expressed a desire to hear more. We announced meetings a week ahead. When I reached San Francisco I found to my regret that my daughter had gone home, but learned to my joy that the removal of the cancer had been successful. Thus are the joys and griefs mingled all along our pathways.

The greater part of the week was spent in the city night-reading, gently trying to assuage my greater grief. Two days were spent on a trip to Santa Rosa and a visit at that place with Bro. and Sister Eli Scott. It was designed to hold meetings in this city, but as the Advent Christian brethren were gone to their Conference, and they were the people we wished especially to talk to, our meetings were omitted. So I am back to Olea der. Held meetings last evening, strong indication that an enemy has been sowing tares in the field, but expect to remain awhile.

Next meeting to be held at Wolf, Cal., under the direction of Bro. and Sister B. F. Cook. Then as soon as this is completed the work will be in the Rogue River Valley, Oregon, where I hope to stay as interes may require.

W. L. SKEELS.

Can't We Assist?

What can the followers of the meek and lowly Jesus do to arouse a greater interest in the Master's cause? All admit that the time is short, that whatever is done must be done quickly. It is also admitted by all thoughtful persons, that the necessity for a great work to be done, is almost overwhelming.

Dear reader, do you know of at the least one who would be left out if Jesus should come tonight? Is there a father or a mother, or a brother or a sister, or a wife or a husband, or a grandfather or a grandmother, or a child or a grandchild, or a neighbor, or a dear friend who you want to take with you into the kingdom, whose name has not yet been written in the Lamb's book of Life?

Yes, there are thousands upon thousands who are in this condition, all or nearly all, of whom will be left out unless an extraordinary effort be made and made without delay. There is not a pastor of a church or an evangelist in the field who do not expect to gather into the fold a goodly number of his hearers, baptizing them in the name of the blessed Lamb of God, and sending them forth on their way rejoicing into the kingdom of our Lord.

The desire of these pastors and evangelists should be met. It can and will be, if all who expect to pass through the golden gate will lay hold, with all the means and ability God has given them and hang on with a determination born of the necessities of the case.

When Jesus was here on the earth he labored almost day and night. He began his work by fasting forty days. He often prayed all night. In this manner he thoroughly consecrated himself to the work which was given him by his Father. How many are willing to imitate his example and consecrate the remainder of their lives as thoroughly to the Master's work as did our blessed Savior. If we do that with all the vigor we can command, we will come bringing in the sheaves when the angel proclaims the message, "Behold the Bridegroom cometh, go ye out to meet him."

R. S. DWIGGINS.

Dear Restitution:

The following paper was read at a cottage prayer meeting held at Ontario, California.

I had a beautiful dream or vision of the glorious appearing of the Son of God. I saw a bright cloud extending from heaven to earth. The whole universe seemed filled with bright angels. Midway between heaven and earth I saw Jesus. As I stood gazing in admiration and wonder, upon the beautiful scene, the cloud about me became filled with the saints, ascending up to meet the Lord.

I saw my beloved brother and his wife, who stood beside me, slowly and gradually ascending. Next, I saw my husband being parted from my side, then came the awful thought "Oh my God, am I left?" But soon I too began to arise. The thril of joy no mortal tongue can tell. The heavens and the earth were filled with the sweetest songs of praise. Soon I was joining in redemption's glad song of praise to our King.

The curtain fell—the vision ended. May we all who name his name be caught away to meet the Lord in the air, and so may we ever be with the Lord.

Now unto our God the Father, and the Son, and the Holy Spirit will we ascribe all glory and honor and praise this night, and for ever more. Amen.

ELLA DWIGGINS.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Bereans Column.

Dear Bereans:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccl. xii. 1.

"Remember now thy Creator in the days of thy youth." "As we have therefore opportunity let us do good unto men." Gal. vi. 10.

While we are searching and studying the Scriptures let us look for opportunities to do good and make others happy. Let us not only search the Scriptures but be ready to grasp the opportunities according to our ability. Be ready to help each other, willing to teach, and be patient, remembering that the trials were only to mould our character and make us more perfect. If any one becomes indifferent we should put forth our efforts to interest them again. We should be gentle, self-sacrificing, slow to anger, and "above all these things, put on charity which is the bond of perfectness." Col. iii. 14 Let us be earnest in these things now, and become steadfast before the many cares of our life overtake us, as the years draw nigh, so that we will not say that we have had no pleasure in them, but that we have.

EDNA ANDERSON.

Dear Bereans:

CONFESSING CHRIST.

Why should we confess Christ? Is it not enough to believe on him, and reverence him? I am afraid that will not do. In Rom. x. beginning with the 9th verse, He says if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and in the mouth confession is made unto salvation. For the Scripture saith whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon his name. There were some among the chief rulers who believed on him, but because of the Pharisees they did not confess him lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. The Pharisee who prayed in the temple had a beautiful flow of language, while the poor publican spoke in halting, broken sentences, but Jesus listened to the poor publican and he was justified. The Lord says nothing about our confessing him eloquently, but "whosoever shall confess that Jesus is the Son of God, God dwelleth in him." Hoping for the return of the King.

MINA KNOBLE.

Dear Bereans:

The Illinois Berean Bible school will convene at Oregon, Illinois, Monday August 6th. Brothers Lindsay and Conner will conduct the school. Those who have attended before know of the excellent work done by Brother Lindsay. All must feel it has been a rare opportunity. Now with Brother Conner as a co-worker it will be made doubly so. The school is absolutely free and no Berean should miss this opportunity of studying God's Word. Imagine yourself placed for ten days in the company of young people of the same faith, all intent upon the study of the Bible, with two able instructors ready and willing to guide you. Then decide whether you can afford to miss so great an opportunity. Let every one who can be present and make the school one grand good success.

A BEREAN.

Editor Restitution:

We will write a few lines as it is time to renew our subscription for the paper that is a welcome visitor to our home. We feel that we could not get along without it. We get so many encouraging words from the brothers and sisters, it seems like a cool drink of water to a thirsty pilgrim in a dry land. We met Brother Skeels of Oregon during his stay in Arizona and heard him preach and his sermons we never will forget. It was wonderful to hear him explain the Word of God to his dying congregation, so tender yet so firm, it did us so much good, we felt that the burden of life was lighter, that we now could live nearer to him who died for us.

Yours in hope of eternal life.

MR. & MRS. R. E. PERRY.

The love of Christ is like the blue sky into which we see clearly, but the real vastness of which you cannot measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable.

"Good evening, Abe. Why [illegible]
Have you lost all your friends?"

Abe was tall and awkward-looking; his big bare feet were a long way below the bottoms of his overalls; under his arm he carried a book; and as he answered Mr. Crawford he turned over the leaves, showing them discolored and crumpled.

"Mr. Crawford," he said, "I'm very sorry that an accident happened to your book. Last night I read by the fireplace till bedtime, and then took the book to the cabin loft with me to read until I had burned up a short end of a candle."

"Did you fall asleep a-readin', Abe, and did the straw bed catch afire, and then did you souse the book tryin' to put the fire out?"

There was a twinkle in Mr. Crawford's eye as he asked Abe these questions. But Abe was very serious, so he went on to explain.

"I didn't fall asleep, Mr. Crawford, for the book is the most interesting one I have ever read. When the candle burned out I laid the book on the straw beside me, close against the logs. But you know it rained in the night, and as the cabin is not very tight the rain came through. How much is that book worth, Mr. Crawford?"

"Oh, I reckon it's worth seventy-five cents, Abe."

"Well, I've almost ruined it, Mr. Crawford, and I think I ought to pay for it. I have no money, but I can work for you. If that will do I am willing to help you three days in your corn cutting."

Mr. Crawford reckoned that would be about right. So at the end of the time Abe was going home feeling that he had fully paid for the damage done.

"Hold on there, Abe," said Mr. Crawford, "I don't want to sell that book and keep it, too. You made as good a hand at cuttin' corn as any on the place, and that book is yourn."

Abe was greatly affected. He told Mr. Crawford he had not thought of such a thing; but he saw it was fair, and he did love the book. It was a "Life of Washington." The story of the good man's life thrilled Abe as he read.

With pride and a light heart the country boy walked home that evening through the woods of Kentucky, the cherished book under his arm.

Many years afterward when Abe had become President Lincoln, he used to say that the possession of that book, the first he had ever owned, gave him greater pleasure and pride than he had felt in his election to the Presidency.

Waste Soil.

As we pass through the country we find abundance of waste and useless land. By the wayside, on the commons, and within enclosures, we find soil which is rich and fruitful, but only filled with thorns and briers, pestilential weeds and worthless trash. Every foot of that soil lies useless while people hunger and perish. A little labor, and the waste places would brighten and bloom with fruitfulness and beauty. But for lack of seed and the toil of the sower, the energies of the land run to waste, and only produce that which causes trouble and vexation.

So human minds are barren of good and fruitful of evil. Thorns and briers and weeds exhaust the energies of minds that might be fruitful in all good and gracious work. Nothing is lacking but good seed and careful culture. God has given us the seed. His truth planted in the heart will change it from barrenness and desolation to beauty and fruitfulness. The seed is abundant, but who will sow it? "The sower soweth the Word." A sermon preached, a few words spoken for Christ, tracts given, papers distributed, letters written,—all these afford means and methods for sowing good seeds. Let us ask the blessing of God upon our labors, and let us go forth and sow beside all waters the seed that shall bring forth fruit unto holiness, and the end thereof everlasting life.—*Safeguard.*

This is to be a "mind mother" sermon. There are two ways in which you ought to mind everything she says. Mind her the first time she speaks. When she says "Mary, please bring me some coal or water, or run to the store," don't answer "In just a minute, mother." Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say "yes" with your lips, say "yes" with your hands and feet. Don't say "yes" and act "no." Saying "Yes, in a minute," is not obeying, but doing "yes" in.

A Word to Young Preachers.

You have your own work to do, your life to live, your race to run and your God to serve; and you will at last have your own account to render up. God who has given you your being has laid upon you responsibilities, and will hold you accountable for the improvement you make of the talents committed and the opportunities afforded to you. If you fail in your life-work, it will be your own failure, and you yourself must bear the loss. There is no possibility of shifting this responsibility. If you follow the multitude to do evil, or if you are influenced and swayed in wrong directions by older and wiser persons, you yourself must still bear the responsibility of your own acts. He who gave heed to a lying prophet died as surely as he would had he become an Idolater, or joined himself to the worshipers of Baal.

It behooves you, therefore, to weigh well the fact of your own personal responsibility, thus making you own calling and election sure, keeping yourself in the love of God, and then endeavoring to do the work which God by his providence places within your reach. There are many things within your power which you are not called to do simply because the Lord has not commanded that they should be done. You need not burden yourself to devote your life to the building up of every "cause," or interest, or enterprise which others may inaugurate or approve, and which may at last only cause you disappointment and regret. But you are to have understanding what the will of the Lord is concerning yourself, and then labor to save individual sinners, and to build up the saints in their most holy faith, and give light in the world, and show yourself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is not necessary that you should rule the world, control the church, guide public opinion, or stand with the great in the high places of the earth; but it is necessary that you should obey God, and walk in his fear, and be led by his Spirit, and enjoy his fellowship. Although it may not be necessary that you should be a seeker of office, a leader in politics, or a manager of sectarian enterprises, it is necessary that you should be a good minister of Jesus Christ, a faithful witness that delivereth souls.

To do this you need to so know for yourself, your weakness and your strength, that you will beware of rash undertakings which result in failure; that you will not seek to imitate others, and strive to do great things because they have done them; in a word, that you seek to copy the Lord Jesus Christ in his faithfulness, in his lowliness, in his poverty, in his fidelity, and in his active life as he went about doing good. Doing this you will find blessings on you, in all your ways. Being partaker of Christ's afflictions, you shall share his consolations; going at his command, he will be with you alway, "even unto the end of the world;" and having suffered with him here, you shall reign with him at last in light and joy unspeakable

Compared with such a glory and such a reward, what has the world to offer? O man of God, cast aside every worldly weight. Follow hard after God; run with patience the race that is set before you, and you shall win the crown of glory that fadeth not away.—*H. L. Hastings.*

Life and Song.

A perfect holy life would be a perfect song. At the best on the earth our lives are imperfect in their harmonies; but if we are Christ's disciples we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven.

Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bows across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives and draw from them only jangled notes; Christ takes them, and when he has put the chords in tune he brings from them the music of love and joy and peace. It is said that once Mendelssohn came to see the great Frieburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he granted him leave to play a few notes. Mendelssohn took his seat and took the most wonderful music was breaking forth from the organ. The custodian was spellbound. At length he came up beside the great musician and asked his name. Learning it, he stood humiliated, self condemned, saying, "And I refused you permission to play upon my organ."

There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from Him and refuse him permission, when if we would but yield ourselves to him he would bring from our souls heavenly music.

We are but organs mute, till a master touches the keys;
Vocal, we stand earth into which God breathed with the wind;
Harps are we, silent harps that have hung in the willow trees.
Dumb till our heart-strings swell and break with a pulse divine.

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle to make an Æolian harp. Then he waited to hear the music from it. For a time the air was still and no sound was heard. Afterward gentle breezes blew and the harp sang softly. At length came the winter winds, strong and stormlike in their force; then the wires gave out majestic music which was heard through all the castle. There are human lives that never yield the music that is in them in the calm of quiet days; but when the winds of trial sweep over them they give out murmurings of song; and when the storms of adversity blow upon them they answer in notes of victory. It takes trouble to bring out the best that is in them.

Come what may, we should make our lives songs. We have no right to add to the world's discords, or to sing any but sweet strains in the ears of others. We should start no note of sadness in this world, which is already so full of sadness. We should add something every day to the stock of the world's happiness. If we are truly Christ's, and walk with him we cannot fail to sing.—*Westminster Teacher.*

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

M M Nichols	1 50

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Annual Conference.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
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The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

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Notice.

Nancy Barker has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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Poetry.

Take Time to Pray.

Take time, my brother, take time to pray.
Take time, my brother, now while you may.
The day will soon pass, time flee away,
Darkness will gather, no time to pray.

Take time to pray, brother, take time to pray,
Take time to commune with God while you may.
[illegible] prayer to passing today,
The day of salvation is fleeing away.

Take time to pray, brother, take time to pray,
Time, life and hope are flying away.
Eternity dawns, and there must obey
The call to surrender, oh, take time to pray.

—J. L. Clarke, in Christian.

Communicated.

Miracles. No. 2.

If the miracles could be proven false we would be obliged, logically, to abandon the theory of an inspired revelation, and consequently that of the supernatural origin of Christianity. In this sad condition there would remain no ground for indulging the hope of future life. The last expiring breath would mark the termination of human existence forever. "Let us eat and drink, for tomorrow we die," would be the fitting motto of every human being; so Paul concludes in case there should be no resurrection of the dead; referring to himself and fellow apostles he could say, "If in this life only we have hope in Christ, we are of all men most miserable." The question of miracle, by the Higher Critics themselves has been narrowed down to the impossibility of performance.

It is in place here to quote the language of Mansel (Aids to Faith page 16); "If it once be granted that testimony is admissible in the case, it is scarcely possible to conceive a stronger testimony than that which the Christian miracles can claim." In the light of this concession it may be asked: Why then did Mansel reject miracles? Another quotation from him will answer the question. Hennys, "The question is not of the rarity of miracles—no one asserts them to be common; it is not their improbability—no one asserts them to be generally probable; it is not that they need an extraordinary testimony as compared with other events—such testimony we assert they have. It is neither more nor less than their impossibility." This explains why "testimony is not admissible in the case," according to his view. Now if these rejectors of miracles could prove this proposition it would settle the question and end the controversy. They have not proven this, nor can they prove it. The impossibility is assumed, and asserted with a blare of trumpets as "advanced thought;" "in the opinion of modern scholarship," and "in the light of science."

The question of the actual occurrence of miracles is to be settled by the testimony of witnesses to the facts. It matters not they were wrought in a credulous age and at times and in countries where men were disposed to believe them. Bible miracles had to be performed under conditions unlike the present conditions in respect to many things. They could not be performed under any other than existing conditions at the time. No nation during the ages in which it is claimed the miracles in question were wrought, was free from superstition. If any nation was less disposed than any others to rank extraordinary natural events as miraculous, that people was Israel or the Hebrew family. These critics think the present age would furnish suitable conditions under which to perform miracles in order that they might be properly tested. They are not needed now; the revelation of God's will toward man was made in far gone ages; and his Son put forth his marvellous claims to place, and power, and worldwide dominion well on to two thousand years ago. Miracles were absolutely necessary back there in order to faith. God is not making a revelation of his will today, nor is his Son here in person asserting his divine mission. So miracles are not in order. The matters of fact which needed attesting were placed on record along with the testimony of the witnesses. We have it in hand, with the exhortation to read it, to search the Scriptures. As rational beings it is our business to examine the testimony and the credibility of the witnesses but it is not our business to try to explain the miracles, and then on the ground of our inability and ignorance discard them.

THE CREDIBILITY OF THE WITNESSES.

The witnesses in mind now are those who were present when Jesus performed his mighty works in Judea and Galilee, and who, afterwards, bore witness to the fact of his resurrection. If it can be shown that their testimony is credible all else pertaining to Divine intervention in man's behalf must follow as true—the inspiration of the Old Testament Scriptures, and the supernatural origin of the two religions, the Hebrew and the Christian.

1. As to what they bore witness. It was not a dream nor an impression, nor opinion, nor a theory, but facts, as truly such as any recorded on the pages of secular history. The testimony of eye witnesses establishes all the facts or events which swell the history of the world into countless volumes. No one calls in question the facts of our country's history, its settlement by emigrants from the old world; its early struggles with the Indian tribes and the French; the war with the Mother country by the thirteen colonies, resulting in their independence; the war of 1812, again with England and the one with Mexico in 1846-7; and the war of the Rebellion which threatened to break up the union of the states—ending in the freedom of four millions of slaves. All this with its endless details of events we read and believe because testified to by competent witnesses, the most of whom are now dead. The facts of our history can never cease to be true, and after the lapse of a thousand generations would as strongly challenge the faith of the thousandth generation as that of the one on the stage at present, and separated by only a few years from the last events enumerated. Length of time does not affect the testimony of credible witnesses. Some people think it has been so long since Christ was on the earth and wrought the miracles ascribed to him by the four Evangelists, that we cannot accept them as true.

II. What is necessary to constitute a competent witness to facts or events? The natural use of his senses, soundness of mind, and the opportunity to see and know. These the Christian witnesses had in an eminent degree. Renan denies the fact that they were qualified to testify, and the conditions under which the miracles were wrought were not such as would satisfy a reasonable and scientific mind. Says he, "None of the miracles with which ancient histories are filled occurred under scientific conditions." He of course includes those recorded in the Bible. I quote another remark of his: "No miracle was ever performed before an assembly of men capable of establishing the miraculous character of the act. Neither men of the people nor men of the world are competent for that. Great precautions and a long habit of scientific research are requisite." What a pity that it was necessary to perform miracles so early in the world's history! If Jesus was here today performing marvelous works he would be found among the common people and such as believe miracles possible and not among the scientific Higher Critics, for these would, on hearing of him, set him down as an imposter along with Dowie and Sanford! I wish to contradict a statement or two in the above quotations. 1st, The Christian miracles though not performed under what Mr. Renan would call scientific conditions, were performed under conditions that would absolutely preclude the possibility of imposture. Some of them were performed under better conditions than he suggests, wise as he was.

All the circumstances were favorable to passing judgment in the affirmative, or that they really occurred as stated in New Testament history. The conditions have satisfied millions of minds quite as capable of reasoning and research as this author of the Life of Jesus.

III. The assembly and groups of men and women in the presence of whom miracles were wrought were capable of settling the question of actual occurrence of the event. True they were not scientists, but they could tell when the sun rose and set without the aid of astronomy, could decide that man is dead, without applying any of the modern tests. They knew just as well as any scientist could know when a man was deaf, or blind, or lame. Renan would I suppose, have all the cases examined and a judgment rendered by a scientific man, as he suggested should be done in the case of a dead man on whom resurrection power was to be exerted as a test case. Would this be necessary as a precaution against deception? I see no need of such a procedure.

All there was about these cases and all others in New Testament history was plain enough to common sense people, without calling in the aid of science to determine conditions. Here is a dead man, Lazarus for instance; another is dumb; a second is blind; and a third is deaf; a fourth has palsy; and a fifth a withered arm. The witnesses were well acquainted with the dead man while he was alive and knew of his death; and were thoroughly cognizant of the sad condition of the other cases. If the dead man was restored to life and the other persons healed of the infirmities where was the difficulty of bearing testimony to the fact that the dead man was alive and the others [illegible] afflicted with their several infirmities? There is no difficulty in knowing a man in two conditions. This is an every day occurrence. The witnesses to the miracles performed by our Savior did not see supernatural action, nor the energy that set up the action that resulted in the changed conditions of these persons. A scientist, if present could not have seen the instantaneous operation within the lifeless corpse of Lazarus. That was inscrutable. But there was the tangible fact as proof of power exerted, Lazarus himself alive after the four days interval of death. Was there any chance for deception? Was it a phantasm seen by disciples, by Jews and the loving sisters? Were all these under a hypnotic spell brought on them by Jesus for the purpose of deceiving them? Perish the thought! There were Jews in the group that stood about that grave who would have welcomed the opportunity to expose any trick or fraud.

"Many of the Jews believed in Jesus" on the strength of this miracle. "But some of them went their ways to the Pharisees and told them what things Jesus had done." None denied the fact. Six days before the next passover, at a supper given in honor of Jesus, Lazarus was present and sat at the table as a guest. John xii. 1, 2. "Many Jews knowing of this supper came not for Jesus' sake only, but that they might see Lazarus also, whom he raised from the dead." ver. 9. Lazarus was so much in evidence that the chief priests consulted that they might put him to death, assigning as a reason that many of the Jews went away and believed on Jesus. Was there ever a better substantiated fact in all history than that Lazarus was raised from the dead.

JOHN L. WINCE.

He that truly walks with God, converses with him in frequent prayer and constant communion, runs to him in all his necessities, asks counsel of him in all his doubtings, opens all his wants to him, weeps before him for his sins, asks both remedy and support from him for his weakness, fears him as a Judge, reverences him as a Lord, and obeys and loves him as his patron and father and friend.—*Jeremy Taylor.*

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, APRIL 25, 1906. NUMBER 16.

Walter Tomlinson
625 Woodland Av

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Are We a Missionary People?

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved. But he that believeth not shall be damned." Mark xvi. 15, 16. I cannot think that any intelligent believer can apply this as having been spoken to the Apostles alone. This commission goes down through the ages. Jesus said, Lo, I am with you always, even unto the age. A true believer is a live missionary.

The trouble with us often is that our knowledge of what others are doing is limited. I know little of what the churches in other states are doing. I feel assured that we have the true missionary spirit in our state. Yet we can do but little for the want of means. Did it ever occur to those who think we should enter the foreign field that our people are poor in this world's goods? If all the wealth we possess were available it would not send and support many there. The truth is that the churches around us have the wealth of this world and are using much of it in foreign fields. One church collected twenty million dollars as a twentieth century offering. I am safe in saying that much of this was taking the bread out of mouths of the poor and famishing. I heard a minister state from the pulpit that a poor widow who cared for a family by washing had contributed $5 for foreign missions. Could she afford to do this? Yes, at the extreme expense of her children. It was taking the bread out of their mouths. I am not making this statement as an argument against giving. I am wanting to show the unreasonableness of those around us in their efforts to keep up their missionary work. All true believers [illegible] to get others to believe the gospel. Now is God blessing these churches because they have a world wide missionary spirit? Will he withhold his blessing from us because we are not measuring up with others? I think not. God requires that we make the proper effort and he will do the balance. Our commission is to preach the gospel of the kingdom of God and by this means to take out of the Gentiles a people for his name. God is calling for men and women to become rulers in the age to come. The preaching of the gospel is the means by which this is accomplished. The churches think their commission is to convert the world to Christ before he comes. We know that this cannot be accomplished. It is not God's plan. Shall we assert then that because they become powerful in the world that God is blessing them? We think not. We think rather that our heavenly Father is using them as an instrument to further his future plan to convert the world to Christ. These churches are instruments for the distribution of his Word (the Bible) to the remotest parts of the earth. A work that a weak church could not do. Within the last 50 years millions of Bibles have been distributed through the agency of the "United Missionary Society." Some may say, "If they do distribute they do not preach its precious truths." Leave that to God. The same precious truths that are making men and women adopted sons and daughters will make the nations obedient to Christ and his saints in the age to come. It will be found there and translated into all tongues for all people. God has used human instrumentalities during all the ages to accomplish his plan. There is not a nation of people on the face of the earth that God is not using to bring about his plan of redeeming the earth from its curse and the people from darkness. We may not see it very clearly now, but we will when the veil is removed and we have the power of an endless life. The churches are permitted to preach their dogmas but God places this charge upon them, Distribute my Word to the uttermost parts of the world. Livingston, Stanley and Bishop Taylor have done much to place the Bible in the hands of "Darkest Africa." Others have gone to the remotest bounds of India, China and the isles of the sea. They go out with the missionary spirit of converting the world to Christ and carry with them the Bread of Life. This is God's work. The time will come when true believers will preach the whole truth to a famishing world. "Blessed are they who hunger and thirst after righteousness; for they shall be filled. There are a few hungry ones now but a large majority are not so. They are feeding on the husks that the churches are giving them. Not a few are becoming tired of such spiritual food (?) and are seeking for something better. Some are finding the "bread that came down from heaven." Others are seeking rest in infidelity. The time will come when many shall say, "Come let us go up to the house of the God of Jacob. He will teach us of his ways, and we will walk in his paths." Then men will hunger and thirst after righteousness and God will feed them. Happy are we if we can see God's hand working to bring about a righteous race. We have tried to make plain our views as to what constitutes a true missionary spirit, also the spirit that works in those around us.

We should not worry because others seem to prosper and we seem to do so little. Remember that the mite the poor woman cast in counted for more than the abundance of the rich. We should remember that bread cast upon the water will return after many days. Some are anxious for the future as to who shall become preachers of the Word. Some think we need an educated ministry. So we do, and we have it and will always have it. But do we necessarily need college educated ones? Such an education will do no harm, but can we wait so long a time? It is said of Jesus that, "The common people heard him gladly."

My instructor in the gospel was a man of little education and yet he spake to me as never man spake. His words were a healing balm. They opened my mind to the grand truths of God's Word. I had attended college but this man in his weakness was stronger than my wisdom. Look over the field and see how many of our preachers have had a college training. Ask them how much it helped them to believe and obey the gospel of the kingdom of God. There are a few things that young men in college have to contend with. Not the least of these is religious infidelity. Our colleges are honey-combed with corruption. Higher Criticism is being thrown broadcast. It is nothing less than vile infidelity. The money that would be required to educate one young man in college would send a score out strong in gospel truth. Our rural schools are furnishing a liberal education in our day. The time is short and we should concentrate our efforts to preach the gospel. Yours in the truth.

D. C. ROBISON.

Hieremias (or "Jeremiah").

CHAPTER 30.

1. To the sons of Ammeon. Thus saith the Lord. Are there not sons in Israel or have they no one who will take possession? Why is it that Melchol hath taken possession of Galaad, and why shall their laity dwell in their cities?

2. Therefore days are coming, saith the Lord, and I shall make a tumult of war to be heard in a trackless place and in desolation, and her altars with steps have been burned down, and Israel will take his own sovereignty.

3. Alala (the shout of victory) O Eseboon, because Gai hath perished; shout ye, daughters of Rabbath; gird on sack-cloth and make public-lamentation, because Melchol is giving away on foot in a removal, his priests and his rulers together with him.

4. Why are ye glad on the plains, ye Bunkelm, thou daughters of audacity, thou who trusted in treasures, thou who art saying, Who will come in against me?

5. Lo, I am bringing fear upon thee, hath the Lord said, fear of all the inhabited around thee, and ye will be scattered in the face of it, and there will be no one who gathereth together.

6. Unto Keedar the queen of the court which Nabouchodonosor king of Babuloon smote, in this wise hath the Lord said, Arise and go up against Keedar and smite the sons of Kedem.

7. Their tents and their flocks will they take; their outer-garments, and all their utensils and their camels will they take for themselves; and call for loss against them from round about.

8. Flee ye, go down very deep in your sitting, ye who have seated yourselves in the pasture-land because a king of Babuloon hath counseled a counsel and reasoned a reason against you.

9. Arise and go up against a well-fixed nation and seated at ease,

10. Who have no doors, no bolts, no bars, who pitch by themselves alone; and these camels will be for plunder, and the multitude of their domestic-animals for loss; and I shall winnow those to every wind who have been shorn before their face; from everything beyond them shall I bring their defeat hath the Lord said.

11. And their pasture-land will be a resort for sparrows and a trackless-waste until an animate-age; a man shall not sit down there, and a son of man shall not dwell there.

12. Unto Damaskos. Amath hath been put to shame and Arphath, because they have heard a bad report; they have been astounded, they have become angry, they shall not be able to find rest.

13. Damaskos hath given up, hath turned to flight, trembling hath laid hold of her.

14. How, hath she not utterly forsaken my city, my beloved village?

15. Therefore young men will fall in thy public-squares, and all thy men of [illegible] will be destroyed in that day, hath the Lord said.

16. And I shall kindle a fire in the wall of Damaskos and it will devour the ways round about a son of Ader.

COMMENT.

To find and compare what purports to be this same prophecy as given above in this 30th chapter, look in R. V. chapter 49 for verses numbered 1 to 5 first, then for 6 to 11 numbered there as 28 to 33 and then for 12 to 16 numbered there as 23 to 27 and for the 30th chapter in the R. V. see 37th chapter in the true text which will come later.

This prophecy the reader will observe covers "Amoon," "Keeder" and "Damaskos" as integral parts of the primitive "Ailam" (or Elam) "Eseboon" is not exhorted "to howl" as in the R. V. but to raise the shout of victory or "Alala." Why? Because "Eseboon" was the capital city of the sons of Amoon when they became subject to Israel under the first conquest and afterwards had been snatched away and become an integral part of the kingdom of Edoom; and this is a prophecy of the ultimate redemption again to the blessings of Israel under Jesoous, the Mediator of the New Covenant. Amoon was a national "first-fruits" and will be again in the redistribution of the land and the earth.

CHAS. GARDNER.

Resignation.

Resignation to the divine will does not imply stoical indifference under afflictive providential dispensations. We cannot but feel the stroke of the divine hand, which is sometimes very grievous. But while we suffer, and it may be very keenly, we may say sincerely in the spirit of true resignation, in imitation of him whose example should be our pattern, "Not my will, but thine be done." We may not be able to comprehend the dealings of our Heavenly Father with us, but we know that he careth for us, but he knows what is best, and that he would not chasten us if it were not for our good. A man who undergoes a severe surgical operation can not but feel the pain, although he may be fully satisfied that it is necessary, and will promote his health. So the Christian, although his trust and resignation may be complete, cannot but realize the bitterness of the cup placed to his lips.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, APRIL 25, 1906.

"The Covenants of Promise."

The title of my address, "The Covenants of Promise," is a phrase seldom or never heard amongst the popular churches of today. This is a serious matter indeed, in our estimation. In fact there is no difficulty in proving that it was a vital question in apostolic times; it was a matter of life and death to be strangers or not to be strangers to the covenants of promise. And it saddens our hearts to know that tens of thousands,—ah, millions upon millions of religious people know absolutely nothing about these covenants of promise and so of course they do not believe them. Friends, we behold that what Paul in the second chapter of Ephesians calls the covenants of promise form the very kernel of the salvation which is in Christ Jesus. It is really distressing to us to hear people talk about being saved, or being Christians, who do not know what the covenants of promise are. I have made some statements, but have as yet offered no Bible proof of them; but I proceed to offer it now. In Eph. ii. 11 Paul writes to the churches at Ephesus to remind them of the conditions they were in before he preached to them the gospel of the kingdom of God. Says he,—Wherefore, remember, that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,—that at that time ye were without Christ, (they had never heard about him or his gospel) being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope—[no hope, good, bad nor indifferent, they just lived for the present only] and

WITHOUT GOD

in the world. But now, [since I preached the gospel of Christ to you, and you have believed] but now, in Christ Jesus ye who were at one time *far off*, are made nigh by the blood of Christ; for he is our peace,—who hath made both one [*i. e.*, Jews and Gentiles] and hath broken down the middle wall of partition *between us;* having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both [Jews and Gentiles] unto God in one Body by the cross, having slain the enmity thereby," etc., [that which *caused* the enmity, viz., the law and its ordinances]—that caused the variance; that which kept up the distinction between Jews and Gentiles is slain, destroyed, put out of the way. It had served its purpose when Christ appeared upon the scene; and so, it *having* served its purpose, it expired by statute of limitation. So we will consider the Mosaic law dead, then. And in order to introduce you to the new order of things that succeeded the defunct law, I invite your attention to the words of Jesus, the night of his betrayal, as described in the 22nd chapter of Luke. As you know, it was the time of the *Passover*, and Jesus sent Peter and John to go and prepare, that they may eat. He directed them how to find a suitable place and they found things just as he had said. And when the hour was come he sat down and the twelve apostles with them. And he to them said, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I will not eat of it till it shall be fulfilled in the kingdom of God. And taking a cup, having given thanks, he said, Take this and divide it among yourselves; for I say unto you, I will not drink from henceforth of the product of the vine till

THE KINGDOM OF GOD

shall come." That was evidently the feast of the Passover. "And taking the loaf, and having given thanks he broke it, and gave to them, saying, "This is that Body of mine which is given for you; do this in my remembrance." Here the memorial Supper was instituted. "In this manner also the cup, after supper, saying, this cup is the New Covenant in my blood, that in your behalf being poured out." The wine, the fruit of the vine, was in the cup—the cup being mentioned instead of its contents, a frequent usage. Notice, if you please, this wine was to represent to the disciples the blood of Jesus soon to be poured out for or on account of them; and that it is called the Blood of the New Covenant. It may be necessary to explain here that more than 700 years before Jesus uttered these words the great Jehovah said through Isaiah the prophet that he would give one whom he would call, for a covenant of the people, and for a light to the Gentiles; I presume no one here doubts that Jesus was telling the truth when he said the wine in the cup represented his blood which was about to be shed, and which was *actually shed* the very next day,—and which he called the blood of the

NEW COVENANT.

But to show more clearly what he meant by his blood being the blood of the New Covenant; I will take you to the 15th of Romans and the 8th verse where it says that Jesus Christ was a minister or servant to the Jews for the truth of God,—to confirm the promises made by God to the fathers of the Hebrew nation, Abraham, Isaac, Jacob and David. Now every enquiring and honest person will want to know what promises God made to these worthy patriarchs. By going back to the 12th of Genesis we find God calling Abraham to leave his native land and go to the land of Canaan and he would make of him a great nation, and make his name great, and he should be a blessing,—and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. And besides that,—after he arrived in Canaan God told him he would give it to him and his Seed for ever. Now it so happens that we have an infallible commentary on these passages in Gal. iii. 16 where Paul says that the seed referred to in connection with Abraham was Christ. That covenant or cluster of promises gives Abraham and Christ that land for ever, and they are in some way to bless all the families of the earth. In patriarchal times it was the custom in entering into a covenant for the parties thereto to take a heifer and cut it in two, and then the contracting parties passed between the pieces. For whatever purpose a covenant was made it was ever

RATIFIED BY A SACRIFICE

offered to God, and the passing between the divided parts of the victim signified that each agreed that if they broke their engagement, to submit to the punishment of being cut asunder. The words *karath berith* means to cut a covenant,—and as I have said the contracting parties passed between the pieces,—so that cutting the covenant meant making a covenant or agreement. So the God of Abraham condescended to enter into a covenant with him in that way—the Lord God told him to take a heifer, a she goat, a ram, a turtle dove and a young pigeon and divide all except the birds and when it was dark a smoking furnace and a burning lamp passed between those pieces, and the covenant between God and him was typically ratified. But as this related to eternal things it could not come into force till it was ratified or confirmed by the precious blood of Abraham's seed who was Christ. Now you can see what Jesus meant when at the institution of the Lord's Supper he said this is the New Covenant in my blood. Remember Abraham and his Seed were covenanted eternal things,—and Abraham, and Isaac and Jacob the other partners in the will, all died, we are told in Hebrews xi., not having received the promises. And you see they never *can* have them unless raised from the dead. The blood of no animals would confirm that covenant, and the blood of no man would bring it into force if he ever

SINNED A SIN.

In all the ages not one man was found without sin till Jesus the promised seed of Abraham came. He was holy, harmless, undefiled and separate from sinners. And so, when he shed his blood, that confirmed the covenants of promise made to Abraham; and when the proper time comes it brings out of the grave not only Abraham, Isaac and Jacob, but all the patriarchs, prophets, martyrs and saints that ever lived. Did you know that we have positive proof that that everlasting covenant has power to give life after death? We have—you can depend upon that. It has already raised one, and he is a living witness to its power. Would you like to know how I found this out; and who the party is, who has been raised from the dead,—and where he is now? It gives me much pleasure to quote to you one grand passage that tells the story in part. It is Hebrew xiii. 20. It is the apostolic benediction, and reads as follows: Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will," and so forth. Here are answers to part of those questions. I found out from this Scripture that one had been raised from the dead by the everlasting covenant. And that that person is our Lord Jesus, that great Shepherd of the sheep. And Hebrews i. 3 tells us that he is now seated on the right hand of

THE MAJESTY ON HIGH.

And in Mark xvi. 19 we read that after the last interview with his disciples on earth, he was received up into heaven, and sat on the right hand of God. Indeed an invitation for him to occupy this exalted position was given out by the Father a thousand years before Jesus was born. It is recorded in the 110th Psalm, and says: Jehovah said unto my Lord, "Sit thou at my right hand until I make thine enemies thy footstool." And the next verse tells what will take place after his enemies on earth shall be placed under his feet. Jehovah shall send the rod of his strength out of Zion,—and say, "Rule thou in the midst of thy enemies." It is added that the Lord who is at Jehovah's right hand, will when his enemies are turned over to him, strike through kings in the day of *his wrath*,—shall judge among the nations—and wound the heads—that is, the rulers, the authorities—over many countries. And Paul tells us 1 Cor. xv. 24 that Christ shall *put down all rule* (of man) and all authority and power; for he must reign till he hath put *all* enemies under his feet." Agreement with Daniel ii. 44 that the God of heaven shall set up a kingdom on earth, that shall break in pieces all the kingdoms of men and stand for ever. Now it is about time to say to you, that these last Scriptures explain what God promised the land of Canaan to Abraham and Christ *for;* namely as the territory on which his Son should set up

THE KINGDOM OF GOD.

As already hinted, this covenant with Abraham and Christ contained the promise of future life that should never end. Jesus must possess the land forever with life for ever. And to make you doubly sure that I have been telling you the truth of God,—I turn from Daniel ii. to Dan. vii. 14 we have in Daniel's vision here the giving to the Son of Man of a dominion and glory and kingdom that all people, nations and languages should serve him; and four verses further on it shows that the saints of the Most High take that kingdom and possess it for ever, even for ever and ever; and the 27th verse shows that this kingdom which the saints possess for ever will extend to earth's remotest bounds,—under, not above—under the whole heavens. And now I will make haste to show *when* and *how*, and under what circumstances they will be put into possession of that kingdom, and installed in office. In Matt. xxv. 31-34. The very Son of Man Daniel says a universal kingdom on earth is to be given to, has something to say about it; he says that when the Son of Man shall come in his glory and all the holy angels with him, *then* is the time that he will sit upon the throne of his glory,—and being thus seated he will address those who have been blessed with a resurrection to everlasting life in this way, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" That this had always been the purpose of the great God and Father, it is plain to be seen. In all the grand old Book he never gave the faintest hint that he created this earth to raise inhabitants for world's on high, or any other place. The earth was made *for* earth and made *of* earth,—and we have seen that those blessed of the Father will possess it for ever and ever. This kingdom to which he says he will invite the saints, or the blessed of the Father in the kingdom he proclaimed the coming of throughout Judea and Galilee, and which he in Matt. xxiv. 14 said should be preached in all the world; and which he referred to when he said,

"SEEK FIRST

the kingdom of God and his Righteousness; and which he taught his disciples to pray for, by saying, "Thy kingdom come, thy will be done in earth as it is in heaven. In all these places it is the kingdom which he invites the blessed of the Father to inherit, that is referred to. Only one kingdom of God is promised from Genesis to Revelations,—and that *must be on earth not in heaven*, for Jesus in Matt. v. 5 teaches exactly what Daniel teaches, that they live and reign on earth. Says Jesus, "Blessed are the meek, for they shall inherit the earth." *He knew!* If he had meant heaven, he would have said heaven. As he meant earth he said earth. He knew what the Father had covenanted to Abraham and himself—it is this he offers us a share of. Jehovah swore to Moses that all the earth shall be filled with his glory. This kingdom of God under the government of Christ and his saints is to accomplish the work. And when Jesus says, "*Come unto me;*" it is an invitation to live and reign with him in that kingdom. I do not wish you to take my word for it. He himself speaks from heaven in Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." He will not always remain where he is as he showed us in Matt. xxv. 34, and besides that, he promised before leaving for heaven that he would come again; and the men in white apparel said to the wondering disciples when Jesus ascended,

"THIS SAME JESUS

shall so come in like manner as ye have seen him go into heaven—and in Acts iii. 19 we read, "Repent ye therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. This, friends, is, in briefest outline, the things contained in the covenants of promise. Jesus is soul heir to all this blessedness; but WE have accepted an invitation to become joint-heirs with him, sharers with him; and are rejoicing in hope of all this blessedness. The conditions we had to comply with were: To believe all these covenants of promise; repent of our sins, be baptized into the name of Jesus Christ for the remission of past sin, and live Godly, and wait for God's Son from Heaven. Will you come?

SINCE last issue of last week a great disaster has occurred on the Pacific Coast, especially at San Francisco. Early on Wednesday morning an earthquake shock destroyed the larger part of the business portion, and broke the water and gas pipes. Fires started and the ruins were soon in flames, and those who were caught in the fallen buildings were burned. There is no telling the number of people who were killed. The fire continued until the greater part of the city was destroyed. The people fled to other points, and money and provisions are being hurried to them as fast as trains can carry them. Some 300,000 people are homeless, with nothing to eat, and all their property destroyed. The loss is hard to estimate, but will likely reach three hundred million dollars. Several other towns were destroyed, and the shocks were felt in many parts of the United States. Most of the buildings of the State University were destroyed, and all but one of the buildings of the Le land Sanford University. Many light shocks have occurred since the great one.

THE friends who have in years past met Sister Mary Watkins, who used to live here, and is still a member of our local organization, will be pained to hear that she fell from a step recently while at the home of her grand daughter, Mrs. Grace Bates, at Fort Wayne, Indiana, and broke her right shoulder. Reports are that she is resting easy, and hopes are entertained that she will recover from the injury. Our Sister has the sympathy of all her old friends here and elsewhere.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Selections.

Rightly Dividing the Word.

Great confusion results from failure to identify and distinguish things in the Bible that are really very different.

Of course all intelligent Bible readers know that the headings and the italic words are not in the original text.

These are generally correct, but are sometimes erroneous, like the heading over Isaiah lx. "The glory of the church," when it should be Israel, the church being then a hidden mystery; and the italics in Psa. xix. 3 directly reverse the sense, and are omitted in the R. V.

1. We should distinguish the paragraphs or themes, often running over the artificial divisions of chapters. 2 Cor. vi. 14-17; vii. 1.

2. Mark that the Bible always distinguishes the singular and plural personal pronouns correctly; you always meaning more than one. Luke xxii. 31.

3. Though the whole Bible is an inspired record, it is of vital importance to notice who speaks, who is spoken to, and who is spoken of. Gen. B. F. Butler once quoted "All that a man hath will he give for his life, saying "We have the best authority for this saying," and was taken to task by Rockwood Hoar, who said he had long suspected what Gen. Butler regarded as the highest authority. Job ii. 4.

4. Note the difference between the believer's eternal life, which is a free gift, and his crown which is earned by faithful service. In 1 Corinthians ix. 25 Paul is not speaking of his eternal life but lawful service and crown of reward.

5. Notice the difference between a saint's relation to the state under a theocracy, as of Israel under the old covenant, and a state in "the times of the Gentiles." Under the former Isaiah was both a prophet and a statesman, but under the latter Paul was not an apostle and a statesman.

6. The Bible distinguishes three great classes, Jew, Gentile and Church of God. Mark when God speaks to each one severally. Do not appropriate Jewish promises of riches, power and glory. 1 Cor. x. 32.

7. Notice the difference between a commission to convert the world and one to evangelize it. If the Church held the former, after eighteen hundred years, how guilty she would be. Mark xvi. 15, 16.

8. Distinguish between the church, an out-called, a humble, suffering, swordless body, and the kingdom. The one is here: but for the coming of the King and kingdom we still pray. Matt. vi. 10.

9. Distinguish the two great resurrections, that of the righteous from among the dead at the coming of the Lord, and of the wicked dead at a later period. 1 Thess. iv. 17-18; Rev. xx. 12.

10. Distinguish between the different judgments spoken of in Gal. ii. 20; 2 Cor. v. 10; Matt. xxv. 31, 32; Rev. xx. 11-15.

11. Study the differences of the dispensations or administrations of God in redemption or you may fall into confusion and error. 2 Tim. ii. 15.

12. Never confound the blessed hope of the Lord's coming with death, for no two prophetic events in all Revelation stand out in greater contrast. Christ is the King of glory and death the king of terrors. Psa. cxiv. 7-10; Job xviii. 14.—*E. P. Marvin, in Armory.*

A man who puts aside his religion because he is going into society, is like one taking off his shoes because he is about to walk on thorns.

Hope paves the golden way to bliss, and cheerfulness is the lamp that lighs the beauteous walk.

Innocence is like polished armor, it adorns and it defends.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 620 Woodland Ave., Cleveland, O. Price 40 cts per 100.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Communicated.

At the Breaking of Bread.

THE LORD IS MY ROCK.

Brethren and Sisters:

The Psalmist in Psalm xviii. 2 declared, "The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." We also read in Deut. xxxii 4, "He is the Rock, his work is perfect; for all his ways are judgments; a God of truth and without iniquity, just and right is he." And again in 1 Sam. ii. 2 we read, "There is none holy as the Lord, for there is none beside thee; neither is there any rock like our God. From these Scriptural passages there can be no doubt but that God is our rock and our foundation, for if he was the rock and foundation of the holy men of old who believed God, how can we build on any other? For if the Bible be true and we earnestly contend that it is, God made the heavens and the earth and all things, and man in his own image; and man being made of the dust of the earth into whose nostrils the breath of life was breathed and by which breath man became a living soul. Is he not yet subject to God by whom he was made, or did God create a being that did not need God for his rock foundation? No! Brothers and sisters, God did not make a being that would live forever, but a being, a free, moral agent, able to believe God and work out his own salvation by faithful obedience.

Adam and Eve were placed in the Garden of Eden with the privilege of eating of every tree of the garden, excepting the tree of good and evil, but he did not say it was not in their power to do so, but on the other hand if they did eat they should surely die. What was the consequence? Eve believed the serpent more than God, that she should not surely die, and God told Adam that as he had disobeyed he would have to go back to the ground, for out of it was he taken, and by Adam's sin death was passed upon all men, but glory to God, He did not leave us without a hope, and nothing to look forward to, but the going back to earth. He made us the promise of a Redeemer in the Seed of the woman who should bruise the serpent's head. This Seed came that we might have life and that we might have it more abundantly, and we are quickened into a lively hope by Christ having been raised from the dead. Abraham believed God and it was counted unto him for righteousness. He did not doubt God when he promised him a child when he was past age or when God took him out of his country, by faith he went, not knowing where he was going. He did not doubt but trusted in him who gave us the Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus. But we are told by Paul in Hebrews, that Abraham as well as the faithful died, not having received the promise, but having seen them afar off embraced them and confessed that they were strangers and also that God has provided some better thing for us that they without us should not be made perfect. It is possible for us to be made perfect if we will accept the promises. This we believe we have done, and now if we do not do those things that God says, we shall die; but if we do, we shall live, and we may ever be looking forward to the glorious appearing of our Lord and Savior Jesus Christ. There is one thing recorded that God cannot do and that is lie. Is this not good news that God cannot lie regarding his promises to the fathers for the hope of which promise Paul was bound in chains and through whom the gospel was preached to us Gentiles? Therefore it behooves us that we strive to enter in at the straight gate, accept God's Word with full confidence that at the appointed time we may be be found of him in peace, and woe be to any of us if we come short of the crown. Let us therefore put on the whole armor of God and above all the breastplate of faith by which we shall be able to quench all the fiery darts of the wicked. That we may all attain to glory, honor and immortality is my prayer.

Your Brother in hope.
W. C. HEACOCK.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

At the Court of Heaven.

At heaven's high court eternal justice reigns.
While in the gloomy prison I abide;
But where's my hope if justice there obtains,
If guilty of the crime for which I'm tried?

Sits there the Man who hung upon the tree,
At once my Savior, Advocate and Friend:
Heaven's court in justice can't reject his plea,
And he my case has taken to defend.

—F. A. Falkner.

Communicated.

Law and Commandments.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

That it is necessary to do the commandments of God in order to obtain eternal life, is admitted; but the question is, What are the commandments required of this gospel age? Sabbatarians would tell us, they are the ten, given to Moses on tables of stone, putting special stress on the fourth and why put stress on the fourth (the Sabbath) when it is the only one that is left out by he who was "Lord of the Sabbath," as we shall show.

Are we under the Mosaic law? if so, then we are under obligation to keep all of its commandments, not the fourth in particular, but all, for "He that is guilty of one, is guilty of all." Jas. ii. 10.

The law and the commandments seem inseparably connected. They were given to the "Children of Israel," and to them alone.

By investigation we find that the law was done away in Christ. John the Baptist was a forerunner of Christ. Matt. xi. 12, 13 says, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John."

Luke xvi. 16, says, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

John i. 17. "For the law was given by Moses, but grace and truth by Jesus Christ."

Acts xiii. 38, 39. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Eph. ii. 14-16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Col. ii. 14-17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

Heb. x. 1, 2. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins."

Heb. vii. 11 to 19 and 28th verses. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedek. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Gal. ii. 16-21. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

The 3rd chapter of Galatians is so full on this subject, that we could not get the complete sense and force of the argument by selecting special verses, we therefore quote it entire, placing special stress on verses 2, 5, 10, 11, 12, 18, 19, 21, 23, 24, and 25.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This would I learn of you, Received ye the Spirit by the works of the law, or by hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh *miracles among you*, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." 18th verse, "But if ye be led of the spirit, ye are not under the law."

COMMANDMENTS.

Matt. xix. 16-21: "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

Mark x. 17 to 21 and Luke xviii. 18 to 22 are almost the exact language of Matthew. Now we submit in all frankness, if Jesus designed to teach the observance of the Sabbath, here was the place to have mentioned it; but instead we hear him say, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord of the Sabbath." "For the Son of Man is Lord also of the Sabbath." Matt. xi. 8. "And he said unto them, that the Son of Man is Lord of the Sabbath." Luke vi. 5.

DAY.

Paul, in Rom. xiv. 5, 6, says, "One esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

Gal. iv. 9, 10. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

THE GREATEST COMMANDMENT.

Matt. xxii. 34 to 40. "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asking him a question, tempting him and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Luke x. 27, is almost the exact words of Matthew.

In John xiii. 34, 35, Jesus says, "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

2 John v. 6. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had *from* the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

John xv. 12. "This is my commandment, that ye love one another, as I have loved you."

1 Tim. i. 5. "Now the end of the commandment is charity (love) out of a pure heart, and of good conscience, and of faith unfeigned."

We stated in the outset, that the fourth commandment was the only one left out in the teachings of our Lord, to be observed. The quotations given, we think clearly show that Christ did not require its observence; while the other nine are frequently mentioned and required, and indeed one could not live a good, moral Christian life without their observance.

The keeping of the fourth commandment according to the decalogue was required; our Sabbatarian friends fall far short of its proper observance. See Deut. v. 12, 13, 14.

The observance of one day in seven is proper and right, our physical natures need it, our Spiritual or Christian life requires it, and this was foreseen and ordained by the Creator in the beginning. It was on the seventh day that God rested from his labors and hallowed it.

It was the seventh day called the Sabbath that was given in the Decalogue, to the children of Israel, to be observed by them, and no other day is properly called the Sabbath. Then why and whence the change? Not by the Pope, and hence the "mark of the beast," as Sabbatarians claim; but by the "second Adam," even he who was, "In the beginning, and by whom all things were made." John i. 1, 2, 3. Jesus, who was "Lord of the Sabbath." Matt xii. 8. Luke vi. 5. "He taketh away the first, that he may establish the second." Heb. x. 9, did not require the observance of the seventh day as we have shown; and as he who "gave a new commandment," was raised from the dead on the first day of the week, John xx. 1, it was fitting and proper that that day should be kept, and was kept by his disciples. John xx. 19; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

E. K. Bannehill.

Notes by the Way.

I last reported the results of the work at Buffalo, Texas. Having bid good bye to the dear ones in Christ at that place, along with kindly greetings and well-wishes from Sister Watt, and her husband and three daughters, who have entered the race for the coming kingdom, I resumed my journey to Alvin, Texas, which place is situated twenty-four miles from the city of Houston, and twenty-nine miles from Galveston.

Arriving at Alvin, I was met at the depot, by Mr. Carlton, (who is a prominent dry goods merchant) and sent by carriage to his handsome home.

On arriving there I was cordially greeted and welcomed by Sister Carlton, and her mother, Sister Bentley.

They had long been readers of The Restitution, and had become familiar with my contributions to our paper, and that they felt that they did not need any formality of getting acquainted, and you can be assured that we had a delightful visit together. In this place, as it is the case in most places I visit, they had many Biblical problems for me to solve. It is certainly proverbial that the Church of God people are light-seekers. Their minds have become so illuminated by the glorious gospel of the kingdom, they become eager for an ever-increasing light.

Meetings were held in the Christian Church. They were not as largely attended as most places that I have visited in the south, yet the light radiated in the minds of some of the few who did attend. One studious young man grasped at it eagerly, and asked for literature, that he might study at home. I did not have any but I advised him to examine The Restitution. He said that he had never heard of that paper.

Another man who heard me preach on the subject, How to Believe on the Lord Jesus Christ, said in the hearing of others, "Let me congratulate you on that discourse, it is the best that I ever heard."

Another man said to me, "I was brought up a Methodist, and belong to that church, but it always seemed so mysterious to me." He said, "I have been benefited by your discourse, and shall give more attention to these things than I have in the past. I hope you will visit us again. You will always be welcome." I feel that the work in the city of Alvin has not been in vain.

I found Mr. Carlton a very hospitable gentleman. He escorted me on a trip to the city of Galveston, made memorable by the sad disaster of the year 1900, where ten thousand people met fearful deaths in the death-dealing waves of the Gulf, as they rolled upon the busy city of Galveston.

As we were crossing the Bay in order to reach the island, on which the city is built, we could see some of the remnants of wrecked bridges. One section which was entirely swept away. Mr. Carlton explained that that was caused by a great War Steamer, which the furious waves threw sideways against the bridge. It would certainly be difficult for a person to conceive of the exceeding violence of the furious storm. The Bay is about three miles wide. On reaching the island, Mr. Carlton showed me some of the most prominent places of interest on the island. We then took the street cars for the Gulf. The wind was strong, and it was truly an inspiring sight to see those great white-capped waves dash upon the beach. I could feel the invigorating effect of the fresh salt-water breeze. Thousands of people constantly enjoy the luxury of bathing in the salt water.

I was interested in examining the great sea wall that has been built since the memorable flood. The wall is some fifteen feet high. It is a concave wall, built to suit the form of the waves. The wall is about four miles long, covering the front of the city. In the front of the wall a heap of great rocks is piled up the entire length of the wall. This serves as a breakwater, it breaks the force of the waves before they can reach the wall.

The land surface of the city is being filled in even with the top of the wall. They are filling in the city for fifteen blocks back from the wall, where it meets the portion of the city previously filled in. This will make the city fifteen feet above the sea level. The people feel that this will be a protection against future sea storms.

The new houses are built upon high stilts, so that they will not be buried up when the filling in reaches them. This makes a strange sight.

In many places Galveston has a tropical appearance. The great palm trees, together with other tropical plants and shrubs contribute to this effect. In some places they plant palm trees along by the sidewalks, as we do shade trees.

I enjoyed the trip so much. The kindly attentions of Mr. Carleton made it much more pleasant than it could otherwise have been.

We then took the train back to Alvin, and reached there in time for the night service.

The orange trees were in bloom. Mr. Carlton showed me one orange tree on his grass lawn from which he said that he picked three hundred oranges last year.

At Alvin large quantities of vegetables and strawberries were being shipped to markets in the north while I was there.

In the Carlton family are two interesting daughters who are about finishing their education. In finishing their education, I trust that they will not neglect the study of the Holy Scriptures, as no persons education is complete without it. It is an education which leads to greater nobility of character, which is rich in results.

My work for the present being concluded at Alvin, and the time for parting come, we bid each other an affectionate farewell. I then took the train for Crowley, Louisiana.

On arriving there I was cordially welcomed by Brother and Sister Haupt and family, consisting of one son and two daughters, the entire family are baptized believers of the gospel of the kingdom. I had a very pleasant visit with them all. Circumstances were unfavorable for holding meetings at Crowley, at this time, consequently none were held. Brother Haupt and myself visited the Jewish services. I next visited Iota, La. Rice is the main product of this part of Louisiana. The farmers were busy sowing their seed just at this time, so meetings were only held on Saturday night, and twice on Sunday, which were quite satisfactory. The truth as far as spoken took effect so strongly in some minds that we feel sure will lead to obedience. Brother and Sister Farley, and Brother and Sister Horn are earnest believers in the grand old gospel of the kingdom. In both these families are quite a company of young people who are pretty well instructed in the Word of truth, and also take an interest in it. I look for quite a number of baptisms when I visit this place again. May God's blessing attend his faithful few at Iota.

From Iota I again took the train for Crowley, and remained over night and then took the train in the morning for Hammond, La., by way of New Orleans. Brother Albert met me at the Hammond depot, and took me to his home. So I am once more with my old Pine Woods Bible class. At this date (April 19,) meetings are in progress at the Christian Church. The next day while walking the streets of the city we met face to face with our faithful Brother Lud. We were much pleased to meet each other again.

I will report the work at this place later on.

I greatly anticipate the pleasure of meeting my loved ones at home very soon now, after an absence of some three months.

I feel in closing this present trip, it has been a profitable one for the cause of Christ. The good seed has found lodgment in many minds. Five have obeyed the gospel, and are making the race for the kingdom. May God care for the seed sown, and prosper those who have obeyed.

During my next rest at home it is my intention to see to the printing of Pine Woods Bible Class Book, if I shall find that sufficient has been received during my absence to pay the necessary expense of the printing, and send it forth on its seed-sowing mission.

Dear ones in Christ, may each one of us live the pure and holy life of our Master, and be ready at all times for his coming.

Yours in the Blessed Hope.
W. H. Wilson.

Genuine Vs. Sham Holiness.

Every good thing in this world is counterfeited. Hence, we hear of and see so many imitations which frequently amount to actual perversions. But the genuine article is easily discovered, and the sham stands out so much the more prominently. Actions speak louder than words, and these are oftentimes a true index of the condition of the heart. Perhaps there is nothing that is more frequently counterfeited than genuine holiness. There are certain obvious marks whereby such counterfeit holiness is discoverable. We will mention some:

1. A peculiar and hackneyed phraseology in public utterances.

2. It sets up a standard of its own, and by this standard its advocates judge everything and everybody but themselves. They criticise the pastor's prayers, testimonies, the method he employs to guide and quicken the activities of the church, if it differs from their narrow standard. They talk often and talk long. Such people are the hardest in the world to preach to; neither an angel nor Jesus Christ could please them.

3. Another indication of a sham holiness is a spirit of fault-finding and of censoriousness. They would sooner fight even about and over holiness than to promote peace. If they cannot fight some one or some thing they are not in their element.

4. An ungovernable and defiant spirit. Their tongues are like poisoned arrows when let loose. They are self-centered people. They chafe under discipline. They want to be a law unto themselves. As long as others are held down by discipline they say, glory! but when discipline is applied to them, they think it is an awful sin! They care little for the church. They are greater and better than the church, church law or church officials. They know more and are far more in advance of the pastor and church regulations and authorities.

True Scriptural holiness has its characteristics whereby it can be known. 1 Cor. xiii. presents it in its true light.

1. The people who enjoy it live it.

2. They have little to say about themselves, but a great deal about Christ.

3. They have sanctified commonsense and sanctified tongues.

They avoid wranglings and janglings and backbitings. They are saved from a supersensitiveness. "Great peace have they that love thy law, and nothing shall offend them." True holiness will stand that test every time. Individuals may be grieved at uprisings in the church, but they are the first to act the part of peace-makers, but never peace disturbers. They seek by all honorable means to promote unity. They grieve, weep and pray when contentions arise. They would rather suffer wrong than do wrong. They "pray for the peace of Jerusalem and for the prosperity of Zion."—*W. H. Bucks.*

To believe in Christ's supernatural advent, his perfect character, his true and wise sayings, does not reach the measure and quality of the faith that he himself prescribes. A belief that is unto salvation, a faith that will lead to eternal life, this must arise from looking unto Christ as lifted up upon the cross. His dying on the cross was as truly in the plan of his religion, as was his advent, his preaching, his miracles and his life of truth and love.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Selections.

Quotations from Scripture.

The neglect with which people treat the Holy Scriptures, is plainly shown in the constant misquotations which are heard both from the pulpit and in the less formal utterances of Christian men. Sitting in a meeting for prayer and conference one evening, the writer heard a minister quote three passages two of which were quoted wrongly, and also misapplied in a manner that showed that they were misunderstood as well as misquoted.

More than this, words are often quoted as Scripture which are not in the Bible and never were. Thus men will quote "God did from all eternity unchangeably forordain whatsoever comes to pass"—from the Catechism; "In the midst of life we are in death," from the prayer book; "He tempers the wind to the shorn lamb," from an old novel; and a multitude of similar expressions which they are sure they can find in the Bible, but which nevertheless are not there. And one of the worst features in the case is, half the people do not know, or seem to care, whether they are listening to the Word of God or the word of man.

It is related that soon after the late Salmon P. Chase assumed the gubernatorial chair in Ohio, he issued his proclamation appointing a Thanksgiving Day. To make sure of being orthodox, the governor composed his proclamation almost exclusively of passages from the Bible, which he did not designate as quotations, presuming that every one would recognize them, and admire the fitness of the words, as well as his taste in their selection.

The proclamation met the eyes of an editor of an opposition paper, who pounced upon it at once, declared he had read it before—he couldn't say exactly where; but he would take his oath that it was a downright plagiarism from beginning to end.

That would have been sufficiently remarkable, but the next day the editor of a paper which supported Gov. Chase came out valiantly in defence of the governor, pronounced the charge false and libellous, and challenged any man living to produce one single line of the proclamation that had ever appeared in print before.

A flood of light and trashy literature, copious as the waters that issued from the dragon's mouth, threatens to overwhelm the Word of God, and leave us without a rock on which to rest our feet or stay our hopes. We shall never find firm footing until the oracles of God become our choicest treasure, until his statutes become our counselors and our delight. A time will come to us when, like the dying Walter Scott, we shall say—"There is but one Book."

Happy shall we be if we have followed its teachings in life, and are comforted by its promises when every earthly comfort shall fail us.—*Safeguard.*

Manners impress as they indicate real power. Nature forever puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love is felt to be done for love. A man inspires affection and honor because he was not lying in wait for these.—*Emerson.*

Towards the soul which places itself in the attitude of reception all things flow.

The beam of the benevolent eye giveth value to the bounty which the hand disperses.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The God-Breathed Word.

The apostle tells us that the Scriptures is "God breathed," or as our version has it, "given by inspiration of God." The breath of God breathes through the words of God. Holy men "spake from God as they were moved by the Holy Ghost."

There was a human element involved; human instrumentalities were employed, and human characteristics are exhibited. A man playing on a flute makes a different sound from that he makes playing on a fife. From a flageolet he draws a different note from that he produces on a trombone. But one man may play the same tune on all these instruments, and the notes will, all of them be breathed by him alone.

So the Spirit of God has spoken through shepherds, statesmen, peasants, herdsmen, fishermen, princes, kings, exiles, prisoners, men of every age, class, grade and century; the expression and voice being different, and yet, one breath spoke through all of them, for they were "moved by the Holy Ghost."

God speaks to the sons of men; let us hear his voice; assured that in hearing we listen not to the words which men's wisdom dictates, but to the words which the Holy Ghost has uttered for our instruction, admonition, regeneration and salvation.—*Armory.*

Notice is given that the brethren at Fonthill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

P. H. BOUK.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trust worthy.

M M Nichols	1 50

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Seventy-five More.

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In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

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We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Announcement.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.
MRS. EVA L. STEARNS, Sec.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

WHEN YOUR TIME IS OUT PLEASE RENEW.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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Syriac New Testament.

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Over a million acres of land will be thrown open to settlement on the Uncompahgre Reservation Aug. 15, 1906. These lands are reached by the direct route of the Chicago & North-Western R'y from Chicago, St. Paul, Minneapolis, Omaha and other points in the Mississippi Valley. Send 2 cents in stamps for pamphlets, maps and full particulars to W. B. Kniskern, P. T. M., C. & N. W. R'y, Chicago.—Apr 25

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Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stumps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barbee has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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Give Them Now.

If you have gen'rous words and looks, my friends,
To spare for me—if you have tears to shed,
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead.

If you have flow'rs to give—fair lily buds,
White roses, dahlias (meadow-stars that be
Mine own dear namesakes)—let them smile
and make
[illegible]
For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast.
And words of praise, alas! can not avail
To lift the shadows from a life that's past.

And sweet blossoms, what can they suffice,
Offered to one who can no longer gaze
Upon their beauty? Flow'rs in coffins laid
Impart no sweetness to departed clays.

Communicated.

Is Christ Divided?

In these days of the apostasy there are many strange ideas presented in the name of Christianity. The so-called Christian world has been dividing into factions. *Today* we have a babel of voices all calling in the name of the crucified Christ. Each having its own peculiar plan of salvation. Those who believe the gospel of the kingdom of God and are isolated are sought after and requested to seek a home among the sects. Now my dear brother or sister, if you are deprived of the fellowship among those "of like precious faith," you cannot gain strength by attempting to live with those who have no truth. After we have arisen from the watery grave we are admonished to walk with him. How can you obey this injunction if you join yourself to a false faith and worship with those who worship idols. Who among the so-called Christian world believe that Jesus Christ is the Son of God? Not one. Their doctrines nullify this blessed truth. Then how can we worship with them and build up a Christian character? We are attempting to gather figs of thistles and grapes of bramble bushes. It is through the reception of the truth that we are made strong in Christ. Not long ago I was requested to make a home among those calling themselves Disciples. I was informed that I might hold to my peculiar views and nothing would be said about it. I answered, I am aware that you would bear with me but I cannot have the patience to bear with your error. Since then nothing has been said about my making a home with them. I respect many of these people, but cannot regard them as my brethren. They argue that you should belong to some branch of the church in order to show to the world that you are a Christian. Applying this to the sects it is all right but applying it to us is all wrong. If you have obeyed that form of doctrine from the heart you are a member of the body of which Christ is the head. The Bible is your text book from which you must learn to rightly divide the Word of truth. The food that will strengthen you must be gleaned from the Scriptures.

Listen to the Apostle Paul in 1 Cor. 1., It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say that every one of you saith, I am of Paul; and I am of *Apolos*; and I am of Cephas; and I am of Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? There is but one name into which we can be baptized that will remit our sins and that is the name of Christ. If you have taken his name upon you then you become his and must abide there. What a beautiful figure we have in the vine. In John xv. we have this figure. I am the true vine and my Father is the husbandman. *Now* note the following. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. You cannot bear fruit if you are laboring to build up those who are opposed to the truth. You are daubing with untempered mortar. You are not abiding in the vine. Now ye are clean through the Word which I have spoken unto you. This is the truth that shall make you free. If you have cast your lot among the sects for a home and speak the Word that Christ gave his apostles you become a disturbing element and are so informed. If you remain quiet you sacrifice the truth for error and a home among those who slay Christ's [illegible] death and resurrection. It is through the knowledge of the Lord Jesus Christ that we are made partakers of his divine nature. It is through ignorance that we are alienated from that life of God. Jesus says, "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." You divorce yourself from Christ when you join yourself to another.

Listen to Paul in Rom. vii. 4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Again Jesus says, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abideth not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire and they are burned." No language can be stronger than this. The vine has its root in the good soil which our heavenly Father has made. The true vine draws sustenance from this soil and nurtures the branches. God is the husbandman of this vine, and will purge it that it may bring forth fruit. If you have that abiding faith you will bear fruit and those around you will see it, and some will acknowledge it. There can be no compromise. You are either Christ's or you are not. If you join yourself to a harlot you know the result.

Again Paul says, Rom. vii. 2, 3, The woman who hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So it while her husband liveth she be married to another man she shall be called an adultress; but if her husband be dead, she is no adultress though she be married to another. While this is applied in a natural way I think it is also applicable to those who divorce themselves from Christ to whom they have been joined by faith, repentance and immersion. We should remember that the husband to whom we have been married can never die, as he has been raised to an immortal life.

We submit the above in love. Your brother in the "Blessed Hope."

D. C. ROBISON.

Miracles. No. 3.

Mr. Ingersoll said that in order to prove a miracle it would be necessary to perform another miracle, and so on without end. This was his reductio ad absurdum. So in his view it is impossible to prove a miracle, even though one was wrought. He ruled the testimony out and then there remained no proof that a miracle was wrought! But the Christian, whose all is at stake, whose hope of the future rests on the supernatural intervention of Jehovah, as he verily believes, is not to be scared by bold and confident statements made by these modern destructive critics. Testimony of the witnesses is to be heard in this court of inquiry into the extraordinary events alleged.

It is to be borne in mind that the real facts of history have gone into the history of the world and have made the world what it is. These facts cannot now be detached from the present condition of the enlightened nations of the earth. These are what they are because it was believed that Christ lived and wrought miracles in attestation of his claims, and having been put to death was raised again to life. 1. Those facts were attested to by the men who saw them, and put what they saw on record. 2. It was not for any worldly consideration that they proclaimed to friends and foes the supernatural events that occurred before their own eyes. 3. They abandoned the opinions in which they had been schooled and disciplined because they believed those facts, sacrificing all their prejudices on the ground of that belief. 4. Homes and friends were given up for the sake of the truth to which they yielded assent against the belief of their own countrymen. 5. Reproach, calumny, persecution, and death in its most frightful forms, were not sufficient to turn them from the course they had entered on. 6. Bribes and terrors were powerless to cause them to waver in their statements, or doubt the things they believed. 7. Not one of them ever breathed a suspicion that he had himself been deceived, and that he and those with whom he was associated had conspired to deceive the world. 8. They bore their testimony in the "Augustinian age of learning," before the most intelligent and cultivated; in cities where schools abounded, and art was patronized, and the facts they proclaimed were believed. From what has been stated every reasonable person is forced to admit their honesty and strength of conviction, and there is every reason to believe in their competency. The miracles were wrought under circumstances that were such that to not believe the facts would have done violence to the minds of these witnesses. The human mind is constructed to perceive facts as they occur in the range of the senses, therefore, faith in the existence or occurrence of the facts is as natural as breathing. On the ground of belief in the miracles the Christian religion was propagated in the first century of our era, spreading until it overturned every idol altar, vacated every pagan temple, and banished all the old superstitions which had for centuries bewitched the people of the civilized world. In the light of it the world took a new start, a new element was infused in its civilization; from henceforth human thought was diverted from old channels to flow along other lines, and history was written by other pens than pagan ones. It could never be what it once was; a powerful influence was at work modifying and shaping human action and human lives.

When Edward Gibbon set himself to the task of writing the history of the Decline and Fall of the Roman Empire he found that Christianity must be reckoned with, and a theory of its origin and progress put before the world. He agrees with the Christian that belief in miracles by the early propagators was a principal factor in its rapid spread over the Roman world in the first century, but disagrees with him as to the actual occurrence of these marvelous events. Gibbon could sneer at, Ingersol ridicule, and Foster deny the reality of miracles, but no reasonable man who examines the credibility of the witnesses, the conditions under which these events took place, and learns that these cannot be duplicated by any of the supposed miracles of the heathen world, by those of the Catholic church, and by those alleged to have been wrought at the tomb of the Abby of Paris, can have any doubt as to the actual occurrence of the Christian miracles. These stand alone in their grandeur, unparalled by any thing outside of the Bible. Historical criticism can scatter these pseudo miracles to the winds, and undermine all faith in them, but when it has done this with these, Bible miracles stand unassailed, and unassailable. I grant that historical criticism has done much to rid the world of its superstitions, its belief in witchcraft, necromancy, sooth-saying, sorcery and divination, and reduced many of the marvels of the ancients to the reign of natural law. Spiritism is about to rank in the same category. We will see when the investigation is carried further. Whatever science has done to relieve the world of its nightmare of [illegible]on and consequent dread and [illegible] constantly occurring prodigies [illegible]y nook and corner of nature, [illegible] not touched Bible miracles. [illegible] can not be resolved into facts [illegible] explained by natural law, nor c[illegible] be philosophically placed on the [illegible]ground with witch-craft, sorc[illegible] divination, nor disposed of in [illegible] way as those alleged to have [illegible]ught to the early church [illegible] the days of the apostles. [illegible] with the supposed miracles of the heathen world and the Roman Catholic church; so they must be treated as a class by themselves.

Coming back to the witnesses of the Christian miracles: 1, They had every thing of a worldly nature to lose and nothing to gain. Wealth and fame and ease were not before them, but the opposite, privation, poverty, reproach, and to be esteemed the offscouring of all things, and to have before them the prospect of a martyr's death preceded by all the exquisite, and refined torture that the skill, and the ingenuity that devils in shape of men could inflict. 2. The place where they bore their testimony touching the resurrection of the Lord was Jerusalem, the scene of his betrayal, suffering and death. 3. The time, the first Pentecost after that passover that witnessed the events connected with his tragic end. There was no waiting till the history of those passover days grew old and half-forgotten. 4. To whom testified? To Jews, devout men out of every nation under heaven—zealots for the law, together with enemies whose hands were still reeking with the blood of the Son of God. 5. At the passover when Jesus was in the hands of his betrayers and murderers, these witnesses were shrinking and cowardly, but now in the presence of these same men, positive and bold and with the courage of their convictions charging upon them the crime of the crucifixion of that just man, coupling with the charge the astounding facts that God had raised him from the dead, and seated him at his own right hand, and that what the assembled multitude saw and heard was proof of these two facts. It is no wonder that the thousands present on this occasion were amazed, and that they marvelled, saying to one another, "Behold, are not all these who speak Galileans? And how hear we every man in our own tongue wherein we were born." Acts ii. 7, 8. 6. Paul in 1 Cor. xv. enumerates above five hundred witnesses to the fact of our Lord's resurrection. No event in all history is better attested than this and on this great foundation fact the history of the world for nearly nineteen hundred years can be explained.

JOHN L. WINCE.

Evangelizing Trip.

I started my work at Oleander, Cal., on the 20th of March, with the purpose of holding three meetings, and going on to San Francisco to see my daughter, Mrs. Grace Lawrence, who was being treated for cancer at that time in that city. I felt greatly disappointed, because she had decided that she would return home before I reached her, but glad that the remedy had proven successful. Spent a week among friends in that city, and the beautiful towns of Santa Rosa and Berkley. And now we have additional reasons for thankfulness. It is for her providential escape from this terrible earthquake, and greater disaster by fire that followed.

On my way north I had purposed on making a short stay at San Francisco, Santa Rosa and Berkley, which would have been likely to have fallen on the date of the earthquake, yesterday the 18th. On account of my daughter's relief I returned to the work at Oleander. She escaped because of her speedy relief, and we were not in the doomed city, both saved from danger of the most appalling calamity that ever visited the United States. Having heard of the disaster, and having near relatives living in Berkley and San Francisco, I closed my meetings last night, and hastened to Berkley; and as I write from this place the news has been confirmed, that Santa Rosa is leveled to the ground, and from Berkley we can have a faint idea of the death dealing havoc being dealt out under the smoke-pall that hangs over the half million people of sufferers at San Francisco, mingled with their dead and dying. This is a scene witnessed by but few generations.

We think of Sodom and her sister city; yet we cannot believe that San Francisco has been so much worse than other cities of our times. Though prosperity has created that greed that knows only the worship of mammon, condemnation would come alike to other localities, and we are ready with our reasoning to conclude, that this earthquake and this destroying fire are the result of fixed laws, and that this is not a special judgment on a portion of humanity, while others are exempt. Be that as it may be, the most terrible calamity that has ever befallen a city of our nation, is with in sight, and we can hear the explosion of the dynamite that is used to lay level with the ground millions worth of property, to save other millions; and can sadly see that the fighters of the flames have not conquered, for the flames leap up through the clouds of gloom, and go on in the conquest of destruction and death. Hundreds of thousands are homeless, suffering from the anguish of loosing their homes, and many of them from losing their friends, who were snatched away with the awakening hour of that 18th day of April, 1906, when the crashing buildings crushed them, and the burning flames consumed them. The date and its events will always be nailed to the brains of those that are spared from the destruction.

Over in the city a few are praying, many are cursing. Some will look at their ruined homes and thank God that their lives are saved; others will curse God for the loss of home. We are told that over there, thieves instead of helping the suffering, are looting them. That beings in the form of men are mingled in a drunken, dead stupor, with those that the earthquake crushed to death, and the fire partly consumed. This is a sad picture of humanity, but it shows to the life and to the death, the world we live in. Well may we long and pray for the coming of the Deliverer.

On the 20th I went from Berkley to Oakland to look at the devastation of the earthquake, which compared with the crush of buildings on the other side of the bay is slight; and yet on every side we could see the evidence of the destructive work of a few minutes. But few buildings in Oakley or Berkley have chimneys left. In the business part numerous houses of brick were torn down; while standing almost uninjured, among the partly destroyed, a block of eleven stories high was scarcely harmed; this is on account of the steel frame in its construction. Hundreds of refugees followed each other in line, getting passes for free transportation from the city, issued at the city hall. We found a crush of people at the depot, intent on getting away from the disaster. The piles of luggage awaiting shipment, and the variety was astonishing, and as with many the trunks, boxes and bundles were all the owners had saved, the crowd again awakened our sympathy.

Visited Bro. Thomas Wilson, editor of "Last Days," and found that he had suffered no mishaps, but the shaking down of a chimney, and some shelves and printed matter. We spent an hour or two in forming acquaintance and talking over incidents connected with our work. A pleasant interview, the first and perhaps the last, as our field of labor may be hundreds of miles apart.

At the finishing of this letter the fire is partly under control, and fragments of the once beautiful city may be saved, and as the relatives that I had especial concern for, occupied that portion we hope for additional reasons for thankfulness. Propose to go on to Wolf, Cal., in the morning to hold meetings, and from there to Central Point, Oregon.

W. L. SWEETS.

The Restitution.

"The Restitution of all things Which God hath [illegible] by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, IND[illegible] MAY 2, 1906. NUMBER 17.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

I feel it my duty to let the Household of Faith know through THE RESTITUTION of my cure of cancer of the breast, that any one so afflicted might know where to go for treatment. One week ago today I returned to my home from Dr. S. R. Chamley of San Francisco, Cal., having spent just two weeks at his office, and having had while there two cancers removed without the knife and with but little pain. One was in the left breast and about three inches in diameter while the other was small and in the arm pit. I now have the larger one preserved in alcohol as proof of what has been done for me, thinking it might be the means of helping others so afflicted. I cannot speak too highly of the Doctor and nurses at this institute, their kindness to their patients and their success in curing this disease, which by so many is pronounced as being incurable. But most important of all is, that one does not delay in this disease, as they do not take a case unless they are sure of effecting a cure. After being there and seeing people come every day and many refused as having let it go too far, I felt that I should like to speak a word of warning, thinking that it might benefit some one. We read many advertisements in our papers and often wonder if we can depend on them, but these doctors are all right. Some might think that it had been so short a time that we would not yet know whether the cure would be permanent, but we have a sister in this State who was cured by the same treatment about five years ago, and is enjoying good health or was the last time we heard from her, and it was through her influence that I went. But I must also add that we did not go without first offering many prayers for guidance and we have faith that all will be well and that I may be spared to help raise our little ones. And how thankful we feel that there is a cure for this dreadful disease and that we learned of it before it was too late. And I will say for the benefit of the brethren who live in the East that Dr. Chamley has an office in St. Louis, Mo., and one or two other large cities of the East. If any one should wish to correspond with me in regard to this address, Etna, Wash.

GRACE LAWRENCE.

Announcement.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.
MRS. EVA L. STEARNS, Sec.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 2. 1906

"Not My Will, But Thine."

Brethren and sisters, through the week I have been longing for Sunday to come again, because our blessed Lord has appointed to be here, and I was anxious to meet him and receive his blessing. Besides this I wanted to look into the faces of others that beam with hope and love; and in addition to this I have been thinking of the solemn words of the Scriptural lesson recently read to us before partaking of the emblems. The utterances of him who was spending the last hours of his mortal career with his disciples before he suffered. Amongst which was the sad announcement that one of the little group by which he was surrounded, should betray him. I thought of the anguish the dear heart must have suffered, from the knowledge that one of those who had ostensibly espoused his cause should prove a foul *traitor* to it. I followed the little band, (except Judas) who had gone to secure the shameful price for which he sold his Lord; I followed them to the Mount of Olives—heard him tell the disciples to pray, that they enter not into temptation. Saw him withdraw about a stone's throw and kneel down and pray, "Father, if thou be willing, remove this cup from me, nevertheless, not my will, but thine be done." In imagination I saw the heavenly messenger who came to strengthen him; and the agony that caused him to pray more earnestly, and could see his sweat, as it were great

DROPS OF BLOOD

falling upon the ground; saw him rise and go over to his disciples, and saw his disappointment at finding them asleep, instead of awake, able to sympathize with him in this dark hour. I heard his remonstrance,—"Why sleep ye, rise and pray; lest ye enter into temptation." I felt they were still oblivious of what was to happen. They anticipated no temptation that would put their faith and loyalty to the test. They were full of sorrow, but hardly knew *why*. They knew *something* was going to happen, but I think they imagined that after all the manifestations of divine power they had seen, there was no doubt that whenever the crisis should come, and however it may come, he would rise to the occasion, as he had done before; and that the dark pictures of his suffering and death would be sure to vanish, and the kingdom promised and longed for would surely come soon. It is plain to be seen, that an indescribable sadness had come over the blessed Jesus soon after entering the garden. It says he began to be sorrowful and very heavy; as if some mysterious apprehension oppressed his mind. And the way *Mark* depicts it: "He began to be sore amazed" makes me think that he had suddenly come to realize some phase of his trial that threatened to shatter his mind. On returning to his disciples, he said, "My soul is exceeding sorrowful, even unto death." A great deal of speculation as to the cause of this great depression was found expression orally and written. Many think that the load of others guilt was being laid upon him and almost crushed him. Others think that evil spirits attacked him with all the power at their command, but this is so wide of the truth that it cannot be entertained for a moment. Others that the horrors of a death by crucifixion were almost more than he could bear. Others that

HIS SELFHOOD

suggested that the end to be attained by his death could be attained in some other way." I have no confidence in any of these theories or suggestions. The fact that he hastened back to his three friends like one who in his feebleness welcomes the slightest support and consolation; and his words, "Watch with me," suggests to me, that weakness and loneliness was what oppressed him. Meaning: "Do not leave me, your presence comforts me. "Tarry ye, here." Indeed he must have been in a great extremity when the sight of these frail disciples seemed so desirable to him. It seems to me that he could not have besought them in this manner if he had seen heaven opened above him, and realize that, as hitherto, he was in his Father's bosom. I think the agony of the garden was caused by a foretaste of what he realized in all its fulness, when on the cross he cried, "My God, my God, why hast thou forsaken me?" I think the fact that he had to die

AS ONE OF US,

had fully come home to him, and that the Father-Spirit would leave him and was leaving already, and he would have to suffer alone. I cannot think that he regretted that he had undertaken the work of redemption; but, as intimated, that the cup of agony now presented to him was—being forsaken of his Father. From Mark's account of this affecting incident, I am led to think that he had not expected to be forsaken of the Father. He says:—"He began to be sore amazed" at something. The original word implies a sudden and horrifying alarm at a terrific object. And so we have now to look at him as one of us, without special possession of Spirit. Of course it was in flesh and blood he was required to develope a character without spot; but he was enabled to do this by a measureless supply of the Spirit. But the closing act of the wonderful drama could not be shared by the Spirit. He partook of our sinful nature and in this nature he had to die under the law of sin and death.

THE WILL

of this flesh was to be overcome. The flesh detests mental, as well as physical suffering, and tries to evade it; and this it was that cried out under the agony, as I believe, of being forsaken of the Father. But, under angelic ministry he was able to overcome it, so that when he comes again to the drowsy disciples it is in quite a different tone. The cup had for the time being been emptied. His deportment is essentially changed, and indicates courage, manliness, victory. He came forth a conqueror, and prepared for what was to follow. What does he say? "Sleep on, now,"—meaning that they need watch no longer on his account—he required their assistance no longer,—his conflict was ended. If this reproof is not a keen, ironical reproof I do not know what it is. "It is enough,"—what do these words mean? If not that their slumbers will cease of themselves,—stirring events were upon them that would not allow them to sleep—"Behold the Son of Man is betrayed into the hands of sinners.

"RISE UP!" LET US GO!

Lo, he that betrayeth me is at hand. He is ready and eager for the conflict now,—"Rise, let us go," not to get out of the way, observe,—but to start off to meet the traitor and his band. In Heb. v. 7, 8 we read that in the days of his flesh, he offered up prayers and supplications, with strong crying and tears;" and the apostle says he was heard in that he feared;" this seems to confirm my impression that it was the cup of mental agony that was the subject of his prayers and tears. Possibly he was alarmed lest that cup would kill him, and frustrate the sacrifice he was ready to make. But no one before me will doubt but it was the words "Not my will, but thine be done," that brought him relief. I have had them in mind all the time, but could not reach them directly after introducing the narrative. It is an enchanting story, and I love to dwell upon it.

The balance of my time I will devote to the lesson taught us by the example of the Lord, viz., Submission to God's will; or the subjection of our own will. "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." According to Heb. v. 7, 8, the Lord was actually struggling in the agonies of death, and his own words prove the correctness of it, "My soul is exceedingly sorrowful, even unto death." Here the measure as well as the kind of suffering is set forth. It was sorrow; it was agony, and the measure of it constituted it a struggle with death. But bless his dear name, he said, amid it all, "nevertheless, not my will, but thine be done." And brethren and sisters in the Lord, we have been bought with a price, O, such a price! We are the Lord's property, and he requires from us, that his will, not our own, should dominate our lives. Yes; this

WILL-SURRENDER

is required of us. Such self-abnegation is difficult to the natural man. But some natural men attain to it. Yes; it is rare; but there have been men whose will was so powerful and their manner so charming that others have followed them implicitly, even when life and every thing were placed in great jeopardy. When Garibaldi made a call for volunteers to fight for a united Italy, he described the sort of men he needed, depicted the hardships it would surely involve, and very likely death at last. The response was prompt and vigorous: "We are the men you want. We are ready to face those conditions; and they did, too. They delivered themselves over to him, did his bidding—reposed in his judgment,—and had no will of their own. We have voluntarily enlisted under the banner of the cross. And in proportion as we rise to the conception of our true union with him we will do as Garibaldi's men did. To look at the matter from another point of view: "A victorious commander makes his own conditions for the vanquished. They would arrange things differently. They would like to march out with drums beating and bands playing and arms in hand. Not so, are they allowed to do. A full surrender is required. Drums and band silent—arms laid down. They are prisoners of war. So it is with the Captain of our salvation—a full surrender of our will is required of us. We admit that the love of Christ constrained us to take this action; and the test of our loyalty is, "If ye love me, keep my commandments." Obedience and love go together; and by force of reasoning, we see love and disobedience cannot co-exist. This will-surrender is, however, only exacted of those who are

IN CHRIST.

It is not exacted of men who love the world, nor the formal professor, who is to be by and by rejected. But of the willing, loving children of God, it is exacted. It is necessary to Christ's honor—necessary to further the work of taking out men to rule the world in righteousness. It is also necessary to the highest personal interests of his loved ones. You all regard the relation of the Church to the Lord, as that of Bride and Bridegroom; having been taught by the Spirit, by means of the marriage tie, that while he vows to love and cherish and protect his Bride, we vow to love, honor and obey our Bridegroom.

This will-surrender must be made to none but God and Christ. To no other must we say "Thy will be done." Our Bridegroom may well be Lord to his bride, as Abraham to his Sarah, because he is perfect, and possesses everything to call forth love, trust, honor and obedience. Certainly our will-surrender should be to him. He is the Head of our Body. The will resides in the head, not the trunk. It is the head which controls the body. So it is his prerogative and privilege, as our head in whom the will inheres to control us as the members of his body.

Another reason why we should surrender ourselves to him, is because our judgment is so faulty. Oh how thick have been the errors along the path we have trod. If we had kept close to the law of the Lord how different the past. Still another reason is, the uncertainty of our wills. Sometimes weak and pliant when they should be strong and firm as a rock. Then again they are dogged and unbending when they should be pliant and yielding. Often saying yes, when no, is alone justified. Often saying no, when yes should be used, and, if need were, ten thousand times repeated with growing emphasis. The words "Thy will be done," should be—ah, must be ours if we obtain the abundant entrance. So chose not Adam. It was God's purpose to crown obedient lives with glory, honor and immortality. It was Adam's will to reach knowledge by a short cut. Alas! He had his own way. So chose not Lot; and his unfortunate experience has been placed as a beacon light and a warning to us. Unlike Abraham his uncle, Lot chose his own way and will. How marked the contrast! Abraham was honored and prospered;—became "the father of the faithful, and the friend of God;" while Lot was stripped and dishonored, although literally pulled out of the fire. How much better it would have been for him to have said, "Not my will, uncle; you do the chosing."

So willed not Peter. Said he, "Not so, Lord" when told to "rise, kill and eat." He wanted only Jews to have access to the covenants of promise,—but was it not a blessed think for us that God's will prevailed over Peter's? Yes; Gentile dogs that we were, God's will prevailed over Peter's. Happily for Peter that he too at last said, "Not my will, but thine be done." The will of God upward is in the gospel, and invites us to the fellowship of himself and truly our fellowship is with the Father, with his Son Jesus Christ. And the apostle adds: "And these things write we unto you that your joy may be full." This, then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. I am anxious all should see what this means. It means to be a fellow of, in the sense of being identical in faith, disposition, principle, practice, taste, intention and relationship. To have fellowship with the apostles is to stand in their position, is defined as one of fellowship with the Father and his Son, Jesus Christ. To call men into this position is the object of the truth;

FELLOWSHIP WITH GOD,

which is impossible if they walk in darkness. By this you must understand that a person who merely knows the truth intellectually, but walks in darkness is none the better, for his knowledge deceives him, if he imagines it exists, constitutes him a son of God. The truth is an agency only; the gospel is only a means,—and unless the end proposed is realized the means are a failure. The end proposed in the first place is to give us fellowship with the Father. To do this it must cause us to walk in the light John speaks of,—God is light and in him is no darkness at all, either physical or moral. What John speaks of is this: God is wise, and holy and righteous and merciful in his methods. And if we traverse the whole circle of nature we will find beneficence the ultimate law of wisdom. But do not forget it, the rules of wisdom are never slackened to give beneficence a longer rope.

JUSTICE AND RIGHTEOUSNESS

hold the reins with an unflinching hand. The noiseless machinery of eternal, unvarying law is perfect in all its parts; and this reveals to us the character of God, and enables us to make a practical use of Jesus' words, "Be ye perfect even as your Father in heaven is perfect." Without holiness no man shall see the Lord. So that although we have an inferior nature which if left to itself will gravitate downward to the earth, we are capable of being made different; capable of becoming new men; capable of approximating to divine things,—that it is possible for us to be drawn up as well as drawn down. We have no impulse within ourselves to go up. It must come from without. But obtaining a lodgment from without, it becomes a power within. This power is the truth. This is the means of our elevation. It is placed in our hands, and we are responsible for the use or disuse of it. This, dear brothers, is the basis of our responsibility. If you are wise you will appreciate and use it. You can only be the children of the light by dwelling in the light; you can only be holy by breathing the holy atmosphere of the Scriptures; none of us can be come righteous without subjecting ourselves to those intellectual and moral impulses that induce righteousness,—and these come from the Scriptures. We have to walk in the counsel of God. It is here in this blessed book

GOD SHINES UPON US!

All his ways of looking at things are shown to us here. And if we are ignorant of them, it is because we have not used the means he has given us of knowing them. It would seem as if there is scarcely a thing that God could say to us but what he has said. Certainly so far as principles are concerned, he could say no more. He has told us enough to make us wise unto salvation. He could tell us exactly what his political programme is between now and the coming of Christ, and the exact date of that event, and such-like facts, but he has not seen it fit to do so;—but as to the principles that should regulate our lives, he has told us everything. O, if we could all say that we walk in the light as he would have us! There are those who attain to a knowledge of the kingdom of God and the name of Jesus Christ who do not put themselves into subjection to these divine means of enlightenment, and therefore do not realize their relation to the divine will. Their knowledge is a mere skeleton outline, and is naked and useless—because it is devoid of fruit. A good foundation of spiritual attainment is indispensable,—but the foundation must be built upon; the frame work must be filled up,—the bones must be covered with the living flesh of spiritual life. The truth is intended to make a

CERTAIN KIND OF PEOPLE.

Would it not be madness for a contractor to undertake to build a block according to plans furnished to him,—and dash in and build without consulting the plans and yet expect things to come out all right,—thinks he can persuade the owner it is just as good or a little better than the plans call for. You all agree it would be a mad course to pursue, although it would only be a matter of a few thousand dollars. And I ask would not the madness be far more pronounced in a person who has made some sacrifices with a view to eternal things: and engaged to shape himself as a living stone to fit a place in the vast temple under construction for the eternal God to dwell in, and never consult the plan and the pattern given to guide him? Would not this ultimate issue be ten thousand times worse than the other? You all say, yes; eternal things are involved here! Well, now; it is an undeniable fact that thousands who have accepted the gospel, apparently in the love of it, and obeyed in first principles, are building without regard to the shape or form of the stone called for by the plan. This is a fearful thing to say, but it is a divine rule that compels me to say so. The solemn words,—

"BY THEIR FRUIT

ye shall know them." There is no room,—no need for surmising; the evidence is furnished by the fruit. Grapes do not grow on thorns nor figs on thistles. I was taught that a human being was worth countless worlds. In all solemnity I say to you God wants something more than men made of dust, he wants those who by the truth are brought into fellowship with himself, and have their minds fashioned after his, and his principles incorporated with their mental being: not only the things of the kingdom and name, but grow up into Christ our living head in all things. We have to become like him. There are several passages in Rom. viii. that will lead us back to the first part of my subject again. One says, "For the mind of the flesh is death, but the mind of the Spirit is life and peace." Another, "If any one have not the Spirit of Christ, he is none of his." And still another informs us that if the Spirit of him who raised up Christ dwell in us, we, too, shall have our mortal bodies made alive through the indwelling of the spirit. "Not my will, but thine," manifests the Spirit of Christ. What progress have we made in that direction? When a cross presents itself to us,—what do we do,—try to get around it or over it, or take it up with divine assistance? The answer will tell us whether we have his mind or not; and remind us of the consequences of not having it! And here I would affectionately remind us all again that Jesus said, "Ye are my friends, if ye do whatsoever I command you;" and in order to make sure that we keep them or do them, it is very important to know what they are; you cannot keep them if you

DO NOT KNOW THEM.

And in this connection I would remind you that Jesus commanded his disciples that when they made converts and baptized them they should teach them to observe all things which he had commanded them to observe. So when we look into the Acts and Epistles to the churches and see all the rules for godly living laid down by the apostles they are in fact the rules of the Lord Jesus which we have to observe, if we wish to be his friends, and he our friend. This shows the necessity of constant attention to the Scriptures—and seeing we have them, there is no excuse. Lukewarm and half-hearted professors do not study the Lord's will,—and when they seldom see the commandments of Jesus they gradually drop out of mind,—and then they do the very things he forbids them to do, without any compunctions of conscience. Under these circumstances they do not regard many of his commands AS commands, or the breach of them as sin. But they are. The Lord God says the heart is deceitful above all things. It cannot be trusted. Take warning. It suggests such excuses, as they that are made up this or that way, and excuse themselves because of infirmities and natural weaknesses which they cannot help, and so call downright sins by other names through natural temperament,—and to my certain knowledge they think they are not to blame, but rather claim sympathy from others; think they ought to be pitied for having such a burden to carry,—yet, this is the commandment "cast thy burden upon the Lord;" but they will not do it. They don't think they are to blame for their cold hearts, although told to love the Lord with all the heart,—and when told to love their enemies and do good to them that despitefully use them and persecute them, they do not regard it as sin, do not regard it as a commandment or as if it was intended to be obeyed—never think of putting themselves in the place of others and then doing to others as they would themselves be treated; or, when reviled not to revile again; or when offended to go to the 18th of Matt. and learn how to rectify,—never think it sin to speak disparaging behind one's back although it is declared to be very hateful to God; or that for want of love

THEY THINK EVIL

of others,—surmise evil things where there is no ground for it,—judge others though they are warned they will be judged themselves if they do; and send back as bad as they receive from others, although commanded to "overcome evil with good." It is not necessary to tell you those who do such things habitually have not the mind of Christ; and cannot say "Thy will, not mine be done, O Lord. They have rejected all the graciously offered assistance and have their own way,—And the End, the end, what will it be? My dear brethren, I implore you by the love of God and Christ seek out the commandments and keep them—watch and pray—be out and out for God and Christ,—and being faithful unto death—then a crown will await you. Brethren and sisters, let us all try to live and act so that the record of each day may show some progress in our efforts to subdue our own wills, and be able to say with the Lord who bought us,—"not my will, but thine be done." Amen.

Count de Witte has tendered his resignation as Premier of Russia, and his old time enemy, M. Goremykin has been appointed to the position.

Paris was in the throes of a revolution for a few days, but the imprisonment of the leaders of the trouble, and the presence of large numbers of troops, has had a quieting effect, and order is being restored.

Biographic.

This article was published in the history of the lower valley of Virginia during the life of Brother N. J. Morgan, and we give it place in The Restitution by request of Sister Morgan.

Elder Morgan, the subject of this sketch was born on March 16th, 1824, at Lexington, Ky., and went with his father in childhood to Tennessee where he attended the district schools, but getting only a limited education until reaching manhood when he completed his studies by books of his own selection. He went to Warren Co., Va., in 1856, being an independent evangelist, and there married in 1859 Sarah Francis Rudesiller. After his marriage he continued his ministerial work for six years before locating, but finally settled in Winchester, Va., in 1873, remaining there 15 years. He then purchased a farm near Highview, Va., which he occupied as his homestead. At Winchester he established the House of the Brethren, where the Association for the Promotion of Christian Knowledge in Virginia had its inception through his instrumentality as an auxiliary to the Church of God, where he then resided, in the midst of one of the first congregations established in the Valley of Virginia. He occupied a general Eldership in this part of the state and such was his Scriptural convictions of Christian character that he refused to take any part in the civil war of this country. This caused him to go through quite an ordeal with the military element of that day. He threw his life on the altar as a sacrifice for his honest convictions of truth. Such were his own words, That a true Christian could not be a Sectionalist; for the saints of the Most High will come from the east and the west, north and south and sit down with Abraham, Isaac and Jacob in the kingdom of God. Such were his weighty and convincing arguments before the civil law-making power, or the court of appeals that a decision was rendered in his favor as representative of the Church of God who holds the same principles which he holds so sacred, and put to record on the civil docket of Virginia for him and all of like precious faith in all time to come, and using his own words again he often said, He left this on record as a legacy for his brethren in case they should have to pass through a like test of faith while in the waiting time.

We must love men, ere to us they will seem worthy of our love.—*Shakespeare.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Vision.

On Patmos,—desolate, lonely Isle,—
In the wild Ægan Sea,
Wandered an old man in exile—
The last of the twelve was he.

His brow was pale, and his step was slow,
And his beard was long and white;
And his hair, like a fleece of drifting snow,
Was tossed by the winds of night.

And there in that dim, dark solitude,
Alone in his wild despair,
Where the steps of a fine might not intrude,
An angel found him there.

And he said to him, "Write down for me
A message, and send it afar:
The things thou hast seen, and here after to be,
And the wonderful things that are."

Then he carried him away through regions vast,
Where never a man had trod,
And showed him the record of years gone past,
On the marvelous scroll of God.

And Rome with her iron sceptre and crown,
Drifted along on the current's flood;
He saw her battlements crumble down,
And her towers wash'd with blood.

He saw the barbarian's sword unsheath,
Where Gothic arrows sped;
He felt the earth as it shook beneath
The vandals fearless tread.

He saw proud monarchs play with thrones,
In dark and fearful fray,
And heard the nations answering groans,
As empires passed away.

And mingling with that mournful wail,
That worldly's wild debate,
He heard unnumbered voices hail
The coming Prince of Peace.

Then from the east, and far-off west,
Fr. South and of the north,
From myrtle bowers, and ocean's crest,
He saw the dead come forth.

He heard the rustle of garments white,
And saw each radiant face,
As they hurried away to pavilions of light,
In the fair fields of space.

He saw the city where they were to dwell,
Descend through a vapory mist;
Each mansion shone like a citadel,
And its walls were of amethyst.

Its glistening towers pierced the sky,
Its gates were of pearly white;
And the sheen of its splendor arose on high,
In tremulous billows of light.

No tears were there in immortal eyes,
Not a sigh was breathed on the air;
No storms swept over those glorious skies;
Death could not enter there.

And when the vision had passed away,
And he stood alone once more,
And felt the chill of the salt sea spray,
Flung up from the rocky shore,

He bowed his head and prayed as he wept,
For his Master to come again;
While the wailing winds around him swept;
And a voice replied, "Amen."

B. J. Parsons.

Communicated.

"Unto Thee Will I Cry, O Lord My Rock." Psalm xxviii.

1. "Unto thee will I cry, O Lord my rock: be not silent to me, lest, if thou be silent to me, I become like them that go down into the pit.

2. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts.

4. Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6. Blessed be the Lord, because he hath heard the voice of my supplications.

7. The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.

8. The Lord is their strength, and he is the saving strength of his anointed.

9. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever."

At the first cursory reading of this Psalm of supplication, we would not take it to be a prophetic one. It seems to have been written for the especial use of each individual Christian. When we cry to God we want to cry in these very words. We feel that if he is silent; if he does not hear; does not answer; we shall share the fate of the ungodly hypocrites described in the fifth verse, because without the help and pardon of God, we are utterly without hope. We do not want to be drawn away with them to punishment and death no more than did David, and so we make it our prayer.

And yet, reading the Psalm over again, we see it is prophetic; and that David is speaking, not only for himself but for his people; that the Psalm leaps onward to the time when wicked treacherous nations like Turkey, Rome and Russia, who "speak peace to their neighbors," when "mischief is in their hearts," will, "because they regard not the works of the Lord nor the operation of his hands" be destroyed and "not built up." God will not build up such nations as these; he has decreed their fall, and David's prayer, (and ours as well,) will be answered, that they be given "according to their deeds and according to the wickedness of their endeavors," and "after the work of their hands," and thus will receive their deserts.

Turkey, red with the blood of the Armenians, Rome, "drunken with the blood of the martyrs of Jesus," and Russia, crimsoned with the blood of her citizen Jews, will alike meet with the terrible destruction threatened here.

David's prayer for himself and people against their enemies, was a prophecy of what would most certainly come to pass. We see this in the exultant shout that follows the prayer for their destruction.

"Blessed be the Lord," he says, "because he hath heard the voice of my supplication," as much as to say "Thou hast destroyed those workers of iniquity and not built them up," (or made them to prosper as nations.)

Then he goes on singing of the One who has been his strength and shield against these foes, and how in the battle, his heart has trusted in him, and how he has been helped and therefore rejoices and gives praise to the Lord; speaking for his people, as is shown by the 8th verse "The Lord is their strength" the word "their," referring manifestly to Israel, and the latter clause of the verse, "And he is the saving strength of his anointed," also pointing to that same chosen people.

Then comes the prayer that unmistakably puts the prayed for events of this Psalm in the future—"Save thy people, and bless thine inheritance, feed them also (or rule them also, see margin,) and lift them up forever."

God's people, Israel, have not yet been saved, their inheritance has not been blessed, God does not rule over them as a restored and united nation in their own land; he has not yet lifted them up forever, but we can give the same exultant shout that David did—"Blessed be the Lord because he hath heard the voice of my supplication!"

I have not cried in vain, "The Lord will give strength unto his people; the Lord will bless his people with peace." But once more in the Red Sea to be crossed, and the hosts of Pharaoh (this time as the Gog of Russia) to be defeated.

"Blessed be the Lord, because he hath heard the voice of our supplication."

"Sound the loud timbrel o'er Egypt's dark sea
Jehovah has triumphed his people are free!"

Our King is to reign over the house of Jacob forever.

S. Roxana Winge.

At the Breaking of Bread.

ABHOR THAT WHICH IS EVIL.

Here are three good rules to observe when reading a portion of Scripture.

First. Who is the writer?
Second. Who is he writing to?
Third. What is he writing about?

In this case there is no trouble about who the writer is, Paul a servant of Jesus Christ, writing to all that be in Rome, beloved of God, called to be saints, and writing an earnest exhortation concerning that which is evil. Rom. xii. 9.

The verse reads, "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good."

At first thought, without reflection, it seems strange that Paul should write such an exhortation to those beloved of God, called to be saints.

Would not all such know to, Abhor that which is evil?

Answer. Some would, and some would not. Even in a small church gathering, there are likely to be some "Babes in Christ." It is therefore the affectionate duty of those who do know what evil is—and Paul did know, to instruct, advise and exhort those who do not fully comprehend what evil is. Abhor, detest, loathe that which is evil, bad, vain, worthless, and the question is frequently asked, "What harm is there in it?" or the statement is made, "I dont see any harm in it."

My beloved brethren, those who are rooted and grounded, those who love the truth, because it is God's message, they know what is evil, they do not ask what harm is there in it? Neither do they say, I see no harm in it. They know it and abhor it.

We have many exhortations regarding evil, such as, "Be not overcome of evil," "Eschew evil," "Abstain from all appearance of evil." "Beloved, follow not that which is evil."

But there is so much around us that is evil, that does not have even the appearance of evil, worthless, nay, on the contrary, has the appearance of being worth very much. How then shall we all, beloved of God, called to be saints, distinguish that which is evil, worthless, and abhor it? The Master himself gave a measure, by which even the babes in Christ may detect the evil, worthless, and avoid it, "Every one that doeth evil hateth the light." John iii. 20.

Every one that doeth that which is worthless,—worthless for salvation, will not accept the gospel of the kingdom, and brethren, salvation is what we are striving for. Therefore wherever the gospel is rejected, we know without saying, that there is ~~with same~~ worthlessness, let us avoid it. Abhor that which is evil, cleave to that which is good." Observe, the exhortation is not merely to acknowledge that which is good, nor even to admire and endorse that which is good, but to cleave to, to be glued to, to be inseparably joined to that which is good, so that that which is evil will be avoided and abhored. By letting the words of Christ dwell in us richly, we have the ever present power to cleave to that which is good, and the same authorative Word supplies the power to detect that which is worthless for salvation enables us to abstain from all appearance of evil, and to abhor that which is evil. My brethren, let us all have ears to hear this grand exhortation.

P. Neill.

Dear Restitution.

Since coming to the Pacific coast, I have felt more acutely than ever before, the difficulty of carrying on the Master's work, because of the fact that the brotherhood are so scattered. There are people of our faith in a large number of the towns and cities of California. There is however enough members in but few places to organize a church. In thinking the matter over it occurred to me that something might be done by correspondence. Why may not any one who is competent to teach, properly instruct willing hearts in the plan of salvation by writing them.

Sometime after we came to California I received a letter from Sister Sarah Huntoon, who at that time resided with her husband and family on a ranch about forty miles north of San Francisco.

In the letter she informed me that she was of our faith, having been baptized by Brother Wagoner when she and her husband resided in Indiana. She also said she had met me at one of our conferences held at Plymouth, Ind. She said her husband and herself came to California nineteen years ago and settled in Sonoma County, where they bought and improved a ranch. They were still residing there at the time she first wrote me. She requested me to visit them and do some preaching for them, saying that she had a son and daughter whom she desired to interest in the plan of salvation. She said they had never heard a sermon preached by one of our faith, all she had, with which to instruct them was her Bible, The Restitution and the statement of our faith contained in the upper right hand corner of The Restitution. She was very urgent that I should assist her in getting her children interested in the plan of salvation. I answered her that I would keep her family in mind and if opportunity offered whereby I could visit them and talk Bible to them I should gladly do so. In the mean time I suggested to the young people a plan of study of the Bible whereby they could take it up systematically and learn from the Bible itself the reward of the righteous and how to obtain that reward.

At the time the correspondence commenced we were residing about six hundred miles apart. Last January, which was long after the correspondence began, I received a letter from Sister Huntoon, saying that she and her family had located in Pasadena, and asked me if there were any of our faith residing in Pasadena or Los Angeles, where I had held services a few times. She said her daughter was very much interested and she thought she would like to be baptized. I wrote her at once saying I would come down and baptize her at any time. In answer to this the daughter wrote me as follows:

Pasadena, Calif. March 20, 1906.

Mr. M. M. Dwiggins, Dear Brother:

I guess I had better introduce myself before commencing my letter. I am the daughter of Mrs. Sarah Huntoon, who wrote to you a short time ago from Pasadena. I have studied portions of the Bible, your letter and also the articles of faith as given in the right hand corner of The Restitution. I think I can answer the questions that would be required of me if I were baptized by the Church of God. Will you please send me a list of the questions I would have to answer, and if possible state a time and place in the near future that I might be baptized. I feel that I want to be immersed soon.

Yours in the Blessed hope.
Miss Cora Huntoon.

P. S. Please answer by return mail.

In answer to the foregoing letter I wrote Sister Cora at once that I would make arrangements with the Pastor of the Christian Church, at Pomona, Calif. to baptize her in that church, immediately after the morning service, ~~Sunday~~ Sunday. I said to her I would invite some of our faith to be present at the baptismal services. I requested her to invite her mother and brother to be present. Instead of sending her a list of questions to be answered by her, I gave her a list of Scriptures which I requested she would carefully study before her immersion.

In answer to this letter Sister Cora wrote me as follows:—

"I received your welcome letter last evening, and was very glad that you had made arrangements that I might be immersed so soon. I think everything is satisfactory as I intended to go to Pomona Sunday any way. I think a friend of mine will be immersed also. I have given him my opinion on the subject, and let him read for himself. I wish my brother might be also but I dont know whether he can be persuaded or not. I think Mamma and my brother will both be there.

Your Sister, in the hope of eternal life.

Cora Huntoon.

P. S. I am glad that you invited those members of the faith to be present next Sunday.

On the following Sunday I went to Pomona and attended Sunday School and preaching services in the Christian Church, met the Pastor, was introduced for the first time to Sister Huntoon, her son Jesse and daughter Cora and Bro. M. M. Kunkle. Sister Huntoon, when I met her said she guessed her son would not be immersed, but when we went into the dressing room Brother Jesse came in with Brother Kunkle and was baptized.

Sister Huntoon has a Sister residing in Pomona. We all went there and enjoyed a good dinner and best of all a good talk on the subject nearest our hearts, the great plan of redemption. It was a day never to be forgotten by me.

May the Lord bless and keep these dear ones.

R. S. Dwiggins.

Announcement.

The 48th Annual Conference of the Churches of God, in Michigan, will be held at Dutton, Kent Co. Michigan, commencing Thursday evening, May 31, 1906 and continue over the following Sunday. (June 1, 2, and 3.)

It is the desire of all who have been in the habit of attending these gatherings that all the churches send delegates to this meeting.

A cordial invitation to attend is extended to all and particularly the brethren of this and adjoining states.

A programme is promised and will be published as soon as arranged.

Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Conference at their place. There has been many good and profitable meetings held at Dutton, it always seemed like a family reunion. Let us show them our appreciation of their invitation by our presence.

If you have some good news of what the Lord has done for you tell us of it, it will cheer us on our way. If trouble has been your portion and the load heavy, tell us, perhaps we can aid you, our prayers will be for you at least.

Jesus is coming, will the Annual Meeting of 1906 be the last? Come work while the day lasts.

L. D. Decker, Pres.
Emma Jackman, Sec'y.

Religion, in its purity, is not so much a pursuit as a temper; or rather it is a temper, leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper holiness; its aim, obedience to God in improvement of self, and benevolence to men.—*Tryon Edwards.*

Selections.

"Holy War" Bogy.

London, April 28.—Although the sultan has given way at the last moment in every serious dispute in the last twenty years, there is a feeling of grave uneasiness in government circles over the present Egyptian boundary crises.

The Turkish attitude is one of determined aggression, and the British authorities have no option but to resort to the prompt use of military and naval measures to drive the sultan from his present position.

Whether the display of force will result in the usual retreat depends entirely on what is behind the Turkish policy. The Sultan deliberately has opened the whole Egyptian question and done it in a manner which leaves only two possible issues of the crisis, he must either push his claim to Egyptian sovereignty to the logical conclusion, which means war with England, or back down and virtually recognize British dominion in Egypt. Then the present farce of the khedive's vassalage and England's "temporary occupation" will come to an end.

Whatever may be said of the sultan he is too shrewd a man to raise this issue lightly and without some great plan and motive regarding future developments.

The idea which naturally seizes the British mind is that the kaiser, out of revenge for Algeciras, is making Turkey a catspaw to annoy Britain. There is strong reason for disagreeing with this view, but there is no doubt one of Germany's most effective moves against England in case of war between those countries would be to arouse the Moslem war against Britain, both in Egypt and India.

German influence at Constantinople is perhaps great enough to secure Abdul's cooperation in such an emergency. It is obviously not to Germany's interest, however, to provoke a conflict between Turkey and England when the latter is free to turn the whole of its energies against the ottoman empire. The German intrigue in the present movement, therefore, could only be accounted for by the kaiser's purpose to begin a struggle himself against England as soon as the present crisis has developed.

Nobody seriously believes any such movement is contemplated in Berlin. The most reasonable supposition is that the sultan is acting on his own initiative. His design, some argue, is merely attempting to put pressure on Britain is to gain its consent to increase in the Turkish customs or to pay an indemnity for disputed territory. Most diplomatists regard this motive as wholly inadequate, but there are others who see in this maneuver the culmination of a great plan to open the long threatened "holy war."

It is only a serious view of this nature which can explain the great alarm in Downing street and the hurried return of King Edward to England.

A careful examination of the technical rights involved in the disputed territory shows that, despite the sweeping claims of the British press, the sultan has a strong case. Even English maps and charts in the British museum as late as 1880 show the Egyptian boundary to run direct from the Suez end of the canal to El Arish, on the Mediterranean. Taba is well outside this line, and the rights of Egypt in the disputed territory are only administrative ones granted by firman in 1840 and designed to secure the protection of the old pilgrim road to Mecca through Akabo.

The essential point involved in the Egyptian question, as a whole, is whether that country, before the British possession, was a vassal state paying tribute to Turkey, or was a "privileged province" of the Turkish empire. The British claim to the country is based on the former assumption. The sultan, on the other hand, outpoints all the firmans and other records describe it as a privileged but integral part of the Ottoman empire.

This question of technical rights is not of much practical consequence, for all the world knows that Egypt to all intents and purposes is now part of the British empire, and it would be defended with as much determination as any of the colonies. There are no two opinions on this point in England, and the present government will resist the sultan's encroachments with as much vigor as would its predecessors. That is what makes the situation serious, and Turkey's purpose is inscrutable.

No previous quarrel with the sultan has involved such a grave issue, and in none has he laid himself open to such a decisive rebuff as he must now receive. The chief danger now lies in the great unrest of the whole Moslem world, and the fact that the "holy war" which narrowly was averted in December may burst upon the world at any moment.—*Chicago Tribune.*

God Near.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

The thought that God is near, is, to the soul that is reconciled to him, unspeakably precious. He whom angels adore, who is the light of the universe and the glory of heaven, who can fill the soul that loves him with joy and praise—has verified to his saints the assurance, that if they draw nigh to him, he will draw nigh to them. In gloom, his presence has cheered them, and in trials they have found refuge in his strength. In solitude, in calamity, in prison, when heart and flesh fail, he is near. Though riches take to themselves wings and fly away, though friends prove faithless, though earthly hopes wither, the heart may still stay itself on him. What heroism the martyr has shown, sustained simply by the sense of a present God! How heaven has seemed to stoop to earth and embosom the lowliest dwelling, if only beneath its roof the prayer of faith was uttered, or the heart opened its doors to welcome the great, divine guest! How the darkness of the valley of the shadow of death has vanished, as the saint leaned upon the rod and staff of a present God.

God In Christ.

"Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the illumination of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6, R. V.

We must look on that whole career, from the cradle to the cross, from Calvary to Olivet, if we are to know its deepest tenderness, and catch its gladdest notes. That such a man has lived and died is beautiful, and the picture may stand forever as the fairest of the children of men. But, in that life and death we have our most authentic knowledge of what God is, and that all the pity and truth, the gentleness and the brotherliness, the tears and the self-surrender, are a revelation to us of God; and that the cross with its awful sorrow and its painful death, tells us, not only how a man gave himself for those whom he loved, but how God loves the world, and how tremendous is his law—this is good news of God indeed. We have to look for our truest knowledge of him, not in the majesties of the starry heavens, nor in the depths of our own souls; not in the intuitions of the wise; but in the life and death of his Son, whose tears are the pity of God, as well as the compassion of a man; and in whose life and death the whole world may behold "the brightness of his glory, and the express image of his person," and be delivered from all their fears and their doubts of an unknown God.

Here and Hereafter.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

It is a sweet and pleasant thought that when all these days of pain and sorrows and work are ended—these days of contending and unrest—there will come a folding of hands. It is sweet, when sorrow and weariness are our only companions, to remember that the hour is not far away when the Father will fold the tired hands of his only child in his, will seal the aching eye with sleep, and breathe under its trembling lid the sweet dream of heaven. Weary not, faint not, the Father sees you, and you know his hand leads you. A little pain and a little labor he metes you for your good; be patient, and when the night comes he will give you rest.

Speak kindly in the morning; it will lighten all the care of the day, turn sorrow into gladness, make household, professional and all other affairs move along more smoothly, giving peace to the one who thus speaks, and grateful joy to him who hears. Speak kindly at the evening hour, for it may be that before the dawn of another day some tenderly loved one may finish his or her span of life for this world, and then it will be too late to retract an unkind word, or even to seek forgiveness for an injury inflicted upon the heart of a loved friend departed.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 31.

1. To Mooab. In this wise hath the Lord said; Woe unto Nabau, because it hath been destroyed; Kariathem hath been taken; Amath and Agath have been put to shame.

2. There is no longer healing for Moab; an object of open-mouthed wonder is it in Eseboon; calamities have been reasoned in respect to her; (the Mooabites) we have cut her off from being a nation, and she will cease. After thee a sword is walking.

3. Because there is a voice of those who have shouted from out Oroconaim, destruction and a great crushing blow,

4. Mooab hath been crushed. Tell in Zora,

5. That Alooth hath been filled with mourning; one who lamenteth will go up by the highway to Oroconaim; hear ye the clamor of a crushing-blow;

6. Flee and save your souls, and ye will be even as a wild-ass in a wilderness.

7. Since thou didst trust in thy walled- place, thou also wilt have been taken; and Chamoos will go out in removal, and his priests and his rulers at the same time.

8. And a destroyer will come against every city; he shall not be saved, and the pasture land will be lost, and the plain will have been utterly destroyed even as the Lord hath said.

9. Give signs to Mooab because she will have been touched with contagion, and all her cities will be a trackless-waste; whence will she have an inhabitant?

10. Accursed is he who doeth the Lord's works carelessly, who taketh away his sword from blood.

11. Moab from boyhood gave himself rest and trusted in his glory; he did not pour out from one earthen-vessel into another earthen-vessel, and he went not into colonization; therefore his taste stood in him and his smell did not fail him.

12. Therefore, lo, days are coming, saith the Lord, and I shall send unto him those who incline away and they will incline him and his utensils away and they will make fine dust of them and they will break his horns in pieces.

13. And Mooab will have been put to shame by reason of Chamoos even as a house of Israel was put to shame by reason of their hope in Baitheel, because they trusted in these things.

14. How will ye say we are strong and that a mere man is strong in the things of war?

15. Mooab's city hath perished, and his chosen young men have gone down to slaughter.

16. Mooab's day is nigh to come and his wickedness very swift to come.

17. Move against him all ye round about him, Give out his name all ye; say how hath a truly-renowned prophet's-wand been broken, a sceptre of majesty?

18. Go down from glory, and seat thyself seated in moisture. Daiboon will be crushed out because Mooab hath perished; one who ravageth thy walled-place hath gone up against thee;

19. Stand in a highway and see it thou who art seated in Areer, and ask one fleeing and saving himself, and say, What hath occurred?

20. Mooab hath been put to shame, because she hath been crushed. Olo-lu and cry; tell in Arnoon that Mooab hath perished,

21. And a crisis is coming into the land of Melcoor upon Cheloon and Hrephas and Moophas,

22. And upon Daiboon and upon Nabou and upon the house of Daithlathaim,

23. And upon Kariathaim and upon the house of Gaimool and upon the house of Maoon,

24. And upon Kerlooth and upon Bosor and upon all the cities of Mooab far and near.

25. Mooab's horn hath been broken and his instrumentality crushed.

26. Make him drunken because he hath magnified himself against the Lord; and he will smite Mooab with his hand, and he also will be an object of laughter,

27. And if Israel had not been an object of thy buffoonery and had not been among thy things stolen, yet because thou didst war against him would this be.

28. Those who inhabit Mooab have left its cities behind and taken up their abode in the rocks; they have become like pigeons that nest in rocks at the mouth of a pit.

29. And I heard Mooab's insolence; he showed exceeding insolence and supercilious pride, and his heart became lifted up.

30. And I know his works. Do they not suffice him? Did he not do in this wise?

31. Therfore raise the ololu for Mooab from every side; call for men, shearers of squalidity.

32. I shall lament for thee as with a lamentation of Jazeer, O thou vine of Asseremma; thy branches went through a sea; they clung fast, O thou city Jazeer; upon thy autumn fruits and thy vintners destruction hath fallen.

33. Harmony and rejoicing have been swept out of the Mooabites; and there was wine in thy wine-presses; at dawn they have not trodden them nor at even have her women made it.

34. By reason of the shouting-cry of Eseboon their cities even unto Aitam have given their voice; from Zogor unto Oroconaim and the news to Salasia, because even the water of Nebrein will be in a scorching-heat.

35. And I shall destroy the Mooabite, saith the Lord, the Mooabite who ascendeth the altar with steps and burneth incense to his gods.

36. Because of this Mooab's heart will sound hollow even as do flutes; my heart even as a flute will sound hollow on account of men-shearers; because of this, things which he hath saved for himself, have been lost from mankind.

37. Every head in every place will they have shorn, and every beard will have been shaven off, and all hands will beat their breasts, and upon all loins will there be sackcloth.

38. And upon all the house-tops of Mooab and in her public-squares will it be, because I have crushed it like an earthen-vessel for which there is no further use.

39. How hath Mooab changed; how hath she turned her back? She hath been put to shame, and Mooab hath become an object of laughter and grudging-hatred for all those round about her.

40. Because in this wise hath the Lord said.

41. Karlooth hath been taken and the walled-places have been taken possession of.

42. And Mooab will lose its mixed-multitude because she magnified herself against the Lord.

43. A snare and fear and a pit for thee, O thou seated Mooab.

44. The one who fleeth from the face of the fear will fall into the pit, and the one who goeth up out of the pit will have been caught also in the snare, because I shall lead these things upon Mooab in a year of their visitation.

COMMENT.

What purports to be this same prophecy addressed to Mooab or Mooabites, the first as a man, the second as a woman the reader will find in the 48th chapter of the C. V. and R. V. from the 1st to the 44th verses both inclusive. He will also find three verses more the 45th, 46th and 47th that are not in the text and unaccounted for. The variations are too numerous to call special attention to in our limited space; but this the reader will do well to compare and note them as they are important and vital to the scholarly truth-seeker. For instance the inculcation of the wisdom of colonization on the part of any growing nation, under the figure of pouring out of one earthen-vessel into another, utterly obscured in the reading of the R. V. Who would recognize the Chamoos form of idolatry in the "Chemosh" of the versions moreover?

CHAS. GARDNER.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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A. H. ZILMER, Plymouth, Ind.,

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Notice is given that the brethren at Foothill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

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The Things Above.

"Set your affection on things above, not on things on the earth." Col. iii. 2.

'Tis well for us that ties which bind the heart
Too strongly here are rudely snapped apart,
'Tis well the pitcher at the fountain breaks,
The golden bowl is shattered for our sakes,
To show how frail and fleeting all we love,
To raise our souls to lasting things above.

Communicated.

Notes by the Way.

Having concluded the work, and taken leave of the dear ones in Christ at Iota and Crowley, Louisiana, I took the train for Hammond, Louisiana, in order to visit my Pine Woods Bible Class, and preach the gospel of the kingdom to the people. I arrived at Hammond, at about 9:30 P. M. Bro. Albert was at the depot to meet me, and took me to his home.

Right here I will mention that since I was at Hammond two years ago, Albert has married a young lady of Hammond, and established a home of his own. He consequently was proud to take me to his home and introduce me to his young wife. She gave me a hearty welcome to their home. I made my home there and visited with Arloa, Ella, Bessie, George and wife, Lud, Carrie, etc., and had such a happy and pleasant time among them all.

At this place spring time had passed, and the summer season had set in. Strawberries were being shipped north by the car loads. Quite a large dairy business is carried on at Hammond. Albert has nearly sixty head of cattle, and Lud nearly one hundred. I enjoyed the fresh strawberries, asparagus, new potatoes, and fresh green peas. Many of the strawberries are too large to eat unless they are sliced, indeed they are too large to sweeten unless they are first cut.

The Christian church was engaged in which to hold meetings. After holding meetings in the city, we went west about two miles into the Pine Woods, called Happy Woods, where a number of rich people have established homes. This is where Lud and Carrie live. It is at this place, where Pine Woods Bible Class was started, and Lud and Carrie were the first converts that I baptized at Happy Woods. I baptized two more while at this place on this trip one was Frank, a son of sister Arloa, and the other was Albert's new wife. She was a member of the Christian Church at Hammond. They baptized her, four years ago. At that time she did not understand the glorious gospel of the kingdom, or know how to believe on the Lord Jesus Christ, as required by the Scriptures; consequently she saw that her former immersion was not a genuine gospel baptism. Her mind having now become enlightened, she perceived that the three facts of the death, burial and resurrection of Christ was not the entire gospel as is preached by those who follow the teaching of Alexander Campbell. Remove the promises from the gospel, and you have no genuine saving gospel left.

On Sunday morning we all took a drive to "Piney Villa" owned by Mr. Humiston. Mr. Humiston has constructed a fish pond, where the water from an overflow well, keeps it well supplied with clear fresh water. Mr. Humiston has built steps down into the water, so that it could be used for baptisms. It was at this place where I baptized these dear ones into the sacred name of the Lord Jesus.

The re-baptism of Albert's wife naturally raised some feeling among some of the members of the Christian church, because a cloud obscures their vision, and while the mist is before their eyes, they cannot see the light of the glorious gospel of the Son of God. I sometimes think their preachers see more than they are willing to admit, as in the case of the pastor of this church.

On the Saturday *night* I preached a discourse, entitled: "How to believe on the Lord Jesus Christ?" While giving that sermon I quoted, what Philip preached when he preached Christ: "Then Philip went down to the city of Samaria, and preached Christ unto them. *** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." I emphasized this as a sample of "preaching Christ," and also as the Bible statement of the belief of those who were proper subjects of a true gospel baptism. On Sunday night the pastor referred to this passage, and quoted as follows: "Then Philip went down to the city of Samaria, and preached Christ unto them, that is he preached the gospel,—the death, burial and resurrection of Christ." That is the way he put it. Now, it is quite evident, that he was fully aware that the record did not read that way. Why did he do so? Why, simply because he saw clearly, that it did not support the unwritten creed of Campbellism.

My interviews with these loved members of my Pine Woods Bible Class were indeed sweet and encouraging. We communed together concerning the blessed Christ, his coming again in glory, the bringing to pass of those happy things our Blessed Hope encourages us to expect, long for, and anticipate with so much pleasure.

"Why should not believers when they meet,
Not speak of Christ the Lord they own,
Who gives them hope that they shall sit
With him forever on his throne?
In any other name so great
As his, who bore the sinner's load?
In any other subject half so sweet,
So blessed as the love of God?"

Albert told me that they had been strengthened, built up and encouraged. The time came that we should part. We said our farewells, and I boarded the train for my home at Chicago, by way of New Orleans.

I had to spend most of the day at New Orleans, waiting for my train. When I arrived at New Orleans, the Confederates were holding a three days session of the Confederate Reunion. The city buildings were beautifully decorated, mainly with Confederate flags, emblems and bunting, with here and there a United States flag was thrown to the breeze. Canal street is the main business street, this was profusely decorated.

These veterans of many bloody battles, like the veterans of the Grand Army in the North, are drawing near the bounds of life. Not many more re-unions can they hold. Many who met this time will never meet again. So many whose heads were whitened with the frosts of many winters, had bent forms, and trembling steps.

I conversed with a number of them. They were very social and friendly. The bitterness of the dreadful strife of over forty years ago, seems to have passed away. One asked, "Where are you from?" I replied, "Chicago." Then, says he, "Then you are not a Confederate veteran?" I replied, "No sir," "well says he, that does not make any difference we love you all the same—the war is all over."

Another asked, "Where are you from?" "Chicago," I replied. He replied, that in the sixties we exchanged bullets, but now we can meet as friends?" This illustrates the existing feeling. The train in my homeward trip was crowded with veterans, and others, who took the opportunity of cheap rates, to visit the quaint old city of New Orleans.

I arrived home after a wearisome trip of two days and two nights. I was so pleased to meet my loved ones at home, after an absence of nearly three months, proclaiming the message of life to the perishing.

The "out post" work is an important work neglected by the Church of God. As far as gain to the cause of Christ is concerned, the trip just ended, has been satisfactory; in most places the audiences have been large, and the interest fine. Being new fields not many baptisms could result, but if followed up the fruitage must be large. Our evangelists as a general thing will not visit these "isolated out-posts," because there is but little money in it. Isolated poor people can do but little in recompense. Money raised by State Conferences is used mainly for their own State work, not one cent ever reaches the evangelist who works among the isolated ones in the out-posts.

On this trip the Word of the kingdom has found lodgment in many hearts. I am also pleased to say, that I have baptized six, who have confessed the faith once delivered unto the saints. These six I commend to the keeping and guarding care of our heavenly Father.

"Gracious Father, guard them well,
From the [illegible]
Save, O save them, Lord, from falling,
In this dark and trying hour.
Thou wilt surely prove thy people,
All our graces must be tried
But thy Word illumes our pathway,
And in God we still confide."

With regard to Pine Woods Bible Class book, I would say that some have promised a little financial aid toward the printing of the book. As soon as that arrives, the printing will begin.

Dear ones in Christ, do not the storms, cyclones, volcanic eruptions, fearful earthquakes in divers places, unite with other signs in proclaiming the closing up of this age? Oh, let us awake from sleep, and press with vigor on. The King's business demands prompt attention. While at home I can attend to special calls in towns, cities and states in and around Illinois.

Yours in the Blessed Hope.
W. H. WILPON.

The Little Horn of Dan. viii.

In order to approximate the truth in making an application of the symbols of Daniel and John, we must read carefully, and study every item of information noted by the prophet. It will be noticed by the student that the visions touch only on important events, passing over in silence many things that we in our little sphere of observation would think important. The truth of the foregoing is apparent if we consider that the metallic image and the four beasts touch upon events covering a period of nearly three thousand years, reaching down the stream of time to the establishment of the kingdom of God. In short, Daniel deals in long range foretelling of future events. A failure to comprehend the construction of the prophecy has led many to suppose that Antiochus the great is the one symbolized by the "little horn" of chapter viii. In the reading of the Septuagint it is a "strong horn" which agrees with its actions better than does a little horn.

Now to be brief I will take the position that the little horn of chapter viii. represents Rome, the fourth beast of chapter vii. including the little horn that came up among the ten; and for the following reasons, first, because in the order of events it follows Greece in chapter viii. as does Rome in chapter vii. Second, in character and in its acts it is like the fourth beast of chapter vii. or the fourth division of the metalic image of chapter ii.

In noting the character and acts of the "horn" of chapter viii. I expect to find the same character and acts in the vision of the fourth beast, or fourth division of the image, (first) the horn waxes "exceeding great," chap. viii. 9. The fourth beast is said to be "strong exceedingly" chapter vii. 7. Now if this exceeding quality is not spoken of the same party, who can inform us which of the two exceeds the other? Second, The horn "waxes exceeding great, toward the south, and toward the east, and toward the pleasant land, (Palestine). Now the question, which exceeds the other, Antiochus who stopped the offering and desecrated the city and temple for 3½ years; or the Romans who destroyed the city and the sanctuary A. D. 70, and trod it down until it was taken by the Mahommedans in A. D. 637? Third, The horn verse 11, "Magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." It should here need no argument to prove that it was the Romans and not Antiochus, nor yet the Arabs or Turks that did the work here assigned to the "horn" of Dan. viii. The words of Christ in Matt. xxiv. 15 are to the point. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place, (whoso readeth let him understand.) This could not be Antiochus whose desecration was nearly 200 years in the past. [illegible] that [illegible] Jerusalem before they came A. D. 687 Jerusalem was destroyed and her people in captivity.

In viii. 23 when the vision is being explained to Daniel we read of the horn as "a king of fierce countenance. How well this agrees with the description of the little horn of chapter vii. 20, "Whose look was more stout than his fellows." Verse 24 of chapter viii. should not be overlooked in this investigation which reads, "And his power shall be mighty, but not by his own power." Whose power will fit this description as Rome does in might and in the duration of its might, it is the iron of the image that, "shall devour the whole earth, and shall tread it down, and break it in pieces. Chap. vii. 23. In chapter viii. 24 speaking of the might of the "horn" it reads, "but not by his own power." How can we find a fulfillment of this description of the "horn" exercising mighty power but not his own; turn to Rev. xvii. 13, speaking of the ten kings, we read, "These have one mind, and shall give their power and strength unto the beast." Thus we see according to the prediction the beast exercising mighty power not his own, but that of the ten kings. The beast here is the papal or eighth head of the fourth beast. One more finger post pointing to Rome is found in verse 25 of chapter viii. We read, "but he shall be broken without hand." Now according to the Bible testimony, Who is it that is to be broken without hand? And when does the breaking take place? And how is it done? The hands of the Medes and Persians broke power of Babylon. The hands of Greece broke the power of Medo-Persia; and Rome absorbed the territory of Greece; but who without hands breaks Rome? Dan. ii. 45, "For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter." Here we have found that the breaking "without hand" takes place at the time when God sets up his kingdom. How is it done without hands? Read Lam. iv. 6, "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." So this horn being broken without hands is evidence that he and the fourth beast of Daniel are the same power. Another evidence is the time of the vision 2300 days or as the Septuagint reads 2400. There should be no question as to the nature of the time, in connection with symbols, the time is always symbolic—a day for a year. So the vision covers a period of time 23 or 24 hundred years, that fact rules out Antiochus, and as for the Mahommedans they have no standing in the question. They came to Jerusalem too late in the day, and had no hand in the taking away of the daily sacrifice, nor in destroying the city and the sanctuary. Most all the finger posts here erected point to Rome. I say most all because there is one exception. That is that the horn came out of one of the four divisions of Alexander's empire.

Bro. O. R. L. Crozier says, "It could not be Rome, because it sprang out of one of the four horns of the Grecian goat." This is the only objection that can be urged against Rome. I notice that in the explanation of the symbols to Daniel, verse 23, the statement of his coming out of the horns is omitted. I am inclined to think there must be some mistake in the statement that the horn came out of one of the four divisions of Alexander's empire. The fact seems to be that Rome had its origin outside of one of the four divisions of Alexander's empire. We all know that mistakes and interpolations do in someway creep into the text, for instance the 2300 days, in the Septuagint reads 2400.

GEO. FRANCIS.

The Triumph of Life.

Death is swallowed up in victory. 1 Cor. xv. 54. And death shall be no more . . . the first things are passed away. Rev. xxi. 4.

That in the name of Jesus every knee should bow, of things in heaven and things on earth and things of the world below (margin) and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father. Phil. ii. 10, 11. R. V.

I have placed together these passages of Scripture in order to suggest the strongest possible contrast between what I believe to be the truth, and the prevailing doctrine, viz: that instead of there being no more death, in the final future, death becomes established and eternal, having an everlasting life of its own parallel with the true life of the blessed.

Of course it will be claimed that the promised disappearance of death refers only to the body, and the resurrection of the just; but many students of the Scriptures are beginning to discern that this traditional understanding fails to harmonize the Divine Word. Paul in the verses quoted, makes his language as strong and comprehensive as possible; and he was no mean master of speech. If words can exclude the conception of a permanent world of sin, his do it. Every knee is finally to bow to Christ, and bow, not in rebellious rage, when crushed, but to him as its Lord, to the glory of God the Father. There shall be no knee left not bowing in loving obedience. And this passage is only one of several in Paul's writings that point to this result. Col. i. 20; Eph. i. 10.

The Bible interpreted in harmony with this idea, shows death temporarily victorious over the race, in bringing it under the law of spiritual depravity and animal decay, and exhibits the bringing in of the higher spiritual life by the Giver of life as a new stage or unfolding of life conditioned upon the consent and co-operation of man himself.

This is a triumph to which we are brought by the Incarnate Son, the Captain of our salvation. It is the gift of our Father, "who always leadeth us in triumph in Christ." "Nay, we are more than conquerors through him that loved us." Love, life, joy and service triumph together. With worship they shall make up the fulness of our being in thee forever and forever.

The above are extracts from the concluding chapter of a book entitled "The Triumph of Life" by T. S. Potwin. Thanks be to God, who giveth us the victory (triumph) through our Lord Jesus Christ, the Life-giver.

J. T. SMITH.

Songs in the Night.

"In the night his song shall be with me." Psa. xlii. 8.

"Who giveth songs in the night." Job xxv. 10.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song he wishes to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loviest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, MAY 9, 1906. NUMBER 18.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Youth's Column.

A Teacher's Prayer.

Up to me sweet childhood looketh,
Heart, and mind, and soul awake,
Teach me of thy ways, oh, Father,
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hands good seed to sow,
That its blossoming may praise Thee,
Wheresoe'er they go.

[illegible]
Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service—
To be taught of Thee.

Father, order all my footsteps,
So direct my daily way,
That in following me the children
May not go astray.

Let thy holy counsel lead me;
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For his word's sake—unforgot—
"Let the little ones come to me
And forbid them not."

A Rich Treasure.

There was a little Prussian girl who had kind Christian parents. Her father was a gardener to Elizabeth Christina, the queen of Prussia; and his daughter was so remarkable for her gentleness and wisdom that the queen had become greatly interested in her, and often talked with the child in her garden walks. One day as the queen was about sitting down with her ladies to eat, the gardener's daughter was brought into the room. Being curious to know what impression would be made upon the little girl by the sight of the dazzling gold and silver table ornaments, Christena ordered her to be placed by her side at the table.

The child looked all around her in silent amazement; then after a moment, she folded her tiny hands across her bosom, and in a modest but steady and clear voice, repeated this verse:

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

No one had told this blessed child of the motive which the queen had in causing her to be set at her table. But the gardener's little daughter possessed Jesus Christ. To her he was a "Pearl of great price," and the "One altogether lovely." So as soon as her eyes rested on the beautiful and costly things which were the queen's treasures, she was reminded of her own precious possession that was so much better than all these; and the thoughts of her heart found utterance in such sweet and holy words.

The ladies at the table were moved to tears, and one of them exclaimed, "Oh how much higher than all of us she is!"

My little friends you have some beautiful treasure. If it be something that belongs to this world, it will only please you for a little while. Should you lose it, or grow weary of the sight of it, it would no longer make you happy. But if you have Jesus for your beauty, your righteousness, and your treasure, he will last forever. And then though you prize and love him all that you possibly can in this world, yet when you come to be like him, and dwell with him in his glory, you will find that you hardly began to know the exceeding preciousness of the treasure.

"How far the heavenly robe exceeds
What earthly princes wear!
The ornaments that Jesus gives,
What shall with them compare!"

"Put Yourself In His Place."

Suppose a child does not sit straight as a ramrod at the table; suppose a cup or tumbler slips from its little fingers, and deluges the plate of food below, and the goblet is smashed, and the table-cloth ruined, do not look a thousand scowls, and scare the poor thing to the balance of its death, for it was scared half to death before. It "didn't go to do it." Did you never let a glass slip through your fingers since you were grown? Be as generous to your child as you would be to an equal or superior guest, to whom you would say with a most obsequious smile, "It's of no possible consequence."

Oregon Bible [illegible]
Ore[illegible]

The Restitution.

A. H. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 9, 1906.

WE have received word from Cleveland, O. of the sudden death of Brother Wm. Pate of that City. A few weeks ago he had gone to England in the hope of bettering his health, being accompanied by his daughter, Sister Hattie Pate. It is supposed that he was stricken with apoplexy. Brother Pate will be missed by the community, the church, but by his family most of all. He was a most companionable and sociable man—loved by every one—almost idolized by his family and intimate associates. His was a nature rare to find. He was perfectly free in his association with the people with whom he came in contact—making friends of all. Even the little children took to him instinctively, and when you saw Brother Pate it was rare indeed when some child was not hanging to him. We met him at the Ohio Conferences, and esteem him highly. May his dear family have strength from the Father in this sad hour, and may the loving daughter with him be especially blessed.

THE Douma is the name of the new Russian Parliament which holds its first meeting tomorrow. A representative body chosen by the people is what the Russian reformers have long asked for, and now they are actually to have it.

FOR many years an Englishman has been employed by the Chinese government to manage its customs. In line with the cry of "China for the Chinese" two new officers have been created, and natives put in the positions, which virtually annuls the office held by the Englishman.

Selected.

The Precious from the Vile.

In a world of sin, the policy of the evil one is to confound all moral distinctions, and to lump together in one indistinguishable mass all things, good, bad, or indifferent, whether sacred or profane, divine or devilish. This is the world's style of religion, and the Church where God's friends and his enemies can meet together on a common footing, joining in worldly amusements and gay hilarity, and questionable business transactions, is the devil's ideal of a church. The divine principle of procedure has ever been the principle of separation,—of selection. He has been continually calling out from the surrounding multitude, the men whom he chose for his own. Noah was separated by the ark and by the deluge from the world around him. Abraham was separated by a life-long pilgrimage, not only from his father's house but from all the nations among whom he dwelt. He had no opportunity to form local ties, or to affiliate with the people around him. He was to walk before God in singleness of heart and blamelessness of life, a pilgrim and a stranger in all the lands where from time to time he sojourned. From the land of Egypt where they had dwelt as separated strangers for many years, Israel came forth to spend a lifetime in a waste and howling wilderness. They entered the land of promise under the solemn charge that they were to make no treaties or covenants with the people there. They were separated by manners, customs and usages, as well as by express laws, from association and communication with the nations around them.

The closer man's fellowship becomes with God, the more isolated he is, even though surrounded by a multitude. The lofty mountain peaks blaze in the sunshine or whiten with eternal snows, but they stand separate and alone; and so those men, whose brows shone with the light of God, and who, climbing above all the fogs and mists of earthly ambition, looked out through the clear blue and read the signs of the times, and saw the outworking of divine purposes while they were yet invisible to human eyes, were called to separation even from Israel, and were made to endure an intenser loneliness than that which fell to the lot of most of the Lord's peculiar people.

The tabernacle built by Moses was pitched outside the camp, far from its polutions; and so Christ, dying a sacrifice for sinners, suffered without the gate, and to us the invitation comes, "Let us go forth therefore unto him without the camp, bearing his reproach."

No nation or country has been regenerated *en masse* by divine power. There has been illumination, and in some instances a general acceptance of the divine message, followed by formality, and secret and open apostasy, and finally by decay. The divine method of saving men has not been so much by casting out evil from among the good, as by bringing out good from among the evil; calling forth those men who respond to the divine invitation, bidding them be like their Master, "holy, harmless, undefiled, separate from sinners." When the prophet Jeremiah had witnessed and rebuked the iniquity and apostasy of Israel, and had experienced in consequence the pain and persecution which comes upon the faithful servant of the Lord, until he had desired to escape his responsibility and no more make mention of the Word of the Lord, the Lord said to him, "If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah xv. 19-21.

The work which the prophet was commissioned to do, was to take forth the precious from the vile. The nation had departed from God, and were thronging the broad road; it was for him so to speak the words of truth and righteousness that the honest should turn to God, and turning to God should forsake their idols and devote and consecrate themselves to his service. In many instances, at this time, the work that is to be done is, to take the precious from the vile. Worldliness spreads, hypocrisy is contagious, iniquities, covered and cloaked, break forth into open ungodliness. There is no sin nor sinner without apologists and abetors, even among those who profess to name the name of Christ. The name of God is blasphemed on account of the iniquitous courses of those who profess to be followers of the Lord Jesus. Wealth too often rules; principle is held in abeyance. Every effort is made to conciliate the rich and honored, even at the sacrifice of principle and of right; and above it all sits the supreme Judge who is of purer eyes than to uphold iniquity; who desireth truth in the inward parts; who hates robbery for burnt offering, and who knows no man after the flesh.

The work that God seems to point out to his faithful servants to do, is the work of taking the precious from the vile. There is need of a proclamation of the truth so simple and so mighty that men's consciences will be quickened, and whole lives moulded anew by the divine power. The work is to be effected not by the power of human eloquence, not by the words of human wisdom, but by the words of the ever-living God, finding their root in the hearts of men, and bringing forth their fruit to the glory of his great name. "The world lieth in the wicked one." The precious and the vile are strangely mingled in neighborhoods, families and communities; they are joined together in nations, in associations, and in churches. The world draws its bands closer and closer with each departing day, and seeks unbroken fellowship with the Church for whom Christ shed his blood. But the approval of God attends no such unholy union. Over and over again the divine voice repeats the solemn challenge, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." This is the issue we must meet. We cannot have the friendship of earth and heaven. We must choose one or the other. If we choose the world we must abide the issue in that day when all earth's glory shall flee away, and we shall stand alone without a helper or a friend. But if we take the Lord to be our portion, in poverty, in sorrow and in tears, however lonely and desolate our earthly lot may now be we shall find that we have made no foolish choice; that the friend whom we have chosen sticketh closer than a brother; that he to whose keeping we have committed our all will never leave us nor forsake us, but will go with us in sickness and in health, in sorrow and joy, in pain and poverty and toils and tears, will bring us finally to a better land, the home and palace of our God.

Let this be the watchword in the Church, Separation! Let us learn to take the precious from the vile, and to so consecrate ourselves to God and to his work, that the world shall neither love us nor own us, but that God shall count us among his chosen ones, his friends being our friends, and his enemies being our foes. Happy shall they be who shall come at last with robes unstained, to dwell with the precious ones forever separated from vileness, sin and shame.—*The Christian.*

Like Christ.

No man's example will precisely fit his fellow man, but there is this strange virtue about the character of Christ, that you may all imitate it and yet be none of you mere imitators. He is perfectly natural, who is perfectly like Christ. There need be no affectations, no painful restraint, no straining. In a life thus fashioned there will be nothing grotesque or disproportionate, unmanly or romantic. So wonderfully is Jesus the second Adam of the new-born race, and that each member of that family may bear a likeness to him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed, and the freshest come among us. Please remember this: we may not choose examples, but each one is bound to copy the Lord Jesus Christ. You, dear friend, have a special personality; you are such a person that there is not another exactly like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are; to you, then, is this exhortation sent: "Put on the Lord Jesus Christ." It is absolutely certain that for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances, and are only tried by common temptations, you are to "put on the Lord Jesus Christ;" for he will be suitable for you also. "Oh," cries one, "but the Lord Jesus never was exactly where I am!" You say this from want of knowing better, or from want of thought. He has been tempted in all points like as you are. There are certain relationships which the Lord Jesus could not literally occupy; but then he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how he could be an example for husbands? Hearken! "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." He is your model in a relationship, which, naturally, he never sustained, but which, in very deed, he has more than fulfilled. Wherever you may be, you find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful, and ought to be quitted. In any place, at any hour, under any circumstances, in any matter, you may put on the Lord Jesus Christ, and never fear that your array will be unsuitable. Here you have a winter and a summer garment—good in prosperity as well as adversity. Here you have a garment for the private chamber or the public forum, for sickness or for health, for honor or for reproach, for life or for death. "Put ye on the Lord Jesus Christ," and in this raiment of wrought gold you may enter into the King's palace, and stand among the spirits of just men, made perfect.—*C. H. Spurgeon.*

Whosoever Will Let Him Come.

Turn to Isaiah 55th chapter. "Ho! every one that thirsteth, come ye to the water, and he that hath no money, come ye and buy and eat, yea come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness. Incline your ear, come unto me and hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

You see, dear friends, that these most excellent things are for those who thirst, who hearken, and who come; the "sure mercies of David" promise life and honor in the kingdom of God, to believers everywhere, and that sublime sentence in Revelation from the lips of Jesus himself, the "bright morning star," invites you to come. "Whosoever will!" Not only the Jew, but the Greek; the bond, the free, all being made one in Christ will be blessed with everlasting life.

You observe the blessing is free. Without money, and without price. The honors of this world are not free. No money, no entrance to its high seats. Tennyson's lines describe it—

"Every door is barred with gold,
And opens but to golden keys."

But there is one door that opens differently. To poor, to rich, to great, to small, to all conditions and classes of men, who will knock, swings back the door of life. What a grand system! How many would be excluded if it took gold to open the door! How many worthy men and women would be cast upon the barren charity of the world. To one who offered to buy the wondrous privileges and powers granted by Christ, Peter said "thy money perish with thee; thou hast no part or lot in the matter!" Not all the riches of the earth can purchase life. Its high stations heaped up cannot lift one above the gravel. Alas! for him who gives his life to the world. He is profited nothing. He dies, his sons come to honor or dishonor; he knows it not; and he awakes to the miserable poverty of everlasting shame and contempt.

But, dear friends, we will not look only on the "dark side." You will come! you will open your hearts to the light! At first one slender ray stealing through the cloud, then another, and another, until the whole east glows in the kingly splendor of the sun; so ray by ray light will fall upon you, purifying and vivifying, until you stand in the everlasting glory of the "Sun of Righteousness." Amen.—*W. I. Crockett.*

The Promised Land.

So numerous are the Scriptures respecting the earth, as the residence of the redeemed, that the apathy and the indifference which many manifest respecting it, not to say opposition, is really surprising. Have not such reason to pray that the rebuke to Israel may not be said to them?—"Yea, they despised the pleasant land, they believed not his Word; but murmured in their tents, and hearkened not unto the voice of the Lord." If angels desired to look down upon earth when Christ came to suffer, will they not do so when he shall come to reign? Many prophets and righteous men desired to see the days of the mere gospel dispensation; and shall any of the righteous have no longing anticipation respecting the most glorious of all dispensations, the regeneration? Shall the earnest expectation of the creature wait for it?—shall the spirit and bride invite to it? and shall there be Christians who have no earnest expectation, no groan or emotion, nor any desire respecting it? Shall the representatives of the redeemed, in the symbolic vision shown to John of Patmos, sing, "We shall reign on the earth," and that song of the restored earth awaken no response in the breast of those who hope to join in the song of the redeemed?

Lying to Children.

One of the most villainous tricks a grown-up bully can be guilty of, is lying to frighten innocent children; yet this is often done, until they lose all confidence in human testimony, believe that others will lie, and become liars themselves.

The most frequent form in which offences against the truthfulness of children are cast is like that of which the Rev. Wm. Arnot gives us an account in his excellent work, entitled "Laws from Heaven for Life on Earth." He says: "A lie told by seniors for their amusement threw a dark shadow over my childhood, and took much of the sunshine out of it." Some person in a military dress, interested in the child for his father's sake, took me fondly in his arms when I was between four and five years of age, and slipped a shilling into my hand. I either never knew, or have long since forgotten, what his name was, and what relation he sustained to the family, but the instant he passed, older children and grown-up people told me, with an air seriousness, that I was enlisted, and that when I should be old enough the officer would return and take me off to the wars. This intimation sank into me, and lay at my heart like lead, all the period of my childhood. I was afraid to speak of it and suffered in silence. The terror was never taken away by a serious explanation, for no one knew how great it was. I obtained no relief until my understanding gradually outgrew it. That lie wrought grievous harm to me. Besides overclouding life at its very dawn, it left within me when it departed a general grudge against mankind for wantonly wounding the helpless. When the boy was big enough to shake off the phantom, he was full of indignation against the world for torturing a child."

Thousands will read this who cannot remember so vividly the occasions of their suffering in a similar manner, nor state so definitely the result on their subsequent life, but who will feel this picture is all too true to nature. It would be a matter for thanksgiving that William Arnot suffered so, if this pathetic account which he gives of the cruel injury might result in preventing other young hearts being so unkindly served.

For Special Service.

No one man can do all work, or all kinds of work. A crow-bar could not do the work of a darning needle, nor could a handspike fill the place of a telescope. In the Lord's service there are men of various classes to do work of various kinds.

Sometimes persons see mainly the importance of their own special work; the value of others' work they do not so well comprehend; and this may be in the divine order, for the Lord who gives to each man his work and lays it on his heart, of course desires that he should feel a greater interest in that than in any other work.

Yet there are broader views and it is important that we take broad views of the work which God is doing in the world. He is doing much that we do not see, and much that we cannot know. His eye takes in the whole; we see but little. Faith in our great Commander helps us to believe that the battle goes well on the whole, though in our own particular sphere we may seem to encounter difficulty and defeat.

If God gives us to comprehend something of the breadth of his great plans and purposes, we shall not only work ourselves, but we shall have deep sympathy with other workers, and our prayers will reach out for those whom we have never seen in the flesh. Some are in the thickest of the fight; some stand lonely on the watch-tower; some are exposed to storms and tempests; some have trials and conflicts more than they can tell. In all these cases men may be doing the one thing which the Master has given them to do, and though they may be judged and doubted by other men, they have the approval of the heavenly Father. There are diversities of gifts and diversities of duties: some must wield the trowel, some must hold the sword; some must plunge into the thickest of the fight, others must stand still, though with throbbing hearts, and await the orders of the great Commander. Some must meet the enemy, defiant, impudent, and blasphemous, put to flight the armies of the aliens, and smite hip and thigh the powers of darkness and the hosts of hell; others must comfort mourners, bind up wounds, and open prison doors.

Let each man seek to know his own place and his own work; let him count his chiefest joy that he is under orders from the great Captain of Salvation. He is not without direction, though he seems to go unguided; he is not without company, though he seem to walk alone; he is not without help, though he seem to be surrounded by embattled hosts. He has the presence, the blessing, the encouragement of the Most High, and the Strength of Israel is his portion and support. Let those who know the Lord see to it that they stand ready to do whatever he bids them, and to receive with thankful hearts whatever he bestows. —*H. L. Hastings.*

A Scientfic Prophecy.

Sometimes a scientific Saul gets in "among the prophets," and it is amazing to see how he goes on with his predictions.

Camille Flammarion, the French scientist, thus expresses himself in *La Correspondance Scientifique*, regarding the ultimate fate of our globe:

"The earth was born; she will die. She will die either of old age, when her vital elements shall have been used up, or through the extinction of the the sun, to whose rays her life is suspended. She might also die by accident, through collision with some celestial body, meeting her on the route; but this end of the world is the most improbable of all.

"She may, we repeat, die a natural death through the slow absorption of her vital elements. In fact, it is probable that the air and water are diminishing. The ocean, like the atmosphere, appears to have been formerly much more considerable than it is in our day. The terrestrial crust is penetrated by waters which combine chemically with the rocks. It is almost certain that the temperature of the interior of the globe reaches that of boiling water at a depth of about six miles, and prevents the water from descending any lower; but the absorption will continue with the cooling of the globe. The oxygen, nitrogen and carbonic acid which compose our atmosphere also appear to undergo absorption, but slower. The thinker may foresee, through the mist of ages to come, the epoch, yet afar off, in which the earth, deprived of the atmospheric aqueous vapor which protects her from the glacial cold of space by preserving the solar rays around her, will become chilled in the sleep of death. As Henri Vivarez says: 'From the summit of the mountains a winding-sheet of snow will descend upon the high plateaus and the valleys, driving before it life and civilization, and masking forever the cities and nations that it meets on its passage.' Life and human activity will press insensibly toward the intertropical zone. St. Petersburg, Berlin, London, Paris, Vienna, Constantinople and Rome, will fall asleep in succession under their eternal shroud. During very many ages equatorial humanity will undertake Arctic expeditions to find again under the ice the place of Paris, Lyons, Bordeaux and Marseilles. The sea coast will have changed, and the geographical map of the earth will have been transformed. No one will live and breathe any more except in the equatorial zone, up to the day when the last family, nearly dead with cold and hunger, will sit on the shore of the last sea in the rays of the sun which will thereafter shine here below on an ambulant tomb, revolving aimlessly around a useless light and a barren heat."

These gentlemen have not the slightest fear of being laughed at for their mistakes, for they fix the fulfillment of their predictions so far off through "the mist of ages" to come, that both prophecies and prophets will be forgotten long before the period of their fulfillment arrives. But what do they know about the matter? They speculate as crickets might about an earthquake, or as bugs might about the history and destiny of some giant oak. Quite probably there may have been savans as wise as these in Noah's time who propounded similar theories, and who perished outside the ark. Well, let science shiver and chatter her teeth in fear of the final "freeze out" of the human family, "Nevertheless, we, according to his promise look for new heavens and a new earth wherein dwelleth righteousness." The day of the Lord will come; the heavens pass away with a great noise, the elements melt with fervent heat, the earth also, and the works that are therein shall be burned up. But beyond all this there is a brighter future than scientists have fancied or sages have dreamed, when the world renewed and redeemed shall reflect the glory of its Creator, and God shall be all in all.—*Safeguard.*

Obituary.

Louisa J. Owens was born May 2, 1831, in Bartholomew Co., Ind. She was married to William Osborn Feb. 11, 1849. To this union were born seven children, of whom six are living. She leaves beside her husband and six children, eighteen grand children and 1 great grand child. She united with the Church of God, Jan. 28, 1890, of which she remained a member until the time of her death.

She died Monday, April 30, 1906, lacking two days of being 75 years of age.

May she quietly sleep until the trump of God shall call the dead in Christ to consciousness and reward. Funeral services by,

A. H. ZILMER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

Trust in Jesus.

"Savior, happy would I be,
If I could but trust in thee;
Trust thy wisdom me to guide,
Trust thy goodness to provide,
Trust thy saving love and power,
Trust thee every day and hour;
Trust thee as the only light,
In the darkest hour of night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy and trust in grief,
Trust thy promise for relief;
Trust thy blood to cleanse my soul,
Trust thy grace to make me whole;
Trust thee living, dying too,
Trust thee all my journey through;
Trust thee till my feet shall be
Planted on the crystal sea;
Trust thee ever blessed Lamb,
Till I bear the victor's palm;
Trust thee till my soul shall be
Wholly swallowed up in thee."

Communicated.

Obedience.

Our subject is obedience, but what does it mean to obey and whom should we obey? The Word of God says we cannot serve or obey two masters, for either we will hate the one and love the other, or we will hold to one and despise the other, we cannot serve God and mammon. Those who have searched the Word of God, and sought with their whole heart to know the truth, know to whom they owe obedience. He has showed them what is good and what he requires of them; how they may live godly and humble themselves to walk in all his ways; and to love him and obey him with their whole heart and soul. Yes, the fear of the Lord or obedience to his will is the beginning of wisdom. A good understanding have all they who do his commands.

We cannot be surprised that those who neglect the study of the Scriptures or reject it entirely are today serving mammon or the pleasures of the world. But we who have obeyed the truth surely something far better than this should occupy our thoughts. Paul says, "Am I now seeking to please men or God? If I were still pleasing men I should not be the servant of Christ." We ought to obey God rather than men. It is very plainly set forth, that if we please men we will not be pleasing to God. We know this and happy are we if we choose that better part which shall never be taken away from us. Blessed are they who hear the Word and do it with the whole heart, for they shall be called the peculiar treasure of God and shall be numbered among the priceless jewels which the Savior gathers into his kingdom. Jesus says, "If any man love me he will keep my words and take up his cross and follow me, where I am there shall also my servant be. If any man serve me him will my Father honor. Know ye not to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness. Thanks be to God that whereas we were servants of sin, we have become obedient to that form of doctrine which has been taught us from God's Word; and now being made free from sin we have become followers of Jesus. We ought then to take no pleasure in unrighteousness, but consider ourselves dead unto sin and yield ourselves unto God as those who are alive from the dead. We arose from the watery grave of our past sin to walk in a new life of righteousness. Believing that in this way alone we could become united to Christ, and if faithful receive a crown of eternal life when Jesus comes to claim his own. How then shall we live any longer as before. Indeed it was better we had never known the way of life than to turn again into the path that leads to death. If we belong to Jesus we are not of the world, even as he was not of the world. But as we are in the world let it be our constant prayer that we may be kept from its evil ways and learn how to obey in spirit and in truth, and live soberly, righteously and godly in this present world. Proving to ourselves and others what is the good and acceptable will of God. That we may know what the hope of his calling and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward, who believe, according to that working of the strength of his might, which he wrought in Christ when he raised him from the dead and made him to sit at his own right hand in the heavenly places. We who have been united to Christ have been builded together for an habitation of God through the Spirit. We are his workmanship created in Christ Jesus for good works. If we have the Spirit of Christ we will let the glorious light of the gospel of life and immortality shine forth that others may see and that we may be known as a peculiar people, zealous of good works. God has raised us up and made us to sit in heavenly places in Christ Jesus, and in the ages to come he will show the exceeding riches of his kindness to us when we enter into the joy of our Lord. When we behold clearly the things which eye hath not seen, nor ear heard, neither hath entered into the heart of man those things which God hath prepared for them that love him. It is true we know something now of the blessedness of that time. We have the first fruits of the Spirit. When we believed and obeyed the Word of truth we were given the earnest of the Spirit in our hearts, which is the pledge of our inheritance until the redemption of God's own possession. Even now if we are living in touch with him we are acquainted with some of the fruits of the Spirit. Love, joy, longsuffering, kindness, humility and faith. But now we know only in part; we see as in a mirror doubly; but when we awake in his likeness, when we come forth to reign we shall see all things clearly and know all things fully even as we have been fully known. Then the fight of faith will end in sight and a glorious victory be ours. But are we all ready, are our lamps trimmed and burning, or are they just flickering and ready to go out. We cannot follow Jesus unless we are walking in the light. O what an awful thought! To be outside the circle of the light of his love when he says, Gather my saints unto me; those who have made a covenant with me by sacrifice. We indeed have need of patience, for the cross bearers of Christ must also be acquainted with sorrow and grief even as he was. Yet we must follow on, not alone when the path is bright, but when sorrow and pain and grief lay hold on us and our burden seems more than we can bear. Then too we must follow on. But O thank God, we need not carry the load alone, we have one who is able to help. One who says, "Come unto me all ye that are weary and heavy laden and I will give you rest." The Lord chasteneth every one whom he receiveth, but he has promised that our burden shall never be more than we can bear with the help of Jesus. Our chastening seems grievous now, but when it yields the peaceful fruit of righteousness, even eternal life, then we shall be glad we were able to say, "Thy will be done."

"For they shall reap who sow in tears,
Rich gladness through eternal years."

LUELLA SMITH.

The Promise to the Children of God.

"I will give unto thee and thy seed after thee the land of Canaan for an everlasting possession," is a promise that should greatly interest each of us, although it was promised away back, to the fathers. In Genesis xvii. this promise was made to Abraham, and in the 26th chapter we read, The Lord appeared to Isaac and said, Sojourn in this land, for unto thee and thy seed I will give all these countries and I will perform the oath which I sware unto Abraham thy father, and in the 35th chapter we find the Lord also appeared to Jacob saying, The land which I give to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. Now as God sware that he would give the land for an everlasting inheritance and as a necessity to inherit the land forever it would include the promise of everlasting life, to possess it forever. Brothers and sisters, is it not worth striving for? Should we not labor without ceasing when such a promise as this is in view? This includes an inheritance in the kingdom of God as kings and priests of God. Yes, this is a very important promise and we should ever bear it in mind for it is part of the gospel of Christ, of which Paul says he was not ashamed, for it is the power of God unto salvation to every one that believes, to the Jew first and also to the Greek. These same promises and this same gospel of which Paul was not ashamed have come to you and I. May we ever pray to God and give thanks, that our understanding has been opened that we know the greatness of his love and power to usward, who believe. May we ever be faithful to our calling. Exhort and build each other up in the most holy faith; for never was there a time when we need more constant labor, and to ever bear in mind those precious promises that we may not lose sight of the goal.

These promises include the vision of John on the Isle of Patmos, who saw the great city New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband. This will be the fulfillment of the promise to the fathers that they should have the land forever. Then is when that everlasting life begins. O brothers and sisters, may we be of that happy band that shall arise to meet the Lord in the air and reign with him forever, when this sin-cursed earth is made as the garden of Eden, when sickness, sorrow and death is removed, when in Abraham and his seed all the nations of earth shall be blessed.

MRS. ANNA LEBMAN.

Selections.

The Clash in Egypt has Bad Aspect.

Any tendency that there may be to minimize the importance of the dispute that has cropped up between Great Britain and the sublime porte, in connection with Akabah and the Sinai peninsula, is disposed of by Great Britain's ultimatum to Turkey.

If Lord Cromer has asked for troops, it is partly on account of further Turkish aggression in Egypt, and, partly, too, in consequence of the unrest of the native Moslem population in Egypt, arising from the boldness of the Sultan's defiance of Great Britain's protests. In spite of all that the English have done toward restoring the prosperity of the land of the Nile, in diminishing by three-quarters the former burdens of taxation of the people, and in assuring to them the security of life and property, British rule is not popular in Egypt. This is because it is the rule of people of an alien race, professing an altogether different creed, and imbued with an ill-concealed sense of superiority. Those who have lived longest in the orient have often been forced to confess that in their opinion a native would prefer tyranny and oppression on the part of a fellow countryman following the same religion, to the just, liberal, and kindly rule of a foreigner.

In the eyes of most of the Moslems in Egypt the sultan holds the position not only of temporal suzerain but of caliph—that is to say: of spiritual head of Islam, a title to which he has no real right. In any dispute between the padishah and a Christian nation, such as, for instance, the English, all the sympathies of the natives of Egypt would naturally be with the Turkish ruler. And were any such thing as an Ottoman invasion of Egypt to take place it is extremely probable that the natives would rise against the English, making common cause with the Turkish troops. The sultan maintains a whole horde of agents, ecclesiastical and secular, at Cairo and elsewhere in the land of the Nile for no other purpose than to intrigue against the English, and, by reason of their community of race and creed with those of the people among whom they labor, their work creates a number of difficulties for the British administrators of the former empire of the Pharaohs.

It may be asked what motive the sultan can have thus to render himself objectionable to the English in Egypt. The reason is a simple one. Whereas in former times the sublime porte was wont to look upon Great Britain as its most loyal friend and most powerful protector—in fact, as the principal safeguard of the integrity of the Ottoman empire—today it regards Great Britain as its most dangerous enemy. The sultan has never forgotten or forgiven England's seizure of Egypt and the part which she played in depriving him of Cyprus, Crete, and other portions of his empire. He bitterly resents England's intervention in behalf of the Christian populations of Macedonia and of Armenia, and what disturbs him more than anything else are the maneuvers which he ascribes to the English in Arabia.

At the present moment there are nearly 500,000 Arabs in open insurrection against his sovereignty in the Yemen, and the most capable of his generals and the finest troops of his army have found it quite impossible to suppress the rebellion. The sultan is absolutely convinced that the latter was started and is fomented by the English, with the object of eventually depriving him of the supremacy of Islam and of establishing the grand shereef of Mecca in his stead as caliph of the Moslem faith. In fact, England has altogether supplanted Russia as the sublime porte's most bitter foe in the eyes of the Turks, and especially in those of the sultan.

Time and again since 1882 has Abdul Hamed endeavored to invoke the intervention of the great powers of Europe against England in connection with the military occupation of Egypt, and no international congress has ever been held without the Ottoman delegates making a determined effort to submit this phase of the eastern question to the conference. There is reason to believe that his present active aggression on the peninsula of Sinai has been devised in the hope of, in some way or another, bringing the alleged illegality of the presence of the British in Egypt before the powers.

It is understood that the Sultan, after allowing the Akabah difficulty to reach the brink of war with Great Britain, will at the last moment, in the interests of peace, humanity, and civilization, suggest that the matter be submitted for arbitration to The Hague tribunal or else to an international congress similar to that recently held at Algeciras on the subject of Morocco.

It will be difficult for England to refuse the proposal of submitting the problem to The Hague tribunal, which, if it judges the matter upon a purely legal basis, must necessarily decide against Great Britain, since the only excuse which she has for being in virtual possession of Egypt is, first, the necessity of safeguarding her line of communications with her vast dependencies in the orient, and, secondly, the moral and material benefits which she has conferred on Egypt by her rule. Once the Sinai peninsula difficulty is brought before The Hague tribunal, the entire Egyptian problem will have to be thrashed out.

Of course an international conference, similar to that which has just dealt with the Morocco question, would be more to the sultan's taste. He has recently seen how the English agreement with France, assigning to the latter the virtual protectorate, and eventual possession, of Morocco, has been rendered valueless by the Algeciras congress, which not only assures the integrity of the Moorish empire, but likewise deprives France of exercising the same control over Morocco which England maintains over Egypt. Abdul Hamid feels that if he can only cause another Algeciras conference to assemble for the purpose of settling the Sinai peninsula problem, it would not be allowed to separate without taking up the entire Egyptian question, and, ignoring that agreement by means of which France accepted English supremacy in Egypt, would put a period to Great Britain's privileged position there, and place all foreign nations on the same footing, just as in Morocco.

There seems to be a widespread impression among the public that Emperor William whom the Sultan looks on as his most powerful protector and champion, and who has known how to turn his friendship for the sultan to such great industrial, commercial, and political advantage to the German empire, is backing and encouraging Abdul Hamid in the matter, and that the padishah relies on the kaiser to assume the same role in behalf of Turkey as that which he has lately been playing with so much success in behalf of Morocco. The idea is a plausible one. But the English government has gone out of its way to repudiate and deny the suggestion that the kaiser has anything whatsoever to do with the matter, and there is no doubt that the British authorities are justified in acquitting the German monarch of any responsibility in the affair.

For while the emperor may occasionally be exasperated by the persistent attacks upon him in the English press, he remains the best friend of Great Britain in all Germany. He showed this at the time of the Boer war, and also on several other occasions, when, in defiance of public sentiment in his country, he virtually stood between his subjects and Great Britain. Popular feeling in Germany, however, is decidedly hostile to England, and it is probable that while the sultan has received no encouragement either from the kaiser or his government, he is relying on the German people's approval of his projects against England.

With regard to the Sinai peninsula, which is just at present the principal point at issue between Abdul Hamid and Great Britain, it is necessary to call attention to the fact that although half of it belongs to Egypt, pure and simple, and the other half to Turkey, yet for seventy years the khediviate, by virtue of an agreement concluded in 1841 with the sublime porte and reaffirmed in April, 1892, has enjoyed control of the peninsula. Now this was all well before the sultan conceived the project of constructing the railroad from Damascus to Mecca, and connecting at the former place with the railroad system of Anatolia and Asia Minor. This railroad, which is now about two-thirds completed, with American rails, Italian engineering talent, and German capital, is destined to strengthen the sultan's hold upon Arabia and the holy places of Islam, thus consolidating his position as commander of the faithful and as caliph. But, for a considerable stretch, the railroad will be entirely at the mercy of the power that controls the Sinai peninsula, and the sultan is too much imbued with the sense of England's enmity to relish the idea of her possession thereof in the name of Egypt.

It is on this account that he has not only dispatched some 5,000 soldiers to occupy Akabah, the port at the head of the Red sea gulf of that name, but has also seized the Egyptian town of Tabah, and other places within the purely Egyptian portion of the peninsula, actually imprisoning the khedive's English officers, who protested against this piece of high handed aggression. In fact, the developments of the last week, as acknowledged by Sir Edward Grey, the secretary of state for foreign affairs, in the house of commons two or three days ago, indicate that Turkey is in the act of extending her grasp over the whole of the Sinai peninsula.

To the demands made for the withdrawal of his troops the sultan offers an unqualified refusal on the ground that Egypt, being merely a province of his empire, enjoying certain privileges of self-government by grace of the sublime porte, there can be no question of trespass on Egyptian territory, since he has a sovereign right to dispatch his troops to any portion of his dominions. With a view of emphasizing this contention his military forces stationed in the provinces of Tripoli have recently established themselves in several Egyptian villages lying well within the western boundary line of the khediviate.

Moreover, he has intimated his intention of reviving all the former glories of Akabah as a seaport. In the days of Solomon it was known as Elath, and it was there that his argosies unloaded the treasures which they had brought from the Indies, from far Cathay, and from the land of Ophir for conveyance to Jerusalem. Abdul Hamid intends to connect it by a short branch with the main line of the Damascus-Mecca railroad, only a few miles distant, and to establish there, with the help of Teuton capital, not only a great commercial seaport but also a powerful naval stronghold, and an important German firm, the Deutsches Kohlen-Depot, is already in the act of opening a branch house there.

That England which has spent so much blood and treasure in securing her line of communications with her great dependencies in the orient, can submit to this, appears impossible. The creation of a great Turkish seaport at Akabah, fed by the Damascus-Mecca railroad, would destroy the supremacy which she now exercises in the Red Sea for the benefit of the entire civilized world, and would place the sultan and any European power with which he might be allied, in a position to strike a blow at one of the most vulnerable points of her line of communications with India and Australia, besides exposing Egypt to the constant danger of an armed descent by Turkey.

One word in conclusion. It is unfortunate that the proposal made some time ago by Lord Cromer for the capitulations and of the consular courts in Egypt, and the subjection of all foreigners to the Egyptian tribunals, should have been brought forward in Parliament at Westminster just at the present moment. Lord Cromer proposes to substitute for the present troublesome arrangement a scheme whereby a council, composed of legal representatives of the great powers, preferably the foreign judges of the so-called international tribunals of Egypt, should have a voice in the devising of any new laws. But this is a matter which could best be settled by one of those international congresses, which the sultan by his acts of armed aggression on the Sinai peninsula is endeavoring to obtain for consideration of the entire Egyptian question.—*Ex-attache in Chicago Tribune.*

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

A Considerate Son.

Dama was the chief jeweler of Ascalan, and eminently distinguished for his exemplary life and many virtues. On a certain occasion a committee of the elders called upon him for the purpose of purchasing precious stones with which to ornament the ephod of the high priest. Diamonds were the stones they sought, and having thus informed the jeweler, they offered him what they considered a fair price for the gems. Dama told them he could not at that time attend to them, and bade them call again later in the day. The elders did not wish to be thus put off; and persisted in their demand for immediate attention, and they offered double and triple the price they had at first proposed. But Dama was immovable, and they finally went away greatly disappointed, not to say wrathful.

Later in the day the elders called again, and Dama placed before them the diamonds they desired, and when they had made their selection they tendered to him the higher price which they had just offered.

"No," said the jeweler," "Your first offer was all the stones are worth, and that only will I take." "Why, then," exclaimed the chief of the elders, in astonishment, "did you not close with that offer this morning?"

"Because," answered Dama, "My father had the key of the chest in which the diamonds were deposited, and he was at that time asleep. He is aged and infirm, and his short hour of sleep was of more worth to him than was your increased offer of price to me. My father has not so many comforts that I can knowingly deprive him of a single one."

The high priest, when he had heard the story, came to the jeweler's house, and laid his hand upon Dama's head, and said: "Blessed be thou by him who hath said, 'Honor thy father and thy mother;' and in the time to come may thy children honor thee as thou hast honored the author of thy being."

Living Oracle.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.

Announcement.

The annual meeting of the North West Conference will convene at Felida, Wash., on the evening of the 15th of June and hold over the following Sunday.

Teams will be at the Riverview hotel close to the Ferry landing at Vancouver, Wash. Those wishing conveyance out should write in time that the brethren will know how many teams to send out. Address P. G. Woolt, Vancouver, Wash. R. F. D. No. 3.

Now brethren, all are invited to come and give their aid for a good meeting, both by their presence and a good word for the truth. Come, all speaking the same thing. Paul in writing to Titus says, Speak thou the things which become sound doctrine. If we all do this we will have a meeting long to be remembered.

Yours for the truth.

ALETHA BROOKS, Sec'y.

One Hundred Years Since Pike's Peak Was Discovered.

Elaborate plans are being made at Colorado Springs to celebrate in truly western style the Centennial of the day when Lieut. Zebulon M. Pike first sighted the famous peak, which was afterwards the landmark of the hardy pioneer whose wagon train wended its slow way across the plains.

The Chicago & North-Western Railway announces extensive preparations for this event on the part of Colorado Springs and Denver, as well as on behalf of the various railway lines.

It is understood that the last week in September is to be devoted to a round of festivities to be participated in by ten thousand United States Regulars and a concourse of Indians, representing the various tribes with which the intrepid explorer came in contact on his toilsome march of discovery.

The national Guards, cadets, veterans, cowboys, pioneers, patriotic societies, fraternal societies and citizens generally will also take part in the program, which will include drills by the troops, war dances by the Indians, cowboys' sports, parades and tournaments.

Subscribe for THE RESTITUTION.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 32.

1. In this wise hath the Lord God of Israel said; Take the cup of this unmixed wine out of my hand, and thou shalt give to drink unto all the nations unto whom I am sending thee;

2. And they shall drink and vomit and get crazy from before the face of the sword which I am sending into their midst.

3. And I took the cup out of the hand of the Lord, and I gave to the nations to drink, the nations unto whom the Lord had sent me;

4. Namely to Hierousalem and the cities of Jouda and the kings of Jouda and his rulers, to make them (the cities) a desolation and a trackless waste and a hissing;

5. And to Pharaoo king of Aigyptos and his courtiers and his great men;

6. And all his laity, and all his mixed multitude, and unto all the kings of the other tribes, and to Askaloon and to Geza and to Akkaroon and the rest of Azootos;

7. And Idoumaia and the Moonbites and the sons of Ammoon;

8. And kings of Turos and kings Sidoon and the kings in the country across the sea;

9. And Daidan and Thaiman and Roos and all the country that hath been sheared before his face;

10. And all the mixed-multitudes who camp in the wilderness;

11. And all the kings of Ailam, and all the kings of Persians;

12. And all kings from the rising of the sun those afar off and those nigh at hand; each one against his brother, and all the kings upon the face of the earth.

13. And thou shalt say unto them; In this wise hath the Lord said, an All-controlling Lord; Drink, and be drunken and vomit and fall; and ye shall not arise from before the face of sword which I am sending into your midst.

14. And it shall be when they are not willing to accept the cup from out thy hand so as to drink, thou shalt also say, In this wise hath the Lord said, drinking shall ye drink it;

15. Because in a city upon which my name hath been named I am beginning to afflict, and ye shall not be cleansed because I am calling a sword upon all who sit idle upon the earth.

16. And thou shalt prophesy unto them these words, and thou shalt say, The Lord from on high will speak oracularly, from his sacred place will he give his voice, a word will he oracularly deliver concerning his place, and they there will be like vintners have made answer, and destruction is coming to those who sit on the earth idly,

17. On a portion of the earth, because the Lord's judicial-procedure is with the nations; he will judge in relation to all flesh, and the irreverent have been given to a sword, saith the Lord.

18. In this wise hath the Lord said; Lo, calamities are coming from nation to nation, and a great whirlwind is going its way out from a farthest of the earth;

19. And there will be those wounded by the Lord in a day of the Lord from a portion of the earth even unto a portion of the earth; they shall not be buried in the earth for manure; upon the face of the earth shall they be.

20. Lament ye shepherds, cry and mourn ye rums of the sheep, because the days for your slaughter have been fulfilled, and ye will fall like the chosen rams;

21. And flight will leave off from the shepherds and salvation from the rams of the sheep.

22. A voice of the cry of the shepherds and a bleating of the sheep and of the rams, because the Lord hath destroyed their finding-places;

23. And the residue of the peace will cease from the face of the wrath of my anger;

24. He hath left even as a lion leaveth his remnant, because their land hath become a trackless-waste from before the face of the great sword.

COMMENT.

The reader will find what purports to be this same prophecy (chap. 32) in the C. V. & R. V. chapter xxv. 15-38 and he will do well to compare verse by verse as there is not time or space to do it here. The giving of "the cup" is the second step in this connected "Allam" prophecy, and any proper understanding of the prophecy depends largely upon keeping this connection clearly in mind; and this as I have already said has been utterly destroyed in the shuffle of the versions. Read and see for yourselves. Observe the reference in the 20th verse R. V. to "All the kings of the land of Uz" for instance—not in text at all—and "Thaiman and Roos" in the text omitted, and "Zuari and all the kings of Elam" substituted in place of it in the 25th verse and "Medes" for "Persians" in the 26th verse—and no "king of Sheshach" in this verse—in the true text. Observe "ye principal o the flock" instead of "ye ruins of the sheep" in the 34th and 36th verses.

CHAS. GARDNER.

Announcement.

The 48th Annual Conference of the Churches of God, in Michigan, will be held at Dutton, Kent Co. Michigan, commencing Thursday evening, May 31, 1906 and continue over the following Sunday, (June 1, 2, and 3.)

It is the desire of all who have been in the habit of attending these gatherings that all the churches send delegates to this meeting.

A cordial invitation to attend is extended to all and particularly the brethren of this and adjoining states.

A programme is promised and will be published as soon as arranged.

Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Conference at their place. There has been many good and profitable meetings held at Dutton, it always seemed like a family reunion. Let us show them our appreciation of their invitation by our presence.

If you have some good news of what the Lord has done for you tell us of it, it will cheer us on our way. If trouble has been your portion and the load heavy, tell us, perhaps we can aid you, our prayers will be for you at least.

Jesus is coming, will the Annual Meeting of 1906 be the last? Come work while the day lasts.

L. D. DEEKER, Pres.
EMMA JACKMAN, Sec'y.

The next annual Conferences of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.
MRS. EVA L. STEARNS, Sec.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J Daniel affirms. Elder John A. Cargile denies.

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Notice is given that the brethren at Fonthill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

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Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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At Sea.

To the Editor of the Ontario:

A few days ago there appeares in two issues of *The Ontario* a couple of letters from Mr. A. Robinson criticising two sermons preached by Mr. Blagrave, on the Intermediate State, in those letters Mr. Robinson made some bold statements, one of which was that the immortality of the soul is nowhere taught in the Bible. I have been looking for a reply to those letters from some one but have not seen any. I am at sea in this matter and so are a good many others. Will no one come to our rescue?

Yours,
METHODIST.

AT SEA.

To the Editor of the Ontario:

I am sorry that a "Methodist" has been loosened from his moorings by the vaporing we have had recently on the spirituality and immortality of the human soul, and is drifting. His knowledge of the Bible and the teachings of his church ought to have secured him against that, but his cry for help has touched me and I hasten to the rescue. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7. Christ said, "A spirit hath not flesh and bones as ye see Me have." The attributes of mind are essentially different from those of matter. The body has extension, figure, solidity, divisibility, etc. Our intellectual and moral nature has consciousness, conscience, understanding, judgment, memory, reason and volition, as distinct and different from the properties of the body as it is possible to be. And from the vast capacities and wonderful developments of the human soul we infer its spirituality and immortality. And hence its value "What would it profit a man if he gained the whole world and lost his soul?" Abraham lived as a stranger and sought a better country, that is an heavenly one, and the splendor of Egypt's palaces paled before Moses' visions of a better world. The dying thief was assured that he would be with Christ in paradise, and Paul expected to depart and be with the risen Christ, not a dead Christ. "Indeed, God is not a God of the dead, but of the living, for all live unto him." Luke xx. 38.—*R. N. Adams.*

ROBINSON'S REPLY.

To the Editor of the Ontario:

In Monday's issue of the Ontario I noticed a communication, signed "R. N. Adams," in answer to a short letter which appeared in a recent issue of your paper, signed "Methodist," and as Mr. Adams characterizes my efforts (manifested in two letters which appeared in the issues of The Ontario dated March 3 and 12) as "vaporing" I trust you will allow me space for a rejoiner. In those letters I quoted several passages of Scripture bearing on the subject of the intermediate state and incidentally on the nature of man, showing that the being called "man" is wholly "mortal" and is in an unconscious state between death and the resurrection. Does Mr. Adams attempt to refute the deductions made from the many passages quoted and referred to in those letters? No, not he! And it is the opinion of the writer that Mr. Adams has very little chance of convincing "Methodist," or any others (who will exercise their reasoning powers in an unprejudicial manner) by simply calling those productions "vaporings." If Mr. Adams desires to make an impression on Methodist or any others who may be "at sea" in respect to these subjects let him take up the passage quoted by me scientific, and show conclusively that my deductions were not warranted by the language contained in the Scriptures brought forward. But instead of meeting the issue squarely he comes to the "rescue" of Methodists by quoting a few passages which are not at all to the point, as I shall now proceed to show as briefly as possible. His first is Gen. ii. 7, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." If Mr. Adams will come to the Word without prejudice or preconceived opinion he will see that it was the thing formed of the dust of the ground that became a living soul—not an immortal soul. Neither does it read that "God breathed" an immortal soul into the "man." Hesimply breathed breath into the man with the result that he "became a living being"—Leeser's translation. He next quotes the declaration of Christ that "a spirit hath not flesh and bones as ye see me have." Griesbach gives phantasma as the proper word in the original instead of pneuma, which is here translated "spirit." Cruden also endorses this. The disciples thought they saw a phantom—apparition, or ghost. This, evidently, is why "they were terrified and affrighted." If Mr. Adams could find some passages which include the phrase, "immortal spirit" or "immortal soul" they would have weight in this discussion, and would be convincing to even the writer of this. But as there are none such in the Bible Mr. Adams has probably done as well as could be expected, and consequently to quote his own words: "From the vast capacities and wonderful developments of the human soul we infer its spirituality and immortality." That is, we must infer the truth of this doctrine seeing that the Bible does not declare it. Mr. Adams then quotes Matt. xvi. 26 to show the great "value" of the soul. The same Greek word which is rendered "soul" in this verse, is twice rendered life in the previous verse, and the R. V. translates the word 'life' instead of soul in verse 26. Dr. Adam Clark, the great Methodist commentor says, in his remarks on this verse, "On what authority many have translated the (original) word in the 25th verse, life, and in this verse, soul, I know not, but am certain it means life in both places." As to the dying thief, I refer Mr. Adams to my previous letter (March 12) for a Scriptural exposition of this in harmony with Christ's other utterances. Mr. Adams next says, "Paul expected to depart and be with the risen Christ." I doubt this very much because the general tenor of Paul's teachings were contrary to this idea. For instance see Phil. iii. 20; 1 Thes. i. 10; iv. 16, 17. It will be seen here that Paul taught that Christians are to wait for the Son of God to come from heaven. See also Acts i. 11. The word translated "depart" in Phil. i. 23 is rendered return in Luke xii. 36 and reads, "Be you like men waiting for their master when he will return," etc.—Diaglott version. The emphatic Diaglott gives this version of Phil. 23: "I am indeed, hard pressed by the two things;—(I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred" to the other "two things." Mr. Adams' last quotation is, "God is not a God of the dead, but of the living, for all live unto him." Luke xx. 38. Jesus used this language to prove there would be a future life from the dead through a resurrection, but Mr. Adams quotes it to prove that man possesses an immortal soul. If Mr. Adams is right the language has no force whatever in proof of a resurrection. This is plain to any one who has any logic or reasoning capacity. All live to God because he has it in his mind to make them alive in the resurrection. "He makes alike the dead and calls things not in being as though they existed."—Emph. Diaglott Rom. iv. 1.

I trust, Mr. Editor, that if Mr. Adams write on this subject again he will try to demolish my arguments and pay some attention to the Scripture quotations brought forward in my previous letters, otherwise his own efforts might very appropriately be called "vaporings." Mr. Adams being a Methodist minister of considerable experience, he should be qualified to grapple with these subjects in a masterly manner. The writer of this thinks he is of the opinion that the Bible should be allowed to be its own interpreter, and that it should be expounded in such a way that it will be harmonious with itself, so as to avoid contradictions.—*A. Robinson.*

MR. ADAMS' REPLY.

To the Editor of The Ontario:

In reply to Mr. Robinson I would say that nine of the 23rd inst. was not written for his benefit, which I presume would be quite useless, but to save another from the malign influence of his teaching. A man who will attempt to degrade the human soul by saying that man is "wholly mortal" and that what God breathed into him is the same as what he formed of the dust of the ground, might as well say that when Christ breathed on his disciples and said, "Receive ye the Holy Ghost," that he breathed on them the dust of the ground. The attributes of mind and matter are wholly distinct (as I showed in my letter) and must not be confounded together. The poverty of the ancient languages may have required the same terms that stand for "air, breath and wind to be applied to our spiritual part, but the spirituality of God is expressed by the same terms, and God is a spirit, and such also is the human soul made in his image.

A man who "doubts" that Paul expected to be with Christ when he departed this life and believed that to be absent from the body was to be present with the Lord (2 Cor. v. 8) evidently regards the apostles desire and delightful anticipation as a hallucination—a pleasant dream that will soon vanish into thin air—and all there is of the man will go down into the dark grave. It is marvelous the capacity some have for doubting. Some have doubted their own existence. If I should say that Stephen expected his requests to be granted when he looked up into heaven and saw its glory and Jesus standing on the right hand of God and said "Lord Jesus receive my spirit," I suppose Mr. Robinson would doubt the statement. If I should make the statement that when Moses and Elijah appeared in glory on the Mount of Transfiguration (Luke ix. 31) and talked with Jesus they brought the glory with them from heaven, not from below the surface of the ground, Mr. Robinson would doubt it. If I should affirm that Abraham's bosom and the place of torment where we find Lazarus, and the rich man immediately after death, are in the spirit world (and Christ never spoke a parable to mislead us) and that the conversation across the great gulf was not carried on in some sepulchre or cemetery, I suppose Mr. Robinson would still be able to doubt. There is no Scriptural or rational remedy for such doubting. The doubter is incorrigible, and perhaps the less notice taken of his doubts the better. It is better to pray for his salvation. This concludes my part in this correspondence.—*R. N. Adams.*

MR. ROBINSON'S REPLY.

To the Editor of the Ontario:

I trust you will allow me space for a few brief remarks in reference to Mr. Adams' last production, which appeared in The Ontario of the 2nd inst. He says his "of the 23rd inst. (ult. I presume he means) was not written for my benefit * * * but to save another from the malign influence of my teaching." To this I must say, that if Mr. Adams had not thrown any dirt in my direction I probably would not have given any attention to his letter alluded to. But the fact is this "Reverend" gentleman seems not to be able to discuss the question at issue, without slinging mud at his opponent, which is again made evident by the tone of his last letter; and the probable reason is that he has no better material or method at hand with which to bolster up unscriptural doctrine. Mr. Adams not only throws mud at his opponent, but he also tries to throw dust into the eyes of your readers by attributing statements to the writer which he never made. This is [illegible] when he (Mr. Adams) says is the statement "that what was formed of the dust of the ground." To this it must be said that I never uttered any such an absurdity. What I did say (in part) was, that it was the thing formed of the dust of the ground (man—Adam) that became a living soul—being—not an immortal soul as Mr. Adams would have it. Mr. Adams also intimated that I and I doubted Paul. This is also incorrect for what I doubted was that Paul expected to depart and be with Christ at death, and I gave abundance of Scripture evidence from Paul and others to warrant this doubt, all of which Mr. Adams ignores and does not attempt to refute. In fact this minister who came to the "rescue" of "Methodist" (who wrote that he was "at sea") has utterly failed to provide a sea-worthy vessel for the purpose of bringing "Methodist" safely ashore. No doubt Mr. Adams' intentions were of the best, but the fact is he could not build the boat on account of the scarcity of material. In my previous letters I quoted and referred to a considerable number of Scripture passages and made deductions therefrom which neither Mr. Adams nor any other person has attempted to overthrow. Instead of doing this Mr. Adams has brought forward a few passages (very few) which are supposed to support the popular [illegible] of the soul's immortality, none of which have been to the point and consequently do not conflict with those I quoted which were plain and emphatically against the popular doctrine. Mr. Adams in his last letter mentions three other passages which I will treat in another letter if allowed by the Editor. I would do so now but it would make the communication so lengthy that I fear space would not be allowed for it. It can be shown that there is no support for Mr. Adams in the passages alluded to.—*A. Robinson.*

To the Editor of The Ontario:

Mr. Adams in his last letter, which appeared in The Ontario of the 2nd inst, refers to 2 Cor. v. 8 as proof that the soul is an entity which can survive the death of the body and, in the case of the righteous, goes to be present with the Lord in heaven, etc. Now anyone reading this chapter can readily see that neither the soul nor spirit of man is once mentioned, and instead of Paul desiring to go to heaven he "earnestly desired to be clothed upon with our house which is from (comes from) heaven." "For," says Paul, "we that are in this tabernacle (temporal state) do groan, being burdened; not for (or because) we would be unclothed, but clothed upon, that mortality might be swallowed up of life." For "this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality." So, when this takes place, "Death is swallowed up in victory." The righteous will then be "absent from the (mortal) body and be present with the Lord," on earth (not in heaven) in the incorruptible body, when "it will be fashioned like unto Christ's glorious body." See 1 Cor. xv. 37-58; Phil. iii. 20, 21; Col. iii. 4; 2 Thes. ii. 1; Rev. xxii. 12; John xiv. 3. Instead of Paul teaching that he or any others would personally be present with the Lord immediately after death he taught, on the contrary, that the righteous must wait here for the coming of the Lord (1 Cor. i. 7; 1 Thes. i. 9, 10); and the true attitude of the genuine church of Christ is, to be anxiously looking for the Lord's coming from heaven; and the crown is to be given to those only "who love his appearing" and to those that are his it will be a glorious appearing. See Phil. iii. 20; Heb. ix. 28; Titus ii. 12, 13. Instead of Paul teaching that the righteous would be saved, and go to glory at death, he taught that the followers of Christ would be saved and appear in glory when Jesus comes the second time to judge and to set up his kingdom on earth. Col. iii. 4; 2 Tim. iv. 1-8; Heb. 28; Matt. xxv. 31-34. If the real Paul was an immortal soul which could, separated from the body, exercise all the functions characteristic of the soul and body combined, and could depart [illegible] at death, why was he so anxious to "attain unto the resurrection of the dead"? Phil. iii. 8-11. Well, we will have Paul himself throw some light on this question. In discussing the subject of the resurrection, in 1 Cor. xv., he says, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep (dead) in Christ are perished." Paul's conclusion based on this is (if the dead rise not) that "in this life only we have hope in (or through) Christ." He further says, "If after the manner of men I have fought with beasts at Epheaus, what advantageth me, if the dead rise not? let us eat and drink, for tomorrow we die." If this language means anything it certainly forces one to the conclusion that if there be no resurrection there can be no future life for the dead. But it had been verified by over five hundred witnesses, that Christ had "risen from the dead, and became the first fruits of them that slept;" therefore the resurrection of the dead had been demonstrated; and this being the only channel for dead people to future life, Paul was naturally very anxious to "attain unto" it. It will be seen then that, unless we wish to set Paul against Paul, we must conclude that when we read, "Absent from the body and present with the Lord" it could not mean that Paul expected to be present with the Lord in heaven immediately after death.

Mr. A. next refers to Stephen's dying prayer—"Lord Jesus receive my spirit"—as proof that the spirit is the real man and goes to heaven at death in the case of the righteous. The "spirit" here could not have been Stephen for "he fell asleep" (died); "and devout men carried Stephen to his burial." Please note that it does not read Stephen's remains, or Stephen's body; but that which died and was buried was "Stephen" if we are to believe the record. See Acts vii. 60 and viii. 2. The "spirit" was something that was no part of the man called "Stephen," but was something that martyr possessed and was about to loose or part with, namely, his life, or that which caused Stephen to live, that is, the "breath of life;" this he committed to the care of the Lord Jesus that he might receive it again in the resurrection. The word translated "spirit" in Acts vii. 59 is rendered "life," (marginal reading, "breath") in Rev. xiii. 15. See also Luke viii. 55 and Jas. ii. 26, and note the marginal reading. The fact is that the ruach (spirit) of all mankind (wicked as well as righteous) "returns to God who gave it." Ecc. xii. 7. And we learn from Ecc. iii. 21, that the beast possesses this spirit as well as mankind, and "that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one ruach (breath or spirit), so that a man (in this respect) hath no preeminence above a beast." "All go unto one place; all are of the dust, and all return to dust again!" Another passage says, "If God set his heart upon man, if he (God) gather unto himself his spirit and his breath—all flesh shall perish together, and man shall turn again unto dust." Job xxxiv. 14, 15. But, as has already been shown, man can look forward to future life through a resurrection from the dead. John v. 28, 29. If the term "spirit" here means an immortal entity it would involve the absurdity that animals are likewise endowed.

Mr. Adams next alludes to the transfiguration on the Mount, and intimates that Moses and Elijah brought the glory with them from heaven. To this I must say that in making this statement Mr. A. is "wise above what is written," for the Word does not say so, and moreover, there is no proof that Moses ever went to heaven, in fact there is abundant evidence to the contrary. And if Elijah went to the place of God's throne he went bodily, and this is the manner in which Christ went (bodily) and we have no account of any one ever going in any [illegible] 2 Kings ii. 11. Besides this there is nothing [illegible] account about either souls or spirits, and it is pure assumption for any one to affirm such. And as to going to heaven, we read that no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man." Jesus also said, "Where I go ye cannot come." John iii. 13; xiii. 33. And Peter told his audience that the patriarch David "is not ascended into heaven," but "that he is both dead and buried." Acts ii. 29, 34. Now, Jesus called this appearance on the mount a "vision" (Matt. xvii. 9), and we learn from Peter that a vision is something not real or true. Peter went out and followed the angel, without knowing that what was happening under the angel's guidance was real, but under the impression that he was seeing a vision. Acts xi. 9 Twentieth Century Testament. To those not befogged with popular superstition in matters of theology, further comment on the passages referred to by Mr. Adams is unnecessary. In all this discussion my opponents have failed to bring forward one plain passage to the point in proof of man being an immortal entity, whereas, on the contrary, I have quoted and referred to many plain passages showing that man is mortal and dependent [illegible] for future life and immortality. So it remains true that Jesus is "the resurrection, and the life" (John xi. 25); and that he will bring his reward with him, when he comes to reward his saints and to "give every man according as his work shall be:" Rev. xxii. 12. The righteous in the meantime will be looking for the Savior to come, "who will change our vile body that it may be fashioned like unto his glorious body." Paul and his faithful brethren will then be absent from the vile or mortal body and present with the Lord, being clothed with immortality or the house from heaven, and mortality will then be swallowed up of life, and "so shall we (then) be ever with the Lord." 1 Thes. iv. 17.

A. ROBINSON.

P. S. Mr. Adams also brings forward the parable of the Rich Man and Lazarus. As I have already given a brief exposition of this parable in one of my letters criticising Mr. Blagrave's sermons, which no doubt those of your readers who are interested in this discussion have seen, it will not be necessary to take up more of your valuable space for the purpose of treating this again, although the exposition of this parable given could be greatly enlarged to much better effect than has been manifested in the treatment given in the letter referred to. What I have said here also applies to the other passages that have been presented by Mr. Adams in support of the popular view. It is very hard to get space for even short expositions in any of the newspapers on matters pertaining to unpopular theology. A. R.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, MAY 16, 1906. NUMBER 19.

Michila
824 W Goodland Ave

The Restitution.

THE RESTITUTION advocates the Bible "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 16, 1906.

The article by Brother Goss is the report of a discourse delivered by him at the Cleveland Church a short time ago.

Brother Joblin has been quite feeble again, and Brother P. Neill has been assisting in the work at Cleveland, Ohio.

Brother Zilmer was called to go to Grand Rapids, Mich., one day last week, and attend the funeral of Sister Simonds, the widow of Brother Joel A. Simonds, who died some years ago. We trust some one who has data will give our readers an appropriate obituary notice.

Two articles on our first page were sent by Brother A. Robinson, of Belleville, Ont., and are part of a sort of discussion he got into by the publication of certain sermons. Our Brother writes that his last communication was declined by the Editor, as his readers were not interested in the subject further.

Bro. Wm. Pate's Death.

The following details regarding the sudden ending of Bro. Pate's life are clipped from the *Cleveland Evening News* of the 16th inst, and which doubtless, many brethren and sisters will be interested in knowing:

A letter written by Miss Pate from Buxton Springs, England, on the day of her father's death, describes the manner of ending of William Pate, Sr.'s life. The letter reached Cleveland Monday. The attack which ended Mr. Pate's life was apoplectic in character.

Miss Pate was in her room at the hotel where they were stopping, when her father rapped at the door and asked her if she were ready for breakfast. Less than 10 minutes afterward Miss Pate went downstairs and saw her father sitting in a chair, his head supported by his hands. She stooped to him and placed her hand on his shoulder. He made no response. She shook him and still he was silent. A moment afterward she made the discovery that he was dead.

A powerful lesson of mortality surely; our constant prayer should be the words of the Spirit in the Psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom." Psa. xc. 12.

The Bereans Column.

THE WORD.

"The Word of the Lord endureth forever and this is the Word that by the gospel is preached unto you." 1 Peter i. 25.

What is the difference between the Word and the gospel? When any one heareth the Word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. Matt. xiii. 19. And straightway many were gathered together insomuch that there was no room to receive them, no not so much as about the door, and he preached the Word unto them. Mark ii. 2. Is there a blessing for those who study the Word? Blessed are the undefiled in the way, who walketh in the law of the Lord. Blessed are they that keep his testimonies and seek him with the whole heart. Psa. cxix. 1-2. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

Ruth Anlaxsen.

THE BURNING DAY.

Dear Bereans scattered abroad, grace and peace be multiplied unto you. As I never had the pleasure of meeting any of you, I will write to you. I have read some good articles from some of the Bereans, in the dear old Restitution.

As I have been requested to write, I have selected for my text 2 Peter iii. 7, 10, 11, 12. I pray God's blessing upon all. I believe we, who are now witnessing the last signs foretold by the Lord and his prophets, shall soon see and pass through this ordeal. The world is at the same stage of wickedness as it was just before the flood. There was a time when it repented God, that he had made man. Gen. vi. 5, 6. And the Lord said I will destroy man, whom I have made. And so we read that he did with water. And God established his covenant with Noah, that he would no more destroy the earth with the waters of a flood. Gen. ix. 11. But dear Bereans, there is to be another destruction, because wickedness is great on the earth. Jesus Christ tells us in his great prophecy in Matt. xxiv. 37, As it was in the days of Noah, so it would be when he came back to earth. We need not ask how it was in the days of Noah, he tells us plainly, and all we have to do is to read the Word, and compare the ages then and now. I ask when has there been such a time of feasting and marrying since then, until now. Think of the number of divorces and marriages that have been in the last few years, but to the text. I wish to show from words of Peter and other Scripture, that the old earth is indeed old and tottering, like an old man, and that it is reeling to and fro like a drunk man.

You have all heard and read of the sad fate of the city of San Francisco. It has been said by people who escaped from the terrible destruction of that city with their lives, that San Francisco was one of the wickedest cities in the world. The statement I do not doubt, for there was in that town one of the worst cut throat gangs in what was known as China Town, that ever inhabited a town. No man who ever went into that den ever came out to tell the story, but after the fire had burned everything away, there were caves and holes one hundred feet deep, where bones of men and women were found. This may be a special judgment sent upon the people. It is one of the signs of the times which shall come in this generation. And the same hour was there a great earthquake. Rev. vi. 12; viii. 5; xi. 13; xvi. 18; Matt. xxiv. 7; Acts xvi. 26.

When we read the statements of Prof. Hays and other scientists concerning the fire in the interior of the earth and compare them with God's holy Word, we can see that that may be God's plan of keeping the fires in store, reserved unto fire, against the day of judgment and perdition of ungodly men. Prof. Hays says the earth is in a condition of unstable equilibrium in the interior, and is liable to be burned up at any time, others whom I might mention have given the old earth but a few years in which to be dissolved, but God holds the reins of government yet, and will steer it through safely, but must shall be a cleansing by fire. Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened you. 1 Peter iv. 12; Psa. xxxvii. 20; Mal. iv. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness.

Alex Stephens.

Dear Bereans:

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. iii. 11.

The above Scripture teaches there is a crown of life to be given to all those who are faithful when Jesus comes. Not only have they believed and obeyed the gospel, but they are found also to be carrying out Christ-like principles in their daily lives. The passage quoted above also teaches there is a possibility of one losing his or her crown, for Jesus says: "Hold that fast which thou hast."

It is not enough that we believe the gospel of the kingdom of God and obey all the requirements thereof, the hardest part is yet to come, that of practicing in our every day life, the principles laid down in the gospel. The Apostle Paul in the first chapter of Colossians, exhorted his disciples thus: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

This applies just as much to us in these last days as it did to the Colossian brethren in Paul's time. We must stand firm and unshaken, holding fast to the Word of God, and practicing, or living its teachings from day to day. If we do this we know we will have a crown. On the other hand if we think we have done all when we have believed and obeyed the gospel, and after a while begin to grow careless, and neglectful of our duties to Christ, go in with the world and its affairs, if we do these things and continue in them, we stand in great danger of losing our crown. They, only, will be saved, who continue unto the end to hold that fast which they have received. So it was that Paul, at the close of his grand and eventful life, could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." May each of us be able to say this at the close of our lives.

Anna L. Adams.

Youth's Column.

A Spring Concert.

There's a concert, a concert of gladness and glee,
The programme is rich and the ticket are free,
In a grand vaulted hall, where there's room and to spare,
With no gas lights to eat up the oxygen there.
The musicians excel in their wonderful art,
They have compass of voice and the gift in the heart;
They have traveled abroad in the [illegible]
[illegible] the [illegible]
[illegible]
And now 'tis a favor and privilege rare
Their arrival to hail and th[illegible]
These exquisite minstrels a fashion have set—
Which they hope you'll comply with and may not regret—
They don't keep late hours, for they've always been told
'Twould injure their voices and make them look old.
They invite you to come, if you have a fleecar,
To the garden or grove, their rehearsals to hear;
Their chorus is full ere the sunbeam is born,
Their music the sweetest at breaking of morn—
It was learn'd at heaven's gate, with its rapturous keys,
And may teach you, perchance, its own spirit of praise.

—Mrs. L. H. Bigourney.

Dear Restitution.

If you have room will you publish the following essays which were written for our Sunday School by children whose ages were thirteen and fourteen years.

There are others who might do equally as well at that age, but when we take into consideration that the writers of these had never attended a Sunday School until only a few months before these were written, and neither had possessed a Bible written in the English language before we began our Sunday School, we think them very good.

Floyd Lawrence.
Job.

There was a man in the land of Uz, whose name was Job.

This man was perfect and upright, and one that feared God and eschewed evil. He had seven sons and three daughters. His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred asses and a great many servants. He was the greatest of all the men in the East.

Satan appearing before God obtaineth leave to tempt Job. One day there came messengers unto Job, one after another and told him they had stolen the oxen and asses. There came a great storm and killed his sons and daughter. Then Job arose and rent his mantle, and fell down upon the ground and worshipped the Lord, and said, "The Lord gave and the Lord has taken away, blessed be the name of the Lord."

Job got sick with sore boils so that he cursed the day of his birth. He complained of life because of his anguish.

Elihu accuseth Job of charging God with injustice. Job humbleth himself to God. God stirreth him up to shew his righteousness, power and wisdom, and the Lord turned the captivity of Job, and he prayed for his friends, also the Lord gave Job twice as much as he had before. So the Lord blessed the later end of Job more than the beginning. After this Job lived an hundred and forty years and saw his sons and son's sons, even four generations. So Job died being old and full of days.

Herman Kallgren.

THE CHILDREN OF ISRAEL.

Abraham was Isaac's father. Isaac did not want Jacob to get a wife of Canaan, but to go to Padanaram, to the house of Bethuel and get a wife of the daughters of Laban. He went and got two wives whose names were Rachel and Leah. On his way home he met a man that wrestled with him. It was an angel. He asked Jacob what his name was? He told him and then he said that his name should not be Jacob any more, but Israel.

Israel had twelve sons and he loved Joseph the best. When his brothers saw that their father loved Joseph more than he loved them they threw him in a pit. Then some merchants passed by and bought him for twenty pieces of silver. He was brought to Egypt and was sold to Potiphar an officer of the king, and was made overseer of his house. Pharaoh had some dreams and Joseph could tell what they meant, and he was set over all the land of Egypt.

There came seven rich years and after that seven poor years. The people of Canaan had to go to Egypt for food. Israel sent his sons to buy corn in Egypt and Joseph was governor of the land and they had to buy from him. He knew them but they did not know him. They came a second time and Joseph told them who he was, and to bring their father and live there. Jacob and all of the children of Israel, which were seventy, moved to Egypt.

When the children of Israel had come to Egypt Joseph presented his father and some of his brothers to Pharaoh. Pharaoh told them that they could live in the land of Goshen, which is part of Egypt.

There was no bread in all the land so the people had to give cattle in exchange for bread to Joseph. But when money and cattle were gone they wanted Joseph to buy all their land for Pharaoh and they would be Pharaoh's servants. Joseph bought all the land of Egypt except the land of the priests. Joseph gave them seed to sow the land.

Before Jacob died he called his sons together and blessed and commanded each of the twelve tribes of Israel what to do. Israel lived in the land of Egypt seventeen years and died at the age of one hundred and forty-seven years. He told his son Joseph not to bury him in Egypt but to bury him in Canaan.

Joseph lived till he was one hundred and ten years of age. After Joseph and his brethren and all that generation died there arose a new king over Egypt. He thought that when the children of Israel were so many they might fight against the Egyptians, so he decided to have all the male children killed.

Once when Pharaoh's daughter and her maidens went to the river they found an ark hid among the flags of the river; they opened it and found a baby. They took it out and got one of the Hebrew women to take care of it. She was his mother. The child grew and she took him to Pharaoh's daughter and he became her son. She called him Moses. When Moses was grown he went to his brethren the children of Israel and saw that they were oppressed and abused by the Egyptians. God told Moses out of a burning bush that he had seen the affliction of his people and would deliver them out of the hands of the Egyptians and let them go to Canaan. But Pharaoh did not want to let them go so God sent ten plagues upon the Egyptians and every time God hardened Pharaoh's heart so he would not let them go till at the night of the passover after living there 430 years they were delivered out of Egypt.

God went before the children of Israel by day in a pillar of cloud to show them the way, and by night in a pillar of fire, so they could go both night and day. The Lord hardened Pharaoh's heart and he got his army, chariots and horses and started after the children of Israel. He was sorry that he had let them go so he was going to try to get them back again. They overtook them encamping by the Red Sea. The Lord told Moses to stretch his hand over the sea. He made the waters to go back by a great east wind, so the children of Israel walked on the bottom of the sea on dry ground. The Egyptians went too but when the children of Israel got to the other side, the Lord made the water go over Pharaoh and all his army.

The Lord called Moses and told him to come up on Mount Sinai. God gave Moses two tables with the ten commandments, and he gave him some other laws. When Moses stayed so long on the mountain the children of Israel wanted to get another God, so Aaron told them to get all their jewelry and he would make it into a golden calf. When Moses came down from the mount and saw the god they had made he got angry and broke the tables that God had given him but he gave him two more like them.

Ida Frost.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The annual meeting of the North West Conference will convene at Fallda, Wash., on the evening of the 15th of June and hold over the following Sunday.

Teams will be at the Riverview hotel close by the Ferry landing at Vancouver, Wash. Those wishing conveyance out should write in time that the brethren will know how many teams to send out. Address P. G. Woolf, Vancouver, Wash. R. F. D. No. 3.

Now brethren, all are invited to come and give their aid for a good meeting, both by their presence and a good word for the truth. Come, all speaking the same thing. Paul in writing to Titus says, Speak thou the things which become sound doctrine. If we all do this we will have a meeting long to be remembered.

Yours for the truth.

Almira Brooks, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, will be held at the Antioch meeting house, five miles south of Plymouth, on the Michigan road, commencing on Friday, at 2 o'clock, P. M., June 8th, 1906, and continuing over the following Sunday. We urge that every church of our faith that possibly can, be represented by duly appointed delegates, as there will be some business to be considered at this meeting and we therefore desire a full attendance. A program will appear later. For over forty years our people have been holding what is called the "June Meeting." In this period many changes have been wrought, some of them sad ones. Nearly all the members of the local church who met here the first time for meeting, after the house was erected, have fallen under the power of death, and are awaiting in silence the trumpet call to the resurrection of life. Indeed there remains but the merest remnant of the pioneer church in Indiana. Nearly all are gone but still held in sacred memory by those of us who knew them. Will you of the present generation of believers in the risen Lord be as zealous for the truth as they? Then lay aside the common cares of life, and attend another "June Meeting" on the spot rendered sacred by the faithful of other days. Who would miss the Antioch meeting? Able speakers will be present to proclaim the truth.

By Order of Committee.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

Jas. W. Wilson, Pres.

Emma L. Smith, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. Allard, Pres.

Mrs. Eva L. Stearns, Sec.

The 48th Annual Conference of the Churches of God, in Michigan, will be held at Dutton, Kent Co. Michigan, commencing Thursday evening, May 31, 1906 and continue over the following Sunday, (June 1, 2, and 3.)

It is the desire of all who have been in the habit of attending these gatherings that all the churches send delegates to the meeting.

A cordial invitation to attend is extended to all and particularly the brethren of this and adjoining states.

A programme is promised and will be published as soon as arranged.

Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Conference at their place. There has been many good and profitable meetings held at Dutton, it always seemed like a family reunion. Let us show them our appreciation of their invitation by our presence.

If you have some good news of what the Lord has done for you tell us of it, it will cheer us on our way. If trouble has been your portion and the load heavy, tell us, perhaps we can aid you, our prayers will be for you at least.

Jesus is coming, will the Annual Meeting of 1906 be the last? Come work while the day lasts.

L. D. Decker, Pres.
Emma Jackman, Sec'y.

Programme for Michigan Conference.

Thursday Evening.

7:30 Praise service, prayer and words of welcome. B. W. Woodward
8:00 Sermon, Watchman what of the night. A. H. Zilmer

Friday.

9:30 Praise service and social meeting. Mrs. E. Barnum
10:00 Sermon. Where are we in God's great calender? B. W. Woodward
12:00 Lunch.
1:00 Business meeting.
Old business, new business, reports from churches, secretary, treasurer, and evangelists.
2:30 Lesson, Bible schools and public school methods, illustrated. Harriet Boice
7:30 Praise service and social meeting Clara Chaffee
8:00 Sermon, The purpose of Christ's second coming. A. H. Zilmer

Saturday.

9:30 Business meeting:
Election of officers, unfinished business, reports of committees
10:30 Sermon, Psa. iv. 3, But know that the Lord has set apart him that is godly for himself A. H. Zilmer
12:00 Lunch.
1:00 Sisters business meeting.
2:30 The veterans of Truth O. R. L. Crozier
7:30 Song service. Alice Tim
Solo, Sister Boice
8:00 Sermon. A. H. Zilmer

Sunday.

9:30 Song service, Alice Tim
Social meeting, K. N. Woodward
10:30 Sermon, Nature of man. A. H. Zilmer
12:00 Lunch.
1:30 Sermon, Brotherly love. V. Blakley
2:30 Our Remembrancer B. W. Woodward
7:30 Social meeting. B. W. Woodward
Solo, Bro. Blakley
8:00 Sermon, What will the end of the wicked be, from a Bible standpoint A. H. Zilmer

By Order of Committee.

Obituary.

Died Friday morning April 20th, 1906, Genevieve M. Overholt, of bronchitis. Infant daughter of Rufus and Ida Overholt, aged 7 months, funeral conducted by writer. Text 2 Kings iv. 26, Is it well with the child, and she answered, It is well. Sister Overholt and family greatly miss the dear little baby face, but they feel it is indeed well with the child, and some day their grief will be turned to joy in beholding their children again.

M. A. Woodward.

"That they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. Some clocks do not strike; you must look at them if you would know the time. Some men do not talk of their Christianity; you must look at their lives if you would know what the gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts. —*Joseph Parker.*

Millions of dollars are poured into our colleges and universities to educate the brains of America, while almost nothing is done to educate the heart.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Poetry.

The Church's Cry.

All down the ages, Lord,
Thy church has looked for thee,
According to thine ancient word,
To come in majesty.

"I quickly come, behold,"
Such was the promise dear,
But centuries have since been told,
Nor dost thou yet appear.

Still do thy people hope,
Still for thy coming cry,
Still with the powers of evil cope,
And wish the day-dawn nigh.

What can thy "quickly" mean?
Our weary hearts would know:
Why so long absent hast thou been?
Why dost thou linger so?

Thou Sun of Life, arise,
With healing in thy wings,
Till earth beneath unclouded skies
Thy worthy praises sings.

Communicated.

What God Offers Men.

Your attention is asked this evening in considering the question: What has God offered to man in comparison with what man has offered, and what is desired by men?

By reading between the lines of daily papers and the higher class of periodicals the great and crying needs seem to be for good government,—honesty in political offices and both public and private morality. In fact, in many of the public prints you need not read "between" the lines, for the growing demand is boldly made in black and white.

The growing sentiment—the greater volume of protest against these evils, is but one evidence of the continually increasing need of reforms demanded.

What wonder that thoughtful men, as well as many wild theorists, have come to the front with plans and theories for the removal or abatement of these evils, some attacking one particular evil and some another, while others provide schemes so broad and elaborate that all that man could naturally desire would be brought about, including not only good government, clean politics, social reforms, business reforms and all, but the lifting of mankind to the highest physical perfection as well.

Yet in spite of much teaching along these lines, the conditions go on from bad to worse, and the cry for these so much needed reforms is still unsatisfied and their achievement as far away as ever.

Studies on Socialistic lines picture a golden age—a time of peace and prosperity for all—of universal brotherhood of men; and all brought about by education and the enactment of wise laws which will prevent dishonesty by depriving men of the opportunity for the selfish enjoyment of their unjust gains; would prevent poverty by furnishing work for all who work; and humanely caring for all who could not at public expense.

But by a human short-sightedness, the large and ever growing class who can but will not work are lost sight of. The social reformer thinks he will make true socialists of all this class under his social co-operative community plan of government, and in time evolve a community devoid of selfishness—in a word ideal men.

He teaches that men, taught by the bitter experiences of the present, can and will by legal means deprive themselves of all incentives to selfishness and all the benefits derived from greed and love of pleasure and social power.

And having developed to this high standard, all forms of crime and oppression resulting from conditions now existing will have vanished forever; thus allowing the race the free and full opportunity to develop the better, nobler and higher faculties of their being—and finally become both morally and physically a perfect race of men.

Dear friends, this is the best that man has to offer his fellow men. And who would think of saying that it is not much? But try to think of men making laws against themselves and the detail of this plan so altogether admirable for completeness, and the one end most heartily desired by all good people, seems hopeless of attainment by human powers. And when we look at the present conditions which surround us, is it any wonder we find men who clearly seeing the hopelessness of the weak and the recklessness of the strong; and knowing that history repeats itself, believe that these things must and will come to an end. Is it any wonder that some, at least, are seeking to stay the mad rush for wealth and the unrelenting scramble for gain of this world's goods, and turn the thoughts of thinking men to a better condition.

But before leaving this man-made plan of government and society, let us see if we can find what is the matter with it.' Is it not a vast improvement upon present conditions which they offer? Yes! yes! That is true. But we who have heard God's plan and have hope for its being brought about by his divine power are not going to take any thing less glorious, less certain, or less enduring for any of man's poor substitutes

Then we would liken the socialist's hope to the theory called in honor of Prof. Darwin—the "Darwinian" theory. Thousands profess to believe that man's origin was by a process of development or evolution from the lower orders of animal life, until his present physical type was evolved or developed. (This is a kind of creation with the Creator left out.)

Not unlike it is this scheme of the social reformer. He conceives that moral, social and political conditions will be changed by natural development or advancement, and that finally perfection reached, when men may enjoy the dreamed of peace and contentment. They truly voice the desire of countless millions of their fellowmen, a desire seemingly implanted in the very nature, so deep rooted is it.

But, as we know, the theory of creation with the Creator "left out" is false and robs Him of the glory of his own handiwork, so too we know as false the other theory—that which presumes that any man or men can deliver humanity from its present bondage of sin and oppression which binds them as in fetters of brass. The Allpowerful, Omnipotent Jehovah will do that in his own way—not by evolution, but by direct and mighty intervention.

The second criticism we can fairly make of social reform schemes is that there is no place or room in them for the exercise and development of religion. The mental faculties of veneration, or worship, and spirituality, or the perception of spiritual things, are not called into use in man's model society. And when we know that these faculties are implanted in men by his Creator to be used, (with all due respect to Darwinism,) we know also that there is something wrong with the model which man furnishes.

The social reformer's scheme or plan fails just where God's plan is strong. The reformer would reform the race by appealing to the mass of mankind, while God on the contrary appeals to the individual. His proposition is intensely personal and correspondingly powerful, for it offers each and every one to whom it comes, a certainty of obtaining all and more than all which hath "entered into the heart of man" to devise for the blessing of the people.

The man-made plan offers nothing—can offer nothing to the individual, for which he can personally look forward to and hope for. And now I want to give you just a glimpse of what God offers men to hope for, so that you can compare what man offers man with what God offers man.

Being firm believers in the truth and authority of the Holy Scriptures we cannot find that man has any hope of perfection by the development process or any prospect of attaining his ideal "golden age" of peace. We believe that man was a special creative work of a personal Being—a supernatural First Cause. Being fully persuaded of his truthfulness as well as his power, we begin at the first verse of his Book to believe. What is there said: "In the beginning God created the heavens and the earth." And when we find that God afterward told his faithful servant Moses, as recorded in Num. xiv. 21, that "the earth shall be filled with his glory"—we believe that also. Having this fair start, we are encouraged to search for further particulars as to the how and when of this grand consummation.

Following up the beginning, we also find another of his inspired spokesmen has given expression to the same idea in the 72nd Psalm, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever. And let the whole earth be filled with his glory. From which we must conclude that it is a definite and fixed purpose in his plan to have it so.

As we continue our search of the Scriptures we find this purpose more and more unfolding in details until in the Prophet Isaiah we find one speaking for God in these words: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." Isa. lxvi. 17-19.

These expressions are not mere figures of speech about whose meaning men may speculate at will. You can build upon them as upon the Rock, and your faith will never be shaken.

The next chapter more than confirms it—it adds to what has just been quoted regarding future things, saying, "Rejoice in Jerusalem and be glad with her all ye that love her." Rejoice for joy with her, all ye that mourn with her and be delighted with the abundance of her glory. "For thus saith the Lord; Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. For as the new heavens and the new earth shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. lxvii.

This is that time referred to by David in 37th Psalm, saying: "The righteous shall inherit the land and dwell therein forever." And to which Jesus refers in Matt. v. 5, "Blessed are the meek for they shall inherit the earth."

And now listen to the voice of Zechariah as he sees with the eye of faith that age of glory now almost ready to be ushered in. "Sing and rejoice, O daughter of Zion; for lo, I come, and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." Zech. ii. 10-12. How beautifully this harmonizes with Micah where we read: "But in the last days it shall come to pass that the mountain of the house of the Lord (Israel) shall be established in the top of the mountains (figurative of kingdoms) and shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountains of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And thou, O tower of the flock, the stronghold of the daughter of Zion, Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." iv. 1, 2, 8.

These things are what Peter calls a "more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter i. 19.

Friends, are any of you in the dark concerning God's purposes in the earth? Are you seeking the light of truth? Then turn to the Scriptures as the only source of sure guidance—a lamp to your feet and a light to your path. As we turn to the New Testament, we find record of how the things of which we have read influenced the faithful prophets and patriarchs of old and moulded their lives.

In commenting upon the effect of faith in them in the 11th chapter of Hebrews, the writer, after enumerating a long list of their faithful works, makes this statement: "And these all, having obtained a good report through faith, received not the promise"—but he goes on and explains the reason for the postponement of the promise or reward of their faith thus: "God having provided some better thing for us, that they without us should not be made perfect." What the "better thing" was which is here referred to can only be learned through understanding the gospel. Those ancient worthies are said to have "died in faith"—in "the faith" it should be, (for there is only "one faith" made known in the Scriptures—see Eph. iv. 5) and they have not received that which their faith taught them to hope for, seeing them afar off and being persuaded of them and embraced them and confessed themselves pilgrims and strangers on the earth. What did they hope for, does some one ask? Let the same inspired Penman tell us. He goes right on to tell us in these words: "For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that from whence they come out, they might have had opportunity to have returned. But now (it is evident) they desire a better (than that from whence they came out) that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Did the early church believe the promise and look for a "better country" as the patriarchs of old? Just the same exactly, for does not the last verse of the chapter quoted show that they and the faithful of the apostles' day would be "made perfect" together. And did not Jesus give assurance that many should come from the east and from the west, and sit down with Abraham, Isaac and Jacob in his kingdom? That "heavenly country" can be no other than that which was promised to Abraham and his Seed—as it will be in the kingdom of heaven for which we pray—"Thy kingdom come, thy will be done on earth."

Surely God is not ashamed to be called their God who take him at his word, and if we read the 21st chapter of Revelations we find that this heavenly country and city will be in the new earth—Paradise. The Revelator John "saw a new heavens and new earth" which is yet future, and the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband."

But let us not overlook the One in whom all the blessings, honors and glories of that age will center and radiate from, whose rule and authority will go forth to the whole world.

Hundreds of years before the birth of Jesus Christ the Psalmist was inspired to write of him—"Ask of me (the Lord), and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession."

Over 700 years before his birth the prophet Isaiah foretold his coming in these words: "For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the Father of the everlasting ages, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Turning to the 32nd chapter of Isaiah we read of this Prince of Peace: "Behold a King shall reign in righteousness and princes shall rule in judgment. And the work of righteousness shall be quietness and assurance forever." In Acts xv. we have the connecting link showing what this all has to do with the gospel call in this present age.

"James answered saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first (for the first time) did visit the Gentiles to take out of them a people for his name."

It is easy to identify the "princes" who are to "rule in judgment" as the same class as those called through the gospel—a people for God's name, his name bearers are the same as "the saints" whom Daniel says shall "take the kingdom and possess it."

In Gal. iii. 26 Paul tells us they are children of God by faith in Christ Jesus—and so bear his name. In the 4th chapter of the same Epistle he tells them—"And because ye are sons (by faith of course) God hath sent forth his Spirit, (which is elsewhere called the spirit of adoption) into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

What this sonship and heirship implied to them is clearly shown by Jas. ii.: "Hearken, my beloved brethren, hath not God chosen (you) the poor of this world (age), rich in faith and heirs of the kingdom which he hath promised to them that love him." Which just agrees with what Peter says in addressing them as "the elect; who are kept by the power of God through faith unto salvation, ready to be revealed in the last time—an inheritance incorruptible, undefiled and that fadeth not away."

How beautifully these passages agree with each other and with the words of Jesus himself in Matt. v. 5, "Blessed are the meek for they shall inherit the earth." "Blessed are the peacemakers for they shall be called the children of God." And so with these glorious and soul inspiring prospects ever before them through faith in the promises God has made, the faithful have never ceased to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

It was this yet future day of Christ which Abraham saw—saw by faith, for Jesus says in John viii. 56, "Your father Abraham rejoiced to see my day, and he saw it and was glad." Is it any wonder he "rejoiced" seeing the promises God had made, and seeing his faith in those promises was counted unto him for righteousness? Gen. xv. 6. And do not all who believe God see Christ's day now and rejoice in the ever nearing prospect of his coming in fulfilment of his Word?

But Paul says: "The earnest expectation of the creature waiteth (is delayed or withheld) for the manifestation of the sons of God"—(those same ones he calls sons and heirs through Christ). And then it goes on to tell why, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Romans viii. 19-21.

Dear friends, the gospel is the call or invitation to all who hear it to have a part in the eternal glory and blessedness of Christ's heavenly kingdom on earth. The gospel which Jesus preached was the glad tidings of that kingdom. Those who believed this good news knew that it concerned a literal kingdom on earth with a real King, real rulers under him, with a capital city and other territory—in fact a restoration of the kingdom to Israel in fulfilment of the prophecy of Ezekiel xxi. 26. And while they knew this, they did not know the time, and therefore when Jesus was about to leave them and go to heaven we find them asking with deep concern: "Lord, wilt thou at this time restore again the kingdom to Israel? But it was not for them to know the time though they already knew the fact. And so they have to be content with the assurance of the angels that this same Jesus whom they had seen go up into heaven "shall so come in like manner as they had seen him go."

We see that they who received this angelic message handed down to those who afterward believed by their preaching, the very same hope of his coming again. Paul, in 1 Thes. i. 10, speaks to those who had turned to God from idols, to serve the living and true God; and to wait for his Son from heaven. And this only echoes the words of Jesus himself, as found in Luke xii. 40: "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." If we are waiting for him we must be prepared to see him—we are "ready" in the best sense of the Word then.

But not many are ready to meet him. Not many believe the Scriptures which tell us he is coming to set up his kingdom so that "the law shall go forth from Zion and the Word of the Lord from Jerusalem;" and hence they do not hope for any such thing.

If there be any here to whom these things are new and strange let them search the Scriptures like those noble Bereans to whom Paul and Silas came with this same gospel call—"they searched the Scriptures daily whether these things were so" and the result is stated in the next verse thus, "Therefore many of them believed." Acts xi. "God has opened a way through the belief of the gospel that the believer can obtain all that is desirable and not for a little life time such as we now have, but a more exceeding and eternal weight of glory. And God commendeth his love toward us in that, while we were yet sinners, Christ died for us—every one of us. This is the way which never fails.

His word is "Come now and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Do you hear and recognize him by these words so gracious and loving?

Listen again while we read his words sent back from heaven to the beloved John, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The invitation to share in the eternal glory and honors of this kingdom is still open to all who hear and will accept the loving offer, but we cannot tell when the Master may rise up and shut to the door. Come while it is yet called today. Put your trust in him as the way, the truth and the life whom God hath crowned with glory and honor and who even tasted death for all.

He is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. His Word to his faithful has never failed and he says: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God; and my new name." Rev. iii. 11-12. Amen and amen.

C. A. Goss.

Subscribe for THE RESTITUTION.

Selections.

A Man and a Christian.

The following is said to have been found in an old manor house in Gloucestershire, England, written and framed and hung over the mantelpiece of a sitting room. It gives a pretty good description of the characteristics and duties of an English gentleman:

THE TRUE GENTLEMAN.

The true gentleman is God's servant,
The world's master and his own man;
Virtue is his business,
Study his recreation,
Contentment his rest, and happiness his reward.
God is his father,
Jesus Christ his Savior,
The servants his brethren, and all that need him his friends;
Devotion is his chaplin,
Chastity his chamberlain,
Sobriety his butler,
Temperance his cook,
Hospitality his housekeeper;
Providence his stewart,
Charity his treasurer,
Pity his mistress of house, and discretion his porter to let in or out as most fit.

This is his whole family, made up of virtue, and he is the master of the house.

He is necessitated to take the world on the way, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and a Christian.

Obeying the Captain's Orders.

"I have stood," said Mr. Scott, "on the deck of a ship while it was tolling up stream, both wind and water strong against her, and I have gone up to the man at the wheel and said: 'Jack, why don't you ease her off a point or two? You see how it would relieve her.' But the answer was: 'No, I can't luff; that is the point of the compass the captain gave me, and I must keep her to it.' 'But man,' I remonstrated, 'If you keep her as she is, soon the bulwarks will be stove in, and there is every chance that under this fearful strain she may spring a leak.' 'That is none of my business; it is the captain's lookout. All I have to do is to obey his orders,' was the man's answer.

"Christian friends, we have the orders of our Captain plainly given to us in the Bible, and may know exactly the course he would have us steer. Yet, sometimes, if we do exactly as Christ commands, it appears as if our business would be ruined, our reputation lost,—as if indeed we should be totally wrecked. That, however, is the Captain's lookout. All we have to do is to implicitly obey. He will surely bring us safely into the harbor."

A Word to Mr. Elijah.

The *Baltimore Methodist* tells a story of a hand-bill tract, with the title, "What doest thou here, Elijah?" which came into the hands of a German reformed clergyman in Maryland, who was so much pleased with it that he determined to translate it into German, for the benefit of a part of his congregation. He had only commenced translating it when he was called out, and a Mr. Elijah, coming in during his absence, was so much struck with the title that he took it up and carried it away with him. The clergyman came in, and learning from his wife who had taken it, went in pursuit of him, being desirous to finish the translation. As he passed a certain house, he saw him, through an open window, engaged with some ungodly game of chance. The clergyman, thrusting his hand into the window, gently struck Elijah on the shoulder, saying, "What doest thou here, Elijah?" It proved a "word in season," and was the means of calling him from the devious paths of sin and folly into the "narrow way."

There are several other persons besides Mr. Elijah who would be startled if the question "What doest thou here?" was put to them in various positions which they may chance to occupy. It is well for Christians to always hold themselves in readiness to give an answer to the question "What doest thou here?"

Sorrow for sin is the golden key that opens the palace of eternity.—*Milton.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. iii. 17.

In analyzing this text the first question that comes to our mind is what is meant by "And they shall be mine." The preceding verse of this 3rd chapter of Malachi will help us to a very clear answer. It reads, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." So we learn that they that are to be his "Feared the Lord and spake often one to another." It is this class that are to be his. They desired to commune with all who were of like precious faith. They loved the brethren and naturally longed to be with those they loved and to speak to them. Yes, they longed and were anxious to fellowship with those who had faith in the same precious promises, those who were endeavoring to be overcomers and make themselves proper persons for a place in the kingdom of God.

Our Lord declared that those who love the light come to the light. All those who love the light will not sit in darkness, but will come to the light at every opportunity. They that are to be the Lord's spake often together and we naturally inquire what was the topic of their conversation. It is not stated in this chapter, but you can depend upon it their conversation was not on what they should eat, or what they should drink, or what they should wear. That was very severely condemned by our Lord Jesus. Neither could it have been on pleasure, earthly pleasures. This is also condemned in the Scripture, for we learn that living in pleasure is sin. Moses would rather suffer affliction with the children of God than to enjoy the pleasures of sin for a season, and also, "She that liveth in pleasure is dead while she liveth." 1 Tim. v. 6. So that these subjects are not what they that are to be the Lord's discussed when they met together. Then what did they speak about?

Paul speaks of those who mind heavenly things and seek a heavenly country or city whose builder and maker is God. Then undoubtedly they that are to be the Lord's spake on these things when they met together. These things are what their hearts were set on, these things were uppermost in their minds and therefore would be the topic of their conversation.

"And they shall be mine, saith the Lord of hosts in that day." Then the Lord has set a day when they are to be his. It is generally supposed that the Lord has been gathering his people to him in heaven for 6000 years; but that is not according to Scriptures. He has set a time in which he will gather his people from the four corners of the earth; and the time will be when the Lord Jesus returns. As we read in 1 Thes. iv. 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

"And they shall be mine saith the Lord of hosts, in that day when I make up my jewels." The *they* in our text are likened unto jewels. The definition of the word jewel is a precious stone. The word is derived from the Italian, *gioia*, joy, whence *gioiello*, a jewel, such ornaments being indicative of pleasure. The Lord's jewels which are to be gathered at the end of the age will give him great joy or pleasure. The Lord likens his people to jewels or precious stones, and it signifies that there is a value and beauty about them which he appreciates. Valuable because in comparison to the number of people who live or have lived in the world very scarce, a little flock. Beautiful because they have obeyed his commandments, made themselves white by putting on the garment of righteousness. The stone in its rough state must be cut and shaped and polished, in order to be of much value, so those whom the Lord is selecting, and preparing as his jewels must undergo similar treatment in order that they may develop characters well pleasing in his sight. It is characters that will count in that day when he makes up his jewels. Characters that have been developed according to his plan. God cannot make jewels of any who are not willing to become Christ-like and therefore righteous.

"And all that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. When we are being persecuted for righteousness sake we should rejoice, for God allows us to be persecuted in order that we may be tried, and purified; if we endure to the end we will be among the jewels at the end of the age.

In Hebrews xii. 5, 6, 7 we read, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."

Our text after speaking of the gathering of the jewel class refers to the same class as God's sons, saying, "I will spare them, as a man spareth his own son that serveth him."

We read in Romans viii. beginning with the 15th verse, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry abba Father. The spirit itself beareth witness with our spirit that we are the children of God. And if children then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." The wise, loving Father not only chasteneth his sons when they do wrong, but also trains and disciplines them, for they are his representatives and heirs.

Brothers and sisters, there is a glorious time coming, and if we will be in that jewel class spoken of in our text we must suffer. "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." We should rejoice in tribulation, knowing that all things work together for good to them that love him. God help us to appreciate our exalted position and endure unto the end, and be his in that day when he makes up his jewels.

J. C. THOMPSON.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

One Hundred Years Since Pike's Peak Was Discovered.

Elaborate plans are being made at Colorado Springs to celebrate in truly western style the Centennial of the day when Lieut. Zebulon M. Pike first sighted the famous peak, which was afterwards the landmark of the hardy pioneer whose wagon train wended its slow way across the plains.

The Chicago & North-Western Railway announces extensive preparations for this event on the part of Colorado Springs and Denver, as well as on behalf of the various railway lines.

It is understood that the last week in September is to be devoted to a round of festivities to be participated in by ten thousand United States Regulars and a concourse of Indians, representing the various tribes with which the intrepid explorer came in contact on his toilsome march of discovery.

The national Guards, cadets, veterans, cowboys, pioneers, patriotic societies, fraternal societies and citizens generally will also take part in the program, which will include drills by the troops, war dances by the Indians, cowboys' sports, parades and tournaments.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands the German language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had to [illegible] and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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A. H. ZILMER, Plymouth, Ind.,

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $3.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice is given that the brethren at Foothill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

P. H. BOEK.

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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

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This is Not Home.

Whilst we are at home in the body, we are absent from the Lord. 2 Cor. v. 6.

He looked for a city which hath foundations, whose builder and maker is God. Heb. xi. 10.

As stranger here in foreign lands we roam,
O, why should not the exiles sigh for home?
A thousand snares beset our thorny way,
And night is coming on—why not wish for day?

The storm is high, beneath its wintry wing;
The blossom fades—O, why not watch for spring?

The waters roll o'er treasures buried deep,
And sacred dust, the kindly clods hands keep—
Homes are dissolved and ties are rent in twain,
And things that charm can never charm again,
On every brow we mark the hand of time,
O why not long for the celestial clime?

Miss H. M. Johnson.

Communicated.

Correspondence.

My dear Sister:

Your paper duly received and contents carefully noted. My first objection to that kind of teaching is, salvation by water, which is contrary to the divine Word, for an instance Eph. ii. 8 would be made to read, Through the water are ye saved; instead of, By grace are ye saved through faith. Quite a difference in the reading you see. Also by reading the blessed Word you will see God only commands Christians to be baptized. Acts ii. 41; x. 47, etc. Again in Rom. vi. 4, baptism is represented as a burial. People are not buried to kill them, but because they are already dead. Baptism then being a Christian ordinance can only be administered in the Scriptural sense to those who are saved by grace through faith, and destroys the heretical idea of salvation by water.

My second objection is the erroneous idea of soul sleeping, soul sleeping like the ruinous heresy of materialism, restorationism and annihilationism is closely allied to water salvation; and not only the acme of egotism, but is the fruits of rank infidelity gone to seed. No, no sister, God breathed the breath of immortality into man and he became a living soul, hence the immortality of the soul. The rich man died and was buried, and in hell he lifted up his eyes being in torment. Hence you see his immortal soul went to torment while his body awaits the resurrection, to wit the redemption of our bodies spoken of by Paul in Rom. viii. 23. Lazarus died and was carried to Abraham's bosom, no soul sleeping there. So you see the gospel plan of salvation by grace and growth in grace from the spiritual birth. John iii. 5 to next stage, 1 Peter ii. 2 till we come to the full stature of the man in Christ. Eph. iv. 13, then clothed in the Christian armor Eph. vi. 10-17. You will then be able to refute the silly twaddle of the theological tinkerer who vainly tries to destroy the Bible doctrine of immortality of the soul.

G. W. WALDREN.

My dear brother:

You say you object to my faith (Abrahamic). You say it is salvation by water; well no, I can't see it that way, for instance Eph. ii. 8, says, "for by grace are ye saved through faith." If we have the faith we will do just as the Word of God directs, we will believe God and take him at his word. I believe he says what he means and means what he says. If we are Christians we have put on Christ, and to put on Christ we must throw off this old life of sin, be buried with him in baptism and rise to walk in a new life. When we are baptized we through faith, by grace take upon us the name of Christ—Christians. We have come to a knowledge of the truth as it is in Jesus—we desire to share in the promises made by God to the fathers, that promise that he confirmed by his oath. Spoken of in Heb. vi. 12-20. In Matt. iii. 15, Jesus says in his own words, "Thus it becometh us to fulfill all righteousness," we are no better than he was, he is our example, and if we have the true faith we will follow him. I don't think he was like a Baptist preacher I heard of once, who said, "one didn't have to be baptized to get into heaven, but one did to get into the Baptist church."

Next you object to soul sleeping—well that is a nick-name like "hard shell," "close-communion" "Campbellites" and so on. But if it will do any one any good they are welcome to use the term as far as I am concerned. I defy any one to prove the contrary (according to the Word of God). In the first place what does the word soul mean? The common Hebrew for soul is Naphash and is applied to "any being or thing that has life." The common Greek for soul is "psuche" and means "living thing," so now we must find what a "living soul" is. We find in Gen. ii. 7, that God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a "living soul." Now what did he breath into his nostrils? Breath of life, that is what the Word says. What became a living soul? Why man; that is what the Word says, so here we have a living soul—man. Before he was a lifeless soul, now he is a living soul. But he is to die, for we read in Eccl. iii. 19, 20, 21, he is a mortal man or soul. I can't find the term immortal soul in the Bible nor anything else to prove that man is a double creature. And now honestly, brother, can you tell me where this "immortal soul" idea started? I can tell you, you can find it recorded in Gen. iii. 4, and the serpent said unto the woman, "Ye shall not surely die." Now the Word tells us that Satan was a liar from the beginning, a liar and the father of it. John viii. 44. So I for one cannot believe a liar, and now dear brother, is not this the tap root of the immortal soul theory? Think so. Next comes this, in advocating such a theory you destroy the hope of the resurrection, for if Christ never died, he could not rise from the dead. And Paul says, If Christ be not risen, ye are yet in your sins; your faith also is vain. So if your idea is correct we have no Savior—no hope—and are in a deplorable condition. We find in Gen. iii. 23-33, that God drove our parents out of the garden of Eden *lest* they should eat of the tree of life and live forever—so they never got immortality there sure, and we could not inherit something from our parents which they never had. Immortalists claim we have immortality now in this dying age, but we find in Tim. vi. 6 that God only hath immortality. And Rom. ii. 7 tells us to seek immortality. Cor. xv. 53 tells us that this mortal must put on immortality. Now brother, would it be a sensible thing for a sane person to do—hunt or seek for his hat, if he knew he already had it on his head? Job iv. 17 says, Shall mortal man be more just than God? Jesus himself spake of death as a sleep, for we find in Jno. xi. 11-14, Lazarus was sleeping the sleep of death, that was a fair example, and was for the glory of God. Jesus said Lazarus was sleeping, then he spoke more plainly and said he was dead. We will sleep the sleep of death until the resurrection, then this mortal will put on immortality and death be swallowed up in victory. You say God breathed the breath of immortality into man, well if he only breathed the breath of it, you haven't got it yet, although you seem to think you have.

Next comes materialism—well, I am very material myself. If I were an immaterialist I would deny the existence of a God. The Word tells us that we are created in his image—so he is in a form. I for one believe in a real personal God, some believe in a God without parts, but that would be rank infidelity for it would be no God at all. So you object to restorationism—how can you deny it when the Bible is full of it from Genesis to Revelations. God in Genesis xii. 1-3 promises restoration to Abraham, and it runs like a gold thread all through the blessed book. The glorious gospel of the kingdom which Jesus commissioned his disciples to preach and which shall be preached through all the world for a witness, then shall come the end. And Paul says if any preach another gospel let him be accursed.

In that restoration age, death itself will be destroyed, sorrow and sighing shall flee away—God himself shall be with us. Rev. xxi. 3. Also Rev. v. 10; Rev. xxi. 1-5, and hundreds of other references which proves this all through the Bible. This is to be a very material restoration, for verse 26 says that they shall bring the glory and honor of the nations into it (the capital city), I can give you plenty of references both in the Old and New Testament. You have doubtless seen them. Now if you would read them you couldn't really object to restorationism. And so far as annihilation is concerned I don't believe I ever met any one who believe that way unless it be immortalists, they sift every thing down to an immaterial nothing, and that is about as near annihilation as I can see. And now poor Lazarus and the rich man, they are picked at so much they couldn't rest if they wanted to, but if it was the beggar who died, it was the beggar who was carried. If he had an immortal soul, that could not die at all and couldn't be carried to Abraham's bosom. Abraham was dead, and his bosom was buried in the cave of Machpela. What would an immortal soul want in any one's decayed breast? horrible thought, or was it an immaterial beggar, carried by immaterial angels to an immaterial bosom? If so, it wasn't any thing after all. And I will tell you what it was—it was a parable used to represent the Jewish nations. The rich man, the Jewish nation, Lazarus as the beggar, was the Gentile nation, the beggar dies—the Gentiles were dead in sin. Col. ii. 13. The rich man dies, the Jewish nation died (Rom. xi. 15) and was buried as a nation. A. D. 66-70. Abraham's bosom—the Gentiles made members of Abram's family or taken into bosom, becoming heirs of the Abrahamic promise. Gal. iii. 27-29; Rom. iv. 11-19. The meaning of angels is messengers or carrier of news. And applies to all who carry the gospel message of the kingdom to the Gentile world. Hell spoken of here is the national grave of this once favored people, the five brethren, the priesthood-brethren to represent tribes. I will give you more on this important subject if you will accept it. I love to search out and see if these things are so, we are to study and grow in the knowledge and love of God.

Your Sister with love,
ELLA DEFFENBAUGH.

Evangelizing Trip.

On the 21st of April, I got away from Berkley and Oakland. I was really glad to get out of the rush and turmoil of the thousands of refugees from the stricken, suffering city. We had become so accustomed to the expressions "earthquake, fire, suffering" and words of like import, had been looking at so many scared and excited faces, that getting away would have been a source of relief if the same conditions had not existed in the train, at the stations, *everywhere!* At Sacramento many hundreds awaited the train watching many of whom with anxious gaze, to see if any of their loved ones had escaped on this train, as they had before watched train after train, some to have their hearts quickened with a glad welcome, others to turn away with hearts of lead, to wonder whether they would be numbered with the crushed, and burned, or yet come home safe.

At Sacramento I stepped out on the car steps, with a tin cup, looking for a place to secure a cup of coffee, I soon had a personal demonstration of the anxiety of the relief committee to help the refugees; a waiting maid called kindly, "Are you hungry?" I truly answered, "Yes, I would like to have a cup of coffee." Without question as to whether I had escaped from San Francisco, I was led into the depot, where provisions for hundreds were being handed out indiscriminately to the passengers, and thus for the first time I was benevolently fed as among the destitute.

In our run through the San Joaquin valley to Oakland, and from there through the Sacramento valley to Sacramento, we saw a much more beautiful scene than last winter, as now the face of the country was carpeted with varied green, and the trees in full leaf, showing that we live in a beautiful world, though marred and rent by the curse. As we neared Sacramento, we passed through a stretch of low country, for several miles, completely covered with water, with here and there a slight elevation, just barely above the expanse of submerged flat. Thousands of acres of this part of the country are rich in sod, but too low for assured farming. After we passed Sacramento, we took a northeastern course to Auburn into a high, hilly, almost mountainous country. At Auburn I met Bro. B. F. Cook with team and spring wagon, to take me 15 miles farther into the *hills*, to talk to the people of the coming King, and his promises and requirements.

This is a wonderfully picturesque country. A rolling and hilly landscape covered with scattering oaks, white oak, and live oak, with a carpet of green grass, mingled with flowers of varied colors covering the ground. As these are the first live oaks I had ever seen, my curiosity was greatly aroused at seeing evergreen trees called oaks, with some similarity to the oaks of my boyhood, but the everlasting green foliage of the fir, pine and cedar.

I had reached the mining region of the early historic rush to California. Here are the hills where thousands were prospecting for gold fifty years ago, and while some were successful, more were disappointed with failure. Is it not much the same in all the walks of life? Oh! how many things [illegible] of our ambitions and aspirations, how many events are turned aside from our expectations and desires. We are in a region, where over an area of perhaps a dozen square miles there is not a church building, or a church organization, or regular preaching. Surely this is the place to do good. This a place where the Word of the kingdom may find good soil. Only two or three sermons advocating our system of faith have ever been given in this entire region, and that many years ago. Bro. Benjamin Wilson gave one discourse in the locality nineteen years ago; L. J. Kimball, two talks eleven years ago. Surely this is an open field. One need not build on the foundation of another, save Christ.

With all this lack of religious work, and organizations, it seems to be a moral community, and despite our notions that a mining region must be made up of rogues and toughs we are not seeing drunks or forming the acquaintances of the blasphemer, but men with honest faces and lives. But little mining is done at the present time. There is a mine and stamp mill here that has been in active operation until recently, but is now in litigation between contending companies.

I added another novel event to the variety of the last six months by visiting the mine, and assay office, and receiving from the manager an explanation of the method of assaying metals, and an explanation of the process of pulverizing the ore, and extracting the gold, silver and copper. I also walked into the shaft as far as we cared too. As there has been over thirty slight earthquakes during the *last four weeks*, since the heavy shake of April 18th, we could not avoid thinking of the possible results should one come at this time, and when one of the party suggested that we should return to the surface, I readily consented.

These were pleasant attractions in the passing days, while spent with Bro. Cook's agreeable family, and visiting with the honest neighors, and spending the evenings in earnestly teaching the interested and attentive, regular attendance, at our evening meetings, "the things concerning the kingdom of God, and name of Jesus Christ." The people seemed to drink it in like famished souls, and it tended to lift life's weight from the speaker as well as hearers. "Take my yoke, my burden upon you." Oh, if we could unload our own burdens for only his; if we could take off the yoke that so galls and wearies us just for his, how many weary hours and unhappy days would be left out of the life that is passing by.

Saturday May 12th the people gathered at a pretty stream in the hills, and three willing believers were "buried with Christ in baptism." Others seem almost persuaded. The community generally seem to be accepting "the glad tidings of the kingdom;" but only theoretically or they would be ready to obey it. Much good may be done here in future work. On Sunday we held two meetings with basket dinner, and closed the work with the Lord's Supper.

We have given twenty-four discourses in twenty-two days. The people proved their interest in the work by liberal donations to the cause at this place. Appointment is posted ahead at Central Point, Oregon, for Thursday night, May 17th. We will be with old acquaintances, but still 325 miles from our destiny, Portland, Ore. Eugene, Ore., *is the next place* on the line of work, after Central Point.

W. L. SEEELS.

Hieremias (or "Jeremiah").

CHAPTER 33.

1. In the reign of Jooakeim, son of Joosias, this word occurred from the Lord,

2. In this wise hath the Lord said; Stand in a court of the house of the Lord, and thou shalt speak oracularly (or be inspired to speak) to all the Joudaians, and to all those who come to worship in the house of the Lord, all the words which I have arranged for thee to oracularly speak unto them; thou shalt not omit (lit. take away) an oracular word.

3. Perchance they will hearken and turn away each one from his wicked way, and I shall cease from the calamities which I am reasoning to do to them on account of their wicked devices.

4. And in this wise shalt thou say; The Lord hath said; If ye do not hearken to go your way in my laws which I have given before your face, to hearken to the words of my servants the prophets whom I am sending to you at dawn and have sent, and ye have not hearkened to me;

6. I shall also give this house to be even as Seeloo and this city I shall give for a curse to all the nations of all the earth.

7. And the priests and the false-prophets and all the laity heard Hieremias talking these words in the house of the Lord.

8. And it came to pass when Hieremias had ceased talking all the things which the Lord had directed him to talk to all the laity, that the priests and the false-prophets and all the laity seized him saying, thou art amenable to death,

9. Because thou hast prophesied in the name of the Lord, saying, even as Seeloo will this house be, and this city will have been laid waste of inhabitants; and all the laity called a church-assembly in respect to Hieremias in the house of the Lord.

10. And the rulers of Jouda heard this word, and went up out of the house of the king into the house of the Lord, and seated themselves in the front-door-way of the new-gate-way.

11. And the priests and the false-prophets said unto the rulers and unto all the laity, it is a judgment of death for this man, because he hath prophesied against this city even as ye have heard with your ears,

12. And Hieremias spake unto the rulers and all the laity saying, The Lord sent me to prophesy against this house and against this city all the words which ye have heard;

13. And now may ye have made your ways and your works better, and may ye have hearkened unto the voice of the Lord, and the Lord will cease from the calamities which he hath talked in respect to you.

14. And lo, I am in your hands, do unto me as is befitting and as is best for you.

15. But ye will know and be aware that if ye take me away, ye are giving innocent blood to be on you and upon this city, and upon those who dwell in it; because in truth the Lord did send me unto you to talk in your ears all these words.

16. And the rulers and all the laity said unto the priests and the false-prophets, There is no judgment of death for this man, because in the name of the Lord our God hath he talked unto us.

17. And prominent men of the elders of the land arose and said unto all the synagogue of the laity,

18. Michaias the Moorathite was in the days of Ezekias, king of Jouda, and he said unto all the laity, In this wise hath the Lord said; Sioon will have been ploughed as a field, and Hierrousaleem will be a trackless waste, and the mountain of the house a forest of wood.

19. Ezekias and all Jouda did not take him away, did they? Was it not because they feared the Lord and because they besought the face of the Lord? And because the Lord did cease from the calamities which he had talked in respect to them? And we have done great evil-things to our souls.

20. And there was a man, who was prophesying in the name of the Lord, Ourias, a son of Samalos from Kariathiarm, and he prophesied concerning the land according to all the words of Hieremias;

21. And the king Jooakeim and all the rulers heard all his words, and they sought to kill him; and Ourias heard, and went into Alguptos;

22. And the king sent out men of influence to Alguptos;

23. And they led him out from there and led him unto the king; and he smote him with a sword, and cast him into the memorial-tomb of the sons of his laity.

24. However the hand of Achelkain son of Saphan was with Hieremias not to deliver him into the hands of the laity to destroy him.

COMMENT.

This 33d chapter corresponds or is supposed to correspond to the 26th in the R. V. and C. V. which is also called "the Hebrew text," and the "Hebrew" 33d corresponds to the 40th in the true text.

Observe the idiom "en archee" again in the opening verse of this chapter, translated C. V. and R. V. "In the beginning," as a matter of fact it was not in the beginning of the reign of Jooakeim that this prophecy occurred, but some time "in the reign," etc. The name twisted into "Jehoiakim" by vicious vowel-pointing. And "Seeloo" into "Shiloh"—bear in mind this is the same place called "Siloam" elsewhere in C. V. and R. V. and made familiar in the old hymn "By cool Siloam's shady rill, etc." Observe also that the "Michaias the Moorathite" here referred to and called Micaiah the Morashtite" is the same person who gives the name "Micah" to one of the old covenant prophetic books. Observe also that "Ourias son of Samalos from Kariathiarim" is called in the R. V. "Uriah son of Shemiah of Kirjearim" and "Achelkam son of Saphan" is called "Ahikam son of Shaphan." "How is he who sits in the seat of the unlearned to say amen" to such mystifying blunders as these?

CHAS. GARDNER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Dead X PLYMOUTH, INDIANA, MAY 23, 1906. NUMBER 20.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 28, 1906.

As there are five Wednesdays in this month, and we only issue four papers every month, our next number will be dated June 6. Please make note of this and do not write asking for issue of May 30.

The announcement is made for the Indiana Conference at Antioch the second Sunday in June. The programme so far as meetings are arranged is given. The sermons will be by Bro. and Sister Woodward of Michigan, Bros. Zilmer, Wagoner, Halstead, Wince and others from this State, so that the preaching is sure to be of the best quality. All attend who can, and have a good meeting once more at old Antioch before the Lord comes.

Christ in You.

We read that every Word of God is pure; and that all Scripture given by inspiration of God is profitable for teaching, for conviction, for correction, for that discipline which is in righteousness, so that the man of God may be complete, thoroughly fitted for every good work; but while we believe this with all our heart there are passages which at times impress us more than others,—because they are more than others adapted to our present state of mind or circumstances. This morning I have chosen Gal. i. 15, 16, in which Paul the Apostle says: "But when it pleased God, who separated me from my birth, and called me by his grace to reveal his son in me; that I might preach him among the Gentiles,—immediately (without any hesitation whatever) I conferred not with flesh and blood;" there are many striking lessons for us in this Scripture. We are often both astonished and gladdened while reading the record of Paul the apostle,—what a noble soldier of the cross he was. How faithfully he defended the faith,—how truly he represented the religion of Jesus! With what fortitude did he endure the cross and despise the shame attached to it,—as did his Lord! And after the marvelous record of suffering, he could call them "light afflictions" and declare that none of these things moved him; as they were but light afflictions for a moment comparatively, and not worthy to be compared with the glory to be revealed in us, if faithful to the end. A wonderful record surely,—the apostle of the Gentiles left behind him after, like his Master he resisted sin to the death. What a blank the New Testament would contain if the writings of Paul were wanting. But the verse read to you, shows the

ALMIGHTINESS OF OUR GOD

and Father, as well as his love and compassion and foreknowledge, in selecting one in whom it was his good pleasure, Christ Jesus, his Son should be revealed to us Gentiles. And what impresses me is the fact that Paul was not called to merely reveal the truth concerning the Son of God in all his offices and work, but to exhibit his character, disposition, spirit, purpose and purity in a pardoned sinner—one who styled himself the chief of sinners, because he once persecuted the Church of God. Of course he fell far short of the *perfect pattern*,—but we doubt if an adopted child of God ever more faithfully copied the only begotten Son. Before God and the Lord Jesus Christ he was able to invite others to follow him, as he had followed Christ. And what does this mean, but that all who name the name of Christ are expected to reveal the Anointed one as he did; not only disseminating the truth as it is in him theoretically; but by acting so that others by comparing those acts with the life of Christ would know what school they had graduated in, know what company they had been trained in, know that they had been with Jesus and learned of him,—know that if Jesus were here he would do the same. What impresses me again is the fact that if we take upon us the name,—or the profession only and do not take upon us his character and spirit,—we misrepresent him, we are religious frauds, and cause his name to be blasphemed, and deceive our own selves. What profit would there be to us if we only accepted the historic Christ of the Scriptures as true, without having ensured our lives with him and

SECURED AN HEIRSHIP

with him in the kingdom and glory promised, and had no communion with him and with the Father now? The point I want to make is that no amounth of ear-say, or second-hand knowledge, or intellectual attainments regarding Christ will avail anything, unless, the Spirit of the Truth be so imbibed that the Christ be formed in us. It is cause for profound gratitude to God that there are those amongst us constantly exhorting us to cultivate within us, the Spirit of Christ. But I want to say to you, it is a solemn fact that it must first be implanted there, before it can be cultivated. And I believe this explains why so much exhortation seems to be thrown away. It makes me tremble when I realize the full meaning of it, but I see no other reasonable explanation of it, than that the Christ-Spirit has never been planted in the hearts of such. I believe I am looking into the faces of many whose meat and drink it is to do the will of the Father, and although conscious that it is imperfectly done, yet through God's favor they maintain a

JUSTIFIED STANDING

before him that they would not exchange for anything, even the whole world: and even now can rejoice with joy unspeakable. And to me it seems quite unthinkable for them tomorrow, or next week or next month, to realize that they had none of that blessedness they once enjoyed, and come in and go out amongst us as if there was nothing the matter, but doing nothing, and of course enjoying nothing. It seems to me it would make them so miserable to see others in the full enjoyment of what they themselves once enjoyed,—a well grounded hope of glory, that they would be almost as desperate as Judas was, and would keep away from the tormenting presence of those who live in the atmosphere of the Age to come. I do not know how you think of this matter,—but I am persuaded you would act about as I suggest. The old man would want other food and other society, and make big fuss if he didn't get it; and this throws us back on my first supposition, those who can swing to and fro amongst us like doors on their hinges, and never move forward or upward in the divine life, have never experienced the transforming power of the truth except intellectually; I mean that the moral force, —the spiritual regenerating power of

GOD'S ETERNAL TRUTH

has not been experienced. And the words of the Spirit explain why: They say it is with the heart or affection, man believes unto righteousness. In baptism they died to a false theory, and were resurrected in a new theory, —but did not die to sin, and rise with Christ to a new life; they did not put on Christ as his sin covering; but they know that those who have gone through the motion required of believers have to live what is considered good, decent, moral lives, and they were required to observe certain rules as members of a religious society whose tenets they have adopted, and in this company they feel religiously most at home, and is perhaps willing to help support it. You must not think I am accusing such of hypocrisy—I am not! Through moral insensibility or obtuseness they failed of heart-work; failed to transfer their affection; and Christ was not formed in them; they do not have Spirit mind, or disposition of Christ, although professedly belonging to him, and this shuts them out, if they do belong to the church. I am not making fancy sketches. I am afraid you will be reminded of such sad cases. And as a man cannot reveal to others what he has not himself, in none such can God reveal his Son. The very light in them becomes darkness under such circumstances. But what an awful condition to be in! When those who are alive to God dwell upon his goodness and mercy and the exceeding riches of his grace, and the vastness of his love, it sets their hearts on fire,—but the class we have been speaking of remain unmoved under circumstances where one would think if they had

ONE SPARK

of spirituality it would be formed into a flame. I have known people of this stamp aroused for a time, and they resolve to do better and be better,—but like the morning cloud and the early dew their goodness disappears, and the badness is again on top. There is only one remedy for this condition, but it is one that cures, because it is divine! Such an one needs to be rebuilt from the ground up! The old fabric must come down and its rubbish cleared away or destroyed. If they are ever saved they will have to believe with the heart the things concerning the kingdom of God and the name of Jesus Christ,—turn away from sin, turn to God with full purpose of heart, and then put on Christ by baptism, and then and there

BEGIN TO LIVE GODLY

yes; begin to live godly by observing the commandments of Jesus. To think because they have once been immersed in water, that they have a title to a mansion in the Father's house by commencing to live better today or tomorrow is an awful mistake. That is commencing at the wrong end. If the former action did not secure the blessedness of one whose iniquity is pardoned, and whose sin is covered, it was not the fault of God's gospel, but theirs. They did not believe with the heart; only believed intellectually, and therefore were never reckoned as righteous. Their faith *did not* work by love and purify their affection, or else they would have been justified by such a faith as that, and have had peace with God,—Christ would have dwelt in their hearts by faith. They would have had the Spirit of Christ which would have proven they were his. And there would have been no need of doing first work over again.

There is yet another class that must be noticed: a class that understood the gospel and its conditions, both theoretically and practically, and actually knew the blessedness of those whose iniquities are pardoned, and whose sins are covered. They took God at his word, both as respects his exceeding great and precious promises, and the obedience required before they could become children of God as well as the after conduct required to maintain that justified relationship, secured through faith and immersion. Legally they are still in Christ,—but there is little of Christ in them, and of course God could not by them now reveal his Son to others. Even though they can yet enlighten the world theoretically, their listless, careless, shiftless, unhappy, inconsistent conduct would tend to shut out the rays of divine light from others, because such evidence would be stronger than any argument they could formulate,—and would leave no doubt on the minds of others,—either that there was no truth in their doctrine—or if there was its advocates themselves

DID NOT HALF BELIEVE!!

or they would act differently. What is the matter with such people? What has happened to them? An evil heart of unbelief has sprung up, in spite of intellectual conviction. They have departed from the living God,—their faith is dead; lifeless it produces no fruit. They have not kept themselves in the love of God, and the result is, they do not keep his commandments. They have a name that intimates that they are living branches of the true vine,—but they are dead, too dead to bear fruit,—they are lukewarm,—neither cold nor hot, and nauseating to the Spirit,—they are counselled by the Spirit to remember how they have fallen, and repent, and then watch, and hold fast, or he will come upon them as a thief, suddenly and unexpectedly, and their names will be blotted out of the book of life. The Lord from heaven says to all such that space for repentance has been granted them. His heart still yearns toward those he died for. As the Lord is at hand to come,—they cannot afford to procrastinate. If unhappily I have described one in this house, while mercy lingers may they repent,—and revive the things that remain. Beloved, we have not seen the Lord's person, as Paul did,—but I trust there are many before me in whom Christ has been formed; in whom the Spirit of Christ has been implanted, and in whom it is being cultivated. But although we have not seen him nor handled him as the apostles did,—what a happy thought it is, that

FAITH IS SPIRITUAL VISION,—

spiritual perception. It brings to us the evidence of things unseen. It is realization by anticipation. It enables God's children to see him by eyes of faith who is invisible, and say, "whom having not seen we love,—in whom, though now we do not see him personally, yet, believing, we rejoice greatly, with joy unspeakable and full of glory." This is an inward revelation of the Anointed, that no scientific test can be applied to, and from all who walk only by sense-perception this revelation of Christ is as completely concealed as are the beauties of nature from those born blind. Do we praise God as we ought, that our eyes have been anointed with the Spirit's eye-salve, so that we can see him? So highly privileged are we, that like Paul we must not confer with flesh and blood. If we do we shall cripple ourselves when there is urgent need both to proclaim his message, and to testify of God's grace. To confer with flesh and blood, or that of others, is in most cases to stifle the call to God's kingdom and glory at the beginning,—and later,—utter joyfully receiving the Word, to confer with flesh is to compromise the truth and

MISS THE GREAT SALVATION.

Do not forget it,—Paul was set apart, and called to reveal God's Son to men, not only by preaching the truth by word of mouth and by pen,—but by its practice. His conduct, his deportment, his spirit, his disposition were to show what the religion of Jesus would enable one to be, to do, and to suffer for it; and in that way demonstrate his faith, that the once crucified Nazarine was alive again and exalted to the right hand of the Father until his enemies are made his footstool, and then he would take his great power and reign. If Christ be not in us, we can neither tell what God has done for us, nor what he offers to do for others. If Christ be in us, we could not have better evidence that we have hope of glory. Nothing could give a better reason to expect to share the unfading glory of Christ for ever, than that he is now light in our darkness, strength in our weakness, comfort in our trouble. Why, Christ in us is the hope of glory, it means that he is the earnest of it, the pledge of it,—may I not almost say it is the beginning of it,—it proves that the process which ends in glory, is now going on; we are now being transformed with a view to the kingdom and glory. But here we are reminded that although sons, and permitted to call God our Father, it is not yet made manifest what we shall be. He that has begun a good work in us will carry it on to perfection if we do not revolt at the discipline. He has not gotten through with us yet. I cannot for a moment believe that Paul's conversion and labors, and God's wonderful dealings with him have come to us as mere news items. It must be that they are given us as examples, that we do likewise. We are to take him as the continuation, the lengthening out as it were, of the life and character of Christ. This is the way the Father reveals the Son to us; so faithful and worthy a copy was he! How loving and persistent were his efforts to have his converts

GROW IN GOD'S FAVOR.

Hear him exclaim with motherly tenderness and solicitude, "My little children, of whom I am again in travail, until Christ be formed in you." This agonizing earnestness on his part, is a faint reflection of him who said ages before, "All day long I have stretched out my hand to a rebellious and gainsaying people,—and how his comparison of his labors to a travailing mother, resemble what is said of Jesus in the prophetic Word, "He shall see of the travail of his soul and be satisfied?" O will it not be glorious to see him satisfied!!! But in closing I would remind you of the seat of the war to be maintained by every soldier of Jesus Christ. The flesh and the Spirit are bitterly arrayed one against the other. I once read of a pagan writer who seemed to realize that two opposing forces were at work in men; and he compared it to two horses yoked to one chariot pulling in different directions. And beloved, this subject must not be dismissed till we find out whether the self-life or the Christ-life is gaining the upper hand. As one weakens the other strengthens; as one grows the other decays. It is a vital question with every one of us, whether the flesh or the Spirit is on top. Am I keeping the body under? Is the Spirit overcoming animalism, and selfishness, and lifting me up to a higher plane of religious life? Have I a growing desire for purity of heart? Only as Christ grows in him does the Christian grow. Tender will grow the conscience softened by God's grace, pliant will become the will conquered by love. As Christ expands within, Christian life expands without.

THE SPIRIT OF CHRIST

within shapes the outward character just as the brain shapes the skull. If Christ dwell within he cannot be hid. The secret of his presence will be bound to leak out. He will be seen in the lives of all in whom he lives, just as plainly as the flesh shows upin one who is jealous, and meddlesome, and fault-finding, and causing factions and divisions. The way to be fit for the Master's use is to deny self; not to do what self wants to do, and follow the example of the precepts of Jesus. Self is sure to right things up in a wrong way, and this is worse than labor lost. God can only reveal his Son in those who employ the Son's methods. Christ must dwell in one, and control him, before outward conduct bespeaks his presence. Christian life is at once receptive and productive. What it takes in it gives out. It takes to Christ and gives out Christ. It receives his Spirit and repeats his life. As the day approaches more and more may God be able to reveal his Son in us is my fervent prayer. Amen.

Youth's Column.

Remember, Boys.

Little friends, when you are at play on the street,
Full frantic with frolic, laughter, and noise,
Don't ever forget to bow when you meet
When you meet an old man with gray hairs, my boys.

Is the aged man feeble, decrepit, and lame?
Does he lean on his staff with unsteady pulse?
Never mock at his sorrow, but stop in your game
And bow to the man with gray hairs, my boys.

If he sometimes halts in his tottering pace
To witness the flow of pure innocent joys,
Don't jostle the old man out of his place,
But greet his gray locks with a bow, my boys.

Remember, the years are only a few,
Since he, on the street with his games and toys,
Was healthy and happy and active like you;
And bright as the sun were his curls, my boys.

But age has furrowed the cheek that was fair;
While sorrows have broken his once mellow voice;
And now there is many a silvery hair
On the head where the curls were so bright, my boys.

The Spring-day of youth is a gem; it is gold,
But Time all its glorious lustre doth reave;
And, gay little friends, if you live to be old,
Your steps will be slow, your locks gray, my boys.

So, when you are blithely at play on the street,
Half frantic with frolic and laughter and noise,
Remember to pleasantly bow when you meet—
When you meet an old man with gray hairs, my boys.

—G. H. Darnes.

To Young Men.

Be careful not to overestimate your own abilities. It is very natural to feel quite convinced of your personal skill, and to be aggrieved that your efforts are not more speedily recognized by employers, but rest assured that in the end employers will recognize any capability you may possess at its proper value, and at all times eager to avail themselves of any elements you may possess that are advantageous to the pursuit of their business. If, on the other hand your ability is recognized, bear in mind that you are fairly established upon the right path, and be careful not to succumb to the inducement offered elsewhere by a slight advance of remuneration. This is indeed the rock upon which the hope of thousands have foundered.

The Lad With the Artillery.

"And Jonathan's lad gathered up the arrows, and returned to his master. But the lad knew not anything; only Jonathan and David knew the matter." 1 Sam. xx. 38, 39.

There was the artillery lad. He is a very insignificant actor in the events of the lesson. Likely enough, with all the beautiful lessons that could be drawn regarding David and Jonathan, this boy with the arrows had been somewhat neglected. David stands forth as the prince in exile. Jonathan towers magnificently as the self-forgetful friend. Now what of the lad? With the reader's leave, just a word regarding him.

He had very little to do. And that little was a very menial service. But he did it. Had he failed to perform his trifling part, we might have paid more attention to him. It is the late of modest obedience to be unobserved. Or rather it is the obedient's reward. But notice, the boy had simply to carry the arrows of his master. When Jonathan called he was only to run here or there. He did not know the occult meaning of his lord's word. He had no idea he was acting in affairs of national importance, nor that he was to be mentioned in the history of his people. But he knew his master's bidding, and that he did.

And yet, all the time he was an instrument of great good. He wrought better than he knew. Over there in the field beyond, there was a rock, and behind that rock a hunted man. Unconsciously the lad was that man's helper. He was the unwitting bearer of wholesome messages to the beleaguered one. The king's son sent him to fetch his arrows. He was, all unknown to himself, at the same time a bearer of important tidings. And when commanded, having done his work, he disappears.

Child of God, carrier of Jehovah's arrows, do your master's bidding. You labor in obscurity, perhaps; your work seems unimportant. You are, nevertheless, doing service for the kingdom. If you serve the King's Son in most trivial capacity, you are doing royal offices and your work will some time seem. There is much that is out of sight. It is ours to implicitly obey. Jesus, God will take care of the rest. There is significance in our simplest [illegible] urge to Christ. The meaning of [illegible] going and coming may be the man hidden in the rock in the field beyond. Only let us take good care of the artillery.

Confessing Christ.

There are not only a few, but I am very sorry to say, a great many who are ashamed of their blessed Redeemer. When out in company they dislike very much to hear his name mentioned, and some who have professed Christ and are what the world designates as Christians are much worse than those who make no profession whatever.

Some are afraid to defend the cause of Christ or to pray in the presence of their friends. They say, "I want to pray, but they might laugh and ridicule me, and that would be terrible." Christ says in Mark viii. 38, "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Some think "I will be a Christian and none need know of it." But I assure you my friends, that you cannot be a true follower of Christ if you obey not his teachings.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." How can we sin and and hope to be forgiven, when he says, "The wages of sin is death."

So let us not be ashamed of him, but own him as our Savior whenever we see a chance for so doing, and thereby gain a right to the tree of life, and an entrance through the gates into the city, when Christ comes to make up his jewels. Oh, God, keep us near to thee. Lead us not into temptation, but deliver us from evil, that we may be ready when Christ comes to reign, and hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord," is my prayer.—*Ada A. Vose.*

Obituary.

Oscar A. Garton was born in Argyle, Lafayette, Co., Wis., Dec. 16, 1860; died May 1, 1906 at his home near Kingston, Ark., On July 26, 1884, he was united in marriage with Mary M. Lyon. To their union were born five sons and three daughters. There survive him his wife, three sons and two daughters; also his father and mother (John and Emily Garton of Marathon, Iowa) two brothers and a sister to mourn his loss. He had been a member of the Church of God for 25 years. We laid him away to await the coming of our Lord. It was hard indeed to give him up, but we sorrow not as those who have no hope, for we expect to meet him again on the morning of the first resurrection. Funeral services were conducted by Bro. Wm. Slaven from 1 Cor. i. 37-38. Mrs. Mary M. Garton.

When God threateneth judgments, we should pray against sins. Our eye of sorrow should be more upon that which dishonoreth him, than upon that which afflicts.—*Bishop Reynolds.*

End-of-the-Week Rates, Chicago & North-Western Railway.

From Chicago to nearby summer resorts. Tickets at special low rates on sale Friday, Saturday and Sunday, good until the following Monday to return. Other low rates in effect daily. For tickets, rates and booklets giving full information, apply to nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

Pike's Peak Centennial Celebration.

Denver, May 18.—The passenger department of the Chicago & North-Western Railway announces that the rate to Denver, Colorado Springs and Pueblo, in September, on the occasion of the Centennial Celebration of the discovery of Pike's Peak, will be $25.-00 round trip from Chicago. The lines east of Chicago will probably announce a correspondingly low rate from all points.

Poetry.

The Hope of Zion.

Fair daughter of Zion, arise from thy sadness,
And put on thy garments of bridal array!
The song of thy mourning be turned into gladness,
Behold the first dawn of Millennial day!
Go look to the East where the Crescent is waning,
Where Israel's portion hath desolate lain,
On the hills, on the plains, in the valleys of Canaan,
The land is restored to its verdure again.

Are these not the signs that Messiah is nearing,
When Jacob no longer an exile shall be?
When they from afar on the mountains appearing,
Shall break 'neath their hoofbeat in the great [illegible]

[illegible] to the days of which prophets have [illegible]
[illegible] nations no longer shall 7 on oppress,
When [illegible] sake from the necks to be cast shall be broken,
And the land be restored to its long promised rest.

[illegible] that their Prince shall appear in his [illegible]
And the heavens shall glow with the light of his [illegible]
[illegible] shall review the jubilee history,
[illegible] walk in bond in triumph death reigns.

Hail Zion! our city, the joy of the nation,
Shall ever be free from the chastening rod;
Her streets shall be thronged with the heirs of salvation,
Her people crowned with the praises of God.

The songs of her glory shall vibrate through heaven,
And nations shall learn of her fame from afar;
While homage unceasing to him shall be given,
The Bridegroom of Sharon, and Bethlehem's Star.

—C. Patterson.

Communicated.

God is Love.

What a God of love we serve who has so arranged things that his children may assemble in family capacity to comfort, strengthen, and upbuild one another through all the trials and vicissitudes incident to our mortal lives. It is here at the Lord's table we ought all to lift our hearts to God in gratitude and say, "Bless the Lord, O my soul, and all that is within me bless his holy name, and forget not all his benefits; who forgiveth all our iniquities, who redeemeth our life from destruction, who crowneth us with loving kindness and tender mercies." Psa. ciii. It is here the weary find rest; the sorrowing find comfort; the despairing find hope; the weak find strength; the tried find relief; the troubled find peace, and our faith is brightened because we remember him who has triumphed over death; that "because I live ye shall live also," and he is coming to make known to us the exceeding riches of God's favor in his kindness toward us who have trusted in his promises and are striving in patience and humility to be conformed to the image of his Son. It is when we think of these things, beloved, that we realize that God is love; and we are to rejoice in them says Peter; though now for a season, if need be, ye are in heaviness through manifold trials. If need be there is the reason for all the distressing circumstances that overtake the children of God. It is the way of driving them to the refuge. If left to themselves they would sometimes wander far out of the way. It is God's method of perfecting character. His own beloved Son learned obedience by the things he suffered, and if the Captain of our salvation was thus perfected shall we not expect the same? But though he cause grief, yet will he have compassion according to the multitude of his mercies, for he does not afflict willingly, nor grieve the children of men. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, great is his faithfulness. The Lord is good unto them that wait for him, to the soul that seeketh him. Lam. iii. When we consider what we are by nature and then contrast it with what God has done, and what he promises to do for us, we realize something of his goodness toward us. "All we like sheep have gone astray, we have turned every one to his own way." This is God's description of mankind in general, but notwithstanding our perverseness and proneness to do those things displeasing to him after having once learned of him. He is still merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities, bless his holy name; but as the heaven is high above the earth, so great is his mercy toward them that fear him, as far as the east is from the west so far hath he removed our transgressions from us. Is there anything like this in all the realm of thought? And as if to bring it within the scope of our feeble comprehension, he says, "Like as a father pitieth his children, so the Lord pitieth them that love him, for he knoweth our frame. He remembers that we are dust." Psa. ciii. If we, like Paul have been often at the throne of favor and learned of his willingness to forgive sin; like him we will be able to say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation; that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. How did Paul comfort his brethren? By exhorting them to hold fast the blessed hope, that they might be made partakers of the glory to be revealed at the appearing and kingdom of our Lord and Savior Jesus Christ. Ah, my brethren, it is faith in these things that makes us strong in the power of his might. We then can appropriate the promise that all things work together for good to them that love God and are called according to his purpose. Faith in God gives us an abiding conviction that he who sees the end from the beginning does all things well. Faith in God enables us to look beyond present trials into the glorious future when the Lord will come from heaven to clothe his saints with the joyous vesture of immortality. Faith in God teaches us that sorrow will not always be the portion of God's people. Weeping may endure for a night, but joy cometh in the morning. The morning without clouds when the Sun of righteousness shall arise with healing in his wings, and the redeemed of the Lord shall come to Zion with singing, everlasting joy shall be upon their head, they shall obtain joy and gladness and sorrow and mourning shall flee away. By faith we realize that we are chastened now, that we should not be condemned with the world; we are expressly made subject evil that we may be made partakers of his holiness (Heb. xii. 10), but he will not let us be tried above what we are able to bear, though it seems at times as if we should fail, but tribulation worketh patience, and patience experience, and to them that are exercised thereby experience of sorrow intensifies our hope that maketh not ashamed. Trouble rubs off the rough edges of our character, subdues our wills, and leads ultimately to the perfection of our nature. Without this experience of evil, we are apt to become careless and indifferent toward God. We shall be greatly helped in our pilgrimage if we always bear this in mind. The word of exhortation to us is, Let not tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, separate us from Christ. They will not separate you from his love. Take not your trials as an evidence of his anger, but as a token of his love. "For whom the Lord loveth he instructeth and scourges every one whom he receiveth." "As many as I love I rebuke and chasten," says Jesus. My brother, my sister, be not cast down, though every earthly support is removed, and present comforts gone. Grasp firmly the outstretched arm of God through Christ, for he says, "My grace is sufficient for thee," until I take away the rebuke of my people from the earth, and give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. This will be the portion of all those who come forth from trial fit and prepared for the Master's use. And they shall come from the east and west, the north and south, and sit down with Abraham, Isaac, Jacob and the faithful of all ages, in the kingdom of God to enjoy the felicity of an endless life.

W. S. Tomlinson.

Don't Give Up the Ship.

"Don't give up the ship," my brethren. Our Captain is not dying! The battle may be fierce, but ere you are aware it will be over and the whole world will be won. What if you do suffer? That is just what you are called to do, to suffer for Jesus' sake, to walk in his steps! But "you cannot stand the strain?" How then could he? What did he not bear for you? There was a Judas right on the ship when the battle was the very hottest. Peter denied that he had ever been acquainted with such a man, when the Master had been captured and the cause seemed lost, and every one of the soldiers on board the vessel forsook it and left it to its fate. Did Jesus? No! He died that it might ride on to victory.

Trouble on board? Some traitors in the ranks? There always has been and there always will be. If Jesus couldn't have a perfect church how can we expect to? It may break your hearts because some go wrong and deny the faith just as it broke his heart and as it has broken ours, but you must bear even this. We are all in the furnace in these days of peril, our faith is being tried in the fire, just as the faith of Shadrach, Meshach and Abednego was. And if some cannot, will not endure the affliction, but turn aside and take an apparently easier path, and we cannot win them back, all we have to do is to go ahead. One like to the Son of God will walk with us through the flames. Only last evening I heard of two once faithful ones, almost as dear to us as our own lives, who are now buying the book of the great Chicago Professor, in which so much of the Bible is set aside as false and are giving it to unbelievers; are saying, that "Matthew lied," that "God lied," that "there is nothing in the prophets to prove that Jesus is the Savior," that "he is only the son of Joseph," etc. Can we endure it? but it is hard to see those whom we buried in baptism, who were for years our helpers in the service of the Master, who comforted us in tribulation, and who led others into the fold, deny the Lord that bought them, and count the blood of the covenant wherewith they were sanctified, an unholy thing, and do despite unto the Spirit of grace. We love them, and would sacrifice all worldly comforts and luxuries, go meanly clad, and poorly fed, could we but put them back where they once were, but we can't, we can only pray to God to save the rest, and do all we can to save them from falling into the same snares. Stand at your post, brethren. The greater the danger the more need of faithfulness. The more deserters there are, the greater necessity of faithfulness in those who are left.

We have some staunch soldiers, who will never lower the flag to the foe. They are cheering us with the cry "on, on to victory!" "Lay hold of the work, we will help you!" "God is our refuge and our strength." "Let us trust in him." Thank you, dear ones! You have made us feel that a great awakening is coming—that "the darkest time is just before day."

"O it will be but little longer
We must these many woes endure;
Then let our faith and hope grow stronger,
Our Father's promise still is sure."

S. Roxana Wince.

The Study of Prophecy.

By the study of history we can see the things that have already transpired in the world; by the study of prophecy we may see the things that have yet to transpire. History throws its light on the ages that have gone by; prophecy throws its light on the ages to come.

Without the study of prophecy we cannot have a right view of the coming kingdom, or the future glory of our Lord, and we sleight the wisdom and love of God, who has made known unto us these grand and glorious truths. It was not to give us an opportunity of speculating, or to awaken our curiosity, that these things have been foretold, but to enlighten our minds with regard to future events, and lead us to be in readiness for them, and become fitted for the kingdom of God. Christians suffer great loss by their passing by the prophetic part of God's Word. They lose knowledge which would enrich the mind, truth which would affect the heart and guide the life.

Prophecy has a great moral and spiritual use. God has graciously shown us the end from the beginning that we may be warned of the things that are coming, and be prepared for them. Those who turn away from the prophetic Word may see their mistake too late. Almost all prophecy has relation to the judgments of God which shall come upon the world in the day of our Lord, or just prior to, and at the commencement of, the day of the Lord; and in what condition will they be, therefore, who despise prophecy, who make no effort to understand it, and thus expose themselves to the coming woes?

In proportion as we learn what God has revealed about the future, and our minds become imbued with its importance, the ties will be loosened that bind us to the present. And the more knowledge we gain of the things which shall be hereafter, the more will our minds rest in the truth, and the stronger will be our faith and the brighter our hope.

It is necessary to observe, for the sake of those familiar with the form prophecy often takes, that both the present and the past tense are often used for the future. Thus Isaiah says relating to Christ's first coming, 700 years before the events actually took place, "He is despised and rejected of men." "But he was wounded for our transgressions." "He was bruised for our iniquities." The reason for adopting this method was, the Holy Spirit placed the wonderful events of the future so vividly before the minds of the prophets, that the whole seemed present and certain to them.

No greater mistake in reference to the prophecies respecting our Lord's second coming can be made than not to look for their literal fulfilment. The prophecies which tell us of the appearing of Jesus Christ in the flesh were literally fulfilled; even the little circumstances which were foretold in connection with his life and sufferings, were also fulfilled to the very letter. There is no reason then why we should not expect the literal accomplishment of the numerous prophecies respecting his appearing in the clouds, and also of the many circumstances connected therewith.

But some men never attempt the study of prophecy, believing it to be impossible ever to understand it; and others speak lightly of the subject, and treat those who give attention to it with derision. There are large portions of the Scriptures containing important prophecies—prophecies which relate to the future of mankind—and yet the generality of ministers do not attempt to expound them. They sometimes quote them, but they almost always misapply them; and in this way unscriptural views are imbibed, and error is spread, and the plans and purposes of God are misunderstood. And ministers are in a great measure responsible for this. Instead of preaching their creed and assuming that it contains all the truth, and that all outside of it, or that may be contrary to it is heresy, they ought to study the Word, eat it up, and digest it, and be able to bring out the truth. It is the Scriptures that are to be our guide to the truth, and not the creeds of a Conference or a council. If we teach error instead of truth, and thus mislead others, it will not justify us at the last to say that we taught what was in the creed, and to say that the church required us to adopt the creed as our standard of faith.

The apostle Peter under divine inspiration wrote these words: "And we have the Word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost. 2 Pet. i. 19-21. Peter evidently considered the prophetic Word or the written Word of the Lord a sure foundation upon which to build, yea, more sure, more safe than vision could be.

No inconsiderable portion of the Old Testament Scriptures is made up of prophecy, and if prophecy is not studied, then a large portion of the Bible must be passed over as useless. Besides a blessing is pronounced upon those who give heed to the words of Scripture prophecy. In Rev. i. 3 it is said, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." At the same time it is true that never at any previous period, since the first four centuries did the study of prophecy occupy so large a share of the attention of the Christian church. Thousands, we believe, are now pondering seriously the signs of the present times and comparing them with what are to be the signs of Christ's coming, who a little while ago took no interest in the subject. There are now multitudes of sincere and thoughtful Christians who believe that the end of the age is near.

The above is the second chapter of a book entitled the Kingdom and the Restoration by a student of prophecy.

J. T. Smith.

Indiana Conference Program.

FRIDAY, JUNE 8.

2:30 P. M. Sermon.
7:30 P. M. Sermon.

SATURDAY, JUNE 9.

10:00 A. M. Sermon.
2:00 P. M. Business Meeting.
7:30 P. M. Sermon.

SUNDAY, JUNE 10.

9:30 A. M. Social Meeting led by R. C. Railsback.
11:00 A. M. Sermon.
2:00 P. M. Communion Service conducted by J. L. Wince.
7:00 P. M. Social Meeting led by J. H. Willey.
8:00 P. M. Sermon.

By Order Of Committee.

Selected.

True and False in Christian Education.

It was a part of the subtle power of that first temptation that the fruit forbidden was fitted "to make one wise." The capacity of the mind for knowledge is a great blessing or a great curse, according as it is directed. The desire to pursue an independent and rebellious course, culminating in intellectual independence of God, will bring disaster. On the other hand, a humble desire to "think God's thoughts after him," by means of a reverent study of his ways in nature and grace, will lead one into rich experiences, which will enlarge and develop the soul most wonderfully.

All knowledge comes to us in two ways, and the second way uses the first. First, we get knowledge through eye-gate, ear-gate, etc. In other words, we acquire all through the senses. This is the Lockian theory, practically, and in a way it is true. I believe he allowed something to reflection, yet reflection can only use material already furnished by the senses.

Now, is there any other way of acquiring knowledge? There is the testimony of others, but even this comes to us through ear-gate. Yet we believe some testimony and disbelieve other. What is faith? Is it not a kind of capacity for recognizing "truth" in spite of a lack of sensational knowledge. It seems to me something of this sort is true, and if so, a whole world of possibility opens before us.

True Christian education aims to train not merely the senses and those forms of knowledge which relate to the "things which are seen," but also those deeper spiritual faculties which grasp the "things which are not seen."

It is possible to teach a man the road from Jericho to Jerusalem, and yet totally fail to teach him the road from his spiritual Jericho to New Jerusalem. We can load up a student's mind with facts about the Bible, and even with doctrines taught in the Bible, and yet fail to lead him into the higher ranges of Christian thought.

It is possible to train him in the art of elegant expression, until he will be able to acquit himself with credit before an audience, while we fail to show him how to bear to thirsty souls the water of life in his elegantly ornamented cup.

The forms of knowledge are important and not to be neglected, but the substance of knowledge is still more important. God's ancient people are said to "perish for lack of knowledge," and Christ defines eternal life to be knowing the true God. True Christian education will seek to impart this.

Kind Words.

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smooth down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A woman can not make a habit of speaking kind words without augmenting her own gracious temper. But better will be their influence on others.

If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves, and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt our stubbornness. They arouse an appreciation of better things.

Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day; to the one who disturbs you while you are busy, asking for work; to the one who has almost lost hope; to all. Remember, kind words can never die.

Lake Geneva Summer Train Service.

Via the Chicago & North-Western R'y is now in effect including Saturday afternoon train leaving Chicago 1:00 p. m. and Sunday Train leaving 8:00 a. m. For tickets, rates and full information apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

Better Be Careful.

Quite likely "2400" days is right. By present appearances it will take about that time to do what is predicted before the grand crisis.

I am thankful to Bro. Geo. Francis for his help in proving the absurdity of Antiochus Epiphanus being the little horn in either Dan. vii. or viii. See Restitution of May 9. But he thinks the little horn of the 8th chapter was Rome simply because the angel said only once! that it grew out of one of the four Grecian horns. He will please kindly remember that it is dangerous to require Gabriel to prove his veracity. Zacharias found it so. Luke i. 5, 22, 57-80.

Mary and Joseph did not dare do it. Luke i. 26-35; Matt. i. 18-25. Neither did Daniel. Gabriel said it once plainly; that was enough. Dan. viii. 8, 9. "Therefore the he goat waxed very great; and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." (Not toward the west).

History proved his word true. Rome didn't come out of either of the Grecian horns; it grew up on the river Tiber in Italy far west of the Grecian territory.

Islam is the Ishmael of the Christian era. Mecca is its religious heart. Constantinople is its civil governing outpost, whence it has defied Christian Europe 1200 years, and just now seems ready to try titles with Great Britain for Egypt, the great pathway to British India.

Many think a "holy war" is imminent in which Mahommedanism and Christianity will again be brought face to face with the full strength of both. Mahommedanism is too big and too bad a power to be ignored by prophecy, (Amos iii. 7) it is "the false prophet," trying to supplant God's Prophet whom Moses said God would raise up.

O. R. L. C.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

$25.00 Round Trip to Denver, Colorado Springs and Pueblo.

Via the Chicago, Union Pacific & North-Western Line. This low rate is in effect the first and third Tuesday of each month. Other low rate tickets $30.00 round trip, daily, beginning June 1st. The Colorado Special, only one night to Denver, leaves Wells Street Station 7:00 P. M. Another excellent through train leaves at 11:00 P. M. For tickets and full information, apply to your nearest ticket agent or address A. H. Waggener, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—June 30

Pennsylvania LINES

Special Low Fares
—TO—

SAINT PAUL
May 27 to 30 Woman's Club Meeting
July 23 24 25 Saengerbund

BOSTON
May 31 to June 9 Medical and First Church of Christ Scientist Conventions. Stopovers at New York, Philadelphia, Baltimore, Washington

NEW HAVEN
June 5 to 9 Knights of Columbus

LOUISVILLE
June 11 12 13 Home-coming week

PORTLAND, ORE.
June 17 to 21 Hotel men's meeting

OMAHA July 9-12 B Y P U DENVER July 11-14 B P O E

MILWAUKEE
Aug 10 to 12 Eagle Grand Aerie

MINNEAPOLIS
Aug 10 to 12 G A R

If interested ask
J. E. HANES, Pennsylvania Ticket Agent
F. J. BESSARD, Vandalia Ticket Agent
Plymouth, Indiana.

$12.85 Chicago to Marquette, Mich., and return, via the North-Western Line.

$14.25 Ashland, Wis., and return. These special low round trip rates are in effect every Tuesday, with return limit 21 days. For tickets and reservation, apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. Ry., Co., Chicago.—June 30

Announcements.

The annual meeting of the North West Conference will convene at Fellda, Wash., on the evening of the 15th of June and hold over the following Sunday.

Teams will be at the Riverview hotel close by the Ferry landing at Vancouver, Wash. Those wishing conveyance out should write in time that the brethren will know how many teams to send out. Address P. G. Woulf, Vancouver, Wash. R. F. D. No. 3.

Now brethren, all are invited to come and give their aid for a good meeting, both by their presence and a good word for the truth. Come, all speaking the same thing. Paul in writing to Titus says, Speak thou the things which become sound doctrine. If we all do this we will have a meeting long to be remembered.

Yours for the truth.

ALMIRA BROOKS, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, will be held at the Antioch meeting house, five miles south of Plymouth, on the Michigan road, commencing on Friday, at 2 o'clock, P. M., June 8th, 1906, and continuing over the following Sunday. We urge that every church of our faith that possibly can, be represented by duly appointed delegates, as there will be some business to be considered at this meeting and we therefore desire a full attendance. A program will appear later. For over forty years our people have been holding what is called the "June Meeting." In this period many changes have been wrought, some of them sad ones. Nearly all the members of the local church who met here the first time for meeting, after the house was erected, have fallen under the power of death, and are awaiting in silence the trumpet call to the resurrection of life. Indeed there remains but the merest remnant of the pioneer church in Indiana. Nearly all are gone but still held in sacred memory by those of us who knew them. Will you of the present generation of believers in the risen Lord be as zealous for the truth as they? Then lay aside the common cares of life, and attend another "June Meeting" on the spot rendered sacred by the faithful of other days. Who would miss the Antioch meeting? Able speakers will be present to proclaim the truth.

BY ORDER OF COMMITTEE.

THE Bible School that was to have been held in Plymouth just after the Antioch meeting will have to be postponed to a later date, as it has been impossible for the committee appointed to arrange the details to their satisfaction at this time, and will have to ask for further time to complete their work. This notice is given because many have asked concerning the school, and it is due to all interested to know in advance of the June conference that it is necessary to postpone the school to a later date. The project is not given up, but only delayed till the work can be arranged properly.

BY ORDER OF COMMITTEE.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The 48th Annual Conference of the Churches of God, in Michigan, will be held at Dutton, Kent Co. Michigan, commencing Thursday evening, May 31, 1906 and continue over the following Sunday, (June 1, 2, and 3.)

It is the desire of all who have been in the habit of attending these gatherings that all the churches send delegates to this meeting.

A cordial invitation to attend is extended to all and particularly the brethren of this and adjoining states.

A programme is promised and will be published as soon as arranged.

Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Conference at their place. There has been many good and profitable meetings held at Dutton, it always seemed like a family reunion. Let us show them our appreciation of their invitation by our presence.

If you have some good news of what the Lord has done for you tell us of it, it will cheer us on our way. If trouble has been your portion and the load heavy, tell us, perhaps we can aid you, our prayers will be for you at least.

Jesus is coming, will the Annual Meeting of 1906 be the last? Come work while the day lasts.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y.

Programme for Michigan Conference.

THURSDAY EVENING.

7:30 Praise service, prayer and words of welcome. B. W. Woodward
8.00 Sermon, Watchman what of the night. A. H. Zilmer

FRIDAY.

9:30 Praise service and social meeting. Mrs. E. Barnum
10:00 Sermon. Where are we in God's great calender?
B. W. Woodward
12:00 Lunch.
1:00 Business meeting.
Old business, new business, reports from churches, secretary, treasurer, and evangelists.
2:30 Lesson, Bible schools and public school methods, illustrated.
Harriet Boice
7:30 Praise service and social meeting
Clara Chaffee
8:00 Sermon, The purpose of Christ's second coming. A. H. Zilmer

SATURDAY.

9:30 Business meeting:
Election of officers, unfinished business, reports of committees
10:30 Sermon, Psa. iv. 3, But know that the Lord has set apart him that is godly for himself
A. H. Zilmer
12:00 Lunch.
1:00 Sisters business meeting.
2:30 The veterans of Truth
O. R. L. Crozier
7:30 Song service. Alice Tim
Solo, Sister Boice
8:00 Sermon. A. H. Zilmer

SUNDAY.

9:30 Song service, Alice Tim
Social meeting,
K. N. Woodward
10:30 Sermon, Nature of man.
A. H. Zilmer
12:00 Lunch.
1:30 Sermon, Brotherly love.
V. Blakley
2:30 Our Remembrancer
B. W. Woodward
7:30 Social meeting.
B. W. Woodward
Solo, Bro. Blakley
8:00 Sermon, What will the end of the wicked be, from a Bible standpoint A. H. Zilmer

BY ORDER OF COMMITTEE.

There will be a meeting of the Ladies' Tithing Society during the Conference, and we hope every member will make it a point to attend; and not only the members, but we would be glad to have all, especially the sisters, encourage us by their presence. We believe that Tithing is a good thing to practice, whether one sees fit to put her name down on the book or not; it seems to even things up so; whether one has much or little she can give as much proportionately as her neighbor. If I have $100 I can give $10 of that to the cause; if I have ten cents surely I should be willing to lay aside one cent for the Lord, and I have given just as much according to my ability, in the last case as in the first. So come and talk it over and rejoice with us in the Lord.

MRS. E. E. BARNUM, Rec. Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.
MRS. EVA L. STEARNS, Sec.

The next annual gathering of the Ohio State Conference, will convene August 16, to 19, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Personally Conducted Tours. Chicago, Union Pacific and North-Western Line.

Twelve exclusively first class personally conducted parties will leave Chicago, under the auspices of the Tourist Department of the Chicago, Union Pacific & North-Western Line, July 7th, July 18th and August 4th, for Colorado, Utah, Yellowstone National Park, Portland, Puget Sound Points, The Yosemite, San Francisco and Southern California. All expenses of the journey are included in the initial cost. All arrangements for hotel accommodations, train schedules, etc., are provided for in advance. Write for itineraries and full particulars to S. A. Hutchinson, Manager Tourist Department, 212 Clark St., Chicago, Ill.—June 27.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice is given that the brethren at Fonthill, Ontario, expect to have a special gathering—an all-day meeting on Sunday, May 27 next. We invite all lovers of truth to meet with us on this occasion. We expect three or four speakers. Any further information in respect to this meeting can be obtained by corresponding with the undersigned.

P. H. BOUK.

Five Alaskan Tours

From Pacific Coast points on the superb steamship City of Spokane, Pacific Coast S. S. Co. during the summer months. Special low rates via the Chicago & North-Western Railway from all points. The steamship ride through the fiords and islands along the beautiful Alaskan coast provides one of the most beautiful trips in the world. For folders with maps and full particulars send 2c. stamp to W. B. Kniskern, P. T. M., C & N-W Ry, Chicago.—may 9

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Read X PLYMOUTH, INDIANA, JUNE 6, 1906. NUMBER 21.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-rulers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Zion Captive.

By Babylon's proud streams we sate,
And tears gushed quick from every eye,
When our own Zion's fallen state
Came rushing to our memory;
And there, the willow groves among,
Sorrowing, our silent harps we hung.

For there our tyrants in their pride,
Bade Judah raise the exulting strain,
And our remorseless spoilers cried,
"Come breathe your native hymns again."
Oh, how in stranger climes can we
Pour forth Jehovah's melody?

When thou, loved Zion, art forgot,
Let this unworthy hand decay:
When Salem is remembered not,
Mute be these guilty lips for aye!
Yea, if in transport's liveliest thrill,
Thou, Zion, art not dearer still!

—Thomas Dale.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 34.

1. Make for thyself bonds and collars and put them around thy neck;

2. And thou shalt send them unto a king of Idoumaia and unto a king of Moosb and unto a king of sons of Ammoon and unto the king of Turos, and unto a king of Sidoon at the hands of their messengers who are coming unto king Sedekias, king of Jouda for their meeting in Hierousaleem.

3. And thou shalt direct them to say unto their lords, In this wise hath the Lord God of Israel said, In this way shall ye say unto your lords.

4. That I made the earth with my strength and with my great and high instrumental hand and I shall give it to whomever it may seem best in my eyes.

5. I have given the earth to Nabouchodonosor king of Babuloon to serve him as a servant, and the wild beasts of the field to work for him.

6. And the nation and the kingdom that do not put their neck under the yoke of Babuloon's king, with sword and with famine shall I visit them, hath the Lord said, until they leave off at his hand.

7. And do ye not hearken to your false-prophets and those who are divining for you, and those who are dreaming dreams for you, and those who are watching flights of birds for you, and your pharmacists who are saying, Do not work for the king of Babuloon;

8. For they are prophesying lies for you to make you to be far from your land.

9. And the nation that shall lead its neck under the yoke of Babuloon's king, and work for him I shall also leave behind on its land and it will work for him and dwell thereon.

10. And unto Sedekias king of Jouda have I talked according to all these words, saying, Lead in your neck, and work for the king of Babuloon;

11. Because they are prophesying unjust things for you;

12. Because I have not sent them, saith the Lord; and they are prophesying in my name in respect to an unjust way to destroy you; and ye will be lost thereby ye and the prophets who are prophesying lies unto you in respect to an unjust way.

13. Unto you and all this laity and the priests have I talked saying, In this wise hath the Lord said, Do not hearken unto the words of the prophets who are prophesying unto you saying, Lo, the vessels of the house of the Lord will return from out Babuloon, because they are prophesying unjust things unto you.

14. I have not sent them;

15. If they are prophets and if there is a word of the Lord in them let them meet me.

16. Because in this wise hath the Lord said, Even the rest of the vessels,

17. Which a king of Babuloon did not take when he transported Jechonias from Hieroussaleem,

18. Will go into Babuloon, saith the Lord.

COMMENT.

This 34th chapter true text is supposed to be given in substance in the C. V. and R. V. as the 27th chapter, but the first verses as the reader will see were borrowed from the 33d chapter true text and 4 more verses added to the chapter from some other source, besides changing the simple thought and statement in the first two verses, and in almost every other verse. Read and compare for yourselves. The changes are too many to note critically.

CHAS. GARDNER.

CHAPTER 35.

1. And it came to pass in the 4th year of Sedekias king of Jouda in the 11th month, that Ananias son of Azzor the false-prophet from Gabaon spake unto me in the house of the Lord before the eyes of the priests and all the laity saying,

2. In this wise hath the Lord said; I have broken the yoke of the king of Babuloon.

3. There are yet two years of days and I shall return into this place the vessels of the house of the Lord,

4. And Jechonias and the removal of Jouda because I shall break the yoke of Babuloon's king.

5. And Hieremias spake unto Ananias before the eyes of all the laity and before the eyes of the priests, who stood in the house of the Lord.

6. And Hieremias said, Truly in this wise may the Lord have done, may he have established thy word which thou art restoring to this place the vessels of the house of the Lord and all the removal from out Babuloon.

7. However may ye have hearkened unto the Word of the Lord which I am speaking in your ears and in the ears of all the laity,

8. The prophets who came to pass before me, and before you from the aninate age (meaning the beginning of the human creation) also prophesied in respect to war upon many a land and against great kingdoms.

9. The prophet who prophesied for peace, when the Word had come to pass they would know the prophet whom the Lord had sent unto them in faith.

10. And Ananias took the collars off of the neck of Hieremias in the eyes of all the laity and broke them.

11. And Ananias spake before the eyes of all the laity, saying: Thus hath the Lord said; In this shall I break the collars of Babuloon's king off from the necks of all the nations. And Hieremias went on his way.

12. And a Word of the Lord occurred unto Hieremias after Ananias had broken the collars from off his neck, saying,

13. Go on foot and speak unto Ananias saying, In this wise hath the Lord said: Wooden collars hast thou broken, and I shall make iron collars in place of them.

14. Because in this wise hath the Lord said, An iron yoke have I put on the neck of all the nations that they may work for the king of Babuloon.

15. And Hieremias said unto Ananias, The Lord did not send thee, and thou hast caused this laity to do in an iniquitous way.

16. Therefore in this wise hath the Lord said, lo, I am sending thee off from the face of the earth; This year art thou condemned to die,

17. And he did die in the seventh month.

COMMENT.

See "Hebrew" R. V. & R. V. chapter 28th for what purports to be this same chapter 35th true text, where you will find "Hananiah son of Azur" instead of "Ananias son of Azor" and "within two full years" instead of "yet two years of days" and "from the animate age" as parenthetically explained translated simply "of old." The 4th verse omitted is the 9th verse R. V. In the 10th verse "the collars" translated "the bar" and in the 11th verse "the collars" translated "the yoke." In the 13th "the collars" translated again "bars" twice. In the 14th "work for" translated "serve" "and I have given him the beasts of the field also" not in the text at all. In the 16th verse "to do in an iniquitous way" translated "to trust in a lie." In the same verse "because, etc." the last clause not in the text at all. In the 17th verse "the same year" not in the text. These differences may seem to some of you readers matters of small import; but it does not so seem to me. It makes the purpose of the tampering still more evident to my mind. Such mistakes or differences do not occur in transcribing or translating merely. CHAS. GARDNER.

Who Should Administer Baptism to Believers?

I received from Fairbanks, Oklahoma, the following request.

"Dear Bro. Wilson:

I desire to ask you a question, and wish you to put both the question and the answer in THE RESTITUTION.

Did the Apostles after they had taught the people the truth send them to the Pharisees to be baptized? If so, were they legally baptized into Christ?

Can any of the Churches, who believe the same things the Pharisees did, baptize believers of the gospel of the kingdom, and still receive Divine recognition as valid baptism, knowing that the aforesaid churches do not believe the gospel preached by Jesus and the Apostles?

Your Brother in the hope of eternal life. E. F. R."

I know of no instance on record, where the Apostles used the Pharisees as administrators of gospel baptism, and if it had been done, I should question its validity, after reading of the faith and character of the aforesaid Pharisees.

See Matt. xxiii. 13: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you Scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto ye blind guides." Now what are these Pharisees?

1. "Hypocrites."

2. They would neither enter the kingdom themselves, nor suffer others.

3. They would rob widows, and cover up their iniquity with mock piety.

4. They would compass sea and land to make a convert, and when they made him, he was two-fold worse than themselves.

5. They were "fools" and "blind guides." A lot of canting pious hypocrites, who neither would enter the kingdom of heaven themselves, nor suffer others to do so, could hardly be proper characters to administer Christian baptism. If they can do so, then any blaspheming saloon bum, can administer valid gospel baptism, with as much propriety, as those canting hypocrites.

Now, as to whether churches not of the faith, can administer valid Christian baptism or not, depends upon who did unquestionably administer baptism in the days of Christ and the Apostles? This being ascertained, we can then ascertain who are proper administrators to-day, and we would have no Bible right to employ any others.

WHO ADMINISTERED BAPTISM IN THE DAYS OF CHRIST AND HIS APOSTLES?

See John iii. 22: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized."

Verse 26: "And they (John's disciples) came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptiseth, and all men come to him."

John iv. 1, 2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples.") Here we find that the disciples (or followers of Jesus,) were recognized as proper persons to administer baptism by the Master himself, and that is good authority, and in fact, there could be no better authority. See I Cor. i. 14: "I (Paul) baptized none of you, but Crispus and Gaius; lest any should say I baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other."

Paul baptized as a disciple of Christ, but he did not make a practice of baptizing, 'est people should say he was baptizing in his own name. He doubtless left that work to some less noted disciples, who would not be suspected of baptizing in their own names. Nevertheless he did baptize, and that was on this side of the ascension of Jesus. So that breaks the argument that the original twelve before the ascension were the only authorized ones under the commission.

In Acts viii. 38, we have the account of the baptism of the Eunuch, by Philip. "And they went down both into the water, both Philip and the Eunuch, and he baptized him." Here we have another disciple, Philip, the evangelist, administering baptism, on this side of the ascension.

We thus far have the record of Apostles, evangelists, and disciples, administering gospel baptism, but we have no record, however, of those who were not gospel believers, administering baptism to gospel believers.

Now, if we have no Bible precedent of unbelievers baptizing believers, what right has anyone to presume to do so now? Can it be anything more than an unwarranted presumption?

Now, then, if any one should ask me, can ministers, who are no more established on a true gospel basis, than were the Pharisees of old, be proper administers of true gospel baptism, I should reply, there is no Bible precedent, and authority, to show that they are. I can say candidly, that I would not risk my own salvation on it, neither would I advise any other person to do so. Salvation is something too precious to take any risks thereon.

Ministers who teach a theology which is not in accord with the Great Eternal, can hardly be acceptable persons to render acceptable service of any kind in the vineyard of the Lord. Especially when we read, in Gal. i. 7, 8: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

The gospel preached by Paul, and the other Apostles, and evangelists, was of a truth, none other than the grand old gospel of the kingdom, which was preached before them by the Lord Jesus himself, who instructed them to preach the same glad message.

Tell me, would you feel safe to receive baptism at the hands of men, upon whom the curse of heaven rests, as given above by Paul? I would not, I assure you. Could you receive communion from the hands of a man who rest under the curse, on account of either perverting, or preaching another gospel entirely? I could neither receive baptism, or communion from such people, without feeling guilty before God. If I had received baptism from the hands of such an one, I would ignore it, and seek baptism at the hands of one I was satisfied was a gospel believer. It is not necessary to have a minister to do this, any disciple can perform that service. I baptized one on my last trip, who was previously baptized by a gospel perverter.

We are now living in times when it is not safe to do anything else but "hew to the line," as our beloved Brother Wagoner says. We need, as a people, to be clear-cut, and decisive, cut entirely loose from any form of the great apostasy, by which we are surrounded. I sometimes hear those who profess to be of the faith, address those who are not of the faith, as "brother," or "sister." This is all wrong, and is deceptive to those whom you so address.

The time has come, when all those who are really and truly of the faith, should be outspoken, and stalwart men and women in Christ Jesus; who mean straight forward business, and put away all sickening mincing with the apostasy. You can do all this, and still be kind, loving, respectful, inoffensive, and courteous to all. A true Christian must be this at all times, to all, whether they be of the faith or not.

We need strong, energetic action in fearlessly sustaining the defence and proclamation of the faith once delivered unto the saints, all along the line, both by the voice and the press.

In order to more effectually accomplish this work, it needs some system, and plan of action in order to sustain men and women who are clear cut, and straight forward in the faith, in doing uncompromising work for the Master.

Yours in the Blessed Hope.
W. H. WILSON.

Selected.

Pleasant People.

Some men move through life as a band of music moves down street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October day fill the air with perfume of ripe fruit. Some women cling to their own houses, like the honey-suckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like star beams, or charm the heart like songs sung upon a holy day. How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.

Have you a purpose in life, or are you drifting along with the current of time—thoughtless, careless, selfish, indifferent. The dangers of such an aimless existence are seen in human wrecks which are floating all about us. The selfish life is purposeless, useless and fruitless—a truly pitiable, condition. Life brings its responsibilities. Its true purpose is usefulness. You are to live for others, as well as yourself. Your life is a part of theirs; theirs a part of yours. What you do does not concern yourself alone. Your words, your works, enter into the lives of those about you, wielding an influence for good or evil. You are going onward to—what? You are going somewhere, but—where? What will the end be? Judgment is coming. Life is yours to determine character and decide destiny. What is your life? Are you what you ought to be? Are you what you profess to be? Are you right with God? These are solemn questions. They concern you. You must answer them—some time. "So then every one of us shall give account of himself to God." Are you ready to do this?

Every Bible is a missionary that preaches Jesus and the remission of sins, and the resurrection through faith in his blood. It can be easily concealed, cheaply supported, readily consulted; it never grows old, superannuated or sick, and where one Bible is preserved in a nation, there is a spark of celestial fire which shall break forth into a flame to chase away darkness.—*Dr. John Mason.*

Little Things in Religious Life.

Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberations from high integrity, little bits of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings or family arrangements; to the little words and tunes; little benevolences or forbearances, or tenderness; little self-denials, self-restraints and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim, in the ordering of each day;—these are the active developments of holy life, the rich and divine mosaics of which it is composed. What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

Repose of Faith.

If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this make life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to Paradise; and far above all combination of earthly hopes, calls up the most delightful visions of the future, where the sensualist and the sceptic view only gloom, decay, annihilation, despair. —*Sir H. Davy.*

The story is told of Washington that he was one day to leave Boston for Salem at eight in the morning, with a cavalry escort. As the old South clock struck eight he sprang into his saddle and seeing nothing of his cavalry started without them. When the latter arrived, they were mortified to find the President gone, and hastening on, overtook him at the Charles River bridge. Washington turned to their commander, with a smile, saying, "Major, I thought you had been too long in my family, not to know when it was eight o'clock." The story is an illustration of the great leader's invariable punctuality, a habit entering so fully into every detail of his life that his cook is said not to have been accustomed to ask if the guests invited to dinner had arrived, but if the appointed hour had come. The lesson cannot be too strongly enforced. It costs no more, but less, of time and thought and effort, to be punctual, and nothing can well do more for the smooth running of the social machinery than to have each man in his place on time. To be behind in an engagement is not only loss to ourselves, but robbery of others, to whom as to all men, time is their best capital.

"Let my mouth be filled with thy praise."

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JUNE 6, 1906.

That Blessed Hope.

Brethren and sisters, I call your attention to a Scripture this morning that every one of you must be very familiar with. It is found in the second chapter of Titus. After laying down many rules for the regulation of the conduct of the adopted children of God, so that the teaching of God our Savior may be adorned in all things, he gives us the reason for his injunctions, the fact that the saving favor of God has shone forth for all men, teaching us that renouncing impiety and worldly desires, we should live prudently, righteously and piously in the present age, waiting for the Blessed Hope, even the appearing of the glory of our great God and Savior Jesus Christ, who gave himself on our behalf that he might redeem us from all lawlessness, and cleanse for himself a peculiar people devoted to good works." Hebrews i. 1-3 says that God anciently spake to men by various methods, but in these last days has spoken to us by a Son, whom he has appointed heir of all things, and on account of whom he constituted the ages, and who was verily an effulgence of his glory, and an exact impress of his substance." So that it is clear that it is he who is the brightness of the great God and Father's glory we are waiting for, even Jesus Christ. In the next place I would remark that close reading of the text will show that this oft repeated passage does not mean literally what it says. For instance, we see from Peter's words that we have been begotten to a hope of life by the resurrection of Jesus: we have that hope now, and rejoice in it, and therefore the words before us mean that we are looking or waiting for, what we hope for,—the hope in the meantime being a comfort, and sustaining blessing to us, so that we might not grow weary. Hope is truly

A WONDERFUL FACULTY

of the mind. It has vast sustaining power in it. It is the opposite of despair. It embraces both desire and expectation. Expectation and desire fill one with joy,—while expectation and dread fill the mind with terror, and despair. In every age of the world mankind has been sustained in trials by hope. In the darkest hours of earth's history hope, like a beacon light, has led on and cheered burdened millions of afflicted mortals. But, alas,—too often has hope led its deluded followers into quagmires of human speculation and left them to flounder and sink and perish. Let us glance a moment at the hope of mankind generally: what is it? Let the answer come from four hundred millions in China, a full quarter of earth's inhabitants. Let it come from perhaps two hundred and fifty millions in India,—and the dependencies of Turkey, and Russia, and Africa, and the toiling millions of Europe and America North and South of the Equator, and from the vast and restless throng comes the plaintive wail for something better—for a state of things that will bring relief, but like the Ephesians before Paul preached to them they have no hope whatever. And oft in the midst of the gloom is heard the skeptical cry, "If there is a God, why does he allow this state of things to be?" All the ingenuity of man has been taxed to find a remedy for the ills afflicting humanity! Some have thought the good time could be brought about by the circulation of the Scriptures and the

PREACHING OF THE GOSPELS

held by the various denominations,—and it is the cherished belief of myriads today that the world is to be converted in this way. But after many centuries of effort in that direction we are met with the startling fact that crime is fearfully on the increase,—that the moral status of the world is growing worse instead of better. Every crime that has stained the record of human actions is today of frequent occurrence. And in this wonderful land of Bibles and religious enterprises the crying sin of today is infidelity! Bold blasphemers are multiplying,—popular lectures calculated to destroy confidence in Divine Revelation are circulated gratuitously by the millions both in Europe and America,—and what to me is sadder than all else, is, that the very best disposed and pious people,—who hold the Bible in their hands have lost the key which unlocks it. To enlarge no more in this direction, except to say, we have turned our backs against every human scheme for the betterment of the moral status of the world, and depend solely upon the divine scheme revealed in the Bible,—and it is our purpose to encourage and build one another up in our most holy faith that we may stand against all the wiles of the adversaries,—and at last stand before the Son of Man, that we have come together today.

It is the attribute of the merely animal man to live for and in the present. It is the characteristic of a child of God that he looks backward for the foundation of his faith and hope in the promises of God, and forward for the possession of what is promised. The doctrines we teach are not merely truths but

ESSENTIAL TRUTHS,

as a whole the veritable truth that sanctifies and saves; and what is called the gospel of the grace of God,—the power of God unto salvation to every one that believes it. The truth thus spoken of is comprised of exceeding great and precious promises,—promises of good things God will do for us, in addition to what he he has already done for us, and is still doing for us. But the acceptance of these great offers involves duties to be discharged,—not as arbitrary laws but as the outcome or effect of love to God for his beneficent purposes toward us. This at-one-ment with God produces joy and perfe,—and hope carries us on untiring pinions till it turns to glad fruition. So that what of joy a Christian now has is a gleam from

COMING GLORY,—

the happiness that warms our hearts now is an earnest or foretaste of the glory to be revealed in us by and by. We have a clear title-deed now,—but the possession of the inheritance cannot be entered upon till the whole family enter upon it. The whole earth is to become the kingdom of our Lord when Gentile times run out; the whole title vests in the only Begotten Son the Father has, but all the adopted children are surely made joint heirs with him,—and both the heir and his associates enter into possession at the same time. This should melt our hearts in love and gratitude to God when we look around and see the blindness and confusion pervading the religious world. With the Book of God in their hand, which tells them that Jesus is to be King over all the earth, and shall dispense judgment and justice from the throne of his father David on Mount Zion, Jerusalem, Palestine, Syria, to all the inhabitants of the globe,—and that the righteous of all ages from Adam down to the second coming of Christ will live and reign with him here; and that God is going to send him to earth again when the time arrives for him to restore all he has foretold by the prophets; and that of his kingdom there shall be no end,—in the face of all these plainly revealed truths how painful to know that they blindly hope to fly off to heaven at death, and be with Jesus, supposing that he will be forever there, and they forever with him; just as if God had not, near 3000 years ago invited him to a seat at his right hand, till his enemies, who have possession of his inheritance be made his footstool, or handed over to him that he might institute

CUSTER-PROCEEDINGS

against them. We get ideas from one another by means of the words used,—and we have no other means of getting God-ideas than from his words. If God does not say to creature man what he means, and mean what he says, we know absolutely nothing of his purpose in creation or redemption. But we aim to take him at his Word, and by faith in that Word we know it: God's purpose to put a stop to man's inhumanity to man, that makes countless thousands mourn. We know he will do this by means of a government of his own that he will set up on earth,—and which will break in pieces and consume all human governments and stand for ever. We know by the same Word that he who is called the Seed of the woman, who is the Bruiser of the serpent, in the first chapter of Jehovah's redemptive scheme, and seed of Abraham, in the second chapter,—and Son of David in the third, and Son of Man, and Son of God in the fourth, and he is to be King over all the earth,—King of kings and Lord of lords. By the same Word we know that this same Jesus has died on account of our sins, and by his blood ratified the everlasting covenant made with Abraham, and was himself raised again from the dead by God, through that covenant, because he knew no sin,—and thus provided a way by which we can live again, because he lives to die no more. Besides this we know that if we experience the power of his resurrection the power of an endless life will take possession of us also, and thus make us eligible to the possession of an everlasting kingdom. This should enable any one to take in the whole situation. Human governments occupy the territory which the kingdom of God is to occupy. Nothing but Divine Power will dislodge them, and we know by the same grand old Book that

DIVINE POWER

will be exerted to dislodge them, and we know that when the Heir of all things comes to dislodge them Divine Power is the very thing he will be clothed with,—we know in advance by the same infallible Word that he will wound the heads of emperors, kings, presidents, governors, over many countries. We know that he will annihilate the armies and navies that prop up and defend the squatter sovereignties of earth,—and then take the reins of government into his own hands, seat himself upon the throne of glory promised him,—and install the saints of all ages as kings and priests to God. This ought to let every one know why we look and long for Jesus. He has been made unto us wisdom, righteousness, sanctification and redemption,—and redemption means redemption from death,—the life of the whole redeemed host of God is now with Christ, concealed with Christ in God, and the beloved Paul tells us it is when he appears that we appear with him in glory. You see that Christ is all in all to us. We have been begotten to the hope of this life by Christ's resurrection; and as certain as Paul was chosen of the Lord as a vessel to bear his name before the Gentiles and kings and the children of Israel, so sure is it that the future life of any of Adam's race was an unsolved problem until Christ rose triumphant over death; so there's a tremendous depth of meaning to the Lord's words, "Because I live ye shall live also." We know from his message from heaven that he who was dead is not only alive again, but

ALIVE FOR EVER MORE;

and holds the keys of the grave and of death. And besides this, he went away promising to come again and to receive his loved disciples to himself. They have been dead more than 1800 years, and as he has not yet come again he has not yet received them to himself; but there stands his promise: "If I go away I will come again, and receive you unto myself, that where I am, there ye may be also." He came to die and did die, and he is coming to reign and will reign. Yes; he will surely come. The promise is distinct and positive. As I have said this earth belongs to him. It is his inheritance. He will dwell in it and beautify it. It has been stained by his blood, I know, but it has a glorious destiny for all that. It is comparatively small among the worlds revolving through space, but it is inconceivable to me that any of them surpass it in historic interest. Did a son of God ever live, and walk, and weep and love, and bleed on or occupy a tomb on, and redeem another world? He did all this on ours,—and the earth is his special inheritance. While here he often spoke of going away through a baptism of agony and returning in great glory. The baptism of agony came, the earth was convulsed; he rose, ascended and angels comforted the bereaved disciples with the assurance that he would come again. But how would he come? Would he come to them fearful in Majesty? The angels shall answer: "This same Jesus," said they; not another. Thank God for that. It will not only be the same person, but he will have the same divine attributes,—will have the same heart,—the same patient, sympathetic, considerate, indulgent, approachable disposition as when he was here before. He spake his Father's words and

DID HIS FATHER'S WORKS

then. The eternal Father changes not,—neither will the Son change,—the fulness of the Godhead dwells in him now. The precious words he will address to the sheep who have faithfully followed him outside of the camp, tell us volumes that the angels did not say about "This same Jesus." "He will say to them,—"Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." I for one could not doubt that it is the very same Jesus that said come once before to me, and to you and to you, and to you my brethren and sisters all. We were all poor material to work upon, but we should praise him because he was not afraid to try the power of his words of truth upon us. They were sharper than a two-edged sword,—they pierced us through and through, and turned us inside out,—so that we could see what a mass of corruption we were. He will be terrible to the wicked,—but gentle and tender to the saints. O there is infinite comfort in the words "the very same Jesus shall come." The early Christians were greatly strengthened by the prospect. They believed the promise and looked for the glorious appearing. The Savior intended that they should. He intended it in the Supper they were often to celebrate. That drinking the cup anew with him in his kingdom was ever before them. "Till he come" always sounded sweetly in their ears, and it made melody in their hearts as often as they showed the Lord's death in the sacred Supper. Those three words, "Till he come," are precious beyond measure. I wonder they do not awaken more enthusiasm. Do the brethren of the Lord Jesus heartily believe that Jesus will come again? Do they week after week and day after day look for him? I mean, is he really expected? The time seems long to us since he promised to come, and I am afraid that a lurking doubt of his coming comes over us at times. But the Lord is not slack concerning his promise to come. Longsuffering with our unpreparedness would be a more suitable expression. It is unbelief that asks where is the promise of his coming? But the Spirit supplies a sublime answer to it, as follows:—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and—

THE TRUMP OF GOD."

"The Lord himself in his own person,"—the same Jesus who ascended. The shout methinks is one of joy that the hour has come to be united to his bride; the vast majority of them are sleeping in the dust of the ground,—and he is come to awaken and raise them with incorruptible bodies and equal to the angels who can die no more. Beloved, I took more pleasure out of that word about lately than I ever did before. It seemed to bring the same Jesus we have been studying on Olivet and Bethany so close to me. How true is it that he was made like unto his brethren! How natural it is for us to shout when so glad we scarcely know what to do with ourselves, because some awful crisis has been passed,—or some severe trial has ended? I take this as evidence that if it be ours to know the power of Christ's resurrection and clothed upon with immortality from heaven we shall express our joy much as we do now. Just think of his errand to earth as described in 1 Thes. iv. 15, 17, and I think you will be glad that he descends with a shout. Think what an awful reign the reign of death has been. Who can tell the associations of grief and pain, of dismay and agony, of streaming tears and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes and bleeding affections, which throng around that word—death!

Everywhere and in everything is death—resistless, gloomy, all-levelling death. Its subjects mingle with the soil of every clime and crowd the depths of every sea. Nearly two hundred generations, with all their power, have gone down under its dark dominion, without a single representative left. And every tick of the clock, through all the hours and days and nights and weeks and months and years, without cessation, is

THE DEATH-KNELL

of scores of mortals, swept from friends and homes to the silence of them that sleep in the dust of the earth. But there shall come a trumpet-voice before which even death shall cower and all his bands dissolve. Rocky vaults and sepulchres, though sealed for ages and to the living lost, and all the deep incisions in "God's Acre," and all the hidden places whither the dead saints are laid away by loving hands, shall open to set their tenants free. All the dingy doors of their graves shall be lifted, and those within called to bid farewell for ever to all the mould and dampness of that solemn realm. For says the apostle: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Brethren and sisters, this is a vast subject, I can do little except to stir up your pure minds by way of remembrance of what you already know of this sublime theme,—and so by way of conclusion I would make a few practical remarks in keeping with it. Of course you know that the very best of the food we eat

BECOMES POISON

within us, when it is not digested,—and so it is with the most precious truths of God; they are turned to poison, as it were, when it is laid away as lumber,—or as it is kept only as a bright light for the intellect or the understanding; not digested in the heart or affection, nor incorporated spiritually. The words of our Lord should ever be present with us, that his Word is to judge us.

O what a position is ours to occupy! Professedly waiting for Jesus; that means we are ready to meet him; means, that although far from perfect,—we have turned to God with full purpose of heart and through Jesus' dear name sought forgiveness when we have done amiss,—and thus through God's rich grace we have been able to keep our title clear, so that we are still waiting for Jesus,—waiting for the great High Priest to come out of the most holy place and pronounce his benediction of

LIFE FOR-EVER-MORE,

yes, waiting for death's conqueror to confer life upon us that will be impervious to death's shaft. Waiting for the Prince of Peace,—waiting for the King of kings and Lord of lords. His benediction will, as we have seen, penetrate the graves of all his saints,—go down to the very heart of creation, go forth to creation's circumference, rise to its loftiest heights, till arid deserts feel it and smile, and the wilderness blossom as the rose. There is going to be no failure on the part of God or Christ. The marriage Supper of the Lamb will take place. There will be enough for all,—and room for all,—but what concerns us individually is

THE SOLEMN FACT

that only those who are ready go in. Maranatha, the Lord cometh, ought to thrill us with joyful anticipation. The blessed Jesus who knows all about us sends us word to be ready, for in such an hour as ye think not the Son of Man cometh—all preparation must be made before he comes. I repeat it; no preparations can be made after he comes. Only those who are ready go in. I tremble when I think of the fact that five out of the ten virgins had no oil in their lamps, when the cry was made, "Behold the Bridegroom cometh, go ye out to meet him." I would to God the spark of life in us could be fanned into a flame. Would it not be glorious for us to enter into the joy of our Lord as a complete family? Would it not be dreadful to miss some we have loved so well? As I have said, it all depends upon us, whether as those who claim to have the Blessed Hope, we purify ourselves, even as he is pure; if we do crowns are assured us. God in heaven help us to make sure work for eternity, I humbly pray,—so that at any moment we may meet our glorious Lord with joy. Amen.

AS KING Alfonso of Spain was returning from the church where he had just been married to Princess Ena of England, a bomb was thrown at his carriage, killing sixteen people, and wrecking the carriage. The missile struck a wire, and was deflected in its course, otherwise the king and his new queen would have been killed.

WORD has been received here of the death of Sister Jane Bronson, of Niles, Mich., but we have not as yet received an obituary notice. She was a sister of Brother Ezra Barnhill of this city, and wife of Leroy S. Bronson, who has written some communications for our columns.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master puts it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

IT is difficult for a rich man to be humble, but impossible for a proud man to be wise.

There is a great demand for strong, earnest, courageous men in all good causes and enterprises. But there are certain conditions necessary to be observed in securing the services of such men. If men are expected to be valiant for the truth, they must be allowed to accept the truth, and hold the truth, without compromise, equivocation, or mental reservation. Men will not labor, sacrifice, or endure much to sustain a cause in which they have no interest; to advance doctrines in which they have no faith, or to support leaders who are insincere and selfish.

If conscientious men are compelled to assent to unscriptural opinions, and acquiesce in unwarranted measures and methods; if they must dull the clear edge of their logical convictions, and ignore the plain distinctions between truth and falsehood, they are liable at any time to abandon any cause or work which makes such demands upon them. If they are honest they may refuse to occupy a false position; if they are dishonest they may find excuses for exchanging one false position for another equally false, but more honorable or remunerative.

There may be men of weak conscience and strong ambition who will join in anything that promises to bring them profit, or advancement; but the real work for God in the world has been done by men of unselfish mold, who were not laboring for worldly gain nor seeking personal advancement, and who were willing to make sacrifices, and toil without earthly reward, to advance the interests of the cause of God, and win the crown "that fadeth not away." And this fact may assure us that the gospel of Christ proclaimed and advanced by millions of men and women who devote their lives to its support without the slightest hope or prospect of worldly gain, will never be subverted by the efforts of men, who to advance their own pecuniary interests assail Christianity and insult those who believe it.

But the men who hazard their lives, employ their energies, and devote their time to the advancement of the cause of Christ must be allowed to "stand fast in the liberty wherewith Christ hath made them free." They may be counted upon to stand for right and truth and conviction, if they can have liberty of conscience, freedom of speech and action, and fair and honorable treatment as men among men. But they will not labor to build up the interests of self-seeking demagogues. They will not fight to put fetters upon themselves or others. They will not stand by leaders in everything they do, whether right or wrong. They will not labor to put upon others a yoke which neither they nor their fathers were able to bear. They will follow the Bible; but they will not follow men, who, while professing allegiance to God's Word, fight with other weapons beside the Sword of the Spirit, and do their work for their own advancement rather than for the interests of the cause of Christ. And if they see men who occupy the place of guides and leaders, abandoning their own boasted principles, seeking their own advantage, and laboring for personal advancement, they are very likely to hear the voice of Providence saying "To your tents, O Israel," and to obey it without delay, leaving self-seekers to fight their own battles, win their own victories, and divide the spoils among themselves.

Whoever desires to obtain faithful, conscientious Christian co-workers to prosecute and sustain any enterprise, must give them Christian work to do, and an opportunity to do it, must respect their conscientious convictions and honest Christian manhood; and must spare them all participation in the tricks and schemes which so many leaders and self-seekers suppose necessary to success, and compatible with the Christian profession, but which honest truth-loving men abhor and despise.

Honest workers must have honest work to do. Christian workers must not be expected to undertake unchristian work, and all interests whose mainspring is Christian principle, must be so managed and conducted that they shall neither do violence to the principles of honest, faithful, God-fearing, Christian men, nor forfeit the favor of the God of truth, whose smile can blast the humblest human endeavor, and whose frown can blast the proudest schemes of sinful men.—*H. L. Hastings.*

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

In All Thy Ways Acknowledge Him.

"In all thy ways acknowledge him"
To whom thy path is known;
Thy wisdom is to trust his care,
Nor strive to walk alone.
Commit thy way to God; the rest
Leave to his will—he knoweth best.

"In all thy ways;" in each rough path
Stretch forth thy feeble hands,
And seek protection from his love
Who heaven and earth commands.
Thy strength in each emergency,
Sufficient "for the day" shall be.

"In all thy ways," when clouds arise
And darkness clouds thy way,
He knows thy grief—appoints e'en this
Deep sorrow—oh, then "pray;"
Thy burden roll upon the Lord,
And stay thyself upon his word.

"In all thy ways: thy strength brought low,
With lingering sickness pressed;
Too weak to raise thy head, then may'st
Rest on the Master's breast.
Tho' now the end thou can'st not see,
Thou yet shalt say, "'Twas good for me."

"In all thy ways acknowledge him,"
Leave every painful doubt
To him whose name is "Wonderful,"
His ways past finding out,
In childlike faith his rod receive,
His precious promises believe.

Communicated.

Evangelizing Trip.

I am back in Oregon, at Central Point, 325 miles south of Portland. This is not far from the California boundary, and is the pleasant village where seven years ago, through my labor, by the assistance of a few faithful brethren that resided here, and the blessings of God, a little body of faithful brethren was established, to stay. I was really glad to meet with them again. Although I had held annual meetings since they organized, during the last two years I was hindered from making the trip. Both they and I realize that if a church grows it must be fed on the bread of life. An annual feast is better than entire abstinence. But, happily, Brother Elliott has been their Elder, and although an invalid has done what his physical strength would permit. The brethren are still alive, and zealous for the cause of truth.

I left Wolf, Cal. May 14th. How sad to leave the newly found and newly made brethren, and to leave those new friends that had almost been persuaded, but were framing excuses to postpone obedience and soonship. It is easier to convince a congregation of the Bible system of truth, than to get them to renounce the world, and to work for the world to come. If there were faithful workers to water where the seed has been sown God would give the increase. Surely "the harvest is great but the laborers are few."

In coming to Central Point I came by way of San Francisco. I had seen this once proud and beautiful city a month before. I wish I could describe the change made by the earthquake and fire; but no pen, no words, could make you comprehend it. Think of it as a hundred fold greater than your imagination can picture it. The only word I can think of to give an idea of the ruin, the contrast between the beauty and grandeur and life of a month before, and the devastation, and the immense skeleton of death, of the stretch of ruin is one word repeated over and over, awful! awful! awfullll

A month before I had spent almost a half day in an observatory car, visiting and receiving a description of the most beautiful, noted, or stately portions of this city of 150,000 people, that again and again I had to swallow the lumps that would press my throat, and press back the tears that would be ready to gush from my eyes.

A city reduced from 500,000 to 150,000 partly by the stampede of fright and partly by homeless people, and partly by death is not a sight to be seen by many people, and luckily, not by many generations. The stories of escapes from death, by accident, in the falling buildings would fill volumes. Almost everybody seemed a hero of a romance. Nature has planted in us that natural affection that we always are especially and most interested in the welfare of our kin, and the more nearly so the greater interest. I visited my nieces, Mrs. Walker and Mrs. Rider. Mrs. Walker had passed through the earthquake with no accident to herself or family. They had only to cross Oak Street from their home into Golden Gate Park, to escape from danger of falling buildings and the ocean of devouring flame. After remaining two nights in the park among the thousands that were there because homeless or for fear of destruction by the repeated earthquake, they returned to the lower flat of their home and at evening engaged in arranging their house to receive those who desired shelter. Darkness, almost like that of Egypt, came on at night. She lit a candle thinking that the authorities would permit it. A soldier came in suddenly placed a revolver at her head, and said, Blow that light out! She said she did not stop to argue, but put it out without a protest. They had to grope about in the intense darkness, to complete their preparation for the night.

I was told that the atmosphere was so laden with gas that the lighting of a match would cause a slight flash. The atmosphere itself seemed almost ready to blaze. The panic was indescribable. Life seemed of little value. Numbers of people were shot down by the soldiers. One lady told me that the dread of fire was so great that while they were camped in the park a lady built a fire, a soldier ordered it put out. She went to another place, and started it again, and had to submit to its being put out. She violated the order the third time, and they led her out and shot her. The lady added "and I saw her shot!"

Mrs. Rider was sick, almost prostrated, when the destruction came. Her condition of health and the fright prostrated her so they for a time despaired of her life. They could not light a fire to save a life. But she was able to rally from her prostration.

This article is already too long for a religious paper. Although the scenes passed through and seen by the writer were of intense interest to himself and never can be forgotten. As I looked over this immense desolation I wondered how so many think that the merciful Father and Creator is ever going to set creation on fire, and burn the entire earth with a universal conflagration. Burning up the good, beautiful and desirable things of earth, with the ugly, undesirable, and bad. The sight of a ruined city, the horrible, unsightly skeleton of a city in the crumbled broken walls, confirmed me in the faith that the Scriptures rightly interpreted teach that there shall be "the times of restitution of all things spoken of by all the holy prophets since the world began."

I have only held five meetings here at this place, and as we have it in view to visit the brethren again in the fall or early winter we postponed a continued series until we come at that time and closed last night.

I had intended to go to another locality in this valley, to hold a weeks meetings, and Brother Clinton Wilson was to go with me to arrange the work, but his little boy broke his leg today, and so my work ends at present. My next work is at Eugene, Ore. I must necessarily finish this trip to be present at our Conference at Felida, Wash., June 15th.

W. L. Skeels.

In Vain Do They Worship Me.

The above text can be found in Matt. xv. 9, and Mark vii. 7. It was the result of a dispute that Jesus had with the Scribes and Pharisees. They accusing his disciples with transgressing the tradition of the elders in not washing their hands when they ate bread. They practiced these things and neglected the weightier matters of the law. Our Savior said ye have made the commandment of God of none effect by your traditions. I wish that we could always remember that those who were religious opposed Christ in his efforts to preach the truth and practice his teachings. It was the common people who heard him gladly, "In vain do they worship me, teaching for doctrines the commandments of men. Do the sects of today do different to what the Scribes and Pharisees did in the days of Jesus? Are they not teaching for doctrines the commandments of men? They ignore the gospel of the kingdom of God and make light of it. They do not adhere to the law of pardon. Denying the death and resurrection of Christ in their preaching. Many of them preach and practice good morals and are in a sense good people. So were many of these Scribes and Pharisees. To say that they are Christians is saying, that their gospel has power to save. The gospel of Christ is the only power unto salvation. In 1 Cor. i. 24 Christ is declared to be the power and wisdom of God. I mean by the Christ the one who died, not the one whom the sects declare to be the very and eternal God, and could not die. The societies for their young people are full of these untruths. We must be able to discriminate between truth and error. We are aware that some of the sects teach things that sound like the gospel. Some teach that you must believe, repent, and be immersed in order to salvation. But what do they teach their converts to believe? Is it the gospel of the kingdom of God? No indeed, but they substitute a "three fact gospel" for the gospel of Christ. These people are earnest and zealous workers in the building up of a sect. They also teach the doctrine of the immortality of the soul. This denies the mortality of man. Does away with the necessity of the resurrection, and claim for themselves a home in heaven in a disembodied state. Now shall we worship with these people and thereby acknowledge that they have the truth? Judge ye in regard to this matter.

They say that if what you teach be true you unchristianize the whole religious world. I wish to state that the religious world has not been Christianized. It has only been made religious. A religion is being rebound to some form of worship. If it takes the form of the worship set up by Christ it simply has the form and not the power. The power of God and the wisdom of God is in Son Jesus the Christ. He that taketh hold of the Son taketh hold of life, and he that taketh not hold of the Son, taketh not hold of life. The above is the Syriac translation of 1 John v. 12. To do this requires an act upon our part. It means that we must believe something definite. Jesus preached the gospel of the kingdom. In connection with this he said, "Repent ye and believe the gospel," the gospel that he preached. After he arose from the grave he said, Go ye into all the world and preach the gospel to every creature and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He also said to teach them to observe all things whatsoever I have commanded you. If we do not believe these things and observe them how can we expect the promise of eternal life when Jesus comes? Some think they can engage in this "vain worship" and still observe the things commanded. The command is separate yourselves from these forms and have no part with them. "Ye are a peculiar people zealous of good works." It is not difficult to tell how far we must go in this matter. Your associations may be of a social character but not a religious one, for in so doing you again entangle yourselves with the world. These things must be in you and abound, therefore there can be no room for "vain worship." You ask, do not these sects believe in the Christ? I answer they do not. The gospel of the kingdom of God will give to Christ the "sure mercies of David." Do these people teach this? They teach that the church is the kingdom, and that Christ is now seated upon his throne, and that the throne of David will never be restored. The "sure mercies of David" are the holy and just things and he can only receive them in God's own good time. Now God is choosing out of the Gentiles a people for his name. Acts xv. 14. After which Christ will return and will build again the tabernacle (kingdom) of David, which is fallen down; and build again the ruins thereof, and set it up. Can any language be plainer, and yet they ignore it all by their tradition. One says, "I think you are rather hard on the other churches to say they have no truth. May be that is not the way you mean it." I wish to say that this is just what I mean, and it is not hard on the other churches, for it is the truth. Because a church teaches obedience to the moral precepts as taught by Christ is not accepting the truth. You may so adulterate pure food that it is not a food but a poison. Those who engage in their "vain worship" overlook their poison and accept it as pure. The only sure thing to do is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15. Also remembering, "If a man strive for the mastery, yet he is not crowned except he strive lawfully. 2 Tim. ii. 5. We are taught that Paul did not shun to declare the whole truth. Shall we do less? I have not dealt in harsh terms in speaking of those who do not teach the gospel of the kingdom of God I have simply spoken the truth in love. Many of these people are among my dearest friends socially but I can not partake of their worship, and I tell them so. Only the truth can make you free. If ye are made free by the Son ye are free indeed.

I submit the above truths hoping that they may be received in the spirit in which they have been written. Your brother in the "blessed hope."

D. C. Robison.

Youth's Column.

In the Nest.

Gather them to your loving heart—
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time, in the by and by,
When you'll sit in your lonely room and sigh
For the sound of children's fun.

When you'll long for a repetition sweet
That sounded through each room,
Of "Mother, mother," the dear love-calls
That will echo long in silent halls,
And add to the stately gloom.

There may come a time when you'll long to hear
The eager boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up,
And scattered far and wide,
Or gone to the undiscovered shore,
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair,—
Little ones in the nest.

Words That Stain.

A small brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic," as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon, there appeared a black stain upon a white surface. It did not look very dark, at first, but the action of the light seemed to deepen the color, until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright lad heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to think of vile, "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books, it is our duty to take care what we listen to and what we read. A bad story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the crocodiles seen in DeQuincy's opium dream. If, by chance, you have heard any obscene words or vile stories, drive them from your thoughts, as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things she said, and study the pure and beautiful things he has made.

"About My Father's Business."

This is what Christ loved better than anything else in the world—his Father's business, the will of his Father in heaven, the work which God had given him to do. When he had grown to be a man he said that this was his meat and his drink. And you see he loved it now that he was only a child.

Can other children follow his example? Is there any way in which you can be about your Father's business? Has God given you work to do? And can you be useful in the world?

Jesus was about his Father's business in the temple: do you think he left off when he got down to Nazareth again? To be sure not; he was always about it one way or another.

Said a little girl to her mother, "Mother, I wish—but I am afraid you will think it silly."

"What is it you wish, my dear? If I know, I can tell you whether it is wise or not."

"Well, mother, I wish I was an angel in heaven."

"Why, what makes you say so, my child?"

"It was what my teacher said yesterday about the verse I learned, 'Thy will be done in earth as it is in heaven,' and I thought it must be so pleasant to be always doing God's will, serving him, and never leaving off for ever."

The mother told her child that there were many ways in which God might be served every day on earth, and that little girls might do his will as truly as angels. She said that children could do it by being obedient to their parents, attentive to their lessons, diligent in work, and gentle and good humored in play, recollecting that God sees them always, and will give them his Holy Spirit to help them to do all they can to please him. Remember this, my dear boys and girls! You may be about your Father's business at home and at school, only keep in mind that it is God's will that you should be good, happy, and wise, and try to be so always; then all you do will be your Father's business.

Keep trying. Do not give up trying to be good after one mistake. Begin anew every morning, and see how much better you can do each day. A tree never grew to be a tree in a single night: first it was a seed, then a tender sprout, then a weak sapling, and at last a strong tree. So you will grow, if you keep trying to do right; from a fearful, helpless disciple of Jesus, you will go on till you become a brave and successful soldier in his cause. He who best knows Christ is the best Christian.—*A. M. Fairbairn.*

Selections.

The Strength of Truth.

Truth is stronger than battalions; a text in the Bible will outlast the pyramids of Pharaoh, and outshine the brightest of all the stars. As soon may Canute repel the advancing tides of the ocean, or Xerxes restrain the waves of the Hellespont by casting his chains over it, or the Roman Emperor Caligula prevail with the clouds by commanding them not to rain upon his royal head, as for scoffer, or any opposer to resist successfully the march of one single truth that has God for its author, Scripture for its matter, and the glorious issue that is here predicted for its ultimate and blessed result. Like the beat of time, like the procession of the stars, truth moves onward: its very enemies unintentionally help it; repression adds to its intensity, opposition only wakens up its advocates. Better an age of ardent, and it may intemperate discussion, than an age of death, and apathy, and unconcern. A living dog is better than a dead lion. It is the action of the waves that keeps the ocean fresh; it is the stirring of the pool that gives it all its healing; it is the discussion of great truths that eliminates great corruptions, and establishes and vindicates what God has inspired, and what men's hearts yearn for to make them wiser, and happier, and better.—*Dr. Cumming's Great Preparation.*

Spring.

Every spring God works countless wonders. Out of a little bud he brings a branch with leaves, and flowers and fruits. From a tiny seed he evolves a whole plant, with its system of roots and branches. And, more wonderful still, we see springing into life a new generation of insects and creeping things, and birds and beasts. "In wisdom thou hast made them all."

So numerous are the Scriptures respecting the earth, as the residence of the redeemed, that the apathy and the indifference which many manifest respecting it, not to say opposition, is really surprising. Have not such reason to pray that the rebuke to Israel may not be said to them?—"Yea, they despised the pleasant land, they believed not his Word; but murmured in their tents, and hearkened not unto the voice of the Lord." If angels desired to look down upon earth when Christ came to suffer, will they not do so when he shall come to reign? Many prophets and righteous men desired to see the days of the mere gospel dispensation; and shall any of the righteous have no longing anticipation respecting the most glorious of all dispensations, the regeneration? Shall the earnest expectation of the creature wait for it?—shall the spirit and bride invite to it? and shall there be Christians who have no earnest expectation, no groan or emotion, nor any desire respecting it? Shall the representatives of the redeemed, in the symbolic vision shown to John of Patmos, sing, "We shall reign on the earth," and that song of the restored earth awaken no response in the breast of those who hope to join in the song of the redeemed?

Excursions via Vandalia R. R. to Culver and return and South Bend and return every Sunday during the months of June, July, August and September 1906.

F. J. Buzzard, Agt.

Happiness, like youth and health, is rarely appreciated until it is lost.

Old Folks' Songs.

It is the misfortune of singers at the present time that the older hymns and music have dropped out of use. People do not know them and do not sing them; and partly because they are left out of the books which are now in use. Consequently the old, solid, enduring, and expressive hymns of bygone years, are discarded and buried, to make room for new productions, some of which are good, some poor, some frivolous, but which have this merit: they are copyright, and help to sell new hymn books; and as these only last a few months, and are displaced by others, the old hymns are banished to make room for a fresh supply of new ones.

Mr. C. Ogburn, writing in the *Harbinger*, urges the young people to get the old people once in a while to sing songs in their meeting, saying,

"'I would go further to hear one of God's aged saints sing one of the songs of Zion than I would to listen to any prima-donna who ever graced—or oftener disgraced—the stage.' He urges that before the singing of a hymn, or between its verses, some one give an account of how the hymn came to be written, or relate some beautiful incident connected with it. Let the members be asked, before or during the meeting, to name their favorite hymn, and tell why they love it. Let some old song be selected, and ask the members to tell why it is ever new."

If we can have books with the old hymns in them, it will not take very long to learn them; and when once learned and sung with the spirit, the understanding, they will hold their ground in the hearts of the people; for "No man having drunk old wine straightway desireth new, for he saith, the old is better."—*Christian.*

Obituary.

Nancy W. Daw was born in Coffee Co., Kan., Sept. 17, 1858, and was married to G. W. Smith, March 14, 1879; to this union there were born six children, two boys and four girls, five of them surviving the death of their mother. Sister Smith came to Oregon with her husband in Feb., 1902, living in and near Corvallis until her death, May 24, 1906, aged 47 years, 8 months and 7 days. Sister Smith was baptized into the faith of conditional immortality in June, 1879, in which faith she died, hoping for the resurrection when Jesus comes. Words of comfort were spoken by the writer at the family residence, after which she was laid to rest in the beautiful Crystal Lake cemetery.

A. W. Darby.

Dear Restitution:

I am now located at Corvallis, Ore., a quiet town of about 2500 inhabitants, situated in the beautiful Willamette valley. I find here a little congregation of brethren owning their own house of worship. Brothers Prosser and Skeels have been preaching for them at times and Brother Skeels is here at the writing of this note. I will speak regularly for these brethren according to the present arrangement, meeting every Sunday. Any brethren traveling to the coast or looking for a mild climate and a beautiful place to live are cordially invited to visit us.

A. W. Darby.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska, and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

Joseph Williams.

When we have practiced good actions awhile, they become easy; when they are easy, we begin to take pleasure in them; when they please us, we do them frequently; and then, by frequency of act, they grow into a habit.—Tillotson.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs M C Nichols	50

Excursion to Indianapolis via Vandalia R. R. $1.25 round trip from Plymouth. Train leaves at 7:18 a. m. June 10, 1906.

Announcements.

The annual meeting of the North West Conference will convene at Fellda, Wash., on the evening of the 15th of June and hold over the following Sunday.

Teams will be at the Riverview hotel close by the Ferry landing at Vancouver, Wash. Those wishing conveyance out should write in time that the brethren will know how many teams to send out. Address P. G. Wood, Vancouver, Wash. R. F. D. No. 3.

Now brethren, all are invited to come and give their aid for a good meeting, both by their presence and a good word for the truth. Come, all speaking the same thing. Paul in writing to Titus says, Speak thou the things which become sound doctrine. If we all do this we will have a meeting long to be remembered.

Yours for the truth.

ALMIRA BROOKS, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, will be held at the Antioch meeting house, five miles south of Plymouth, on the Michigan road, commencing on Friday, at 2 o'clock, P. M., June 8th, 1906, and continuing over the following Sunday. We urge that every church of our faith that possibly can, be represented by duly appointed delegates, as there will be some business to be considered at this meeting and we therefore desire a full attendance. A program will appear later. For over forty years our people have been holding what is called the "June Meeting." In this period many changes have been wrought, some of them sad ones. Nearly all the members of the local church who met here the first time for meeting, after the house was erected, have fallen under the power of death, and are awaiting in silence the trumpet call to the resurrection of life. Indeed there remains but the merest remnant of the pioneer church in Indiana. Nearly all are gone but still held in sacred memory by those of us who know them. Will you of the present generation of believers in the risen Lord be as zealous for the truth as they? Then lay aside the common cares of life, and attend another "June Meeting" on the spot rendered sacred by the faithful of other days. Who would miss the Antioch meeting? Able speakers will be present to proclaim the truth.

BY ORDER OF COMMITTEE.

THE Bible School that was to have been held in Plymouth just after the Antioch meeting will have to be postponed to a later date, as it has been impossible for the committee appointed to arrange the details to their satisfaction at this time, and will have to ask for further time to complete their work. This notice is given because many have asked concerning the school, and it is due to all interested to know in advance of the June conference that it is necessary to postpone the school to a later date. The project is not given up, but only delayed till the work can be arranged properly.

BY ORDER OF COMMITTEE.

Indiana Conference Program.

FRIDAY, JUNE 8.

2:30 P. M. Sermon.
7:30 P. M. Sermon.

SATURDAY, JUNE 9.

10:00 A. M. Sermon.
2:00 P. M. Business Meeting.
7:30 P. M. Sermon.

SUNDAY, JUNE 10.

9:30 A. M. Social Meeting led by R. C. Railsback.
11:00 A. M. Sermon.
2:00 P. M. Communion Service conducted by J. L. Wince.
7.00 P. M. Social Meeting led by J. H. Willey.
8:00 P. M. Sermon.

BY ORDER OF COMMITTEE.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.

MRS. EVA B. STEARNS, Sec.

The next annual gathering of the Ohio State Conference, will convene August 16, to 19, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.

J. C. THOMPSON, Sec'y.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but Rejoiceth in the truth. Beareth all things, believeth all things, endureth all things. "Charity never faileth." 1 Cor. xiii. 18. Charity is love manifested in kind acts toward one another and toward our neighbors, Matt. xxii. 39. Romans xiii. 8-10, and in loving our neighbor as our self, thus manifested love is the fulfilling of the law. And so we are admonished to "follow charity." 1 Cor. xiv. 1. How beautiful would be our world, what a desirable place to live, were its creatures thus dominated. But, alas! we see on every hand the first picture, that of perverted love; of selfish indulgence, and seeking every man after the things of his own, to the discomfort and sacrifice of others; but friends, there is hope of realization of the latter picture in the world to come; when love will be all the ruling passion, when "man will not look every one upon the things of his own, but upon his neighbor," when no one will say: "Know the Lord, for all will know him from the least to the greatest." That great day hastens on space. Let us be ready for it.—*C. N. Eastman.*

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

End-of-the-Week Rates, Chicago & North-Western Railway.

From Chicago to nearby summer resorts. Tickets at special low rates on sale Friday, Saturday and Sunday, good until the following Monday to return. Other low rates in effect daily. For tickets, rates and booklets giving full information, apply to nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

$25.00 Round Trip to Denver, Colorado Springs and Pueblo.

Via the Chicago, Union Pacific & North-Western Line. This low rate is in effect the first and third Tuesday of each month. Other low rate tickets $30.00 round trip, daily, beginning June 1st. The Colorado Special, only one night to Denver, leaves Wells Street Station 7:00 P. M. Another excellent through train leaves at 11:00 P. M. For tickets and full information, apply to your nearest ticket agent or address A. H. Waggoner, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—June 30

$12.85 Chicago to Marquette, Mich., and return, via the North Western Line.

$14.25 Ashland, Wis., and return. These special low round trip rates are in effect every Tuesday, with return limit 21 days. For tickets and reservation, apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. Ry., Co., Chicago.—June 30

WHEN YOUR TIME IS OUT PLEASE RENEW.

"What We Believe."

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind..

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Pennsylvania LINES

Special Low Fares

—TO—

SAINT PAUL

May 27 to 30 Womans Club Meeting
July 23 24 25 Saengerbund

BOSTON

May 31 to June 9 Medical and First Church of Christ Scientist Conventions. Monuments New York, Philadelphia, Baltimore, Washington

NEW HAVEN

June 3 to 9 Knights of Columbus

LOUISVILLE

June 11 12 13 Home-coming Week

PORTLAND, ORE.

June 17 to 21 Hotel men's meeting

OMAHA July 9-12 B Y P U — **DENVER** July 11-14 B P O E

MILWAUKEE

Aug 10 to 12 Eagle Grand Aerie

MINNEAPOLIS

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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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Poetry.

The City of Our God.

Oh city of the jasper wall,
And of the pearly gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where they need no light
Of sun, or moon, or star;
Could we with eyes of faith but see
How bright thy mansions are.
How soon our doubts would die away
How strong our trust would grow,
Until our hearts should learn no more
On trifles here below.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
When shall we there find peace and rest?

O city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife
Thy holy peace to win.
Yet must we meekly bear the cross,
Nor seek to lay it down
Until our Father brings us home,
And gives the promised crown.
O home of bliss! O land of light!
Where falleth neither shade nor blight!
Of every land the brightest, best,
Soon shall we there find peace and rest!

The Bereans Column.

Dear Bereans:

We have been interested in your letters in our column and hope to see many more names. Let each society follow the decision of the society at Onro, Wis., and send one or two letters or articles each month to the committee in charge. We are glad to hear of the good work of that society, and it may be of interest to all, to learn how our work at other points has progressed since our annual meeting.

A report was given of the organization of a Berean society at Ripley, Ill., in November. They meet each week and have not missed a meeting since their organization. Their membership has increased to fifty, have good attendance and the best of interest, and all, young and old, have many good words to say of the benefit that is resulting through these meetings. The reports of the Chicago and Dixon societies are encouraging. At Adeline meetings were discontinued sometime prior to our last Conference. Following this, two of our faithful workers decided to start the work in their home, they invited others to meet with them, and have kept the meetings up, and feel much encouraged over the work at that point. In southern Illinois the meetings have been somewhat irregular, for reasons, but we hope for more regular work from now on. At every point we have some faithful ones who keep up their Bible study in their homes. To such we would urge to invite others to meet with them and their efforts may be rewarded as those at Adeline have been. A class was also formed at Fair Dealing, Missouri, last fall. We have admitted new members from Oklahoma, Missouri and our own State. This last winter the plan was put in practice of having isolated members, especially those recently baptized, those who seldom hear the truth preached, and those who have not yet become members of the household of faith, report the lessons in the Berean booklets and reply to Bible search questions sent them. This plan met with favor, and we have members reporting from various points, in this and other states. The reports show careful study and are proving helpful.

We have reasons to be encouraged and renew our efforts to do more active work for the cause of Christ. There are many around us who know not the way of righteousness. Are we doing all we can to help such? Are we improving every opportunity to sow the seeds of truth? Are we making our lives such that others may wish to follow "In his steps?" Some writer has said, "How great our silent influence! We are daily meeting our fellow beings and they are being affected for

Walter Tomlinson
626 Woodland av

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, JUNE 13, 1906. NUMBER 22.

good or evil, by what we say, by what we do, and by what we are." How true this is. Let us keep this constantly in our minds, that what we say, do and are, may work only for good, and to the glory of God.

Your fellow-laborer in the work.

ANNA E. DREW, Pres.

GOD'S LOVE TO MAN.

Who can describe or explain God's love to man? We cannot begin to comprehend the utmost and greatness of his love and mercy toward us. To begin with we should have to go away back to the time when Adam and Eve were placed in the garden of Eden. You remember that when they sinned and ate of the forbidden fruit, God passed sentence of death upon them, driving them forth from the Garden of Eden, that they should henceforth earn their bread by the sweat of their brow. And fearing they might eat of the tree of life and live forever, which would make them a race of immortal sinners. God in his love guarded the tree of life by placing a cherubim with flaming sword around it. Then it was he gave them the promise that the seed of women should bruise the serpent's head. Thus showing his love for mankind by providing a way back to God, and not leaving them always in that helpless condition. Then after hundreds of years he fulfilled his promise by sending his Son to be the Savior of the world. How great must have been his love toward us when we consider how he sent his only begotten Son into this sinful world, with the promise that whosoever believeth on him should not perish but have eternal life. As it is written in John iii. 16, For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." God sent not his Son to condemn the world, but that they through him might live. The more we study the Scriptures and learn about God's love, the more we understand that love which led him to send his Son into this sinful world, to be mistreated of men, tempted by the devil, and lastly to be crucified on the cross. Again it is written in the Scriptures that Jesus was tempted in all points like as we are, yet without sin. God's great love is shown, in that while we were yet sinners Christ died for our pardon and make us free from sin. Therefore, brothers and sisters, if God so loved us ought we not to love one another. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. How many times we are apt to forget to do unto others as we would have them to do unto us, and how often do we stumble and do that which is not pleasing in the sight of the Lord. But though we do stumble and fall we should rise again and press forward with renewed energy toward the mark of our high calling which is in Christ Jesus.

GEO. DAGGETT.

Dear Bereans:

It has been some time since my name appeared in the Berean column, but do not let this convey to your minds that my love is absent, for love is the ruling element. We see before the least of the passover when Jesus knew that his hour was come that he should depart out of his this world unto the fathers, that he exhorted them to humility and charity commanding them to love one another. The Savior had great love for his disciples and wished them to be like him, for by this shall men know that ye are my disciples if ye have love one to another.

Dear Bereans, let us strive hard to show the world that we are his followers, yet we may have the finger of scorn pointed to us, and our friends turn from us until we find we are almost alone in this world, but we should not get discouraged, for if we trust in him his love is with us, God is love, and he so loved the world that he gave his only begotten Son that whosoever believed on him might not perish, but have everlasting life. Who is there that could wish for any treasure more dear than everlasting life? To obtain this we must have love. Our Savior must have great love for us to come back to this wicked place where he was persecuted and even crucified. Yet he never murmured but loved and prayed for his enemies. Yes, he made a sacrifice of his life for our sake that we through him might have life. Greater love has no man than this that a man lay down his life for his friends. My friends, let love be without dissimulation, abhor that which is evil, cling to that which is good, be kindly affectionated one to another with brotherly love, [illegible] wotsoeh no ill to his neighbor, therefore love is the fulfilling of the law. We must work earnestly for this love and press onward though the road may be gloomy, with many hills to climb, and the thorns by the wayside pierce our hearts so that we feel almost ready to turn aside, but what did Christ say to his disciples? "Continue ye in my love, let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearer. Let all bitterness, and wrath, and anger, and clamor, and evilspeaking be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you." Let us all press on in harmony, with our light shining, that others may see our good works. Let us walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long suffering, forgiving one another in love. Love to all.

MYRTLE MITCHENER.

CHARITY.

Charity is love in its truest essence. It speaks the truth, but speaks it in love, not for the purpose of finding fault, but in order to restore and build up. It seeketh not how little it can do, but is full of good works. It seeth invisible things, and proveth all things. It shineth in dark places. Lies and wickedness are not able to stand before it, it establisheth righteousness where it listeth. Charity conquers the flesh and keepeth the commandments of God. "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." 1 Cor. xiii. 3.

KATHRYN TOWNSEND.

NEGLECTED OPPORTUNITIES.

An opportunity is a fit or seasonable time, an earnestness, a habit. Opportunities come to us in the natural order of events and because we do not have to go out of our way to seek them, we are the more likely to let them slip. A neglected opportunity has an unpleasant sound. It is a something that we have missed, a something that is gone, a something we have not done.

In the building of our Christian character, in the striving for a Christ-like nature, is it not a part of our training to become more and more alive to these opportunities that daily pass us? Let us review together a few of the common opportunities that we as Bereans ought to embrace and see if we can find those which are the most neglected.

"So then as we have opportunity, let us work that which is good toward all men, especially toward those that are of the household of the faith." Gal. vi. 10.

Paul, after giving Timothy directions as to Christian conduct, concludes with, "Meditate on these things—that progress may be manifest to all." David says, "Blessed is the man that walketh not in the counsel of the ungodly—but his delight is in the law of the Lord and in his law doth he meditate day and night." In many places we are told of the blessing of meditation. How few Christians take the time for quiet self analysis and thoughts on God's goodness and blessings. We are commanded to put off the old man and resist temptation. Yet how can we know how to guard the weak places if we have not examined ourselves first? How can we lay off the carnal mind and put on the spiritual mind if we have not come to know the ways of the Lord? We often hear, "I don't know anything about myself—I cannot bear to be alone." I think, dear Bereans, that one of the opportunities we very often neglect is that of meditation—a quiet, persistent searching of self and a daily thought on God's Word.

Be Courteous. There is no opportunity that comes to us so often as courtesy and is so often neglected. It is real y nothing but common politeness. Yet in so many ways we are not only impolite but we are positively rude. We do not like a person and we [illegible] pains to let that person's word, gesture or action. Have we any right to do this—leaving out the question of morality? 'Well, I can't hide my feelings and there is no use to try!" is a common phrase. A Christian must learn to restrain the expression of emotion if it makes him disagreeable. Otherwise we cannot live—"Thou shalt love thy neighbor as thyself." "Do unto others as you would that they should do unto you."

Be kind. The opportunities to be kind are almost too numerous to mention, and we allow so many of them to pass. There is the pleasant word of greeting, the *friendly smile*, the word of praise for an earnest effort, the helping hand for some little thing; in short rejoice with those who rejoice and weep with those who weep. Cast out all jealousy and selfishness and then the opportunities for kindness will become as a fountain, springing out from the heart, refreshing those near and dear to us, the aged and the little child, and the stranger within the gates.

"Drop a word of cheer and kindness,
Just a flash and it is gone,
But there's half a hundred ripples,
Circling on, and on, and on,
Bearing hope and joy and comfort
On each splashing, dashing wave,
Till you would'nt believe the volume
Of the one kind word you gave.

"Drop a word [illegible] and kindness,
In a gulf
But [illegible] A [illegible] selling,
And there's [illegible] circling yet,
And you're rolled a wave of comfort
Whose sweet music can be heard
Over miles and miles of water
Just by dropping a kind word."

Give to others. To many this means but the parting of money. That is truly a blessed opportunity especially as money seems to be twined very closely around the heart strings, and it is will to loosen up anything that is shutting out the love of the Master. But the opportunity to give is not confined to money. We must give of ourselves with our money, in the interest we take in the cause. We have many chances to give of our time. Often some one wishes us either to do something or go somewhere that would be a real kindness, but we do not want to take the time. Many is the letter we can write to the aged, the wanderer, the sick and the lonely. This is the giving of self. Be not sparing of sympathy. Seize every opportunity to give in any way, for this is truly growing in grace and in the love of our Lord and Savior Jesus Christ.

In Heb. x. 25, Paul gives us a strong exhortation, "Not forsaking the assembling of ourselves together as the custom of some is; but exhorting one another; and so much the more as ye see the day drawing nigh." After Peter's wonderful sermon and so many were added to the church, "They continued steadfastly in the apostles' teaching and in the breaking of bread and the prayers." We are not to neglect the assembling of ourselves together. The household of faith is to be one. Yet why do so many of the flock wander to a strange fold? Is it because they do not like some member of the church? May be some one does not like them. Is it because affairs are not run to suit them? If so, come and help better the conditions and let it work as a chastening, purifying and refining and giving patience with all. Is it to hear a fine sermon or flowery speaker? Where do you find finer sermons than those of Stephen, Peter and Paul; where a more powery speaker than the poetic Isaiah; where more rejoicing and uplifting of the heart than with the sweet singer of Israel? Is it to be among more young people and open the way for more social life? Let all the young people of like precious faith unite in one body and then if more social life is needed let it not draw you away from your own church. Is it that you think that you may do more good in some other church or Bible class? Dear Bereans, that can all be done in some other time, not in the time devoted to your own church and your own Bible class. "Forsake not the assembling of yourselves together as the custom of some is?" Why do we assemble? To worship God and build each other up in the most holy faith; to partake of the Lord's Supper as Christ gave command. "For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come." 1 Cor. xi. 26. Do we need a preacher; must we wait for an evangelist; must we have an eloquent speaker in order to assemble in worship to God, sing hymns of praise, read his holy Word and partake of the Lord's Supper? No, I thank God, we do not. This is not only an opportunity but a great privilege. The meeting with the brethren should be one of our greatest joys. Paul's letter to the Corinthians seems to sound a note of warning to those who neglect this opportunity. It is only those who are true to the end who receive the great reward. The last and greatest opportunity which many are neglecting is the call to salvation. It is without money and without price, free for the asking. Oh, neglect not so great and wonderful an offer! In this life a belief in God and his promises, obedience, the giving up of selfish desires and the struggle to overcome self—in the age to come life everlasting, sin and sorrow gone, the beautiful earth redeemed for the children of men and the ransomed of the Lord dwelling and working with the King of the whole earth, and joy and peace forever more.

LEILA E. WHITEHEAD.

The Glory Which Shall Be Revealed in Us.

The Spirit itself beareth witness with our spirit, that we are the children of God. And if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us. Rom. viii. 16, 17, 18. What a comforting thought to know if we remain faithful that we shall be glorified with Christ. The Apostle said that it doth not yet appear what we shall be but we know that when he shall appear we shall be like him. No wonder the Apostle said, Come, Lord Jesus, come quickly. What a glory will be in us when this vile body shall be fashioned like unto his glorious body. There can be no comparison between our sufferings here and our glory in the coming kingdom.

The Mount of Transfiguration gives us but a faint idea of what it means to be glorified together with the crucified one. He was transfigured before them, and his face did shine as the sun, and his raiment was white as light. Can we contemplate this scene? Faith in God opens up to us a wonderful scene. We can see the King in his beauty. Genesis opens up with the earth in its Edenic state. Revelations closes with Eden restored. What a beautiful picture. One that ought to engage the mind of the artist. The new heaven and the new earth. And God shall wipe away all tears from our eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away. He that sat upon the throne said, Behold, I make all things new. He that overcometh shall inherit all things (mar. these things) and I will be his God, and he shall be my son. The glory in us embraces eternal life in the kingdom of God. Then shall this mortal have put on immortality. This corruptible shall have put on incorruption. We can then say that death is swallowed up in victory. And death where is thy sting? And grave where is thy victory or victim? What a glorious future this reveals to us. An immortalized body with which to serve God during the "ages to come." Then shall the righteous shine forth as the sun in the kingdom of their Father. What must be the glory of the coming age when God's glory can shine through the dust as it did in the face of Moses and Stephen. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Pet. iv. 13.

Paul in Ephesians speaks of that glory when he says, that God hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Jesus promised that the Apostles should occupy thrones in the restitution age. And that the heavens should retain Christ until the times of the restitution of all things spoken of by the mouth of all the holy prophets since the world began. What have the prophets said of this age? Sacred history tells of a lost dominion and of the promise that that dominion shall again be restored. And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem. The first dominion was given to the first Adam but he failed to obey God's law, and was driven out to eat of the fruits of the land by the sweat of his face. Because of his disobedience God cursed the earth. Unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying; Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. Gen. iii. 17, 18. We have the promise that this curse will be removed and the earth will again yield its increase. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. We have an abundance of Scriptural proof that the earth as well as man will be redeemed. The first Adam brought the curse by his disobedience, the second Adam, Christ, will remove that curse through his obedience to the Father's commands. The time will come when every thing that belongs to this creation will have passed away, and the new creation will have taken its place. Paul says in Eph. ii. 10 we are his workmanship, created in Christ Jesus unto good works, which God had before ordained (prepared) that we should walk in him. We are created anew through our obedience to the law of pardon. Christ is declared to be the head of this new creation. I am he that liveth and was dead; and behold, I am alive forevermore. He is able to redeem those who have been obedient to his commands. Peter says, nevertheless we look for a new heaven and a new earth wherein dwelleth righteousness. The restitution of all things which God hath promised through the mouth of all the holy prophets since the world began embraces the resurrection of those who are Christ's, and the earth for their abiding place. In this new earth system nations will have learned to war no more but will beat their swords into plowshares, and their spears into pruning hooks. Their implements will be to beautify the earth, and not to destroy their fellowman. "He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and an abundance of peace so long as the moon endureth. All kings shall fall down before him; all nations shall serve him. He shall deliver the needy when he crieth, the poor also and him that hath no helper. This will all be brought about by Christ and his saints in their resurrected state. This is the glory to be revealed in us. What a glorious thought we have in this, that we shall help in the redemption of the present sin cursed earth. The present governments will give way to the righteous reign of Jesus and his saints. His (Christ's) name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. (Mar. He shall be a son to continue his Father's name forever).

Your brother in the above hope.

D. C. ROBISON,

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 13, 1906.

A Memorial Address.

Dear brothers and sisters and friends: Death, the arch enemy of our race, has again invaded our circle, and our hearts are wrung with anguish. Our dear Bro. Pate's seat is vacant. To most of us the announcement of his death came so suddenly that it could hardly be realized, at first; but it was too true, and we had to accept the unwelcome fact and set ourselves to learn afresh the lesson of mortality. The duty confronting me at this time is one of the most trying I have ever been called upon to perform. It must always be a great trial for a parent to lay away his eldest living natural son of whom he had expected great things. But I need not say to those in Christ who are walking worthy of their high calling, that the ties of nature do not begin to compare with those that unite the spiritual Father who has begotten a Son as Paul says he begat his children in the Lord by reason of this. For the same reason the dear deceased one was my son in the Lord. In a business enterprise more than 36 years ago we engaged a room together, in Cincinnati, and before retiring the first night, the first seed of the gospel of the kingdom was sown in his heart. His first surprise was, that I, whom he had been told was an infidel, should bring the Bible into service the first night we were together, but surprise after surprise awaited him, till at last, on seeing that God actually speaks to men in this book in the language of men, and means what he says, and says what he means, the Bible was like a new book dropped down from heaven to him, and like the Ethiopean he practically said, See, here is water, what doth hinder me from being baptized? And into the Ohio River we went, and he put on the sin-covering name of Jesus, by baptism into his death, and from that time forward we stood shoulder to shoulder in disseminating the glad tidings of the kingdom of God. We held services in Cincinnati, and Newport and Covington in Kentucky, and added a few to the Little Flock to whom Jesus says, it is the Father's good pleasure to

GIVE THE KINGDOM,

including the mother of the dear deceased brother who is still living at No. 1 Gale Avenue, who passed her 88th birth day while her son and grand-daughter were on their way to England in search of health. When we closed up our business he went home to Cleveland, determined if possible to win those near to him to the glorious gospel of the kingdom which Jesus and his apostles preached—this, as always, was slow up-hill business, but I think I can name eleven of his converts up to date, and who knows how many these converts may add to the number and be additional crowns of rejoicing to him. If we could all show such a record of work done this house would have to be ten times larger to hold them. It can truly be said of him that he never turned aside from the truth as revealed in the Scriptures,—never tired of the covenants of promise by which we can by and by be made partakers of the divine nature.

In my weak condition I dare not trust myself to speak of many matters incident to our personal relations in the household of faith, and the fellowship of those cherishing the Blessed Hope of soon seeing Jesus. In all our business matters, I found him both honest and agreeable. He hated to think others were dishonest, although he often suffered by the proof that they were; he had, however, great fortitude under exasperating losses; and while many would have sunk under such trials as his for want of hope,—it was his misfortune to have too much hope, which led him to misplace his confidence,—except, of course, the hope springing out of the oath and promise of God. This was no misplacement; and is comforting to know that his hope in that respect had not weakened. Just before retiring to rest the last time; as evidenced by a delightful and refreshing season of praise and prayer—and I doubt if any of us can remember of his sitting down after an address at the table of the Lord without an earnest exhortation to love God and to love one another,—and to remind us that

LOVE IS OF GOD,

and that the love of God is perfected in those who keep his Word. He that loveth not his brother is not of God—he that loveth not his brother abideth in death—he that loveth God, loveth his brother also." These were the themes he constantly introduced and we should all emulate his example in this respect.

I see before me many who do not regularly attend here, they come out respect for him as they knew him, and out of regard for the traits of character calculated to make friends everywhere. They already cherish pleasant memories of their intercourse with him, and need no other information; so, I will very briefly call attention to the why or wherefore of these scenes of sorrow, pain and death. In Rom. v. 12 we are told that by one man sin entered into the world,—and death by sin. Death entered by sin, because death was the penalty threatened for sinning. Adam was under the sentence of death before he had any children—and being mortal himself, all his descendants are mortal. All are subject to the death; liable to die as their father did. There is no way to evade it. It is appointed unto all men once to die. They are not guilty of Adam's sin. They die because like begets like. But God has provided a Savior, who on certain conditions offers to redeem man from death, and bestow an everlasting life upon him. When God's promises and propositions were read out of the book of God to our dear brother, he saw how this love of God was manifested by them. He saw that a rescue from death to an endless, joyous, glorious life, was just what man needed, and resolved that he would waste no time in securing this amazing offer.

Doubtless you all know that the Redeemer referred to is Jesus. He identified himself for us when he said to the sister of Lazarus, "I am the resurrection and the life;" and when in John's gospel he promises to believers in God, and believers in himself that he will "raise them up at the last day;" and when, after his ascension to heaven, he speaks back to the beloved John on the Isle of Patmos, to say, "I am he that liveth, and was dead, and behold I am alive for evermore, and have the keys of the grave and of death, to assure us that he has the power to do for the believer what he promised to do before the crucifixion—

RAISE HIM UP

at the last day. In the intervals of business the dear brother and I had times together when by reading and meditation we had a mental realization of that grand consummation of our hope. And all this was intensified by the words of Jesus to his disciples, "Because I live, ye shall live also,"—which brought to mind the solemn announcement that "if Christ be not raised the brethren at Corinth and all others were yet in their sins and that those who had fallen asleep in Christ had all perished if Christ be not raised. And then, an awful interest would center in the words of Paul who was in an agony of effort to obtain a resurrection like Christ's—and sacrificed everything the world calls good and great in order to know the power of Christ's resurrection. And we saw too the beautiful harmony of these announcements of God's Son and his holy apostles that he was

COMING HERE

to be glorified in his saints and admired of all them that believe; something so different from what we had been taught to believe, and we would feel as if we had climbed almost to the top of Pisgah and were getting a grand view of the landscape of the kingdom of God; and when we read of the general assembly of the ransomed host of God who will have come up out of great tribulation and washed their robes and made them white in the blood of the Lamb; and heard by faith their song of victory,—and their ascription of praise and adoration in the new song, to their Lord and Life-giver, saying, "Thou art worthy to take the book and open the seals thereof,—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth; and worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessing,"—then our dear brother for the first time understood what Jesus was talking about as he uttered the words found in Matthew xxv. 31, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory....And say to all the saints who have been raised from the dead and gloried together with those found living and changed, "Come ye blessed of my Father

INHERIT THE KINGDOM

prepared for you from the foundation of the world,"—yes; when he saw that Jesus will have come from heaven and seated himself upon the throne of the world as King of God's everlasting kingdom, when he invites the glorified from all nations to inherit this world-wide kingdom with him, and that this information put it in his power to obtain a share of that kingdom and glory, his joy was more than he could find words to express. And what after inquiry he discovered that it was obtainable without money and without price, but on the principle of faith and obedience, he was indeed happy in anticipation. But he knew he had been a great sinner and in no sense worthy of so exalted a destiny as that of ruling the world in righteousness and filling the earth with the glory of God. How was he to become associated with Christ? How could his sin and he eligible to a resurrection from the dead like Jesus? On being told that God published

A LAW OF PARDON

which being complied with, would admit him as an adopted son, with all the rights and immunities of the only begotten Son that God has, his astonishment was great. Of what does God's law of pardon consist? was the next query. It contains three clauses, namely, Faith in what God offers to bestow,—repentance toward God, and baptism for the remission of all past sin. This faith and repentance and obedience in baptism is reckoned to one for righteousness. This is God's way of counting men and women righteous. And it is absolutely useless to think about doing something else to secure God's favor, besides the conditions which the law of pardon exacts. And when our dear brother saw the richness of God's grace, and the vastness of his love in giving his only begotten Son to die on our account, and raised him again for our justification, I tell you that he lost no time in complying with the inexorable conditions exacted, and securing an interest in

THAT GREAT SALVATION

It took right hold of his affectionate and sympathetic organism, and made a new man of him. And for some 15 years during which he operated his gratitude to God for giving him the key to unlock Jehovah's eternal purpose in creation and redemption, found vent in letters that demonstrated his appreciation. Do not think I am setting him before you as a perfect example for you to emulate, I am not, but there were traits in him that were of God,—and love is of God. But we have only ONE perfect example in all things; he who gave himself for us. I can add but little more; and that, beloved, shall be about what the God of love has revealed to us to sustain us under the trials of this mortal existence. This truly is a day of sadness. But we sorrow not as those who have no hope. The blessed God of all grace tells us of

A MORN WITHOUT A CLOUD;

—tells us that his dead men shall live; tells us that by the Spirit he will say to them awake and sing, ye that dwell in dust; and by the apostle Paul we are told something of what they will sing. They will shout, "O death where is thy sting? O grave, where is thy victory?" The sting of death is sin,—the pardon of sin before death extracts the sting, so that they can live again when the Lord of life and glory appears. It is no wonder they sing since the Lord's all conquering arm will have turned the key, unbarred the tomb, plucked the [illegible] from their prison house, and wings them all about with immortality, and will be preparing to bind the adversary, put down human authority, establish his own empire, restore disordered nature, sway the sceptre of peace and righteousness for ever and ever.

O WHAT A PROSPECT!

The whole family of redeemed met for the first time and sing unto him who has washed them in his own blood and made them kings and priests to God. And so, although weeping endure through the night,—joy cometh in the morning, and we can afford to cheer up, seeing we have the Word of the living God to assure us. And we should cherish the blessed hope more and more. We must keep the mark of the prize in full view, and the faith will bring it near to us, and make it real, and our hope will be as radiant as the bow of promise, glorious as the morning star—reaching away beyond the storms of time—grasping the splendors of eternity. Is it not comforting to know that the whole earth will be one vast temple filled with the glory of God, and echo with the hallelujahs of an assembly such as earth never saw, and such as heaven will stoop down to see? Welcome consummation! Oh, months and years speed your tardy flight and bring the blissful day. And

BLESSED BE GOD

it is according to his promise we look for these things; what prospects compare with ours? Behind us all is dark, around us all is gloomy,—but beyond the storms and tempests there will be sunny peacefulness and rest,—the glory to be revealed, the kingdom of the Most High, the joy unspeakable,—the life eternal, the rest that remains for the people.

These are some of the objects of the hope of the beloved brother now silent in death,—and of us also, they are so bright, so glad, so glowing, that like the prophets weary, O, that thou wouldst rend the heavens and come down,—and like the apostles we love the appearing [illegible] of the glorious assurance that we shall see him as he is, and be made like to his own glorious body, and appear with him in glory; the tabernacle of God shall be with men, and he shall wipe all tears from off all faces, and there shall be no more pain, sorrow, sighing, parting or death, for to us the former things will have then passed away. In conclusion—seeing our dear deceased one based his faith and hope upon the explicit Word and promise of him who cannot lie,—we are not afraid to trust him in the embrace of death for a little while; for if he was faithful to the end he will soon hear

THE GLORIOUS VOICE

of the Son of God and come forth just as Jesus describes it in John v. 28. Oh what blessed assurance these words impart as sorrow broods over our hearts, when our loved ones leave us, that if faithful ourselves we shall see them again in the goodly land. What but this could the apostolic words mean where he says: "I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not as those who have no hope [of seeing them again] for if we believe that Jesus died and rose again,—even so them also will God bring with him those who fell asleep. This proves that I am offering you the medicine prescribed by the Spirit for just such a case as yours, dear ones. I would not check the flow of your tears—they give vent to the anguish of stricken hearts; but those who have the same faith and hope as those who fell asleep in Jesus, should not, they do not sorrow hopelessly, because there is

A BRIGHT TOMORROW

wrapped up in the closing words of this fourth chapter of 1 Thes. The Spirit has taken the pains to show us that those saints who are found alive when the Life-giver comes have no advantage at all over those who have fallen asleep,—indeed the advantage is shown to be on the other side, if at all. Why the dead in Christ are raised before those still living are changed, in a moment, the twinkle of the eye, and then altogether they rise to meet the Lord in the air. And the glorious Lord takes pains to show us that he will not even trust an arch-angel to superintend this great transaction—the Lord himself shall descend from heaven, but he employs an arch angel to arouse the sleepers. Not one will be left behind. Why it is the purchase of his blood he is gathering, and he knows exactly where to find them. If one were missed he would lose part of his glory for their salvation. But he says they will hear the voice and come forth—and they will. But I want to [illegible] here that all this amounts to nothing for those who do not have the faith and hope of those who sleep in Jesus. All such

SORROW WITHOUT HOPE.

What a fearful condition to be in,—especially if it has been their privilege to learn something of what God has stored up in Christ for those who believe and obey the glorious gospel of the kingdom of God with eternal life, and slighted the offer. I know of those in whom the dear deceased one was intensely interested; and not many weeks before he went away he was beginning to hope that some very near and dear to him were seriously weighing the matter of deciding for God and truth and righteousness, and laying hold of eternal life—are there any before me who have encouraged him thus to hope? If so, by all the love of God and of Christ, I implore you to decide before you lay his precious dust away; so that you may meet again in glory. While the glorious Son of God who brought life and immortality to light for us will be the center of attraction at the general assembly, there will be all the glorified patriarchs, prophets and apostles through whom God spake to us,—I have no doubt there will be some complete family reunions, and church reunions that no tongue could describe, nor pen depict? Oh, what meetings,—Oh what greetings—O what congratulations, O what glory everywhere,—when

SHOUTS OF JOY

that their warfare is accomplished, and they for ever with their Lord. I would most affectionately plead that you taste and see yourselves that the Lord is good before it is too late. The gate to life stands wide open today,—yes, today; you do not know that it will be open tomorrow. Today is the time to secure God's great salvation. O yield at once lest the Master rise up and shut too the door. Amen.

From the report of the Michigan Conference, and from what we hear privately, we learn that their meeting was a big success. All were full of interest and enthusiasm in the work. The Indiana meeting held over last Sunday was largely attended and the preaching was good throughout. Many were disappointed that Sister Woodward was detained by having to attend a funeral, but when the reason was given all knew it was the best way to do, but hope to see her at some future gathering.

Just at this season of the year our receipts are usually light, but this year they seem unusually light. Will our friends please bear us in mind, and if you have not yet sent your renewal, do so now, and relieve us a little.

All interested will please take notice of the change in date of Ohio Conference. It is one week later than first announced.

Conference Report.

Pursuant to the call, the churches of God in Michigan, met for the 48th Annual Conference at Dutton, May 31st, June 1st, 2nd and 3rd, 1906. All the officers were present except one. Ministers present: Bro. A. H. Zilmer, Plymouth, Indiana; Bro. O. B. L. Crozier, Grand Rapids; B. W. and M. A. Woodward, Dutton, and Bro. G. Eldred Marsh, of Iowa. Bro. Marsh is evangelist of the Church of God in Iowa. Bro. Marsh had been attending meetings at Fonthill, Ontario, Canada, and at Niagara Falls, New York, and stopped on his way back to Iowa, and was with us over Sunday. By request he was to stay over on Monday and speak at the church. All were glad of the opportunity to make the acquaintance of Bro. Marsh, found him to be an efficient and active worker.

Visitors from Chicago, Ill., Mrs. Clara Chaffee, Miss Ruth Smith, Mrs. Martin Aslakson, Mrs. A. Browning, and Miss Bessie Browning. We were glad to have the sisters from Chicago with us, and hope they will come again. It was a pleasure to meet with the brethren from the following places: Grand Rapids, Mendon, Richland, Vicksburg, Kalamazoo, Byron Center, Coat's Grove, Watson, Molene, Athens, Caledna, Millbrook, Battle Creek, Raisin, Fisher, and other places.

Conference opened with singing, "Work for the Night is Coming." Prayer by Sister Woodward, words of welcome by Bro. Woodward. The welcome was so hearty, that all felt it was good to be there, followed by a good practical sermon from Bro. Zilmer. Lesson Mark xiii., subject, "Watchman, What of the Night?" Social and prayer meetings were conducted by Bro. Woodward, Bro. Marsh, Bro. Payne, and Sister Chaffee. The social meetings were a joy to all. The sermons were all good, especially the subjects, "The purpose of Christ's second coming," "But know that the Lord has set apart him that is Godly for himself," "Nature of Man," and "What will the end of the wicked be from a Bible standpoint?" The subjects were ably presented, the dear Savior was wonderfully exalted. We never before so fully realized the greatness and fulness of God's plan of redemption through Christ, how perfectly he meets every need, though to do this it takes him through sacrifice, suffering and death. Yes, for the joy that was set before him he endured the cross, despising the shame and is set down at the right hand of God, and there he does not forget us, but is ever ready to help the humble and contrite ones. It was a pleasure to listen to Bro. Zilmer's eloquent sermons. He is indeed a "workman that needeth not to be ashamed, rightly dividing the Word of truth." At the invitation given on Sunday by Bro. Zilmer our hearts were made glad to see Sister Ruth Richardson come forward for baptism. The baptism was administered by Bro. Woodward, and we take pleasure in introducing our young sister to the household of faith, and our prayer is that she may ever be faithful to her vow, and have an abundant entrance into the kingdom of God.

At the business session the minutes of the Secretary were read and accepted. Treasurer's and Evangelist's reports read and accepted. Treasurer's report: Money received during the year, $181.81; paid to the Evangelists and other expenses $164.44; leaving amount on hand of $22.37. A. K. Richardson Treasurer.

Evangelist's report: Report of labor of B. W. and M. A. Woodward for Conference year ending June 1, 1906: whole number of sermons of M. A. Woodward 114, days' work for the Conference 49. Number of sermons for B. W. Woodward 89, days' work for the Conference 16; traveled by railroad, 10,480; baptized 18; funerals 9.

The following officers were elected for the ensuing year: Pres. Lorenzo Decker, Millbrook, Mich.; 1 Vice Pres. H. C. Hammond; 2nd Vice Pres. Wm. Moses; Secretary Emma Jackman; Treasurer A. K. Richardson; Evangelists B. W. and M. A. Woodward.

Sister Harriet Boice of Champaign, Ill., presented before the Conference the outline of the desired Bible school work at Torch Lake, arrangements were made to hold this Bible school sometime in July or Aug. Notice of said gathering will be given through The Restitution.

The Sisters enjoyed their meeting. The Aid Society is doing a good work. The Treasurer reported funds on hand at time of meeting $95.67. At the Sisters' meeting a beautiful tribute was given to Sister Harriet Simonds, by Sister Woodward.

The brethren at Dutton spared no work or expense to have this meeting a success, and they succeeded admirably. It is not often that we have so large a gathering together of the dear ones. Some were necessarily detained at home in caring for the sick, and some are silently sleeping, waiting. Since our last Conference our beloved Bro. L. C. Chase and Sister Harriet Simonds have fallen asleep in Jesus. The Lord's Supper was administered by Bro. Woodward. The meeting was one of the best ever held at Dutton.

Our next Conference will be held at Millbrook, Michigan. The Church at that place extend a cordial and pressing invitation for those who can to come. "The Lord bless thee, and keep thee."

Emma Jackman, Sec.

Memorial.

We unite in sorrow with the family of the late Wm. Pate, Sr., of Cleveland, O. We deeply deplore the sudden and untimely death of our beloved brother. Of him it may well be said, "We may not look upon his like again." We believe we have been, by his death, deprived of a loving brother in Christ, and a friend indeed. His nature was that of continual sunshine. His exhortations to those of like precious faith, were ever, and always a kindly appeal to the best there is in men and women. He held closely to the simplicity of the gospel, and stood faithfully by the Church in Cleveland in all its trials and triumphs. We cherish his memory as an inspiration to untiring activity in business, an open avowal of the truth at all times, in all places, at home and abroad. The members of his family are living epistles to the fact that they were brought up in the nurture and admonition of the Lord. We extend to them our sincere sympathy. The prayer of this church is that we may all be strengthened to continue in the faith of the gospel, so that we may meet our brother when the Lord again descends from heaven.

For the Church of God at Salem, Ohio.

P. Neill,

Brave actions are the substance of life, and good saying, the ornament of it.

Pocket Map of the Lake Region of Northern Wisconsin and Michigan.

Issued by the Chicago & North Western Railway, showing lakes, streams, wagon roads, trails and much other valuable information regarding the best hunting and fishing region in the world. Mailed on receipt of four cents in postage to W. B. Kniskern, Pass'r Traffic Mgr., Chicago.—July 11

Poetry.

BELSHAZZAR.

The midnight hour was drawing on;
Hushed into rest lay Babylon.

All save the royal palace where
Was the din of revel and torches' flare,

There high within his royal hall
Belshazzar the king held festival.

His nobles round him in splendor shine,
And drain down goblets of sparkling wine.

The nobles shout and the goblets ring;
'Twas sweet to the heart of that still-necked king.

The cheeks of the king, they flushed with fire,
And still as he drank his conceit grew higher;

And, maddened with pride, his lips let fall
Wild words, that blaspheme the great Lord of All.

More vaunting he grew, and his blasphemous sneers
Were hailed by his lordly rout with cheers.

Proudly the king has a mandate passed;
Away his the slaves, and come back full fast.

[illegible] gold vessels they bring with [illegible]
[illegible] of [illegible]

With impious hand the king caught up,
Filled to the brim a sacred cup;

And down to the bottom he drained it dry,
And aloud with his mouth obscene did cry—

"Jehovah! I scoff at thy greatness now!
I am the king of Babylon."

The terrible words were ringing still,
When the king at his heart felt a secret chill.

The laughter ceased, the lords held their breath,
And all through the hall was still as death,

And see, see there! on the white wall see,
Come forth what seems a man's hand to be!

And it wrote and wrote in letters of flame
On the white wall—then vanished the way it came.

The king sat staring, he could not speak,
His knees knocked together, death-pale was his cheek.

With cold fear creeping his lords sat round;
They sat dumb-stricken with never a sound.

The magicians came, but not one of them all
Could interpret the writing upon the wall.

That self-same night—his soul God saint
Was Belshazzar the king by his nobles slain.

—Translated from Heine by Theodore Martin.

Communicated.

The Second Coming of Christ.

"The duty of Christians in respect to the second advent" is the subject of the initial chapter of a book entitled "The Kingdom and the Restoration by a Student of Prophecy."

The author deplores the fact that the second coming of the Christ receives so little attention, in fact is almost entirely ignored by the preachers and teachers along religious lines in this day and age. Believing that the chapter will interest the readers of THE RESTITUTION, I transcribe it in full below.

J. T. SMITH.

The subject we propose for examination in this essay is the second coming of Christ, the translation of the church, the judgments that will come upon the wicked, the millennium, or the thousand years reign of Christ with his people, and the signs of its approach, together with some other questions of deep interest connected with it and growing out of it.

This is a subject to which very great prominence is given in Holy Scripture. Scarcely any doctrine is referred to more frequently or set forth more prominently than the second coming of Christ. The New Testament contains two hundred and sixty chapters, and it is said by D. T. Taylor, that in these chapters the Lord's coming is named three hundred and eighteen times. References to this great event, therefore, are more numerous than are the chapters of the Christian Scriptures. And these references are generally very clear and forcible. Not more clearly does the New Testament testify even of the death of Christ on the cross for the sins of the world than it testifies of his coming again; yet scarcely any doctrine is referred to less frequently, or set forth less prominently than this, in what are called orthodox books and sermons. In much of the teaching of the present day it occupies no part whatever. It is ignored. In some instances it is ridiculed.

Now is it right to pass by that in our preaching which the Holy Spirit has made so prominent in the Scriptures? Ought we to be afraid to look into prophecy lest we should discover truths which might conflict with preconceived notions? If we neglect the study of so large a portion of the Word, can we claim to be Bible Christians? If events of startling magnitude are foretold, shall we not be the better prepared to meet them by giving serious attention to them beforehand? And if we neglect their consideration, may they not find us unprepared? But how can we account for the apathy of so large a portion of the professing church in respect to the second Advent? And how are we to account for actual opposition on the part of some? If they love Jesus while he is absent, one would think his presence would be an object of ardent desire. They object not to go to him, but they seem not to want him to come to them. Yet it is when he comes again that he says he will receive us to himself. We fear that much of the opposition to the Lord's second coming arises from a secret consciousness of unpreparedness to meet him. Many who are true Christians, and love Jesus with all their heart, have sat under erroneous teaching on this subject all their life. From youth upwards they have seldom heard the visible and personal coming of Christ spoken of except to oppose it or ridicule it. Some of this class only need to have the truth set before them, to induce them to embrace it. Others may be kept through blinded in their judgment. Thus mere long prejudice, the result of false instruction, has hid the precious truth from their eyes. "There are truths," says one, "which some men despise because they have not examined them, and which they will not examine because they despise them." But we trust this will not be so with you.

This apathy, this want of interest in the second advent, is the result of unbelief, and this unbelief is the result of false teaching and early prejudices. A great part of the professing church are yet unbelieving, and their unbelief seems settled, and it leads them to speak very lightly of the event; but the Word of God will not fail because of their unbelief. However they may trifle and sneer, or deride, the Lord will come, and he will come soon, and judgments will accompany him. Woe unto them who are not prepared.

The unbelief of the churches in Christ's return has done great mischief. It has hindered her progress. It has enfeebled her endeavors. It has introduced corruption in her doctrines. And it has rendered her evidences less bright and clear. Those who neglect to give due prominence to the doctrine of the second advent, are almost sure to neglect in some measure, another doctrine intimately connected with it, the doctrine of the resurrection.

It is certainly the duty of Christians—ministers and hearers, authors and readers—to give increased and more prayerful attention to this doctrine, and to realise more fully the preciousness of the second advent of the Redeemer. It is not enough before our minds. It is not often enough upon our lips. As the great multitude of professors are so sceptical on this subject, and those who do believe that Christ's second coming will be a personal coming, are sometimes treated with contemptuous merriment, it would seem as if some believers in the doctrine were almost ashamed to give it due prominence. Old and long cherished opinions to us are nothing if they are not true. Let us have truth at whatever cost. We seek it and we seek it sincerely, diligently, and earnestly. And when we find it we prize it, and will suffer none to take it from us. If we had chosen to conform to a creed—if we had promised to preach the popular doctrines—if we had drifted with the multitude, we might now have occupied a much higher position in the church. But heaven helping us, we will never sacrifice conscience; we will never smother our convictions of truth; we will never be guilty of treason against the Master. If honor comes of the preaching of the truth, we will give God the glory; if reproach follows it, we will endure the Christ's sake. We would rather please than offend those who listen to us; but in order to please, we can neither deny the truth, nor preach half the truth. We are doubtless living in the last days of the gospel dispensation, and it behooves us to give faithful warning to the church and to the world of the speedy coming of Jesus.

Once More.

It seems to me that I have written enough about the "horn" of Dan. viii. but I must thank Bro. O. R. L. C. for the caution to be "careful," when speaking of the truth of what is written in the book we call the Bible. I would here say that I did not intend to question the truth of what the angel said, but have we a correct, infallible record of what he did say? Now Bro. O. R. L. C. you say, "Quite likely 2400 days is right." Now in this statement you admit something wrong, because it is written and comes to us as the words of the angel that the time is "2300 days." It is self-evident that both statements cannot be correct. And knowing nothing of the language in which the Scripture was written I have only the rendering of the translators—and knowing the different versions do not read alike I conclude that the angel gave one number,—the trouble is with the translators or interpolators. Now in conclusion I would like to have Bro. O. R. L. C. give through THE RESTITUTION the reason of his faith that Mahommedanism is the power symbolised by the little horn; and that it came "out of one" of the four divisions of Alexander's empire—took away the daily sacrifice and so forth.

Yours in the love of the truth.

GEO. FRANCIS.

Table Talk.

1 COR. XV. 58.

Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the [illegible]

[illegible] brothers and sisters, this exhortation is for us this morning, Be ye steadfast, always abounding in the work of the Lord, stand fast in one spirit, with one mind, striving together for the faith of the gospel, all believing the same doctrine, holding forth the Word of life. Stand fast, this was ever Paul's admonition to all of the followers of Christ. Let us take this admonition and stand fast in the truth, for all the glorious promises were made by him who said, I the Lord changeth not. What a comfort in this changing world to read and to know the Word of him who changeth not. Years may come and go, kingdoms rise and fall, nations perish and turn to dust, man's promises fail, and friends forsake. But the Word of the Lord is sure, ever faithful, loving and long-suffering, tender and almighty. We who know and trust him, have a never changing friend. Brothers and sisters, let us strive to be unchanging, not carried about by every wind of doctrine, but speaking the truth in love. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Let us not forget to assemble together to keep in memory the Lord's death till he comes, and God grant it may be soon, and that we be ready and watching.

ELLA KNOWLES.

Selections.

What is Peace?

Peace is holy tranquility, even in the aspect of lost years; peace is a silent Sabbath of the heart at every occurrence, peace is a holy boldness before God and man; peace is a healed conscience, although fully aware of our guilt; peace is a feeling of victory as opposed to the world, Satan, death and judgment. Peace is greater than all other treasures, but no philosophy can bestow it; for how can the latter cleanse from sin? Not any works, for how are they able to justify? Descend into whatever mine, shake whatever tree, knock at whatever door in the world thou wilt, the poor world cannot offer it thee. Peace is but one. One only can give it; know ye him who says, 'These things I have spoken unto you, that in me ye might have peace? In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' His name is the "Prince of Peace."—*Dr Krummacher.*

The Bible.

[illegible] its [illegible] all pure [illegible] ities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.

Under Bible influence all the finer faculties are expanded, invigorated, and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God.

Subscribe for THE RESTITUTION.

[illegible]; but

[illegible] rose that is [illegible] his only hope [illegible] In nature, [illegible]adless life, for [illegible]ions are most [illegible]owledge of na- [illegible] that all life has [illegible] years, or ages of [illegible]surrection, every [illegible] things come to an [illegible]th from which they

[illegible] soil must have [illegible]or they will not [illegible] they must have [illegible]ey will not live; and [illegible]y times typifying [illegible]ath and promised [illegible]le the final hope. [illegible]s us that unless a [illegible]ss, to restore and [illegible]not live forever; for [illegible]."

[illegible] in the earth. [illegible] to its na- [illegible]ture, and is gathered into the garner and saved. The other, true to its kind comes up "wild oats" and is gathered and burned. Christ is the seed wheat, and his followers the increase. God will see that they are saved. Satan and his followers are the wild oats, or "tares," or weed seeds and God has said the tares shall be burned. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—shall be saved; otherwise you are lost.

Two grains of wheat are covered in the ground. One comes up strong and healthy, and is gathered and saved. The life germ of the other is injured, the increase is scanty and shrunken, and in threshing, it is blown into the chaff pile and burned, with the "tares." Reader are you a "tare" in the chaff pile? Christian, do not neglect to seek the nourishment of the Word, and the aid of the Spirit, so you may not be one of the light unfilled heads in the great harvest.—*M. A. Dake in Our Hope.*

Faith and Feeling.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John xv. 10. Abiding in [illegible] love of Jesus does [illegible] to him. The love which [illegible] is; that we should surrender [illegible] ourselves to him; lay down our lives and wills at his feet, and—in his strength, which we appropriate to ourselves by a look of faith—keep his commandments. John xv. 19. He who does this abides in the love of Jesus, not in his own. He abides in the light and the life which beam forth from Jesus, and with which his grace and love surround us. This love of Jesus is an element of life, whose mighty workings we must not measure by what we feel and realize of it. The question is, to believe it; to advance, not engrossed with ourselves and our spiritual state, but fixing our eyes, on the one hand, on the work the Lord has given us to do, and on the other, on him who has the necessary strength for it, as it were, laid up in readiness for us, though very frequently we do not realize our possession of it beforehand.

Growth in Grace.

How beautiful is the light of the morning. Behold it hovering over the distant edge of the horizon, and shedding its cheerful beams upon the hills. It is a morning without clouds. Again the mists are fled; the clouds are passing over; and the sun is still advancing in his course. Thus he rises; now behind the cloud, now, in all the greatness of his strength, shining brighter and brighter unto the perfect day. Such is the path of the just. In the present world, good men are very imperfect. The best of men have reason to complain bitterly of the body of sin and death; and the best of men too, have the most ardent desire that the body of sin and death may be crucified with Christ. The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Sententious Paragraphs.

There is nothing so strong or safe in an emergency of life as the simple truth.

Money was a wise contrivance to place fools somewhat on a level with men of sense.

Idleness is the dead sea which swallows all virtues—the self-made sepulchre of a living man.

To judge of the real importance of an individual one must think of the effect his death would produce.

A good heart is the sun and the moon—or rather, the sun; for it shines bright and never changes.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults.

There is nothing which helps us so much to feel that our lives have been worth living, as the humble but grateful consciousness that we have helped some other soul to fulfill its destiny.

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong; yet, far over the waters, its friendly light is seen by the mariner.

Hope is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink down amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—*Richter.*

When our reason is raised up by the spirit of Christ, it is turned quickly into experience; when our faith relies upon the principles of Christ, it is changed into vision, and so long as we know God only in the ways of men by contentious learning, by arguing and dispute, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture; but when we know him in the spirit, and see him with the eyes of holiness and the instruction of gracious experiences, with a quiet spirit and the peace of enjoyment, then we shall hear what we never heard and see what our eyes never saw; then the mysteries of godliness shall be open unto us, and clear as the windows of the morning. —*Jeremy Taylor.*

They tell us in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of Christ's foot and the brush of his hand as he passed, and to remember that the path he trod he has hallowed, and that there lingering fragrances, "in all points tempted as we are," bearing grief for us, bearing grief with us, bearing grief like us.—*Maclaren.*

Give to Others.

It is not by selfishly hugging God's gifts to our own bosoms, but liberally scattering them abroad that we taste the fulness of their delicious sweetness. As saith the poet,—

"What mystic roses in the breast will blow,
If on the wind their leaves thou straightway strow."

These lines only give poetic expression to our Lord's words, "It is more blessed to give than to receive"—a truth no unrenewed man will insert in his creed; and even regenerate minds are slow to make it their rule of action. But whoever surrenders himself to it, soon finds by sweet experience that he never tasted the full enjoyment of God's gifts until he began to dispense them to others.—*Zion's Herald.*

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Richard Arthur	2 50
Mrs Emma Dixon	1 00
J N Beck	50
Mrs C N Howard	2 00
T A Kemmis	5 00

Obituary.

The long suspended sadness and gloom upon the church in Cleveland, Ohio, by the death of Brother Wm. Pate and the attendant circumstances, was deeply intensified by the death of Raymond Tomlinson, eleven and one half years old, the only son of our beloved and esteemed Brother and Sister, W. S. and M. Tomlinson. After nearly three weeks illness Raymond succumbed to the dread malady Spinal Meningetis, at midnight May 31, 1906. During his sickness he suffered much and was greatly prostrated, but had wonderful clearness of mind. At times, his condition would give much encouragement, then a sudden change would almost dispel hope. There was much to hope for on the day of his death, the end came swiftly, but calm and peaceful. His parents have the unfeigned sympathy of the Church, also of many relatives and friends. He was a boy of more than usual ability and promise. To a healthy boy's keen zest for this life, he added much interest in the things of life eternal; showing that his home was not only a place where the glad tidings of the kingdom is believed, but that he had been carefully instructed therein. During the first week of his sickness he often asked his mother to pray for him, saying, "If it is God's will I'll get well." He used to do little services for our late blind Sister Greenbrier. It was great satisfaction for him to think he was doing the Lord's work. When a baptism took place, he would say, "I wish that was me." He had an ardent desire that a favorite relative might be baptized before he died.

Apart from the respect accorded him on account of his parents, he had many expressions and tokens of esteem for his personal worth. The highest tribute that could be paid to a boy came from his teachers, both in public and Sunday school, in short, was loved by all that knew him. The floral offerings were many and rich. The funeral was largely attended. After a short address by the writer, he was laid away in Lake View Cemetery.

P. NEILL.

Mabel Kelley died May 26, 1906, of consumption, at her home in St. Joseph, Mo. aged 25 years. She was a good and exemplarly girl. Her mother, Nannie Kelley, was a sister of A. W. Darby, who has been our evangelist for seven years. A funeral discourse was given at the residence by the writer.

J. P. BITNER.

Died April the 23rd in the 21st year of age, Eulalia Andrews, wife of Benjamin Andrews, and daughter of Virgil A. and Emma J. Crafton. Her illness was of short duration. She leaves a father, mother, two sisters, a husband and two small children to mourn her loss. Her chair is vacant and she will be missed. Words of comfort were spoken from the 15th of 1 Cor. and among the hymns were sung "Asleep in Jesus." She was laid away to await the call of the Master. O these dark hours of bitter anguish, loving Savior, be thou our guide and counsellor, thou the fountain of truth and the source of all happiness, whose wisdom is incomprehensible, who dividath the sea by his power, and by his spirit garnished the heavens, whose riches are unsearchable and his ways past finding out. Help us to be worthy when we are called before the tribunal of God to show the praises of him with songs of victory upon our lips, saying, "Lo, this is our God, we have waited for him, and he will save us." Isa. xxix. Blessed hope, may our lamps be trimmed and burning, and may we stand among the redeemed of the Lord, who shall come with songs of everlasting joy upon their heads, and sorrow and sighing shall flee away.

EMMA CRAFTON.

"A word fitly spoken, how good it is."—*Solomon.*

The Wisconsin and Michigan Summer Resorts.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1,600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, Pass'r Traffic Mgr., 215 Jackson Blvd., Chicago.—July 4

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 35.

1. And these are the words of the book which Hieremias sent from Hierousaleem unto the elders of the removal and unto the priests and unto the false-prophets as a letter to the removal in Babuloon, and unto all the laity,

2. After Jechonias the king and the queen and the eunuchs, and every freeman and prisoner and artisan had gone out of Hierousaleem;

3. At the hand of Eleasau, son of Saphau and Gamarios son of Chelkioe, whom Sedekias king of Jouda sent unto Babuloon's king in Babuloon, saying,

4. In this wise hath the Lord God of Israeel said unto the removal which I removed from Hierousaleem;

5. Build houses and dwell in them and plant gardens and eat of the fruit thereof;

6. And take wives for your sons, and give your daughters unto husbands and multiply and become not diminished;

7. And seek for the peace of the land into which I have removed you, and offer votive-prayer unto the Lord for them, because in the peace thereof is your peace.

8. Because in this wise hath the Lord said, Let not the false-prophets with your persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye are dreaming;

9. Because they are prophesying wrong things for you in my name and I did not send them.

10. Because in this wise hath the Lord said, When seventy years are about to be fulfilled for Babuloon I will visit you and establish my words to you to turn back my laity into this place;

11. And I am reasoning for you a reasoning of peace and not calamities to give these things unto you.

12. And offer votive-prayer unto me and I will hearken unto you;

13. And may ye have sought me out and ye will find me; because ye will seek me with all your heart,

14. And I shall manifest myself unto you;

15. Because ye have said, the Lord hath established prophets for us in Babuloon.

There is no text for the 16, 17, 18, 19 and 20 verses.

21. In this wise hath the Lord said in respect to Achiab and Sedekias, Lo, I am giving them into the hands of Babuloon's king, and he will smite them before your eyes.

22. And they will take from them a curse in all the removal of Jouda in Babuloon, saying, May the Lord have done unto thee as he did unto Sedekias and as he did unto Achiab, whom the king of Babuloon roasted with fire on a gridiron,

23. Because of the transgression which they had done in Israeel, and because they had committed adultery with the wives of their fellow-citizens, and oracularly delivered a word in my name, which I did not direct them to do, and I am a witness saith the Lord.

24. And unto Samarias the Allamite thou shalt say,

24. I did not send thee in my name, And unto Sophonias, son of Maasaias the priest, say,

26. The Lord gave thee to be a priest in the place of Joodae the priest, to become an overseer in the house of the Lord for every man prophesying and for every man divining, and thou shalt give him into the prison and into the Katarsktes (lower dungeon).

27. And now why have ye joined in scoffing at Hieremias the one from Anatheth the one who did prophesy unto you?

28. Did he not send him for this namely? At the end of this month did he not send him unto you in Babuloon, saying, It is far off; build ye houses and dwell in them and plant gardens and eat the fruit of them?

29. And Sophonias read the book in the ears of Hieremias.

30. And a word of the Lord occurred unto Hieremias, saying,

31. Send unto the removal saying, In this wise hath the Lord said in respect to Samaias the Allamite; since Samaias hath prophesied unto you and I did not send him, and he hath caused you to put faith in wrong things;

32. Therefore in this wise hath the Lord said, Lo, I shall visit upon Samaias and upon his generation, and there will not be a man of them in your midst to see the good things that I shall cause for you; they will not see them.

COMMENT.

For what purports to be this chapter in the O. V. & R. V. see chapter 29th with five additional verses inserted from some other source than the best text. Compare the names also. Can any reader tell why "the eunuchs" are named next in order after the king and queen, evidently the order of rank being thus given? Why should "the eunuchs" rank higher than "the freemen" or "artisans" for instance? I will give you my opinion and I think I am correct in this matter. In these days in the east all the heads of departments governmental in an absolute monarchy were held by eunuchs. See "Potiphar" (or Petephees) in the days of Pharaoh and Joseph in Egypt. This was one of the results of polygamy and the harem. See the punishment visited upon "Samulas the Allamite" for faithlessness and false prophecy.

CHAS. GARDNER.

Announcement.

The annual meeting of the North West Conference will convene at Falida, Wash., on the evening of the 15th of June and hold over the following Sunday.

Teams will be at the Riverview hotel close by the Perry landing at Vancouver, Wash. Those wishing conveyance out should write in time that the brethren will know how many teams to send out. Address P. G. Woolf, Vancouver, Wash. R. F. D. No. 3.

Now brethren, all are invited to come and give their aid for a good meeting, both by their presence and a good word for the truth. Come, all speaking the same thing. Paul in writing to Titus says, Speak thou the things which become sound doctrine. If we all do this we will have a meeting long to be remembered.

Yours for the truth.

ALMIRA BROOKS, Sec'y.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.

MRS. EVA L. STEARNS, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.

J. C. THOMPSON, Sec'y.

The Central Washington Conference will meet at Waterville, Washington, June 29, 30 and July 1, 1906. All brothers and sisters who are interested in carrying on the Master's work are earnestly desired at these Conference meetings. The Master, at his departure, gave us the command, "Occupy until I come." In what manner are we doing his work? He is soon coming to take an account of our stewardship will he say, "Well done, good and faithful servant enter into the kingdom." Dear brothers and sisters, may we make these lessons living realities and show to those around us that we are surely endeavoring to keep his commandments.

MYRTLE TITCHENAL, Sec.
A. L. CORNALEY, Pres.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and for the right State is named. When an order is drawn on Plymouth, Pa. of Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana" Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Job of Cleveland, O. Subject, "What must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 624 Woodland Ave., Cleveland, O. 50 per 100.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DUNN.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in need of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if [illegible] over four hundred pages, many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

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A. H. ZILMER, Plymouth, Ind.,

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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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VOLUME LV. PLYMOUTH, INDIANA, JUNE 20, 1906. NUMBER 23.

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Poetry.

The World Beyond.

What holds this sinful world for me!
Not anything scarce worth a thought;
The dearest hopes and plans of life,
Have faded into naught,
And the fleeting joys that I have known,
Have been but dearly bought.

But the world beyond! Ah yes,
'Tis there my plans are laid;
Home, clear through all the ninth or years
That I've still to wade,
Into the eternal sunlight of God's smile,
Will touch gloom and shade.

Oh! haste ye coming years of time
That lie between me and the day;
That this long night of gloom and sin
May vanish like the ocean's spray;
And every tear be wiped away.

O Israel, glorious promises of God!
So deep, immutable and strong.
Toward that bright world we're marching on.
And though the intervening years be long,
We'll sing at last the ransomed song.

—Mrs. J. P. Vose.

Communicated.

Man is Mortal.

This question has been discussed since time immemorial. One party claiming that man is a dual being made up of body and soul. Also claiming that the soul is immortal and not subject to death. The other party denying the immortality of the soul and claiming that man is a unit being, made of the dust of the ground into which God breathed the breath of life when man became a living soul or person. In Gen. ii. 7 "a living soul" [illegible] from the term *nephesh* [illegible] Num. vi. *nephesh meth* [illegible]." Nephesh be- [illegible] soul. It is [illegible] rendered [illegible] living [illegible] is [illegible] is life [illegible] the Spirit of [illegible] he gospel) hath [illegible] the law of sin and [illegible] doctrine of the immortal- [illegible] soul is in direct opposition [illegible] these Scriptures. If we claim [illegible] through our connection with the first Adam we cannot expect it through Christ who is the second Adam. If we work for sin we get the wages which is death. If for righteousness it will be a gift which is eternal life. Jesus says, This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. If we become the recipient of this grand gift it must be through the knowledge of the plan that our heavenly Father hath wrought out through his Son, the Christ, whom Peter declared to be the Christ, the Son of the living God. The gospel is declared to be the power of God unto salvation to every one who believeth. This gospel is the one that Jesus preached, viz: the gospel of the kingdom of God. This gospel declares that Jesus will in God's own good time sit on David's throne and with the saints rule the earth. A faith in this gospel is the begetting power unto eternal life.

[illegible] and testi- [illegible] according to [illegible] there is no light in you." [illegible] Gen. ii. 7 we read that the Lord God formed or molded man of dust of the ground and man became a living soul. The text rendering is of "the dust of the ground" the marginal rendering is dust of the ground. The translators supplying the preposition of. What ever man is he was moulded "dust of the ground." God gave this dust man a law which gave him the *privilege* of eating of the tree of the garden so long as he did not partake of the tree of knowledge of good and evil. The day thou eatest thereof dying thou shalt die. (marg.) Dying thou shalt die, express a progressive act. This is a very strong proof of man's mortality. These trees were placed in the garden that man might continue his life. The phrase, "eating thou shalt eat" teaches plainly that Adam needed this fruit to produce life. In other words he ate to live. Further God placed the tree of life in the garden that man might eat of it and live. Note the difference between "eating thou shalt eat" and "man might eat of it and live." One is a progressive act, the other a complete one. If Adam would have been obedient he could have eaten of the tree of life and lived forever. And the Lord God, said, Behold, the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. Does not this prove that the power to live forever was in the tree of life and not *inherently* in the man? The trees perpetuated life. The tree of life caused him to live forever. Of this he never partook, therefore God could say, "Dust thou art and unto dust shalt thou return."

The above is a Scriptural definition of death. Mortal man dies and returns again to dust. The Psalmist agrees with this when he says, His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Is not this proof conclusive? David was sadly mistaken if our thoughts continue after the *breath* goeth forth. Solomon said, "That the living know they must die, but the dead know not anything." "There is no knowledge in the grave whither thou goest." Job says there is hope of a tree again if it be cut down, through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he. As the waters fail from the sea and the flood *decayeth* and drieth up; so man *lieth* down and riseth not; till the heavens be no more, they shall not awaken nor be raised out of *their* sleep. His sons come to honor and he knoweth it not, and they are brought low but he perceiveth it not of them. It should be remembered that Job is here speaking of man born of woman. Man begotten not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever, and has a growth according to the Word of God, has the promise of being born from above or of God. We should be able to distinguish between the old and the new creation. The one in the first Adam and the other in the second Adam. The first is a generation from the "dust man" the other is a regeneration from the life giving spirit. Jesus received the power from the Father to give life to all those who took upon themselves his name through the law of pardon. The first Adam is of the earth earthy, the second a vivifying spirit. The one can only impart mortality at birth, the

Paul, the apostle says I Pet. [illegible] 21 "That the figure (where in eight souls were saved,) doth now save us." Reflectively it is true; for Noah was figuratively buried—dead to the world—resting through faith in a figurative grave. "Saved by water." And when the waters had abated from off the earth, God said to Noah, "Go forth of the Ark, and every living thing with thee." Gen. viii. 16, 17. And Noah went forth into a new life, a new order of things. Now how shall we who are dead to sin live any longer therein? writes Paul in Rom. vi. 2-5.

His answer is, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life." (Like the type new order of things.) "For if we have been planted *together in the* likeness of his death, we shall be also in the likeness of his resurrection." A going forth from a figurative grave as did Noah from the ark. The one saved by water, the other by the washing of water in the water. And verily if not raised upon of the water would mean death. Even so them then "that have been baptized into Christ have put him on." Gal. iii. 27. Yes, put him on—the God provided Ark of safety. Why? Hear Paul in John v. 11, "And this is the testimony that God hath given to us aionian life, and *this life is in his Son.* (Diaglott).

Jesus gave up his beautiful life, and his life's blood which is the life of the flesh—and by the shedding of his blood became our Passover. The blessed Jesus truly overcame all things in his beautiful walk in life, and if this was the sacrifice only as some contend and not his death, there is then no remission for sin. "For without the shedding of blood is no remission." Heb. ix. 22. See also Lev. xxii. 11. Therefore baptism is for remission of past sins. A being converted in the act of so doing, and an adoption thereby into the *family* of God as sons and daughters. And the Psalmist assures that, "Blessed is he whose transgressions are forgiven, and whose sin is covered." Psa. xxxii. 1, and lxxxv. 2. Why? and how? Hear Paul again, For you died, (figuratively) and your "Life" has been hidden with the Anointed One by God. Col. iii. 3. Diaglott. Just as Noah's natural life was at that time in the keeping of God.

Going back for further testimony to the beautiful garden of Eden, after the temptation and fall there, of the improvised covering, and the confession of disobedience—what great love was manifested by Deity in covering sin figuratively with coats of skins—which foreshadowed in type the Lamb of God which was for to come. Yes, to come. "For God so loved the world that he gave his only begotten Son to become the propitiation for the sin of the world."

Pause a moment in silent adoration, and listen to John, the forerunner, as he exclaims, "Behold the Lamb of God, that takes away the sin of the world."

Now to be in Christ, in the ark of safety, is to know what Jesus is to us. What his name implies. "As it is the only name given under heaven whereby we must be saved." To be in him, the *Life-giver*, we must "obey from the heart that form of doctrine, once for all delivered to the saints." And, "when the Anointed one, our life shall be manifested, then you also will be manifested with him in glory." Col. iii. 4. Diaglott. He will know them that are his, having this "seal"—"shut in" by baptism into Jesus—who is the Anti-type of the Ark builded by Noah, in the goodness of God

It is our purpose to follow this article with two more. Biogeneuds or Spontaneous Generation which, and Psuche or Zeo Life.

Your brother seeking life eternal.

D. C. ROBISON.

"And the Lord Shut Him In."

Much has been said and written upon the subject of baptism; but as it is a saving ordinance too much cannot be said concerning it. And as there is always something good found in the grand old book, the following may perchance be an aid to some who are wavering as to the validity of their baptism, well as to those yet seeking to know the truth.

Going back to the days of Noah when God caused a flood of waters to cover the earth because of unbelief—God first made a covenant with Noah to build an ark; where in himself, his wife, his sons and their wives, together with clean and unclean beasts, fowls of the air, and all creeping things should enter there in and be saved. One hundred and twenty years Noah labored at his task, preaching and admonishing the people of their impending danger. But upon the ark being completed only Noah and his family entered the ark of safety.

When the task was accomplished assigned to Noah and all were within, "The Lord shut him in." Gen. vii. 1-16. "Adon" might here be defined Lord, Sovereign Ruler, or Elo-ah—a mighty One, a member of "the heavenly host." Dr. Thomas.

for the saving of the few, who will in the age to come as the multitudinous Christ, save the many.

Beautiful is the figure and ordinance of baptism, and as it is beautiful, so is it essential to salvation. Believe the God given testimony, ye who waver, and obey the imperative command from the heart, and God the sovereign Ruler, will "shut you in," to go forth, to Aionian life, when he [illegible] appointed by the Father to [illegible] shall come.

MATILDA WOODBERY.

To the Church of God.

Time waits for no man. Are we improving the opportunities to labor for the Master, or are we looking back over the passing days and seeing nothing to our credit but lost opportunities?

The thought that we are alone and isolated from one another as many are, has been the greatest obstacle in the way of a united effort for better work.

The early Christians were scattered by persecution, for the very purpose of accomplishing the work the Master had for them to do. The difference between them and us, is, they lived up to their opportunities, because they realized that personal responsibility rested upon them. "They went everywhere preaching the Word." We go everywhere but neglect the preaching of the Word as we go. The great commission given by Christ was to be world-wide and age-lasting. It is the greatest commission intrusted to mortals. It is the most important message ever expressed in words or heard by men.

What is our relation to this great commission. The commission deals with the gospel. Jesus is he who commands it to be carried; the disciples, the ones commanded to carry it; and the world embraced those to whom it was to be carried.

The supreme mission of the church is to preach the gospel and to teach those things "whatsoever commanded." The requirements and responsibilities placed upon each member of the body of Christ is and must be one demanding great activity. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or winter quarters, for its purpose is to move on, always on.

From this it follows that whenever the church forgets its duties, plants the banner and settles down, it becomes disorganized, it is found to be ineffectual for the camp, as it was unequal for the march.

O Church of the living God, why standest thou so idle, while millions are perishing for the bread of life? Arise, put on the Christian's armor, gird well for the work, the battle is on. Under the leadership of your Captain, "The Captain of our salvation" go forward.

There has been not absolute indifference, yet a limitation of view, a littleness of sympathy, a criminal apathy in the church.

Do not discourage a work because it is not just in your line. The good that may be accomplished may be even more far-reaching than that to which you may confine yourself. Let us exhibit the true spirit toward all Christian work. "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smooth eth with the hammer him that smote with the anvil, saying, It is ready for the sodering, and he fastened it with nails, that it should not be moved." Isa. xli. 6, 7.

The work that needs our attention most is that which concerns our young people, "Bible School Work." It needs to be impressed more and more upon us that Bible Schools are the nursery of the church. The more we do to stimulate an active work in this direction, the nearer we come to solving the problems of our church. The young people should be given encouragement to work, and if they are instructed how to teach, then they can instruct others. A united effort should be made by the Church of God for the purpose of interesting and giving Instruction to young people in Bible Study. We need to meet to advise and consult together for the purpose of extending and stimulating Bible School work.

I have endeavored to find out the peculiar needs of those who are isolated, and am in a measure prepared to give some suggestions.

In special work the Summer Bible School offers a field, which is worthy of our consideration.

A letter received from one of our young members, a teacher in a city school, reads as follows:—"I feel so discouraged sometimes. One can't neglect the *social* side of their nature altogether or should'nt, at least. We need help and encouragement in some way, and if we cant meet with or hear from our people we will have to look to other churches for it. It seems to me that the Bible School is just what is needed. We surely need to have the young people at college taken care of because there is a great danger of their drifting away altogether unless they do have something to help and encourage them."

This same teacher feels her inability to teach the Bible truths to others as she would like to do and is now trying to do. The same work she is doing might be done by every young person, if they were organized for it, and were given such aid as is needed in Bible School work.

I believe the young people should be given encouragement to work and something to work for and a plan to work by. They should be instructed how to teach that they may be able to instruct others.

The Summer Bible School offers a field for work which will benefit a large number of persons.

This School should be located where recreation may be had for both body and mind. The region of beautiful lakes and cool shaded streams offers us both rest and a field for labor. Here the over-worked world of city clerks, teachers, and students turn their eyes with longing for a sight of the beautiful in nature, and for a smell of the woods. The splash of the waves and the gentle balmy air of the Northland is a lesson of the goodness of God. Nature teaches us of the Fatherhood of God and of his love for man. The beautiful lessons taught, from the Mount, and beside the beautiful sea of Galilee, where Jesus taught the multitudes, and fed them with loaves and with fishes, is a lesson that has been painted with pen and brush, but nothing can bring to the mind so vividly and with such depth of meaning, as that which is taught by nature itself. "Galilee, blue Galilee, where Jesus loved so much to be" has been sung by thousands. Let us then come close to nature, learn to love the beautiful and we shall be able to understand the lessons Jesus taught.

The following list of names of those favoring organization for Bible School work and who are willing to devote a portion of their means to this work, has been received through correspondence and otherwise:—

B. W. and M. A. Woodward, Dutton, Mich.

Mrs. M. P. A. Crozier, Grand Rapids, Mich.

Mrs. Tanner, Amy Chase, Adrian, Mich.

L. D. Decker, Blanchard, Mich.

J. F. Richardson and wife, Jamestown, Mich.

Joseph Gardner and wife, Elizabeth Coffin, Champaign, Ill.

Mrs. Clara Chaffee, Mrs. M. Aelaksen, Mrs. Annie Browning, Chicago, Ill.

Mrs. A. M. Siple, Hammond, La.

Mrs. Harris, DuQuoin, Ill.

Mrs. G. W. Coats, Mrs. Alice Chase, Mrs. Ethel Hall, Coats Grove, Mich.

Miss Iva Hill, Millbrook, Mich.

Miss Esther Richardson, Kalkaska, Mich.

Many other names favoring organization have been received from different ones, but I have not been able to reply and make known the best plan to follow, so will not publish a complete list of names. Much time has been devoted to finding out the peculiar conditions and unfavorable circumstances under which we labor, and no definite plan of statement could be suggested until conditions were better understood.

It is deemed advisable that something be done the present season to start the movement in the interest of the young people.

If those who have signified their willingness to co-operate with us will act promptly we shall be able to accomplish a little, and be able to plan for the coming season of 1907.

A suitable piece of property has been offered upon which to locate a Summer Bible School, at Torch Lake, Mich. Tourist's rates can be secured from all parts to points in the resort region, which makes it more favorable than other locations for this work. The Lord willing, a Bible School will convene at Torch Lake Tent Place, Torch Lake, Mich. Aug. 1st to 15th. The school will be conducted by B. W. and M. A. Woodward, Esther Richardson, Harriett E. Boice and others who may be secured to assist in the work.

Sister Esther is a Kindergarten teacher and will suggest to us the adaptation of Public School Methods to Bible School teaching.

Sister Crozier will assist in securing books, tracts, etc., for a library in connection with the school, and it is hoped our brethren will co-operate with her and send to her address, 208 Crescent Ave. Grand Rapids, Mich. all such books, tracts, etc., as are suitable for this work. Whatever is sent must be prepaid so that no expense will be incurred in this work. We need charts, maps, camping outfits and money to secure such helps as is needed in this work. We need singing books, who will be the first to devote their talent and means to this work? Sister Siple of Hammond, La. contributes $10.00. She was the first to respond to the call and is mentioned as such. All money sent for this work will be received by Sister M. A. Woodward, Dutton, Mich., and Harriett E. Boice, 1009 South Wright St. Champaign, Ill. All charts and maps forwarded must be prepaid and sent to my address. If any have copies of the New Jubilee Harp it is desired to use these books.

All who will go as delegates from the different states please communicate with me by the 1st of July.

If there are those who have tents to contribute or other things, such as are necessary in a camp outfit, please act promptly and let me know.

As many as can, go with the purpose of making the work a success, and bearing the burden of labor.

The forenoon session will be devoted to Topical Study of the Bible. The afternoon to Outline Study of the Life of Christ. We wish to develop the ability of our young people that they may become leaders in Bible School work and this session will be given over to the young people. The evening session will be evangelistic work and it is hoped to secure one of our leading evangelists to assist in this work.

Whoever will contribute to this fund must be prompt and send to Sister Woodward so that she may secure the assistance of a worker in this field.

The Y. M. C. A. State Camp of Michigan is located near this place, Torch Lake, and will be in camp at the same date, Aug. 1st to 15th.

It is with faith that the Lord will prosper his work in our hands if we are faithful to him, that we work in confidence, trusting him fully. We are laborers together with God. He can find a place for every worker, but those who refuse to labor or assist those that are willing to do the Master's work, have only the place of an unprofitable servant. The talent must be used and not buried. God has designed that each gift of grace used has a law of increase. These gifts must be retained and used. "Grow in grace" is said to Christians. God is the bestower, man the receiver of grace and its receipt qualifies and insures responsibility. The Master has said, "Go work today in my vineyard." Labor, not rest is the upbuilding element, and victory lies in our submission and confidence in God.

HARRIETT E. BOICE.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 20, 1906.

"THE constituents of the world are:
The lust of the flesh,
The lust of the eyes,
The pride of life." 1 John ii. 16.

A REQUEST comes from a brother, asking that some one tell where in the Bible it tells about secret orders. He says that members of some orders claim they are taken from the Bible, and that they claim also that Christ was a Mason. Inasmuch as no mention is made in the Bible of the modern secret orders, and not a word about Masonry, and as the claims of these orders, that they have a Bible origin, is without any foundation whatever, we need not be worried about them. Just ask them for the proof of their statement. Ask them to give book, chapter and verse where it says Jesus Christ was a member of the Masonic Lodge, and when they can substantiate their claim, we can take notice of their boasts in this direction.

Model Republicans

And liberals in all parts of the world, have conceited that religion has nothing to do with politics. This is a great mistake. Politics have to do with the affairs of nations and states in their regulation and government.

The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever made known to man. If politicians only understood it, and had the honesty and good sense to adopt its principles, it would prevent them, and the actors on the pulpit stage from bewildering the public mind with the vapid outpourings of their ignorance.

Halleln Yah.

"The coming of Christ draws near; a people is in preparation in faith, zeal and service, to whom, when their development has reached a certain point, he will be revealed with thousands whom he shall bring from the dead by his power, and by means of whose recruited forces he will enter into conflict with the world, drive Gentile power from every throne, and establish his kingdom under the whole heaven. The believers' operation will then be transferred from the arena of debate and persuasion to that of military coersion. The power of Christ and his brethren will be established triumphantly in every kingdom, country, and city in the earth." Halleluyah: a little while and it shall be said, Babylon the great is fallen, is fallen; and again a little while, and the

NATIONAL SONG

of the emancipated nation will be—Halleluyah, for Yahweh Elohim omnipotent reigneth."

Communicated.

At the Lord's Table.

Dear brothers and sisters:

Our meeting together this morning with the object we have in view, that of partaking of these emblems in remembrance of our Lord's death is well pleasing in God's sight and in the sight of his Son. We are obeying the commandment, "Do this in remembrance of me." This commandment we have received, and we are required to obey it until he comes. We are not to neglect to obey this commandment as long as he tarries. We can come to this table pure and holy without spot or blemish if we have confessed our sins to God and have determined to forsake them. He is faithful (able) and just to forgive us our sins and to cleanse us from all unrighteousness. We should not bring the past with all its sins of omission and commission, our weaknesses and short comings of last month or last year to this table. These wrongs should have been righted with God before this and forgotten. Paul declared in Philippians iii. 13th and 14th verses. "This one thing I do, forgetting those things which are behind and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It was Paul's desire to forget the things of the past, the things which would retard the spiritual growth and reach forward. And this is a very important matter with each one of us. It is just as important to let go of some things as it is to hold on to others. Anything that cannot help unto a growth and knowledge of our Lord Jesus Christ should be forgotten. Any thing that is a drag, a stumbling block or a hindrance should be expelled from our memory. Salvation is to us a matter of keeping certain things in memory. As we read in 1 Cor. xv. 2, "By which also ye are saved if ye keep in memory what I have preached unto you." We should not keep in our memory anything that will prevent us from keeping in mind the things that we have heard, namely, the glorious gospel of the kingdom of God and the name of Jesus Christ.

It is often a difficult matter to forget injuries, misfortunes or failures, but if we allow them to continually come to our mind they will crush out the better things, the heavenly things. We ought to pattern after brother Paul and forget those things which are behind. We need all the encouragement we can get by dwelling on heavenly things. The time is too short to dwell on things which only hinder our growth. One of the important lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. Paul was one of those who could forget, who could clear his mind of unwholesome thoughts and could keep it clear.

Paul had a well trained mind, as we can readily see by his writings; he did not permit himself to harbor thoughts which would prevent his reaching forward to the things which are to come. It is necessary for us to train our minds so that we can keep in memory the things that we have heard, and reach forward and grow.

We are told in Philippians ii. 5, "Let this mind be in you which was also in Christ Jesus." It requires training to get the mind of Jesus in us. We can have the promises in our head, but it needs constant assimilation of God's Word to acquire the mind of Jesus. Seeing then that this is so we have no time to brood over past injuries, misfortunes or failures. Paul said, "Be ye followers of me," and it is our duty to train our minds in order that we might follow him. It is our duty to be master of our minds, to keep it clear of all things which would be hurtful to spiritual growth.

We have the ability to call up any guest we choose) we can select our mind's company, then why not call up the best, if we call on Jesus he will come to us, and comfort and sustain us. Jesus said in Matt. xi. 28, "Come unto me all ye that labor and are heavy laden and I will give you rest." And in 1 Peter v. 7, we read, "Casting all your care upon him for he careth for you." He will take care of all our burdens, if we permit him. Then let us lay aside every weight, and run with patience the race set before us.

J. C. THOMPSON.

Self Sacrifice.

MATTHEW XVI. 24.

"Then said Jesus to his disciples, If any man will come after me let him deny himself and take up his cross and follow me." Somewhere I have heard the expression "No cross, no crown," and I think that would be the inference after reading the words of our text. Can we be a disciple or follower of Christ, and not follow him in his sufferings? "Christ suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. ii. 21. It does not mean that we must suffer the death that Christ did, but I do think it means suffering for us. Paul implies this in Rom. viii. 17, when he speaks of our being joint-heirs with Christ, if so be, he says, we suffer with him, then may we expect a share in his glory. Suffering may be either physical or mental.

Temptations and trials are sure to come and the closer we draw to Christ the greater will our tribulations and sufferings be likely to be, for as we draw closer to Christ we will become more and more separate from the things of the world, and so the world will hate us the more. We cannot be free from suggestions of evil and evil inclinations as we possess this natural body, and so there must be a constant warfare kept up within, and I think of this as self denial—refusing to allow these natural desires to be manifested. Before entering into relationship with Christ, the natural mind sought its own pleasure and sensual gratification, but when we put on Christ, we should give him the first place in our affections and refuse to yield any place to our natural inclinations. The apostle tells us to live soberly, righteously, and godly, denying ungodliness and worldly lusts which war against the flesh. Instead of allowing angry feelings a place when we are wronged we ought to have a spirit of loving forgiveness. There should be no rendering of evil for evil by the Christian. Think of the example of our blessed Savior, who, when he was reviled, reviled not again; he was oppressed and afflicted yet he opened not his mouth. Some people say it is as wrong to have an evil suggestion, as it is to give it utterance, but it seems to me when we refuse it expression we strengthen ourselves and so doing lessen the inclination to evil. We gain strength by meeting with others who are strong* in the faith. "Forsake not the assembling of yourselves together." Have no fellowship with the unfruitful works of darkness, but rather reprove them, and let all bitterness and wrath and anger and malice be put away; be kind and forgiving to one another even as the anointed One hath shewed us and let us endure suffering as a good soldier. We are told all that will godly in Christ Jesus shall suffer persecution and again, "It is through much tribulation we shall enter the kingdom."

It cheers and gives me courage to know that the sufferings are not worthy to be compared with the glory which shall be revealed. If we follow Jesus it requires self sacrifice as well as self denial, and this involves the giving of time, talent and means. If we love Christ supremely will we not give him the first place in our plans? We have friends and like to plan gifts and pleasant times for them. Can we put these plans aside when some call comes to work for the Master? He even says to us, he that loveth father or mother or brother or sister more than me is not worthy of me, yea, and our own lives also. Our own comfort and convenience must be put farthest away. Let us all, and especially those who are young in Christ, improve every opportunity of better preparing for the Master's work. We need to be thoroughly grounded and ready to give an answer to every one that asketh us concerning our faith and hope, and how can we unless we study to show ourselves approved unto God and rightly divide the Word of truth. There is much help and encouragement to be derived from our meeting together. I am sure any one who attended the recent Conference at Dutton feel that they could not have afforded to miss it. I enjoyed it so much, I feel like urging the young people of Michigan to plan to attend the Bible school which is being planned for their benefit at Torch Lake. There is much good that we can both give and get. If you have not learned of it you will soon through THE RESTITUTION.

Your sister in the Blessed Hope.

ESTHER RICHARDSON.

Hieremias (or "Jeremiah").

CHAPTER 37.

1. The word that occurred unto Hieremias from the Lord to speak;

2. In this wise hath the Lord God of Israel spoken, saying, Write all the words which I have oracularly revealed unto thee in a book.

3. Because lo, days are coming, saith the Lord, and I shall turn back the removal of my laity Israel and Jouda, hath the Lord said, and I shall turn back into the land which I gave unto their fathers, and they will rule it as lords.

4. And these are the words which the Lord talked in respect to Israel and Jouda.

5. In this way hath the Lord said, Ye will hear a voice of fear; fear and there is no peace.

6. May ye have asked and may ye have seen whether a male-child hath been born? (brought forth) And concerning a fear in which they will hold loins and salvation? Because I have seen every man and his hands were upon his loins; they turned their faces unto a protector of the suppliant.

7. Because great hath that day become, such like there is not, and a narrow time is it for Jakoob,

8. And from it will be have been saved; in that day, hath the Lord said, I shall break the yoke from off their neck and their bonds I shall rend asunder; and they will not work any more for aliens;

9. And they will work for the Lord their God, and I shall stand up (resurrection) for them the Daniel their king.

No 10th and 11th verses.

12. In this wise hath the Lord said, I have raised up a crushing-blow, thy blow is a sorrowful one;

13. There is no one who judgeth thy trial; in a sorrowful way hast thou been healed. It is not to thy advantage?

14. All thy friends have ignored thee; they shall not have asked for thee; because thy sins have been multiplied on account of all thy injustice.

No 15th verse.

16. Therefore will all who have eaten thee have been ravenously eaten and all thine enemies will eat all their own flesh; on account of the fulness of thine iniquities have thy sins been made full, they have caused these things for thee. And those who have dispersed thee will be in a dispersion, and I shall give up to plunder all those who have plundered thee.

17. Because I shall lead up thy healing from a woeful blow I shall heal thee, saith the Lord; because thou wast called a sown one; there is a hunting for you, because there is no one who seeketh her.

18. In this wise hath the Lord said, Lo, I am going to turn back the removal of Jakoob, and his captivity I am going to treat mercifully; and a city will have been built upon her high place, and the laity will be seated according to the judgment rendered therefore,

19. And those who sing will go out from them and a voice of those who make merry, and I shall multiply them and they shall not be diminished.

20. And their sons will enter in as before and their testimonies will have been made upright before my face: and I shall visit upon them who have caused them tribulation;

21. And his will be stronger against them, and his ruler will go out from him; and I shall gather them together, and they will return unto me, because who is he who hath given his heart to return unto me, saith the Lord?

No 22nd verse.

23. Because the Lord's wrath went out passionately, a wrath that overturneth went out; it will come upon irreverent ones.

24. The wrath of the Lord's anger shall not return until it shall do and establish the import of his heart; during the last days will ye comprehend these things.

COMMENT.

What purports to be this chapter is given in the C. V. and R. V. as the 30th, but the 10th and 11th, 15th and 22nd verses not in the text and the variations are so many and so important in the reading that I shall have to ask the reader to compare and note the differences for himself. The 5th, 6th, 7th and 8th verses are especially Messianic and as usual the clear Messianic import has been utterly and hopelessly obscured in the C. V. and R. V. The ultimate restoration of Israel and Jouda as one people to their own land as a thoroughly renovated nation could not be made more specific with words and this is called "a book of words" in the first verse.

CHAS. GARDNER.

Evangelizing Trip.

My evangelizing work, of the winter and spring, taking in about 4500 miles of R. R. travel, is completed, and five months of the journey of life gone, I arrived home May 30th. On the way from the south I stopped at Corvallis, Ore., and through the courtesy of Bro. Darby, filled his regular Sunday evening appointment in that thriving town. I had the pleasure of listening to him at the 11 o'clock hour; also spending several hours in his company. I had never met this brother before. I found him to be an earnest worker, and hope that he will be appreciated, and duly assisted in his charge of the church at Corvallis. He has started on his work with a proper zeal, in holding such frequent, regular appointments, and organizing a Sunday school. May God's blessing rest on and increase the value of his work.

Concerning the new field of labor, that I passed over during the winter and spring, I can never be too grateful for the appreciation shown, both in the kindness and sympathy shown me personally, and also in the financial aid extended to the work. I left home without any assurance of further aid than my traveling expense, but met with something more almost throughout the tour. I give one illustration while in Arizona. I received a letter from Bro. and Sister Cook that they would like to have me leave the California and Oregon R. R., and come 40 miles northeast of Sacramento, and hold some meetings, and they would pay the railroad expense for the side trip. I went. I announced to my congregation that there would be no collections; but after a few meetings, the congregation began to ask for a method, by which general help could be conveyed to me. I was advised to place a contribution box on the stand. I did so. On the first evening donations were made amounting to $55.00. This gave me cheer, not only because an evangelist must have aid, but because they appreciated our doctrines. This is a thinly settled region in the picturesque rocky hills, more noted for the yield of gold in the 50's, than the wealth either in gold or agriculture at the present date. The people generally seemed to accept the gospel theoretically, though only three were ready to obey its requirements.

I hope that this seed, as well as all the regions of my labor, may have the gospel of the kingdom repeated to them again, either by myself or some one that will water where I have planted, for we have the assurance that "God will give the increase."

At the present I bid my readers "good bye," with the hope that I may meet them again, through the columns of THE RESTITUTION. My address will be Elma, Washington, till farther notice. I will be glad to receive communications from any brethren that desire gospel work.

W. L. SKEELS.

Obituary.

Funeral services in memory of Robon C. Thomas, who died Sunday at his home in Oil Creek township after a brief illness, were held at the residence at 2 o'clock Tuesday afternoon. There was a large gathering of friends, relatives and neighbors to pay their last measure of appreciation to the memory of one whose life was honored and respected by all his acquaintances. The ceremony was in charge of Rev. T. J. Smock of Edinboro, a minister of the Adventist church, with which society Mr. Thomas held faith. He made an eloquent address, recalling the virtues of the dead and directing the living along paths of rectitude. He presented the faith of the Advent, as held dear by the deceased, that "he believed in the restitution of all things which God has spoken by the mouth of all his holy prophets."

Following the services the body was interred in Curry cemetery, six grandsons of the aged man acting as bearers of his pall. They were Earl Fenton, E. E. Fenton, R. W. Reynolds, Leroy Thomas, S. E. Curry and Guy Kerr.

Mr. Thomas, who was in his 80th year, was born in Woodcock township, this county. He was the son of Hezekiah Thomas, one of the pioneer residents of northwestern P[illegible] when [illegible] the only [illegible] youth the su[illegible] mained on the fa[illegible] He was married, afte[illegible] estate, to Miss Mary G[illegible] of the late James Graham, [illegible] school teacher and formerly a cou[illegible] superintendent of schools. They first lived in Athens township and moved to Oil Creek township forty years ago. When the Civil war broke out Mr. Thomas became a member of Company I, One Hundred and Sixty-ninth P. V. I. He served three years and returned home after his discharge to make this his permanent residence. He was well known in Titusville and vicinity, where he had been a prominent figure for years. He was a member of Chase Post No. 50, G. A. R.

Besides his aged widow the deceased is survived by six children: Mrs. D. W. Curry, Mrs. D. W. Kerr, Mrs. H. M. Fenton, Mrs. Philip Lederhose, Mrs. Jasper Kerr and Dudley Thomas. The latter lives at Rootville and Mrs. Fenton is in Hydetown. The others are residents of Oil Creek township.—*Titusville, Pa. Herald.*

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. For[illegible]

Jesus as he will [illegible] Coming as Kin[illegible] The Restitu[illegible]

Trip on [illegible]

Evangelistic Service[illegible] ...must Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

18th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

R S Cummings	.50
N Morton	1.50
Miss Emily Collett	.50
Mrs G W Compton	.50
Mrs R L Zug	1.50

Poetry.

Last Words of David.

TUNE.

"Now these are the last words of David"

PSALM.

The oracle of David the son of Jesse:
Even the oracle of man raised up on high:
The anointed of the God of Jacob,
And the composer of the Psalms of Israel.
The Spirit of Jehovah spoketh by me;
And his Word is upon my tongue.
Jehovah, the God of Israel hath said,
To me spoketh the Rock of Israel.

ETC.

The Just One ruleth among men,
Ruleth by the fear of God.
As the light of the morning when the sun ariseth,
A morn without clouds, for brightness;
As the grass springeth out of the earth after rain,
Verily thus is my house with God:
For he hath made with me an everlasting covenant, built in order and sure.
For this is all my salvation and all my desire.
But the sons of Belial shall not flourish:
For whom none touch up shall be all as thorns.
For they will not be taken kindly by the hand.
And the man who shall approach to
Is filled with iron and wood of spear;
In the fire shall they be utterly burnt with
(2 Sam. xxiii. 1-7.
Revised New Testament.

Communicated.

Random Thoughts. No 22.

Dear Restitutions

I have a few more random thoughts for your readers. This time growing out of my reading a paper written by one who is reckoned an able writer on certain topics concerning the law of God as given by Moses, etc., which paper as I think is very misleading, but as I don't mean to reply, but only express my own understanding of the topics, I will mention no names nor make any personal reference to any one. I simply want to bring out the truth on certain subjects, one of them being the Sabbath question. One would think enough had been written on that subject, but judging from my reading, a little more is needed. And here let me ask my readers, especially any who are not quite satisfied on that subject, to lay by for the present, all their present ideas, and come with me to the Bible, and to the Bible alone, and I venture to say, before we are through, you will be satisfied that [illegible] person in the world why [illegible] Christian or disciple of [illegible] moment think he [illegible] the Sabbath re- [illegible] commandment [illegible] er a man [illegible] vii. 1) and [illegible] is freed from sin [illegible] of us Peter puts it (I [illegible] forasmuch then as Christ [illegible] fered for us in the flesh (died) [illegible] yourselves likewise with the same mind; for he that has suffered in the flesh (died) has ceased from sin. When a man dies he is no longer under the law and cannot violate it any more, and nothing but death can deliver him from the law. So it was with Jesus. He was put to death under the law. He was nailed to the cross under the law; he died there, and left the law there nailed to the cross, for he died there, but he was not raised from the dead under the law. His dying freed him from the law. He was put to death in the flesh, but made alive in the Spirit. He was the first born from the dead to die no more, he was flesh and blood when he died, but spirit when made alive. Now note that it does not say the law died or became dead, but Christ died; and so became dead to the law. The law never died. The law still remains over all who are under it—that is Israel. And will so remain as long as they live. Christ dying did not deliver them from it. It only delivered himself from the law, unless a Jew will believe in Christ. If a Jew will believe that Jesus is the Christ, the Son of the living God, and will be baptized into his (Christ's) death, and that (Christ's death) will then free him from the law. I know of no other way for a Jew to become free from the law—I mean free from the obligation of keeping it, except by dying himself or by being baptized into Christ's death. He then becomes a Christian—or a member of the body of Christ. And so with Gentiles! they must believe just the same as the Jew, and he becomes dead to sin. He does not become a Jew, but is on an equality with him. A Jew becomes a Christian and so does the Gentile. As many as are baptized into Christ have put on Christ, whether Jew or Gentile, then they are both or all one in Christ Jesus. In him there is neither Jew nor Greek, bond or free, male or female, but are Abraham's seed and heirs according to the promise made to Abraham. The middle wall of partition is taken away from them by their becoming Christ's. The middle wall of partition still remains between the Jew and Gentile just as it always was. It is only done away in Christ.

More than any other one thing the Sabbath was the middle wall of partition, it was a sign or mark to show who were Jews and Gentiles. There is no such wall in Christ, as Christ has freed the Jew from the law, and the Gentile was never under it. The church a new man, or a new body. We have three parties now instead of two. The Jew as such is not a Gentile, nor is the Gentile as such a Jew, nor is either as such Christian, nor a Christian as such either of the others, but all three should be careful to give no offence to the Jew, nor to the Gentile, nor to the Church of God. Here we see three parties, each different from the other. The law including the Sabbath belongs to the Jews and to neither of the others, no other people are under that law—no part of it. When Christ died on the cross, he died to every part of the law, and when he rose from the dead, he left the whole of the law nailed to the cross! And when a believing Jew is baptized into Christ he is freed from the law, dead to it, no longer under it but is a new creature, dead to the whole law, every part of it—all being nailed to the cross.

But it is argued that because some things were forbidden by law and also by Christ, and other things were commanded under that law and also under Christ, that the law relating to these things must have been brought over or transferred from the old to the new! Nonsense! Before that law was given it was wrong to murder, steal, commit adultery, etc., and right to love the Lord their God, etc. The right or the wrong does not depend on the law. Because the same things are taught or forbidden does not prove it is the same law! In our State the penalty for murder is capital punishment, in another imprisonment. One may be Ohio law, another may be Iowa or Michigan law. Did the same authority ordain it? Suppose a resident of Ohio commits murder in Michigan or any State where imprisonment is the penalty, by what law will he be tried? He will be tried by the law of the State in which the offence was committed. But did he not violate the law of Ohio? No. Why not? Because he did not commit the offence in Ohio, and Ohio has no jurisdiction in Michigan. But suppose he had done it in Ohio, then what law would he have violated? He would then have violated Ohio law, because he was then under Ohio law, and no other State had jurisdiction. This law would be true if the law of both States were worded exactly the same. Still one would be be Ohio law, the other Michigan, etc. And so the law of the Lord as given by Moses is one thing, the law by Christ another, even though some parts may read the same. Each law is binding on those to whom it may be given. But for the present I quit. More anon.

GEO. ELTON.

The Life Ideal.

Do we have confidence in all the teachings of Christ's Word? Does he promise such great gifts, that human mind doubts the ability for him to perform? Is it that the finite cannot grasp the infinite? Ah! yes that is the correct answer.

Christ's ways are God's ways; and God says that, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Selfishness and self-preservation (according to the human idea) are not existent in the minds of Christ and God; but selfishness and self-preservation are always present in the minds of the human race and as a rule occupy the place of pre-eminence, and in so doing we often miss the greater promises of God, which would be ours if we would accept them, rejecting help from above, (possibly unknowingly,) and taking the weaker helps, which long usage has made preferable.

Close companionship cannot exist as a rule between the musicians and those who care little for music; the worldly are not comfortable with the true followers of Christ; the rich and proud do not associate with the poor and humble; nor the boisterous with the mild, even tempered or *vice versa*. So it is with the close student of the Word, who believes and desires God's will, not his to be done; more so than the student who studies occasionally and wants more of his own will done and then looses the close communion to the infinite, the divine, that he might have.

Habit causes us when we are ill to send for the physician, do what he says, but to not seek to do anything more. James v. 14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up;" not that I wish to supplant the use of the physician, but add to; may be through that means the Lord wishes to "raise one up;" we must make use of what knowledge God has permitted us to acquire and use it and add to it the admonition recorded above, which we find in Jas. v. 14, 15.

Then again habit says we must accumulate, when we have this farm paid for, buy another, go in debt again, for it is a way to help save, it is the way to success; but so different is the teaching of God's holy Word. Listen, Christ is speaking, Matt. vi. 28, etc., "And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? Where-withal we shall be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take no thought for tomorrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Also consider along with this the following. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Again, Matt. vi. 19, etc., "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; For where your treasure is, there will your heart be also." Why not take Christ at his word and thereby find peace, "sweet peace, the gift of God's love"

It was David who said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Brethren, do not let us follow Christ at some distance off, but close, very close; it is hard to follow the Master at long range, because we then only do in part, his will; and a small part at that and a great deal our own will, which is nearly always contrary to Christ's; follow Christ at very close range and you will find it much easier, you will find that you will not feel so badly, if you cannot have your own way in everything, possibly it was not for the best that your way should have been followed, and God in his kindness and love and mercy and wisdom prevented, knowing what was better for you. When we can see God's hand in the events of our life and then say, praise his holy name even if it was not as we wished it at the time, knowing that he "doeth all things well." Then peace and consolation are ours, anxieties and cares are cast upon Christ and he helps us bear our burdens.

Riches do not bring happiness, they bring care and anxiety. There is one way in which the possession of riches can bring happiness, that is to do God's will with it, relieving the hungry and the cold, when winter with its chilling blasts, brings suffering to the poor, also clothe the ragged, and send medical aid to the sick, in fact see how much you can spend in doing something for some one besides ourselves and our own, then your riches will bring consolation. The rich young man, who came to the Master and asked what should he do, that he might have eternal life; telling the Master he had from his youth up, kept the commandments, and the Master told him to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. But the young man went away sorrowful; for he had great possessions." Notice that he went away sorrowful, and that great possessions was the cause. It is hard to have the riches of this world and riches in heaven at the same time; we cannot have "two masters;" Christ says, "That a rich man shall hardly enter into the kingdom of heaven." And do not let us say, even if we do possess our thousands, that we are not rich, having our eyes fixed only on the million mark ere we admit we are numbered with rich.

Another thought and I will close. This desiring or seeking after worldly honor and position, in fact to be the "I AM," this desire to be looked up to by the worldly, costs so much, so much that it sometimes costs a person his heavenly reward. Christ was not favorable with the world, and if our Master was not, how can his followers expect it; the world is uncompromising and it has caused the modern church to adopt so many ways, sanctioned by the world that it is with difficulty that the modern church is detected from the world. The modern church has fallen, has fallen; for the sake of popularity it is running opposition to the theater, by entertaining instead of instructing its followers in the saving gospel; socials, young men's clubs, literary reading clubs for the study of Shakespeare, etc., things to lead them away from the study of the Word of God, it is too slow, too dry; may be that is true, but yet it has not lost its saving power, if its teachings are followed. "I love to tell the story because I know its true, it satisfies my longings, as nothing else can do. Entertainment will not save, it is an intoxication of short duration and gives no consolation. Is there any satisfaction in the fact that you were the best dressed at some certain function? No, but there is consolation in the knowledge that you tried to relieve some suffering one and did not care to have it published to the world, but what peace of mind in knowing that Christ had recorded it; seek to please God and Christ, and let the fact whether it pleases the world or displeases the world to be cast to the four winds of heaven; even do not consider self, try above all to please our heavenly Father and our Redeemer.

HOWARD GOODSON.

Youth's Column.

All The Good We Can.

If the sunshine never crept
Into hovels dark and sad;
If its glorious never shone
Save where everything was glad;
If it scattered not its beams
Over hearts by sorrow chilled,
Would the sunshine do his will?
Would its mission be fulfilled?

If the birds should sing their songs
Far from every listening ear;
If they poured them not abroad
All the earth to glad and cheer;
Would the work of birds be done
Ere the autumn breezes call,
Ere the gold and crimson leaves
O'er the grave of summer fall?

If the sunshine of our smiles
We have scattered not afar,
If our roses,—kindly deeds,—
Bloom not where the lowly are;
If our words of hope and joy
Never fail to bless and cheer,
Have we done our Maker's will?
Have we wrought our mission here?

—George Cooper.

The Filial Remembrance.

A child knelt, at the accustomed hour, to thank God for his mercies of the day, and pray for care through the coming night; then as usual, came the earnest "God bless dear mother and——." But the prayer was stilled, the little hands unclasped, and a look of agony and wonder met the mother's eye as the words of hopeless sorrow burst from the lips of the kneeling child, "I cannot pray for father any more!" Since her lips had been able to form the dear name, she had prayed for a blessing upon it. It had followed close after mother's name. But now he was dead. I waited some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and, with a voice that faltered too much almost for utterance, she said, "O, mother, I cannot leave him out! Let me say, 'Thank God that I had a dear father once!' so I can still go on and keep him in my prayers." And so she always does; and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.

Boy Inventors.

A boy's elders are guilty of a foolish act when they snub him because he says or does something which they don't understand. A boy's personality is entitled to as much respect as a man's so long as he behaves himself.

Some of the most important inventions have been the work of boys. The invention of the valve motion to the steam engine was made by a mere boy. Newcome's engine was in a very incomplete condition from the fact that there was no way to open or close the valves except by means of levers operated by the hand. Newcome set a large engine at one of the mines, and a boy, Humphrey Potter, was hired to work these valve levers; although this work was not hard work, yet it required his constant attention. As he was working the levers he saw that parts of the engine moved in the same direction and at the same time that he had to open or close the valves. He procured a strong cord and made one end fast to the proper part of the engine and the other end to the valve lever; and then had the satisfaction of seeing the engine move with perfect regularity of motion. A short time after, the foreman came around and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of the boy, and also the advantage of so great an invention. The idea suggested by the boy's inventive genius was put in practical form, and made the steam engine an automatic working machine.

The power loom is the invention of a farmer's boy who had never seen or heard of such a thing. He whittled one out with his jack-knife, and after he had got it all done he, with great enthusiasm, showed it to his father, who at once kicked it to pieces, saying that he would have no boy about him who would spend his time on such foolish things.

The boy was sent to a blacksmith to learn a trade, and his master took a lively interest in him. He made a loom of what was left of the one his father had broken up and showed it to his master. The blacksmith saw he had no common boy as an apprentice, and that the invention was a valuable one. He had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms and the boy received half the profits. In about a year the blacksmith wrote to the boy's father that he should bring to see him a wealthy gentleman who was the inventor of the celebrated power loom. You may be able to judge of the astonishment of the old gentleman when his son was presented to him as the inventor, who told him that the loom was the same model that he had kicked to pieces a year before.

Conference Report.

The Indiana Conference of the Churches of God convened at "Old Antioch" June 8, 1906.

Friday afternoon and evening was spent in listening to preaching. Brother Wince delivering the discourse in the afternoon and Brother Zilmer in the evening.

Saturday morning, at 10:00 Brother Woodward gave what he called a practical talk, his subject being "In me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33.

At 2:00 P. M. the Business Meeting convened, with Vice-President J. L. Wince in the chair. Roll Call of churches showed the following represented: Argos, Antioch, Bracken, Burr Oak, Plymouth, Rensselaer, South Bend. The time of holding the Bible School was left open and in the hands of the Committee.

At 8:00 Brother Halstead delivered a discourse on "Judgment." 2 Thes. i.

Brother Zilmer spoke in the evening on John viii. 31, 32, "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Sunday morning at 9:30 the Social Meeting was led by R. C. Railsback, and at 11:00 Brother Woodward spoke on "Love." At 2:00 P. M. he spoke again on "the Life Beyond" or "If a man die shall he live again?" At 8:00 came the Communion Service conducted by Brother Wince. In the evening at 7:00 the Social Meeting was led by J. H. Willey and at 8:00 Brother Zilmer spoke on "The Gospel."

Thus ended another June Meeting and we trust that some good was done, some seed sown that may bring forth fruit unto the harvest.

Some visiting members from a distance were Brother Fahrney, Brother and Sister Smith and Brother Alexander of Chicago and Brother and Sister Miller of California.

MRS. LYDIA RAILSBACK, Sec'y.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

A Tribute.

Mrs. Harriet N. Simonds died at the residence of her daughter, Mrs. Niram A. Fletcher, No. 28 South College avenue, at an early morning hour Tuesday, May 8. Throughout her life of service she was a type of sweet, self-sacrificing, Puritan womanhood, around which the processes of the family revolve and upon which the neighborhood places dependence and receives inspiration.

In the home circle the firm, quiet, resourceful and sympathetic influence of Mrs. Simonds made itself felt for its full value; the impression made upon children was not of the kind to be easily effaced by the erosion of time. It was etched into their characters and has moulded and individualized their careers.

In the farm community in which a considerable part of her active married life was spent, she was a woman upon whom the entire neighborhood depended for aid and comfort. She did not count it a sacrifice to walk a mile to give succor to a sick one or to carry sympathy to the bereaved. While her own family knew there would be no neglect of the home, it was understood that the need of a neighbor for mother's service must be met by a willing sacrifice to aid in the emergency.

Mrs. Simonds was an example of what it means to carry into the service of humanity, the deep-seated, practical truths of religion. She was a religious woman, affected strongly by divine truth as she interpreted it in the Bible Word, and deeply moved by its modulated expression in poetry, song and beauty of nature. Her favorite quotations of Scripture were often alternated in conversation by bits of choice verse, either devotional in thought or expressive of service.

She had a passionate fondness for nature. The clouds and foliage and flowers and landscapes appealed strongly to her religious nature. She often spoke of the moon in its various phases as a valued possession of hers. Not only form and color, but songs of birds, the humming of insects and the fragrance of flowers made a strong appeal to her, and this attribute of character, she imparted to her children as a beautiful legacy.

Mrs. Simonds was the daughter of Deacon William B. Garfield of Genesee county, New York, in which community she was born in 1826. She was one of a family of eight children, but one sister surviving her, Mrs. Philomela Royce of Clare, Mich. Samuel M. Garfield of this city, her only brother, died in 1876.

Soon after marriage to Joel A. Simonds, early in the fifties, the family established its home upon a portion of the old Burton farm, in the township of Paris, south of this city. About twenty years later the farm was sold and the family removed to the city. The death of Mr. Simonds occurred several years ago in this city, since which date Mrs. Simonds had made her home most of the time with her daughter, Mrs. Fletcher.

She was laid away on Thursday morning in the family burial lot at Oak Hills among the trees and shrubs which had made so effective an appeal to her in life. The writer of this brief word is one upon whom the sweet influence of this rare and gracious womanly life has made a deep and lasting impression.—*Charles W. Garfield in Grand Rapids Herald.*

Homes for Thousands.

The Shoshone Indian Reservation lands will be opened to settlement August 15th. Excursion rates less than one fare round trip, daily, July 12th to 29th, $26.70 from Chicago, via the Chicago & North Western Railway, the only all rail route to the Reservation border. Dates of registration July 16th to 31st. Write for pamphlets telling how to secure one of these attractive homesteads. All agents sell tickets via this route. W. B. Kniskern, Pass'r Traffic Mgr.' Chicago.—July 18

Pocket Map of the Lake Region of Northern Wisconsin and Michigan.

Issued by the Chicago & North Western Railway, showing lakes, streams, wagon roads, trails and much other valuable information regarding the best hunting and fishing region in the world. Mailed on receipt of four cents in postage to W. B. Kniskern, Pass'r Traffic Mgr., Chicago.—July 11

We wish to avoid the labor and expense of mailing statemen. to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the Camp-grounds at Waterloo, Iowa, from Aug. 18th to 26th inclusive. Programme will be announced later.

O. J. ALLARD, Pres.
MRS. EVA L. STEARNS, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

The Central Washington Conference will meet at Waterville, Washington, June 29, 30 and July 1, 1906. All brothers and sisters who are interested in carrying on the Master's work are earnestly desired at these Conference meetings. The Master, at his departure, gave us the command, "Occupy until I come." In what manner are we doing his work? He is soon coming to take an account of our stewardship will he say, "Well done, good and faithful servant enter into the kingdom." Dear brothers and sisters, may we make these lessons living realities and show to those around us that we are surely endeavoring to keep his commandments.

MYRTLE TITCHENAL, Sec.
A. L. CORBALEY, Pres.

Industries Wanted.

The Chicago & North Western Railway has information from desirable points on its lines that industries of various kinds are desired. The fine prospect of a bounteous harvest insures the continuance of the large business of former years and is causing many communities to make strong effort to secure new industries. Among the establishments wanted are iron and woodworking concerns, cereal mills, canning works, cold storage plants and mills of various kinds, as well as mercantile establishments. Requests for particulars addressed to the Industrial Department of the C. & N. W. Ry., Chicago, will be promptly attended to.—July 11

The Wisconsin and Michigan Summer Resorts.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1,600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, Pass'r Traffic Mgr., 215 Jackson Blvd., Chicago.—July 4

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 1 cts per 100.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

"The Baptism with the Holy Spirit" a 10-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

End-of-the-Week Rates, Chicago & North-Western Railway.

From Chicago to nearby summer resorts. Tickets at special low rates on sale Friday, Saturday and Sunday, good until the following Monday to return. Other low rates in effect daily. For tickets, rates and booklets giving full information, apply to nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

$25.00 Round Trip to Denver, Colorado Springs and Pueblo.

Via the Chicago, Union Pacific & North-Western Line. This low rate is in effect the first and third Tuesday of each month. Other low rats tickets $30.00 round trip, daily, beginning June 1st. The Colorado Special, only one night to Denver, leaves Wells Street Station 7:00 P. M. Another excellent through train leaves at 11:00 P. M. For tickets and full information, apply to your nearest ticket agent or address A. H. Waggener, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—June 30

$12.85 Chicago to Marquette, Mich., and return, via the North-Western Line.

$14.25 Ashland, Wis., and return. These special low round trip rates are in effect every Tuesday, with return limit 21 days. For tickets and reservation, apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. Ry., Co., Chicago.—June 30

Excursions via Vandalia R. R. to Culver and return and South Bend and return every Sunday during the months of June, July, August and September 1906.

F. J. BUZZARD, Agt.

WHEN YOUR TIME IS OUT PLEASE RENEW.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

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Daughters of sorrow and sons of distress,
Dying for sympathy, living could bless
Him who would sweeten their life's bitterness,
And weep with the weeping here.

Give:—If only a helping hand:
Burdened and fainting, earth's wayfarers crave
Hearty "God-speed" from the strong ones and brave,
Willing good deeds from the watchful to save
Their courage—almost unmanned.

Give.—If only a brother's love:
Strongest to succor and surest to win
Fellows in suffering, fellows from sin.
Open your hearts wide and gather them in,
And bear them in prayer above.

Communicated.

The Bible Schools and Public School Methods.

No thinking person can question the importance of Bible school work. Upon every hand the leaders in Bible school work are advocating the special training of teachers. No one can fail to see how few in proportion to the vast numbers engaged in Sunday school teaching is the number of well equipped workers. There has been and always will be criticism of any public work. It is well there is, for it is time that we look to our methods and always to see that we are not falling behind but moving forward.

Only as the banners move forward does the army remain in discipline. The churches are coming more and more to recognize the importance of Bible schools and are providing for the training of teachers for better literature and for systematic study. The Bible schools are the nursery of of the church, and from this source we can confidently look for the trained leaders, capable of carrying on the work of the church. The church should not fail to provide for the training of young people in all departments of Christian work. If we fail in this, we have lost one of the greatest opportunities offered to build up the cause of Christ and his church.

It is essential that we consider some plan that will meet the needs of our young people and isolated members. In the early church when the number of the disciples multiplied and there arose a murmuring because some of Grecian widows were neglected in the daily ministrations, the apostles met these needs by appointing certain men to look after that matter. So with our church work it is necessary that the burden of work be shared by persons appointed for special fields of work.

We should have committees appointed to look after the needs of the poor and the sick, and many other things that fall in the line of Christian work. There should be a Bible school organization auxiliary to our church to provide for the needs in this department of work. A large per cent of those brought into the churches come from the Bible schools, hence the importance of this work.

A home department work should be provided in Bible school work, where those who are isolated and those who are not able to be actively engaged may find a place and come in touch with the organized work.

Whatever opinions one may hold in regard to the changes introduced in recent years in the methods of teaching in the public and private schools, it is a fact that the secular schools have always been greatly in advance of the Bible schools. The secular schools have a system, which is essential to success. They present to their pupils a course of study which begins with the lowest grade of the primary class, and culminates in the high school or college.

Steady rational progress is the key-note of it. On the other hand, the Bible school work is disconnected. Instead of providing a connected, orderly study of the Bible, the International lessons provide only the opportunity for personal interpretation of selected passages from the Bible and for individual sermonettes. The importance of the International Lessons committee may be judged when it is stated that this committee directs the study of nearly 28 million persons. Though there has been much criticism in this direction, and effort has been made by different individuals to offer a course of study, it seems hard to break away from old methods. Though I may not be competent to judge, I may venture to suggest, that the great trouble with the present method is, that we use the quarterly as a text book and not the Bible. We confine ourselves too much to the quarterly and read a great deal about what people say about the Bible, and but very little study is given to the Bible.

Whatever the quarterly says, is taken for granted, by most people as being true. Answers are given from the quarterly to questions that ought to be answered after a careful comparison of Scripture. The Bible should be the text book. It is the chief object of all Christian work to carry gospel truth to those that are out of Christ. It should be the aim of the Bible student to so master its contents as to make it of the greatest possible spiritual value to himself, and himself the most efficient worker possible in advancing the cause of divine truth in the world. Ones strength in Christian work is measured largely by his ability to make this use of Scripture truth.

True reverence for divine truth, and proper regard for the instrument through which that truth has been revealed, must be cultivated. Let us seek earnestly that higher life, which has been revealed in the person of Jesus, the world's greatest teacher. The method of Jesus as a teacher illustrates many of the principles which experience has demonstrated to be requisite for successful work as an instructor. Every teacher could study with profit his manner of imparting truth, of which the most notable feature was the adaptation to the minds of those he addressed. His audiences were composed of the common people. He used language common to their daily life and illustrations drawn from their occupations. He was always understood in matters he wished to make clear. The simplicity and directness of speech of Jesus constitutes this peculiar charm and power. Jesus taught with a certain reserve, with holding at first what the disciples were only able to understand later. In the training of the 12 he said nothing of his coming death till late in his ministry. Even at the close he assured them that there was very much of which he would speak but they were not prepared to hear. John xvi. 12. In all these particulars Jesus was the true teacher. Jesus taught as truly by the example of his life as by his words.

We should be very careful in the selection of Bible school teachers in this regard. How can we expect a child to put in daily practice the lessons taught by one who by his example neither learns nor lives the Word. No matter how positive the precept, it is never so powerful as the example.

If Jesus had never uttered a word upon such themes as filial regard, life in the home, obligations to God, to man, to state, to the necessity of prayer, of the study of Scripture, of love manifest in all the relations of life his conduct would have been sufficient to impress these duties on all his followers. Behind the teacher, was the life of the teacher. This is of a truth the Prophet that should come into the world. John vi. 14.

There is every reason to believe that the early life of Jesus was rich in qualities that fitted him for his matchless career. "Lo, I come in the volume of the book it is written of me to do thy will, O God." Heb. x. 7. This seems to have been the thought that took possession of his mind very early in life. The first recorded words of Jesus were "Wist ye not I must be about my Father's business." Luke ii. 49. There must be preparation for any successful career. Jesus' life was no exception to this. Thirty years of Jesus' life were years spent in preparation for three and one-half years of active ministry. At the age of twelve years, Jesus had acquired so great a knowledge of the Scriptures that the teachers in the temple were amazed at his understanding and answers.

The third recorded words were his replies to the tempter. His knowledge of the Scripture saved him in his hour of temptation. His answer was, "It is written." Three times he rebukes the tempter with a quotation from the Holy Scriptures. Then the tempter leaveth him and angels came and ministered unto him. Matt. iv.

Here seems to have come to Jesus the temptation of a short, easy road to fortune, but he put the thought aside to do his Father's will. Real success in the realm of the moral and religious life is due to no accident. If the whole of a successful life could be known one would see there the fulfilment of laws as stable as God's will. Faith in and obedience to God's will is the narrow way of life. The only guarantee of abiding power is to follow the leading of the divine—to pray "Thy will be done."

Capacity and leadership are the rewards of efforts. The public ministry of Jesus opened in Judea. It is a very interesting part of the Bible to study, to trace upon the maps the journeys of Jesus and his followers, and the adaptation of public school methods to Bible study is shown by the interest boys and girls take in map work. Map making is a fascinating occupation for boys and girls, and some very good work may be done in this way. The young people may be encouraged to use drawing crayons in picturing the scenes of our Lord's work on earth. The direction of journeys being indicated by arrows, blue being used for bodies of water, and distinguishing colors indicate Galilee, Samaria, Judea, and the province beyond Jordan. Again turning to the life of Jesus as a teacher, among the most notable features of the life of Jesus, was his choice of a group of men to be his friends and pupils. Jesus chose 12 men from among his disciples, whom he called his apostles, and whose training occupied a large portion of his time. The twelve were taught by Jesus. The group was virtually a traveling school with Jesus as teacher. Preaching, teaching and miracles were primarily for their sake. He was instructing them regarding the kingdom and the laws that must govern their lives to give them an entrance into the kingdom. The feature of his teaching seemed to be chiefly the teaching of great principles to govern human life. The Jews had not heeded the old prophetic ideals of personal and national righteousness, with its protest against formalities and ceremonies as a substitute for relations with God. 1 Sam. xv. 22. "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

They forgot the spirit of the law and laid emphasis upon the externals of religion. Jesus taught his disciples that all the law was summed up in two commands, Love to God and love to man. But the Scribes interpreted duty to God as consisting in the minute details of conduct. They came to Jesus and asked why his disciples transgressed the traditions of the elders? He answered, Why do ye also transgress the commandment of God by your traditions? They lost sight of the real teaching of Scripture and mingled it with the commandments of men. "This people draweth nigh to me with their mouth, but their heart is far from me." Jesus judged every act by the motive that prompted it.

Any practice growing out of ostentation desire for praise could have no value. If a man made his prayers in public in order to be seen of men, he had his reward in that he was seen of men, but the prayer would be worthless. God looks on the heart. The same principle held good in alms-giving and fasting. In these acts and others of similar character the motive was weighed. One could not be judged by his external life. By the interpretation of the law, one who took human life was a murderer. But Jesus took the spirit of the law and disclosed the truth, that he who hates his brother is a murderer. Similarly his explanation of the command against lust was to include motives and desires. Jesus here discloses to his disciples the higher type of character demanded of his followers, "A new commandment I give unto you, that ye love one another as I have loved you." "These things I command you, that ye love one another." "He taught them as one having authority and not as the Scribes." Matt. vii. 29. The Scribes' manner of teaching was to repeat what certain learned men had said. It was the custom of the age that the teacher should fortify every statement with numerous references to the opinions of learned men on the subject. Jesus relied on no former teacher, but spoke with directness and force. His most frequent utterance was—"I say unto you." People noticed this and said he spoke with authority and not as the scribes. Jesus was not a writer. The only record we have of his writing was when he stooped and wrote on the ground with his finger. John viii. 8. Jesus' recorded words are few, yet they are the most profoundly influential utterances in possession of the race. John xvii. 20. There must have been a charm about his speech which few men have possessed. His audiences grew rapidly whenever he stopped to speak. Often as he taught by the Sea of Galilee he was pushed down to the water's edge and there obliged to take refuge in a boat.

Jesus' usual manner seems to have been quiet. He sat in the synagogue, in the boat, or upon the mountain while his listeners gathered about him. Sometimes his mood was more intense as when he encountered the opposition of the rulers in Jerusalem, and then his voice rose in impassioned utterances as he stood and cried, "If any man thirst let him come to me and drink." John vii. 37. Jesus used all occasions for teaching. In the temple at feasts, in the city streets, in the country, in the field and on the road, always and everywhere he taught. No audience was ever too small, and no listener too common-place.

Jesus' teaching took a great variety of forms. Conversation was held with individuals wherever they were met. Sometimes such conversation grew into sermons or formal statements as a few to whom he began to speak were joined by others and at last a great crowd was listening. In oriental countries it seemed to be the custom, that if any one stopped upon the street to speak to a friend, all who passed by were expected to stop and listen to what they had to say. Some times the gospels give us some of the teachings of Jesus in connection with the incident that called them forth. At other times they gather a great variety of sayings into one group.

Jesus' teaching was not systematic, orderly or logical. He used a great number of illustrations. People often fail to understand statements of truth, when they will catch the idea by means of a story. Jesus used many figures taken from every day life, and then used parables or stories to explain his meaning. This throws the comparison of Jesus' teaching with the proverb literature of the Old Testament. Growing out of the proverb form came the story or parable, which developed the illustration into a narrative. This was used in the Old Testament to a limited extent. Jotham's tale of the trees choosing a king. Judges ix. 6-15. Jehoash's story of the thistle and cedar. 2 Kings xiv.

Again in form of the parable, a story that conforms to probabilities without professing to set forth actual facts. The parable of the ewe lamb told by Nathan to David. 2 Sam. xii. 17. Jesus seems to have chosen this method of teaching for various reasons. Parables set forth truth in such a telling form that argument was unnecessary, such as the good Samaritan, Luke x. The great supper and the rejected invitation. Sometimes Jesus seems to have concealed his meaning, because he was watched by his enemies. He spoke to the multitude in parables and then afterward explained them to his disciples in private. The disciples did not understand why he spoke thus and they asked him why. He gives quite a long explanation as is found in Matt. xiii. Because they seeing see not; and hearing they hear not, neither do they understand. To you it is given to know the mysteries of the kingdom, to others it is not given. Jesus used dialogue or conversation in order to widen his circle of students. This had the advantage of question and answer. Such conversations are recorded in John's gospel, with Nicodemus, John iii.; the woman of Samaria, John iv.

A third form of teaching was controversy, which played so conspicuous a part in the closing week of Jesus' life, when he was approached repeatedly by his enemies, with puzzling questions in hope that they might ensnare him and so discredit him with the people. Examples of controversy, with the Herodians regarding tribute money; with the Sadducees regarding future life; with the Pharisees regarding the great commandment.

Our efforts of teaching and preaching conform to models very different from those that prevailed in the days of Jesus and among his people. In form his teaching resembled those of the prophets and sages. Like theirs his language abounded in figures of speech, such, "If thine eye cause thee to stumble pluck it out;" Matt. v. "Ye are the salt of the earth." Reference to the "mote and the beam;" Matt. vii. "The narrow and wide gate." These examples illustrate Jesus' method of using familiar objects and actions to impress his teaching regarding spiritual things. These words are to be understood in their figurative use.

This method of teaching was thoroughly oriental. The Old Testament abounds in such language. Both prophets and wise men used it; but of the two Jesus followed the sages or proverb form of teaching, while he stood wholly with the prophets. Much of Jesus' teaching is thrown into the proverb form, which packs away into a couplet the wisdom of a volume. The beatitudes all have this form. "Blessed be the poor in spirit for theirs is the kingdom of heaven." Matt. v. "Blessed are the merciful, for they shall obtain mercy." There are symbols, figures of speech, metaphors and also allegories used in Scripture, but unless they are stated in the text or plainly indicated in the context, we should hold to the literal sense. Jesus used expressions that were familiar with the people, but he imparted a new and deeper meaning to all expressions he used. His words were with power. Luke iv. No teacher ever so crossed the thought of his own time as did Jesus when he said, "Blessed are the poor." Luke vi. "Woe unto you that are rich." Luke vi. 2; Mark ii. 1, "I came not to call the righteous but sinners." "Not that which entereth into the mouth defileth, but that which proceedeth out of the mouth this defileth the man." Matt. xvi. 1. Another quality to be observed in the teaching of Jesus was his sternness at times, no prophet ever spoke words of more severe rebuke than he. On more more than one occasion his indignation against sin, voiced its self in words that must have schorched as they fell. The "woes" pronounced upon the Scribes and Pharisees." Matthew xxiii.

In his time the common people were despised by the educated and religious classes and esteemed as accursed for their ignorance of ecclesiastical law. John vii. 49. Jesus made a deep impression on the common people, "They heard *him* gladly." The outcast and abandoned felt new hope in his presence. He did not overlook their wretched conditions but impressed them with a desire for better things. Though Jesus touched almost every phase of human conduct in his teaching, he [illegible] the highest themes. He did not publish a set of rules, but provided his followers with great principles in accordance with which their lives must be governed. Jesus, our prophet teacher, was a revelation of God's love. He stood on the human plane of life and sought to give us that point of view, which reveals our relationship to the Father and calls us from the world, to separate ourselves to that high and holy calling in Christ Jesus.

The lessons we learn from Jesus as a teacher are many and if put into practice in our Bible schools as they are in a measure in our public school work we should be able to interest and instruct a class that are hard to reach. If the child mind be regarded as a blank page upon which the teacher is to write Scripture texts, it would seem a simple duty. Considered rather as a living, active being, which must be fed and trained the task becomes quite a different one. The child may be considered a bundle of impulses and motives, neither good nor bad, but capable of either, so that the teacher's task is to bring Scripture truth to bear upon these motives in such a way as to direct them in the channels of purity and righteousness. But who is equal to this? Few if any are able to perform such a task as it should be. There are two main avenues by which we can approach the mind of scholars. These are the "eye gate" and "ear gate." Compared with the other three senses these are far the most often used. In childhood the eye is the pioneer of all learning, the child sees, and as soon as possible begins to ask the meaning of that which appeals to the eye. The ear is the interpreter of that which attracts its attention. The things that make the deepest impression are those that are seen. What are the things that were remember from our childhood best? Are they not the pictures that attracted us? The Bible stories which we never can forget are those which are illustrated. Even in our geographies the things best remembered are the illustrations of scenery, customs and manners of land and people. In maturer years it is in a large measure the same. If you want to give an idea of a scene or a piece of machinery, a picture is better than a page of explanations. Secular teachers know this truth, and make use of it continually.

No man lectures on matters scientific without, if possible, making use of the black board or charts prepared for his subject. Since these things are true ought not all religious teachers to make greater use of the eye in their work than they do? This goes without saying, and yet it remains true that very few Sunday school teachers ever appeal to their scholars. Jesus said, "Ye are the light of the world—a light under a bushel can't be seen, etc. There are many like illustrations used in the Bible. The Bible says much of snares and traps. Satan has many traps. He tempts boys, the boy yields and is caught. All this may be illustrated by a trap taken into class or on the platform. The trap is baited and therefore attracts the creature, and is designed to harm. To illustrate the principle of growth in grace, seed of any kind may be used. These seeds have in them the principle of life. In this they are like the Word of God, which our Master says is seed. If these seeds are not planted, and if they did not receive warmth and sunlight they would never germinate. So unless the Word is planted in the human heart and is watered by the early and latter rain of the spirit and is warmed by the "Sun of righteousness," the seed will remain dead.

To illustrate the fact that "Whatsoever a man soweth that shall he

(*Continued on Page 8.*)

Oregon Bible College
Dragon, Alnois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 27, 1906.

Notice the change in the Iowa Conference.

Sister M. A. Woodward stopped on her way to Warren Co., Indiana, last Friday night, and made us a brief visit. She reports Brother Woodward as not very well. We are always glad to have such visits, so call again.

We give considerable space to the proposed Bible school, as Sister Harriet E. Boice has it in mind. The work is certainly worthy of the efforts of all, and should be given proper support. Our young people should be drilled while they are capable of listening the Bible. Preaching is all right, and papers, and books and tracts are all well in their place. But methods change, and we must give proper attention to the ideas and ways of instruction and getting education now in vogue. A well conducted Bible school cannot fail to be a help to our literature, and to our public speakers everywhere. So let a proper support be given this enterprise that our Sister is so earnestly striving to establish. The beginning may be small, but we trust, with the Father's blessing, it will grow, and be a valuable factor in aiding old and young to understand better the plan and purpose of God in his dealings with man. Help all you can. Attend if possible. Send aid for the work that others may do.

Communicated.

Man is Mortal. No. 2.

In this article I wish to take up the subjects of Biogenesis and Spontaneous Generation. These subjects have been fought over for more than two hundred years. One party claiming that life can only come from pre-existing life. The other that life can be spontaneously generated. Scientists and religionists were at variance over these points. Those who opposed Biogenesis claimed that life is not the gift of life. It is capable of springing into being itself. It can be spontaneously generated. Experiments were resorted to in order to prove it. Glass vessels are three parts filled with infusion of hay or any organic matter. They are boiled to kill all germs of life, hermetically sealed to exclude the air. The air within the vessel is supposed to be dead. So any life springing into life after this boiling process must have sprung into life itself. Therefore it was spontaneously generated. During a number of experiments it was found that life still existed. Prof. Tyndall repeated these experiments but with more care. Exposing the matter to a greater degree of heat and found that no germs survived his experiments. After his careful experiments he announced that the doctrine of *Biogenesis or life only from life*, is victorious along the whole line at the present day. He stated that he wished that the evidence were the other way. I affirm says Tyndall, that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.

Mr. Dallinger another scientist found in his experiments that among the lower forms of life the most surprising and indestructible vitality. Some animals could survive much higher temperature than had been applied to annihilate them. Some germs almost refuse to be destroyed, they were all but fire-proof. These experiments have practically closed the question. The religious world are still divided on this question. One claiming that our future life depends upon a touch from previous existing life. The other that we are as dual beings possessed of inherent immortality in the shape of an immortal soul. If Biogenesis is true in the natural world it is as true in the spiritual world. One gives God the glory of being the author of our future life through the second Adam. The other destroys God's plan of working out our own salvation. In the religious world those who oppose Biogenesis claim that the future life is something added to the natural or Adamic life. That a man may grow gradually better until he grows into the spiritual life. They claim that it is the normal and appropriate development of the natural man. Theirs is the doctrine of a spiritual evolution. Biogenesis opposed this whole theory and claims that the spiritual life is the gift of the living Spirit. Man in his regeneration is a new creature born from above, in the resurrection which will take place when Christ comes. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Rom. viii. 11, 12. In this Scripture life only from pre-existing life is most conclusively taught. His Spirit that raised up Christ from the dead must dwell in us if we have our bodies quickened. The whole doctrine of the future life depends upon this truth. John, the beloved disciple teaches this same truth when he says, "He that hath the Son hath life, he that hath not the Son hath not life,' that is the future life. The Syriac translation of this text adds a new thought. "He that taketh hold of the Son taketh hold of life, he that taketh not hold of the Son taketh not hold of life." This teaches that this life is only obtainable by an act on our part. We must take hold of the means that God has put in our power. Prof. Drummond from whose work we are gleaning, gives a very conclusive argument in the arrangement of two great kingdoms of nature. The inorganic and the organic. The mineral world comprises the inorganic, the plant and animal comprising the organic. There is a gulf fixed between these two kingdoms. The inorganic of itself can never rise to the organic. It will forever remain inorganic unless it is touched by some mysterious power from above. Man in his mortal state represents the inorganic in the natural world. He will ever remain under the dominion of death unless that "Spirit that raised up Jesus from the dead quickens his mortal body," and causes him to live. The plant world by its roots dips down into the inorganic soil and converts it into organic matter. The tree draws from the earth the element that builds up its whole structure. The wood, the bark, the leaves are the product of this mysterious process. The sap of the tree reaching to all parts of it leaves. Nature makes no mistakes in distributing the bark and leaves but each has its proper place. All parts of this tree were once inorganic matter and only became organic through a mysterious power dipping down from above and permitting it to spring into living matter. There can be no gradual growth of the inorganic to the organic. It receives its life from pre-existing life. God, the Creator of all things is the source of this mysterious life. If we ever become regenerated it must be a dipping down of this same mysterious force. In the language of Jesus to Nicodemus, Except a man be born again (from above) he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. This was a new doctrine to Nicodemus. He could not understand how a man could be born again. Yet Jesus taught him plainly that such an event must take place. The religious world is divided on this subject. One claiming that the birth here spoken of is a moral or spiritual change of the Adamic man in this life. It is a gradual development of the natural man into a spiritual man. In this Scripture Jesus taught a new creation, a regeneration through Christ, a resurrection from the dead. In this we have the natural birth or the birth of the flesh. In this we have a begettal, a growth and a birth. Each in the order in which it is mentioned. The spirit birth has the same order. A begettal through a belief of the gospel, a begettal through the incorruptible seed which Peter declares to be the Word of God which liveth and abideth forever, the birth of the water and of the Spirit is our act by which we come in contact with the Spirit which is found in the Word. Paul says, Ye are complete in him, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Paul says in Rom. iv. 11, that Abraham received the sign of circumcision as a seal of the righteousness of faith. Now is it not true that our baptism is a seal of the righteousness of our faith that we must have toward God. Know ye not, that so many of us as were baptized into his death. In this act of baptism there is shown forth a burial and a planting. The seed to germinate must be covered or planted with earth. Sunshine and moisture causes it to spring into life. Then follows the growth until it produces a ripe ear of corn. We here have the death of the old or Adamic man and the new man in Christ Jesus. We are then admonished to walk ye in him.

In the discussion of this subject we have labored to show that our future life comes from a touch of pre-existing life. That life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 3, 4. May it be our lot to seek for glory, immortality, eternal life when Jesus shall come.

Your Brother in the Blessed Hope.
D. C. Rogers.

"Rejoice in the Lord alway: and again I say, Rejoice." Phil. iv. 4.

There are conditions and circumstances in nearly every life when we do not know when to rejoice, how to throw off the sadness—gloom—almost despair, and still there is hardly a condition but it might be ours. The apostle had Jesus in deep sympathy trouble himself, but it was not self he was thinking of, but his beloved brethren, that they might be faithful, "Stand fast in the Lord." He was willing to be abased, hungry, persecuted, but "I can do all things through Christ which strengtheneth me," was his stronghold, his great help in hours of spiritual need. And these same words, beloved in the Lord, must be our tower of strength these troublous times. God only knows how hard it is to see those we had hoped to lean upon in the gospel work, with gifts and talents God given, leaving the field in the midst of the battle, at a time when it seems God could use them best. For a moment it makes the strongest grow weak, paralyzes their efforts, lips almost refuse to pray, the hard efforts of a life time seem as nothing. How can we rejoice in this? Why, loved ones, God is at the helm, he has said there would be a falling away, he has cautioned us of the perils of the last days. He knows all about our struggles to keep the blessed truth moving on, and has given us this warning, "He that endureth to the end shall be saved." "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." See, dear ones, according as you work. Then we can rejoice that the Lord draweth near. Yes, there are many things in the gloom to make us rejoice. When we see dear old Bro. Crozier and wife love the gathering together of the brethren well enough to come on the midnight train to be among the gathered ones, and to listen to him as he refreshed our minds concerning the many Bible veterans of the cross. On the Saturday following, to see his earnestness in the gospel at the age of 87—this makes us "Rejoice in the Lord." Then again we rejoiced to listen Sunday P. M. of Conference to our own loved young Brother V. Blakley, not two years old in "the faith," deliver so able a sermon as he did on "love." The sermon coming just before the sacrament service was very applicable and was well received. With Bro. Blakleys educational advantages, and naturally bright mind and willingness to do his best, we are rejoicing and hoping eventually to have another added to the workers, some of whom must soon drop from the roll, and with others be numbered with those "asleep in Jesus." And we had great reason to be glad when we heard of a meeting last Sunday in Bro. Blakley's house, and that he with Bro. Crozier's help contemplated holding meetings at stated periods in Grand Rapids. July 8th they have promised to meet at Sister Hoyt's, June 24th Bro. Blakley goes to Jamestown to speak, July 1st at Dutton church, while we fill other places. So in spite of dark places the Sun of righteousness pierces the darkness and with Paul we can say, "Rejoice in the Lord alway, and again I say rejoice!"

B. W. & M. A. Woodward.

Dear Readers of The Restitution:

To those of you who expect to spend a part of the summer at a resort or camping, I should like to offer a suggestion, and to those who are planning to stay at home as well. Last August it was my privilege to attend a Conference of the Church of God in Eastport, Michigan and I was so captivated with the lake upon which it is situated and the picturesque scenery surrounding it that I want to tell you about it. Torch Lake, eighteen miles long and from one to two wide, is one of the most beautiful I have ever seen. It lies among the hills of Antrim Co., and Eastport is at its northern extremity. At this point Grand Traverse Bay is only about a mile distant, a fine walk through the woods and from the surrounding hills of Eastport one can look out across the Bay to the west and see Seelaman Point. My first view of Torch Lake led my thoughts back in history to blue Galilee and Christ teaching upon its banks, and I thought, "What an ideal spot in which to rest, meditate and feast upon the teaching of Christ." This physical and spiritual treat which I enjoyed last summer is a joy never to be forgotten, and one which I shall wish to repeat yearly, and so I wish to suggest that you go there for rest and refreshing this summer. The Conference is not to be held there, but a Bible school instead in the interests of the Church of God. When I heard of it I wanted to tell everybody what a haven of rest is to found at Torch Lake. It is cool and clear as crystal, an ideal place for bathing, rowing, fishing and launch excursions. Horton Beach on Grand Traverse Bay only a mile distant is an added inducement and more than all is the opportunity afforded by the Bible school. I know that any one spending their vacation at such a place and in such a manner cannot help returning with a feeling of time well spent and money well invested. Try it and see.

Your Sister in Christ,
Rilla Richardson.

In Memorium.

The brevity of human life was forcibly realized by us when on June 7th I was called to the phone to hear this message, "Sister Woodward, Harry Holley is dead, and they want one of you for Sunday to preach funeral sermon." My husband and I were about to start for Indiana Conference. Our plans suddenly changed. It was decided he should go on to the Conferences, and I to the heavy-hearted sorrowing mother and children. Thirteen years ago, when the youngest of 7 children was but two years old, the mother was left to battle with life for them. But a brave and loving heart beat in each childish form, and the two older boys, Wesley and Harry, lifted the burden from mother and patiently, lovingly, earnestly bent to the task of supporting the family. Harry went west 5 years ago, hoping to do better financially. Very recently he wrote to the anxious, loving mother, "Only a few days more, mother, this job will be completed and I will come to you, and we will again be happy." But he had over-estimated his strength. Typhoid fever overtook him and a few days in the hospital at Search Light, Nevada, and the bright hopeful life was ended. The faithful head of the family and oldest brother Wesley hastened to his bedside as soon as he heard of his sickness, but too late, he had been dead 12 hours, and as soon as possible the sad journey home began. He was carried with teams 65 miles, where his body was prepared for the long, long journey home—reaching Blanchard, Mich., June 11th. O those long anxious days, and when at last we look at the once happy, joyous face, now so emaciated we could realize most forcibly the mortality of man. Truly as the quivering lips of the mother uttered his name—we could voice her words, "One of my strong towers of strength has fallen." He was the first one of the children to die—all the rest but Carl who misunderstood the telegram from far off Washington, were present at the funeral. Harry was born in Oakland County, Mich., Jan. 13th, 1879. Died in Search Light, Nevada, June 4th, 1906. He with several others made the good confession several years ago at our meetings, and was baptised by Bro. Woodward, as was also Sister Holly and Wesley, the eldest, and her two daughters. Never in my life have I witnessed such untiring, loving, tender devotion, as has always been shown Sister Holly by her children, and at this time their tender solicitude for her was something wonderful. God will reward them and may each child look to mother's God for comfort. We tried to give consolation from Christ's own words from John xiv. 19, "Because I live ye shall live also."

M. A. Woodward.

Obituary.

Roady Starkey, daughter of Mr. and Mrs. Cornelius Starkey, passed from this life to sleep till Jesus' comes on June 16, 1906. Little Roady was born Feb. 10, 1896, lived 10 years, 3 months and 27 days. She leaves father, mother, one sister, three brothers, and grand parents, aunt and friends to mourn her loss. The writer spoke words of comfort from 1 Corinthians xv.

T. H. Owens.

A Beautiful Parable.

Krummacher, in his Suffering Savior, quotes from an old author a beatiful parable, as illustrative of the mockery before Herod's tribunal in the last tragedy of our Savior's sorrows:—

"Adam was a king gloriously arrayed, and ordained to reign. But sin cast him down from his lofty throne, and caused him the loss of his purple robe, his diadem and sceptre. But after his eyes were opened to perceive how much he had lost, and when his looks were anxiously directed to the earth in search of it, he saw thorns and thistles spring up on the spot where the crown fell from his head; the sceptre changed as if to mock the fallen monarch, into a fragile reed: and instead of the purple robe, his deceived hand took up a robe of mockery from the dust. The poor, dissapointed being hung down his head with grief, when a voice exclaimed, 'Look up!' He did so, and lo! what an astonishing vision presented itself to his eyes! Before him stood a dignified and mysterious man, who had gathered up the piercing thorns from the ground, and wound them around his head for a crown; he had wrapped himself in the robe of mockery, and taken the reed, the emblem of weakness, into his own hand. 'Who art thou, wondrous being?' Inquired the progenitor of the human race, astonished, and received the heart-cheering reply, 'I am the King of kings, who acting as thy representative, am restoring to thee the paradisaical jewels thou hast lost!' Our delighted first father then bowed himself gratefully and reverently in the dust; and after being clothed with the skin of the sacrificed animal, fathomed the depths of the words of Jehovah, 'Adam is become like one of us.'"

Life At Home.

For all of us our life at home must constitute a great part of that life in which, by patient continuance in well-doing, we have to seek for glory, honor, and immortality; for many of us it practically constitutes the whole.

There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity and gentleness they are to illustrate in their spirit and conduct must be illustrated there. And even men who have their business and their profession to follow during the greater part of the day find occasion in their home life for forms of well-doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself—full of varied interests; and I should like to see the lives of most men, and of most women too, animated by the inspiration and refreshed by the free air of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, ill-temper in the family; and the noblest public virtues have roots in the gentleness, the industry, of self-sacrifice and the truthfulness of which only those who are nearest to us have any knowledge.

Beautiful Extract.

The late eminent judge Allen Park, once said at a public meeting:—We live in the midst of blessings until we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws; and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what could his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around you which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy and healthful parts, to the gospel."

There is some place in which we may all work—rich and poor, young and old. Coveting earnestly that best of all gifts, love, we shall not be long in finding opportunities. While those endowed with great intellectual abilities are grappling with deep questions and interests that present themselves to mature mind and thought, gentle, loving souls are bringing as deep thoughts into the mind of childhood, and leading the young heart into the way of life.

Subscribe for The Restitution.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be. His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah. Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Jesus' Love.

Having loved his own which were in the world he loved them to the end.—John xiii. 1.

The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child loves the parent; and partly because the parent's heart is larger, not because the child is worthier. The Savior loved his disciples infinitely more than his disciples loved him, because his heart was larger.—*F. W. Robertson.*

Poetry.

What is Your Hope?

Now what is your hope? saith the Scriptures,
Yea, what is your hope? O vain man,
Is it that; that in time of deep trouble
Will gird you and cause you to stand
Firm and true to the cause of your Master
Though foes may you thickly surround
And friends turn to you the cold shoulder
And none to stand by you be found?

Just think what your Master endured
When h's friends all forsook him and fled,
And one swore he never had known him,
He forgot what his Master had said,
Before the cock crows you'll deny me
Three times; and the look that he gave
Was one that caused tears to flow freely,
Though Peter was ever so brave.

Paul's hope was the hope of the gospel
God preached it to Abraham so expressed,
When he said, That in thee, and in thy seed
Shall all families and nations be blessed.
He said, when arrayed before rulers,
For this hope I am bound with a chain,
But I count all things dross to be able
The incorruptible crown to obtain.

This hope to the soul is an anchor
Sure and steadfast and reaches within
The veil, whither Jesus [illegible]
To intercede for us children that sin,
And then when he comes with his angels
To reign on his glorious throne
He'll remember his saints of all ages,
And say to those righteous ones, Come.

Inherit the kingdom I promised
To those who have faithfully trod
The paths I marked out for my children,
That leads to the city of God.
With Abraham, Isaac and Jacob,
And the hosts of the prophets of old
He'll remember and grant you a mansion
In the beautiful City of Gold.

Thoughts on this text used by Sister Woodward at the funeral of my sister.

MRS. ELIZA WEST.

Communicated.

The Bible Schools and Public School Methods.

(*Continued from: Page 1.*)

also reap," take two bulbs, say one a red and the other a yellow canna, tell the class what they are. Ask whether, if you plant a red bulb, it will produce a yellow flower. They will reply, "Never." Ask whether if a boy sows lies, he can reap truth, or if he sows drunkenness he will reap sobriety?

The unseen power of the Holy Spirit may be illustrated by the use of a magnet. Jesus said, "And if I be lifted up, will draw all men unto me." The Bible is our guide to the "better land." The Bible is to us a compass. You may explain how a compass works and how it guides across the mighty deep, in light and darkness, in mist and in fog. If, however, they disregard the indications of the needle, and danger and disaster awaits them. So through all the experiences of life the Bible is our compass. If we follow where it points we are safe. The man who disregards the Bible will surely come at last to disaster.

Doctrinal subjects in senior work may be illustrated by means of charts, such as a chart on "life and death." Tell the use of the circle as illustrating eternity, immortality, the black lines going down without hope. The red lines are life lines.

Chronological order of events is more easily fixed in the mind by use of charts—important periods in Bible history. In taking an age long view of history we see crisis, points that begin epochs, dispensations, ages. The Holy Land and a study of its conditions—political and social, may also be illustrated by charts and maps. Places and dates are best remembered by such means. Of all the lands of the earth this land is the most interesting. In our own generation every inch of it has been surveyed. Exact science has constructed a map that shows every mountain, valley, dell, river, lake, spring, city and village, and every altitude and depression and the correct distance from place to place. On this raised map we have Palestine exactly as it is. It is a universal land that produces a universal book. The land and the Book match. Wonderful, a land center of the world's life. Who chose this wonderful land, this exceptional country? "The Lord hath chosen Zion; he hath desired it for his habitation." Psa. cxxxii. 13. "I will make her wilderness like Eden." "Glorious things are spoken of thee, O city of God." "Pray for the peace of Jerusalem, they shall prosper that love thee." The Bible, the gem of literature, the wonderful Word of God, the people, the miracle of all times, the Book, the land, the people should be studied. It is God's way to lead our feet into the paths of righteousness. "Search the Scriptures." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "We are workers together with God." We are living in the days of preparation for the coming to earth of the glorified Messiah. Let us make haste to do the work the Master has for us to do." "Go into all the world and preach the gospel to every creature," was the commission given, not to angels, but to men, "Teaching them to observe whatsoever things I have commanded you. And lo, I am with you always, even unto the end of the world."

HARRIET E. BOICE.

The Little Horn.

HIS DESCRIPTIVE LIST.

Daniel vii. The Vision. American Version.

Verse 8. There came up among them another horn, a little one, before which three of the first horns were plucked by the roots. In this horn were eyes like the eyes of a man.

20. And a mouth speaking great things. Whose look was more stout than his fellows.

INTERPRETATION.

24. Another shall arise after them. He shall be diverse from the former. He shall put down three kings.

25. He shall speak words against the Most High. Shall wear out the saints of the Most High. He shall think to change the times and the law and they shall be given into his hand.

THE LITTLE HORN. HIS TIME, HIS OWN SEASON. DAN. VII.

10. The judgment was set and the books were opened.

11. I beheld at that time because of the voice of the great words which the horn spoke. I beheld even till the beast was slain and his body destroyed, and it was given to be burned with fire.

21. The same horn made war with the saints.

22. And prevailed against them, until the ancient of days come, and judgment was given to the saints of the Most High, and the time come that the saints possessed the kingdom.

25. They shall be given into his hand until a time and times and half a time.

26. But the judgment shall be set, and they shall take away his dominion to consume and to destroy it unto the end.

DAN. VIII. THE VISION.

9. Out of one of them came forth a little horn, which waxed exceeding great toward the south and toward the east and toward the glorious land.

10. And it waxed great even to the host of heaven and some of the host and some of the stars it cast down to the ground and trampled upon them.

11. It magnified itself even to the prince of the host and it took away from him the continual burnt-offering and the place of his sanctuary was cast down.

12. And the host was given over to it together with the continual burnt-offering through transgression. It cast down truth to the ground, it did its pleasure and prospered.

FIRST INTERPRETATION.

23. A king of fierce countenance and understanding dark sentences shall stand up.

24. His power shall be mighty, but not by his own power. He shall destroy wonderfully. Shall prosper and do his pleasure. Shall destroy the mighty ones and the holy people.

25. Through his policy he shall cause craft to prosper in his hand; he shall magnify himself in his heart, and in their security shall he destroy many. He shall also stand up against the Prince of princes. He shall be broken without hand.

SECOND INTERPRETATION. DAN. IX.

26. The Prince that shall come.

27. And upon the wing of abomination shall One come that maketh desolate and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

THIRD INTERPRETATION. DAN. XI.

21. And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom. He shall come in time of security, and shall obtain the kingdom by flatteries.

22. And the overwhelming forces shall be overwhelmed from before him and be broken, yea also the prince of the covenant.

23. After the league made with him he shall work deceitfully, for he shall come up and become strong with a small people.

24. In time of security shall he come even upon the fattest places of the province he shall do that which his fathers have not done, nor his fathers fathers; he shall scatter among them prey and spoil and substance. He shall devise his devices against the strongholds even for a time.

25. He shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand for they shall devise devices against

26. Him, yea they that eat of his dainties shall destroy him and his army shall overflow.

27. And as for both these kings their hearts shall be to do mischief. They shall speak lies at one table but it shall not prosper.

28. Then shall he return into his land with great substance; and his heart shall be against the holy covenant; and he shall do his pleasure, and return to his own land.

29. At the time appointed he shall return and come into the south; but it shall not be in the

30. Latter time as it was in the former, for the ships of Chittem shall come against him, therefore he shall be grieved and shall return and have indignation against the holy covenant, and shall do his pleasure. He shall even return and have regard unto them that forsake the holy covenant.

31. And forces shall stand on his part, they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and shall set up the abomination that maketh desolate.

32. Such as do wickedly against the covenant shall he pervert by flatteries.

33. The king shall do according to his will, he shall exalt himself and magnify himself above every god and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished.

37. Neither shall he regard the gods of his father nor the desire of women, nor regard any god, for he shall magnify himself above all.

38. In his place shall he honor the god of fortresses, and a god whom his fathers knew not shall he honor with gold and silver and with precious stones and with pleasant things.

39. He shall deal with the strongest fortresses by the help of a foreign god; whoever acknowledges him he will increase with glory. He shall cause them to rule over many and and shall divide the land for a price.

40. At the time of the end shall the king of the south contend with him, and the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships he shall enter into the countries and shall overflow and pass through.

41. He shall enter into the glorious land and many countries shall be overthrown but these shall be delivered out of his hand. Edom and Moab and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver and over all the precious things of Egypt, and the Libyans and the Ethiopians shall be at his steps.

44. But tidings out of the east and out of the north shall trouble him, and he shall go forth with great fury to destroy and utterly to sweep away many.

45. And he shall plant the tents of his palace between the sea and the glorious holy mountain, yet he shall come to his end and none shall help him.

THE TIME OF THE LITTLE HORN, "HIS "OWN SEASON." DAN. VIII.

13. How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?

14. And he said unto me unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed.

17. Understand O Son of Man, for the vision belongeth to the time of the end.

19. Behold I will make thee know what shall be in the latter time of the indignation for it belongeth to the appointed time of the end.

23. In the latter time of their kingdom, when the transgressors are come to the full.

26. The vision of the evenings and mornings which hath been told is true but shut thou up the vision for it belongeth to many days to come.

DAN. IX.

26. After the three-score and two week shall the anointed one be cut off—and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood even unto the end shall be war, desolations are determined.

27. And he shall make a firm covenant with many for one week, and in the midst of the week he shall cause the oblation to cease.

DAN. X.

14. Now I am come to make thee understand what shall befall thy people in the latter days for the vision is yet for many days.

DAN. XI.

27. Yet the end shall be at the time appointed.

29. At the time appointed he shall return and come into the south.

35. And some of them that are wise shall fall—even to the time of the time.

36. He shall prosper till the indignation be accomplished.

40. At the time of the end shall the king of the south contend with him, and the king of the north shall come against him.

DAN. XII.

1. At that time shall Michael stand up.

4. Shut up the words and seal the book even to the time of the end.

6. How long shall it be to the end of these wonders?

7. It shall be for a time times and a half, and when he shall have made an end of breaking in pieces the power of the holy people all these things shall be finished.

9. The words are shut up and sealed till the time of the end.

11. From the time that the continual burnt-offering shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

The true little horn will exactly fit every inspired statement concerning him.

I send the above to call attention to some of the many statements about the little horn, especially those of the time of his rise as to an end.

A. S. CLOUGH.

Hiremias (or "Jeremiah").

CHAPTER 38.

1. In that time, hath the Lord said, I shall be for a God unto the race of Israel and they will be unto me for a laity

2. In this wise hath the Lord said, I have found heat in a waste-place in those destroyed with a sword; Go and do not destroy Israel.

3. The Lord from afar hath appeared unto him: with an eternal way of loving have I loved thee; therefore have I drawn thee into feelings of pity;

4. Because I shall build thee and thou wilt have been built thou virgin Israel; yet again wilt thou take thy tympanium and go out with a synagogue of those who make merry.

5. Because ye have planted vineyards on mountains of Samaria; ye have planted and sung praise,

6. Because it is a day of allotment for those who are being excused on mountains of Ephraim; arise and go up into Sioon unto the Lord your God.

7. Because in this wise hath the Lord said unto Jakoob; Rejoice and hail upon a Head of nations; make it heard and sing praise; say the Lord hath saved his laity, the remnant of Israel.

8 Lo, I am leading them from the north, and I shall gather them together from a farthest of the earth in a festival phasek; and he will produce offspring, a vast multitude and they will return here.

9. With lamentation they went out and with consolation shall I lead them up camping along canals of water in a right way, and they shall not be led astray in it; because I have become a father for Israel, and Ephraim is my first-born.

10. May ye have heard words of the Lord, ye nations, and may ye have announced them unto the islands afar off; May ye have said, He who winnowed Israel will also gather him together, and will watch to guard him as doth the one who pastureth his flock.

11. Because the Lord hath redeemed Jakoob he hath delivered him out of the hand of those who were depriving him;

12. And they will come and they will have rejoiced on Mount Sioon, and they will come unto the Lord's good things, unto a land of wheat and of wine and of fruits and of cattle and sheep; and their soul will be like a tree in fruitage, and they shall not hunger any more.

13. Then will virgins have joy in a synagogue of men and elder women have joy and I shall turn their sorrow into joy and I shall cause them to be those who make merry;

14. I shall magnify and intoxicate the soul of the priests, sons of Levi, and my laity will have been filled with my good things.

15. In this wise hath the Lord said, A voice of threning and lamentation and woe was heard in Hram. Rachael lamenting for her sons and would not cease because they are not.

16. In this wise hath the Lord said, Let thy voice cease from lamentation and thine eyes from thy tears, because there are wages for thy works, and they will return them from a land of enemies,

17. A solitary one with thy offspring.

18. I have heard a report of Ephraim suffering woe, saying, Thou hast chastened me and I have chastened myself; Like a yearling-bullock I did not teach myself; return me and I shall return, because thou art the Lord my God.

19. Because after my captivity I repented, and after I had comprehended I sighed over days of shame, and I showed thee that I had received reproach from my youth up.

20. A beloved son was Ephraim, a child who delighted me, because my words were in him, with remembrance shall I have called him to mind; for this reason have I made haste unto him; with mercy shall I show him mercy saith the Lord.

21. Take thine own stand for Sioon; furnish aid, give thy heart to the shoulders; by the way thou didst go return thou virgin Israel, return into thy cities thou sorrowing one.

22. Until when wilt thou not return thou dishonored daughter? Because the Lord hath generated salvation in a new plantation; in the use of salvation will men come round about.

23. Because in this wise hath the Lord said, Yet again will they say this word in a land of Jouda and in his cities, when I shall return his captivity; blessed be the Lord upon his justified, his sacred mountain;

24. And those dwelling in the cities of Jouda and in all his land together with his husbandry blessed are they and it will have been lifted up with a flock.

25. Because I have intoxicated every thirsty soul and every hungry soul I have filled.

26. (Prophet speaks for himself) Therefore did I awake and see (mental seeing) and my sleep became sweet to me.

27. Therefore lo, days are coming, saith the Lord, and I shall sow Israael and Jouda, a seed of mankind and a seed of domestic-animal kind;

28. And it will be even as I awakened over them to tear down and afflict, just so shall I awaken over them to build up and plant down saith the Lord.

29. In those days they shall not say, The fathers ate a sour grape, and the children's teeth are set on edge;

30. But rather each one in his own sin will die judicially and the teeth of the one who ate the sour-grape will be set on edge.

31. Lo, days are coming and I shall have covenanted a new covenant with the house of Israael and with the House of Jouda,

32. Not according to the covenant which I covenanted with their fathers in the day when I took them by the hand to lead them out of a land of Aiguptos, because they did not abide in my covenant and I disregarded them, saith the Lord;

33. Because this is my covenant which I shall have covenanted with the house of Israael after those days, saith the Lord; giving I shall give my laws to their perceptive thought and upon their hearts shall I write them, and I shall be unto them for a God, and they will be unto me for a laity;

34. And they shall not teach each one his fellow-citizen, and each one his brother, saying, Know the Lord; because they will all apprehend me from their small to their great; because I shall be favorable to their iniquities and their sins I shall have remembered no more.

No 35th and 36th verses here but later in the chapter.

37. If the canopy be lifted up on high and the foundation of the earth be laid down below I shall not reject for want of value the race of Israael, saith the Lord, for all the things which they have done.

35. In this wise saith the Lord who gave the sun for the day-light, a moon and stars for light for the night and clamor in a sea, and its waves sound deep, an all-controlling Lord is his name;

36. If these laws cease from before my face, saith the Lord, the race of Israael will also cease from becoming a nation before my face all the days.

The 37th verse already given above.

38. Lo, days are coming, saith the Lord, and a city will have been built for the Lord from the tower of Anameel unto a gateway of the corner;

39. And the diametric measure thereof will go out from in front of them unto hills of Gareb, and will have been encompassed round about with chosen stones;

40. And all those of Asareemooth as far as Nachal Kedroon unto a corner-gateway for horses at the east will be a sanctification unto the Lord, and it shall no more leave off and it shall not be removed unto the animate age.

COMMENT.

What purports to be this same prophecy is given in the 31st chapter of the C. V. and R. V. but it varies so materially in almost every verse that the reader should compare verse by verse. The whole chapter is strongly Messianic and much of it is quoted into different portions of the New Covenant Scriptures like the "Rachael lamenting for her children"—in the 2nd of Matthew. The ultimate restoration of Israael to Palestine could not be made more specific in language than it is in this chapter, and that Christianity is to bring it about is also made clear in what is said about "the New Covenant" in this immediate connection and the application of it made in Hebrews where it is quoted entire.

CHAS. GARDNER.

An Arab's Testimony.

One Sunday evening, not many years ago, a party of college students was gathered in the room of one of their number. They were intellectual leaders of their University, bright young men, and their conversation sparkled with wit and humor. Perhaps it was the influence of the day, or perhaps the sermon they had just heard from the old college president, but after awhile the talk began to wander from the usual topics of football and baseball, to more serious subjects, and finally, with the temerity of youth, they began to discuss the existence of God.

One young man professed to be a disciple of one skeptical writer, another of another; a third had a theory of atheism evolved from his own brain, while a fourth fondly clung to the teachings of the German deists. Talking, arguing, and counterarguing, they had well-nigh disposed of Christianity to their own satisfaction, when a slight young man, with a pale earnest face and honest blue eyes, sprang to his feet.

"I can't bear to hear you fellows talk that way; you know it is all rubbish as well as I do! All of you have been brought up in a Christian land, and deep down in your hearts you know that there is a God; you can't help knowing it. I can't argue the question with you for you are all cleverer than I, but there is a little story which seems to me to prove the existence of a God beyond a doubt. I dare say you have all heard it, for it isn't new, and I am not much of a story-teller, but it runs something like this:

"Once a French scientist, an atheist, had occasion to travel across the great desert. He employed as his guide and companion on the journey a certain Arab chief, a man renowned for his knowledge of the country, and personal integrity. Day by day as they traveled over the burning sand, the Arab at certain appointed hours would halt his camel, take a bit of carpet from his saddlebag, and spreading it upon the sand would kneel with his face toward Mecca, and repeat his Moslem prayer. Day by day the Frenchman watched him in scornful silence, and at last one day he said:

"'Sheik, why do you take the trouble to dismount and go through that prayer? How do you know that there is a God to hear your prayer?'

"'How do I know there is a God?' repeated the Moslem. 'How do I know? Why, sire, last night while I slept a traveler passed my tent door, I did not see him, I did not hear him, but when I rose this morning and looked out, I knew that a man had passed in the night, for I saw his footprints in the sand. And when I see that,' said the Arab, rising to his full height, and pointing to the sun, 'I know that God is, and that he is near. I do not see him, I do not hear him, but I see his footprint; it is the setting sun, and I bow down and worship.'

"This, fellows, is only the witness of a Moslem, a heathen, but what utterance of sage or philosopher could give a clearer, more decisive, more noble proof of the existence and greatness of God?"

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 16th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

The Central Washington Conference will meet at Waterville, Washington, June 29, 30 and July 1, 1906. All brothers and sisters who are interested in carrying on the Master's work are earnestly desired at these Conference meetings. The Master, at his departure, gave us the command, "Occupy until I come." In what manner are we doing his work? He is soon coming to take an account of our stewardship will he say, "Well done, good and faithful servant enter into the kingdom." Dear brothers and sisters, may we make these lessons living realities and show to those around us that we are surely endeavoring to keep his commandments.

MYRTLE TITCHENAL, Sec.
A. L. CORBALEY, Pres.

Industries Wanted.

The Chicago & North Western Railway has information from desirable points on its lines that industries of various kinds are desired. The fine prospect of a bounteous harvest insures the continuance of the large business of former years and is causing many communities to make strong effort to secure new industries. Among the establishments wanted are iron and woodworking concerns, cereal mills, canning works, cold storage plants and mills of various kinds, as well as mercantile establishments. Requests for particulars addressed to the Industrial Department of the C. & N. W. Ry., Chicago, will be promptly attended to.—July 11

WHEN YOUR TIME IS OUT PLEASE RENEW.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." DR. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.05 post paid. All who wish to avail themselves of this low rate should do so at once.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 80 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

The Wisconsin and Michigan Summer Resorts.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1,600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, Pass'r Traffic Mgr., 215 Jackson Blvd., Chicago.—July 4

Homes for Thousands.

The Shoshone Indian Reservation lands will be opened to settlement August 15th. Excursion rates less than one fare round trip, daily, July 12th to 29th, $26.70 from Chicago, via the Chicago & North Western Railway, the only all rail route to the Reservation border. Dates of registration July 16th to 31st. Write for pamphlets telling how to secure one of these attractive homesteads. All agents sell tickets via this route. W. B. Kniskern, Pass'r Traffic Mgr.' Chicago.—July 18

Lake Geneva Summer Train Service.

Via the Chicago & North-Western R'y is now in effect including Saturday afternoon train leaving Chicago 1:00 p. m. and Sunday Train leaving 8:00 a. m. For tickets, rates and full information apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 75 cts per 100.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DAREY.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. Al desiring her services will please communicate with the undersigned, or address her at 866 West Main St., Salem, O.

J. C. THOMPSON, Sec.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Pine Woods Bible Class Book Form.

I have several times been solicited to have the past lessons of the class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

End-of-the-Week Rates, Chicago & North-Western Railway.

From Chicago to nearby summer resorts. Tickets at special low rates on sale Friday, Saturday and Sunday, good until the following Monday to return. Other low rates in effect daily. For tickets, rates and booklets giving full information, apply to nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. R'y Co., Chicago.—June 30

$25.00 Round Trip to Denver, Colorado Springs and Pueblo.

Via the Chicago, Union Pacific & North-Western Line. This low rate in effect the first and third Tuesday of each month. Other low rate tickets $30.00 round trip, daily, beginning June 1st. The Colorado Special, only one night to Denver, leaves Wells Street Station 7:00 P. M. Another excellent through train leaves at 11:00 P. M. For tickets and full information, apply to your nearest ticket agent or address A. H. Waggoner, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—June 30

$12.85 Chicago to Marquette, Mich., and return, via the North-Western Line.

$14.25 Ashland, Wis., and return. These special low round trip rates are in effect every Tuesday, with return limit 21 days. For tickets and reservation, apply to your nearest ticket agent or address W. B. Kniskern, P. T. M., C. & N. W. Ry., Co., Chicago.—June 30

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none.
But man's forgiveness may be true and sweet,
But yet he stoops to give it; more complete
Is love that lays forgiveness at thy feet
And pleads with thee to raise it. Only heaven
Means eternal rest, not vanquished, when it says
"Forgiven."

Communicated.

Man is Mortal. No. 3.

Many of those who profess to believe in a future life take no notice of the fact that the Scriptures very plainly teach that there is a present or animal life, and there is a future or eternal life. In 1 Tim. iv. 8, Paul says, Bodily exercise profiteth but little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This text very plainly teaches that the life that now is and that which is to come are very different. They come from two different source. The life of that "now is" is a product of the birth of the flesh. The life that is to come will be the product of the birth of the spirit through the resurrection from the dead. Jesus said to Nicodemus "that which is born of the flesh is flesh, that which is born of the Spirit is spirit." Here are two births spoken of distinct and apart the one from the other, each producing different results. One is man born of woman of few days and full of trouble. The other born of God or from above and with a nature like unto the angels and cannot die. If we have borne the image of the earthy we shall also bear the image of the heavenly. And so it is written, The first man was made a living soul, the last Adam was a living Spirit (a vivifying spirit," Syriac trans. Adam, the first man, became a living soul; the second Adam (became) a quickening Spirit. The spiritual was not first; but the animal, and then the spiritual. I wish my readers to note the fact that the two, animal and spiritual are entirely separate. There can be no evolution or gradual growth from the animal to the spiritual but the animal ceases to exist and the spiritual is a new creation. Created anew in Christ Jesus.

The only growth that can take place in the animal is to grow in grace and in the knowledge of the Lord Jesus Christ. We must add to our faith the Christian graces. If these be in us and abound they make us that we are neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. This is our education for positions in the kingdom of God. If we do these things we shall never fall.

We have the truth concerning the two lives taught in the following Scriptures. Psuche is a Greek word and should be translated natural or animal life. Zoe is also a Greek word and is translated life, and is the only word that is modified by the words eternal and everlasting. We find them in the following texts, Jesus says, I am the (zoe) life. John xiv. 6. He that hath the Son hath (zoe) life. 1 John v. 12. Your (zoe) life is hid in God with Christ when Christ who is our (zoe) life shall appear we shall appear with him in glory. Col. iii. 3, 4. He that loveth his life (psuche) loseth it, and he that hateth his (psuche) life in this world shall keep (preserve) it unto eternal life (zoen aionion). As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up, that whosoever believeth in him should not perish but have everlasting (zoe) life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life (zoe). John iii. 14, 15, 16. This life "to come" is produced by faith in the only true God, and Jesus Christ his Son. The gospel of Christ is the only power of God unto salvation. And only to those who believe it. In 1 Cor. iv. 15, Paul says, For in Jesus Christ I have begotten you through the gospel.

No one has ever had the good seed planted in any other way than that spoken of in these Scriptures. The gospel of Christ becomes the power of God through faith in the gospel. We are begotten unto eternal life through the gospel. Those who reject the gospel of the kingdom of God reject the life that comes through faith and obedience. The doctrine that the future life is a product of the natural life is a snare and an untruth. There is nothing in the natural life that can produce the spiritual man. The natural man has no life higher than natural life to impart. He is the inorganic substance and must be touched by that mysterious power which produces a new creature. The old man is put to death when he is buried in the liquid grave. Here is the place in which the old or Adamic man is crucified. The new man comes to life in the act of being raised from this grave. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this that the old man man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free (mar. justified) from sin. Rom. vi. 5-7.

The doctrine of the immortality of the soul denies the fact that there is such a thing as death. Death they say is a separation of soul and body. The body dies but the soul lives. They argue there is an outer and an inner man. One is the natural man, the other is the spiritual man. Why not accept the Bible definition of death? Dust thou art and unto dust shalt thou return. We can only determine death by life. The dust man was given life. His environments were such that he could live so long as he had the privilege of eating. "Eating thou shalt eat. Dying thou shalt die," was the law under which the man was placed. He might eat so long as he was obedient. The only power he had to live forever was the tree of life. If his environments to the tree of life had have been properly adjusted he could have lived for ever. Yet we have the most conclusive proof that he did not eat of it. Therefore, his environments were disturbed and he would naturally die.

Herbert Spencer defines life as "The continuous adjustment of internal relations to external relations." Just so long as we are able to partake of food and digest and assimilate the same we live. When this relation is disturbed we cease to live. It is a physiological fact that the food must be assimilated before it can build up waste tissues of the body. The chemist cannot supply this. Food cannot be prepared by the chemist and injected into the veins and continue life. The internal relations are not adjusted to external relations, therefore death occurs. Death is therefore the antinomy of life.

We are in direct contact with the earth, air, sunlight and moisture. Now if we are unable to adjust ourselves with these surroundings we cease to live. The oxygen in the atmosphere is the "vital spark" and when removed from that we cease to breathe and death is the result. We are so constructed that our blood must have so much oxygen each day or oxidation will not take place therefore death is the result. A misconception of death leads many to accept the heathen dogma of man's inherent immortality. May we become diligent seekers for the truth is the prayer of your brother in the Anointed.

D. C. ROBISON.

Report of Labor.

Dear brothers and sisters:

Some time since I received a letter from Bro. J. S. Butcher, of Blackwell, Okla., requesting me to come and dedicate a new church for them near Arkansas City, Kansas. So on Thursday evening before the fourth Sunday in May, I boarded the train for that place. I will not take the space to speak of the beautiful country over which I traveled, but will say I traveled through the Indian Territory and Okla., and saw some of the most beautiful country I ever before beheld. I arrived at Arkansas City, about eight or nine o'clock in the night, took a cab and was driven to Bro. Chaplin's. Bro. Chaplin is a nephew of our old Bro. Chaplin who was once editor of THE RESTITUTION. I had never seen him, but his name was a recommendation of him to me. There I found a hearty welcome and was treated like a brother. Next morning Bro. Chaplin had his son drive me out to the church. As we rode along the beautiful fields of wheat, oats, corn, etc., greeted my eyes as far as my vision extended. It was simply sublime. The homes were beautiful, and I wondered if it were possible for them to be made more beautiful, when the kingdom comes.

On our way we met Bro. Vickery and Bro. Williams. The latter is a preacher of the faith and a "workman that needeth not to be ashamed." Would to God we had more young men like him. He is young, and educated, very devoted, of good report without, and, the brethren tell me, that he certainly "rightly divides the Word of truth." We finally arrived at the church where we found Bro. Butcher and Bro. Reed preparing tables on which to spread dinner the next day as they were expecting to have dinner on the ground. After greeting each other and clasping hands in brotherly love, having the tables finished, we went to Bro. Reed's, where we met, for the first time, Sister Reed, Sister Chambers and Sister Rahe. Soon dinner was announced and we sat down to a table covered with good things to eat.

After dinner we went back to the church where we met with more of like faith, and among them Bro. Oliver, one of our preachers. I preached a short sermon on the importance of overcoming. Bro. Oliver preached that night on the importance of right living, and I tell you it was timely and good. Sunday morning we met and after a beautiful song service led by Sister Chambers and Bro. Williams, I preached upon the "Promises made to Abraham." The people seemed to be spell bound for one hour while I talked of the glorious promises, which are sure to be fulfilled in the near future. After preaching, we gathered around the different tables, spread with all manner of good things to eat and plenty of it. The crowd was large, but there was plenty and to spare. At 2:30 we preached again. This time on the promises made unto David. Oh! how the brothers and sisters seemed to enjoy hearing us tell how Christ was the rightful heir to the throne and kingdom of David, and that it would not be long till he would return, build up the throne, take his seat upon it, with his bride by his side, and they would reign in righteousness over the nations. Then the "sun would be confounded and the moon ashamed." Then "swords would be beaten into plowshares and spears into pruning hooks," because Christ would "dwell among the people" and would "rebuke strong nations afar off." Thus David's last prayer would be answered and "all kings would fall down before him, and all nations would serve him." Then Abraham and his seed would take possession of the long promised land, and "delight themselves in the abundance of peace." The sermon being over, we went to Bro. Vickery's and ate an early supper, returned and preached that night upon the Christian warfare. At the close one came forward and demanded baptism. We then bade the dear brethren and sisters farewell. Went to Bro. Chaplin's that night after preaching, a distance of nine or ten miles. Spent the balance of the night, and the next day took the train for home. I never shall forget those dear ones of the faith at that place. They have built a beautiful little house. Plastered nicely on the inside, and furnished with good seats, lamps and an organ. From what the brethren told me, Brother and Sister Reed deserve praise for their untiring effort and work in building the house. Sister Reed not only helped with her means, but she and other sisters took their saws and hammers and worked on the house. We have many there of whom I am proud and of whom we would like to speak, but space forbids. Returning home I preached the next Sunday near there, to a good congregation upon the "Way of Salvation." Sunday night I preached in the town of Macksville. I preach every Sunday somewhere, when it is possible. What we need in this part of the country, is more preachers. Our Conference meets the 29th of July, near Morrilton, Ark. [illegible] railroad. Come to it brethren, if possible. I pray for us.

Yours in the Blessed Hope.

T. J. DANIEL.

Impressions By The Way.

Accepting an invitation from the brethren at Fonthill, Ontario, to attend their annual May meeting, I left my home in Manchester, Iowa, on the 23rd of May for Chicago, arriving there in the evening. The following afternoon I boarded a Wabash train for Niagara Falls, N. Y., and on the morning of the 25th I viewed for the first time that remarkable work of Nature. My first impression of the Falls was a feeling of disappointment. They did not appear so grand or so impressive as I had supposed they would. But as I continued to watch that mighty volume of water, driven by the irresistible power of the Great Lakes behind it, rush down over the rapids, plunge over the brink of that lofty cliff, and with a roar as of distant thunder, dash itself into billows of snowy foam and clouds of mist on the rocks below, I came to understand something of the awful sublimity and stupendous power of this marvelous work of the divine Creator.

After spending almost an entire day at the Falls, I proceeded to Port Robinson, Ontario, where I was met by Bro. Wm. Platts and conveyed me with his horse and buggy to his house a short distance south of Fonthill.

Limited space forbids my detailing the many enjoyable events that transpired during my stay in Fonthill. I will only say I found the brethren in Ontario, earnestly and perseveringly contending for the faith, and manifesting in their daily lives and conversation those characteristics of love, humility and Christian fellowship which distinguish the children of God throughout the world.

During the course of the Fonthill meeting, which continued from the 25th to the 27th of May inclusive, we greatly enjoyed several excellent discourses delivered by Brothers Cosner, Austin and others. There is an Italian proverb which says "A good preacher gives fruit instead of flowers," but in that meeting we were given both. The flowers of eloquence but added to our pleasure as we feasted on the fruits of truth.

Having been requested at the close of the services in Fonthill, to deliver two addresses to the young people of Fenwick, a village some four miles from the former place, I did so, speaking Tuesday and Wednesday evenings to attentive and appreciative audiences. Brother Austin has certainly accomplished a remarkable work at this place with the help of God and the willing assistance of the Fonthill brethren. Starting in last winter to work in Fenwick, where was not a single believer, he has succeeded in baptizing fourteen and forming an organization of twenty-five or thirty.

On the last day of the month I accompanied brother and sister Platts to Niagara Falls Ontario. On the way we passed through the historic "Lundy's Lane," where the Canadians and British achieved a victory over an American force during the war of 1812. Parting with my friends at the Falls I took an interurban car for Buffalo, and continuing my journey on board the beautiful lake steamer "Western States", I reached Detroit, Mich., on the morning of June first. Aside from my appreciation of its beautiful parks, broad avenues and imposing public buildings, I was especially interested in this city, it being the birthplace of my father, Elder E. V. Marsh.

Going from there to Dutton, Mich., I received so hearty a welcome at the hands of brother and sister Woodward, and the friends assembled there for their annual conference that I was made to feel at once at home.

After thoroughly enjoying the uplifting discourses and social services of the conference, and the loving hospitality of the brethren at Dutton, I resumed my homeward journey, making but one more stop before reaching Iowa.

I had long had a desire to visit the religious colony at Benton Harbor, Mich., who call themselves "Israelites of the House of David," as three young men who were personal friends of mine, had accepted the teachings of "Benjamin and Mary," and left their homes in Iowa and joined the leaders of the movement at Benton Harbor. I can give but little more than a very general view of this peculiar people as their theological system is too complicated and extensive to be discussed at this time. The organization is conducted on the communist principles. They own or control some eight hundred acres of land, producing a variety of grains, fruits and vegetables. Their buildings are substantial and built with an eye to architectural beauty, and are surrounded by well kept grounds and flower beds. The one thing that impressed me more than all else was the great industry manifested by all the members. Though they are continually engaged in some useful duty they can always find time to stop and talk of the singular doctrines they believe. Men, women, and children wear their hair long, having it fastened up with ribbons or pins while at work, but allowing it to hang loose when at leisure. What may be termed the predominant or especially distinguishing tenet of their faith, is their belief in the continued existance of the present bodies. In short, to express it in the language they themselves use, they never expect to "pass through the chambers of the grave." As to the nature of man they believe in the pre-existence of all "spirits." That after the "war in heaven", Lucifer and his followers were cast down to the earth where they are given an opportunity to "work out their salvation", and regain their former exalted position before the throne of God. I found the "Israelites of the House of David" a kindly disposed and hospitable people, in spite of their mysticism and peculiar theology. Like the Mormons they have an "inspired" book, which they claim is the little book in hand of the seventh angel referred to in the Revelation.

Leaving Benton Harbor by boat for Chicago, where I arrived about nine o'clock in the evening, I boarded a C. N. W. train for Marshalltown, Iowa, reaching that place and the conclusion of one of the most profitable journeys I have ever taken, on the morning of the eight day of June.

G. ELDRED MARSH.

Read at the Sister's Meeting in Cleveland.

The meeting was held at the home of Sister Sarah Neill. Notwithstanding the very warm weather, there was a good attendance. Sister Glazier spoke as follows:

At our last meeting the subject was Rom. ix. The chapter shows us that not the children of the flesh are the children of God, and of Abraham. Only those who believe in the promises made to the fathers, are children of God and Abraham. Paul declares his heaviness of heart, and sorrow, because his brethren, after the flesh, that is the Jews, would not accept these promises through Christ the seed, who came especially, and first to save the Jews, afterwards the Gentiles. The fathers were their fathers to whom God gave all the precious promises. They were favored above every other people on earth. Through these their forefather the seed was called. Paul lays great stress on the fact, that, the children of the promise are God's children and not the children after the flesh, who think it is sufficient to have Abraham for their father. This shows us plainly that our faith must lay hold upon heart promises. Else we cannot be the Children of God. By God's foreknowledge he knows before birth, who will and who will not believe the promises. Therefore, before the children of Isaac and Rebecca were born, "it was said to her, The elder shall serve the younger and it is written, Jacob have I loved, but Esau have I hated." This explains how and why the purpose of God, according to election, must stand. We then, who believe the promises, have been called and elected. What a plain insight into God's plan of salvation we get shown here. This ought to become a very strong motive for us to make our calling and election sure. There is no unrighteousness in God's dealings with us. He will have mercy on whom he will have mercy. It does not depend upon us, but upon God's mercy that we have any hope of salvation. "By grace are ye saved through faith: and that not of ourselves: it is the gift of God." Pharaoh was raised up that God might show his power in him, that God's name might be declared throughout all the earth. Whom he will he hardeneth, and we are not to find fault with him, nor to resist his will. The thing formed may not choose the form. This is illustrated by reference to the master potter, who of the same lump of clay elects—chooses to make a choice vessel, fit for the highest and best use, and another for the opposite purpose. The clay does not object or find fault nor resist the will of the potter, neither should man find fault nor resist the will of God. For God formed man of the dust of the ground, and therefore is the Master Potter. He endured with much long suffering the vessels of wrath, fitted to destruction, in his desire to make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles, to fulfil his word spoken by Hosea, "I will call them *my* people which were not my people." Those beloved which were not beloved, and in the place where it was said, they were not God's children, they shall be called the children of God. God said, through Isiah, that he would save a remnant of the children of Israel, that he, the Lord would bring it to pass. He would cut his work on the earth short in righteousness. For, if the Lord leave not a seed, the Jews would be as Sodom and Gomorrah. Beloved, we come to the conclusion that we, the Gentiles, which followed not after righteousness, have attained to it, through faith in the promises. Wherefore, let us rejoice that it is written, "Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him, shall not be confounded. Unto you therefore, which believe, he is precious.

MRS. C. GLAZIER.

The Ages to Come.

How soon will they be here! With their untold riches of joy, and song, and brightness, they will soon be here. With their happy reunions, their everlasting fellowships, their never-ending rest, their never-setting suns, they will soon be here! Our labors done, our victory gained; our weariness at an end; our vexations and troubles gone like a dream of the night; our wounds all healed; our heartaches soothed; our heaviness of spirit exchanged for heavenly buoyancy; our ignorance all forgotten in divine wisdom and knowledge; our hanging hands lifted up, and our feeble knees made strong; our wrinkled foreheads smoothed by the same tender hand that wipes all tears from our eyes; all the imperfections of earth lost in the perfection of heaven—*Bonar.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

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VOLUME LV. PLYMOUTH, INDIANA, JULY 4, 1906. NUMBER 25.

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PLYMOUTH, INDIANA, JULY 4, 1905.

RUSSIA is having her full share of troubles. The CZAR has been having a time of it with his Douma. There have been assassinations of high officials in various part of the empire. In other places have been massacres of Jews, and more or less disturbances over the whole country.

WE dislike to have to again state that some have not yet paid for this year. We need the money very much just now, and ask you kindly to hear us in mind, and send at once. This is not for those who have paid, but for those who have not. You surely know if you have sent payment.

Sunday Morning Address.

Brethren and sisters, On this day of privilege, I want to direct your attention to several Scriptures intimately connected with our present, and also with our everlasting welfare. The first is found in John xvii. 15, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil. That is, the evil of the world. I have no doubt that the principle embodied in this intercessory prayer for his disciples, was applicable to the faithful all down the ages, because of the ultimate sweep disclosed in the 20th verse, where our Lord prays, saying, "Neither pray I for these alone, but for all them also, which shall believe on me through their word;"—the apostles' words. I have no doubt these words have furnished rich pasturage to the little flock all along the ages since. There is no room to doubt but that this prayer was in perfect harmony with God's will, and will be answered for, or to the parties named, to the very letter. The word world here stands for the present, narrow, trammelled, checkered relation we sustain to things around us; things of time and sense; the world we have been taken out of, if we have a living faith in the gospel of God. I trust you see that this prayer shows

THERE IS DISCIPLINE

for disciples of Christ;—shows that they like him, must be made perfect through suffering. It struck me that our prayers often run contrary to this petition for us. We are too apt to pray that our environments, our surroundings, our circumstances may be changed; and apt to feel as if we cannot bear the things that interfere with our comfort or happiness; and so pray for more congenial associations; but that, I am persuaded, is the work of unsanctified human nature. It just prays for self;—thinks of self, and orders for self,—and, in thought, gives God's plan, and his right to plan, the go-by, so far as such thing is possible. The prayer of Christ before us teaches us the folly and fatality of such petitions. They are grounded in error. Asking of favors is the prevalent definition of prayer. When a person gets into

A TIGHT PLACE

he prays. I read of two boys who were caught in a storm as they fished two miles from shore. In their terror they broke one oar and then another,—and thought they were surely going to be drowned; but they fell to praying in such agony that sweat rolled off of them. They were at last rescued,—but the end of their perils was also the end of their prayers. And it is often that way. All sorts of promises are made to be broken. We see from the prayer of Jesus that the place for his disciples was in the world. They were there for a purpose. They had work to do for him in the world. They have to work for him in the world now,—as then, and they had a life to live in the world, in keeping with their faith and as a testimony to their mission, and it is just the same now. They needed to be kept from the evil of the world, and they need to be kept now. And this treatment finds an analogy in experiences with children. They are not put entirely out of harm's way by isolation. They have to gradually meet the ills of life,—they have to be schooled into resistence of the spirit of the world, and its work. They cannot always cling for support on their parents. No parent likes to make a child suffer,—indeed the parent sometimes suffers more than the child when punishing it, but the discipline is decreed, because it is deemed necessary. "Don't make me do this thing or that."—"Do not send me to that place," "I don't want to go there," pleads the child,—and that is just the spirit of many

PRAYERS TO GOD—

he is pleaded with to modify his plan let the consequences be what they may. But remember our place is in the world. We can do the work no where else. This is the wilderness of our temptation,—the field where our faith has to be tested. There is a noble individual record to be made,—but it touches sorrow, affliction, wretchedness and is in close contact with crime. This situation has to be accepted fully and unreservedly and then we may depend upon having an answer to this wonderful prayer: "I pray that thou shouldest keep them from the evil." Even the blessed Jesus in the hour of greatest anguish did not venture upon such unqualified terms as are often made to the God of heaven. He asked "if it were God's will the cup be passed. Nevertheless, not my will, but thine be done." Prayer to be kept from the evil is what we need to offer. If we chafe under trial, and want to run away from it, how is faith to be tested? The wisdom, the rightness and the blessedness of praying to be kept from the evil we are exposed to will be more and more realized, the more closely we follow it. They are the very experiences designed by God to shape us into nobility—the very occasions we seek to avoid, are indeed the means of the very closest approach to God and to bring us into the assurance of divine helpfulness, and the realness of his presence. And so it is, that every sphere in life has its own career of trial and gloom. For men of business and women of sorrow there is a line of prayer for each. Whatever the sphere and condition of life,—be it

JOY OR GRIEF

health or sickness, household worries, family trials, or community persecutions,—envious successes, or ignoble defeats, there is a line of prayer to suit the line of labor or trial. We have unmistakable evidence in Rom. viii. 17, that suffering with Christ is a condition upon which glorification with him is possible. And in Acts v. 41 we find the apostles acting upon this principle. They were admonished and flogged, and then let go,—and they went out rejoicing that they were counted worthy to suffer shame for his name, and pain beside shame. So you see it is not every one who is deemed worthy to suffer for his name. Again in 1 Peter v. 10 we are told that the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, strengthen, settle you,—to him be glory and dominion for ever and ever. Amen. We cannot be made perfect without suffering, you see. And depend upon it the Father who chastens every son whom he loveth, knows exactly what suffering is needed to fit us for his use; and when we grow restive, and think almost any other suffering than that we have to undergo would be just as well, if not better—it shows that we are as yet a long way short of the shape required of stones in the Temple for God to dwell in. And if we try to evade the discipline of suffering we will be thrown out, as useless material,—and the labor spent upon us so far lost. Without multiplying words, we need to consider it an honor to suffer reproach for Christ or the danger of contamination. We must learn to brave the world; use the world; meet the ills and allurements and contradictions of the world with such faith in the support of God and Christ, and such an appropriation of the strength in Christ, that we shall be more than conquerors through him who has loved us, and gave himself for us.

Brethren and sisters, we are so intimately associated with toil, care, pain, tribulation and worry, that we often miss the majestic conceptions of truth calculated to inspire noble impulses, and infinite power for good; and I feel like inviting your attention for a few minutes to a Scripture that should call us off from the afflictions of the present and point us to some of the things laid up for them that

LOVE GOD,

at the same time, revealing the fact that if we are living in harmony with the high calling of God in Christ, it richly pays to be followers of the Nazarine, even now. The first chapter of the epistle to the Ephesians contains so much of present and future good for God's children,—that I feel constrained to refer to some of the exalted privileges we are entitled to. Beginning with the second verse we read, "Grace be to you, and peace from God our Father, and from our Lord Jesus. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto

THE ADOPTION OF CHILDREN

by Jesus Christ, by himself, according to the good pleasure of his will;" and the next words explain his purpose in all this. It was to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved,—in whom we have redemption through his blood, the forgiveness of sins; according to the riches of his grace. He hath abounded toward us in all wisdom and prudence;" as if his infinite wisdom could devise nothing better or greater for us; "having made known unto us the secret of his will, according to his good pleasure which he hath purposed in himself." This, doubtless, was an inducement to live lives that shall fit us for the amazing destiny intended for us,—a comprehensive statement of which is made in the next verse, as follows:—"That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance,—being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we [sinners being saved by grace] should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with

THAT HOLY SPIRIT

of promise, which is the earnest, or pledge of our inheritance until the redemption of the purchased possession,—unto the praise of his glory; yes, unto the praise of his glory—no less than three times recorded within eight verses; and this is followed by an astonishing prayer for them that discloses still more of Jehovah's ultimate purpose in calling us out of darkness into his marvelous light. Listen to it:—"That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him,—the eyes of your understanding being enlightened that ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly, far above all authority, and government and power, and Lordship, and every name being named, not only in this, but also in the future age, and subjected all things under his his feet, and constituted him a Head over all things for that congregation which is his Body, the

FULL DEVELOPMENT

of him who is filling all things with all. Brethren and sisters, I regard this as one of the sublimest—most wonderful passages of Holy Writ. I am astounded to think that the high and lofty One who inhabiteth eternity, the Creator of heaven and earth,—the upholder of all things and out of whom are all things,—should use such superlative expressions, to show his estimate of sinners of a mortal race who are being saved by his sovereign grace,—through faith; the glorious wealth of his inheritance in the saints, is the way he speaks of them, as rendered by the Diaglott; and the surpassing greatness of his power toward us who believe,—is to be according to the energy of his mighty strength that was exerted in the Anointed One when he raised him from the dead and seated him at his own right hand in the heaven, far above all authority and government and power and Lordship. In view then of the transcendant destiny of the godly in Christ Jesus, what manner of persons ought we to be in all conversation and godliness! Oh, that we could always have the stimulation and exaltation of this

MOUNTAIN-TOP-VIEW

of Jehovah's purpose! And the amazing love and condescension is whelming to lift us up to a participation of his own divine nature of existence. Oh, when I think of my own frailties, and unworthiness in view of the exceeding riches of his grace stored up for me if I prove faithful to the end, I am amazed at his goodness,—and I am amazed at my inadequate appreciation of it. O can it be, that I shall one day be numbered, through his favor, with those who shall be to the praise of his glory? If so; it will be through his infinite mercy and rich grace. It is a source of comfort and hope to know that God knows our frames and remembers that we are dust,—and pities us as a father pities erring children. Yes, it inspires hope when we realize that unlike our harsh judgments of one another, he knows all about our

MIS-FIT ORGANISMS,

and untoward circumstances, and, taking all these things into account, if he sees that from the bottom of our hearts we want to love and obey him, he is longsuffering, and permits us to call him our Father still; and this means that we are his children still; and blessed be his holy name.

There is another very remarkable statement made in this wonderful first chapter of Ephesians; that I want to direct attention to it. In keeping with the wisdom, all-mightiness, goodness, mercy and love of God as displayed in the great drama of redemption, it seems just right to read in Col. ii. 9, 10 that in Christ "dwells all the fulness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power. Before being declared to be the Son of God with power, by the resurrection from the dead, God manifested himself to us in his flesh; mentally and morally revealed himself to us through him; it is far different now; the fulness of the Godhead now dwells in him bodily; that is, he is no longer flesh and blood,—being physically transformed,—is divine of nature—lives by God's incorruptible nature; and it is wonderful in view of this to read that we are complete in him; which I understand to mean that we are to be made like him,—divine of nature; that our life of the divine type is at present concealed with him in God. And while truly wonderful, there is a fitness of things in this arrangement that commends itself to us. Our radical or physical completeness in him is prospective. But morally, we are complete in him, after justification by faith in him,—because accounted righteous on the principle of faith and the obedience of faith, as long as we retain our confidence, and walk worthily. Yes; it is fit that our completeness should be in Christ. But it is most astounding to see the tables completely turned in the 2nd chapter of Ephesians. After speaking of the raising of Christ from the dead, and of his exaltation to the right hand of the Father far above all principality, and power, and might, and dominion and a name above every name, and of his being Head over all things for that congregation it adds which is his body,—the full development of him who is filling all with all. Is it not amazing? The Church is

THE COMPLETENESS OF HIM

in whom the church is complete. Just take the time to turn this divine idea over in your minds. The Church is the full development of the Anointed; illustrating 2 Cor. i. 21 where it says God had anointed the members of the church at Corinth, and if the saints at Corinth, then at Ephesus, Philippi, Rome, Galatia, Colosse, Thessalonica and Cleveland, Ohio and all others. They became a multitudinous seed of the woman that is to bruise the head of the serpent—the multitudinous seed of Abraham in whom all the families of the earth shall be blessed. As Christ is antitypical tree of life,—they are the leaves of that tree, which are for the healing of nations. And further permit me to say, this is what the great God meant when he said his name was, "I will be who I will be." It was his eternal purpose to manifest himself in Spirit by a multitude that no man can number who shall come out of great tribulation and wash their robes and make them white in the blood of the Lamb. This is how God will tabernacle with men. And beloved, if we ever reach that realm of glory, each of us will be an Emmanuel—God with the people. Matt. i. 23. In concluding these homely talks about the worries, cares, sufferings and discipline of this life,—I would say,—that while every divine assistance has been supplied for those who put their trust in God,—there will always be some things involved in mystery; many things happen that we cannot plainly read now. Many a cloud will cast its shadow over us, doubtless, that we will not be able to see the why or the wherefore of at the time; but I apprehend it will all be clear by and by. The staggering blows that cannot be thought of without tears of bitterness; will then be seen to have been but the touch of a loving Father; and many dealings of Providence which could not be comprehended at the time, will be seen to have had a beneficent end in view, which awaken new songs of gratitude. Then the vision will be clear enough to see that all things have been working together for good,—and that even the darkest cloud concealed

A SMILING FACE,

indeed, all things that we now see through a glass darkly shall then be seen face to face. We are on the eve of grand events,—the night is far spent,—the day is at hand, that shall ere its close see the whole earth filled with the glory of God,—and the people will no longer follow the flashes of passion, or the ill-regulated fancies or guesses at truth,—but the law shall go forth from Zion, and the Word of the Lord from Jerusalem. Every province of nature,—every path of the redeemed, every work of Providence,—every product of grace shall reflect the glory of God. As we go about our business, may we in its intervals recollect that we have been chosen in Christ, that we should be holy and without blame before him in love,—having adopted us as children according to the good pleasure of his will,—to the praise of the glory of his grace where in he hath made us accepted in the beloved. One and all, as the day approaches,—let us ever remember that our completeness,—full-development—perfection is in Christ,—and on the other hand that the Church,—his body is the completeness, full development of him. If this high destiny, as marked out by the eternal Father be kept in mind, the glorious hope of it will be anchor to our soul both sure and steadfast. God grant that it may steady us in all the trials of life. But we must not forget that if we ever add our quota to the fullness of him in whom is our completeness, we must live to his praise now. Our deep concern should be to do the will of the Father by keeping the commandments of his Son. Whether we eat or drink, or toil at the bench, the forge, the office desk, the sales counter, or the common round of domestic duty, or whatsoever we do, it has to be done with a view to God's glory religiously done. It is an every day religion we profess,—not one that goes on with our Sunday clothes and off with the same. But if we fret and chafe at the trials incident to our particular calling, and think we are needlessly tried, and are envious of another's lot. This is anything but to the glory of God. Besides, those thought to have smoother sailing, may not be candidates for God's kingdom and glory. Let them have their good time now,—ours is future—our discipline is just what we need, if we would swell the triumph of him who has redeemed us to God by his blood. And the promise that all things shall work together for our good is as true as any other promise—we must learn to trust him in the dark. His word was never known to fail. By maintaining this attitude we shall be ready to meet Jesus when he comes, and will be sure to meet his approving smile—may this be our happy lot. Amen.

Selected.

Purity of Character.

Over the beauty of the plum and apricot, there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever, for it never grows but once. The flower that hangs in the morning, impearled with dew—arrayed as no queenly woman ever was arrayed with jewels—once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven! On a frosty morning you may see the panes of glass, covered with landscapes—mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored; a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once looses that purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

How Scholars Are Made.

Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is under God the maker of his fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action, and by its own action it will most certainly and necessarily grow. Every man must therefore, in an important sense, educate himself. His book and teachers are but helps: the work is his. A man is not educated until he has the ability to summon, as an act of emergency, all his mental powers in vigorous exercises to effect his proposed object. It is not the man that has seen most or has read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity; the greatest of all the warriors that went to the siege of Troy, had not the pre-eminence because nature had given him strength, and he carried the largest bow, but because self-discipline had taught him how to bend it.

The Goal.

"I have finished my course." 2 Tim. x. 7. Final success—the joy of life's ripe harvest—is the goal of our human hopes. No wise or thoughtful man will life merely for today. The pilgrim who seeks a home is not content to linger and loiter for the mere flowers beside his way. The sower looks onward to fields white and ready for the sickle. Wisdom has regard to the grand issue. The triumph or the pleasure of today is transitory. We want a hope that does not sink with the setting sun. The true success in life is that which does not fail the evening of our days, or leave them to blight or barrenness We want that shout of "harvest home," that will not die into silence with the fainting breath, but make the passage of the grave a whispering gallery where heaven and earth talk together. We want something that will reach beyond time—beyond the things of the present—something that will take hold on eternity.

Divine Sympathy.

"I know their sorrows." Ex. iii. 7. Man cannot say so. There are many sensitive fibers of the soul the best and tenderest human sympathy cannot touch. But the Prince of sufferers, he who led the way in the path of sorrow, "knoweth our frame." When crushing bereavement lies like ice on the heart, when the dearest earthly friend cannot enter into the peculiarities of our grief, Jesus can, Jesus does. He who once bore my sins, also carried my sorrows. That eye now on the throne was once dim with weeping. I can think, in all my affliction, "he was afflicted," in all my tears, "Jesus wept."

Influence of the Fireside.

The fireside has always been regarded as the altar of home—the seat of all domestic virtues. Round that hallowed spot are supposed to be nourished all those tender feelings and sentiments which soften the harder features of humanity. There it is that the true father, the true mother, the true sister, and the true brother are grown; and there it is that society looks for its brightest ornaments. No patriot or philanthropist, worthy of the name ever sprung from any other soil, or was really moulded by any other influence.

Be at peace, without thinking of the future; there may be none for you!—*Fenelon.*

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

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Poetry.

He is Risen.

"Destroy this temple and in three days,
I will from the dust its form upraise."
—St. John ii. 19.

The prophet had spoken, and now alone
In a snow-white shroud he lay;
The promised heir to David's throne,
Was dead, and place in a tomb of stone,
In the twilight dim and grey.

No longer he felt the soldier's spear,
Nor the feverish thirst and pain;
No longer the shout and the heartless jeer
Of the rabblers amate on his listless ear,
As he lay in death's domain.

But stern and silent in dark array,
The guard in its ranks of steel,
Remembered the wonderful prophecy,
And sneered at the power that dare essay
To break for a moment the Roman Seal.

"He is risen," the beautiful seraph said
To the women of Galilee:
Why seek the living among the dead?
Go, hasten the joyful news to spread
To those that love him as well as ye.

"He is risen." The message was not deferred,
But passed like a flame from tongue to tongue:
Ah! there were hearts with emotions stirred,
And tears of joy were shed at the word,
And lips to its music clung.

He had broken the dark relentless bond,
And conquered the dreaded tomb;
And oh! ye mourners, at his command,
Your loved ones shall come from the enemy's band,
To live in immortal bloom.

"His disciples," they said, would come by night
To steal his body away;
So they silently watched the hours in flight,
'Till they saw the plumes of the dawning's light,
Throw open the gates of day.

And then from the sky serene and far,
In dazzling bright array,
An angel swept like a blazing star,
And the earth did tremble, and shake, and jar,
As he rolled the stone from the grave away.

The guard, appalled at the fearful sight,
And the broken Seal of Rome,
Became as dead men with affright,
For the angel's countenance was as bright
As the Sun in the Zenith's dome.

B. J. Prosser.

Communicated.

Pacific Coast Work.

Our N. W. Conference of the Church of God, held its annual meeting June 15th, 16th, and 17th, at Felida, Washington. Perfect harmony prevailed. Interest was shown in the work, both at home, and in other localities. Strong sentiment was expressed concerning our duty to use our means to advance the work, as well as our ability. A move was started to build a church building at Felida, to accommodate the Felida and Lake Shore Brotherhood. This move was prosecuted to a certainty of success.

As brother Lewis Montgomery believes that we should give as we are prospered he willingly headed the subscription list with $500; others pledged their help, until, in a short time, the sum reached over one thousand dollars. So we are assured, with some more help, of having a good church home at Felida Washington. I think work like this is not only a great help to the growth of the soul of a church; but will tend to attract, and gather others into the fold.

The Brethren at Felida propose to be liberal in opening their church building to other denominations.

This is well! We gain more than we loose by liberality, and charity. We feel hurt when others close their buildings against us, and we call their action selfishness, and it is often done from that cause. We should be sufficiently strong in the faith, to uphold it with, and against others; and should, in the use of our building, as well as in all other things, "do unto others, as we would have them do unto us." We felt again, in all this manifestion of zeal, that our gathering together was not in vain. The Brethren selected the writer to continue as evangelist for another Conference year. They have also, by my recommendation, extend the Conference so as to include Western Washington, and Oregon, also California, and Arizona. This is a large field, for gospel work, and in order to handle the work successfully, my plans should be arranged at the beginning of the conference year. This can only be successfully done, by corresponding with Brethren in all locations where work is desired, as early as possible. That this may be done I ask all who desire work to write me, at as early date as possible.

The work is due first in Washington and Oregon and later in California and Arizona. But the work must be planned to save travel, as much as possible.

I am already engaged in the work. I came from conference to Eden, situated near the lower Columbia, in Washington. We have a company here of sixteen members, organized by the writer 1902. They maintain their first love and zeal in the cause of the Master. We can not yet determine results of present meetings, as we have held only six meetings. Other meetings are contemplated at other places on the Columbia River.

How different, in every respect, this Columbia region is from the scenes in California and Arizona.

From the place where I am stopping by following Crooked Creek down two miles, we reach the magnificent Columbia River, at a point where, if you should decide to cross to Oregon you would have to row your boat twelve miles to reach the other shore. You will not understand, by this, that you would find the Columbia twelve miles wide at all places below this, but widening of the River into Grey's bay, which makes only a wider expanse of the river, gives that distance across. By going down and across the river fourteen or fifteen miles, you reach Astoria, one of the earliest trading posts of this N. W. country, and at present a flourishing lumber and fish port.

The lumber and fishing business gives employment to many laborers in this region, and adds capital to the capitalist. As it is in other regions, with the masses Mammon is God! Address me at Etna Washington.

W. L. Skeels.

At the Breaking of Bread.

"A faithful man shall abound with blessings." Prov. xxviii. 20.

Gen. xxxix. 5. And it came to pass, from time that Joseph was made overseer in the house of the Egyptian, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake. And the blessing of the Lord was upon all that he had in the house, and in the field."

God said to the Children of Israel, Behold I set before you this day a blessing and a curse. A blessing if you obey the commandments of the Lord your God, which I command you this day.

And all these blessings shall come on thee.

Blessed shalt thou be in the city and blessed in the field. Blessed be the fruit of thy body. Blessed shall be all thy cattle and thy flocks.

Blessed shall be thy basket and store. Blessed shalt thou be when thou comest in and when thou goest out. All of these blessings and many more were promised to the Children of Israel as long as they kept the Commandments of the Lord their God.

All of these blessings promised to the Children of Israel, if they were faithful, I understand were on the same order as the miracles that were done by Christ and the disciples. The miracles were done to confirm the word, and I think these special blessings followed the Children of Israel to show that they were God's chosen people. I do not understand that we need look for special blessings in this life. We are assured that we shall not want for food, nor raiment. And all other blessings that we receive we thank our Father for. As we realize that all comes from him.

Paul in speaking to the Church at Rome said "And I am sure that when I come unto you, I shall come in the fullness of blessings of the gospel of Christ.

It is through this gospel that we look for blessings. And these are some of them. Blessed are the poor in spirit: For theirs is the Kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace makers: for they shall be called the Children of God.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

These blessings differ very much from those promised to the Children of Israel. Theirs were present blessings. The last are future. One is temporal the other eternal. May we all live worthy of these eternal blessings.

Mary Knowles.

Every earthly affliction may be transmuted into a heavenly blessing.
—Geo. E. Rees.

Selections.

Show Us Your Samples.

An humble Christian worker was holding a preaching service in the open air, when a well-dressed man drew near, and at a pause in the service asked permission to address the meeting. Permission being given, he denounced religion as a humbug and a sham, and advised men to go to the socialist meetings, which he said would do more good.

While he was speaking the leader of the meeting learned from one of the men there that he was a drummer for a dry goods house, and a noted infidel. As he closed, the Christian man said to him,

"I hear you are a drummer, and go from town to town with samples of the goods manufactured by your firm. Now you are engaged in another business, I ask you to show your samples. I will show you what we are doing."

Beckoning to two men to stand up beside him, he continued,

"Here are two brothers. You see them now. Five years ago they were the biggest scamps and drunkards in the district. They were wife-beaters and even a terror in the saloon. But five years ago they went to a little gospel meeting, and there they gave their hearts to Jesus. Now they and their wives are well dressed and their homes comfortably furnished, yet they are earning just the same wages as they did before their conversion, and in their homes all is happiness. That is the work of the gospel. They are samples of what it can do. Now show me the samples of socialism. Show me one drunkard made sober, one dishonest man made honest, one immoral man reclaimed, and then we will listen to you. If socialism is better than Christianity show your samples."

There was a general laugh at the confusion which sat visibly on the face of the socialist, and amid the roar of derision he slunk away.

One Good Deed.

One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and extend its consequences into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the only bright spot in it. Let us not be weary of kind acts, but see to it that every day of our lives is made bright by them.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled the dead from death, conquered the strongest devils, commanded legions of of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven! What has prayer not done.

The world is not a vessel which is suffered to drift about without a pilot, mast or sale; but one in which an Almighty hand guides the helm. The human race is not an unbridled, ungoverned mass—but an immense flock, led by an all-satisfying Shepherd. History is not a web of human will and blind chaos—but a work of art, for which he, who orders all things, twists the thread of all human doings and undertakings. And if it does not everywhere manifest itself as such a work of art, we must bear in mind that it is still only a fragment, and that our eyes are obscured, with regard to the ways of God. Wait till the Lord Almighty reaches the end of his great designs, and till eternity removes every veil, and sharpens the eye and the understanding. O, how shall we then sink down in adoring astonishment before the feet of the Eternal, when we perceive how everything, even that which was the most opposed and inimical to his holy will, was obliged to submit—become subservient to and even promote under his all-powerful hand, the exalted plans of his rule and government! How rich the consolation which already springs from the consciousness that high above the tumult here below, the throne of the universe rests in eternal glory; and that all that takes place on the earth is guided as if by leading-strings, the ends of which run together into his all-powerful hands!

The Cross of Christ.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. ii. 2.

Paul must have felt this truth to be very important. He repeats it so often, and so earnestly; and expresses the same thought in many texts, some almost verbatim, and others only more vividly and variedly unfolding it. "We preach Christ crucified;" and again, "God forbid that I should glory, save in the cross of Christ;" and again "Looking unto Jesus, who, for the joy set before him, endured the cross;" and again, "I count all but loss for the excellency of the knowledge of Christ Jesus."

This sentiment is so often and so emphatically repeated that one feels that it must, in his inmost soul, have attached to these simple words a very deep, even an inexhaustible, meaning. There must have been something infinitely precious in "Christ crucified," to have thus absorbed the intensest thoughts, and have engaged the whole heart of St. Paul, and to have been felt worthy of being expressed so often and in so varied phraseology. He had accurately gauged its excellence. He thoroughly understood it. Amid all the splendors of Athenian architecture, and attractions of philosophy; amid the military cohorts and legions of the conquerors of the world itself, he set forth in endless variety this great truth. It was luminous in his every address, was the end, and aim, and basis of every appeal, till Paul seems to us to have been a man of one idea, but that idea, how magnificent and precious! In all his addresses we find allusions to it—it is the tone that runs through and is audible in all—the coloring that overspreads all; it is the substance of all his epistles, the text and peroration of his sermons and most eloquent appeals. Paul's hope of the world's salvation was in "Christ crucified"—not in the disbursements of the treasury, nor in the swords and shields of the army, nor in the schools of philosophy, nor in the disclosures of science, nor in the the stores of literature, but in this one central truth, unfolded clearly, preached earnestly, applied to the heart and conscience by the Holy Spirit of God.

Report of Labor.

On Friday June 1, Bro. S. J. Lindsay of Oregon, Ill., came to Coopers-town, Ill. Commenced a series of meetings in the Baptist church, which ended Friday evening June 8th. There were no additions, but the few that are in the faith were built up and encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus." From there he came to Ripley, Ill., and on Sunday June 10th, in the afternoon, we gathered at the Lamoin River near by where old Uncle George Busby and Mrs. Elsie Doyal were buried in the waters of baptism and rose to walk in newness of life. We welcome our old brother and young sister most heartily, and commend them to God our Father, and his Son Jesus Christ to keep them in the way of life. Our meetings closed Tuesday evening June 12th. Bro. Lindsay is indeed a light bearer and should be kept in the field.

Jennie Cox.

Married.

It was my privilege and pleasure on Tuesday June 26, 1906 to perform the ceremony of marriage for our much esteemed Brother D. C. Robison of Mount Vernon, O., and our no less esteemed Sister Mrs. Nancy Barber of Salem, Ohio.

To readers of The Restitution this introduction is sufficient. Those who know them doubtless wish them all the joys that can come to them in this life. I am pleased to record that the pleasures of this life was not the motive of their union, but that they unitedly might be of more value in the great cause of the truth to Salvation. To be of more service, "In the vineyard of the Master."

They were married at noon at the home of Bro. and Sister Neill, which will be the home of Bro. and Sister Robison when they return.

The witnesses were a few relatives and friends. Afternoon they left for Alabama to visit other relatives and hold meetings for several weeks, coming back in time for the Ohio State Conference of the Church of God, at Brush Creek, Aug. 23 to 26.

May the Lord bless them, and bless their efforts to spread "the glad tiding of the kingdom."

P. Neill.

Subscribe for The Restitution.

Youth's Column.

The Little Graves.

"It's only a little grave," they said,
"Only just a child that's dead;"
And so they carelessly turned away
From the mound the spade had made that day.

Ah! they did not know how deep a shade
That little grave in our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample pall;
And one man in his arms could have borne away
The rosewood and its freight of clay.
But I know that darling hopes were hid
Beneath that little coffin lid.

I know that a mother stood that day
With folded hands by that form of clay;
I know that burning tears were hid
"Neath the drooping lash an aching lid;"
And I know her lip, and cheek, and brow
Were almost as white as her baby's, now.

I know that some things were hid away,
The crimson frock, and wrappings gay;
The little sock, and the half-worn shoe,
The cap with its plumes and tassels blue;
And an empty crib, with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave but, oh! have care!—
For world wide hopes are buried there;
And ye, perhaps, in coming years,
May see, like her, through blinding tears,
How much of light, how much of joy,
Is buried with an only boy!

Speak Gently to Each Other.

"Please help me a minute, sister."

"Oh! don't disturb me, I am reading," was the answer.

"But just hold this stick, won't you, while I drive this pin through?"

"I can't now, I want to finish this story," said I, emphatically, and my little brother turned away with a disappointed look in search of somebody else to assist him.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a windmill; and as soon as he came home, his energies were all employed in making a small one; for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with a saw and jack-knife, and now it only needed putting together to complete it, and his sister had refused to assist him, and he had gone away with his young heart saddened.

I thought of this in the fifteen minutes after he had left me, and my book gave me no pleasure. It was not intentional unkindness, only thoughtlessness, for I loved my brother, and was generally kind to him, still, I refused to help him. I would have gone after him, and afforded the assistance he needed, but I knew he had found some else. But I neglected an opportunity of gladdening a childish heart.

In half an hour he came bounding into the house, exclaiming, "Come Mary I've got it up; just see how it goes!"

His tones were joyous and I saw that he had forgotten my petulance; so I determined to atone by unusual kindness. I went went with him, and sure enough, on the roof of the woodhouse was fastened a minature windmill, and the arms were whirling round fast enough to suit any boy. I praised the wind-mill and my little brother's ingenuity, and he seemed happy, and entirely forgetful of my unkindness, and I resolved, as I had many times before to be always loving and gentle.

A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and noisy glee were hushed, and our merry boy lay in a darkened room, with anxious faces around him, his cheeks flushed and his eyes unusually bright. Sometimes his temples would moisten, and his muscles relax, and then hope would come into our hearts, and our eyes would fill with thankful tears. It was in one of these deceitful calms in this disease, that he heard the noise of his little wheel, and said:

"I hear my windmill."

"Does it make your head ache?" I asked. "Shall we take it down?"

"Oh, no," replied he, "it seems as if I were out of doors, and it makes me feel better."

"Don't you remember, Mary, that I wanted you to help me fix it, and you was reading, and told me you could not! But it did not make any difference: mamma helped me."

Oh, how sadly these words fell upon my ear and what bitter memories they awakened! How I repented, as I kissed little Frank's forehead, that I had ever spoken unkindly to him! Hours of sorrow went by, and we watched his couch, hope growing fainter and fainter, and anguish deeper, until one week from the morning on which he spoke of his childish sports, we closed the eyes once so sparkling, and folded his hands over his pulseless heart. He sleeps now in the grave, and home is desolate; but the little windmill, the work of his busy hands, is still swinging in the breeze, just where he placed it, upon the roof of the old woodshed, and every time I see the tiny arms revolving, I remember the lost little Frank, and I remember also the thoughtless, the unkind words. Brothers and sisters, be kind to each other; be gentle, considerate, and loving.

Reproved by a Child.

Some little children were sitting one day on the step of a door singing as they often do, some of their favorite hymns. They were suddenly surprised by a half-drunken man, who came up to them, and muttering an oath, said:

"Does your master teach you nothing but singing those foolish hymns?"

"Yes," said a sharp little fellow about six years of age, "he tells us it is wicked to swear."

The poor man seemed ashamed of his conduct, and passed on without further remark.

The Conquest of Death.

Like other great monarchs, Death also has his harbingers to proclaim and prepare his approach. He sends before him the most agonizing pains and *afflictions*; *diseases* that consume our strength and vigor, and sometimes induce us to expect his arrival every moment. By the trembling joints, the dimness of the eyes, the changed countenance, the breaking of the bowl at the cistern, and the loosing of the silver cord, we know that he is near at hand. There is a shadow cast before him extending according to the height of his terrible majesty, and stretching over part of the vale of life. Yes, all that precedes our dissolution, all that is preparatory to the last stroke, are harbingers of death, afflictive in themselves, and to be dreaded on their own account, but peculiarly fearful as precursors of this great adversary. As these are his forerunners, so he has innumerable and dreadful instruments to destroy. The famine and the pestilence are in his hand; he kindles the fury of the battle, and riots in the field of slaughter; he wings the forked lightning, and expands the jaws of the devouring earthquake; the air we breathe, the elements by which we are supplied, and the food upon which we subsist, are often converted into instruments of death; he levies a contribution upon all, extracts the poison of mortality from that which is given for the sustentation of life. The empire of death, which it has required so many ages to overthrow, which has seemed to recover from its defeats, will at last sink by one powerful stroke, never to rise again. It will not require more than a moment of time to raise all the dead, to lay open every sepulchre, to restore every particle of dust that is fit to be restored to its proper body, and for all the bodies of the saints to be prepared for the mission of eternal glory. How insipid and tame are the histories of all other conquests, of the rise and fall of these kingdoms and empires, when compared with the grand and wonderful achievements of the King Immortal and the fall of Death beneath His power, and the giving up of all his prey. Death shall be known and feared no more. Millions of millions shall join in everlasting praise to him whom all the redeemed will acknowledge as the Great Deliverer.—*Robert Hall.*

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with *me* at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Address W. L. Skeels, Etna, Wash.

Grand Army of the Republic.

Send 2 cent stamp for itinerary of special trains to the 40th Annual Encampment, Minneapolis, August 15th to 18th. Extensive arrangements are being made by The North Western Line to provide first class accommodations for the veterans and their friends. Four regular trains per day between Chicago and the Twin Cities via the direct route. The rate to Minneapolis from points in the Central States will be one cent per mile. Rate from Chicago only $8.00 round trip. Address A. H. Waggener, Trav. Agt. 215 Jackson Blvd. Chicago, Ill.—Aug. 1.

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychauer, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be. His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah. Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

WHEN YOUR TIME IS OUT PLEASE RENEW.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill., we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. 25c per 100.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DAVIS.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. C. THOMPSON, Sec.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

The Wisconsin and Michigan Summer Resorts.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1,600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, Pass'r Traffic Mgr., 215 Jackson Blvd., Chicago.—July 4

Homes for Thousands.

The Shoshone Indian Reservation lands will be opened to settlement August 15th. Excursion rates less than one fare round trip, daily, July 12th to 29th, $26.70 from Chicago, via the Chicago & North Western Railway, the only all rail route to the Reservation border. Dates of registration July 16th to 31st. Write for pamphlets telling how to secure one of these attractive homesteads. All agents sell tickets via this route. W. B. Kniskern, Pass'r Traffic Mgr., Chicago.—July 18

Industries Wanted.

The Chicago & North Western Railway has information from desirable points on its lines that industries of various kinds are desired. The fine prospect of a bounteous harvest insures the continuance of the large business of former years and is causing many communities to make strong effort to secure new industries. Among the establishments wanted are iron and woodworking concerns, cereal mills, canning works, cold storage plants and mills of various kinds as well as mercantile establishments. Requests for particulars addressed to the Industrial Department of the C. & N. W. Ry., Chicago, will be promptly attended to.—July 11

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if priated will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. WILSON.

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Excursions via Vandalia R. R. to Culver and return and South Bend and return every Sunday during the months of June, July, August and September 1906.

F. J. BUZZARD, Agt.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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VOLUME LV. PLYMOUTH, INDIANA, JULY 11, 1906. NUMBER 26.

...at if we die believing in him, we shall ...ve again. Death is not the end. ...here is hope of life beyond the grave.

"We shall sleep, but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn."

But in order to obtain this priceless gift of eternal life, we must tread the path the Savior trod. We must take up our cross daily and follow him. No one knows better than our heavenly Father the difficulties, the trials and discouragements of those who walk in the straight and narrow way that leads to life everlasting. And in his Word he has given us countless promises to cheer us as we walk in this way. There are promises to suit our every need, our every mood. When we are weary and sad, anxious and distressed, we hear the promise, Come unto me all ye that labor and are heavy laden and I will give you rest. When we are hard pressed and beset with foes who seem about to conquer us we have the promise, "Fear thou not for I am with thee." When we are forsaken by our friends and deserted by those whom we trusted, we have the comforting assurance of the Master, "I will never leave thee nor forsake thee, I will be with thee to the end." If we are striving to scatter the precious seed and we see no results—if all our labor seems in vain, we may turn to God's Word and read this promise, "My Word shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." And again, "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." And yet again, "Be not weary in well doing, for in due season we shall reap if we faint not."

...ion of mankind ...esaid. In Prov. xi. 28, ...e that trusteth in his ...ll; but the riches shall ...a branch." We learn from ...it is not best to put too ...thought in worldly riches, for ...better is little with fear of the Lord, ...than great treasure, and trouble therewith." Prov. xv. 15.

...teacheth us in Rom. xii. 11, ...t slothful in business; fervent ...serving the Lord." We also ...d is a blessing. In Paul's first ...o Timothy vi 17-19, he says, ...them that are rich in this ...not high minded, ...in riches, but in ...who giveth us richly ...njoy. That they do ...e rich in good works; ...willing to com... themselves a ...the time to ...hold on eter...

...p for our... ...m. 19-21, ...treasures ...d rust doth ...thieves break ...through and ... but lay up for ...yourselves ... treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

ALMEDA C. N. WERTZ.

GOD'S PROMISES.

The promises of God! What a blessed source of joy, comfort and inspiration to the true believer! What a store house of love, mercy and kindness they reveal unto us! How they cause our hearts to rejoice in hope! God in his goodness has through his holy Word, given unto us exceeding great and precious promises whereby we may be partakers of the divine nature. But of all these precious promises there is none perhaps which gives such joy to the sons of men as these: "He that liveth and believeth in me shall never die;" and "He that believeth in me though he were dead, yet shall he live." What greater promise could we ask than that of eternal life? What greater blessing could God give us than an endless life of joy and happiness? Without this promise how dreary would the future appear! We would have no glorious hereafter to cheer us on our way. No hope to spur us on when we would falter and fall by the wayside. All would be dark, gloomy and dreary. We should have nothing to look forward to—no blessed thought of meeting our Savior, of seeing him face to face, or of meeting our lost loved ones. But thank God! He has given this promise. We know that if we believe in him we shall live again. Death is not the end. There is hope of life beyond the grave.

tory that overcometh the world; even our faith. Our faith is the victory, we have faith, for we believe that Jesus is the Son of God and he will give us the victory over the world, not the earth itself, but over the things in it that are evil. And each one must do their best and in so doing help to bring the world to Christ. By faith Abraham offered up Isaac, his only son. But the greatest sacrifice, which means the most to us, was the Son that God gave, his only begotten Son that whosoever believeth in him might not perish but have everlasting life. He giveth us faith, the victory that overcometh the world.

ANNA SMITH.

THE GOOD SAMARITAN.

We read the story in Luke x. 30 to 37, Jesus said a man went down from Jerusalem to Jericho and on the way he met some robbers. They stole his clothes and wounded him and left him by the roadside to die. Soon a priest came along and saw the poor man; but instead of helping him he crossed the road and went on, not wanting to be bothered. A Levite came along and did the same as the priest, probably thinking himself far above the man lying by the roadside. But after a while a Samaritan came along and when he saw the man stopped and pitied him. Then he lifted him up on to his own animal after binding up his wounds. Then he led him to a hotel, and paid for the man's room and meals. The lesson in this story is very plain. We should all do likewise and be good to the helpless and to those who are in trouble.

EMIL GESIK.

Believing that all the societies should contribute to the "Berean Column," and as no[illegible] ed from this p[illegible] fered on Lesson No. 17, in the "Berean Bible Lessons." The various topics in the lesson are noticed briefly in the order in which they occurred.

LOVE.

We read in 1 Jno. iv. 8, that God is love. He gave us an example of that love in that he gave his only begotten Son, that whosoever believeth in him might have everlasting life. Love is the great drawing power that brings us to him; not fear, for perfect love casteth out fear. 1 Jno. iv. 18. He that feareth is not made perfect in love. The love of Christ is very apparent in all his life while here on earth, in making the lame to walk, the blind to see, and restoring the dead to life, these were the greatest evidences of love.

We are told to love God with our whole being. If we love him as we should we will also love the brethren. The manifestation of this love to the world is the change we make in our lives. "Love thy neighbor as thyself." If we can work ourselves up to this point, we will have showed forth this great love to the world. The great and perfect law is that of love. James says, if ye fulfil the "royal law" love thy neighbor as thyself. Paul says the gospel is the power of God unto salvation to every one that believeth. It is the love he has for us that brought the great plan of salvation, being so broad in its purpose, that Paul says there is nothing that can separate us from that love. Charity or love suffereth long, is kind, seeketh not her own, etc., this is the opposite of selfishness. There is no love manifested in a selfish person, either toward God or man. The Master, himself, says that by this shall all men know that ye are my disciples, if ye have love, one to another. Paul heads the list of virtues, which are the "fruits of the Spirit" with love.

Love is the greatest of all Christian virtues because it "casteth out fear," worketh "no ill to a neighbor" covereth the multitude of sins is the "fulfilling of the law." And by this we know that we love the children of God when we love him. Let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. Jude 21.

A MEMBER OF THE SOCIETY AT RIPLEY, O.

FAITH IS THE VICTORY THAT OVERCOMETH THE WORLD. I JOHN v. 4.

For whatsoever is born of God overcometh the world; and this is the vic-

Communicated.

The next annual Conference of the Church of God in Ohio which is to be held at Brush Creek in a tent on the premises of Bro. John Lehman, Aug. 23 to 26, will soon roll around. We urge all the brethren to make a special effort to be present. Much good has been done as a result of the past three Conferences.

Bro. P. Neill submits the following report Work done by us from Aug. 1905 to June, 1906. This includes Sisters Nancy Barber and Mattie Niell and P. Neill, the Evangelists for the State of Ohio. It is simply impossible, in a brief report, to give you more than a mere idea of the work we have done in the time stated. Indeed the only way you could possibly get even a *fair understanding* of the work, would be to go with us for one month.

We will give you the items of one case to illust[illegible] the whole. We held a series of [illegible]ings at Willowvale school over three miles from Salem. We heard of the school Sunday. Early Monday morning we start to see the place. Having no horse or auto we walk. It had rained heavy, mud everywhere. It is on a country road. Hard walking. The school is found. Get the consent of the teacher. Next find the trustees. Another walk. We got the use of the school on condition that we leave everything in good order. So that the teacher will not complain. We walk to town, to the newspaper offices and arrange for notice of meetings, and small hand bills. Get home about noon. Walked eight miles. Carry home considerable mud. Two days afterward go out to the school with printed notices of meetings for the scholars to take home. Deliv[illegible] on the way. Get [illegible] buy some 25[illegible] with [illegible]tors, and take a large one from home to read by. We must also carry oil. We begin meetings the next following Tuesday evening and hold Wednesday, Thursday and Friday evenings and Sunday afternoon. If we cannot borrow a horse and buggy we hire one for 50 cents or a little more for the evening. We go early to make the fire, fix the lamps, to sweep and dust. We may have half a mile to go for the key. After all is ready, a fair audience may gather. We preach the glad tidings, sometimes there is more or less interest shown. We fix the school house ready for the morning, take back the key, go home late. Meantime you brethren and sisters have likely be[illegible] and comfortable at home. [illegible]out, no matter what kind [illegible] except the very worst. Thus y[illegible] or one week of meetings we [illegible] weeks' work, besides what we have at home, which is sometimes enough, and to spare.

We kept this work going all through September, October and November. The gospel was preached where it never was heard before. Some of the meetings were good, some not; but the work was done, and should be gone over again and again. Sometimes we were asked to come again. In one place asked if we could not come regular, say once in two weeks, our reply was that, we're trying to spread this great truth to salvation, as far as possible, but if circumstances permitted we would be glad indeed to come again, and even regular. Brethren, there is work, plenty of it for several Evangelists in Ohio, and if every one gave a tenth the truth could be sounded in many dark corners. And my brethren, I do not, truly I do not know how we are to account to the Lord our Master for not doing it. I often wonder, and tremble to think how far behind we are in reasonable service. There are some that give freely, that accounts for the work that is now done. There are some that grumble and do not give. That accounts for the work that is not done. Again I say, we wonder and tremble. There are over 225 members in Ohio, figuring on the lowest basis of income, one-tenth would be one hundred and thirty-five dollars per week for church and evangelist work. With correct figures it would be much more. It does not take even one-half of $67.50 per week for all church expenses in Ohio, but if it did, there would still be $67.50 for evangelist work. This would enable the truth to be sounded throughout Ohio as it never has been in the history of the State. Is it any wonder, that we who know this do wonder and tremble for those who do not seem to think that there is any need for further efforts, and therefore give one cent, where they should give ten, or give nothing? There could easily be four evangelists kept going, in ordinary comfort through Ohio, and it needs all of such, and more to accomplish the work. May we all, every one of us, from the heart, pray that the Lord may have pity on us, to open all minds to see the tremendous importance of the work we should do, and are not doing it. In December I held meetings of the greatest interest in Rootville, Pa., the home of Bro. J. T. Ongley. Invited there by the Advent church, by special vote I was urged to stay as long as I could. I did so, was warmly invited back. There is work to do there that should be done. From there I went to Bro. B. F. Smith's, Kimball, O. Held excellent meetings in North Monroeville and Oxford.

In January held special meetings in Salem, as we have had before, had good attendance, some still come. In Feb. held meetings in Alliance, rented the Independence church. Meetings a failure, as were all religious meetings in Alliance, at that time; so much so that leading preachers were angry at their congregations. In March we were quarantined on account of wife having diphtheria, so that our Salem meetings were closed. In April Sister Barber and wife held meetings at Sistersville, West Virginia. [illegible] material much interest manifested in questions, and kindly pressing invitations to come again. The rent of hall, and all expense paid by Bro. Farley, except traveling. Bro. and Sister Farley are notable examples of self denial for the kingdom of God's sake. In the latter part of April held meetings in Beloit, O., eight miles from Salem, O. had good meetings, the truth never preached there before, should be preached again. May and June have been in Cleveland, and those who know can testify that my work there took no less than twelve hours per day, and seven days per week.

Summary—September, October and November held meetings at various points at three to seven miles from Salem, Ohio. December meetings at Rootville; January meetings at Salem; February meetings at Alliance; March quarantined; April meetings at Sistersville, West Virginia and Beloit, O.; May and June at Cleveland. All the time at Salem, O., meetings never neglected, some one always here on Sunday. Evangelists who have a home church to look after, and preach all round besides, never eat the bread of idleness. Add to the many other duties the writing of many, many most important letters, which take sometimes long and careful consideration. May the love and patience of God and our Lord Jesus Christ be extended to us each and all, and we on our part, each and all realize and do our duty in the love of the truth.

The above report by P. Neill shows that the Evangelists have been doing much good work in the State of Ohio, and elsewhere, and are in need of our support both financially and otherwise. May each and all do our duty,

J. C. THOMPSON, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Address W. L. Skeels, Etna, Wash.

Subscribe for THE RESTITUTION.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Occupy Till I Come.

How can we better "occupy" (for occupy means to hold for use) than trying to bring before all who will come and listen, the Bible in the shape of daily lessons along important lines with a sermon each evening on some subjects used as lessons and suggested for the "Torch Lake School." We are hoping and believing if this almost superhuman effort in gospel work is along the right lines and according to God's will, that we shall hear from many very soon, with their offering in money, or that if they cannot attend themselves they will pay the fare of others who would so gladly go if they had the means. I have received from Sister Sipe of La., $10.00 and from Sister Morse of Mo., $1.00. How very thankful we are for these gifts of love. If every one who believes in the soon coming of Christ would send even $1.00, O what could not be done. What is done must come quickly, as Aug. 1st is close at hand. May God move the heart, hand and purse of those who are looking for eternal life, and help them to help others to be heirs of the glorious kingdom. Yours working in his name.

M. A. WOODWARD.

Marriage Bells.

In Brady township at the home of the bride's parents, Bro. and Sister Alfred Harper, on the evening of June 27, 1906, Miss Gertrude Harper of Vicksbury, and Mr. Nathan C. Chapman of Detroit, were united in matrimony, Elder B. W. Woodward officiating. Miss Harper has been a successful teacher for several years in the Vicksburg school, and vicinity. Mr. Chapman is City Passenger Agent for P. M. R. R. in Detroit, where after a visit in Canada Mr. and Mrs. Chapman will [illegible] many warm friends, who all wish them many years of wedded happiness.

At the home of Bro. N. Haines and wife, July 8, 1906, Elder B. W. Woodward united in marriage Mr. Frank Downs to Lizzie Nossington both of Carmel, Mich.

M. A. WOODWARD.

Obituary.

Miss Sarah Caroline Colwell was born in Meigs County, Ohio, June 8, 1856; was married to Wm. E. Frost July 26, 1879. They moved to Mecosta County, Michigan, in 1883, and came to Lake View seven years ago, where she fell asleep in Jesus July 3, 1906. Sister Frost has been a great sufferer for many years with a complication of diseases—a final stroke of paralysis ended here sufferings. Her patience through all her suffering was remarkable. She loved nothing so well as to talk and hear others talk of the blessed promises of God. Last Monday as her husband and I were talking of the soon coming of Jesus, I remarked, It did not take Sister Frost long to see and believe when she heard the good news, she quickly answered, No, no, not long, we thought she was then past all consciousness, but her ears caught the words she loved to hear so well. She accepted the gospel heartily several years ago at our meetings at Decker school house. There she wished her funeral sermon preached and to be laid in the near by cemetery. The services were conducted by Sister Woodward. Text from Psa. cxvi. 15. She leaves a devoted husband and two brothers, H. Cass Colwell of Los Angeles, Cal., and H. D. Colwell of Montgomery County, Ohio. May each of them trust as she always has in that God who has promised his true children eternal life, is our prayer.

M. A. WOODWARD.

He who has found Christ a Savior will confess him as such, and as Master and Lord also. Lydia and the jailor did this, by the appointed ordinance, "straitway." In our own easier times there is more peril of self-deception, and so converts are detained awhile for trial. But this should never be too long. There is more safety in the fold than without; and the Master wants us there.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 11, 1906.

Brother A. H. Zilmer preached two very excellent sermons for the Church in Plymouth on last Sunday.

Sister Boice gives direction in this issue as to the way of getting to the Bible School to be held at Torch Lake, Mich. Let all who contemplate going make note of this. She says Bro. P Neill is to be there.

Brethren Joblin writes that both he and his wife are suffering bodily afflictions, and are longing for the Deliverer to come and give release from the bondage of disease and death, and we most heartily say Amen, Lord Jesus come.

Communicated.

At the Lord's Table.

Dear brothers and sisters:

We have again met to partake of these emblems, which show forth our Lord's death. Is not this a glorious privilege? Do we appreciate our exalted position? We are sons and daughters of God; he has adopted us into his family and Jesus is our elder brother. He permits us to call him our Father, he grants us the privilege of pouring into his ears our wants, our sorrows, our anxieties, his ear is ever open to our prayer, and he is able to do for us more than we can ask or think.

We are children of the everlasting God and joint heirs with Christ. Then we ought to value very highly our position this morning. We are privileged to come here and forget for a time our cares and anxieties, and to fix our minds on God and his truth. We can shut ourselves in from the world and listen to exhortations, and think on the things concerning the kingdom of God and the name of Jesus Christ. In the world we are surrounded by sin, on every side we find sin in all its alluring forms.

We should be glad to come to this place and shut ourselves in from all that is evil. The time is coming when we will not have to shut ourselves in to avoid evil. Evil is not to last forever. The wicked will not always flourish. There is a good time coming, yet a little while and the wicked shall not be; Yea, thou shalt diligently consider his place and it shall not be. Psa. xxxvii. 10. What a change there will be in the earth, we can scarcely realize it, but it is true, the time is coming when the wicked shall not be.

Bro. Lang spoke last Sunday of a privilege we have at this meeting, that of telling of our experiences during the week, making known the trials and sorrows we have had. It will lighten the burden. It is good to confess these things. This is a privilege we can avail ourselves of if we will. Those in isolation cannot do this, then how much we ought to appreciate the privilege.

The object of meeting together is that we may grow up into Christ our living head in all things. It is of no use to come here for mere custom's sake. No we should come to this place to get good, to get food that will help to build us up spiritually. No one can willfully neglect to assemble themselves with those of like precious faith and grow in favor and in knowledge of our Lord Jesus Christ.

Meeting together helps to build up if we come in the proper spirit. It will strengthen us and assist us to avoid the temptations we come in contact with during the week. Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." Heb. x. 24-25.

One of the reasons for provoking and exhorting one another to good works, is to help us to avoid sin and overcome temptations that come in our path. This is obvious, because the next verse tells us, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." God in his goodness has given us a great many helps to assist us in becoming overcomers, and this command to assemble ourselves together and exhort one another to love and good works is one of them.

We need the frequent exhortation to walk in the narrow way and bring forth good fruit, that we may be accepted of Jesus when he comes.

It is wise to be fully alive to our responsibilities and privileges. If we are not we are likely to become inactive, indolent in the Lord's work. Therefore we need the frequent exhortation of our brothers and sisters in order that we may keep before us the fact that there is work to do. The Lord said occupy until I come. The gospel must be proclaimed or else we are not doing our duty to God and his truth. We must not grow weary in well doing. Therefore, let us exhort one another to love and good works. Let us appreciate more highly the privilege we have at this meeting, that of exhorting each other.

J. C. Thompson.

Conference Report.

The N. W. Conference of The Church of God met at Felida, Wash. June 15th, '06, and continued over the 16th and 17th of June.

The attendance was not so large as in some of the past years, accident and sickness having kept a number of the Brethren and officers away.

Four discourses were given,—two by Bro. A. W. Darby and two by W. L. Skeels. Two sessions were devoted to social meetings and three to business. Great interest and harmony existed throughout. The Hall at Felida is provided with kitchen and dining-room, which made it very convenient to spend the time between sessions in pleasant visiting. The discourses and subjects were were well appreciated; the social meetings heart cheering.

Business meeting assembled at 3 p. m. June 16th, President Brother Knapp being absent, Brother P. G. Woolf acted, and Brother Lewis Montgomery was appointed Secretary pro tem. On account of unavoidable absence of the Secretary, Sister Almira Brook, the minutes of preceding conference were not presented. The included report of Evangelist was read and accepted.

Report of Evangelist to N. W. Conference for the year beginning June 20th, 1905 and ending June 15th, 1906.

Evangelist held meetings in Washington at Crooked Creek, Tacoma, Etna, Lake Shore and Felida. In Oregon at Scholls, Central Point, Eugene and Corvallis. In Arizona at Nichols School house near Tempe, Isaac School house near Phoenix, Cartright School house, Glendale and Tempe. In California at Tustin, Tipton, Oleander and Wolf.

All time and expense paid by donations made to Evangelist in person including $23.25 beyond time and expense to be applied to future work. Evangelist traveled about 4,500 miles and held 80 meetings in Washington, 12 in Oregon, 43 in Arizona and 41 in California. More meetings could have been held during the time with better system of arranging and announcing the meetings. Nine believers immersed and one church organized.

I feel grateful to the Brethren in the regions of my work for their universal kindness and great liberality in supporting the work.

I submit the following financial statement: Evangelist worked 184 days $276.00; Expense $101.70; Total $377.70; Donated by W. L. S. as loss on time and expense $17.70; Whole amount due $360.00.

The desire was expressed in both California and Arizona to be included under the Conference work in order to get assistance from visits of Evangelist and to aid in his support.

People are famishing for the Bread of Life; let us do all we can to help the perishing.

Kindly submitted,
W. L. Skeels.

When report of Treasurer was called for, it was announced by our Evangelist that since our last Conference, Brother C. K. Schmeltzer, our Treasurer had died, and that the Evangelist had called upon his widow and learned that the Treasury contained a balance of $32.70, due to the conference which can not be collected until the Estate is settled by the Administrator. The Evangelist turned into the Treasury $23.25, the balance received from donations.

The report from the churches did not give as good indications as might exist if all individuals saw the necessity of greater zeal and enthusiasm.

It was moved and carried that the rule should be established that letters of commendation may be issued if applied for by other parties than those receiving them, providing one or more of the members of the Conference recommend them to the Conference.

Letters of Commendation were granted to Brothers A. W. Darby of Corvallis, Oregon, Wm. Prosser of Scholls, Oregon, Edwd Groat of Grangerville, California, N. C. Griswold, Tacoma, Washington, Brother Smalley, Eden, Washington, and W. L. Skeels, Etna, Washington.

By unanimous action and on account of call for work in California and Arizona, the Territory of the N. W. Conference was extended to include California and Arizona in addition to territory heretofore canvassed; viz. Oregon and California.

A vote was carried extending votes of thanks to Brother Wm. Prosser for labor heretofore rendered for the cause of Christ. The conference chose Brother W. L. Skeels for Evangelist for the coming year.

The following officers were chosen for the coming year:

President, Lewis Montgomery of Portland, Ore.

Vice-President J. W. Melvin, Felida, Washington.

Secretary, E. W. Knapp, Laurel, R. D. Oregon.

Treasurer, J. E. Melvin, Portland, Oregon.

Question of building a church at Felida was discussed favorably. Chair appointed committee to report on the question of building a church. Committee met and considered the question. In the evening session, Committee reported favorably to erecting a Church of God building. Report accepted. Through a little effort, over $1,000 was subscribed towards building the Church.

A committee on subscription and a committee of Church building were appointed. The Committee on Building consisted of Brother August Johnson, President, Brother H. B. Hathaway, Secretary, Brother Wallace Wooll, Treasurer.

We feel that the work has been benefited by the meetings of the N. W. Conference.

Lewis Montgomery, Secy. Pro Tem.

Torch Lake Bible School.

"How shall I get to this place? I do not find it on the R. R. maps."

Bro. Neill's question is one we would like to answer for others who may be interested as well. Take the Pere Marquette and C. H. & D. system. Get your ticket to Petoskey and stop at Central Lake. Torch Lake is nine miles distant [illegible] and Torch [illegible] stop off at Central [illegible]. A telephone line runs from Central Lake to Torch Lake and East Port. Call and we will answer, Hello. We are glad to know and inform those interested; that Bro. Neill expects to be at Torch Lake Bible School. His presence and instruction will be for all present, an inspiration. "We are workers together with God."

Harriet E. Boice.

The Church of God in Ohio will meet in Conference one and one-half miles south of Kessler Station Aug. 23 to 26. Let every one who can possibly do so lay aside worldly cares for a while and gather there to work for the blessed Master. Come let us have our spiritual strength renewed and assist in saving others. [illegible] has been arranged for and all will be boarded on the ground [illegible] small sum of thirty cents per [illegible] keeping arrangements also arranged on the grounds. Come prepared to remain during the meeting. Come on the Big Four R. R. to Kessler Station. Two trains stop in the morning and two in the evening. All will be met at Kessler Station.

P. Neill, Pres.,
J. C. Thompson, Sec.,
Mrs. Anna Lehman, Cor. Sec.

Selections.

Islam Plotting "Holy War."

The fear of another "holy war" in Egypt in which the native Mohammedan elements will unite in one last desperate effort to drive out the English "infidels" has become more acute since Earl Gray made his sensational announcement in the house of commons Thursday night.

That the peril of pan-Islam exists is beyond question, and Earl Grey did not exaggerate its significance. For months past information from many reliable sources, not only in Egypt, but in all Moslem countries, has made it clear that a great pan-Islam movement was in contemplation and might at any moment find expression in an outbreak of a holy war.

There is more uneasiness here over the moslem peril than over the Russian situation. It is interesting to note that France is supporting the English position in Egypt at this juncture even more heartily than England has France in Morocco. Figaro today goes so far as to hold the kaiser responsible for the threatened moslem uprising.

It was twenty-four years ago, in 1882, that Muhammed Ahmed, a Mohammedan fanatic, raised the green flag, calling the faithful to a holy war, and proclaimed himself to be the mahdi, or "messenger of God," sent to drive the English out of Egypt. Natives joined El Mahdi's standard by thousands. He first laid siege to Al-Obeid, in the province of Kordofan, and after seven months reduced it to submission.

The Anglo-Egyptian force, under Hicks Pasha, sent against El Mahdi was defeated in a three days' battle, Nov. 3-5, 1883, and scarcely a man escaped alive.

The English government sent Sir Samuel White Baker, formerly governor general of the Soudan, with a large force of Egyptian and English troops. In an effort to relieve Sinkat and Tokat, besieged by Osman Digna, the tireless ally of El Mahdi, Gen. Baker's army was defeated on Feb. 4, 1884, and throughout all of southern Egypt the green flag of the mahdi waved triumphant.

Then the English sent Gen. "Chinese" Gordon to cope with the situation. Gordon reached Khartum, where he was besieged and eventually butchered with every man in his command. That was on Jan. 26, 1885.

Lord Wolesley, with another expedition, tried to penetrate the Soudan in 1885 and 1886, but failed, and for more than ten years afterwards El Mahdi was the fanatical dictator of all Egypt below the Wady-Halfa.

All these years the English people demanded that their government avenge the death of Gordon. Politics delayed the reconquest of the Soudan, however, and it was not until 1896 that Lord Kitchener started southward along the Nile.

As Kitchener advanced farther and farther into the Soudan the dervishes concentrated their forces to resist his progress. They finally gave battle on April 8, 1898, at the mouth of the Atbara river. Kitchener had 13,000 troops, all Egyptian but a few battalions. There were 30,000 dervishes under Osman Digna and Emir Mahmoud. The dervishes lost 2,000 men. Emir Mahmoud was captured, but [illegible] continued his advance and on Sept. 7 1898, reached Omdurman. Here on that date Gen. Gordon was avenged. In the battle the dervish force was practically annihilated. On the field of battle were counted 10,800 dead. The English captured 16,000 wounded and between 3,000 and 4,000 surrendered.—*Chicago Tribune.*

Simple Willingness.

"A simple willingness to serve the Master." It was a petition in a good man's prayer, which, falling on the ear of the writer, has long dwelt in her memory.

In this busy, hurrying age, when so many are working at fever heat, in the church, as well as out of it—when our books and papers, the sermons we hear, even our intercourse with friends, all seem to stimulate to yet greater activity—that prayer for "simple willingness" falls like a soothing balm upon the overwrought.

There are some of us—not a few—whose hands are not idle, but who chafe and fret against the bounds of our appointed place, and look longingly towards what we deem a nobler, larger work. The words "mission" "vocation," "a higher sphere of activity," so much on the lips nowadays, too often steal between us and a simple willingness.

We are too prone,

"The daily task to-forgetting,"

to look too eagerly beyond to some great work we should love to perform for the Master; while we count as "common" the work he himself has laid upon our hands. We pant to serve him in the throng, when he calls us to a desert place.

"Do not pray for strength to bear the tortures of the Inquisition," says Spurgeon, "when what you need may be grace to uncomplainingly darn the family hose!"

We may fondly think how well we might serve the Master "in such and such a place." "If I were free from such heavy, homely cares," sighs one; "If I had only my once firm health," moans another.

But what we may need for service anywhere is the simple willingness to "do the next thing," whatever that may be.

How would the church—aye, the world—grow in grace if the servants of Christ more frequently and sincerely lifted and practiced this beautiful petition.

The Aged—Their Value.

As far as we know we have always endeavored to honor and respect age. In many ways it has afforded us much pleasure to be in the company of aged people, to listen to their conversation. But it is only of late years, as one after another of them has passed away, that we have been made to feel the value of their society, and how much we lost by not appreciating our opportunities as fully as we certainly now would, if we had them as near to us as we once had them. Questions come up bearing upon the history of the Church or State, of things in former times, that father such a one could answer and explain better than any one else; but that father is no longer here; both he and his generation for the most part have left us. With such authorities much valuable information and knowledge have passed away and been lost. The moral of all this is that we should appreciate the value of our grandfathers, our grandmothers, and our great grand parents, if they are still alive, and honor them also more than we perhaps do, and get all the treasures from them that we can whilst they are still with us.—*Reformed Church Messenger.*

Be Strong.

How often do men get discouraged when they seem to labor in vain and spend their strength for naught. They think they are accomplishing nothing, and abandon their efforts in despair. But in this they are hasty and unwise, for no man can tell the full results of his present labors, if his work is wrought in God. He is sowing seed, and God only knows how rich the harvest shall be, he is laying foundations and only God knows how magnificent the superstructure will be which will rise upon them. He is dealing with beginnings, but only God can see the end from the beginning,—when a rivulet shall grow to a river, when a little one shall become a thousand, and a small one a strong nation.

Let the sons of God be of good courage. They did not begin the Lord's work; they will not end it; he cared for the world before they were in it, and he will watch over their work [illegible] after they have gone from it. It is for them to hold fast; stand firm, and do the work of the hour in the hour allotted to it. The Master knows the whys and hows, the whens and wherefores; and he who has given us work, knows how to carry forward that work, and bring it forth gloriously triumphant at last. He may bury his workmen, but he does not bury his work. That goes on.

Let the servants of the Most High take courage, and be strong in the grace of Jesus Christ. Let not your heart be troubled, neither let it be afraid. Be of good cheer, for he who has been with you in the conflicts past will abide with you in days to come, for he will never leave, will never forsake you.—*The Christian.*

MARRIED.

Brother Stanley Ambrose Sanford and Sister Hattie Evalyn Pate were united in marriage at the family residence 3 Gale Avenue, Cleveland, Ohio, June 28th, 1906. Only relatives were invited. This young couple first sought the kingdom of God and his righteousness several years ago, and have since been working together with God, and can certainly claim his presence and blessing, as they start on the voyage of life. They are also assured that the prayers of the Household of Faith will ascend in their behalf, that their faith fail not; that they may set their faces like flints for God and Truth, so that an entrance may be administered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Leila E. Whitehead, 5428 Ontario St., Austin Station, Chicago, Illinois.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

[illegible] parents, [illegible] age of 20 [illegible] her parents, [illegible] ters mourn her loss. [illegible] sister and others, was [illegible] became a member of t[illegible] God near Hillisburg, Fe[illegible] The undersigned spoke at th[illegible] services on the subject of the [illegible] from mortality to immortality wi[illegible] shall be experienced by those who [illegible] shall be found worthy at the coming [illegible] of Christ, and exhorted all to [illegible] heed to the things which we [illegible] heard lest we should let them slip, and [illegible] be found unworthy of eternal life.

A. H. Zil[illegible]

Lucina M. Allard was born [illegible] turloo, Shefford C[illegible] 1840; died at Des Mo[illegible] 6, 1906. Her childhood [illegible] spent near Freeport [illegible] married Perry Cun[illegible] union were born [illegible] youth she gav[illegible] and has been [illegible] things concer[illegible] the happie[illegible] when she [illegible] things the [illegible] those who [illegible] her greatest [illegible] children embrace[illegible] lived an earnest, conscientious, [illegible] secrated life, and fell asleep in the glorious hope of a resurrection from the dead when Christ comes. Words of comfort were spoken by the writer at the family residence, after which we laid her to rest in the beautiful Woodlawn cemetery at Des Moines.

O. J. Allard.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs H E Paddock	5 00
Nannie Osborne	1 00
Mrs A McFarland	50

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you: to yourself, respect; to all men, charity.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

When Will He Come?

Closing the book I've been reading—
Putting work and adornments away,—
Shall I need them again on the morrow?
Will he come ere the dawn of the day?

Raising my head from the pillow,
Opening my eyes to the light,—
Have I slept my last sleep ere I see him?
Will he come ere the fall of the night?

Watching the sun in its glory,
As he sinks to his rest in the skies,
When the gold-tinted clouds shall proclaim
Will the Sun of Righteousness rise.

Then moonbeams are shining so softly,
And the pale stars look down from their home,
Ere their light into beauty has faded,
The Bright Morning Star may have come!

Whilst I pause at the intervening billows
As they dart their proud heads on the sand,
Will he come, who restrains their fury
By the strength of his Almighty Hand?

Will he come while the tempest is raging,
And the wind hill can number falls rested?
Will he come when the snow-flakes are falling?
And the frost-king hath smitten the ground?

Will he come on some calm Sabbath morning
When chimes of church bells fill the air?
When the organ's rich echoes are thrilling
His house of thanksgiving and prayer?

Kneeling down at the feast he has ordered,
"Do this," he has said, "till I come."
As I greet him in Holy Communion,
Shall I hear his voice calling me home?

Keep me ready, dear Master, to greet thee,
Grant me grace to obey thy command
To wait—and to pray—and watch daily
Remembering, "The Lord is at hand."

Communicated.

"[illegible]eremiah".

[illegible]rom the
[illegible]he tenth
[illegible]ing the
[illegible]nour
[illegible]ng
[illegible]gain[illegible]fier-
[illegible]Hieremias was under
[illegible]-yard of the prison
[illegible]king's house,
[illegible]ing Sedekias had shut
[illegible]Why art thou prophe-
[illegible]a this hath the Lord
[illegible]m giving this city into
[illegible]of Babuloon's king and he
[illegible]t?
[illegible] And Sedekias shall not be saved
[illegible]t of the hand of the Chaldaioi, be-
[illegible]he will have been given up into
[illegible]nds of Babuloon's king and his
[illegible]outh will talk to his mouth, and his
[illegible]yes will see his eyes?
[illegible]5. And Sedekias will go into Babu-
[illegible]and sit down there?
[illegible]e word of the Lord oc-
[illegible]Hieremias, saying,
[illegible]meel, a son of Salcom
[illegible]ther is coming unto
[illegible]re for thyself my
[illegible]thooth, because
[illegible]' to take it up
[illegible]of my fath-
[illegible]to me into
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[illegible]the as-
[illegible]ore it and
[illegible]ier) and I be-
[illegible]s it was the Lord's
[illegible]rd.

9. And I acquired the field of Anameel, a son of my father's brother, and I stood (weighed in a balance) for him seven shekels and ten of silver;

10. And I wrote in a little book (or legal document) and sealed it (this made it an instrument under seal) and I took the testimony of witnesses (this made it an attested instrument) and I stood the silver in a balance (this was a legal tender).

11. And I took the little book (the legal written conveyance) of the acquisition that had been sealed, and I gave it to Barouch, a son of Neerios, a son of Massaios before the eyes of Anameel a son of my father's brother and before the eyes of the prominent men who were standing by and who were writing in the book of the judicial acquisition (we would say the records) and before the eyes of the Jeudaians who were in the court yard of the prison.

12. And I directed Barouch before their eyes, saying;

14. In this wise hath the All-Controling Lord said, Take this written instrument of the acquisition even the one that hath been read, and place it in an earthen vessel, that it may last for many more days;

15. Because in this wise hath the Lord said, Yet again will fields and houses and vineyards have been acquired in the land.

16. And I offered I votive-prayer unto the Lord after I had given the written instrument of the acquisition unto Barouch, son of Neerios saying;

17. O Ho-oon, O Lord, Thou didst create the heavens and the earth with thy great strength and with thy uplifted and very high arm; nothing can be hid from thee;

18. Thou who art doing mercy to thousands and repaying sins of fathers into the bosoms of their offspring after them; thou great, thou strong God:

19. Thou Lord of great counsel and able in thy works, thou great God, thou All-controlling and Great-named Lord: thine eyes are on the ways of the sons of men, to give to each one according to his way;

20. Thou who didst cause signs and prodigies in a land of Aigupton unto this day, and in Israel and among the native inhabitants, and didst make for thyself a name as it is this day:

21. And didst lead out thy laity Israel out of a land of Aigupton with signs and prodigies with a controling hand and an uplifted arm:

22. And with great visions; and didst give unto them this land which thou didst swear unto their fathers to give unto them, a land bowing with milk and honey.

23. And they came in and took it, and did not hearken to thy voice and did not go their way in thy commandments; did not do all the things which thou didst enjoin on them, and who did cause to occur unto them all those evil things;

24. Lo, a mixed multitude is coming into this city to take possession of it, and the city hath been given into the hands of the Chaldaioi who are warring it from before the face of the sword and the famine; as thou didst say, even so hath it come to pass.

25. And thou dost say unto me, Acquire for thyself the field with silver, and I have written an instrument and had it sealed and taken the testimony of witnesses, and the city hath been given into the hands of Chaldaioi.

26. And a word of the Lord occurred unto me saying;

27. I am the Lord God of all flesh, and from me will anything be hid?

28. Therefore in this wise hath the Lord God of Israel said, This city will have been given up into the hands of king of Babuloon, and he will take it.

29. And Chaldaioi will come warring against this city, and they will burn this city with fire, and they will burn upon the house upon the roofs of which they have burned incense to Baal and poured libations to other gods to embitter me.

30. Because the sons of Israeel and the sons Jouda alone were doing the wicked thing before mine eyes from their youth up.

31. Because upon my wrath and upon my anger was this city, from the day they built it to remove it away from my face,

32. By reason of all the wicked acts of the sons of Israeel and Jouda, which they had done to embitter me, they and their kings and their rulers and their priests and their prophets prominent men of Jouda and those dwelling in Hierousaleem;

33. And they turned unto me their back and not their face, and I taught them at early dawn and they no longer hearkened to take chastening-instruction;

34. And they placed their miasmas in the house whereupon my name had been invoked, with their acts of uncleanness;

35. And they built their altars with steps unto Baal in a valley of a son of Ennom to offer their sons and their daughters unto king Moloch; things which I did not direct them to do, and which did not come up upon my heart that they should do this abomination in their sinning against Jouda.

36. And now in this wise hath the Lord God of Israeel said in respect to this city which thou sayest will have been delivered up into the hands of a king of Babuloon unto sword and famine and a sending away;

37. Lo, I am gathering them together from all the earth where I have scattered them in my wrath and in my anger, and I am going to seat them in confidence;

38. And they will be unto me for a laity and I shall be unto them for a God.

39. And I shall give unto them another way and another heart to fear me all the days and for a good God unto them and unto their offspring after them.

40. And I shall have covenanted with them an age-lasting covenant which I shall not turn back from them; and fear of me I shall give into their heart so that they will not not apostatize from me.

41. And I shall visit for take an oversight of, them to do them good, and I shall plant them in this land in faith and with all my heart and with all my soul.

42. Because in this wise hath the Lord said, Even as I led upon this laity all these great evils just so shall I lead upon them all the good things which I have talked in respect to them.

43. And fields will have been acquired again in the land which thou art saying will be a trackless waste devoid of men and domestic animals and which hath been given up into the hands of Chaldaioi:

44. And they will acquire fields with money (silver) and do thou write a legal instrument and seal it, and go through the testimony of witnesses in a land of Benjamin and round about Hierousaleem and in cities of Jouda and in cities of the mountain and in cities of the valley and in cities of the south, because I shall turn back their removals.

COMMENT.

What purports to be this same 39th chapter is given in the C. V. and R. V. as the 32nd. The variations of thought and statement are not as many and as important as in most of the preceding chapters. The reader should compare the language of the real estate transfer and conveyance so minutely given in this chapter and see how it substantially coincides with the forms in legal vogue even now. For it illustrates the enduring nature of fundamental law of any kind. The closing verses of the chapter make God's promise of return and restoration of Israeel to this land and these old cities very specific. Query. Has this title of the prophet Hieremias yet been asserted in the land of Benjamin?

CHAS. GARDNER.

Report of Labors in Iowa.

By request of the President of the Iowa State Conference I give a short report of evangelistic work done recently in Iowa.

Having held a fifteen days meeting in Clarksville during January, last, which apparently created a deep interest on the part of many there, a demand for more preaching of the same kind was made, and I was appealed to to return and continue the work. I was unable to return to Clarksville until April 18th on account of previous engagements. This was too late in the season to hope for interesting meetings with the best success to do. Our meetings were held in the G. A. R. hall and continued ten days. Owing to the time being the busy season with farmers, house cleaning and garden making with the village folks the attendance was not large, but splendid interest was manifest on the part of those who attended the meetings, and further demands were made for meetings to be held at that place later on, in the fall or coming winter. Although the gospel of the kingdom has been preached in that place for many years yet the people there generally have paid little or no attention to it until the January meeting above mentioned.

By careful and persistent work a good congregation of believers can no doubt be built up in Clarksville. The few of our faith there are God-honoring men and women, having the confidence and respect of those who know them, and it is a pleasure to labor with them.

From Clarksville I went to Waterloo, where I spoke two evenings in the dining hall on the Conference campgrounds, there being no convenient places to be secured in the city at reasonable prices. Owing to the location of the place of holding these meetings at that time in the year they were well attended and good interest manifested.

From Waterloo I went to Irving and began meetings Wednesday evening May 2nd, and continued each evening until Sunday evening following. Our people have a church building in this little village, and considering the very busy season our meetings were well attended, and the interest very good. On the last evening of our meetings, in response to an invitation from the Pastor of the M. E. Church at this place I spoke in the M. E. Church. This kind and charitable disposition shown by the Pastor of that church was much appreciated, and a good congregation listened very attentively to the discourse, and all present seemed greatly interested in the service.

In my opinion much more good may be accomplished by our manifesting more charity and tolerance towards those who do not agree with us than can be done by taking advantage of every opportunity to give them a Bible wrangling. Wounds of any kind are far more easily made than healed. Although the attendance at these meetings was not as large as we might desire, yet considering the season of the year, and the good interest manifest we would consider the effort a success.

L. E. CONNER.

Selected.

A Parable—Strange But True.

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and [illegible] was vastly multiplied. Was [illegible]ask he had given them to do [illegible]ished? Alas! no. Bog and moor and waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

[illegible] been idle, in sowing [illegible]y same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed skill and time and strength, had been wasted, for no result. The very same amount of toil and capital expended according to his directions would have brought the whole demesne into culture and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of va[illegible] but all reclaimable, soils [illegible]d useless; and as to the pa[illegible]ld have been far more pro[illegible]d perfect had it been relie[illegible]te extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire for they were always reading the directions he wrote, and said continually to each other: "You know we have to bring the whole property in order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent, far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors not true servants to their Lord.

Ah, I can't tell. You must ask him that. I only know their master said: "Go ye into all the world and preach the gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned to one half of the world that there was a gospel—*Mrs. R. Grattan Guinness.*

Old Friends.

There is something in friendship that seems to grow sweeter and dearer with advancing years. Friends of our boyhood and girlhood days; friends of our early manhood, the time of struggle and conflict; friends who have been with us in the time of storm and battle, in danger, shipwreck, and adversity, cannot easily be forgotten. Those who have stood by us when friends were few, who have dared to speak when the half-hearted were silent, who have braved with us the storms of slander, of falsehood and reproach, have a claim to our regard which can hardly be shared by the untried friends of more recent dates. These old friends may have little of beauty about them, but in those wrinkled faces, grizzled locks, and hard and horny hands, there is, to the eye of friendship, an attractiveness which is not found in the dapper butterflies of the day, who smile and flutter in the sunshine, but flit away when tempests come.

It is a shame to forget old friends. Their number grows less and less with each departing year, and in a little while they will have gone from us, or we shall have gone from them; but while they tarry let us keep up the friendships of other years, and make our tried and trusted friends to understand that time has not cooled our affection, nor blotted out the memory of their sympathy, fidelity and love.

Among the highest honors that God has bestowed upon the sons of men is the honor of his friendship. "Abraham, my friend," is the introduction which God gives us to the faithful and believing patriarch, who was "called the friend of God;" and this same gracious title was bestowed by the Savior on his disciples: "Henceforth I call you not my servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from my Father I have made known unto you."

We are proud to number the great [illegible] our friends, and to say of this and that one who was honored, "He is a friend of mine." Why should we not oftener mention our claim to friendship with the Son of God, and count it an unspeakable honor to be loved by those who love him, and hated by those who hate him? In him we find a friend that sticketh closeth than a brother, in him we have a friend who has known our souls in adversities, and who will never leave us nor forsake us; in him we have a tried and true and faithful and unfailing friend, who has stood by us in every affliction, and has helped us in every trouble, and has been with us in our times of need, and has promised to be with us to the end.

Is it possible that our affection towards our heavenly Friend should ever grow cold? Can it be that we should ever disregard his wishes, ignore his presence, or say by word or act in the hearing of his foes, "I know not the man?" Can we cast off his friendship when the the day of our need and sorrow has passed by, and in the time of prosperity forget him who was our helper in the day of our distress? Shall we not rather hold fast his sacred friendship and count his friends as our friends, his foes as our foes, rejoicing that though the world may hate us, his love outweighs all human hatred, and makes up for the loss of all human love?—*The Christian.*

Emotion is the bud, not the flower, and never is it of value until it expands into a flower. Every religious sentiment, every act of devotion, which does not produce a corresponding elevation of life, is worse than useless: it is absolutely pernicious, because it ministers to self-deception and tends to lower the tone of personal morals.—*Murray.*

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne.*

A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that" there is a holy shrinking away from evil.—*Cecil's Remains.*

Dirty Jokes.

There are certain persons who are gifted with the faculty of telling stories with great effect. They have a large fund of anecdotes and illustrations, and almost everything that comes up makes them "think of a story." Frequently such people are agreeable companions, but there is great danger of their dropping into vulgarity and indecency. If a young man has had his education among low associations, if his early training has been around stables, lounging places, saloons, and rum holes, unless he has great care, the things he has heard and learned in such places will cling to him and follow him all his days. He may come to occupy a high position, but he will not forget his old stories. He may make a profession of Christianity, and become a minister of the gospel, but unless he is so thoroughly changed that he loathes the things he once loved, and unless he is watchful against his heart-haunts, he will from time to time find himself indulging in the same evil propensity to which he was formerly addicted. Thus it has sometimes come to pass that persons in very high positions, who ought to be examples to all those around them, have forgotten the injunction, "Let no corrupt communication proceed out of your mouth," and have defiled the memories of others with things which could do no good, but which might do much harm.

There are some people who seem to think that if they only can tell a story as they heard it, repeating it correctly, they have no further responsibility; they did not invent the story, they simply repeated it. But persons cannot thus free themselves from responsibility. Out of the abundance of the heart the mouth speaketh. That which comes out of the mouth defiles the man. Many stories are told which are defiling and polluting.

It is related that General Grant was once sitting in his tent with officers around him, when a general came in in much glee and said,

"I have a good story to tell; there are no ladies present, I believe."

"No," said General Grant, "but there are gentlemen present."

The man's countenance fell; and the good story was never told. Some Christians could learn a good lesson from the great commander's remark. They might learn it from Paul's words—"Let no rotten communication proceed out of your mouth."

You Did It.

Little Bessie was dying.

Her father had struck the child a blow on the spine while insane from the influence of rum, and confusion and terror overwhelm the frantic household, for little Bessie is beloved by all.

Among those of the neighbors who had gathered in amid the excitement was the rum-seller who had dealt out the poison to that neighborhood for years. He drew near the death bed, and heard a watcher, who was wiping the death-damp from the child's beautiful face, say: "That blow has killed her." Little Bessie caught the whisper, and raising her eyes, that were growing large in death, she fixed a dying gaze upon the rumseller, and said: "You did it!" and in a few minutes was dead.

That group never forgot the dying child's charge, and the rumseller says that it haunts him day and night; and yet he continues to deal out the fatal beverage to his victims. Every one of us who does not rise up and assist in crushing this destroying serpent is guilty before God, and the rumseller will say of us: "They who are not against us are for us;" and more than one "little Bessie" will say to us, "You did it."

Yes! the wholesale murder of innocents will not cease until this traffic ceases, and to-day millions of voices are crying to us from the grave, "You did it."

A Christian may find more true joy in prison than a monarch on his throne.

Grand Army of the Republic.

Send 2 cent stamp for itinerary of special trains to the 40th Annual Encampment, Minneapolis, August 15th to 18th. Extensive arrangements are being made by The North Western Line to provide first class accommodations for the veterans and their friends. Four regular trains per day between Chicago and the Twin Cities on the direct route. The rate to Minneapolis from points in the Central States will be one cent per mile. Rate from Chicago only $8.00 round trip. Address A. H. Waggener, Trav. Agt. 115 Jackson Blvd. Chicago, Ill.—Aug. 1.

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

Ohio State Conference will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus, Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be. His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah. Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Notice.

The discussion between myself and Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

WHEN YOUR TIME IS OUT PLEASE RENEW.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 10 cts per 100.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Ritner, Severance, Kansas.

A. W. DAIRY.

Notice.

I expect to be in [illegible]na, Missouri, Illinois, Iowa, Nebraska and Kansas this summer. Any wishing pastoral work or preach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 306 West Main St., Salem, O.

J. C. THOMPSON, Sec.

"The Baptism with the Holy Spirit" a 12-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Ind.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 80 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Homes for Thousands.

The Shoshone Indian Reservation lands will be opened to settlement August 15th. Excursion rates less than one fare round trip, July 12th to 29th, $20 to Chicago, via the Chicago & North Western Railway, the only all rail route to the Reservation border. Dates of registration July 16th to 31st. Write for pamphlets telling how to secure one of these attractive homesteads. All agents sell tickets via this route. W. B. Kniskern, Pass'r Traffic Mgr., Chicago.—July 18

Industries Wanted.

The Chicago & North Western Railway has information from desirable points on its lines that industries of various kinds are desired. The fine prospect of a bounteous harvest insures the continuance of the large business of former years and is causing many communities to make strong effort to secure new industries. Among the establishments wanted are iron and woodworking concerns, cereal mills, canning works, cold storage plants and mills of various kinds, as well as mercantile establishments. Requests for particulars addressed to the Industrial Department of the C. & N. W. Ry., Chicago, will be promptly attended to.—July 11

The North Western Line.

Imported Japanese Fans. A set of four very attractive Japanese fans issued by the Chicago & North Western Railway sent to any address on receipt of 10 cents to pay postage. Address A. H. Waggener, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—Aug. 1.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.
W. H. WILSON.

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F. J. BUZZARD, Agt.

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All persons addressing us about [illegible] give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshal., co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity [illegible] 132 pages [illegible] detail all [illegible] ject, and [illegible] the Son of [illegible] son of J[illegible] sold [illegible] wa[illegible] ste[illegible] that [illegible] all can be [illegible] for them.

Address, THE RESTI[illegible] outh, Ind.

Popular Lectures by [illegible]

Brethren and Sisters, [illegible] loved ones who think sincerity [illegible] them? Have you friends who [illegible] they worship acceptably while ignor[illegible] ant of God's promises? Have you [illegible] quaintances with false hopes of [illegible] ven, or who believe themselves immor[illegible] tal by nature, or who think their sins [illegible] are forgiven, although they are ignor[illegible] ant of the Law of Pardon, or [illegible] have no use for a God who [illegible] sinners to Eternal Torment [illegible] ignorant of Jehovah's be[illegible] pose to fill the earth [illegible] and bestow Eternal [illegible] of the Gospel, so t[illegible] ever? If so, se[illegible] tures by Bro[illegible] Kingdom of [illegible] to Be Born A[illegible] the Cove[illegible] Worshi[illegible] Christ; [illegible] urrectio[illegible] Solicitude[illegible] Shall We Do t[illegible]

Each Lecture o[illegible] post free; or an assortment of [illegible] whole, same price. Address M. Jo[illegible] lin, 624 Woodland Av., Cleveland, O[illegible]

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column, tract, sold formerly at 10 cents a dozen.

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One and a quarter million acres to be opened to settlement on the

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Low rates from all points, less than one fare for the round trip from Chicago, daily July 12th to 29th via

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, JULY 18, 1906. NUMBER 27.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites to the forgiveness of sins, and a holy life as preparation for final salvation.

Poetry.

Hymn.

Pilgrim, wake! behold the morning
Long foretold by holy seers,
Gild the heaven with its dawning.
Hail the blissful morn appears.
Rise ye day, so full of glory,
Holy prophets sung of thee
Raptures in poetic story
Soon the pure in heart will see.

See! the morning star is beaming
Bright upon the gilded sky.
Oh! what rays of light are gleaming,
Shout aloud, Redemption's nigh!
Sing ye now who have been weeping
Through a long night dark and drear.
Who while lonely vigils keeping,
Longed to see the day appear.

[illegible] are breaking.

[illegible]ed.

[illegible]versus Spiritual Death Penalty.

THE SHORT WAY WITH IMMORTAL SOULISM.

All Christians will admit that the penalty of God's law is death. But what is death? Lexicographers say that death is "extinction of life," and this definition is in accordance with what we have seen and known. But the "orthodox" (?) churches of the world believe and affirm that the final penalty which will be executed against the ungodly is "spiritual death," *i. e.* living forever in misery! But we propose to prove negatively what they ought to prove affirmatively, but cannot. Now for the short way.

[illegible]et us see Rev. xx. 14, 15, "And [illegible]ed, hades were cast into the [illegible]is the second death. [illegible] found written [illegible]s cast into [illegible] insists [illegible]ould [illegible]n [illegible]; [illegible]or [illegible]ths [illegible] human race is subject [illegible]eath; for as the last death is the "second death," there can be no third death, and consequently no "spiritual death." But it is assumed that the Adamic death penalty was spiritual death; if so, this death would be the first death, and the death of "the body," then would be the second death; but this would be in plain contradiction of the words of the revelator quoted.

In the light of the above Scriptural facts and deductions, it can be clearly seen that immortal soulists have no Scriptural authority for their assumption that the penalty of the Adamic law was, or that the penalty of the moral law is "spiritual death."

Although the above Scriptural investigation demonstrates beyond all equivocation, as we believe, that the penalty of God's law is not "spiritual death," yet, it is but a small part of the Scriptural evidence that the penalty of God's law is literal death, which is an absolute, extinction of life and being. But before proceeding to notice additional evidence of this ultimate loss of the conscious existence of the wicked, let us notice what St. Paul says of the wicked being "dead in trespasses and sins."

This word "dead" is a figure denoting absence of love for God, and also for holiness. And there is not the least intimation of death in this expression, for death is a penalty, and there is no penalty here implied but simply a state or condition, the state of sin, and not the state of punishment for having sinned. And the sinner is required and exhorted to forsake this sinful state; but how can he, if he has been judicially condemned thereto as a penalty!! And yet this expression of Paul is all the Bible evidence that can be found that "spiritual death" is the penalty of God's law!

The common doctrine that death is the "separation of soul and body"—the soul going to heaven or hell, and the body to the grave—is not only not sustained by a single passage of Scripture, but is contradicted throughout the Bible. And the cause why this contradiction is not seen by the popular churches, is first, because the nature and use of the personal nouns and pronouns in the Bible are misunderstood. They are wrongly supposed to signify the "soul" alone and also the "body" alone, and then "soul and body" combined; but they are never so used in the Scriptures of truth. And in the second place, the churches are so wedded to their idol creed as not to see anything in the Bible on doctrines outside their creed, which blindness, as to doctrines and the signs of Christ's second coming, our Lord charges against the Laodicean church of this generation.

That a personal noun or pronoun signifies the man, the whole man, we prove from the inspired Word of God. To verify this let us first see what Moses, the servant of God says, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day [thy life time] thou eatest thereof, dying [margin *i. e.* being subject to death] thou shalt surely die." Gen. ii. 16, 17. We here have the positive declaration that the "man" Adam, not "the body of the man" as assumed; but the whole "man" shall die.

If, in the light of this investigation there is a doubt in the mind of the candid reader as to the Bible use of the personal nouns and pronouns, or doubt as to the nature of the Adamic penalty, the words of Moses (Gen. iii. 17) definitely settle this whole question, and are as follows:

"And unto Adam he [God] said, Because thou hast.....eaten of the tree.....In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

"And God said unto Adam thou shalt," etc. Now, for any man, however versed in Biblical and scientific knowledge, to affirm that Adam, the "man," who was "formed of the dust of the ground" does not mean Adam, the man, but only "the body of Adam" the man, as is believed and taught by the popular church of Christendom, is not only an absolute absurdity in the light of the Bible and science, but is a virtual rejection of God's words.

In this connection, and for additional evidence that our position is not only tenable, but absolutely impregnable, let us notice some of the passages which clearly show that the dead saints are not in heaven receiving their reward, nor the wicked dead in "hell" receiving their punishment before the judgment.

Christ says, (Matt. xxv. 31), "When the Son of Man shall come in his glory .....then shall he sit upon the throne of his glory; and before him shall be gathered all nations [the dead and living]; and he shall separate them one from another, etc. And as he says in another place, "Two men shall be in the field, one shall be taken, and the other left; two shall be grinding at the mill, one shall be taken and the other left; two shall be in one bed [on the opposite side of the globe]; one shall be taken, and the other left." Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom [not heaven] prepared for you [according to his pre-conceived plan] before the foundation of the world."

We have the time here given when the destiny of all mankind will be irrevocably fixed—when the sleeping and living saints will be separated from the wicked dead and living, and the saints "caught up to meet the Lord in the air;" and all the wicked "left" —all the living ones to be slain by the "seven last plagues," as predicted by the prophet (Jer. xxv. 33), who says: "And the slain of the Lord at that day shall be from one end of the earth unto the other; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Again, Christ says (Matt. xvi. 27): "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

He cannot reward them before, for the great majority of them are "asleep in the dust of the earth," and it will take the trump of God and the voice of Christ to awaken them.

It is remarkable that these plain words of Jesus, as to the time of the saints' "reward" are not accepted by the great body of Christians. But St. Paul accepted and believed them; for he says: "When Christ, who is our life shall appear, then shall ye also appear with him in glory." And St. Peter says, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." If all this testimony is deemed insufficient to establish the time of "reward," then we quote the emphatic words of St. John (Rev. xi. 18), which will soon be fulfilled, as the state of the nations surely indicate, by the blast of the last trump to judgment.

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldest destroy them who corrupt the earth."

Now let the reader note the fact that this Scripture expressly and absolutely contradicts the common doctrine that mankind are judged and rewarded at death. And Peter further sustains the time of reward when he says, "The unjust are reserved unto the day of judgment to be punished."

But what we have already adduced is only a mite compared to what we can present from the Word of God in substantiation of our position. The inspired man says, "The dead [dead persons] know not anything; neither have they any more a reward." He also says (Ecc. iii. 19, 20) "For that which befalleth the sons of men befalleth beasts,".....as the one dieth so dieth the other; yea, they all have one breath, so that man hath no pre-eminence above a beast [*i. e.* in death, or as to his breath of life principle]; for all is vanity. All go to one place [not heaven and hell]; all are of the dust, and all turn to dust again."

Hence he again says (ix. 10) "Whatsoever thy findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest." And so the Psalmist says, "The dead praise not the Lord; neither any that go down into silence." And Peter in his sermon at Pentecost confirms the above when he quotes the predicted words of David, "Jehovah said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool," as not referring to David, but to Messiah, and gives the reason, "For David is not ascended into the heavens —he is both dead and buried and his sepulchre is with us to this day." We have here the explicit declaration that David—not "the body of David," as equivocally assumed—died and did not ascend to heaven, but was "buried."

There are two other classes of Scripture (to which we call careful attention in a continued article) that are not only in harmony with our position as to the nature and destiny of mankind and the time of reward, but which overwhelmingly sustains it, namely, 1. The Bible use of the terms "soul" and "spirit," which are wrongly used as synonyms, and living entities within men, thus making him a dual being. 2. The 200 passages that declare the wicked shall perish and be destroyed by being "burned up as chaff," as "tares" and "withered branches."

H. H. HALL.

A Few Words of Encouragement to the Household of Faith.

A short time ago I received a letter from Brother A. J. Miller of Hagerstown, Md., formerly of Winchester, asking me when there would be services at our place of worship for said he, I have a son that wishes to come over to your place and be baptized. Now this son had never heard the gospel of the kingdom preached since early childhood, and this circumstance shows the benefit that children derive from the teachings of the parents who are in the faith. Truly this young man had many advantages. This faith dwelt in his grandmother, then in his parents, and now also in him. Accordingly I informed him that Bro. B. F. Boyer of Seven Fountains would be over to speak for us on the second Sunday in June. Now, to show the power of truth, how it influenced him who was only in his nineteenth year. He came from Hagerstown, Md., to the vicinity of Brownstown for the purpose of being buried with Christ in baptism that he might arise to walk in newness of life, and after listening to our aged Brother Boyer while he delivered a very interesting discourse on the sovereignty of Christ, he arose and made the good confession, after which we all repaired to the water, where we witnessed the obedience of this young soldier who has now enlisted to go forth and fight the good fight of faith and lay hold of the promised life in the age to come. This baptism took place at the homestead of [illegible] Updike family, because there was much water there. Mr. Andrew Updike, who is noted for his hospitality, kindly invited the minister and the new convert and many others to dine with him. May the Lord reward him and family for unbounded kindness. The next day our young brother, George H. Miller, went on his way rejoicing back to his home in Maryland. May the blessings of God attend his path, and may he reach the kingdom at last.

Your Sister in hope of eternal life.

S. F. MORGAN.

Hieremias (or "Jeremiah").

CHAPTER 40.

1. And a word of the Lord occurred unto Hieremias a second time, and he was still bound in the court yard of the prison, saying,

2 In this wise hath the Lord said, Who is creating an earth and molding it to restore it to uprightness, the Lord is his name;

3. Mayest thou have cried unto me and I will have answered thee, and I will tell thee great and strong things which thou hast not comprehended.

4. Because in this wise hath the Lord said concerning houses of this city and concerning houses of Jeuda's king, that have been torn down for intrenchments and opposing fortifications,

5. To fight against the Chaldaioi, to fill it with the dead men whom I have smitten in my wrath and in my anger, and from whom I had turned away my face by reason of all their wicked acts;

6. Lo, I am leading up for it (this city) a scarred-wholeness and healing; and I shall manifest myself unto them self unto them and heal it and I shall create both peace and faith,

7. And I shall return the removal of Jouda and the removal of Israeel, and I shall build them even as was their former estate;

8. And I shall cleanse them from all their iniquities in which they sinned against me and stood away from me, (apostatized)

9. And it will be for rejoicing and praise and majesty for all the laity of the earth who shall hearken to all the good things which I myself am going to create (cause) and who shall have feared and been embittered about all the good things, and about all the peace which I am going to create for them.

10. In this wise hath the Lord said, Yet again will there have been heard in this place of which ye are saying, It is laid waste from men and domestic animals, in cities of Jouda and outside of Hierousalem which have been desolated so that therein there is no man nor domestic animal, there will have been heard again,

11. A sound of rejoicing and a sound of joy, a voice of bridegroom and a voice of a bride, a voice of those who are saying, Confess ye unto an all-controlling Lord that he is a Best Lord, that his mercy is forever; and they will bring votive-offerings into the house of the Lord, because I shall turn back all the removal of this land as was its former estate, hath the Lord said.

12. In this wise hath the Lord of the Hosts said, Yet again will there be in this place so laid waste that there is in it no man nor domestic animal, in all the cities thereof resting-places for shepherds who fold sheep;

13. Namely in cities of the mountain-range, and in cities of the valley and in cities of the south and in a land of Benjamin and in those round about Hierousalem and in cities of Jouda, yet again will sheep pass by at the hand of him who numbereth them, hath the Lord said.

COMMENT.

The R. V. does not approximate the thought in the 2nd verse of this chapter which is a very important prophetic statement in regard to "the new creation." Read and see.

This 40th chapter is given by the way as the 33d in C. V. and R. V. or a part of it.

In the 4th verse no text for "and against the sword."

The fifth verse begins with an infinitive mode construction instead of a finite verb in the third place plural translated "They come" which idea is not in the text at all.

In the 6th verse R. V. the word translated "health" means "scarred-wholeness" and "truth" should be "faith."

7th verse near enough.

8th verse has nothing about apostasy in the C. V. or R. V. This idea was carefully eliminated by somebody—probably a rabinical elimination.

In the 9th verse "do" and "procure" instead of "create" changes the whole prophetic thought again—which is important and has to do with the "lo, I make all things new" of prophecy.

10th verse well enough.

In the 11th verse "Lord of Hosts" should be "All-Controlling Lord" say should be "confess" and "the Lord is good" should be "a best Lord."

12th verse well enough.

Also 13th.

The balance of this chapter from 14th to 26th verses both inclusive does not belong here at all, but was imported from another chapter.

CHAS. GARDNER.

Boys, Read This!

An unhappy man who was hanged at Hamilton, Ont., last December left this solemn warning to all young people. The statement was made by George Arthur Pearson to the Rev. W. L. Wilson, in the Hamilton jail.

"I desire to put this statement to the general public, but mostly to the young people, as a warning against three things, namely: cigarette smoking, strong drink and bad company. I have lived nearly all my life in Hamilton. When young my home training was sadly neglected. I have never had either good example or advice. I was permitted to run the streets at all hours with all kinds of companions, where I formed many bad habits which helped to ruin me. I am not naturally a criminal nor bad hearted, but I have been unfortunate, and I feel if I only had a fair chance I would not be where I am this hour.

"I had a fair trial and am justly condemned. I hold no spite against any one, and freely forgive all as I hope by the mercy of God to be forgiven. I warn young men not to carry pistols, as no good comes from them; also to shun bad companions, as they always drag you down, and above all else, leave whiskey and beer alone, for above everything else these have been my ruin. I very much regret the life I have lived. Many kind friends often advised me and offered to help me to do better, but I was foolish and careless, and wouldn't listen to them. This I am deeply sorry for, but it is too late now. If I had only followed their good advice I would not be in this dreadful place and position before I am twenty-four years of age."

Did You Know Them?

"Some half dozen years ago," says a writer in *West Shore*, "I knew a man who was hard, stern, grasping; who never allowed a dollar to slip through his fingers; whose faithful wife worked early and late that he might not have to spend an unnecessary cent. Many and many a time have I seen her on her knees, cleaning her floor with a brush; I have seen her, too, stand up and put her hands to her back and moan with pain. I have seen her paint her own floors, and paper her own walls, and beat her own carpets, with great, rough hands and red arms bared to the blistering winds. Well, let me tell you how she was rewarded.

"After years had worn by in toil and care, with never a caress or a word of appreciation or a ray of pleasure, this unhappy couple bought a lot in a fine location and builded thereon a beautiful home—one that excited admiration in every breast. It was all finished and elegantly furnished. The lawn was the loveliest in the whole city, with fountains playing upon it from morning till night; the green house was filled with rare flowers. Oh, each time I passed that house I broke a commandment. When it was ready for occupancy the poor, tired, worn-out wife sickened, and on the very night she was to have moved into her new house she gave one long sigh and went home to a land whence there is no returning.

"In five months her husband had married again, and everything that had been planned with such patient hope and love had to be changed to please the new mistress, while the old one with the broken heart lay with care-lined face and hard, work-worn hands out in Lone Fir cemetery. This was the first picture of its kind that I ever saw, but I have since found unmirrable copies of it hanging along the walls of life."

Making Improvements on the Creation.

We frequently hear of some skeptic saying that if he had made the world he would have made it much better than it is now. The only trouble with these gentlemen is they do not seem to know how to make any worlds, and it is much easier to find fault with the work of others than it is to improve upon it. If they would make two or three worlds, and set them running, they would be better qualified to speak on the subject.

The vain talk of such men reminds us of a woman whom we knew, whose face was not quite as beautiful as she could have desired it to be, and who used to complain sometimes, and declare that if she had made things she would have made them much better looking. But her niece said, "She made a doll for me once, and it was the homeliest looking thing I ever saw."

This probably would be a fair illustration of the results of these gentlemen's efforts in the line of world making if they once undertook the business. One would like to see a world with the modern improvements of these skeptical scoffers; or if they could not make a world, perhaps they might try their hand at making a donkey, or a monkey, or if this was too large a job they might start with a gosling, or a chicken, or a bedbug, a lightning bug, or some such smaller fry; and if they do not succeed in turning out one of these in working order, we would recommend them to try their hands on a humbug, where their experience would perhaps enable them to effect greater results.—*H. L. Hastings.*

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 18, 1906.

The Plymouth Church had the pleasure of listening to two very excellent discourses on last Sunday delivered by Bro. J. L. Wines.

Lady Curzon, wife of Lord Curzon, who was until recently Viceroy of India, died suddenly of heart failure July 18. She was an American girl, the daughter of L. Z. Leiter of Chicago.

Brother A. H. Zilmer left last Monday for a visit in Wisconsin, where his family has been for some weeks Brother Zilmer contemplates making a trip to California in a few weeks, and may subsequently move there if the climate will benefit his wife's health.

Larkin Pogue, son of Sister Pogue of this city, died suddenly of heart disease on last Monday. He was working at Elkhart where he died, and was brought here for burial today. He was just past 21 years of age, and the case is indeed a sad one. Sister Pogue and her daughters have the sympathy of the Church and of the whole community in this sad hour.

Communicated.

Dear Restitution:

Early in June I was asked to prepare an article setting forth what we of the Church of God in Salem, O., believe and teach and why. Said article to be published in "The Centennial Magazine," Salem's Current Thought, June A. D. 1906. Devoted to the dissemination of facts and theories concerning Church, State and Social Ethics; embracing religious, political, fraternal, industrial, legal, medical, educational and other organizations and instrumentalities, at the time of Salem's first Centennial celebration, June 20-23, 1906. No. 2 to be issued June 2006. The following is a copy of the article.

THE CHURCH OF GOD.

We believe that all Scripture is given by inspiration of God, and is able to make men wise unto salvation. 2 Tim. iii. 15; 2 Pet. i. 21. Those who desire to be saved must believe that He—God—is, and is a rewarder of them that diligently seek him. Heb. xi. 6. Concerning God, we believe that he is one, Isa. xlv. 15; the creator and preserver of all, Acts xvii. 24, 25; a being of infinite power, wisdom, love and goodness. Ecc. xxxiv. 6. We believe that after the creation of heaven and earth, the Lord God formed man of the dust of the ground; and caused him to live by the breath of His. Gen. ii. 7. He—God—placed the man under a law, which he commanded him to obey, or death would result. Gen. ii. 16, 17. Man broke this law, and was sentenced to return to the ground whence he was taken. Gen. iii. 15, 19. Transgression of law is sin, 1 John iii. 4. Thus sin entered the world, and death by sin; so death passed upon all men, for that all have sinned. Rom. v. 12. The sentence of death was fully executed upon Adam at the end of 930 years; and he died. Gen. v. 5. This returning to the ground is death. In this condition "the dead know not anything." Ecc. ix. 5. "Their thoughts perish." Psa. cxlvi. 4. "They praise not the Lord." Psa. cxv. 17. This awful condition was not allowed to be absolute. We believe that God, in his goodness, revealed a plan for the renewal and continuance of life, (John iii. 16); which would ultimately rescue the willing and obedient from death. John xi. 23-26; Rom. ii. 7. This plan of salvation God made known to Adam, Gen. iii. 15; to Abraham, Gen. xxii. 16-18; to David, 2 Sam. vii. 12; 2 Sam. xxiii. 2; and continued to describe and explain it more fully through the prophets, Isa. ix. 6, 7; Isa. xxv. 7-9; Zach. ii. 10-12; Psa. lxxii. and many other Scriptures. We believe and teach that these testimonies are included in "the exceeding great and precious promise by which we may obtain eternal life." 2 Peter i. 1-4. We believe that Jesus Christ—who was made like unto his brethren, Heb. ii. 7, for the suffering of death, was raised from the dead to die no more, Rev. i. 18, and thus became the author of eternal salvation to all them that obey him. Heb. v. 9. We believe that this salvation was fully made known by the Lord Jesus Christ, and his apostles, whom he sent forth to preach the gospel, called "The glad tidings of the kingdom of God." Mark i. 14; Luke i. 8; also called by Paul "The gospel of Christ." Rom. i. 16. This gospel—glad tidings—consists of "the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12; Acts xxviii. 23, 31. This was the gospel preached to Abraham, Gal. iii. 8; to which the law and the prophets gave witness, Rom. iii. 21; i. 1, 2. This was the gospel preached by Jesus Christ and his apostles. Mark i. 14, 15; Luke x. 1, 9, 11.

Before his death Jesus commanded the twelve to preach the kingdom of heaven to the Israelites only. Matt. x. 5-7. After his resurrection he charged them to preach it—the gospel—to every creature, those who believed and were immersed should be saved. Mark xvi. 15, 16; by having a resurrection like his Christ's. Rom. vi. 5. Therefore, saith Paul, being justified by faith—in the glad tidings of the kingdom—we have peace with God through our Lord Jesus Christ, and have access by faith into his favor, wherein we stand, and rejoice in hope of the glory of God. Rom. v. 1, 2. By baptism into the name of the Lord Jesus. Acts viii. 16; we are made sons of God, by the spirit of adoption, Rom. viii. 15; and heirs of the kingdom. Jas. ii. 5; according to the promise given to Abraham, Gal. iii. 16, 27, 29. By these references we see, and believe that the things concerning the kingdom of God, and the name of Jesus Christ, when believed, and from the heart obeyed, are the means by which we obtain a hope of salvation, which salvation is eternal life and an inheritance in the kingdom of God.

These things are in plain words by Moses and the prophets, as follows: God will establish his kingdom, which will overthrow all other kingdoms, and stand forever. Dan. ii. 44; Rev. xi. 15. The kingdom will be on earth—"under the whole heavens." Dan. vii. 27. To accomplish this God will send Jesus Christ. Acts iii. 20, 21. The territory proper will be the land promised to Abraham, Gen. xiii. 15; once occupied by the kingdom of Israel, which was also the kingdom of God. 1 Chron. xxix. 23. The kingdom was overturned on account of wickedness until he—Christ—comes, Ezek. xxi. 25-27, to restore it. Acts i. 6; Jer. xxxiii. 8-8; Isa. ix. 6, 7. The saints of all ages will rule with Jesus Christ in the kingdom. Jude 14; Psa. cxlix. The saints will be perfected by the resurrection. Luke xx. 35, 36; Rev. xx. 4-6. Jerusalem will be the seat of government. Matt. vi. 10; Is. ii. 3; Psa. ii. 6. The kingdom of God is not meat and drink. Rom. iv. 17. Nor like the kingdoms of this age. John xviii. 36. The laws will be enforced. Isa. lx. 12. The nations will rebel. Psa. ii. 1-3; Psa. cx. 2. The judgment on them will be severe, Isa. lxvi. 15, 16; but through the judgment the inhabitants of the world will learn righteousness. Isa. xxvi. 9. When the Israelites are restored to their land, Ezek. xxxvii. 21-28, many nations will follow their example. Micah iv. 2. Afterwards all nations will serve him Christ, Psa. lxxii. 11; and call him blessed. Verse 17. This is the end—when he shall put down all rule, and all authority and power. He will deliver the kingdom to the Father, 1 Cor. xv. 24-26, that God may be all in all. Verse 28. Then the earth will be filled with the glory of the Lord. Num. xiv. 21, and everything that breathes shall praise him. Psa. cl.

The foregoing is a brief outline of a great subject, but will surely instruct the careful reader as to WHAT WE BELIEVE AND TEACH AND WHY.

P. Neill.

Selected.

Comfort in Affliction.

The divine arrangement in the economy of grace, made it necessary that Christ should depart out of this world to his Father, and however trying to his people, their present interest and eternal good required it. "If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also. This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These are the words of eternal, changeless truth to cheer the weeping followers of the Lamb as they make their way, forlorn and lonely, through this desert, hostile land. Amid the evil and suffering of this life, the saints have relief and pleasure in the prospect that their stay here is short, and that Jesus will soon descend from the skies to take them all to dwell in his own glorious and eternal home. The dispensation of grace still exists, the appliances of mercy are yet in operation to bring God's sons and daughters from afar and will continue till the earth is filled with the glory of God, till the last sermon shall have been preached, the last offer of eternal life shall have been made to sinners, the last blood-drop of Jesus have been sprinkled for the washing away of sin and all uncleanness, and then our Savior will come in the clouds of heaven, surrounded by all his saints and angels; our probation state shall end, and we shall enter on another better and eternal. Glorious truth, transporting thought, that our Jesus will come to take us from this world of sighs, of sufferings and of death, to one in which there are no tears, no sighs, no pains, no deaths, for these "former things have passed away."

Nature Against Skepticism.

If I were in danger of becoming skeptical, I believe that a fresh and vivid appreciation of the scientific revelations concerning our globe would appal me into faith. To think of this ball whirling and spinning about the sun, and to be an atheist; its covering less in comparative thickness than a peach skin, and its pulp a seething fire, and to feel that we are at the mercy of the forces that lash it like a top around the ecliptic, and of the raving flames that heave and beat for vent; not more than an eighth of its surface inhabitable by man; seas roaring around him, tropic heats smiting his brain, polar frost threatening his blood, inland airs laden with fever, sea winds charged with consumption; hurricanes hovering in the sky, earthquakes slumbering under our feet; the conditions of life dependant on the most delicate oscillations of savage powers, over which the wisest man is as powerless as a worm, to think of these and not to have any confidence or belief in a power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitations and experience, and is sheltered by a ceaseless love from the hunger of the elements! Why, I could as easily conceive of a person making his home unconcerned in an uncaged menagerie, as of a man at rest in nature, seeing what it is and not feeling that it is embosomed in God! Go to nature, my brother, go to the unroofed universe; go to the fruitful pages of science, not to learn your need of it—to learn that you are homeless without the sense of God as overarching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your spirit's home.—*Thomas Starr King.*

The Needs of the Hour.

1. Self-examination. There are some confident enough to say that they are ready to meet the Lord. Happy indeed is their condition if this persuasion is well-founded. But it will be a solemn ordeal to have our whole course of life, and our moral make-up of character, pass the scrutiny of him that searches the heart and tries the reins. Well will it be for us if that startling cry, "Behold the Bridegroom cometh," does not sound a death-knell to our feeling of security. However circumspect may be our course of conduct, and whatever attainments we may make in Christian character and holiness of heart, a review of all in the awful brilliancy of the light that will make every disguise transparency itself, will show us our true selves as we never saw them before. Let it be our every day effort that we may be found of him in peace, without spot and blameless, and that we may be presented perfect in Christ Jesus.

2. Watchfulness. Notwithstanding the multiplied, and constantly multiplying evidences of the proximity of Christ's second coming, past disappointments and present influences tend to lull the most watchful into a state of slumbering and sleep. The Bridegroom tarries, but the Bridegroom will come. Some of these nights, some of these days, the long-expected or Redeemer will leave the courts of his Father, and, with his celestial retinue, glorify the aerial mid-heaven with resplendent brightness. Then suddenly and unexpectedly, as the thunder sound from the clear sky, will the midnight call summon the ready bride to the pavilion to meet her beloved.

3. Prayer. All our blessings in this world descend from the Father of lights. That oil, so essential in the midnight gloom, is pre-eminently a God-given boon for an hour of supreme need. The time of supplying ourselves will soon be past, and this all-important possession be forever unattainable.

The Bridegroom came and only those that were ready went in with him to the marriage. O for a state of consecration such as those that led the martyr-lives once possessed. O for that excellency of salutship that will make sure our election to a crown of glory that fadeth not away. Doubtful disputations about the unsaved dead may be held in abeyance till we faithfully warn the unsaved living and prepare ourselves to meet our soon-coming King.—*S. A. Chaplin.*

Parting Words.

We have some in our language that are very expressive, and appropriate when understood, though they are often uttered thoughtlessly. We note the following:

GOOD-BY.

This, says Webster, "would be better written *good-bye*, as it is a corruption of *God be with you* (*b' w' y'.*)" Thus understood no wonder one has poetically said:

"Bid me good-bye! No sweeter salutation
Can friendship claim;
Nor yet can any language, any nation,
A sweeter frame.

It is not final; it forbodes no sorrow,
As some declare,
Who born to fretting are as prone to borrow
To-morrow's share.

Good-bye! yes, 'God be with you;' prayer and blessing
In simplest phrase;
Alike our need and his dear care confessing
In all our ways.

However rare or frequent be our meeting,
However nigh
The last long parting, or the endless greeting,
Bid me good-bye!"

Another asks:—

"Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we find it impotent and vain.
May God be with you!

Oh, may he guide, and bless and keep you ever,
He who is strong to battle with your foes!
Whosoever fails, his love can fail you never,
And all your need he in his wisdom knows.
May God be with you!

Better than earthly presence, e'en the dearest,
Is the great blessing that our partings bring;
For in the loneliest moments God is nearest,
And from our sorrows heavenly comforts spring.
If God be with us!

Good-bye, good-bye! with latest breath we say it,
A legacy of hope, and faith, and love.
Parting must come, we cannot long delay it,
But one in him, we hope to meet in love,
If God be with us!

Good-bye! 'tis all we have for one another,
Our love, more strong than death is helpless still;
For none can take the burden from his brother
Or shield, except by prayer, from any ill.
May God be with you!"

Another sweet word, much more seldom used though, than this one, is

ADIEU.

It comes to us from the French—a *Dieu*, and is a contraction of "I commend you to God." Paul virtually used it when in parting with the elders of the church of Ephesus he said: "And now, brethren, I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 32. To say it thoughtfully makes a good prayerful parting.

Neither "Good-bye" nor "Adieu" is found in our translation of the Scriptures, but here is a word that is—

FAREWELL.

It may be found in Luke ix. 61; Acts xv. 29; xviii. 21; xxiii. 30; 2 Cor. xiii. 11. Being compounded of *fare* and *well*, it expresses a wish that the person addressed may go well, or be fortunate in the enjoyment of what is good. When the apostle therefore said to the Christians of Corinth: "Finally, brethren, farewell," he desired for them the present and future blessings. His wish was, that they might *fare well* in their pilgrimage through this world; *fare well* by having part in "the first resurrection;" and *fare well* by having a home forever in the kingdom of God.

It will now be seen that none of these words should be used carelessly. Some time they will fall on a friend's ear from our lips for the last time. The present may be it. Any one of them may be used, but let us use them with sincerity and then our desire will really be

May we meet when "the day" shall break,
May we meet on the sinless shore,
May we meet when the dead awake,
Where the ransomed part no more.

Good-bye, adieu, farewell!—what feelings these words awaken! How full of meaning they really are!—*Messiah's Herald.*

The Hour is Coming.

"I believe in the resurrection of the dead."

Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the omnipotence of God. I know that his word spoke the earth into existence, and the life that makes it beautiful; I know not that it will be harder for him to resurrect the dead. I grasp the promise and expect its literal fulfilment.

"The hour is coming." See you that bright array of immortal ones upsprung from the dust of death? Hear you the music of their shout of victory? List you the first sweep of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasped to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!

Torch Lake Bible School.

"How shall I get to this place? I do not find it on the R. R. maps."

Bro. Neill's question is one we would like to answer for others who may be interested as well. Take the Pere Marquette and C. H. & D. system. Get your ticket to Petoskey and stop at Central Lake. Torch Lake is nine miles distant and is reached by stage which carries mail daily to East Port and Torch Lake. Do not forget to stop off at Central Lake. A telephone line runs from Central Lake to Torch Lake and East Port. Call and we will answer, Hello. We are glad to know and inform those interested, that Bro. Neill expects to be at Torch Lake Bible School. His presence and instruction will be for all present, an inspiration. "We are workers together with God."

Harriet E. Boice.

P. S. Further correspondence from Sister Boice states that after the above notice was sent us, a Mr. Cameron of the Cameron Lumber Co. offers to meet all who will go on July 31st and convey them direct to the place of meeting. Let all who can do so, arrange to go so as to be on the Pere Marquette train that reaches Alden at 2:22 P. M. and be sure to get off at Alden. The boat will be there to take you direct to Torch Lake. Please understand this is only for July 31. If you go later, or in any other way, you must go on to Central Lake, as stated in Sister Boice's notice above.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Lelia E. Whitehead, 5428 Ontario St., Austin Station, Chicago, Illinois.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our name for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Ida Overholt	1 50
Mrs K W McDowell	50
F C Stebbins	2 00

Yellowstone Park.

A splendidly arranged all expense tour to Yellowstone Park and return leaves Chicago August 4th under the auspices of the tourist department of the Chicago, Union Pacific & North Western Line. All expenses of the journey included in the initial cost. All arrangements for hotels, train schedules, checking of baggage, etc., are arranged in advance. Write for itineraries and particulars to S. A. Hutchison, Manager, 212 Clark Street, Chicago."—Aug 1

O. A. R. Encampment, Minneapolis. August 15th to 18th.

Special low rates. Only $8.00 round trip from Chicago. Corresponding rates from all other points via Chicago and the splendid double track, block signal route of The North Western Line. Direct route. Splendid train service. Excellent fast schedules. Special G. A. R. trains. The best of everything. For tickets and full information apply to your nearest ticket agent.—Aug 8

Youth's Column.

Twilight.

Child, go and pray; for see, the night is here!
Through cloudy rifts the golden lights appear;
The hill's faint outline trembles in the mist;
Scarcely is heard the chatter—list;
The world's at rest; the tree beside the way
Gives to the evening wind the dust of day.

Twilight unlocks the hiding-place of stars
They gleam and glow behind night's shadowy bars,
The fringe of carmine narrows in the west,
The moonlit water lies in glowing rest;
Furrow and footpath melt and disappear,
The anxious traveler doubts the far and near.

It is the hour when angels stoop to earth
To bless our babes amid our careless mirth.
The little ones with eyes upraised in prayer,
With tiny folded hands and white feet bare,
Ask at this twilight hour a blessing dear
Of him who loves his little ones to hear.

Then, while they sleep, a cloud of golden dreams,
Born in the calm of day's declining beams,
Waiting in shadow till the hour of night,
Fly to each couch and scatter visions bright;
As joyous bees seek honey-laden flowers,
Dreams hover near to slumber's peaceful hours!

O cradled sleep! O prayers of childhood blest,
O baby-voice, speaking a loving breast!
Thy happy prayer the darkness maketh light.
Turneth to song the solemn sounds of night,
As 'neath his wing the birdie hides his head,
Thou shelterest by thy prayer thy cradle-bed.

Honor th[illegible]

[illegible] not walk int[illegible] cannot see yo[illegible] prison whose bars [illegible] you cannot mount a [illegible] for her to reach, that she might kis[illegible] you and bless you in evidence of her deathless love. If the world should despise and forsake you, if it left you by the way-side to die unnoticed, this dear old mother would gather you in her feeble arms, and carry you home and tell of your virtues, until you almost forget that your soul was disfigured by any vices. Then love her tenderly, and cheer her declining years with holy devotion.—*Christian Advocate.*

An Exquisite Story by Lamartine.

In the tribe of Neggedeh, there w[illegible] a horse whose fame spread [illegible] near, and a Bedouin of [illegible] by name Dah[illegible] possess it. [illegible] for it his [illegible] he t[illegible] d[illegible] [illegible] to seek for food. [illegible] and heaven will re[illegible] Bedouin kindly offered to [illegible] him upon his horse and take him home, but the rogue replied, "I cannot rise, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with difficulty set the beggar on his back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued he turned, and halted at a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter; "since heaven has willed it I wish you joy of it; but I conjure you never to tell any one how you obtained it." "And why not?" asked Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse returned it to its owner, embracing him to his tent, where they spent a few days, and became fast friends for life.

Poetry.

Longing.

No lark that sings in heaven
So blithe as I,
Could I but hear again
Thy step nigh.
Could I but hear again
Thy voice, and meet
Thy smile, the clouds would bear
My lightened feet!

The flowers would fairer bloom,
The sun would shine
With gleam more golden, life
Would be divine,
Could I but hear thee say
With olden tone,—
Beloved thou art forgiven
Thy penance done.

Does heaven indeed allow
Ever return
To comfort broken hearts
That longing yearn?
It cannot be, or then
I know wouldst flee
With swiftly rushing trend
To comfort me.

Thy presence I would know,
My watchful heart
At thy unseen approach
Would quickly start.
The flesh our senses may dull
But I would wake
Could thou but come again
For old love's sake.

Was ever wish of mine
[illegible] by thee?
[illegible] spoken words
[illegible]vere?

[illegible]

[illegible]

[illegible]

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us. A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories, but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.

J. C. THOMPSON, Sec'y.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is.—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be. His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

WHEN YOUR TIME IS OUT PLEASE RENEW.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any with ing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Nancy Barber has been appointed an Evangelist at large by the Ohio State Conference Committee. All desiring her services will please communicate with the undersigned, or address her at 366 West Main St., Salem, O.

J. E. THOMPSON, Sec.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing . . . men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

The North Western Line.

Imported Japanese Fans. A set of four very attractive Japanese fans issued by the Chicago & North Western Railway sent to any address on receipt of 10 cents to pay postage. Address A. H. Waggoner, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—Aug. 1.

Homes for Thousands.

The Shoshone Indian Reservation lands will be opened to settlement August 15th. Excursion rates less than one fare round trip, daily, July 12th to 29th, $26.70 from Chicago, via the Chicago & North Western Railway, the only all rail route to the Reservation border. Dates of registration July 16th to 31st. Write for pamphlets telling how to secure one of these attractive homesteads. All agents sell tickets via this route. W. B. Kniskern, Pass'r Traffic Mgr.' Chicago.—July 18

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Address W. L. Skeels, Etna, Wash.

Grand Army of the Republic.

Send 2 cent stamp for itinerary of special trains to the 40th Annual Encampment, Minneapolis, August 15th to 18th. Extensive arrangements are being made by The North Western Line to provide first class accommodations for the veterans and their friends. Four regular trains per day between Chicago and the Twin Cities via the direct route. The rate to Minneapolis from points in the Central States will be one cent per mile. Rate from Chicago only $8.00 round trip. Address A. H. Waggoner, Trav. Agt. 215 Jackson Blvd. Chicago, Ill.—Aug. 1.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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If interested ask
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Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Seventy-five More.

I receive enquiries as to when Pine Woods Bible Class Book will be printed?

In answer, I will say, when I receive seventy-five more subscriptions, the book can be printed, and sent forth on its mission, to teach the glad tidings. If all who really want it had said so, it could now be out sowing seed. When God's professed servants make his cause a secondary matter, and put it off to a "convenient time," his cause suffers. Now all who really want the book please sit down and write me, as soon as you have read this, and then things will move at once. Don't wait until a more convenient time. God's business demands prompt attention.

Yours in the Blessed Hope.

W. H. WILSON

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Excursions via Vandalia R. R. to Culver and return and South Bend and return every Sunday during the months of June, July, August and September 1906.

F. J. BUZZARD, Agt.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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Law or Gospel.—

[redacted]

TWELVE WORDS, ... ing of Hell, Soul, Spirit, ... dise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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"The Lord that rides on highest wing,
Builds on the ground he bows to all:
And she that shall most sweetly sing
Songs in the shade, with all things real
Is but as a nightingale we see
What is not Lord, humility.

"The saint that wears the brightest crown
In the end, shall cast it down
And count the highest place he has
The lowest stool of humility."

Communicated.

The Bible Versus Spiritual Death Penalty. No. 2.

THE SHORT WAY WITH IMMORTAL SOULISM.

We now proceed to investigate what was promised in concluding our former article, namely, 1. the Bible use of the terms "soul" and "spirit." These terms are used by the popular churches as synonyms and interchangeably; and also as a living entity within man. But they are never so used in the Bible, as we shall show. The second class embraces all the passages which declare that the wicked shall "perish" and be "destroyed" by being "burned up" as the most combustible materials.

The Hebrew word *nephesh* is the "soul" and "life"—word of the Old Testament; and means 1. a physical being, and 2. the life of a physical being, including the animal creation. Nephesh is translated "soul" over four hundred times, as we are informed, and "life" over an hundred times; "body" "person;" and other words of like import, more than one hundred times. Nephesh should never have been rendered body, person, or by any other word than soul and life, although it may mean a person or an animal, and does. It is as true that the animals became living souls as that "man became a living soul.

The prophet in his prediction of Messiah's death says, "He poured out his soul unto death," and again, "His soul was made a sacrifice for sin." And Christ himself says, "My soul is exceedingly sorrowful, even unto death." And again, the prediction in the sixteenth Psalm, "Thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption."

Dr. Eddie, author of a Biblical Cyclopedia says that the expression "my soul" in the predicted words of Messiah (Psalm xvi.) mean his "whole person," or as he says it means, "Thou wilt not abandon me to sheol." Dr. Eddie further says that the expressions "my soul" and "his soul," etc., have become idioms of the Hebrew language because it has "no intensive and reflexive pronouns," which of course would give intenseness and emphasis to the language. These idiomic expressions are carried into the New Testament, and we find Peter saying, "Receiving the end of your faith, even the salvation of your souls." This is more emphatic than if he had said, "even your salvation," which is simply what he did mean.

King David says, "Thou hast delivered my soul from death." This "soul" cannot be "immaterial," for no immaterial thing can die; and as David's soul was subject to "death" and delivered therefrom, it could not be immortal. David again says, "Thou hast delivered my soul from the grave;" and "Thou hast delivered my soul from the sword." The Psalmist in praying to be delivered from his enemy says, "O Lord deliver me, lest he tear my soul like a lion, rending it in pieces when there is none to deliver."

We can clearly see from the above quotations (and there are many more of like character) that David's soul is not a soul-entity within him, but his physical self. We find this expression, "The dead nephesh of a man" but rendered "dead body of a man." Thus perverting God's Word; for nephesh is the soul, and not the body, word of the Old Testament. So we find dead souls, hungry souls, fat souls, thirsty souls, etc., but never a soul within a soul, as believed and taught by the great majority. God says, "My soul hateth such a nation as this; my soul hateth your new moons and feasts.' We all know that this Bible expression does not mean a soul-entity in God; neither does it ever thus mean in man.

Ruwkh is the Hebrew word for breath and spirit, and is rendered "air, wind, breath and spirit." And it is sometimes rendered spirit when it should be breath as in the question, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And also in the well known words, "Then shall the dust [made man] return to the earth as it [he] was, and the spirit [breath] shall return to God who gave it," as it was before God breathed it into the nostrils of Adam, and as a result, "man became a living soul." The Psalmist says, "Put not your trust in princes, neither in a son of man in whom there is no help, for his breath goeth forth; in that very day his thoughts perish." The Psalmist again says: "Thou [God] hidest thy face; they are troubled; thou takest away their breath, they die and return to their dust; thou sendest forth thy spirit [breath,] they are created [resurrected], and thou renewest the face of the earth;" and it becomes "the new earth" predicted by Isaiah and Peter and John.

James Strong, S. T. D., L. L. D., a voluminous writer; in his book entitled "The Doctrine of a Future Life," in his futile effort to sustain the common dogma of a spirit-entity in man, quotes, as strong proof of the same the following words applied to some of the kings and noted men of Israel at their death. "He gave up the ghost and died." Dr. Strong's argument is that the separation of this "ghost" from the body is the cause of death. But it is easily seen that this assumption is in palpable contradiction of the passages quoted, and many more that might be cited that declare that man dies from the loss of his breath, which is the true principle of life in man and beast.

Charity leads us to believe that Dr. Strong was ignorant of the fact that *gwa*, rendered "ghost" does not so mean, but "wasted away," as defined. So it should have been rendered, "He wasted away and died."

The above perversion is carried into the New Testament, and the translators make Mark (xv. 37) say, "And Jesus cried with a loud voice, and gave up the ghost." The word here rendered "ghost" is *expneusas*, the definition of which is "breathed out." So instead of giving up "the ghost," he gave up his breath. Hence when Jesus is made to say, "Father, into thy hand I commend my spirit," he instead says, Father, into thy hands I commit "to pneuma mou—the breath of me, or as we would say "my breath." So Stephen said, "Lord Jesus receive to pneuma mou—receive my breath." And Stephen fell asleep.

We have a true and forceful illustration of this part of our subject in the vision of dry bones. Ezek. xxxvii. 1-14. This vision, however, has been perverted to signify resurrection or conversion from sin instead of a resurrection from their "graves." After the bones had come together, and the flesh, etc. had come upon them, the command went forth, "Come from the four winds, O breath, and breathe upon these slain that they may live; and the breath came into them and they lived and stood upon their feet a great army." And then God gives an explanation of the vision, which is virtually rejected by those who spiritualize it, and says, "Son of Man, these bones are the whole house of Israel; behold, they say, Our bones are dried and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel."

We now come to the last point named in support of our position; namely, the 200 passages which absolutely show that the wicked will "perish" and be "destroyed" by being "burned up." We are, however, told by able men that all these burn-up expressions are figurative! But this is only a diplomatic way of charging God of saying what he did not mean when giving the penalty of his law, which on account of its importance, we would think ought to be given in plain, literal language, as it has been. Can any of these great men who thus tell us that God did not mean what he says of the destruction of the wicked, tell us why God did not say what he did mean?

We can only take space to notice briefly a few leading passages on this last point of our subject. Passing the allusions to the second death in the Old Testament, we call serious attention to the familiar words of the Psalmist, "The Lord preserveth all them that love him; but all the wicked will he destroy." The definition of the word *shomad* here rendered "destroy" is "to annihilate." And Webster defines destruction by the word "annihilation;" and annihilation "by destruction." We must always discriminate between the primary definition given and a theological one; for the first is the true sense and the other only the meaning given by certain D. D.'s who may disagree with others! These words of the inspired Psalmist are virtually rejected by the popular churches. For they are compelled to interpret them as follows: "The Lord preserveth in heaven all them that love him; but all the wicked will he preserve in hell to be tormented forever!!

We next quote the thrilling words of the prophet Malachi iii. 4, "Then shall ye return [when God makes up his jewels] and discern between the righteous and the wicked, between him that serveth God and him that serveth him not; For, behold, the day cometh that shall burn like an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings"——And ye shall tread down the wicked; they shall be ashes under the soles of your feet in the day that I do this saith the Lord of hosts."

John had a vision of the fulfilment of the words of Malachi, Rev. xx. 7-10. "And they [Gog and Magog] "the rest of the dead, [all the wicked resurrected] went up on the breadth of the [new] earth; and compassed the camp of the saints about and the beloved city [new Jerusalem,] which John saw come down from God out of heaven, [as related in chapter 21] and fire came down from God out of heaven and consumed them." And thus will the wicked be reduced to "ashes" and trodden under foot of the saints as predicted by the prophet.

We will now notice the clear and emphatic words of John, the baptistees—immerser, and forerunner of Christ, which we shall see are in harmony with all the words of Christ and with all the inspired writers have really said.

Referring to Christ, John says: "Whose fan is in his hand, and he will thoroughly purge his floor [the earth by fire], and gather his wheat [righteous] into the garner [kingdom]; but he will burn up the chaff [the wicked] with unquenchable fire."

No intelligent Christian can consistently object to the above paraphrase. John here takes an ancient threshing floor to illustrate the salvation of the righteous and the destruction of the wicked. All figurative, is it? Emphatically no. All was literal; and will be literally fulfilled. If the fire should be quenched, or forever prey upon the wicked, they would not be burned up as is here explicitly taught they will be. So John contradicts, absolutely, the common assumption that the "unquenchable fire" will burn forever; or that, as some believe, will not burn at all!

John was thus inspired to give the true meaning of what Jesus said afterward as recorded, Mark ix. 43, the language of which has been so long misconstrued by great and good men. Jesus, substantially, says: "If thy hand, or foot offend thee [causes thee to sin] cut it off. And if thine eye offend thee pluck it out; it is better for thee to enter into life [live forever]; or be kingdom of God thus maimed than to be cast into Gehenna fire where the worm dieth not, and the fire is not quenched.

You all know that no souls are being tormented in Gehenna, the valley of Hinnom south of Jerusalem; for it is now a place of corpses and does not utilize such a place, but one of destruction—every thing cast there was for the fire and worms to consume and thus destroy. Hence Jesus in his allusion to Gehenna to illustrate the final punishment of the wicked teaches emphatically that they will be burned up with unquenchable fire and thus destroyed.

H. H. HALL.

Jeremias (or "Jeremiah").

CHAPTER 41.

1 The word that occurred unto Hieremias from the Lord, and Nabuchodonosar, king of Babuloon, and all his encampment and all the land of his authoritative rule were warring against Hierousaleem and against all the cities of Jouda, Saying;

2 In this wise hath the Lord said, Go on foot to Sedekias, king of Jouda, and thou shalt say unto him; In this wise hath the Lord said; this city will have been given up into the hands of Babuloon's king, and he will take it and burn it with fire;

3 And thou shalt not be saved out of his hand, and thou wilt have been taken and given into his hands, and thine eyes will see his eyes, and thou wilt go into Babuloon.

4 Moreover mayest thou have hearkened to a word of the Lord, O Sedekias, king of Jouda; In this wise saith the Lord.

5. In peace wilt thou have died; and as they have lamented thy fathers who ruled as kings before thee will they lament thee also; alas, O Lord, and they will publicly mourn for thee unto Hadees (the grave); because a word have I talked, hath the Lord said.

6. And Hieremias talked all these words unto Sedekias in Hierousaleem.

7. And the host of Babuloon's king was warring against Hierousaleem and against the cities of Jouda and against Sachis and against Azeeka because these last-mentioned were left among cities of Jouda as walled cities.

8. The word that occurred unto Hieremias from the Lord after the king Sedekias had consummated a covenant with the laity to call an aphesis, (a decree of manumission).

9. That each one should send away his house-man and each one his house-maid, his Hebrew man and Hebrew maid free, that no man of Jouda might be doing bond-service.

10. And all the great men and all the laity who had entered into the covenant to send away each one his house-man and each one his house-maid thrust them back,

11. For house-men and house-maids.

12. And a word of the Lord occurred unto Hieremias, saying;

13. In this wise hath the Lord said; I covenanted a covenant with your fathers on the day when I took them out of a land of Aigyptos, out of a house of bond-service, saying;

14. Whenever six years shall have been fulfilled, thou shalt send away thy Hebrew brother who shall have sold himself unto thee and who has been working for thee for six years, and thou shalt send him away a freeman; and they have not hearkened unto me and they have not inclined their ear.

15. And they turned today to do that which is straight before my eyes namely to call an aphesis (manumission of bond-servants) each one of his neighbor; and they consummated a covenant before my face, in the house upon which my name had been invoked.

16. And ye have turned back and desecrated my name by turning into house-men and house-maids for you each one his house-man and each one his house-maid, whom ye had sent away free with their soul.

17. Therefore in this wise hath the Lord said; ye have not obeyed me to call an aphesis each one for his neighbor; Lo, I am calling an aphesis for you to a sword and to death and to the famine, and I am going to give you to dispersion to all the kingdoms of the earth;

18. And I am going to give the men of mark who have evaded my covenant, who have not established my covenant, which they made before my face, to be a yearling bullock which they have to do work for them;

19. Namely the rulers of Jouda and the men of ability and the priests, and the laity;

20. And I am going to give them to their enemies, and their dead bodies will be food for the flying-things of the heavens and for the wild beasts of of the earth.

21. And Sedekias, king of Joudain and their rulers I am going to give into the hands of their enemies; and the host of Babuloon's king will be for those who are running away from them.

22. Lo, I am giving directions, saith the Lord, and I am going to turn them (the Chaldaioi) back into this land, and they will war against it and they will take it and they will burn it with fire and the cities of Jouda, and I shall give them to be desolate of inhabitants.

COMMENT.

The reader will observe that this "aphesis" or manumission had been called and agreed to solemnly as a public measure of salvation, when it looked as though there was no hope, except in the Lord, of escaping destruction at the hand of the king of Babuloon; and that war in another quarter had temporarily drawn away Babuloon's host from Hierousaleem and Joudain, and so thinking they had escaped they greedily repented of their sacrifice and re-instated those whom they had set free in bond-service again, which the Lord here calls "evading his covenant." This is a very common individual and national sin nowadays and the reader will do well to note how severe the punishment meted out in this case was.

The reader will find what purports to be this same chapter given in the C. V. and R. V. as the 34th.

In the 5th verse there is nothing in the text about "burning for thee" nor "burning of thy fathers."

In the 14th verse the text does not say "at the end of seven years ye shall let go," etc., but does say when six years shall have been fulfilled. This is an unexplainable blunder or change. For the seventh year and the whole of it was "a year of aphesis (or liberation) and like the seventh day sabbath—six days for work and then a rest or an interval of one day. In the 18th verse the R. V. does not even approximate the meaning. There is nothing in the text about "cutting the calf in twain" or "passing between the parts of the calf;" but they ask to be given up to their enemies to work them as they work a bullock.

CHAS. GARDNER.

Report of Labor.

It was our good fortune to have Bro. D. M. Hudler with us at Oregon, Ill., to conduct a series of meetings lasting one week. The sermons were very interesting and well attended except on one or two evenings when the rain kept many away who would have been present. The pictorial charts illustrating the sermons on prophecy were very helpful in fixing the attention of any who may never before have given the subject a thought, as well as those more advanced in Bible lore. Bro. Huddler has held meetings this spring and early summer at Oregon, Lanark and Plum River, and also at Union Church. After some further work in Illinois and Iowa he expects to go South about Sept. 1st.

EMMA L. SMITH.

I have found nothing yet which requires more courage and independence than to rise a little decidely above the par of the religious world around me.

If you cannot be great, be willing to serve God in things that are small.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, JULY 25, 1906. NUMBER 28.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

A Little While.

"A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father."—John xvi. 16.

Long seems the moments when we are separated from the friend we love. An absent brother how his return is looked and longed for. The "Elder Brother"—the "Living Kinsman" sends a message to His waiting Church and people—a word of solace, telling that soon, ("a little while,") and He will be back again, never again to leave them.

They are indeed blessed moments of communion which the believer enjoys with his beloved Lord now; but how fitful and transient! To-day, life is a brief Emmaus journey—the soul happy in the presence and love of an unseen Savior. To-morrow, He is gone; and the bereft spirit is led to interrogate itself in plaintive sorrow, —"Where is now thy God? Even when there is no such experience of darkness and depression, how much there is in the world to fill the believer with sadness! His Lord rejected and disowned, his love set at nought, his providences slighted, his name blasphemed, his creation groaning and travailing in pain, disunion, too, among his people, his loving heart wounded in the house of his friends!

But "yet a little while," and all this mystery of iniquity will be finished. The absent Brother's foot-fall will soon be heard, no wayfaring man who turneth aside to tarry for a night, but to receive his people into the permanent "mansions" his love has been preparing, and from which they shall go no more out. Oh, blessed day! when creation will put on her Easter robes, when her Lord, so long dishonored, will be enthroned amid the hosannahs of a rejoicing universe, angels lauding him, saints crowning him, sin, the dark plague-spot on his universe, extinguished for ever, death swallowed up in eternal victory.

And it is but "a little while!" "Yet a little while!" we elsewhere read, "and he that shall come, will come, and will not tarry," (literally, "a little while as may be.") "He will stay not a moment longer," says Goodwin, "than he hath despatched all our business for us in heaven." With what joy will he send his mission-Angel with the announcement, "the little while is at an end;" and to issue the invitation to the great festival of glory, "Come! for all things are ready.

Child of sorrow! think often of this "little while." "The days of thy mourning will soon be ended." "There is a limit set to thy suffering time." "After that ye have suffered a while." Every wave is numbered between you and the haven; and then when that haven is reached, oh, what an apocalypse of glory! the "little while" of time merged into the great and unending "while" of eternity! to be for ever with the Lord, the same unchanged and unchanging Savior!

"A little while and ye shall see me!" Would that the eye of faith might be kept more intently fixed on "that glorious appearing!" How the world with its fascinations, tries to dim and obscure this blessed hope! How the heart is prone to throw out its fibres here, and get them rooted in some perishable object! Reader! seek to dwell more habitually on this the grand consummation of all thy dearest wishes. "Stand on the edge of your nest, pluming your wings for flight." Like the mother of Sisera, be looking for the expected chariot.—*Words of Jesus.*

A pure, holy character exerts its influence like warmth. It spreads itself through the community all the more powerfully because so quietly. You preach; men employ their intellects in answering your arguments. You strive to reform; the vicious hand themselves against you to defend your plans and operations. But you are simply true and holy, and there is no argument against that; it tells on every intellect.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 25, 1906.

Brother B. W. Woodward of Dutton, Michigan called on us last Friday evening on his way to his appointment in Warren County. We are always glad to have him call.

The time for the Ohio, Illinois and Iowa Conferences is hastening on. Let all attend these meetings who can. Have an encouraging word to say, and then go home with strength renewed, because you have added to the strength of others. If you cannot go, send word and some money to help along.

The Programme for the Iowa Conference as announced elsewhere in our paper is received. Each day is full of work appropriate for the several hours. Sermons and meetings for business, discussions and Bible readings on various topics, will make the time all occupied in some useful way. We trust the brethren and sisters of Iowa and other places that attend there will have a profitable gathering this year, and that results that will count when the Lord comes will be attained.

Russia has trouble for sure now. The Czar has dissolved the Douma. The members fled to Finland, where they held a meeting and passed a resolution calling on the people to rise and overthrow the government. People have been shot down by troops, and martial law rules in St. Petersburg. The revolution is spreading to the province, and rioting is the order of the day. In some parts there is fear of a general massacre of Jews. Many of the troops refuse to fight the people, and unrest and uneasiness is felt in all directions. There was report that Germany and Austria would send troops to aid in subduing the people, but that is denied in later reports. The money markets feel the effort of the turmoil, and Russian securities have suffered a drop. On the whole the outlook is dark indeed.

Beloved brethren of the Church of God in Ohio:

For some weeks past you have had notice through The Restitution, of the Ohio State Conference to be held at Brush Creek next month. The previous gatherings have been of untold benefit to all who attended. The Brush Creek Church is making special efforts to have the coming Conference "the best" and to this end they extend a kindly and pressing invitation to all to come. The object of this notice is, that you, brethren, may individually, take the matter to heart, and realize that it is important for you to be present that you may for yourself, know what has been done, and what there is to do. You are aware that the work of preparing for a Conference and the labor of carrying it through, and the general responsibility rests upon a few. Your presence will give them the encouragement they need, and are fully entitled to. Let us meet to the glory of God, and the blessing will follow.

P. Neill, Pres.,
J. C. Thompson, Sec.

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a lumber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. Just smell this foul river!"

"No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it nor can poverty take it away.—*Miss Muloch.*

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

In Memoriam.

Fell asleep in perfect peace, Mrs. Amos H. Wooruff on July 7, 1906, at her home in Chicago. She died suddenly of heart failure having been ill only about half an hour. The funeral service was very sweet and helpful; in the absence of those of her own especial faith the Episcopal service was read by a student in whom she had taken a deep interest. It was opened by the triumphant words: "I am the resurrection and the life"—the peon of victory which has long been ringing down the ages. The discourse was a beautiful tribute to her character, her large-heartedness and tender ministry—it was too an exposition of her splendid faith and hope in the resurrection to life, the coming of that glorious morning that shall never end in night.

We laid her away under the willows and covered her bed with roses and lilies, but she shall waken to wear the laurels of victory and the flowers of immortality. Many years ago our sister made her covenant with a covenant keeping God with Him who "doeth all things well". And hence with the storms of the world still beating through the ages of discipline and conflict her heart was anchored in the faith that:

"When in danger knows no fear
In darkness feels no doubt."

Her last words were: "Every thing is all right" and with this comforting assurance upon her lips, she went bravely, peacefully, down into "the valley of the shadow of death" and "Thy rod and thy staff, they comfort me." Surely "the Valley of the Shadow" must be a sweet and beautiful place with such company.

The human heart must often ache amid earth's confusion and thorns, but whatever the tempests that rage without there may still be, in its deepest consciousness the sublime faith and trust that even in the darkness knows that "Every thing is all right." A strong Hand is at the helm and out of the conflict and suffering of earth's children victory shall be born and soon shall wear her garments of triumph. Even in hours of suffering the confiding heart may find "the peace of God which passeth all understanding" flowing like a crystal river through its most sacred depths. Its cooling waves touch our sorrows like a hand of benediction; they soothe our loneliness and weariness with the assurance of faith, and the voice of hope for: "I have overcome the world." He is the victor and wears the victor's crown. He holds the solution of earth's darkest problems, and He holds the key of her graves.

Our sister had walked often through the deep waters of affliction; one by one she had followed no less than eight of her dear ones to the open grave. But above her aching heart she still carried her brave smile for those who were left—still "walked in faith" that God's morning should bring back her own—still passed bravely through the furnace of affliction for it was illumined by "the form of the Fourth."

"When peace like a river attendeth my way
When sorrows like sea billows roll
Whatever my lot, thou hast taught me to say
It is well, it is well with my soul."

And thus her character was ripened and developed even in the darkness of pain. Earth's most beautiful characters are always made more beautiful by the touch of her greatest sorrows. If "the Great Captain of our Salvation was made perfect (or finished) by suffering," surely we may not shrink from the sacrifical touch of pain. "Oh thou afflicted, tossed with tempests and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires." The diamond must be cut and polished before its worth is known— the chrysolite and topaz must be passed through fire before they get their lustre—the dark spots in the amethyst must be cleared away in the flames. And so of God's jewels: "I have chosen thee in the furnace of affliction."

His diamonds are ground and finished by suffering—his gems are cleared of flaws in the fires of trial. The purest stones, if not cut and polished, are unfit for the Master's use Never was there a Christian faith so bright that it paled not in the light of prosperity—never Christian hope so strong that it suffered not by worldly honors—never Christian trust so firm that it faltered not in the hour of worldly success.

But when the morning has gone and the night has come, the fires of faith are re-kindled. When earthly hopes are striken down like stars from the sky and our loved ones lie before us with unreplying lips, then we remember Him who hath said: "I will never leave thee, nor forsake thee."

And even though our sister had laid away the greater number of her dear ones, she still leaves, beside a host of friends and relatives, a heart-broken husband, and one royal hearted son to live out her character—to be her representative among the children of men. This privilege is a part of his great inheritance. And those who are left "mourn not as those who have no hope." They know that when the mists have rolled away, and the morning peaks are touched with the lights of victory, we may stand with those we have loved and lain away, upon the glorified hill tops of a world made new—we may look into their dear eyes never more to be shadowed with tears—we may walk with them on the banks of the beautiful river, and kiss their lips all fresh with the dews of immortality.

The Sun of Righteousness shall break the clouds and illumine the darkness, while earth's glad mountain tops are crowned with His light. The tears and sorrows, the woes and heartaches of humanity shall be lost in the songs from the crystal sea. Death shall be conquered and life shall be the Victor, under the reign of Him who is "King of kings and Lord of lords."

Elizabeth A. Reed.

Selections.

Christ Glorifies.

Be your hearts young and green, or seared and withered, lay them at the Savior's feet. Let his glory be your glorious aim. Raised far above the common objects and base pursuits of the world, this is an end worth living for. A life such as that elevating and enobling the humblest lot, shall command the regards, and fix on man the gaze of angels. Lofty ends give dignity to the lowest officers. He who lives for the glory of God has an end in view which lends dignity to the man and to his life. Bring common wire into proper contact with the magnet, and it will borrow the strange, attractive virtue, and become itself magnetic. The merest crystal fragment that has been flung out into the field and trampled on the ground, shines like a diamond, when sun Jesus stoop to kiss it. And who has not seen the dullest rain-cloud, when it turned its face to the sun, change into glory, and in the bow that spans it, present to the eyes of age and infancy, alike of the philosopher, who studies, and of the simple, joyous child who runs to catch it, the most brilliant and beautiful phenomenon in nature? Thus, from what they look at and come in contact with, common things acquire uncommon glory.—*Church Union.*

Christ Admired and Glorified by His Saints.

"When he shall come to be glorified in his saints and admired in all them that believe." 2 Thes. i. 10.

How mean and contemptible soever our Lord Jesus Christ might appear heretofore on earth, yet there is a day coming when he shall make a glorious figure in the sight of men and angels. How little soever the saints may be esteemed in our day, and look poor and despicable in an ungodly world, there is an approaching day, when they shall be glorious beyond all imagination; and Christ shall be glorified in them. In that day shall the Lord our Savior be the object of wonder and adoration, not only among those of the sons of men that have believed on him, but before all the intellectual creation; and that, upon the account of his grace manifested in believers.

What grace and grandeur dwell in each countenance; as thou art, O blessed Jesus, so shall they be in that day, all of them resembling the children of a king! vigor and health, beauty and immortality, shine and reign throughout all the blessed assembly. The adopted sons and daughters of God, resemble the original and begotten Son. Christ will have all his brethren and sisters conformed unto his glories, that they may be known to be kindred, the children of his Father, and that he may appear the firstborn among many brethren. When the Son of God breaks open the graves, he forms the dust of his saints by the model of his own glorious aspect and figure, "and changes their vile bodies in the likeness of his own glorious body, by that power whereby he is able to subdue all things to himself. Phil. iii. 21. He shall be admired as the bright original, and each of the saints as a fair, a glorious copy. The various beauties that are dispersed among all that assembly, are summed up and united in himself; "he is the chiefest of ten thousands, and altogether lovely." One sun in the firmament can paint his own bright image at once upon a thousand reflecting glasses or mirrors of gold. What a dazzling lustre would arise from such a scene of reflections! But what superior and inexpressible glory, above all the powers of similitude, and beyond the reach of comparison, shall irradiate the world in that day, when Jesus, the Sun of righteousness shall shine upon his saints, find each of them well prepared to receive this lustre and to reflect it round the creation; each of them displaying the image of the original Son of God, and confessing all their virtues and graces, and all their beauties and glories, both of soul and body, to be nothing else but mere copies and derivations from Jesus, the first and fairest image of the Father!

Eden Restored.

We know that on the ashes of this burned earth shall rise an orb far more beautiful, far more glorious, which shall endure for ever. The bright mirror that was shattered in Paradise shall be recast—the glorious temple that was uprooted by sin shall be restored; and on its altar shall be rekindled more than its ancient glory, all space will then be holy; all days will then be sabbaths; all faces gladness; sounds praise; and its every hill shall be a joyous Gerizim, a mount of blessing; from which streams of benedictions shall pour down upon a happy and holy world. Sin shall flee away like a shadow; sorrow's springs and deep fountains shall be dried up; the curse shall be removed, the incubus under which the world now groans; error shall be torn up by the roots; and this strayed and prodigal world of ours, restored to the sisterhood of stars that never fell, shall awaken in the wide universe a congratulation such as was never heard on earth; for the sons and morning stars shall sing together then as they never sang at creation's birth; Let us rejoice and be merry; for this our sister earth was lost, and is found; was dead and is alive. It is meet that we should rejoice and be merry."

Greatness and Condescension of God.

The following beautiful illustration is found in "The Christian Life, Social and Individual." By Peter Bayne.

Endeavor to embrace the universe in thy conception; let thought take to it the wings of imagination and open the oceanic eye of contemplation; view the stupendous illimitable whole. Then conceive God infinitely above it; filling it with his light, as the sun fills with its light the dew-drop; to whom the countless worlds of immensity are as the primary particles of water composing the dew-drop are to the sun. Then add this thought; that he, around whose throne the morning stars forever sing, to whom anthems of praise from all the star-choirs of immensity go toning on eternally from galaxy to galaxy; hears the evening hymn of praise in the Christian home, the holy melody in the Christian heart, the sigh of the kneeling child; and when the little task of his morning sojourn is over, will draw up the Christian, as the sun draws up the dewdrop, to rest on the bosom of infinite love.

Prophecy.

To the student of prophecy, the annals of the day and the hour rushing past are full of interest. He hears in the events of the present the echoes of ancient prophecies. He sees the inspired Word translating itself into facts. To his mind, great statesmen and soldiers are not the sculptors, but the chisels only in the hands of the Divine Sculptor; and the policy of cabinet, and congress, and divan is merely the filling up of the grand program laid down nearly two thousand years ago. God is in prophecy its inspiration; God is in history its actor.

Standing where prophecy is rushing into history, let us carefully and calmly observe its current, and gather in our hearts hopes, and joys, and bright expectancies that sparkle on the waters and in the sweet sunshine.

Love is the most effectual prayer.

Happy those who fearing God, fear nothing else.—*Fenelon.*

Devotion sweetens all that courage must endure.

A life without Christ is the life of an orphan.

Youth's Column.

Sunlight all the Way.

"Good-bye Jennie, the road is long
And the moor is hard to cross;
But well you know there is danger
In the boggs and the marshy moss.
So keep in the foot-path, Jennie
Let nothing tempt you to stray;
Then you'll get safely over it,
For there's sunlight all the way—
Sunlight all the way;
So never you fear,
Keep a good heart, dear,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother love;
The daisies were down at her feet.
And the lark was singing above.
On in the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at nightfall.
And she'd sunlight all the way.
Sunlight all the way;
And she, smiling, said,
As her bed was spread,
"I've had sunlight all the way."

And I, who followed the maiden,
Kept thinking, as I went,
Over the pathway years of life
That myself had spent.
If they could only keep the foot path,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day.
They'd have sunlight all the way,
But the marsh is wide;
And they turn aside,
And the night falls on the day.

For better to keep in the narrow path,
Nor turn to the left or right;
For if we falter at morning,
What shall we do when the night
Falls back on our lonely journey,
And we mourn our vain delay?
Then steadily onward, friends, and we
Shall have sunlight all the way.
Till the journey's o'er,
And we reach the shore
Of a never ending day.

Energy.

It is astonishing how much may be accomplished in self culture by the energetic and the persevering, who are careful to avail themselves of opportunities, and use up the fragments of spare time which the idle permit to run to waste. Thus Ferguson learned astronomy from the heavens while wrapped in a sheepskin on the highland hills; thus Stone learned mathematics while working as a journeyman gardener. thus Drew studied the highest philosophy in the intervals of cobbling shoes; thus Miller taught himself geology while working as a day laborer in a quarry. By bringing their mind to bear upon knowledge in its various aspects, and carefully using up the very odds and ends of their time, men such as these, in the very humblest circumstances, reached the highest culture, and acquired honorable distinction among their fellow men. It was one of the characteristic expressions of Chatterton, that God had sent his creatures into the world with arms long enough to reach anything, if they choose to be at the trouble.

The Child's Gospel.

A very little girl had been early taken to church, and taught to behave reverently there. She was told that public worship had been appointed by God, and that she must attend seriously to its several parts till she could be old enough to comprehend them. So she would fix her eyes attentively on the preacher, and listen to all he said, though able to understand but little.

But once a smile of joy was observed to pass over her expressive face. Her eyes grew bright, and her red lips parted as if to speak. She had been repaid for her docile listening. In the midst of his discourse the minister had repeated the Savior's invitation, "Suffer little children to come unto me, and forbid them not."

She had learned this passage by heart in her lisping infancy; but in the voice of the clergyman, whom she revered, it came to her with force and authority. It was like an old friend in a new garment—the shining garment of heaven.

Hastening home to her mother, who had been detained by indisposition from the public services of the Sabbath, she threw her arms around her neck, exclaiming with great animation, "O mamma, dear mamma, I have heard to-day the child's gospel."

The Happy Boy.

"When we've been there ten thousand years."

Just under my window, in a neighboring yard, is a long wood-pile, and a few days since, you might have seen a boy come into the yard, and saw away upon the large sticks in right good earnest. He was a small boy, I et he worked steadily, and I was quite sure that by-and by he would finish this work, discouraging as it must seem at first. I thought he must be a very happy boy, Because he always sung as he worked. From morning till night I could hear the noise of his saw, and with it came the music of a very pleasant voice, keeping time with the sawing.

One day I listened to catch the words, and what think you he was singing? I expected to hear some foolish and senseless song, such as I too often heard boys singing through the streets. But no, I could understand every word distinctly as this cheerful boy sang,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

In an instant I was carried back many years to a low, brown house, miles away from my home, where my good grandmother taught me to sing this same hymn. And I wondered if this little boy ever thought how much these words meant.—Do you think, children, when you sing them? Only to know that if you are good, and love Jesus and try to please him during the few years you stay in this world, He will take you to be with Him always. And when, as this excellent hymn says, you've been there "ten thousand years," and look back, over all those bright years, to the few years spent on the earth, do you think you will be sorry that you chose the better part, and can then look forward to endless years of happiness and glory?

What we Need.

When I go to the house of God, I do not want amusement. I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disapointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close in peace. Tell me of that Lord Jesus "who his own self bare our sins in his body on the tree." Tell me of his "intercession for the transgressors," as their "advocate with the Father." Tell me of his Holy Spirit, whom they that believe in him receive to be their preserver, sanctifier, comforter. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection, of a life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me a sinner.—*Dr. John M. Mason.*

Hold fast that no man take thy crown; just a little in the future we shall reap life everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time! endless day! Eden restored! Jesus reigning on his throne! O, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling, immortalizing words, "Well done," from the blessed Savior.

MARRIED.

Married in Dutton, Mich., July 18th, 1906, at the home of Bro. and Sister McCroden, their daughter Susa to Wm. Solomon, Elder B. W. Woodward officiating. Mr. and Mrs. Solomon were both born and raised in this community, and are loved and respected by all. Their friends have naught but good wishes for them as they go to their new home in Moline, where he has already built up a good business as blacksmith.

M. A. Woodward.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

J T Smith	5 00
Mary A Vermillion	3 50

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Poetry.

If We Knew.

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay:
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what tears were raining
For the seeds that we should sow,
If we knew what lips were parching,
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting roses in shading palms.

If we knew when loved ones trusted
Closely press to say "Good bye,"
Which among the lips that kiss us,
First should 'neath the clasp lie;
We would clasp our arms around them,
Looking on them through their tears;
Tender words of love utter all
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Like the frost among the flowers,
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we say—forgive—forget!

If we knew—alas, and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbor's gardens grow?
God forgive us, let us remember,
Our hearts break to hear him say,
"Careless child I never knew you,
From my presence flee away."

"I Have Christ What Want I More?"

"Thanks be to God for his unspeakable gift." 2 Cor. ix. 15.

In the heart of London City,
Mid the dwellings of the poor,
These bright golden words were uttered—
"I have Christ! what want I more?"

By a lonely dying woman,
Stretched upon a garret floor
Having but one earthly comfort—
"I have Christ! what want I more?"

He who heard them, ran to fetch her
Something from the world's great store:
It was needless—died she saying,
"I have Christ! what want I more?"

But her words will live forever:
I repeat them o'er and o'er:
God delights to hear me saying,
"I have Christ! what want I more."

O my dear, my fellow sinners!
High and low and rich and poor,
Can you say with deep thanksgiving,
"I have Christ: what want I more?"

Look away from earth's attractions;
All earth's joys will soon be o'er
Rest not till each heart exclaimeth,
"I have Christ! what want I more?"

Communicated.

The Great Salvation.

How few persons in this age of the world have any idea of the salvation of which the Apostle Paul speaks in the second chapter of Hebrews. He calls it a great salvation, and we are taught that by it we are saved. "How shall we escape, if we neglect so great a salvation." It is not only a great salvation but it is the salvation which at first began to be spoken by the Lord; and was confirmed unto us by them who heard him. No one need be mistaken as to what salvation is here mentioned. It was first spoken by the Lord and then confirmed unto us by them who heard him.

Jesus first preached this great salvation and commanded his disciples to preach the same and the record shows that they used the *same terms* used by Jesus. There is another feature in this preaching that I wish to call my readers' attention to and that is that "God bore them witness both with signs and wonders and with diverse miracles and gifts of the Holy Spirit according to his (God's) own will." This great salvation was according to God's own will and not that of man's.

Now my readers, if we can find the salvation taught by the Lord and afterward by the Apostles we shall be able to present to you a salvation that will save. If we neglect this that God has offered by his Son we are unsaved. So now we wish to call your attention to the gospel preached by Christ. Paul says the "gospel of Christ is the power of God unto the salvation of every one who believes." Rom. i. 16. It is defined as a definite gospel. The Apostle further says that if any man preach any other gospel than what we have preached let him be accursed. Yes, if an angel from heaven preach any other gospel let him be accursed. We are not to depend on man's wisdom but God's. In Matt. iv. 23 we read that Jesus went about all Galilee preaching the gospel of the kingdom. In this Scripture we have the gospel modified by the phrase "of the kingdom?" Gospel meaning good news or glad tidings. Therefore we have the term "the gospel of the kingdom." In Mark we have the full term. Mark i. 14. Jesus came into Galilee, preaching the gospel of the kingdom of God. Kingdom is here modified by the phrase "of God." We therefore see that the good news relates to the kingdom of God. The churches ignore this gospel of the kingdom of God and substitute a gospel of good works. If your life is moulded after that of the Christ that is all that God will require. We as a people believe in good works and a Christian character but believe that there is something needed before we begin to develop this life of good works.

After having been raised from the watery grave we are admonished to walk in the newness of life or in the new life. Add to your faith the Christian graces. You must have the faith before you can make the addition. Jesus in Mark i. 15 says, The kingdom of God is at hand repent and believe the gospel. The translation is: God's royal Majesty has approached; reform and believe the gospel or glad tidings. This teaches that to preach the kingdom of God you must teach the royalty of Jesus. If you fail to do this you fail to teach the gospel. In Luke i. 31-33 the angel said to Mary, "Thou shalt bring forth a Son and shall call him Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever and unto his kingdom there shall be no end.

This is the glad tidings of the kingdom of God and relates to his royalty. He (Jesus) is to sit on David's throne and is also to reign over the house or kingdom of Jacob. David's throne or kingdom is now in a turned over condition as given by Ezek. xxi. 27, I will overturn it until he comes whose right it is and I will give it him. Jesus is here promised this kingdom. Let me affirm that David's kingdom was on earth and not in heaven, and when restored as God has promised it will be on the earth again. A gospel that promises men and women an inheritance in heaven is not the gospel that Jesus taught and commanded his apostles to teach. Therefore it is not the power of God unto the salvation of every one that believes.

Paul admonishes Timothy to "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of God." 2 Tim. ii. 15. If you wish to be approved of God you must study that you may be able to rightly divide the Word. When Jesus sent his apostles out to preach he commanded them to preach the same gospel that he had preached.

In Luke ix. 2 we read that Jesus sent them (the apostles) out to preach the kingdom of God. In the 6th verse it reads, "And they departed, and went through the towns, preaching the gospel." To preach the kingdom of God is to preach the gospel which is equivalent to preaching the gospel of the kingdom of God. The glad tidings relates to the restoring again the kingdom to Israel.

In Acts xv. 14-16 we read that God is now taking out of the Gentiles a people for his name. (He is choosing them out to give them positions in the kingdom of God.) And to this agree the words of the prophet; as it is written. After this (choosing out of the Gentiles a people for his name) I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Can language be made plainer than this? The prophet declares that David's tabernacle, which is his throne and kingdom will again be built up, that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. The apostles were commanded to go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. Mark xvi. 15, 16.

In gleaning from the word we find these conditions: Believe, reform and be baptized and you are justified before God. After which we must live a blameless life before God. If we remain steadfast we have the promise that we shall receive eternal life in the kingdom of God.

Your Brother in the Anointed.
D. C. ROBISON.

A moment of time is a moment of mercy.

Why Am I a Protestant?

Many protestants of today are unable to answer intelligently this question. Having been a devout Roman Catholic from infancy, only recently changing my belief against the faith of my youth. I feel that I do have an intelligent reason for having made said change. I in brief offer the following lines, not that I would in anywise reprove my Catholic fellowman, nor be a stumbling-block before him, but rather that I might bring him to a higher standard both in this world and in the world which is to come.

In the first place let me call attention to the fact that with intellectual development, we come to understand a matter better, and as a result exercise ourselves with increased love and kindness, also that intellectual development enriches man's temporal conditions. Compare Roman Catholic countries with Protestant countries. Compare Protestant England with Catholic Italy; Protestant Germany with Catholic Spain; Protestant North America with Catholic South America. What is the cause of this common difference? Undoubtedly this,—that faith in God and Christ as understood and taught by protestant religionists urges and helps all people to develope their mental powers, while Catholicism urges the people to depend entirely upon the mental ability of only those whom the Church ordains to teach. I do believe that the Church has produced much civilization in the past, and is doing much today to civilize India and China. It has also given us many hymn writers whose hymns we all like to use. It has given us many philanthropists. But these very men are men who, in spite of Church teachings have used and developed themselves intellectually.

Now about one thousand years ago—Christianity first became divided. This division was caused partly by doctrinal and partly by personal questions. One of the divisions was called the Eastern or Greek Church; the other the Western or Latin Church. Five hundred and twenty years later, Martin Luther, an Augustine Monk, by reading God's Word, came to find that in the very infallible Church of which he was a priest, there were terrible errors, and he began to "protest" against them. He was particularly incensed because of the public sale of indulgences. When he saw the church, by the authority of its ruler, selling pardons in some of the main market places in Germany, pardons not only for sins already committed, but also for sins to be committed on the morrow, Martin Luther protested that it was not right according to the Word of God Soon a large part of Europe was called upon to decide whether it would continue to give allegiance to the Roman Church, agreeing to those things, or to decide with Luther and protest. Little by little England sided in with the protestants. The first national blow for freedom against Roman usurpation was given when Henry VIII, King of England, threw his mighty influence upon the side of the protestors. Soon Germany and a part of my native country, the Netherlands, sided with the reformers.

Now the question again, Why am I a Protestant? Where in the Bible am I instructed to worship the virgin Mary, to offer prayers for the dead, to adore relics, to confess in the ear of a priest, to do penance, to practice indulgences, or to believe in a purgatory? Nowhere in God's Word do I find instruction that in the least confirms such doctrines. Therefore I must protest these doctrines. Now I can give many more reasons why I am no longer a son of the Church of Rome, each one sufficient for being a Protestant. For instance, the priest tells me I must simply listen to him and obey the Church. I must be content to let the Church do my thinking for me. I protest against this Roman suppression of private judgment. But the leader of the Church tells me that the Church doctrines and teachings are infallible because they are given by an infallible head. Here again I must protest for where does the Bible teach me that even one—anyone—man should ever be infallible. The pope claims to be the true successor of the apostle Peter, and sits in *his holy* chair, that he is the rock upon whom the Church is built; that therefore he is the father and teacher as well as sovereign of the world. Observe that Christ never gave such supremacy to Peter nor to any other person. Observe again that there is no historical proof that Peter ever entered the city of Rome. Further, during the first four hundred years the bishops of Rome never dreamed of such supremacy. Not until the fifth century did the bishops of Rome undertake to dominate over others. These two gigantic claims—the infallibility and the supremacy of the pope—are both supposed to be based upon Matt. xvi. 18, a text in which there is no indication of such said claims. Then again just look at some of the men who have been pope. One, John XII, a mere boy of eighteen years; another one who sold his office and his infallibility for $75000 per year. Were these popes infallible? and can we close our eyes to such a past?

If the pope be infallible, why not rely upon our own understanding of Bible doctrine. "To the law and to the prophets, if they speak not according to this word it is because there is no light in them." Isa. viii. 20 Many Catholics who now serve the Lord only formally would gladly serve him in "spirit and in truth," if "they only knew how. For this reason, [illegible] the scriptures" for yourselves, John [illegible] ye err not knowing the Scriptures," Matt. xxii. 29. Christ ever appealed to reason and intelligence, that we should be intelligent disciples. Any Church that tells me not to reason runs counter to the Word of God. Paul was one of the greatest teachers of the gospel and yet he commended the Church at Berea because they searched the Scriptures to see if the things he taught were true. See Acts xvii. 11. So say I, let us search the Scriptures, which "are able to make us wise unto salvation" (2 Tim. iii. 15), then let us obey them, that we may let our lights shine more brightly before others, that they too may place faith in Christ our coming King, and that God's will may (by them) be done on earth as it is in heaven" (Matt. vi. 10), and may the whole earth be brought to the Lamb of God, is my prayer.

WILLIAM VASSEN.

Dear Bro. Underwood:

I am so glad to see dear old Bro. Hatch's picture in THE RESTITUTION. I thank you and Sister Scroggs for it. I think it looks natural as life. Many a time have I listened to that dear brother preach the gospel and sing the good songs he loved so well. How we all enjoyed those meetings. It always encouraged us and we would try to do better for a while, but he is gone from us. I hope we may be worthy of eternal life in the morning of the resurrection, then we will be permitted to meet all the dear ones that have passed away. I love THE RESTITUTION, it is encouraging to read the good letters the brothers and sisters write. I am also interested in the Berean column. I love to read that column and know what the young folks are doing. I have five children, one son-in-law and one grandchild that are Bereans. I love to see the good work go on. I pray they may continue on to grow in grace and in the knowledge of the truth. May we all be worthy of a home in the kingdom of God.

Your sister in the Blessed Hope.
MRS. DIANA MURPHY.

The Two Witnesses.

No sin is ever committed without the presence of two witnesses. Many forget this. They choose the darkness for their evil deeds, and think no one sees them. Or, if they are in the light, they look around eagerly and carefully to see if there is any one near, and if they can see no one they think they are all safe and can do as they like. But this is a great mistake. You have never thought a thought, nor done a deed, but in the presence of two witnesses; and in every instance the witnesses make an exact record of the deed, and attest it as certainly as if they signed it with their hands. These witnesses are God and your conscience. You may go where there shall be no living thing but yourself—solitude and most complete—but God is there. His eye is full upon you, and every motion of your heart, every thought of your mind, and every deed of your hand, lies as exposed to his view as if you stood before his throne in heaven. He is a witness to every thing. And so is your conscience. You may bribe it to shut its eyes, or to be silent, or to forget. And your bribe may succeed for a time, but conscience is apt to repent of its unfaithfulness in shutting its eyes when it should look, and of holding its tongue when it should speak. And you can never be safe from being found out by any sin of which conscience has at any time, or in any circumstance, been the witness.

With such witnesses as these to everything, you may be sure that no sin, however secretly committed, will fail to find you out.

Temperance

A Water Drinker's Experience.

I've worked in the heat, and I've worked in the cold,
I've worked with the young, and I've worked with the old,
I've worked very late, and I've worked very soon,
I've worked by the sun, and I've worked by the moon;
But I'm sure I can tell you without any fear,
I can work very well without any beer.

I've worked for from home, and I've worked rather nigh,
I've worked in the wet, and I've worked in the dry,
I've worked amongst corn, and I've worked amongst hay,
I've worked by the piece, and I've worked by the day;
And I'm most sure I can tell you without any fear,
I can work very well without any beer.

I've worked amongst lime, and I've worked amongst chalk,
I've worked amongst still folks, and those that could talk,
I've worked amongst iron, and I've worked amongst wood,
I've worked amongst bad, and I've worked amongst good;
But wherever I go there's nothing to fear
So much as the foolish, made foolish by beer.

I've written and read, I've summed, and I've talked,
I've been out on pleasure with friends, and I've walked,
But never, no never, good use could I see
In taking strong drink, so hurtful to me;
Thus, I'm sure I can tell you without any fear,
These things can be managed without any beer.

The Traffic in Ardent Spirits.

Every man is bound to pursue such a business as to render a valuable consideration for that which he receives from others. A man who receives in trade the avails of the industry of others, is under obligation to restore that which will be of real value. He receive the fruit of toil; he receives that which is of value to himself; and common equity requires that he return a valuable consideration. Thus, the merchant renders to the farmer, in exchange for the growth of his farm, the productions of other climes; the manufacturer, that which is needful for the clothing or comfort of the agriculturalist; the physician, the result of his professional skill. All these are valuable considerations, which are fair and honorable subjects of exchange. They are mutual accommodation; they advance the interest of both parties. But it is not so with the dealer in ardent spirits. He obtains the property of his fellowmen; and what does he return? That which will tend to promote his real welfare? That which will make him a happier man? That which will benefit his family? That which diffuses learning and domestic comfort around his family circle! None of these things. He gives that which will produce poverty, and want, and cursing, and tears, and death. He asked an egg, and he receives a scorpion. He gives him that which is established and well-known as a source of no good, but as tending to produce beggary and wretchedness. The dealer may look on his gains in this matter—on his houses, or mortgages, or lands, obtained as the result of this business—with something like these reflections:—

"This property has been gained from other men. It was theirs, honestly acquired, and was necessary to promote their own happiness and the happiness of their own families. It has become mine by a traffic which has not only taken away from them, but which has ruined their peace, corrupted their morals, sent woe and discord into their families, and consigned them, perhaps, to an early and most loathsome grave. This property has come from the hard earnings of other men; has passed into my hands without any valuable compensation rendered; but has been obtained only while I have been diffusing want, and woe, and death, through their abodes."

A man is bound to pursue such a course of life as not necessarily to increase the burdens and the taxes of the community. The pauperism and crimes of this land grow out of this vice, as an overflowing fountain. Three-fourths of the taxes for prisons, and houses of refuge, and almshouses, would be cut off, but for this and the attendant vices. Nine-tenths of the crimes of this country, and of the expenses of litigation for crime, would be prevented by arresting it.

What is done then in this traffic? You are filling our almshouses, and jails, and penitentiaries, with victims loathsome and burdensome to the community. You are engaged in a business which is compelling your fellow-citizens to pay taxes to support *the victims of your employment*. You are filling up these abodes of wretchedness and guilt, and then asking your fellow-citizens to pay enormous taxes indirectly to support this traffic. For, if every place where ardent spirits can be obtained, were closed in this city and its suburbs, how long might your splendid palaces for the poor be almost untenanted piles; how soon would your jails disgorge their inmates, and be no more filled; how soon would the habitations of guilt and infamy in every city become the abodes of contentment and peace; and how soon would reeling loathsomeness and want cease to assail your doors with importunate pleadings for charity!

Now we have only to ask our fellow-citizens, what right they have to pursue an employment ending thus to burden the community with taxes, and to endanger the dwellings of their fellowmen, and to send to my door, and to every other man's door, hordes of beggars loathsome to the sight; or to compel the virtuous to seek out their wives and children, amidst the squalidness of poverty, and the cold of winter, and *the pinchings* of hunger, to supply their wants? Could impartial justice be done in the world, an end would soon be put to the traffic in ardent spirits. Were every man bound to alleviate all the wretchedness which his business creates, to support all the poor which his traffic causes, an end would soon be made of this employment. But, alas, you can diffuse this poison for gain, and then call on your industrious and virtuous countrymen to alleviate the wretchedness, to tax themselves to build granite prisons for the inmates which your business has made; and splendid palaces at an enormous expense, to extend a shelter and a home for those whom your employment has turned from their own habitations. Is this a moral employment? Would it be well to obtain a living in this way in any other business?—*Albert Barnes.*

Great Nations Destroyed by Drink.

The great empires of antiquity might still have been flourishing but for certain destructive agencies cherished within their own bosoms. Babylon was conquered, not so much by the arms of the Medes and Persians, as by drunkenness and revelry. Had it not been for the debauchery of her kings and princes and the general efferninacy of her people, she might long have reared her brow among the nations, with her hanging gardens and fair palaces the admiration and delight of all beholders. Persia fell, not so much by the energy and valor of the Greek armies as by the drunkenness of her kings and people. Had it not been for this, that wonderful people might still have been a power in the world. Greece in her turn fell, not so much by the prowess of the Roman arms as by her own discord and effeminacy. Save for this, Athens in art, science and manners, might still have been the world's wonder and example. Rome fell, not so much by the hordes of Goths, Huns and Vandals descending upon her plains and assaulting her cities as by the careless ease and sottish indifference of her people. Wine and spoil took away the heart of that great empire, and unnerved its mighty arm. But for this, Rome, from her seven hills, might still have been controlling the destinies of the world, or at least leading in the van of nations.—*Irish World.*

What the Editor Saw.

The other day we noticed him as he came across the bridge, with his wagon full of cotton, and chickens, and eggs. He found ready market for his produce, and we thought how happy his little ones would be when he returned home in the evening with toys, and dresses, and shoes, and food for the morrow, and some clear money in his purse. We thought we could see his wife standing in the doorway to give him a cordial greeting on his return, so desirous were we that he should make home ones happy and contented. We could almost see his cheerful face as he returned to his family after a day's absence. So we thought, and returned to our work.

But eventide came, and he passed by our window again. He had nothing we thought he would have. The bed of the wagon was bare. No little shoes, nor toys, nor dresses, nor food for the morrow, nor money in his purse, we dare say. The man was drunk. He had changed, and this changed our thoughts of his home. We could see the children shrinking from his approach, and the wife, so careworn and sorrowful. She could not meet him with the pleasant smile with which she had intended greeting him. He was breaking her heart and preparing to make paupers of his children.—*Alabama Baptist.*

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address C. P. Allard, Corresponding Secretary, Box 88, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEIL, Pres.
J. C. THOMPSON, Sec'y.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises, The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be. His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah. Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship. "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.05 post paid. All who wish to avail themselves of this low rate should do so at once.

WHEN YOUR TIME IS OUT PLEASE RENEW.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Men of world-wide renown, in their haste to be rich, have tarnished their names with stains that snow-water will never whiten. In the spirit of demonianism dynamite thugs are at their work of destruction. The elements are feverish, and nature itself seems to be becoming man's enemy. The violence so rampant in the days of Noah stalks [illegible] the world once more. Old Sodom's black enormities are outdone in the deeper dyed sins of these last days. The figures of time will soon turn over the page on which retribution is written. The present world is doomed.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Leila E. Whitehead, 5428 Ontario St., Austin Station, Chicago, Illinois.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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Grand Army of the Republic.

Send 2 cent stamp for itinerary of special trains to the 40th Annual Encampment, Minneapolis, August 15th to 18th. Extensive arrangements are being made by The North Western Line to provide first class accommodations for the veterans and their friends. Four regular trains per day between Chicago and the Twin Cities via the direct route. The rate to Minneapolis from points in the Central States will be one cent per mile. Rate from Chicago only $8.00 round trip. Address A. H. Waggener, Trav. Agt. 215 Jackson Blvd. Chicago, Ill.—Aug. 1.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Address W. L. Skeels, Elma, Wash.

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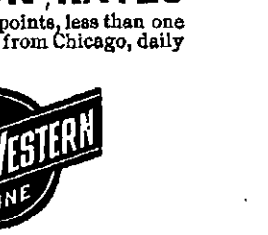

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Communicated.

The Great Salvation. No. 2.

In our first article on the above subject we called attention to the fact that Christ is promised David's throne or the right to the kingdom of David. The churches of our day do not teach this all important doctrine. They teach that God's purpose in creating the earth was to prepare men and woman for heaven or a place beyond the skies. The earth abideth forever, so says the prophet, also that the righteous shall not be removed. God's purpose in creation was that those who obeyed him should inherit the earth. Man was promised dominion over the works of his hand. Adam failed to obey the law given him and lost his right to rule. God renewed this promise when he said that "The seed of the woman should bruise the serpent's head." In this promise the seed of the woman was to have the first dominion restored.

In Micah iv. 8, the propht says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem. The first dominion was promised to the [illegible] The second dominion was [illegible] the tower of the flock. In Isa. ix. 6 and 7 we read, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. "The child born and the son given," spoken of in this Scripture is admitted by all commentators to mean the Christ. He is the seed of the woman who is to bruise the serpent's head. How can any one believe that this one here spoken of is Christ and not believe that God will fulfil this promise, viz., That he will occupy the throne of David and order it in justice and judgment. This means that the nations must become subject to his rule. Before this can be done a people must be taken out of the Gentiles for his name. His associate rulers are being chosen during this age. They are developing a character that will enable them to assist in the ruling of the nations. God will recognize you as one of his saints when you have believed the gospel of the kingdom of God and repented and been baptized into his name. In baptism you have taken upon your self the sacred name of Jesus who also took upon himself the name of our God. We are than the children of God and if children then heirs of God and joint heirs with Jesus the Christ. My dear brothers and sisters in the Anointed, is this not a great honor? How men strive in this life to get some unimportant office in which there is only worldly honor. Let us remember what our Savior has said: "To him that overcometh will I grant to sit with me in my kingdom as I have overcome, and am sit down with my Father in his throne." Rev. iii. 21.

We wish to speak further of the promise made to David. In Eph. ii. 12, Paul speaks of the covenants of promise thus: That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. To be aliens is to be without God in the world. How can we escape if we neglect so great a salvation. To be without the covenants of promise is to be without salvation. These covenants of promise are those made to Abraham and David. Abraham was promised a land and a seed. This seed Paul says is Christ. This Seed is to bless all nations by ruling them with justice and judgment. David was promised a son who should occupy his throne and kingdom forever. This son is the seed of woman and the seed of Abraham.

In 2Samuel vii. 12-17, we read, And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before me. And thine house and thy kingdom shall be established forever. These are the words of the prophet Nathan to David and relate to the kingdom of Israel or David restored. In this promise Christ is to be the supreme ruler. His royalty is here fully established. To those who believe that Solomon is herein spoken of I would state that he ruled the kingdom before David's death. His kingdom was not an everlasting kingdom. Israel possessed this land and kingdom under the law. David's son (Christ) was to receive it under the promise. Psa. lxxxix. 3, 4. I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. Verses 29, 36. His seed also will I make to endure forever, and his throne as the days of heaven." and his throne "as the sun before me." God has sworn by his holiness that he will do this thing and yet many do not believe it but teach that David's throne is in heaven and when God is through with this earth he will set fire to it and burn it up.

The sacred writer says, One generation passeth away, and another generation cometh; but the earth abideth forever. Eccl. i. 4. This earth was created for man and man for the earth. And God's promise is that we, the righteous, shall inherit it. Blessed are the meek for they shall inherit the earth. Nevertheless we look for a new heaven and a new earth wherein dwelleth righteousness. And hast made us unto our God kings and priests and we shall reign on the earth. The hope of the apostles was that Jesus would come and restore to them the kingdom which Paul calls the sure mercies of David. The sure mercies are the "just things" not the common things. If we were to remove all the promises made to David relating to his kingdom and throne we would indeed have a ragged Bible. Add to these those made to Abraham and his seed and we would have but little left. This is what the religious world is doing today. If they speak of the coming of Christ they do not associate it with the ruling of the nations. It means that God will visit the earth with a terrible destruction. Let our faith be such that we can see the King in his beauty. Your brother.

D. C. ROBISON.

Hieremias (or "Jeremiah").

CHAPTER 42.

1. The word that occurred unto Hieremias from the Lord, in the days of Joonkeim, king of Jouda, saying;

2. Go on foot to the house of Archabein, and thou shalt lead them into the house of the Lord, into one of the courts, and thou shalt offer them wine to drink.

3. And I led out Jeckonias son of Chabasis and his brothers into the house of the Lord into the paste-phorion (robing-chamber) of the sons of Jessau, son of Ananias, son of Oodolias, a man of God, who is nigh to the house of the rulers over the house of Mousaios, son of Seelnom, who guardeth the court.

5. And I gave before their face an earthen-vessel of wine and drinking-cups, and I said, Drink wine.

6. And they said, We may not drink wine, because Joonadab, son of Hrechab, our father, enjoined on us, saying, Do not drink wine ye and your sons during an intimate age (or as long as ye live),

7. And do not build houses, and do not sow seed, and a vineyard shall not be yours, because in tents shall ye live all your days, that ye may live many days upon the land upon which ye are spending your time.

8. And we have hearkened to the voice of Joonadab, our father, not to drink wine all our days, we and our wives and our sons and our daughters,

9. And not to build houses wherein to dwell and a vineyard and field and seed hath not become ours.

10. And we have dwelt in tents and we have hearkened and done according to all that Joonadab, our father, hath commanded us.

11. And it came to pass when Nabonchodonosor came up against the land, we also said we would go in and we did go into Hierousaleem from the face of the host of the Chaldaioi and from the face of the host of the Assurioi and we have been dwelling there.

12. And a word of the Lord occurred unto me saying;

13. In this wise saith the Lord, Go thy way and say to the man of Jouda and those who inhabit Hierousaleem, will ye not take chastening-instruction to hearken to my words?

14. Sons of Joonadab son of Hrechab have established a spoken-word which he enjoined on his offspring not to drink some and they have not drank it; and I have talked to you at early dawn and ye have not hearkened;

15. And I have sent unto you my courtiers, the prophets, saying, Turn away each one of you from your wicked way, and make your devices better, and do not go your way after other gods to serve them as bond-servants, and ye shall dwell upon the land which I gave to you and your brothers; and ye did not incline your ears and ye did not hearken.

16. And sons of Joonadab, son of Hrechab have established the commandment of their father, but this laity have not hearkened to me.

17. Therefore in this wise hath the Lord said, Lo, I am bringing upon Jouda and upon all those who inhabit Hierousalem all the calamities which I have talked in respect to them.

18. Therefore in this wise hath the Lord said; Since sons of Joonadab, son of Hrechab, have hearkened to do the commandment of their father even as their father commanded them,

19. There shall not fail of a man of prominence of the sons of Joonadab son of Hrechab standing before my face all the days of the laity.

COMMENT.

This 42nd chapter purports to be the 35th in C. V. and R. V. "became" or "occurred" instead of "came" in the 1st verse. This change of thought cannot be too frequently and strongly emphasized because of the peculiar theological argument that is based upon the passages so translated. No "son of Josiah" in the text.

In the 2nd verse "the house of Archabein" instead of "the house of the Rechabites"—no "speak unto them" in the text. "One of the courts" instead of "one of the chambers."

In the 3rd verse "Jechonine" instead of "Jaazaniah" "Hieremis" instead of "Jeremiah" and "Chabasis" instead of "Habazziniah"—no "sons and the whole house of the Rechabites" in the text.

4th verse "robing-chamber" instead of "chamber," "Joonas" instead of "Hanan," "son of Ananias" instead of "Igdaliah" and "son of Godolins" omitted entirely—"who" instead of "which"—balance of the verse all wrong—doesn't even convey the thought. Seloom instead of "Shallum" and "who guardeth the court" instead of "the keeper of the door" or "threshold."

In the 5th verse no "sons of the house of the Rechabites"—"an earthen—vessel of wine" instead of "bowls full of wine" and "drinking-cups" instead of "cups."

In the 6th verse observe the "forever" to compare with this translation.

The thought substantially given in the 7th 8th, 9th, 10th and 11th verses. Note the new play on the name "Nabonchodonosor" called here "Nabuchadnezzar" and "Assurioi" called "Syrians" which of course is not only misleading but absurdly so. For Suria and Assuria are not the same country at all.

In the 14th verse observe the emphasis placed upon the "spoken word" of a human father. And so idiomatically the "spoken-word" of God the heavenly Father becomes the specially significant or "oracular word" as compared with the "inges" or general word of inspiration.

Of course the lesson taught in this chapter is one of obedience and not temperance as generally interpreted and applied—these "Hrechabites" being true and obedient even to a tradition or a spoken-word handed down from generation to generation.

CHAS. GARDNER.

Selections.

Free Religion.

A mother in conversation with her daughter, who had been spending the winter at a neighboring city. "Yes, mother, I have adopted free religion." "Well, my daughter, what do you freed yourself from?"

It was rather a sharp turn, for the girl was hardly prepared to state, perhaps, that she had renounced nearly everything that she had been taught to reverence. But as she had been several months in an atmosphere of fashionable hypercriticism, she mustered boldness to proceed: "I believe in the Fatherhood of God and the brotherhood of man."

"You were always taught to believe in those," said the mother.

"But I have given up all belief in historical Christianity. I wish to be free from prejudice, and superstition, and creed; from those external forms and associations and duties that people call religion, but are merely the result of local and temporary influences."

"Then you think yourself free to reject the Bible as the Word of God, and Christ as the Son of God, and the uses of prayer, and the particular faith and practices of the Church?"

The new convert to freedom blushed, but nodded assent. The elder woman looked sad, and made no reply. The next day, when the two were talking of family affairs, she said:

"You know that father will have to spend one of the year in Washington."

"Why can't we be with him?"

"No. It is best that we remain here."

"But he will write us often, and come home in the holidays."

"Suppose that we did not read his letters nor answer them, nor welcome him when he comes."

The girl looked at her mother, who was not given to that jesting, with amazement.

"I was thinking," continued the mother, "perhaps we have been foolish to [illegible] so dependent, in our family life, on [illegible] external expressions of our regard for each other. Your father knows that he loves him, and it may be that he should be content with the fact, and that we should get [illegible] better without any exchange of [illegible] confidences. And would it not be a [illegible] test of the genuineness of our [illegible] affection if we should break up [illegible] keeping and wander about while [illegible] are gone, and thus get away from those local associations that [illegible] strongly remind us of him? And if we could give up the habits and practices peculiar to us as a family, and which he has encouraged—such as celebrating birthdays, exchanging flowers and verses of poetry Sunday morning, kissing good night at our chamber doors—we might rid ourselves of all suspicion of feigning or overestimating our love for him."

"Mother, are you crazy?" broke in the impatient listener.

"Of course," proceeded the speaker, calmly, "we should not disown him or the brothers. I should continue to draw from the bank, as I always have done in his absence, the funds which he places there for our use, and to send the boys what they need at school. But we shall be more likely in the end to please him and respect ourselves, if we no longer ask his advice about anything, nor accept his directions; and when he and the boys come home at Christmas, while we acknowledge the relationship, we will refrain from all demonstration and from everything that can suggest the happy past. These formal attentions corrupt true family affection, which is independent of time or place. Your father would honor us the more if, without letters, home usages, and suggestive memories, we still retained a sense of his kindness as a bountiful provider and unchanging friend. That would be free affection, my daughter."

The young eyes dropped in confusion, and well they might. Their owner was ashamed of her shallow thinking. She saw that it is no wiser to declare one's self independent of historical Christianity than to ignore the history and associations of one's own family. She saw that the church is the Christian's home, whose "local and temporal" usages are the expression of religious life; that the Bible is his Father's word of counsel and letter of enlightenment and affection; that prayer is his "vital air" and "native breath;" that to reject Christ as a Savior is to receive coldly the Son of God our elder brother, and that to be "free from external forms, and associations, and duties," is to deprive ourselves of those expressions of love to God which he has sanctioned and invited, and which are most natural to loving souls.—*Christian Weekly.*

More than Conquerors.

It is a tremendous thing to be a conqueror in all the conflicts of the holy war, but it is vastly greater to be "more than conqueror in all things."

There are a great many of God's own people who are terribly chagrined again and again by at least temporary defeat. If God has provided for a life of victory, a life of perfect triumph, we ought to know it; and if the atonement made on the cross provided a salvation that is as big as all our need, we ought to possess it; and if there is such a thing as being a "conqueror," yea, "more than a conqueror," we cannot afford to come short of it.

After a careful study of the Word of God, we are thoroughly convinced that to be "more than conqueror" means, first, a decisive victory at home, in our own heart, and our own life, and the narrow limits of our own domestic or social circle. There are a great many people who continue to leave the question as to their final victory so as to invite the enemy to make another attack. There is such uncertainty in many minds as to their ultimate success, that the enemy has great encouragement to recollect his forces and come again.

To be more than conqueror means to get a victory that settles something permanently; a Gettysburg, a Waterloo, a Sebastopol, a certain, indubitable victory that fixes something so that it will stay fixed. When we get this victory, we say "No" to Satan so loud that it rings through every corridor of hell, and lets all the devils know that they are defeated and that we are triumphant. When this occurs, Satan is not everlastingly renewing his attack at the same point. Do you know that a real

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, AUGUST 1, 1906. NUMBER 29.

Psa. xxxvii. 2.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation

Christian's trials and testings ought to be new ones, and that he ought not to be fighting the same battles again and again? Today we ought to get a victory that will settle things, so that when Satan comes again he will have to attack us from another quarter, and with some new scheme.

There is something radically wrong when a Christian's temptations are the same again and again. It is possible for us to have a victory, and have it so the devil will know it, and have it so the angels will know it, and have it so the folks in the country will know it, and we will know it, and it will no longer be an open question, no longer an inducement to Satan to come again with rallied forces. Great God, give us something that is fixed! He wants to do it.

A decisive victory would settle it in our thoughts as to whether we are going to get through or not. A great question with thousands of people today is as to the final outcome of this whole thing. I admit it is important. It is one thing for a vessel to throw off her lines, spread her spotless canvas to the winds with all her flags flying, and sail proudly out of the harbor; but it is another thing for her to meet the raging tempests, and set her prow across the rolling billows and successfully ride the high sea and come safely into port.

It is one thing for a man to be converted, to be gloriously converted, to throw off the lines and restraint of sin, to spread his canvas to the wind, and, with hopes and flags flying high, sail out in the time of a series of meetings; and it is another thing for him to meet the storms of next week and the raging billows of next month, and the blackness and darkness of the awful nights that may come in January and February, or in the stormy month of March. It is another thing to meet these trials and testings and come finally in, not like an old battered ship with her sails all torn away, drawn by a tug, but, with flags and pennants flying, come sweeping into the kingdom of Jesus Christ with "an abundant entrance."

If God has provided a gospel that will settle us well, he has provided grace that will keep us settled. If he has provided a salvation that will give us a victory today, he has grace enough to run us up across next week and over the trials and difficulties of next month, and on and up forever; and he has grace enough to carry us over the Alleghenies, over the Rockies, over the Alps, into the heavenly kingdom. God help us to believe it, and expect it, instead of fixing a place to fall.—*S. C. Rees.*

Plain Things.

In divine truth the main things are plain things. He who keeps the King's highway is not likely to get lost. It is the man who travels in by-ways and crooked paths, who finds himself in labyrinths, and engulfed in pits and ditches. The same thing is true in respect to divine revelation. There are countless difficulties which no man can solve, and numerous questions which no one can answer. He who devotes himself to the consideration of such matters will become bewildered, entangled, and ensnared. He who keeps to the leading issues, who follows the main things, will find his path plain, and his work effective and enduring. Preachers should remember this, and while others are chasing phantoms and false lights through swamps and fogs and bogs, let them stand on solid ground, give the trumpet a certain sound, and preach something which they know and will never have to take back, instead of something which they imagine, and may be ashamed of before the year comes around.

Men make great mistakes when in their zeal for novelties they deal out vague notions and crude theories, which pass like dreams and are forgotten. The plain solid truth of God's Word is more enduring than granite foundations. He who builds with this material builds for eternity. His house may be a small one, but is builded on a rock!—*Armory.*

Oregon Bible College
Oregon, Illinois

Restitution.

UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, AUG. 1, 1906.

IT is impossible for us to attend the Bible School at Torch Lake, but we trust to hear of much good being done there, and a start made in this line of work that will grow and increase with coming years.

THE programme for the Ohio State Conference is in this issue, and it is sure to be a profitable meeting. Brothers Wagoner, Zilmer, Wilson, Neill and Robison, Sisters Neill and Robison, aided by the others who have part in the programme, cannot fail to make profitable each service. All who attend will enjoy a good feast. Arrange to be at this meeting, all who can.

THE Summer Bible School that meets in advance of the Illinois Conference is no new thing. Those who have attended for the past years have realized lasting benefit, and we have reason to believe that this year will duplicate, if not surpass former seasons. Urge all to attend who can, and give good and get good. The work is profitable and entertaining, the cause a good one. Make the attendance large this year.

THE iron hand of the Czar, with his order to crush the revolutionists at any cost, has had a dampening effect. The cooler heads realize that the poor and dissatisfied classes are ill prepared to stand the expenses of a prolonged conflict. Indeed in many places in the empire starvation stares them in the face. In some localities there is still rioting, but on the whole it appears now as if the government is in control.

Communicated.

At the Breaking of Bread.

1 PETER IV. 13, 14.

Rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you. We read in Acts v. where the apostles were taken before the counsel and beaten and commanded not to speak in the name of Jesus and they departed from the counsel, rejoicing that they were counted worthy to suffer shame for his name. The apostle Paul says, I take pleasure in reproaches, in persecutions, in distresses for Christ's sake. How could the apostles and followers of Christ rejoice in the sufferings, even to the giving up of their lives? They understood the glory and majesty of the name of Christ. Peter speaking before the high priests and rulers said, Be it known unto you all that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, and neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved and in his name shall the Gentiles trust. Can we suffer reproach and rejoice? Suffer and not be ashamed? Holdfast the name. Rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed, ye may be glad also with exceeding joy; let us earnestly strive to be among those who are kept by the power of God through faith unto salvation, and be found ready at the appearing of Jesus Christ. May he soon come to fill the earth with joy and gladness is my prayer.

ELLA KNOWLES.

2 PETER I. 10, 11.

Wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Peter saluting the Christians he admonishes them of the promises of the gospel. He exhorts them to add to their faith virtue, and to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity. He that lacketh these things is blind, but if ye do these things ye shall never fall. First we must have faith, for without faith it is impossible to please God, and add to our faith courage. We should have courage to stand up for Jesus and if need be to stand alone. To receive instruction is better than silver, and knowledge rather than gold. The fear of the Lord is the beginning of knowledge. We should be temperate and patient and stablish our hearts, for the coming of the Lord draweth nigh. Wherefore we receiving a kingdom which cannot be moved. Let us have grace whereby we may serve God acceptably with reverence and godly fear, being kindly affectioned one to another with brotherly love and above all things put on charity which is the bond of perfectness. If we do these things we shall never fall, but have an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

ESTHER BURTON.

There is Joy.

There is joy in the presence of the angels of God over one sinner that repenteth. There is joy in the Church of God in Salem, O. There is joy in the hearts of our Brother and Sister Buckman who on Saturday evening yielded themselves unto God. For nearly a year they have been interestedly reading, Moses and the Prophets, attending the meetings of the church Sundays, and also mid-week Bible class, gradually but surely losing interest in "the traditions of men" and gaining faith in "the things concerning the kingdom of God and the name of Jesus Christ." Having become as little children, they decided to "take up their cross and follow Jesus." Saturday evening July 28, 1906, a few of the faithful met with them, and after Scripture testimony relative to the occasion had been considered, and some important questions answered to the satisfaction of all present, Nathan Buckman and Alice his wife were immersed into the name of the Lord Jesus, and are now rejoicing to know that they are among those whose iniquities are forgiven, and whose sins are covered. Sunday at the breaking of bread the church gladly welcomed them with many expressions of kindly affection and encouragement and sincere prayers that they would "hold that fast which they have, that no man take their crown."

P. NEILL.

Obtuary.

Miss Catherine Coppersal was born November 16th, 1822 in New York State, was married to Sylvester Lovelace, March 1st 1848, moved to Gaines township, Michigan, June 3rd, 1853, died July 22nd, 1906.

Three daughters and two sons were born of this union. She leaves an aged husband of 82 years. One son, five grand-children and three great-grand-children, all having the tenderest love and esteem for her. Elder Woodward was telegraphed for from Warren County, Indiana, to preach the funeral sermon.

Elder Woodward's farm has joined theirs for 58 years, and never in all that time has he seen or heard of "Aunt Kattie" (as she was familiarly called) anything but kind, peaceable, accommodating, no gossiper, no mischief maker. Ever doing unto others as she would have them do to her—in every way an exemplary Christian. We deeply sympathize with the aged husband waiting in loneliness until he too shall lay his burden down and fall asleep.

At the same hour Mrs. M. A. Woodward conducted the funeral services of Mrs. Dayton Peck at Sand Lake, Mich., pointing the friends to the Bible view of man in death and hope through belief in Christ and the Resurrection. Her son Fred furnished the following words.

Mid the merry song and shout of the harvesters, death with its grim scythe reaped one from our midst that could ill by be spared.

She was born in New York State May 28, 1848, and was the youngest of five children, of whom three survive her. The family moving to Canada when she was very young and after reaching maturity moved to Michigan and resided in Grand Rapids for a number of years.

Her last words were, "God has been very kind to let me live until you boys were grown." She died July 21, 1906.

Tho' Death has claimed its toll: The only worldly certain thing has happened; her kindly influence and unselfishness will live and be felt generations hence.

Joys and sorrow; sunshine and darkness; life and death, mingling and merging, is the great scheme of the Universe and when God draws the veil o'er one, the only Success that is worthy of its name is like hers—that she was good.

We sympathize deeply with Sister Ada Stevens and husband in the loss of their first born and only child, little Laverne.

Only eight hours was the baby life kept and in spite of the tenderest love awaiting it, death claimed it. He was born Friday July 20th, and died July 21st 1906, and Sunday we laid him in his little grave under the maple tree.

M. A. WOODWARD.

Ohio Conference Program.

THURSDAY AUG. 23.

7:30 P. M. President introduced by Brother John Lehman. Opening of Conference and Address of Welcome, Brother P. Neill, President.

Address of Welcome from Brush Creek Church. Brother Rufus Curtis. Response, Brother W. L. Tomlinson.

FRIDAY AUG. 24.

10:00 A. M. Sister's Meeting conducted by Sister B. H. Lang.

2:00 P. M. Social Meeting conducted by Brother Clyde Pearson.

3:00. Address, Sister Nancy Barbrother Robison.

3:30. Address, Brother D. C Robison.

7:00. Social Meeting.

7:30. Sermon, "Conversion." A. H. Zilmer.

SATURDAY AUG. 25.

10:00 A. M. Address, "The Narrow Way," Brother W. H. Wilson.

11:00. Business Meeting, Brother P. Neill, Presiding.

2:00. Address, "Unity," P. Neill.

7:00. Social Meeting.

7:30. Sermon, "Earth's Golden Age." Brother J. F. Wagoner.

SUNDAY AUG. 26.

9.00 A. M. Sunday School Conducted by Sister Curtis. Talk to Children. Brother D. C. Robison.

10:00 Communion Service, Brother J. F. Wagoner, Presiding Elder, assisted by Brother's John Lehman and Rufus Curtis. Followed with exhortations by the brethren. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. x. 25.

2:00 P. M. Social Meeting. Brother R. L. Holman.

2.30. Young People's Meeting, conducted by Sister Hattie Stanford.

7:00. Social Meeting. Conducted by Sister P. Neill.

7:50. Sermon, "The Gospel of the Kingdom." Brother A. H. Zilmer.

8:30. Brief closing address. Brother P. Neill.

Program subject to change.

Selections.

The Need of the Hour.

Surely there is great need of illuminated lives; of hearts enriched by Divine power, alive to the duty and responsibility which Jesus laid upon his disciples when he sent them out under orders to be "lights in the world," "salt of the earth," to feed "storm-tossed, perishing humanity" with that which the world cannot give. He expects his followers will reflect his character upon the lives of others; that his witnessing church will be a great attracting power toward himself, who is "the way, the truth, and the life," and so far-reaching is the influence of truly consecrated lives that he has likened them to a city set upon a hill, which can not be hid."

Is it not a serious matter that we are his witnesses? that we are constantly talking to the world by our daily lives—testifying to his power, or denying it; telling others that Jesus is "altogether lovely," kinder and true, or representing him as being unkind, selfish, unforgiving, unholy? Our conversation, our treatment of others, our policy in business, our ambitions, are all forceful arguments for or against him from whom we profess to take our rule of faith and practice. "He that is not for me is against me!"

How vastly important that all those who profess his name should be true witnesses. We can not trace the evil influence of an inconsistent, half-hearted professor upon the lives of others. It is a sad thought that our course may be an open door through which some one may walk to eternal ruin. If we kept this thought seriously in mind how much more careful would we be of our manner of living; careful to wear the garment which he has given, since "a world he died to save looks unto us to show what he hath wrought."

It has been said that the great evidence of the Divine origin of the gospel is in the spiritual miracles which Christ works in our lives; and since we can give to others only what we have received ourselves how essential that we come close enough to Jesus to receive his personal touch; to be branded with his own mark; to have the "love light" imparted to us, and brightly burning in our hearts, that we might be a resistless power for God in this "day of preparation"—this time when Jesus and his word are on trial.

Some one has said, "A doctrine lived is more beautiful than a doctrine preached;" and there is a measure of comfort in the thought for a great company who are not called to preach, and could not frame a real sermon and present it in a manner to suit the tastes of this critical age, to know that every day, by every word and deed, they can preach Jesus as really, and more constantly, than he who stands in the pulpit. We are "called" to adorn the doctrine which we profess by a well ordered life, and, after all the preaching which reaches men's hearts, and moves them, is the outcome of a close walk with God, of listening to his voice.

The multitudes who listened upon the mountain side and in the valley to the wonderful words, as they fell from the lips of the Master, were slow to understand the meaning of his words, but his personality, his character, seemed to possess an eloquence of its own, which appealed to men's hearts, and attracted them to him. The Father's love and purpose were revealed in the life of his Son. He said, "If ye have seen me ye have seen the Father also;" and he has put a distinctive mark upon his children, and says, "By this shall all men know that ye are my disciples—if ye have love one for another."

There certainly is an uplifting, purifying influence about an individual who has "been with Jesus and learned of him;" and as the unsaved come in touch with such lives they feel, and oftener perhaps than we think, a desire to re-shape their own lives, a longing to drink at the same fountain; and, doubtless, it will be found in the great harvest day that seed sown by personal influence, perhaps by dear souls who felt that their work was useless, has borne "fruit unto life eternal."

"That they, seeing your good works." While we are not saved by our works, if we are saved it will be manifest by our good works. The saved heart catches the spirit of him who said, "I came not to do mine own will, but the will of him that sent me." And again he said, "As thou hast sent me, so I send them." We are under a definite commission; oh, that we might each one realize the great things which God purposes concerning his children, and act in harmony with his will. How blessed if he can say of us, Your work is just what I desired it should be; your life and character just according to my plan. There will be a company to whom he will say, "Well done." How blessed to be among them when they shall "enter into the joy of the Lord!"

There is great joy in the thought, that while we are anxious to be his "living epistles," seeking the very best we know how to follow him, that in the present time, hampered as we are by environment and personal besetments, he "is touched with the feeling" of our situation, and is not only able but anxious to give just the help we need. The best and bravest have moments of doubt and weakness—times when something seems to stay the song of the heart, and they feel that they are being hardly dealt with; but if they are the best and bravest, they are sure to rise from their depression. What seems to us a sad repulse may be God's plan for victory. We are told that "the trial of your faith is more precious than gold that perisheth," and it is possible while in the furnace to prove that God is able to keep us sweet and patient and trustful. How blessed to keep in mind in the dark hour the precious testimony of that dear faithful heart, "I know whom I have believed, and am persuaded that he is able to keep;" and sweeter yet to be able to give it as a personal testimony—"I know;" I have proved him, and can trust him "all the way."

Let us not charge him because of our infirmity or offense, whatever our condition. However we may feel, he is the same, ever present ever faithful. Let us not think him loveless and distant, when we are careless and cold. If we miss his love, his blessing, in our lives, it is because we fail to recognize his nearness, his power; not that he ever forgets us, for "the dear Lord Jesus never forgets us, no never forgets his own."

How essential in this time of testing, when iniquity abounds, and the love of many has grown cold, that we give earnest heed to the message of Jesus to the waiting church—"Blessed is he that watcheth, and keepeth his garment, lest he walk naked and they see his shame." The criticism of the world upon the life of the early disciples was a beautiful tribute to the sincerity of their faith, the genuineness of discipleship: "They have been with Jesus, and learned of him;" also, "Behold how they love one another." And to-day we are Christians only because we follow Jesus—have his mark upon us. David prayed, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Youth's Column.

The Broken Wing.

When the wing of the bird is broken,
The song of the bird is dead;
In its heart is no note unspoken,
Its joy is forever fled.

For the sympathy of the shadow
The bird the light will shun!
And dark to its eye is the meadow
When ruhes and sets the sun.

The light of the flowers upspringing
To its heart no thrill can bring,
My life is a bird and its singing,
And my faith in God is its wing.

Lord, give to my faith thy token:
Thy light on its raised wings shed,
When the wing of the bird is broken,
The bird, ahud is dead.

—Hezekiah Butterworth.

Youth Leading Old Age.

The locomotive came puffing into the depot, and everybody was in a hurry to step on the train. It was not strange, therefore, that but one person seemed to notice an old man groping his way nervously through the crowd. He was bent nearly double with age and infirmity, and his sight was evidently impaired.

A lad of seventeen years, however did notice him. Recognizing his helplessness, he took him tenderly by the arm, and gently led him into the car. The respectful action attracted attention. Young and old paused for a moment to gaze upon youth guiding old age. I knew not the lad, but I said heartily, "God bless him!"

Hints to Young Men.

Read in the line of your genius.—Ralph Waldo Emerson.

The young man or maiden who can find out in early life, what the line of his or her genius is, has every reason to be grateful to the teacher, or the event, or the book that has discovered it.—Edward Everett Hale.

"Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of the keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness."

What Religion Did for a Little Girl.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home: didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and show that I love her."

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

Little Pierre's "I Ams."

Little Pierre commenced going to school before he was six years old. He learned so rapidly that it was only a few weeks before his teacher said to him one morning:

"Come here, my little man, and look on my Bible. I think you can read this verse. It looks as if it was meant for you."

The little fellow did his best, and hesitatingly read:

"I am that bread of life."

Miss Sheldon told him these were the words of Jesus; that just as we need bread to keep us from being hungry and starving to death, so we need Christ's love and favor to keep us from suffering and dying forever.

The school was reading in the gospel of John, and each morning after that, when they came to a similar declaration of our Savior, Miss Sheldon would say, "There is another verse for Pierre;" until the child had not only read but learned seven verses or parts of verses, which the other scholars called "Pierre's I Ams."

There was another little verse, in the tenth chapter, which he liked very much, the teacher said, "because that was so grand they kept it for the capstone and always recited it last."

Are there not many little boys and girls who would be glad to know these "I Ams" that fell from the lips of Jesus when he was upon earth? Who will learn them and repeat them every day?

"I am that bread of life."
"I am the light of the world."
"I am the door of the sheep."
"I am the good shepherd."
"I am the resurrection and the life."
"I am the way, the truth and the life."
"I am the true vine."
"I and my Father are one."

How a Poor Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. The *Republic* tells the story of a boy of the right stamp, and what came of his faithfulness:

A few years ago a large dry goods firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at the little waif, he said, "Can't take him; places all full, besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes that made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if it was all right in the store, and found this youthful protege busy scrubbing labels.

"What are you doing?" he asked. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is willing and faithful."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself clutched by the diminutive clerk aforesaid, and after a struggle, was captured. Not only was robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he stayed behind to watch, when all others quit their work, he replied:

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages, he is willing and faithful."

Today that boy is getting a salary of $2,500, and next month will become a member of the firm.—*Messiah's Herald.*

Beloved brethren of the Church of God in Ohio:

For some weeks past you have had notice through THE RESTITUTION, of the Ohio State Conference to be held at Brush Creek next month. The previous gatherings have been of untold benefit to all who attended. The Brush Creek Church is making special efforts to have the coming Conference "the best" and to this end they extend a kindly and pressing invitation to all to come. The object of this notice is, that you, brethren, may individually, take the matter to heart, and realize that it is important for you to be present that you may for yourself, know what has been done, and what there is to do. You are aware that the work of preparing for a Conference and the labor of carrying it through, and the general responsibility rests upon a few. Your presence will give them the encouragement they need, and are fully entitled to. Let us meet to the glory of God, and the blessing will follow.

P. NEILL, Pres.,
J. C. THOMPSON, Sec.

Poetry.

Two Gifts.

A gospel a creed
Two human birthrights granted to each soul
Two powers with which we start on life's eastern race,
With which we droop, or fail, or pass the goal,
And win or lose the [illegible] promised crown.

Creatures to think
The name to glorious noble, gentle deeds,
Or rest in heedless ease oblivion's brink.
Two promise with it many sweet needs,
A world of Dead Sea fruit or heavenly flowers.

Creatures to choose
Life's ground and adherence visible on earth,
With [illegible] wonderful and strange
Is upheld as gift in that glad new birth,
Whereby things are revealed by heaven's sight.

[illegible]
[illegible] of surface beauty gone [illegible] here,
[illegible] by slow destruction, not a tree
Or weed save human envy, hate and fear,
Remains to mock the memories of sight.

Communicated.

A Brief Review

"[illegible] MOSES AND DARWIN, OR CHRISTIAN EVOLUTION." (COPYRIGHTED 1905, BY WM. F. RAMSAY.)

In a monograph written and copyrighted by Mr. Wm. F. Ramsey of Blue Hill, Kansas, given to me by him for examination and criticism, I have carefully read the work and will endeavor to show some of the points of difference between the assumed positions and the Word of Truth.

His work is captioned "Moses and Darwin, or Christian Evolution," and in the first proposition he says, "Most people are under the impression that the Darwinian theory of the origin of man is atheistical and opposed to the Biblical theory; but it is a curious fact that the earliest theory of the origin of man, and the latest, are practically the same. Darwin says that man was developed from an animal; Moses says that man had no knowledge of good and evil."

Comment—Darwin says that man was developed from an animal. The Biblical record is, "And the Lord God formed man of the dust of the ground." Gen. ii. 7. "So God created man in his own image; in the image of God created he him; male and female created he them." Gen. i. 27, "And breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7. These statements being symmetrically opposed to each other, both cannot be true. Which is true and which is false?

Again, God had said, after the evening and morning of the 5th day, (notably, at the inception of the Tertiary Age of the world's history,) "Let the earth bring forth," etc. Gen. i. 24. "And God made the beast of the earth after his kind," etc., "and God saw that it was good."

Please observe that it was in this earth-birth period, in contradiction to the water-birth age that had just preceded the Tertiary age, and late in the Tertiary, earth-birth ation that man was created, an earthy product of the earth, and not evolved from any other animal. With this view harmonizes Solomon in Eccl. iii. 18-21; Gen. iii. 19; Psa. xxx. 9; 1 Cor. xv. 39; and xiv. 47; Phil. iii. 20, 21, etc.

If Darwin's evolutionary theory were true, the Biblical story should read—And the Lord God formed man by changing another animal into the upright human form; and it was unnecessary to breathe the breath of life into his nostrils, as he was already a living soul., (nephesh chaya). Kindly notice and put together Isa. viii. 20, and 1 Tim. vi. 20.

Mr. Ramsay again, "The Bible is *not one book.*" The Old Testament alone is a library of 39 volumes of oriental literature, full of eastern idioms and metaphors. Some of these books are partly the results of compilations of previously existing material, either traditional or written," etc. "Modern scholars now have seven copies of the Babylonian story of the flood. One is 3000 years older than any Hebrew manuscript known. The story of the ark, the flood, the three birds sent forth,.....all appear in that old, old history, written ages before Moses was born."

Comment—A noteworthy thought in this connection is, that the books of both the Old and New Testaments are essentially Hebraic, and that only those nations and policies connected with, or affected by the Hebrews, are noticed in any way in these writings. Hence China, with its immensely ancient history, and America with its oldest land-areas, receive little or no reference in these books. The promise was made to Abraham and to his seed which promise includes the obedient overcomers of this, the Gentile times, who will be rewarded with the same reward, and receive it at the same time Abraham will receive the fulfilment of the promise made to him. See Gal. iii. 6-9; and xxvi. 29; also, Heb. xi. 38-40; and Acts vii. 2-5. Please examine, also, critically 1 Cor. x. 11; Rom. xv. 4; and 2 Peter i. 20, 21.

Mr. Ramsay in another place asks, "Does any sane man believe that the 'tree of knowledge of good and evil' was a real arboreal tree, with its trunk and limbs covered with bark, moss-grown, through which the sap coursed, nourishing its leaves? The 'tree of life' is another metaphor, plain and self-evident to the people to whom it was written: is in common use in those countries today."

Comment—Since it is manifest that God created man it must have been for some purpose, and that purpose, at least in part, is set forth in Gen. i. 26, as follows; "and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," and in Gen. ii. 15, "to dress it and keep it, (the garden)."

But when man was created he had formed no character, either good or bad. That he was possessed of the innate ability to obey or disobey any law, or test given for a trial of his loyalty, is shown in the 2nd chapter and 16th verse of Gen., "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat." But a ban with a penalty attached, is placed upon the eating of one tree, and for the life of me I cannot see why a person's obedience or disobedience of law, with a penalty attached, may not be developed and tested in the manner here recorded, as well as by any other means.

When the Creator saw fit to test the fealty of Adam and Eve, three lines were given along which that test was applied and made, to-wit; "the lust of the flesh," (it was good for food.) "the lust of the eyes" (it was pleasant to the eyes), "and the pride of life," (a tree to be desired to make men wise), and this test of fealty or non-fealty could as well and as surely have been made by the literal fruit of a literal tree as by any other means.

A law was necessary for the formation of character; the woman was deceived and ignorantly partook of the fruit of the tree; the man was not deceived, sinned presumptuously, and therefore was subject to the penalty of death. 1 Tim. iv. 3-10.

Christ in the temptation, was subjected to these three temptations: bread, fame and world-control. See Matt. iv. 3-10. The same temptations are placed before every person who strives to become an heir with Abraham. See 1 John ii. 16. The sacred historian declares it was a tree, and I see no good reason, or sound logic in the denial.

A test of obedience was given, the woman deceived by the assurance of one who claimed to her that God did not mean what he said, ate and gave to Adam and he did eat. All down the ages since that time, there have been plenty of Darwins, Huxleys, and others to teach that God was mistaken and the serpent the one who understood the situation and told the truth.

Mr. Ramsay continues: "These trees are metaphorical expressions only; were never planted in the soil, never had an existence. The tree of life means immortality. Rev. xxii. 2-14. The tree of good and evil is the idea of morality; the knowledge of moral laws. These trees are more alive today than they ever were. These trees are to be understood in the same sense as we understand the expression 'gate of death' and similar expressions. We all have a tree of knowledge growing within us.

Comment—In this connection let me recall the writer's attention to Isa. viii. 20. Compare these statements with Rev. xxii. 2-14, and Ezek. xlvii. 1-12, the latter of which closes as follows: "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters, they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof shall be for medicine."

John describes a similar tree in the midst of the restored metropolitan city of Judea and the world, which he styles "the tree of life;" he locates it, as did Ezekiel; says it bears twelve manner of fruits." (Query, If this is immortality as defined by Mr. Ramsay, are there twelve kinds of immortality to be enjoyed or endured as the case may be, or does it require twelve kinds of decoctions of these leaves to make one immortal?); and I further read that these trees (which it is asserted were never trees and were never planted in the soil,) "yielded her fruit every month: and the leaves were for the healing of the nations." Shall we in this instance adhere to the plain statements of the Bible, or to the assertions and deductions of those promoting the "oppositions of science falsely so-called?"

In the restitution, when the kingdom of God is once more a historical fact, all through the millennial age to succeed this Post-Tertiatary or historic age, the nations will continue to exist in a governmental form, and the means of perpetuating existence, (from which man was driven for his benefit, when expelled from Eden,) will be restored as one of the means of filling out God's contract covenant with Abraham and the nations; all the denials and fine spun theories of Darwin and his following, to the contrary notwithstanding.

Mr. Ramsay tells us, "The theologians prattle about the innocence of Adam; ignorance would be a more accurate term. Innocence implies some knowledge of good, and that is just what Adam did not have, according to the Bible." "Instead of a fall, God himself declares it to be a rise, a growth. 'For behold the man has become as one of us.' Could a stronger comparison possibly be used? Man had become god-like. The mere brute died, and man put on immortality."

Comment—"For the man has become as one of us," is modified by "to know good and evil." In what follows, the statement of the writer confirms and substantiates the language of the deceiver. God had said, "In the day thou eatest thereof thou shalt surely die; the deceiver said to the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." What God promised for disobedience of his law was death. The promise of the deceiver for a disobedience of that law was life, and Mr. Ramsay says man became god-like, (immortal). One of the supposed attributes of the gods is immortality.

Paul says, (2 Tim. i. 10), Jesus Christ "hath brought life and immortality to light through the gospel." Mr. Ramsay says, "man began to put on immortality in the garden, in the act, not of a fall, but of a rise, at the transgression of Adam and Eve." Immortality is not an attribute of any of the race of Adam and Eve. It is to be sought for; Rom. ii. 7; it is to be put on as a result of obedience to the gospel; 1 Cor. xv. 51-54; and will never be given as the result of sophistry, or a denial of the plain teachings and facts of the gospel. If the Lord be God follow him; but if Baal, follow him.

Again Mr. Ramsay remarks, "The image of God was to be a developing image; was to be moral, not physical. Can we conceive of an animal destitute of any knowledge of good, without a single virtue, being an image of God?

Comment—A comparison of the words of Gen. i. 27, with those of Gen. v. 3 is a fair exegesis of the "image of God." If Seth was in the personal form of his father Adam, a fair use of words would apply the same to Adam and his Creator, unless we shall allow the bias of prejudice to intervene. Again in Heb. i. 1-3, Paul in speaking of the Son, says "who being the brightness of his glory and the express image of his," (the Father's,) "person," etc.

Mr. Ramsay again, "But did not God say that man should have dominion over all the earth and all therein? Exactly: the dominion promised was to the race, 'them,' not Adam. The record states that Adam named the birds and beasts, but no control is implied. On the contrary, is it not a fair inference from Gen. ix. 2, that up to that time the animal kingdom had stood in no special awe of their brethren, who had just learned to walk on their hind legs. But about this time the human race became sufficiently developed to take with a strong hand the dominion promised."

Comment—The universal dominion will be given to man in the restitution of all things, when Jerusalem is restored as the metropolitan city of a renewed earth, when he is now Prince of the kings of the earth, shall have taken to himself his great power and have reigned; as it is written, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Zion." Mic. iv. 8.

So far man has never been able to control himself properly; but the time approaches when, as the prophet says, and as I truly believe, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." Isa. xi. 6, 7, 9.

Mr. Ramsay again says, "This world is God's great school for making men," and then shows by the inventions and advancements in science, the arts, in commerce and in every industrial branch of civilized life, the effect of that grand school on our social world.

Comment—"This world is God's great school for making men." No truer sentiment was ever uttered. Not only is this God's great school for making men; it is also his great school for completing his creative work of the present historic age, and of preparation for the glories of a renewed earth in "The Age to Come." In the God-creative work of this aion, and in the God-labors for the 6th evening; and morning judicial work now impending, man is God's co-laborer. Availing himself of God's conversations, co-relations and affinities, he does what no mere amount of the past geological periods could do. His is a higher, nobler organization and mentality. Builded in a grander, a god-like mold, with, as Hugh Miller aptly says, the mold broken and destroyed, —he can avail himself of God's laws for the subjugation, I of himself, and after, the natural world to domesticity and usefulness, to carry out the great designs of the Creator.

As Hugh Miller further says, "he adds to the beauty of the flowers which he takes under his charge, to the delicacy and fertility of the fruits. The seeds of the wild grass become corn under his care, the green herbs grow great of root or bulb, or bulky and succulent of top and leaf; the wild produce of nature sports under his hand; the rose and lily broaden their discs and multiply their petals; the harsh green crab swells out into a delicious gold-rinded apple, streaked with crimson; the productions of his kitchen garden, strangely metamorphosed to serve the uses of his table, bear forms unknown to nature; an occult law of nature, of change and development inherent in these organisms meets in him with developing instinct and ability, and they are regenerated under his surveillance. Nor is his influence over many of the animals less marked. The habits which he imparts to the parents become nature in his behalf in their offspring. The dog under his tutelage acquires the virtues of fidelity to a master and affection to a friend. The ox and the horse learn to assist him in the labor of the fields. The udder of the cow and goat distend beneath his care far beyond the size necessary in the wild state and supply him with rich milk and the other various products of the dairy. The fleece of the sheep becomes finer of texture and longer of fiber in his pens and folds; and even the indocile silk-worm spins, in his sheltering conservatories, and among the mulberry trees which he has planted, a larger and brighter and more glittering cocoon."

God's types of life are unit types, and they have never yet been broken or changed, and an attempt to intermingle those types renders the product infertile. The types of life may be, and are improved and enlarged, but the mollusk, the radiate, and the articulate of the Silurian age are as they were in that age.

The contemplation and investigations of the conservations and co-relations of force and matter, as well as the progress of scientific discovery and human advancement, is elevating, enlightening, and civilizing, and should be fostered and encouraged in every possible manner, yet all these combined and extended to their fullest limit, only affect present conditions of living and the elevation of social life and civilization to a higher plane of humanity, and all cease to be of further effect when the brink of the tomb has been reached.

Instead of man having become immortal like the gods, he has only become like the gods to know good and evil, and in his choice he more frequently chooses the latter than the former.

For at least, about six thousand years, he has been striving almost incessantly, to enact laws to overcome lawlessness and restrain evil-doers, and yet the civilization and enlightenment of Abraham's time seems to have been the peer of our own. In my humble opinion, after years of deep investigation and study, an entirely new order of things, moral, social and governmental is about to be introduced, that will revolutionize the existing conditions, and one that will yield peace, plenty and perfection in every line of human endeavor; superior to, and more abiding than we can at this time comprehend; and in its results reaching beyond the confines of this age and its civilizing influences. See Dan. ii. 44.

J. K. THOMPSON.

Galatians vi. 6.

And let us not be weary in well doing or faint not. Let us be strong in the Lord, and put our trust in him and work daily or with every opportunity we have in love with the Sword of the Spirit which is the Word of God. For this is the only salvation we have. Live unto God, for we are a new creature in Christ. A new and living way we should live and walk in this present world. Remember we have cast off the works of darkness and have put on that saving name of Jesus and to have that saving name written in our foreheads we must be a peculiar people, for it is only those that are looking and watching for Jesus to come. He it is which the world knoweth not. But we being a chosen people by God to see the beauty in his only begotten Son and to be made partakers in God's kingdom which is to come on this earth. We ought to rejoice. Rejoice I say and so much the more as we see the day approaching. O let us hold fast unto that saving name and labor in his vineyard, for he that soweth to the Spirit shall of the Spirit reap everlasting life. Let us sow the seed wherever we go or have an opportunity to sow. It may yet fall on good ground and spring up and bear fruit to the honor and glory of God. Let us hold fast the profession of our faith. For in due season we shall reap, if we faint not. In Matt. xxiv. 13 Jesus says, But he that shall endure unto the end, the same shall be saved. The time is getting nearer and nearer to the close, soon the end shall be, are we ready, may we all who are on the watch pray that we may continue faithfully unto the coming of our Lord and Savior Jesus Christ.

JNO. GRIEF.

The lesson for this evening is taken from the 6th chapter of Galatians 9th verse, "And let us not be weary in well doing, for in due season we shall reap if we faint not." This 6th chapter is part of Paul's writings to the brethren of the churches at Galatia. He is moving them to deal mildly with a brother who has slipped or strayed from the path of the righteous, also exhorting them to bear one another's burdens and he also tries to move them to continue in doing well. Why? Because he says, "in due season we shall reap if we faint not." When Paul says "we" he has reference to himself and the Galatian brethren but they are not the only brethren who were to take heed to the writings of Paul for the preaching of the gospel or glad tidings of the kingdom of God did not cease at the end of Paul's career, but it has been taught down through all generations and by the grace of God it has reached our hearts therefore we are classed with Paul and all the ancient brethren. In Rom. v. 1-2 we read, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." To be weary means to be tired or fatigued. When Paul says we are not to be weary in doing well he means that we are not to be tired of doing the Lord's work. After all that God has done for us is it possible that any of us can be weary in his service? "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk and not faint." Isa. xl. 28-31. What a comfort it is not to have to wait upon the Lord in our own strength. God is ever mindful of his children, he knows whether we have his work at heart or not, he knoweth our frames, he remembereth that we are dust, but it is the willing ones whose strength is renewed and who shall mount up with wings as eagles. These are those who trust in the Lord and do nothing, who manage to dwell in the land and get fed still people find them out. But God's genuine people, true to his Word, trust in him and do good. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Psa. xxxvii. 2. And in 2 Thes. iii. 11-13 we read, "For we hear that there are some which walk among you disorderly, working not at all but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. "But ye brethren, be not weary in well doing. God's people should not be slothful in business and should be fervent in spirit serving the Lord. Whatsoever they do should be done to the glory of God. We cannot help one of God's children or any one else in distress except he notices it, if it is nothing but a cup of cold water in the name of our Master. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10.

Son, one may say, "I am going to trust in the Lord." Yes; but what is he going to do about it. The man who does nothing does not trust in the Lord. His trust is like a storekeeper who advertises to sell goods on credit and locks the door and goes out the back way, and peeks through the board fence and sees a poor fellow come up and try the door. If he is going to trust, why does he not stand behind the counter and measure out the goods. Just so if we are going to trust in God and do good. Let us step out on his promises. Give him credit for all he is worth, and let us push our faith to the front. God's credit is good yet, and may we live so that our credit will be good with him. We have a hope that is worth sacrificing all we have for. It is a living hope, a good hope, a blessed hope, a sure hope, a joyful hope, a purifying hope which should inspire us not to faint but to continue in well doing, and to praise and glorify God for his many blessings. Has he not promised to specially bless such as are upright and put their trust in him? Has he not promised to chasten those who go astray from his ways? God knows the way that his people takes and he knows also the way that others take. "For he that loveth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "But he that doeth truth cometh to the light." He feels pleasure in the thought, "Thou God seest me." And how beautiful the prayer of David in the 139th Psalm 23 and 24 verses, "Search me, O God and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This shows us how dependent David was upon God, and he appealed to God to search his heart to see if there was any wicked way in him and how pleasing it should be to us to turn from creatures so liable to err, and appeal to him who searcheth the heart and discerns our motives and aims? And it is well when in our sufferings we can approve ourselves unto God. You are not, says Peter, to suffer as evil-doers, but as Christians, and therefore he adds. "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter iv. 19. I hope each one of us will take heed to the words of our lesson and continue in the way we have chosen and not become tired of being servants of our Master, for with all the drawbacks and trials we may have let us not forget that our heavenly Father watches over us, and if we do not get weary we shall in time reap a good harvest and what will that be? Life everlasting. "Having their gifts different according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith or ministry, let us wait on our ministering, or he that teacheth on teaching, or he that exhorteth on exhortation; he that giveth, let him do it with simplicity, he that ruleth with diligence he that showeth mercy with cheerfulness." Therefore let us not be idle Christians, but let us take what we have and put it into use, be busy in doing the will of God, and new gifts and graces will come. My earnest prayer is that we may each one of us be faithful unto the coming of our Savior so that we may be rewarded according as we have been promised.

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Over Sunday Excursion to Chicago August 4th via Pennsylvania Lines. $1.25 round trip from Plymouth.

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.

EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a tent located in a grove.

The Brush Creek Church is located about seven miles from Troy, Ohio. Full particulars will appear later as to the accommodations and how to reach the meeting place of the conference.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.

J. C. THOMPSON, Sec'y.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

Program of Bible School, Torch Lake, Mich., Aug. 1 to 15.

1st Day. Forenoon.

Conference work and organization.

2nd Day. Forenoon.

The Bible. What it contains in brief outline. Historical and Literary value. The Bible a Revelation.

Afternoon.

Gospel Records. Gospel and their Writers. General view of the Gospel Narrative. The central place of Christ in history.

3rd Day. Forenoon.

How to study God's Word. How to teach God's Word.

Afternoon.

Kindergarten Methods in Bible Schools. Outline Maps and Charts. Practice Methods in Teaching.

4th Day. Forenoon.

The Promises. The Covenants. Plan of the Ages.

Afternoon.

The Birth and thirty years of private life of Jesus. Preparation for his Ministry.

5th Day. Forenoon.

Israel, their Past, Present and Future.

Afternoon.

Jewish People in the time of Jesus. Jewish Sects and Parties. Jewish Home, Education and Labor.

6th Day. Forenoon.

The Kingdom, Rulers, Subjects, Territory.

Afternoon.

Palestine, Geographic Features. The Judean Ministry traced upon Maps.

7th Day. Forenoon.

Jesus as he was,—the Great Prophet. The Gospel Message.

Afternoon.

Jesus as a Teacher. Methods of Jesus as a Teacher. The Life of the Teacher an Object Lesson.

8th Day. Forenoon.

Jesus as he is,—the Great High Priest.

Afternoon.

The Teachings of Jesus,—Principles, Love, Faith, Obedience to Divine Law.

9th Day. Forenoon.

Jesus as he will be, His Second Coming as King. The Prince of Peace. The Restitution.

Afternoon.

Jesus' Teaching regarding himself. The Reality of his Humanity. The Messiah. Son of God.

10th Day. Forenoon.

Christ the Great Sacrifice.

Afternoon.

The Old Covenant and Formal Ceremonies. The New Covenant and the True Worship, as Taught by Jesus.

11th Day.

Trip on the Lake.

12th Day.

Evangelistic Services. What Must I Do to Be Saved? A Test of Discipleship, "Ye are my friends if ye do whatsoever I command you." The Law of Pardon and the Law of Adoption.

13th Day. Forenoon.

Conditional Immortality. Life Only Through Christ.

Afternoon.

Teaching of Jesus regarding Future Life. The Awfulness of Sin. The Possibilities of Salvation. The Ideal of Humanity.

14th Day. Forenoon.

The Church—Represented as One Body. As the Bride. The Candlestick. The Relationship of the Church to the Kingdom. The Mission of the Church.

Afternoon.

Jesus' Teaching Regarding the Kingdom. The Realization of the Prayer, "Thy Will Be Done."

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Subscribe for THE RESTITUTION.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Leila E. Whitehead, 5428 Ontario St., Austin Station, Chicago, Illinois.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. The pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Will All Men be Saved?

I have written and published, and now offer for sale at *ten* cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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Imported Japanese Fans. A set of four very attractive Japanese fans issued by the Chicago & North Western Railway sent to any address on receipt of 10 cents to pay postage. Address A. H. Waggener, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—Aug. 1.

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A splendidly arranged all expense tour to Yellowstone Park and return leaves Chicago August 4th under the auspices of the tourist department of the Chicago, Union Pacific & North Western Line. All expenses of the journey included in the initial cost. All arrangements for hotels, train schedules, checking of baggage, etc., are arranged in advance. Write for itineraries and particulars to S. A. Hutchison, Manager, 212 Clark Street, Chicago."—Aug 1

Grand Army of the Republic.

Send 2 cent stamp for itinerary of special trains to the 40th Annual Encampment, Minneapolis, August 15th to 18th. Extensive arrangements are being made by The North Western Line to provide first class accommodations for the veterans and their friends. Four regular trains per day between Chicago and the Twin Cities via the direct route. The rate to Minneapolis from points in the Central States will be one cent per mile. Rate from Chicago only $8.00 round trip. Address A. H. Waggener, Trav. Agt. 215 Jackson Blvd. Chicago, Ill.—Aug. 1.

"What He Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

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Beyond the Hills.

Beyond the hills, where suns go down,
And brightly beckon as they go,
I see the land of fair renown—
The land which I so soon shall know.

Above the discourses of time,
And discord of its angry words,
I hear the everlasting chime—
The music of unjarring hords.

I bid it welcome, and my haste
To join it cannot brook delay;
O song of morning, come at last,
And ye who sing it, come away!

O sing of light and dawn on clime,
Sound over earth and fill these skies!
Nor ever, ever, ever cease
Thy soul-entrancing melodies!

[illegible] disburdened earth,
[illegible]ve then shall sing,
[illegible]'s second birth,
[illegible]tion's King!

—Bonar.

[illegible]cated.

[illegible]ristianity.

[illegible]ll doubtless have [illegible]reading 1 Cor. xiii, [illegible]ended an under-lying [illegible]e which gives vitality to the [illegible]e Christian system, like a tree [illegible]ends upon its roots for its life. [illegible]t which gives life and vitality to the whole plan of redemption is that which lies at its base, from which it draws support.

Q. In what portion of Scripture is this basic principle revealed?

George. In 1 Cor. xiii.

Q. What does this chapter reveal?

A. This chapter shows that even should we be [illegible] the ora- [illegible] from this [illegible]ined [illegible] [illegible] affect us [illegible]ukens in [illegible]eart responsive melodies, and breaks forth in transports of adoration and praise, and fills the heart with sweetness and divine harmony, like heavenly music, in union with the Divine Author from whence it flows. It is a consolation which satisfies the inward craving of every pure heart, as nothing else can do.

Q. How does it affect us while in adversity?

A. In adversity it is a stay and a solace like as a vine with its graceful foliage entwines itself about the sturdy oak and climbs up into the sunshine. So love with its caressing tendrils entwines itself about the Son of God, and lifts its possessor up out of adverse surroundings into the cheering sunshine of God's favor; healing the broken heart, and enables one to look beyond the present, and by faith view the evergreen shore.

Q. Is its influence far-reaching?

A. It is. As the aroma of the sweet-scented flower is not confined to the garden whence it grows, but is taken up by the passing breeze and made to regale the senses of others so the heart filled with divine love, is not confined to itself, but emits an influence which is felt by those with whom they come in contact.

Q. Then this must be a priceless gem to possess?

A. It is even so. Oh, it is the priceless gem which ever gleams in the crown of the Bright and Morning Star, even the star of Bethlehem, whose luster never fades, but will increase in brilliancy as the endless cycles of eternity succeede each other. Love never faileth. It begets in its possessor a peaceful happy spirit.

Q. Are those who spend their money and time in proclaiming this peaceful message considered blessed?

A. Yes, indeed. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Isa. lii. 7.

Q. Does this beautiful spirit inspire the gospel of the kingdom?

A. Yes, it does. The grand old "gospel of the kingdom," thrills the heart of believers as no other message can. It is a message of peace, it kindles music in the soul, it causes the heart to shout for joy, and be happy while are not always taking account of evil, they have no pleasure in unrighteousness, but they do rejoice in the truth, and they will also bear adverse things, and not easily become impatient, but will believe, hope and endure unto the end.

Q. Is this principle as eternal as the great Creator?

A. It is. The chapter closes by naming three things which abide. It is certainly refreshing in the midst of this changing transitory state of things to find something that abides, and changes not.

Q. What is the first of these things which abide?

A. We have faith, which in the sweet by and by will be lost in sight, and hope which has faith for its parent, will all be lost in fruition, but love will become intensified, and abide through the endless cycles of eternity.

Q. Well, then, faith and hope will in time have served their purpose. Now, tell us, which of the three will abide?

A. Love. "God is love," and this divine attribute of his being, permeates and is gloriously manifested in every work of his hand, and is the controlling principle of his government and is shown in his dealings with mankind. It is his divine purpose to people the new earth with inhabitants in whose heart this divine principle has found an abiding home.

Q. Should this principle abide in us now?

A. Yes. It is the possessor of a pure heart, even the meek and humble follower of Jesus, that has the promise of seeing God, and having an inheritance in the new earth. Unless this principle finds an home with us now, [illegible] which inspires the tongue, such oratory will amount to nothing more than the sounding brass of a trumpet, or of a clanging cymbal, which for the time being pleases the ear with its melody of sweet sound.

Q. Is it possible for men to become gifted students of prophecy, and be able to solve many difficult Biblical mysteries, and still lack the root [illegible]ciple?

[illegible]ssible.

[illegible]ell then will those [illegible] to such an one, [illegible]ture life is con- [illegible]fro.

[illegible]hedents of pro- [illegible]enetrate mys- [illegible]arvelous de- [illegible]' even have [illegible]uck up the [illegible]l are desti- [illegible]to nothing,

[illegible] we make [illegible]e relief of the [illegible] some other motive foreign to the real root principle of Christianity should prompt the gifts, will the aforesaid said charity bring a future recompense?

A. It will not. To be charitably inclined and give all our goods to feed the poor, if love is not the motive which inspires the gift, it profiteth nothing.

Q. Well, then, suppose we consider a more trying test, and suffer death by fire, on account of preaching the gospel, and a spirit of fleshly bravado, in place of sincere love, be the motive which prompted the sacrifice, will that avail for a future reward?

A. It will not. We may meet death by fire, as a martyr, and love be not the motive principle governing the martyrdom, it will yield no profit to the one so suffering.

Q. Can you give some rule by which we can know those who really have the real root of the matter in them?

A. Yes, we can.

Q. Please give the characteristics.

A. We may know those who possess this love, because they suffer long, are kind, envy is not in their lives, they are not puffed up, they don't behave in an unseemly manner, they are not always seeking their own benefit, are not soon provoked, they in adversity. It lets the sunshine of God's love in, and peace and contentment then reigns within. It makes believers love the brotherhood, and also be anxious to publish glad tidings of good to sinners.

Q. Can this beautiful message of life carry us beyond the storm cloud?

A. There is nothing like it. Should clouds of inky blackness temporarily obscure our vision, the sun of hope emerges from behind the cloud with a dazzling blaze of glory, and dispells the cloud, like the fog before the rising sun.

Q. When we preach the message of the kingdom what shall we say?

A. "Say unto Zion, thy God reigneth," in the person of his Son. "Yet have I set my king upon my holy hill of Zion." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation."

Q. Is not the gospel of the kingdom a message of peace to us now, even while in joy and also in sorrow?

A. Yes. It is a message of peace, even now it calms the troubled sea of life when its raging billows would overwhelm us, and its cares and vexations distract us. There is nothing but joy and peace in it, both now, and also hereafter when the Lord shall bring again Zion. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring Zion. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem."

Q. Does this love-inspired hope, lead to a purity of life?

A. Certainly it does. It is not only a joyous and comforting [illegible] also a purifying hope.

Listen: "He that hath this hope in him purifieth himself even as he is pure." Notice, it is he that "hath this hope in him,"—is a part of his being, as it were, and not him, who merely profess it, in which it has the above purifying effect.

It is to such an one a valuable treasure, which in his estimation, exceeds in value all other treasure. Says Jesus: "For where your treasure is, there will your heart be also." Hence, reasoning from cause to effect, it could not do otherwise than to direct and control his acts of life, because his heart is centered in that treasure.

Such an one grows in grace and in the knowledge of the truth. His growth may be compared to a little vine in the woods, which seeks greater light, and by its tendrils reaches out for the sturdy oak, and as its growth proceeds, gradually elevates itself into ever increasing light, until it reaches the top, and then drinks in the pure sunlight of heaven.

"The saving favor of God is manifested to all men, teaching us that renouncing impurity and worldly desires, we should live prudently, righteously and piously in the present age, waiting for the blessed hope, even the appearing of the glory of the great God, and our Savior Jesus Christ." Titus ii. 11-13.

Q. What should be the attitude of all those whose lives are lifted up into a higher plane of life, by the inspiration of the gospel of the kingdom?

A. The attitude of those whose treasure is centered in the blessed hope, is a prudent, righteous, and pious life in this present age. It would indeed be a very serious matter to profess the blessed hope, and then live in such a manner as to bring reproach upon it. God grant that none will do so.

Q. Should not the glorious message of the kingdom be to us greater riches than this present world can offer, or give unto us?

A. Yes. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt." therefore it was his choice to "rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Q. Do some think otherwise?

A. Alas! how many think otherwise, the pleasures of sin for a brief season has far more attractions for them, than the eternal riches of God. That is their treasure, therefore their heart is set on it. Those who thus choose will get their choice. They can't have the pleasures of sin and also the riches of God.

Q. What should be the attitude of all true gospel believers?

A. Beloved, let us be in earnest in publishing peace, and herald to the people good tidings of good, and earnestly proclaim the coming reign of Jesus, on Zion's Mount, for God has declared that he will set his King upon the holy hill of Zion, and that the law shall yet go forth from Zion, and the Word of the Lord from Jerusalem, and the people shall yet flow unto the house of the Lord and learn his ways.

It is now definitely settled that Pine Woods Bible Class book will be printed right away. If you want to be sure of getting a copy you should send in your name.

Yours in the Blessed Hope.
W. H. WILSON.

Hieremias (or "Jeromiah").

CHAPTER 43.

1. In the fourth year of Jooskeim son of Joosias, king of Jouda, a word of the Lord occurred unto me saying;

2. Take for thyself a parchment for a book and write upon it all the words which I have talked unto thee in respect to Hieroussaleem and in respect to Jouda, and in respect to all the nations from the day I have talked to thee, from the days of Joosias, king of Jouda, unto this day.

3. Perchance the house of Jouda will listen to all the calamities that I am re[illegible] do to them, that they may [illegible] from their wicked [illegible] injustices [illegible] and their sins.

4. [illegible] called Baruoch son of [illegible], and he wrote from the mouth of Hieremias all the words of the Lord which he had talked to him on a parchment of a book.

5. And Hieremias commanded Barouch, saying, I am under guard, I shall not be able to enter into the house of the Lord.

6. And do thou read with this parchment into the ears of the laity in the house of the Lord on a day of fasting and in the ears of all Jouda all those who come from out their cities, to them shalt thou read.

7. Perchance their sense of mercy will fall down before the face of the Lord, and they may turn away from their wicked way, because great is the anger and wrath of the Lord, which he hath talked in respect to this laity.

8. And Barouch did according to all the things that Hieremias had commanded him, to read in the book the words of the Lord in the house of the Lord.

9. And it came to pass in the eighth year of king Jooskeim in the ninth month, that all the laity in Hieroussaleem and the house of Jouda assembled for a church—fast before the face of the Lord,

10. And Baruch read in the book the words of Hieremias in the house of the Lord in the house of Gamaraias, son of Saphan, the scribe in the upper court in the front-doors of the new gateway of the house of the Lord in the ears of all the laity.

11. And Michaias, son of Gamarias, son of Saphan, heard all the words of the Lord from out the book;

12. And he went down into the house of the king into the house of the scribe, and lo, there were all the rulers seated, Elimaus the scribe, and Dalaias, son of Selemias, and Joonathan son of Akchoboor and Gamarias, son of Sappha and Sedekias, son of Ananias and all the rulers;

13. And Michaias told them all the words which he had heard Barouch reading in the ears of the laity;

14. And all the rulers sent unto Barouch, son of Nerrios, Joudin son of Nathanias, son of Selemias, son of Chousi, saying the parchment with which thou didst read in the ears of the laity take it in thy hand and come; and Baruoch took the parchment and went down unto them.

15. And they said unto him, Read it again in our ears: and Barouch read it.

16. And it came to pass when they had heard all the words, they took counsel each one with his neighbor and said, Let us send all these words to the king;

17. And they asked Baruoch saying, Where didst thou write all these words? And Baruoch said, From his mouth Hieremias told me all these words and I wrote them in a book.

19. And they said unto Baruoch, Go on foot thou and Hieremias and hide yourselves; let no man know where ye are.

20. And they went in unto the king and gave the parchment to be guarded in the house of Elisama, and they told the king all these words.

21. And the king sent Joudin to take the parchment, and he took it out of the house of Elisama, and Joudin read it in the ears of the king and in the ears of all the rulers standing about the king.

22. And the king seated himself in his winter-house and there was a hearth for fire before his face.

23. And it came to pass when Joudin had read three or four pages (or columns) he cut them off with the knife of the scribe and cast them into the fire that was upon the hearth until all the parchment had gone into the fire that was upon the hearth;

24. And the king and his courtiers who were listening to all these words did not ask why nor rend their outer-garments;

25. And Elnathan and Godolias supported the king in the relation to the burning of the parchment;

26. And the king commanded Hiermeel, son of the king, and Sarais, son of Esriel to seize Baruoch and Hieremias and they had hid themselves.

27. And a word of the Lord occurred unto Hieremias after the king had burned the parchment, all the words which Baruoch had written from the mouth of Hieremias, saying;

28. Again take thou another parchment and write all the words that were upon the parchment that the king Jooskeim burned.

29. And thou shalt say, In this wise hath the Lord said, Thou didst burn that parchment, saying, Why didst thou write upon it saying, Babuloon's king will go his way in and devastate this land, and man and domestic animal upon it will leave off?

30. Therefore, in this wise hath the Lord said unto Jooskeim, king of Jouda, There will not be of his one seated upon David's throne, and his dead body will be cast away in the scorching heat of the day and in the freezing cold of the night.

31. And I shall visit upon him and his generation and upon his courtiers and I shall lead upon him and those who inhabit Hieroussaleem and upon the land of Jouda all the calamities which I have talked in respect to them, and to which they have not hearkened.

32. And Baruoch took another parchment and wrote upon it from the mouth of Hieremias all the words of the book which Jooskeim had burned, and still more words were added to them like these (the foregoing).

COMMENT.

This 43rd chapter is given as the 36th in the C. V. and R. V. or what purports to be the same "words" so emphasized and so many times repeated in this very chapter. The word "forgive" or "remit" does not occur in the 3rd verse though. So the words "they will present their supplication" is not in the text.

No word for "fury" in the 7th verse.

In the 9th verse "fifth year" should be "eighth year" and "were assembled for a church fast" instead of "proclaimed a fast." Gamareias instead of Gemariah in the 10th verse, Saphan instead of "Shaphan." All the names in the 11th and 12th verses twisted out of shape and recognition. Compare and see for yourselves.

"Princes" should be "rulers" all along here.

From the 12th verse to the end of the chapter the variations are still more marked—as for instance the versions make the king cut off the pieces of the parchment with his pen-knife and cast them into the fire instead of the reader "Joudin" doing it "with the knife of the scribe." Then the versions made "Elnathan and Godolias interceded with the king" to prevent the burning of the book" whereas the text reads that they advised or "supported" the king in this act of sacrilege. Get interested and look up these differences for yourselves.

CHAS. GARDNER.

A Trip Through the South.

Wife and I left Salem, Ohio, June 26th with the view of doing some evangelizing and visiting relatives who reside in Alabama. Our route was via Columbus and Cincinatti, O., Chattanooga, Tenn. and Birmingham and Opelika, Ala. We arrived at Wedowee, Ala., June 29th and found that appointments had been made for us to preach in several places.

On Sunday following our arrival we addressed a very appreciative audience on the subject of the great salvation. We showed that it is the salvation spoken of at the first by the Lord and afterward confirmed by them who heard him. This was spoken of by the Lord, was the gospel of the kingdom of God. We were invited to return and speak, which we did to appreciative audiences. We both spoke in Wedowee and were listened to with much interest.

On the 3rd Sunday in June we held meetings at a point 12 miles north of Wedowee where the people had assembled for an all-day singing. Mrs. Robison spoke in the morning and I in the afternoon. All gave marked attention to the words spoken. This was one of the largest audiences that we addressed. During this week we preached to large audiences at another point. Each gave two addresses. At this place we had a very good hearing. We had the pleasure of addressing an audience in which there was a number of preachers. All seemed to enjoy the preaching on account of our numerous Scriptural quotations and requests that all search to see whether the things spoken were true or not. The subjects discussed were the Great Salvation, The Gospel, The Kingdom of God, Man is Mortal, The Resurrection, The Redeemer, and other kindred subjects. At our last meeting several persons came twelve miles to hear the Word preached.

Permit us to say that preaching is badly needed in the section where we have been visiting. Several evangelists should be given work in this field. We feel sure that much good could be accomplished for the truth in many parts of the south. We did not find the prejudice existing here that we find in many places in the north. What is needed everywhere is more evangelizing. We found the people eager to listen to the truth. We gave them a good opportunity to contrast truth with error. It was noticeable that they were surprised at our frequent requests to study the Bible. One very intelligent lady requested that we give a number of lectures on "how to study the Bible." This is what is needed everywhere. The emotional is too often appealed to and not the reason. We suggested that the Bible be studied by subjects. If we should return to this field again we will prepare a number of lessons on this plan. If we as a people could establish a "Correspondent School," I am sure that we could do much good.

Yours in the hope of eternal life.

D. C. & NANCY BARNES ROBISON.

The beautiful worship of God as our Father is distinguished by the very thing, that its chief exercise of love is in putting trust in the very perfection of God, which, to an unloving mind, would produce fear. It is a great act of love to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.—*F. W. Faber.*

What is resignation? Placing God between us and our troubles.—*Madame Swetchine.*

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 8, 1906.

Notice that the way to get to the Ohio State Conference is explained in the announcement in this paper. Read it, for the time of train is given, and all trains are to stop during the Conference.

A paper published in St. Petersburg devotes a large space in predicting a war to come between Japan and the United States. The writer shows that Japan will be victor, taking all our Pacific islands, and establishing herself on our California coast.

Russia has had some hard fighting in the past week. Sailors and soldiers have rebelled, taken possession of ships and forts, held them for a time, been finally killed or subdued, and again the air clears and the government seems to be ahead. The situation is not very settled, and more trouble is likely to come.

It is with pleasure that we can introduce to the Household of Faith our new Sister, Mrs. Floyd Stilson. At the service held by Brother J. L. Wince, at North Salem, five miles north of this city on last Sunday morning, she became a candidate for baptism into Christ, and in the evening they came to Plymouth where she was immersed by Brother Wince. She is a daughter of Sister Hugh Shaffer. Her husband, Brother Floyd Stilson, is a member of the North Salem Church, and our prayer is that this young couple will be firm defenders of the faith, and be crowned heirs of glory when Jesus comes.

The New Creation.

DELIVERED BEFORE THE BREAKING OF BREAD AT OHIO CONFERENCE, 1905.

Through God's merciful kindness I am permitted to address the household of faith once more. I have no doubt that the experience of every child of God present corresponds with the statement of Job v. 7, that "Although affliction cometh not forth of the dust neither does trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward;" making it certain that there is a natural cause for this condition of things. And having come together from various points to build each other up in our most holy faith, and to lift us to a higher plane of spiritual life, let us now consider some revelations respecting the new creation. The old creation was, at its commencement, very good, but was soon marred by its head; and the new creation intimates Jehovah's purpose to erect on its ruins a superior order of things. If I am not mistaken the foundation for the new creation was laid almost immediately after the old was marred, showing conclusively that Jehovah was not taken by surprise, but was prepared to carry out his

ETERNAL PURPOSE

as if man had not marred it. I refer to the germinal promise that the woman's Seed would eventually abolish the death involved by disobedience, and a thousand other ills. The promise mentioned was offered for faith and justification; and the new creation thus inaugurated, was extended when one and another would by faith become related by faith to the crusher of the serpent's seed. They became united to him by a symbol of that which was ordained to accomplish the bruising. He had to be bruised in the heel. I am persuaded that the blood of the animals whose skins covered the naked offenders, typified the blood which ratified the everlasting covenant; and the skins were a type of him who has become our sin-covering. This is where, and when, and how, the Lamb was typically slain before the foundation of the world. But before I proceed further I must speak of the

REPRESENTATIVE RELATION

of Christ to our race. The idea that he died substitutionally, is contradicted by an abundance of Scripture, and confirmed every day by experience, which proves that each dies for himself under the law of sin and death. How could this be if he paid the penalty instead of us? Is it not astonishing that those who teach substitution, also teach the eternal death, by which they mean an endless existence in suffering? How does this fiction look side by side with substitution? Did Christ pay any such penalty? Or, rather, is he still paying that penalty? If so, will he ever get through with the payment? Mark the subtlety which comes in here to offset our objection: It is said that the infinite value of Christ's suffering as the Son of God made up for every deficiency in respect to the duration. But more astounding still,—they do not believe that the real Son of God died at all,—only the tenement of clay he lived in, only the body born of Mary died they say. Why do they not see that

INFINITE VALUE

would make it unnecessary for him to die at all? Why a single infinite tear or infinite sigh, arising from his dignity on that hypothesis, would have been sufficient. But truly he died, and his death was exactly like the death of every child of Adam. His breath went forth, his thoughts perished. And his death was not a natural death. He was cut off in the midst of his days on our account, not his own. He did this in our behalf. This makes it necessary to remark that God has dealt with the world of mankind, in dealing with Adam and with Christ. Through one representative-man came sin and death. Through the other comes righteousness and life. This is proven by Rom. v. 11-21 and which may be summed up in the words of verse 19, "For as by one man's disobedience many were made sinners, so, by the obedience of one shall many be made righteous. Obviously it is not as the substitute, but as the

REPRESENTATIVE OF HUMANITY

that the case of Christ is referred to here. I consider it impossible to understand God's beneficent purpose toward man if we cherish the idea of substitution. If we have started right here, we are in a position to proceed with the study of the character or nature of the new creation, and 2 Cor. v. 17 is an excellent place to begin. It says, "If any man be in Christ Jesus he is a new creature." A community of new creatures constitutes a new creation. The character of the new creation is beautifully expressed in Eph. iv. 24 where we are told to "put on the new man." Those addressed had the ability to do what they were told to do. If they personally took no action in the matter, they could never take on the new man, and never could become [illegible]. The new man describes that which is in contrast to the old man. All the human race are either in one or the other. Each of these two men is therefore multitudinous, and each has a head. One is styled the first man, and the other the second Man. One is of earth, and the other is of heaven. 1 Cor. xv. 47, 48. One brought sin and death, the other brought righteousness and resurrection life. Advancing from this we find it written of the members of the new creation that they are "God's workmanship,—created—yes,

CREATED IN CHRIST JESUS,"

Eph. ii. 10, so that he is the source of their changed relation, and position, —reconciled, adopted, heirs of God and joint-heirs with Christ, sons of God, etc. It is clearly proven then that there could be no new creatures without Christ. New creatures are created by God in Christ. As they once partook only of the characteristics of the old creation,—they now partake of the characteristics of the new creation. I have shown where I think the foundation of the new creation was laid,—in the woman's seed, then Abraham's seed,—Isaac's and Jacob's and David's seed, and Son of God. And it will be in place now to turn to the announcement from heaven of that wonderful personage himself, found in Rev. iii. 14, that he "the faithful and true witness," is the beginning of the creation of God. This illustrates Eph. ii. 10 where those who put on the new man are said to be God's workmanship, created in Christ Jesus," and of course become constituents of the new creation by virtue of their relationship to him. They were once afar off from God through the sin of the first man; now each of them is a

NEW CREATURE.

Worthy of marked attention is the fact that Adam, according to Paul's testimony was just what Moses represented him to be,—the first man, and Christ was the second. Not the second or next man that lived after the first, but the second of a class of men, or second of a certain series. We arrive at this meaning from Rom. v. 14 where we are told that "Adam was a type of that being about to come." But in what respect was Adam a type of Christ? One from amongst many answers is this: Adam was made a living soul, with power to impart life to his race—he was its father. But the father lost his own right to live, and was under sentence of death before he had any children, and therefore could only impart to them mortal, perishing life, and so all his children return to dust as himself did—the second, or new creation, requires another—and an enduring life,—a life in harmony with its object. And the great, overshadowing object of Christ's coming, as given in his own words, is, "I am come that they might have life, and have it more abundantly. John x. 10. This life is secured in two stages, first in heirship, then in absolute possession. All who become new creatures enter upon newness of life, Rom. vi. 4, are heirs of the grace or favor of life." And no man can deprive them of it. Though the body be killed (Matt. x. 28) the life they were heirs of remains in the keeping of Christ. Col. iii. 3. It can only be taken away as the result of unworthiness, by him who is able to destroy both, soul (life) and body in Gehenna.

As there are two aspects to the sin pertaining to the old creation, so there are two aspects of righteousness pertaining to the new. The members of the old creation who spring from Adam its head are all made or constituted sinners by birth. Rom. v. 19. I do not mean that they are actual transgressors at birth; but they inherit

THE CONSEQUENTS OF SIN,

the corruptible nature of their father Adam, and die in him, and besides that they inherit unbalanced mental and moral organisms which give them a universal tendency to sin themselves. The members of the new creation are in like manner made or constituted righteous by a birth succeeding a death. And they are required henceforth to live righteously,—for they are created in Christ Jesus unto good works. Eph. ii. 10. In addition to what I have said of the two aspects of sin pertaining to the old creation,—we must remember that those under the original law of sin and death; I mean those who die in Adam —die because they have descended from him and inherit his corruptible nature. They are in no sense responsible for it. They are responsible only for their personal sin[illegible] by becoming part of th[illegible] they are justi[illegible] sin pertaining to t[illegible] By compliance with th[illegible] exacted men are allowed to p[illegible]

THE OLD MAN

with his deeds, Col. iii. 9, that is, sever their connection with him, and be transferred to the new—put on the new man. The new man is bestowed, that men may be renewed in knowledge after the image of him that created him. Col. iii. 10. It was to this aspect of righteousness that the apostle referrred when saying to the new creatures in Galatia: "I am again in travail, until Christ be formed in you," mentally, morally, intentionally and legally. They had been made meet to be partakers of the inheritance of the saints in light, Col. i. 12, but they had to show their appreciation of this great privilege by living according to the principles of the new creation, which are "righteousness and holiness of truth." We see from the great anxiety for the welfare of his children in the Lord by the Apostle that the old and new creations, in a measure, exist side by side for a time. The new creatures still retain some of the characteristics of the old creation. This doubtless was what the apostle was speaking about when he said the creation, (new creation) was subjected to frailty, not of its own will, or voluntarily, but by reason of him who placed it under, or

SUBJECTED IT IN HOPE

that the creation itself also shall be "delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii. 20, 21. You will all agree with me, that what is to be delivered from the bondage of corruption, consists of those who have been temporarily laid in the grave. They are brought forth by virtue of having been created by God in him who is the resurrection and the life.

In Rev. iii. 14 it is announced that he was alive again after death, and would evermore live, and besides that, possessed the keys of the grave and of death. Yes; the everliving One in the 14th verse of the 3rd chapter describes himself as the amen, the witness faithful and true, and the beginning of the creation of God. He was the first finished product of the new creation. By the transforming energy of the Father he became the Lord the Spirit. The word amen, the learned say, means faithfulness and comes from the Hebrew word "ah-main." The Lord, the Spirit, is the faithful witness and true. He, before he was divine of nature testified faithfully, but he only testified in the words of his Father, but inasmuch as no son could testify as to the identity of his father, God his Father testified for him at his baptism, and at the Transfiguration, and at every miracle performed by him. Besides Jesus, all the members of his body of believers are, or should be, faithful witnesses and true. And all the promises of God in him are yea, and in him amen, unto the glory of God by us—believers,—Paul and the Corinthians and all the saints which are in Achaia, and the Church of God everywhere and always. For the next verse says,—"Now he which establisheth us with you in Christ and hath anointed us is God, who has also

SEALED US,—

set his mark upon us, and given the earnest, the foretaste of the Spirit, in our hearts." If we are obeying the commandments of Jesus, what is true of Jesus is also true of us,—we are mighty ones of faithfulness on the principle of faith, without which it is impossible to please God. But we must not forget that Jesus styles himself "the Beginning of the creation of God." Not of the creation Moses treats of, for the sufficient reason that there was no Anointed Jesus in existence in the era of the Adamic creation. The Anointing Spirit existed then, this was in fact the creating energy. The Anointed who is now the Lord, the Spirit, and consubstantial with the Father,—that is of the same substance with the Father was while in flesh anointed with Spirit. And it was he, the Lord, the Spirit who says he is the Beginning of the creation of God. Of course he knew Adam had preceded him; of course he knew Adam was of the earth, and that he was of, or originated in heaven; and that he was the second Adam and not the first. Of course he knew that he was foreordained before the foundation of the world,—but was "manifest in these last times for you." He knew that Adam, the first, could only impart a perishable existence to his children. He knew that God would have violated his own law of sin and death, had he bestowed divine nature of existence upon one of Adam's race who had not by death paid its penalty. Jesus told Nicodemus that flesh and blood could not inherit the kingdom of God, —and that every inheritor must be born again,—born into another life that will never end, no other can make a person eligible to an everlasting kingdom. And he who announced that he was the Beginning of the creation of God further on says that he will make *all things new.*

(To be continued.)

Ohio Conference Program.

THURSDAY AUG. 23.

7:30 P. M. President Introduced by Brother John Lehman. Opening of Conference and Address of Welcome, Brother P. Neill, President.

Address of Welcome from Brush Creek Church. Brother Rufus Curtis. Response, Brother W. L. Tomlinson.

FRIDAY AUG. 24.

10:00 A. M. Sister's Meeting conducted by Sister B. H. Lang.

2:00 P. M. Social Meeting conducted by Brother Clyde Pearson.

3:00. Address, Sister Nancy Barber Robison. "The Law of the Lord is perfect, converting the soul." Psa. xix. 7.

3:30. Address, Brother D. C. Robison.

7:00. Social Meeting.

7:30. Sermon, "Conversion," A. H. Zilmer.

SATURDAY AUG. 25.

10:00 A. M. Address, "The Narrow Way," Brother W. H. Wilson.

11:00. Business Meeting, Brother P. Neill, Presiding.

2:00. Address, "Unity," P. Neill.

7:00. Social Meeting.

7:30. Sermon, "Earth's Golden Age." Brother J. F. Wagoner.

SUNDAY AUG. 26.

9.00 A. M. Sunday School Conducted by Sister Curtis. Talk to Children. ther D. C. Robison.

10:00 Communion Service, Brother J. F. Wagoner, Presiding Elder, assisted by Brother's John Lehman and Rufus Curtis. Followed with exhortations by the brethren. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. x. 25.

2:00 P. M. Social Meeting. Brother R. L. Holman.

2.30. Young People's Meeting, conducted by Sister Hattie Sanford.

7:00. Social Meeting. Conducted by Sister P. Neill.

7:30. Sermon, "The Gospel of the Kingdom." Brother A. H. Zilmer.

8:30. Brief closing address. Brother P. Neill.

Program subject to change.

After making the above programme word comes at the last minute from Bro. Zilmer that he cannot attend, so other arrangements will have to be made, and some one substituted in his place.

Youth's Column.

A Gentleboy.

He never does a rude, rough thing,
My papa, kind and true.
I look at him and think inside,
"I'd like to be like you."

My grandma watches when he goes,
And says to me and Nan,
"There, children, look and you will see
A real, true gentleman."

I know I am too small for folks
To call me that just yet,
But if I try—Oh, very hard—
And never scold or fret,

I can be—well, a gentle-boy,
And make my papa glad
That I belong to him, and am
His own, own little lad!

"An untrained mind is like an untrained colt."

Avoid Slang.

Ella Wheeler Wilcox says of the young woman:—"Let her realize that choice language enhances her mental charms, and that slangy words and phrases cheapen her value and bedraggle her mind as much as paste, and brass jewelry, and frayed-out, skirts would ruin her personal appearance." And this is emphatically true and more. The soiled, frayed-out skirt might be the result of accidents of a journey, but not so the speech. It is in the index of the mind.

Do Quickly.

Youth is rapidly slipping away. We always hope and intend to do something more and better than we are doing now, but we put it off till we shall be a little older and wiser and stronger. Ere we are aware the morning sun has reached its zenith, and the day begins to decline. While we are delaying the ros[illegible] and fall to [illegible] fathers a[illegible]

Soon our record shall be made up. Thou hast no time to waste in sloth. "What thou doest, do quickly."

The Heart Makes the Wish.

Two little Indian boys, to whom the missionary, going back and forth across the plains on his errands of love was a familiar figure were talking as to what they would like to be and to do when they were men. One exclaimed:

"I wish to be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for awhile. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or to do anything so that the "good things" might "go" to others. Willing to be even the preacher's horse and buggy if he couldn't be the preacher.

Poison In Books.

One day a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger like a prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books but a small and deadly serpent. There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped; by the gorgeousness of the word painting, and hardly feel the pin prick of evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what a multitude will be inscribed, "Poisoned by serpents among books and magazines."

The First Evils.

Beware of the first evils, for as sure as you are living the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper and more tumultuous. The little sins get in at the window and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "none of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is almost sure to drown.—*Maclaren.*

"I Just Keep Still."

"How is it, Rob," asked one boy of another, "that you ne[illegible] scrapes like the re[illegible]

"Because I don[illegible] swered Robbie p[illegible] boy says a hard [illegible] keep still."

Many a man[illegible] it a great deal of [illegible] tion would have[illegible] learned in his [illegible] which this little fe[illegible] that of "keeping s[illegible] word hurts, it will no[illegible] to make an angry reply. I[illegible] not answer at all, it to pa right. If your tongue cannot be restra[illegible] nobody knows what the result [illegible] be. It doesn't so much matter what your playmate says, so long as you keep your temper and hold your tongue; it is what you reply to him, nine times out of ten, that makes the quarrel. Let him say his say, and be done with it; then you will find the whole annoyance done with much more readily than if you had "freed your mi[illegible] abuse or misrepresent[illegible] storm passed by all the sooner. Patience sometimes serves a man better than courage. You will find again and again, that the way to "keep out of scrapes" is to keep still.—*M. H. N.*

Sowing Seeds.

Little Bessie had got a present of a book, and she eagerly opened look at the first picture of ting by the side of a s[illegible] ing seeds into the[illegible]

"I wonder about," said throw seeds i[illegible]

"Oh, I kno[illegible] ward, who [illegible] book. "H[illegible] ter-lilies."

"But he[illegible] said Bessi[illegible] such large[illegible] such little[illegible]

"You are [illegible] seeds every day, Bessie, come up large, strong plants aft[illegible] while," said her father.

"Oh, no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds today."

Bessie looked puzzled, and her father smiled, and said: "Yes; I have watched you planting flowers and seeds and weeds today."

"Now, I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew that your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie."

"And the weeds, father?"

"When you were impatient with the baby, you sowed the seeds of ill temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up; do not let them grow in your garden."

Poetry.

Thy Kingdom Come.

Oh, thou who art our hope of life,
Amid the world's unceasing strife,
Amid our cares from day to day,
We bow to thee, and humbly pray
"Thy Kingdom Come."

The earth has borne its burden long
Six thousand years of sin and wrong;
Creation groans in bitter pain,
For thee, our Lord to come again.
"Thy Kingdom Come."

Our hearts are sad when we behold
The love of many waxing cold,
But some are waiting still for thee,
And daily cry on bended knee,
"Thy Kingdom Come."

The Man of Sin is filling up,
Fast to the brim his sinful cup,
And evil spirits hastening forth,
Deceive the nations of the earth—
"Thy Kingdom Come."

We know that summer time is near,
When all the budding trees appear,
So by the signs we understand,
The promised day is near at hand.
"Thy Kingdom Come."

While in the world of sin we stay,
Be thou our guide, as day by day
We travel o'er life's stormy way,
And may we ever live to pray
"Thy Kingdom Come."

—Selected by Mrs. C. W. Russell.

Communicated.

...riptures.

...d "If ye keep ... shall abide ...ve kept my ..., and abide ...ser to know the ...ments, and keep ... our minds, we ...criptures often, it ...habit with us. It ...stom to go to the ...ast once every day, and ...e Word of Truth.

...Matt. iv. 4, we read "Man shall ...live by bread alone, but by every ...word that proceedeth out of the mouth of God." I believe it would be far better for us to miss an occasional meal of food than to miss the reading of the Word.

In Job xxiii. 12, it says "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my ...ry food." From this reading ...

...parallel of the meal and the reading of the Scriptures to be done in the same hour quite successfully. The reading of the Scriptures before or after at least one meal every day is a very good habit to get into. There are good and bad habits and as God's children we should have good habits, and the reading of the Scriptures every day ...uld be one of them. In Deut. xi. ... we read, "Therefore shall ... my words in your ...r soul, and bind ... your hand, that ...frontlets between ...shall teach them ... of them when ...e, and when ...u shalt write ...nts of thine ...ates." The ... the Lord's ... teach them ... the Lord's ...hem. We ought ...by this commandment to the Israelites, make the reading of the Scriptures a daily habit and in that way have the word of the Lord brought to our minds often. It is not enough to read the Bible, it should be studied, in our reading we will come across passages which we do not understand, which require considerable thought and a comparison with other Scripture.

The Scriptures are not to be understood by a formal and mechanical reading. To read with understanding requires a careful application and comparison with other Scripture. We should not neglect one portion of the Scriptures for another, for any great length of time. Some people read the New Testament only, which is a great mistake.

The doctrinal, the prophetic, the practical should all be read and studied. We read in 2 Tim. iii. 16-17 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and 2 Peter i. 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.

We see by these passages that all Scriptures should be pursued with diligence, we should be in earnest, if we are not we shall not be successful. The study of Divine things should not be an evening pastime, an occasional task, but a daily occurence, a part of our everyday life.

If this habit is continued from choice and from a ready mind, we cannot but love the Word of God and delight in it. We shall be able to understand the prophet Jeremiah's delight when he exclaimed in the fulness of joy, "Thy words were formed and I did eat them, and thy words was unto me the joy and rejoicing of my heart." Jer. xv. 16. No doubt this means that the words of the Lord had been lost, but they were found, and he read or heard them, and meditated upon them and they rejoiced his heart. We are not to go beyond that which is written, but we can go up to that which is written. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us." Deuteronomy. xxix. 29.

The way to obtain those things is to search for them, search the Scriptures as if for hidden treasure.

We should not accept the explanations and statements of our more qualified brethren, without searching them out for ourselves. Let us, like the Bereans of old, search the Scriptures daily. Make it a daily habit. To be sure there may be a day occasionally when we will not be able to study. The things of this life may not give us any time. However no matter how busy we are we find time to eat our food, so also we should try and find time to partake of spiritual food.

If we went a few days without food we would become weak and sickly, so also if we go without spiritual food for a few days, we become weak and sick spiritually.

We cannot grow strong in the Lord if we feed on the Word only once in seven days, or once in a while.

Let us partake of spiritual food every day by searching the Scriptures and grow in the knowledge and favor of our Lord Jesus Christ.

J. C. THOMPSON.

Table Talk.

BLESSED IS HE.

...son for our ... and ... is ... shall ... God. Yes, it will be blessed, thrice blessed. And dearly beloved, do we not find it blessed to meet together here from week to week, to keep in memory the death of our Lord until he come, and to exhort and to build each other up in our most holy faith that we may be strengthened to hold fast the faith, that if he tarry we may with patience wait for him, keeping our eyes fixed on the mark for the prize of the high calling and running the race set before with perseverence, so that we may indeed be among the blessed in the kingdom of God. It is here we encourage each other to endure and conquer the trials that daily come to us, and we need only be absent a few times to feel the loss of the much needed help we receive here. We cannot help but miss the lessons so earnestly given for instruction in righteousness, and for our encouragement to hold the faith and to continue in it grounded and settled, and if we come with pure hearts and clean hands, and an earnest desire to worship God in singleness of heart he will surely add his blessing. When we hear the glowing words of truth spoken with earnestness, even if they be not spoken with impassioned eloquence, we do not readily forget them and are blessed in the hearing.

If we are desirous of proving that we are anxious to be among the blessed in the kingdom of God, we can do so by an earnest endeavor to meet together and keep our Lord's command who says, "do this in remembrance of me," and the promise is where two or three are met together in my name, there will I be in the midst. Dear, saving name, the name named upon us in the baptismal waters, the all inspiring name of Jesus. Is it not meeting together with him in the midst that inspires us with renewed courage by the way, that gives renewed strength to our faltering steps, that enables us to grasp the outstretched hand ever ready to help in the time of need. If we feel that it is indeed blessed to meet together here, oh, what will that meeting be when those who are called and faithful shall be blessed in the kingdom of God.

Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. May our heavenly Father strengthen us to keep his commandments now that we may be among the *blessed* in the kingdom of God.

MRS. P. NEILL.

War.

From the earliest ages war has formed an important part of history. Nebuchadnezzar, king of Babylon, is a striking example of a great warrior. He was the scourge of the age in which he lived. Because Jerusalem revolted he took the city, carried the people into captivity and destroyed the temple. Another example of his relentless warfare is found in the siege of Tyre. Ezekiel describes the hard siege in the twenty-ninth chapter. Every head was made bald and every shoulder was peeled. The captives Nebuchadnezzar took in war were used in making the large buildings and for other public works in Babylon which required a great amount of hard labor. In his selfishness and ambition he seems to have lost all feelings of kindness or consideration for others.

The popular idea is that unless one is willing to fight for the protection of country or for a good cause, they are not patriotic or brave. There could surely be no higher motive for taking up arms than in defense of the Master, yet the one who drew the sword in his behalf was reproved with the words, "Put up the sword into its place for all they that take the sword must perish with the sword." There is a poem by Longfellow entitled, "When War shall be no More," containing this stanza,

"Were half the power that fills the world with terror:
Were half the wealth bestowed on camp and courts
Given to redeem the human mind from error,
There were no need of armaments or forts."

In the history of our country, war has formed an important part as in the records of other nations. In the intervals of peace nations make preparations for war, doing all they can to assist in the destruction of their fellowmen when there shall be war again. How can any who want to follow in the steps of the Savior engage in war with all its attendant evils? How can they enter battle without hearing the sixth commandment spoken as by an ...ding conscience, to slay the principles of ... coming evil with good? Those who would be like the Prince of Peace should be slow to engage in strife whether with a few or with an army.

Paul in writing to the Romans says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written. Vengeance is mine; I will repay, saith the Lord." Let us remember his words and wait for the time when "nation shall not lift up sword against nation, neither shall they learn war any more."

MABEL KENDRICK.

Selections.

God's Helpfulness.

HE REDEEMS LIKE A GOD.

He might have been content with furnishing redemption for Adam and Eve alone, or for a certain favored few of their descendants. But not he would cover the earth with tribes and nations, till a countless generation should cry out of the depths of their sinful wretchedness for help. He would roll generation after generation through their brief space of life until the steady tramp of the ages halts at the bivouac of judgment, and the myriads on myriads of earth's sons respond to the roll call of eternity,—and then challenge the spirit of evil to point to a single one not redeemed by blood. Oh, the lavish wealth of redeeming love!

HE SAVES LIKE A GOD!

Redemption is provisional; salvation is efficient. Consisting in a marvelous moral reconstruction with a contemporaneous external revolution —too glorious for any sullied purity. Salvation in its nature is divine! And of its extent we read: "He is able to save unto the uttermost!" Let us read that again. To be saved is a glorious thing—almost surpassing human belief; but here is a measure given. Not only will he save, but he will save unto—what? My wish? My sense of need? No, not that; beyond that! For that may fall far short of my real necessity!

Unto the uttermost.

Unto the utter, is the left hand boundary of want! Unto the most is the right hand boundary of need! But utter and most—both superlatives—are here conjoined into one compound super superlative to express all possibilities of need lying between the center and the circumference of probationary existence! Oh! How language groans to express the munificence of God's salvation!

But Paul does not stop here. He gives another turn to the rack and tortures out another conglomeration of qualifying words which crown him as the very king of sublime and glorious expression. Listen! God is able. Take care, good Paul; he who launches out upon God's ability has a far-off shore to reach before he can bound it and tell its sum. But hear with what unfaltering tones he rings out!—"God is able to make grace abound." Yes, yes, we know that, blessed be his name! But stop! A word has fallen out. "God is able to make all grace abound toward you." Hallelujah! That is good enough! "All grace!" That must be grace in sufficient measure, and for every extremity. Yes, and it abounds. There is not only enough but an overflow—a surplusage—munificence of supply! "Hold!" I seem to hear Paul saying, "Don't go off in ecstacies yet; wait until I finish. Hear now: God is able." (That is so good he has to repeat it every time) "to make all grace abound toward you; that ye always—having sufficiency? No! "Having all sufficiency in all things may abound to every good work." Enough, my Lord, enough! Thou dost save like a God.

The Ancient Hope.

The hope which God furnishes is not merely the hope of a quiet close to this world's weariness, but the hope of infinite gladness which is then to begin. There is a passage in Job which exemplifies both of these very fitly. Groaning under the pressure of no common grief, he cries out, "Oh, that thou wouldst hide me in the grave! That thou wouldst keep me in secret! Till thy wrath be past." As if he would be glad to be hidden anywhere, even in the grave, from such calamities. But then this is not enough. This is mere negative comfort. It is the mere cessation of suffering. And this does not content him. He bethinks himself and cries out again. "Oh that thou wouldst appoint me a set time, and remember me!" ... not bear the thought of ... in the dust, even though ... hiding places from ... of earth. He would not ... there. He would have a set time at the end of which God might remember him. Then abruptly he asks, "If a man die, shall he live?" and, evidently answering himself, "Yes, he shall live again," he calmly adds, "All the days of my appointed time will I wait, till my change come." For it is the resurrection change he looks for, and rejoices in as his hope. When that day arrives the trumpet shall sound, and the voice of God shall speak—"Thou shalt call, And I will answer!" But how is he so assured of being thus remembered of God? He knows how precious in his eyes is the dust of his saints—"Thou wilt have a desire to the work of thine hands." Thus, though Job begins with what is merely negative, that is, the ending of his grief and shame, he cannot rest there, but presses on, in rapid hope, to the beginning of his joy and glory. It is the morning, with all its new life and reviving sunshine, that rises before his view, and from afar pours into him its healing light.

"The fashion of this world passeth away." This cheers us, for it assures us that no grief shall live long. But the fashion of "the world to come" endures. This is unspeakably gladdening; for all that better "age" brings with it shall abide forever. The inheritance is vast, the city is "joyous," the mansions are many, the title is sure, and the possession is everlasting.

Jerusalem! Jerusalem!
Would God I were in thee!
Oh, that my sorrows had end,
Thy joys that I might see.

Thus sweetly sung one of Scotland's holiest sons in the olden time. Broken with many griefs, he thus poured out his soul—weary and homesick, as stranger here. And will not "night" fail in one of its objects, if it does not make us long for the "day?" Will not tribulation be frustrated if it does not stir within us "earnest expectation," this "groaning within ourselves," this "fervent longing"—this homesickness which the saints of other days felt so tenderly and truly? And all the more, because "now is our salvation nearer than when we believed;" for we have arrived at the last stage of our journey, and a few more days will suffice to bring us home."—*Horatius Bonar.*

Proper Use of Time.

"Gather up the fragments" of time, "that nothing be lost." This can be addressed only to those who are employing the greater portion of their time in some earnest work. He who floats loosely and aimlessly in society has no fragments of time as related to a whole. It is all fragments. He himself is a fragment lying useless, and his whole life needs to be recast. But whatever the great business of a man may be, however engrossing, there will always be some fragments of time that will remain: and with most men these are so considerable that the disposition made of them will greatly modify the results of life. The secret of doing much is to do a little at a time, and to persevere in doing it. A half an hour a day in the service of an earnest purpose has been sufficient for the acquisition of languages and the writing of books, and for laying the foundation of a lasting time. Even the minute fragment required for drawing the wax ends was employed by Roger Sherman in looking on his book open before him; and it was thus he became a sage and signer of the Declaration of Independence. Let a professional man or any man when he starts in life, have a side study, be it history, or a language, or poetry, or any branch of natural history or geology, and let him give to it the fragments of his time, and he will be surprised at his own acquisitions; the whole tone of his thoughts and life will be elevated, the change of subject will be his best recreation. And what is thus in literature and science is still more so in religion and in all that relates to duty. There is no time too brief for an ejaculative prayer. When the countenance of Nehemiah was sad for the desolations of Jerusalem, and the king asked him, "What is thy request?" there was time between the question and the answer for him to pray to the "God of heaven." If the object of this world had been to furnish opportunities for doing good, it could hardly have been arranged better than it is, and whoever has a heart set upon that will have no need that any fragments of time he may gather up should be lost.—*Mark Hopkins.*

The Heavenly Jerusalem.

Blessed are they that do his commandments that they may have a right to the tree of life, and enter in through the gates into the city. Rev. xxii. 14.

Yes, for them that do, bright shine the golden streets of the magnificent and imperishable mansions of the morning stars and the sons of God. For them that do, are prepared the green fields of paradise, adorned with fadeless bowers of bloom and fragrance, and shaded by life's crystal ambrosia, fruitful trees; for them, flow life's crystal streams fast by the eternal throne; for them that do are the "delectable hills mantled in purple mists and golden-bannered clouds —for them, the long-drawn aisles of purest gold, the peerless mansions glittering with sapphire, and pearl and emerald, the flashing colonades of ruby and jasper and diamond, the imperishable homes of saints and angels, the high, and holy and happy sphere where violence and fraud come not, nor night nor tempest come. Yes, for the obedient, this sinless land of sublimest melodies and saintliest joys, where forever roll the loud hosannas and swelling notes of the voice, and harp, and trumpet, in honor of him that sitteth upon the throne and to the Lamb is prepared.

The Unveiled Dealings.

"What I do thou knowest not now; but thou shalt know hereafter."—John xiii. 7.

O blessed day, when the long sealed book of mystery shall be unfolded, when the "fountains of the great deep shall be broken up," "the channels of the waters seen," and all discovered to be one vast revelation of unerring wisdom and ineffable love! Here we are baffled at the Lord's dispensations, we cannot fathom his ways. Like the well of Sychar, they are deep and we have nothing to draw with. But soon the "mystery of God will be finished," the enigmatical "seals," with all their inner meanings, opened. When that morning without clouds shall break each soul will be like the angel standing in the sun—there will be no shadow: all will be perfect day!

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

"Hold Fast Till I Come."

The Savior is coming, and in this blessed hope we rejoice. But we are assured that the love of many shall wax cold, and some depart from the faith as that day approaches. All the frailty of our flesh, and the fickleness of our hearts warn us of this, and the Savior has graciously sent back from heaven the exhortation to hold fast till he comes to reassure us by his own presence and rejoice our hearts by his tender love and the manifestation of his glory. Waves of doubt, discouragement and earthly ambition dash against us; the strong current of worldliness that would rob Christ of the last of his followers has not left us untouched, selfish affections and lusts rage in the heart and would turn us from our Lover; but through it all he encourages us to hold fast. Soon the battle will be over and we will be,

"Where no storms ever beat on that glittering strand,
While the years of eternity roll."

ITEMS.

Be not so unkind to a friend as to suffer sin upon him.

A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.—*Cecil's Remains.*

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*N. J. Nicholls.*

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne*

The best thing to give to your enemy is forgiveness; to any opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity. —*Mrs. Balfour.*

By shaking the magnetic needle, you may move it from its place; but it returns the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection, than they repent, and endeavor to mend ways, and resume a life of godliness.—*Gotthold.*

There are many ways in which it would be well for us all to carry our childhood with us, even on into old age, if it were possible, in its trustfulness and openheartedness, and willingness not only to love, but to show that we love, as well. Why that last alone would cure many a heart-ache of today.—*May F. McKean.*

Sincere Christians walk the earth with mien and bearing of Immortals, although the rays of spiritual majesty which stream forth from the burning spirit within often do but illumine the weakness of the body which encases it. Of such it is literally true that whether they live, they live unto the Lord, and whether they die, they die unto the Lord.—*Canon Liddon.*

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs K W McDowell	50

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Is Faith the Gift of God?

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. ii. 8, 9.

There are two explanations of these verses which have given rise to two different theories in regard to the origin of faith. One takes as its authority the English text only and makes faith to be the gift of God. The other takes as its authority the Greek text, and affirms that faith is not the gift of God.

There is apparently a great difference between these two explanations, but the difference is not so great as it seems. When accurate definitions and statements are made on both sides they will be found to harmonize in every respect.

It will be evident to every Greek scholar, by a reference to the original, that our English version does not give an accurate translation, although it may be explained so as to express the original. A full rendering of the Greek would be thus: "For by grace are ye saved through faith; and that not of yourselves: it (salvation) is the gift of God, etc." The word "it" is neuter, while the word "faith" is feminine. The former, therefore cannot refer to the latter.

In what sense is faith the gift of God? It is the gift of God in the sense that the Spirit shows us things of God—shows us our sinfulness and need of regeneration—shows us the willingness of God to help us, his love for us and interest in us—shows us Christ the way, and how worthy of our confidence he is; and thus we are led by the Spirit, without any violation of our free moral agency, to have faith in God. Our faith is the natural result of the previous revelation of "the things of God."

In what sense is faith not the gift of God? It is not the gift of God in the sense that he bestows upon us a new faculty. We do not receive it directly from God, as we receive "the gift of the Holy Spirit." As one has expressed it, "Faith is not injected into us."

I have faith in my fellow-man when I have proof of his honesty, integrity, etc. In the same way I have faith in God when I see how worthy of confidence he is, and how true to all his promises. As it is the Spirit of God that leads us to the exercise of faith, and as by nature we do not have faith in God, so he may be said to give us faith. This is agreed to by all. But whether faith is the gift of God or not, let no man boast, for our salvation is "not of works, lest any man should boast." It is all of free grace. It is of more importance to have faith than to know how you receive it.

Jesus' Love.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother." Matt. xii. 50.

As if no solitary earthly type were enough to image forth the love of Jesus, he assembles into one verse a group of the tenderest relationships. And who are those who can claim the blessedness spoken of under this imagery? On whom does he lavish this unutterable affection? No outward profession will purchase it. No church, no priest, no ordinances, no denominational distinctions. It is on those who are possessed of a holy character: "he that doeth the will of my Father which is in heaven." He who reflects the mind of Jesus, imbibes his Spirit, takes his word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God and with God and for God; the humble, lowly, Christ-like, heaven-seeking Christian—he it is who can claim as his own this wondrous heritage of love.

Though we are often ashamed to call Jesus "brother", "He is not ashamed to call us brethren." He looks down on poor worms, and says, "The same is my mother, and sister, and brother." "I will write upon them," he says in another place, "my new name." Just as we write our name on a book to tell that it belongs to us, so Jesus would write his own name on us, the wonderful volumes of his grace, that they may be read and pondered by principalities and powers.

Have we "known and believed this love of God?" Ah, how poor has been the requital! Who cannot subscribe to the words of one whose name was in all the churches: "Thy love has been as a shower;" the return but a dew-drop, and that dew-drop stained with sin.—*Words of Jesus.*

Subscribe for THE RESTITUTION.

Announcement.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Carlton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a Tabernacle located on the premises of John Lehman one and one-half miles south of Kessler Station.

The Brush Creek Church is located about seven miles from Troy, Ohio.

Let every one who can possibly do so lay aside worldly cares for awhile and meet with us, to work for the blessed Master. Come, let us have our spiritual strength renewed and help to save others.

A cook has been arranged for and all will be boarded for the small sum of 35cts per day. Sleeping arrangements have also been arranged on the grounds. Come prepared to remain through the meeting. Come by the Big Four R. R. to Kessler Station where all will be met. All trains have not been stopping, but will stop during the meeting. Trains going west due at 8:39 a m and 9:18 a m. Going east one train due 5:47 p m.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W BARRY.

Imported Japanese Fans.

A set of four very attractive Japanese fans issued by the Chicago & North Western Railway sent to any address securely packed on receipt of 10 cents to pay postage. Address A. H. Waggener, Trav. Agt., 215 Jackson Blvd., Chicago, Ill.—Sept 5

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Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Leila E. Whitehead, 5428 Ontario St., Austin Station, Chicago, Illinois.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reprod[uction] [se]ries of articles which [several] years ago [50] cents per dozen. Sen[t] the author, A. H. Zilmer, [P]lymouth, Indiana.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

"What We Believe."

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

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I know my hand shall never reap its sowing,
And yet some other may:
And I may never see it growing,
So short life's little day.
Still must I sow. Although I go forth weeping,
I cannot, dare not stay.
God grant the harvest, though I may be sleeping
Under the shadows grey.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 44.

1. And Sedekias, son of Joosias, became king in the place of Jooakeim whom Nabouchodonosor made king to rule over Jouda.

2. And he and his courtiers and the city of the land did not hearken to the words of the Lord which he talked at the hand of Hieremias.

3. And the king Sedekias sent Jooakal, son of Selemias, and Sophonns, son of Massaias, the priest unto Hieremias saying, Offer votive prayer for us forsooth unto the Lord.

4. And Hieremias went and passed through the city, and they did not give him up to the guard-house.

5. And Pharaoo's host had come out of Alguptos and the Chaldaioi had heard the report of them, and they came up against Hierousaleem.

6. And a word of the Lord occurred unto Hieremias saying,

7. In this wise hath the Lord said, In this wise shalt thou say unto Jouda's king who sent unto thee to enquire of me, Lo Pharaoo's host that came out unto you for responsive-help will return into a land of Alguptos,

8. And the Chaldaioi themselves will come back against this city, and they will take it and will burn it with fire;

9. Because in this wise hath the Lord said, Do not undertake in your souls, saying the Chaldaioi will run away and depart from us, because they will not depart.

10. And if ye smite all the host of the Chaldaioi who are warring against you and there be left some pierced through, each one in his place these will arise and burn this city with fire.

11. And it came to pass when the host of the Chaldaioi went away from Hierousaleem from before the face of the host of Pharaoo,

12. That Hieremias went out of Hierousaleem to go his way into a land of Beniamin, and there a man with whom Saroula, son of Selemias, son of Ananias was staying, also seized Hieremias, saying thou art fleeing unto the Chaldaioi;

14. And he said it is a lie, I am not fleeing unto the Chaldaioi; and he did not hearken to him, and Saroula seized Hieremias and led him unto the rulers.

15. And the rulers became embittered against Hiermias and smote him, and sent him into the house of Joonathan, the scribe, because they had made this a prison-house.

16. And Hieremias went into the house, into the cellar and to the gravel bottom of it, and sat there for many days.

17. And Sedekias sent and summoned him and the king asked him to tell him secretly whether there was a word from the Lord. And he said there was, that he would be delivered into the hands of Babuloon's king.

18. And Hieremias said to the king, In what respect have I wronged thee and thy courtiers and this laity, that thou hast given me into a prison-house?

19. And where are your prophets who prophesied to you saying, that Babuloon's king would not come against this land?

20. And now my lord, O king, Let mercy for me fall before thy face; and why art thou turning me back into the house of Joonathan the scribe, and shall I not die there?

21. And the king gave directions and cast him into the regular prison-house, and they gave him one loaf of bread a day from where they were baking until the bread failed from out the city, and Hieremias sat in the court-yard of the prison.

COMMENT.

This 44th chapter is given in the versions as the 37th. In the first verse who is "Coniah" read into the text but not in it.

Compare the names in the 3rd verse and see if you recognize them.

In the 4th verse "went and passed through the city" instead of "went in and came out" [illegible]. In the 5th verse "passed through the city into the land of Beniamin as we learn later in this chapter.

In the 5th verse "the Chaldaioi came up against Hierousaleem" instead of "brake up from Hierousaleem," that is they came back; for we already learned that they had gone away temporarily, which fact had strengthened the king and his false prophets in their disobedience and apostasy.

In the 10th verse there is no "in his tent" nor "wounded" in the text.

In the 12th verse "to receive his portion there in the midst of the people" not in the text.

In the 13th verse how "Iryah" was ever got out of "Saroula" as a name is passing strange. The changes in the other two names in this verse can be accounted for etymologically and by the vicious vowel-pointing.

Compare the 16th verse with the same in the R. V. and tell me where the translators got "dungeon-house" or "cells" in the text.

The rest of the chapter well enough perhaps though not accurately so.

CHAPTER 45.

1. And Saphanias, son of Nathan and Godolias, son of Paschoor, and Jooachal, son of Selemias, heard the words which Hieremias was talking to the laity, saying,

2. In this wise hath the Lord said, The one who continueth to dwell in this city will die with sword and with famine, and the one who goeth his way out unto the Chaldaioi will live, and his soul will be a thing found and he will live.

3. Because in this wise hath the Lord said, This city will have been delivered up into the hands of a host of Babuloon's king and he will take it.

4. And they said unto the king, Let that man be taken away forsooth, because he is relaxing the hards of the men still left in the city who are warring and the hands of all the laity in talking to them according to these words, because this man doth not divine peace for his laity, but rather wicked things.

5. And the king said, Lo, he is in your hands; because the king was not able to withstand them.

6. And they cast him into a cellar of Melchio's, son of the king, which was in the court yard of the prison, and they let him down into the cellar, and in the cellar there was no water, but mire and he was in the mire.

7. And Abdemelech the Aithioops (the Aitheopean) heard, and he was also in the household of the king, that they had given Hieremias into the cellar; and the king was in the gate-way of Beniamin.

8. And he came out unto him and talked with the king and said.

9. Thou hast done wickedly in what thou hast done in being about to kill this man before the face of the famine, because there is no bread in the city.

10. And the king commanded Abdemelech, saying, Take in thy hands from here thirty men and lead him out of the cellar, that he may not die.

11. And Abdemelech took the men and entered into the house of the king, into the lower story and took from there old rags and old ropes and cast them unto Hieremias into the cellar,

12. And said, Put these underneath the ropes and Hieremias did in this wise.

13. And they drew him up with the ropes, and led him out of the cellar; and Hieremias seated himself in the court-yard of the prison.

14. And the king sent and summoned him to himself into the house of Aseleised in the house of the Lord. And the king said unto him, I will ask thee a word and do thou not hide from me an oragular-word.

15. And Hieremias said to the king, If I should tell thee, wouldst thou not put me to death? And if I give thee fellow-counsel thou wilt not hearken to me wilt thou?

16. And the king gave him his oath, saying, As the Lord liveth, who created this soul for us, I will not kill thee for it, and I will not give thee into the hands of these men.

17. And Hieremias said unto him, In this wise hath the Lord said, If thou shalt go forth unto the leaders of Babuloon's king thy soul will live, and this city shall not be burned with fire, and thou and thy household will live.

18. And if thou dost not go out of this city will have been delivered up into the hands of the Chaldaioi and they will burn it with fire, and thou shalt not be saved.

19. And the king said unto Hieremias, I have word from the Joudaians who have fled unto the Chaldaioi not to give myself into their hands, and that they will mock at me.

20. And Hieremias said, They shall not give thee up; Hear the Word of the Lord, which I am speaking unto thee, and it will be better for thee and thy soul will live.

21. And if thou be not willing to go out this is the word which the Lord hath shown me.

22. And lo, all the women who have been left behind in the house of the king of Jouda have been led out unto the rulers of Babuloon's king, and they have said that they have deceived thee, and that thy men of peace will be able for thee, and will loose thy foot with destructive intrigues and that they have turned away from thee.

23. And thy wives and thy children will they lead out unto the Chaldeans, and thou shalt not be saved, because with the hand of Babuloon's king wilt thou be taken, and this city will have been burned down.

24. And the king said unto him, Let no man know of these words and thou shalt not die.

25. And if the rulers hear that I have talked to thee, and they come to thee and say to thee, Tell us what the king said to thee wilt thou not? Do not hide from us and we will not destroy thee, and what did the king say to thee?

26. Thou shalt also say unto them, I am casting my sense of mercy before the eyes of the king that he turn me not back into the house of Joonathan to die there.

27. And all the rulers did come unto Hieremias and they asked him; and he told them according to all these words which the king had commanded him; and they went away in silence, because the Word of the Lord was not heard.

28. Hieremias sat in the courtyard of the prison until the time when Hierousaleem was taken.

COMMENT.

This 45th chapter is given in the versions as the 38th chapter and the narrative is substantially the same. "The dungeon" of the versions though into which the prophet was let down and taken up with ropes was not properly a dungeon as was the cellar of the king's house with no light nor ventilation and with a miry bottom.

Compare all the names; for they are all unrecognizable in the versions and they were real people, and no people on this earth ever had such unearthly names as some of these are made to read. Surely they are not worthy of any civilization or sense of euphonic sound. Our American Indians even had a euphonic nomenclature and one that could be intelligently translated and interpreted.

CHAS. GARDNER.

"It is necessary to hope, though hope should always be deluded, for hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction."—*Johnson.*

"There are many who pretend to be for the church, who care not how seldom they go to church."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, AUGUST 15, 1906. NUMBER 31.

Selections.

Watch and Pray.

The requirement, so often repeated by the Master to his disciples, has special reference to the closing up of this age, being found directly connected with the many signs hung out by the Master as waymarks by which his waiting people may know that sweet home is very near at hand. We are to watch for those things that mark his coming near, and those who have a theory that nullifies any necessity for his coming have no interest in the subject and of course will not watch.

We are also to watch and pray lest we be led into temptation. We are now right in the midst of dangerous temptations, that threaten and imperil our eternal welfare. We are tempted to neglect our duty and to conform and mix in with the world. Our Master overcame and so must we. This big world, with all its deceptive allurements, was offered our Master on condition of obedience to the usurper, but he spurned the offer, and said, "Get behind me Satan!" His followers must do likewise if they would overcome and sit down with him in his throne.

We must watch and pray, for we know not what hour our Lord will come, lest coming suddenly he find us sleeping, slothful, negligent and inactive. We must watch and pray lest our hearts, minds or affections be overloaded with eating and drinking and the cares of this life, and so that day come upon us unawares. This was the sad condition of the world. The Master says, they were eating and drinking, marrying and giving in or contracting marriage, and knew not until the day came and took them all away. So shall it be in the end of the world. They might have known as the warning was sounded in their ears by a preacher of righteousness for a long time, but they were a world of skeptics, and because of this they justly perished in their own corruption. Just so now; the world is being warned, not by the wise of this world, but by those who are watching and waiting the Lord's good time.

But as it was then, so we find the great bulk of humanity now, lashed in skepticism, their minds filled with the cares of this life, fun and festival, with no time to think and talk about the coming of our long absent Lord, and to wait, watch and pray for the return of him who said, "I will come again!" As sure as an unbelieving world perished in their sins, while Noah and his family, who believed God, were saved in the ark according to God's order, just so the great day hastens on when the final separation of good and bad will overtake this unbelieving and fun loving world. When God's people who are in Christ, the antitypical ark, will be safely landed on the other shore, while the millions of unbelieving men and women who would not have Christ rule them, but preferred the pleasures of sin for a season, must cry for the rocks and mountains to fall on and hide them from the face of him that sitteth on the throne, and from the wrath; for the great day of his wrath is come and who shall be able to stand? A solemn question and a solemn time.

Ye Must be Born Again.

Why? Because such is one's natural state that you cannot repair it; you cannot build upon it; you cannot put the new wine into the old bottles. There must be a total remaking. Wholly new foundations must be put in. The old is so bad that you cannot count it good, and make it better, and finish it up as best—meet for the Master's use. Look at the natural man through the clear glasses of God's Word and see how dreadful he is in all his parts; his "whole head is sick;" his "eyes are full of adultery," and cannot cease from sin; his "mouth is full of cursing and bitterness;" the poison of asps is under" his "lips;" his tongue uses deceit; his throat is an open sepulchre; his "heart is deceitful above all things and desperately wicked;" his "hands are full of blood;" and his "feet are swift to shed blood." How graphic is Isaiah's description of one or many such people! "The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment."

Apply this to his body if you will, but is he any better within? How is the mind? "It is enmity against God." This is its nature, not his relation, as though he might be hostile toward him; his mind is hostility itself. His understanding is "darkened," being alienated from the life of God through the ignorance that is in him. His "thoughts are thoughts of iniquity;" his heart deviseth wicked imaginations; his conscience is "seared as with a hot iron;" both mind and conscience are defiled. What a condition! Such men made "better?" Impossible! In them "dwelleth no good thing." Indeed,

"How sad our state by nature is;
Our sin, how deep it stains;
And Satan binds our captive souls
Fast in his slavish chains."

Well then did Jesus say, "Ye must be born again." But a new birth is a new creation, and only he who created at first can create again. But for this cause came Christ into the world and now stands with outstretched arms inviting to himself. And shall we not at once arise and say,

"With this cold, stony heart of mine,
Jesus, to thee I flee;
And to thy grace my soul resign,
To be renewed by thee?"

Thousands have so come and found their darkness turned into day—with them old things have passed away, and behold, all things have become new. Try what others have tried and be like them, gloriously saved.

One Less.

"One cross the less remains for me to bear,
Already born is that of yesterday;
That of today shall we tomorrow share,
Tomorrow's with itself, shall pass away."

Yes, this conflict cannot always last. The wonderful warfare in which we are engaged must sooner or later end. Each trial through which we pass makes the number one less for the time to come. Each temptation we endure or overcome lessens the number of those with which we can possibly be assailed. In this earthly state our afflictions are truly varied and numberless. But each one as it goes by and is numbered with the past, ever diminishes the sum still allotted to us. The difficulties of the way once overcome make the whole along life's journey so much less to come. The possible shadows that enshroud us diminish us so much the more, as we approach the light of the heavenly world. Many disappointments we have had will be shared by us no more forever. Life's great book are long will be written.

Yet with the good man the greater trials that come in life's wondrous drama, the greater triumphs are shared. The darker the shadows that sometimes darken our way the more glorious the light that will dispel them; all and cheer us on to glory and to God. The fiercer the deadly conflict the more wondrous and signal the victory! When we have patiently and prayerfully repelled temptations we shall come gold tried in a furnace. So one by one our crosses and our trials show always the number less. As our days and years glide away our sorrows and sighings must go with them. The number, beloved, is wondrously diminishing! Soon will come the end, when death itself shall be swallowed up of life, and this mortal put on immortality. Sweet by and by that will plant our feet within the confines of an eternal spring! Hail fair day that will bring us to our Father's house!

"The storm that yesterday ploughed the sea
Is buried now beneath its level blue;
One storm the fewer remains for me,
Ere sky and earth are made forever new."

—*I. N. Kanaga.*

If we keep our souls in patience, if we hold fast to our faith and hope and love, the soft streams of healing power will flow into us and through us. We shall receive and give out infinite good.—*Charles G. Ames.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Joys of Prayer.

Even in those parts of prayer that might seem painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

"The broadest smile unfeeling folly wears,
Less pleasing far than virtue's softest tears."

O! what a happy, heaven-foretasting life the children of God might enjoy on earth if they would live a life of prayer! How calm they might be in the midst of the wildest storms! How joyful in the midst of deepest tribulations! How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts. It is said that travelers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine, whilst traversing the summit of those lofty mountains, at the very time that the world below them is wrapt in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

"As some tall cliff that lifts its awful form
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on his head!"

Bible Times.

The Bible presents times and seasons, times of judgment and times of blessing. The seven times of Israel's punishment reach over all the years of a nation's desolations, and the land of promise keeps her Sabbaths. Next we have the times of the Gentiles, which are measured by the metallic man, commencing with the head of gold and continuing until the stone rolls from the mountain without hands. Next we have the time, times and a half, which embrace the last half of the great week of Israel's captivity and the Gentile supremacy. During these times we have the times of ignorance and the partial blindness of Israel, then, at the close we have the time of the end, which reaches over the transition period, standing between the ages of peace. After this comes the times of restoration, times of refreshing and the dispensation of the fulness of time, styled by Paul the times of Messiah. Then the mystic table will be supplied with white-robed guests, the mystic body will be replete with members, and the symbolic tree shall be full of branches and the fulness of the Gentiles will come in. Bible times will succeed the times of war and death, and times of blessing will fill the world.—*H. V. Reed.*

In the Exceedingliest.

"I love to live way up in the exceedingliest," was the substance of the testimony of a saint.

Blessed privilege! Divine provision! There, all weights are dropped, all burdens laid on Jesus. There, is victory and the constant keeping, abiding presence of Omnipotence.

There, is pure spiritual air, and fine views of the cities, valleys, plains, and mountains of the glorious Canaan land, in whose borders only this glorious experience is found.

Wanted!—Whole colonies of saints, who are still camping near Jordan and Jericho, to migrate "into the exceedingliest."—*M. W. Knapp.*

The elements of happiness in this present life no man can command, but over the blessedness of his own spirit circumstances need have no control.—*F. Thom.*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 16, 1906.

RUSSIA has another uprising to deal with this week. The terrorists struck a blow at the government by attacking the police and destroying property in many sections. Bloody fights resulted, and the accounts read like reports of a battle. Many were killed and many more wounded.

THE committee to whom was entrusted the arrangement of a programme for the Indiana State Conference, and fixing a date and place, has selected Argos as the place, and the time will likely be over the second Sunday in September. A definite announcement will be made in our next issue.

WORD has reached us telling that the beautiful home of Brother and Sister J. G. Haupt, of Crowley, La., was entirely destroyed by fire early in the morning of Aug. 8. The loss includes the extensive and valuable library of Brother Haupt, with his collection of papers, which has taken a life time to gather. Having suffered a somewhat similar loss some years ago, we can realize our brother's feelings, and assure him of our hearty sympathy.

JUST as we are ready to go to press word is received of the death of our aged Brother Jared Benjamin, at Rensselaer, Indiana. He was brother-in-law of Brother D. T. Halstead. He has been a guest at our house in years gone by, and we have been entertained at his home, and we had learned of him as brother and friend, and so esteemed him highly. The family are assured of our sympathy in this hour, but Jesus will not much longer delay his coming, and then will come the glad reunion. With longing hearts we cry, Come Lord. The funeral will be held on Sunday, and Brother A. H. Zilmer will preach the sermon.

The New Creation. No. 2.

DELIVERED BEFORE THE BREAKING OF BREAD AT OHIO CONFERENCE, 1905.

When all things are made new there will be no trace of the old creation; and the new will be adapted in all its elements to the new population prepared during the previous seven thousand years to inhabit it. We have found the proof that Jesus Anointed is the Creator of this new creation; himself being the first element of it that has been created without human intervention. Jesus had no human father, but was created by the Spirit as independently of the will of the flesh as was the Adam, the beginning of the animal or fleshly race of man. It is clearly revealed that the eternal Spirit will produce from the dust, and establish upon the earth a population every individual of which will be like Jesus is now, glorious, incorruptible of body and deathless. God will be bodily manifested in each one of them, for it says Rev. xxi. 3, 4, "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall

WIPE AWAY ALL TEARS

from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne, said, "Behold, I will make all things new." And he said unto me, Write, for these words are faithful and true. Now, imagine a lapse of time, and he said unto me,—It is done. I am Alpha, and Omega, the Beginning and the end." Beginning of what? Just what he announced at the Beginning of his message! The beginning of the creation of God, the new creation, and having now made all things new, he is the ending of it. And such a constitution or order of things will obtain in relation to them as will be suitable to pure and immortal beings,—to a world of Gods or Elohim. This order will consist of a new government, and a new people. It may seem strange to those who have not particularly studied the matter to speak thus of the kosmos beyond the 1000 years when ALL without exception are immortal and free from all the evil of the present state. But be it remembered, all are not of equal rank, and so that government would seem to be designed for the purpose of affording scope for a diversity of honors, so that he who has distinguished himself more than others in the cause of God, and Christ, and truth, and righteousness, during mortal existence, may be a more distinguished and brilliant star in the firmament beyond the millennial ages. This principle was in force in God's kingdom of Israel. All were Israelites, and a separated people before God, but were not of equal rank. And we know that after its restoration, Jesus and his saints will rule nations as kings and priests for 1000 years, then the priesthood will be abolished, but not the royalty; I think this will continue forever. The millennial order of things is to be abolished as well as the priesthood. Not the globe or planet called earth, but the world of nations consisting of mortal men over which Jesus and his

GLORIFIED BRETHREN

reign during the 1000 years. Jehovah says, however, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel." Jer. xxx. 11. All non Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be deathless citizens of Israel's commonwealth which continue eternally under a new constitution. The millennial earth will then be purged of all sinful elements, and the rest transformed, so that essentially a new earth or population subordinate to Jesus and the saints, who will be the luminaries of the new heaven, as they will have been of the heaven recently become old, and called by John, the former heaven in which they shone. They now enter a state where there is fixity. They are the sun and fixed stars both of the ages of the ages and beyond. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3. Here is a marked difference,—the great mass of the saved being as the brightness of the firmament but those who have distinguished themselves in the service of the truth, stand out from the diffused as brilliant particular stars. But just as one star differeth from another star in glory in the celestial arch above us, so it will be in the new heavens and beyond. There are places on the right hand and in the left in the glory for whom it is prepared; and there is a place for the Sun of righteousness, and of the twelve apostles on the thrones of Israel. Yet our Lord has shown that the least in the

KINGDOM OF HEAVEN

is greater than the greatest of all the prophets were when unglorified; so that while there is greatness for all, there will exist the least among the great, but glory for all—I would remind you that John was by the Spirit shown that the white-robed company had come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." I have long thought there would be eternally a marked difference between those who under adverse circumstances embrace the truth, and live lives of faith although it involves great tribulation; yes, I have long thought, that those who attain to life and immortality during the thousand years reign of Christ and his saints, and missed the great tribulation, would never rank with those who had to fight all along the rough, narrow way. James says of himself and his brethren, "Of his own will begat he us with the word of truth, that we should be a first-fruits of his creatures." And is it not lawful to infer from this, that all begotten by the same means would all be reckoned as first-fruits? The kingdom having come, the announcement of its promised coming can certainly be no longer the subject matter of faith and hope; there is the thing itself before their eyes. And the conditions how vastly easier, less temptation, less opposition, iniquity so abounding. And inasmuch as the 144,000 seen with the Lamb on Mount Zion are also called first-fruits unto God, and the Lamb, they are evidently of the same class with James and his brethren,—they live, do these first-fruits and reign with Christ, to secure the great harvest or ingathering, or

SECOND FRUITS

resulting from the reign of righteousness and peace for one thousand years. I am persuaded that the sorely tried ones who overcome will for ever reign and that that being so, their authority will be exercised over the unimmortalized

SECOND FRUITS.

The first-fruits from Jews and Gentiles alike as Abraham's seed and heirs according to the covenanted blessings; and this helps us understand how the elements of the kingdom of God may exist eternally although God be all in all. I think, too, that all who thoroughly investigate this subject of the new creation will begin to see a great mistake to refer to Col. i. 16 and Heb. i. 2 and other like Scriptures connect Jesus Anointed with the creation described by Moses. By careful examination the context, the subject in hand, will show no reference whatever to that creation. He was not the first-born of every creature to that creation—myriads were, as children of Adam, born before him, and only three verses further it explains the matter by saying "Who is the beginning, the first-born from the dead,' that settles the matter or ought to. And we are assured by the 18th verse that as the First-born, he is the Head and pre-eminent among all born from the dead. How could it be otherwise when he is "resurrection and the life of all the rest?

Birth suggests the commencement of life, infancy, youth, manhood, old age, and these various stages are presented to us as applicable to those who have entered Christ put on Christ. For instance: "As new born babes desire the sincere milk of the word;" "I write unto you little children;" "I write unto you young men," "I write unto you fathers." From the premises it is evident that just as natural birth introduces one to life in the flesh, so those in Christ commence their probationary career by newness of life. The first introduces to a state of sin and

ALIENATION FROM GOD.

The second transfers one to a state of reconciliation, favor and freedom. The incorruptible seed has germinated, they are delivered from the dominion of darkness and changed—not organically or physically but intellectually and morally—changed for the kingdom of the Son of God's love. This is the beginning of spiritual life. Peter declares that God, according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. It may be asked what connection has Christ with the birth from above, of water and the Spirit? May it not be [illegible] ing sometimes of the birth of water and of Spirit? I mean, is it strictly correct to refer the birth of water to the baptismal font exclusively, and that of the Spirit to the birth into life at the resurrection? Christ having died, it was necessary that the power of the Spirit be exerted before he could live again. This is referred to by Peter thus: "He was put to death in the flesh, but quickened (made alive) by the Spirit. Hence it is that the same operations are symbolically performed when one is born of water and the Spirit. Having been buried with him by baptism into death, (Rom. vi. 4) when we were dead in sins, God hath quickened us (*i. e.* made us alive) together with Christ (Eph. ii. 5) whereupon we rise to newness of life." It looks from this standpoint, that all in Christ are in a sense, born of God, who is spirit. John iv. 24. And we find Paul upbraiding the Galatians thus: "Are ye so foolish, having begun in the Spirit, are ye made perfect by the flesh? And then speaking of the general experience during the probation of those in Christ, he declares that "as he was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. iv. 29. This helps us to understand Paul when he says, "For when we were in the flesh." Rom. vii. 5. And in chapter viii. 9, "But ye are

NOT IN THE FLESH

but in the Spirit, if so be that the Spirit of God dwell in you;" and "ye which are spiritual." Gal. v. 1. To this objection is made on the basis of Christ's statement: "That that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The expression "is spirit" is substantially the same as that already quoted, "in the Spirit," and of another in 1 Cor. vi. 17, "He that is joined to the Lord is one spirit." And bearing on the same point are the words: "The Spirit breatheth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit." The result of the Spirit's breathing is seen, but not the process. We see only that a great change has been wrought—sinful men having become holy, and enmity to God having given place to reconciliation and fellowship. This we do know, that we enter the baptismal waters related only to the flesh, and we rise from them in union with the Spirit. It is then, that God raised us up together and made us sit together in heavenly places in Christ Jesus..... created in Christ Jesus unto good works. Eph. ii. 6, 10. Hence the force of the exhortation: "If ye were then raised with Christ, seek those things which are above," to the end, that when Christ who is our life shall appear, we may also appear with him in glory." Col. iii. 1-3.

This new creation, amazing in conception, and wonderful in its development and consummation, I must leave in an unfinished state for you to follow up. The Table of the Lord before us reminds us that the Lord who bought us went away to a far country to be invested with the insignia of royalty, receive the kingdom so long promised him, and return and receive us to himself. But before his departure he institutes a simple memorial service to remind us of his great love and sacrifice in the past, and to point forward to the time when he will come and fulfil all

THE PRECIOUS PROMISES

put on record for us. Blessed Jesus, how we should thank and praise him for this kind and considerate provision for us. He know what was in man, and knew by experience what we would have to suffer from fleshly impulses within, and the mighty torrent of adverse influences all about us,—and nothing would safeguard us like a profound sense of the love that first constrained us—drew us toward him, and give ourselves to him who gave himself for us. O, is it not humiliating to us, to know that after all he had done for us, and would continue to do for us, we need such a touching reminder as this! But alas, we do need it. Let us visit that upper room on the night of the betrayal and listen till we hear those calm and solemn words, "Take, eat, this is my body which is broken for you;" and "this cup is the new covenant in my blood,—this do ye, as oft as ye drink it, in remembrance of me." I trust it is the language of all hearts before me, yes; dear Lord, we want to remember thee; we *will* remember thee. We praise and magnify thee not only for this hallowed privilege of now gathering at thy table; but also for thy gracious promise to be with us [illegible] we do so, we want to draw up very close to thee today, so that every soul of us may at least touch the hem of thy garment so that thou mayest perceive that virtue is going out of thee.

But dear ones it would be a great mistake to think it necessary only to remember him in the closing scenes of his life of sacrifice. We should think of him and remember him as he moved among men and manifested Jehovah's beneficent purpose in creation and redemption,—and his reaching out his loving arms after men who had no claims upon his favor, and in flesh of our flesh set before us an example which if followed to the end of life's journey will make us fit to partake of divine nature. And I pray the little glimpse we may catch of the life of Jesus today may lessen the distance between our lives and service and those of the primitive Christians. It must be evident to every faithful student of the life of Christ that one of its most obvious features was his purposefulness. He was wholly bent upon doing

THE FATHER'S WILL.

This was the ground tone of all his sayings and doings which have been recorded for our benefit. Tens of thousand of our fellows seem to aim at nothing in particular, and drift along under the varying moods, instincts or currents of society and accomplish nothing. Jesus had a definite object in view all the time; this absorbed his thoughts, and drew out his energies. Closely connected with this was his amazing confidence,—and to see him and hear him to advantage we must remember he was made of a woman, that like us, he was capable of being influenced by motives, and that it was partly for the joy set before him that he endured the cross and despised the shame. What was set before him was so set before him by promises and they called for unswerving confidence. This prevented his becoming a creature of circumstances. No habits, customs, tastes, traditions, prejudices or opinions of a school, or not, were allowed to mould him. The leading trait of his character was love to God and he fully realized that the supreme honor and attainment of man was to be at-one-with God in thought and purpose now, and divine nature of existence at last. The love of Christ for man was also a distinguishing trait of his character,—and we should love to remember him as he plods over the hills and valleys of Judea and Galilee preaching the

GOSPEL OF THE KINGDOM,

and often at the same time exhibiting the powers of the world to come, by healing the sick, cleansing lepers, giving sight to the blind, and restoring life to the dead, in all of which God was stooping down to us, and manifesting himself to us in the flesh of Jesus. Yes; we ought to dwell upon his every day life, his exhausting toils, his weary walks, his hunger and thirst, and the stolid indifference of the masses, the idle curiosity of others, and the scoffs and insults of still others. We ought to remember him moving away to the Mount of Olives, and spending the whole night in prayer after the exhausting work about the temple and all the contradictions of sinners. O, that all-night prayer, stamps our blessed Lord as the Supplicant,—Savior,—and we should dwell upon it till we are intimately acquainted with, and thoroughly appreciate our Intercessor above.

I love to remember him as he was approaching Jerusalem when the people seemed at last to guess somewhat of his mission, and tore down branches, and rent the welkin with the shout, "Hosannah to the Son of David." But why this slackened gait, this quivering lip, this tearful eye? Jerusalem is in full sight and so near that the stones in the temple could be counted. But he on the colt saw the crowd would very soon shout

"CRUCIFY HIM,—CRUCIFY HIM,"

away with him—his blood be upon us and our children." He saw also across the gulf of 40 years their fearful prayer answered. He saw in advance the Roman eagles swoop down, and almost heart-broken, he wept over it, and said, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thy eyes." There's a solemn lesson for us here; some may share a Savior's tears who may never share his great salvation.

Gethsemane and its scenes ought to be remembered by us. It was at the foot of Olivet. And every man went to his own place at even, but Jesus had no place of his own to go—and so went to the Mount of Olives. He had no place to lay his head, but Gethsemane was his closet,—and his agonizing prayers there you are all acquainted with,—and should never be forgotten. And when we come to the spot where redeeming love concentrates—Calvary,—after suffering every indignity at his mock trial, and he is nailed to the accursed tree, we find him

THE SAME BLESSED JESUS

he prays for his murderers, although denied a drop of water to cool his parched lips and tongue. And when forsaken of his Father in the agonies of death,—it did not swerve him from his perfect loyalty. He was faithful unto death. Blessed Jesus! The grave could hold him but three days. He conquered death on his own territory. He lives again nevermore to die. Blessed Jesus. Is it not glorious to think that he is coming again,—and dear ones time is on the wing. Event succeeds event so fast that we should be warned to set our houses in order for the grand inspection. We should use great diligence to be thoroughly acquainted with the conduct Christ requires of us. It is a tremendous thought that the commandments of Jesus will judge us in the last day. We are only his friends when we keep his commandments. We often seem in a hurry to have him come soon; but brothers and sisters, we have none too much time to get ready! The night is far spent,—the day is at hand. If faithful to the end we shall see the same Jesus,—yes, the same blessed Jesus. If ready, what a meeting that will be

OH WHAT GREETINGS.

Jesus and his redeemed people,—Jesus and his bride, Jesus in all the glory of his Father, attended by a retinue of angels! Jesus arrayed in his loveliest charms; Jesus the heavenly Bridegroom, Jesus the once crucified, now clad in royal vestments, Jesus shining in uncreated light. O think of it just a moment, Jesus and his saints changed gloriously—fashioned like to his own glorious body,—arrayed in the garments of righteousness without spot or wrinkle or any such thing. With beams of love and a countenance radiant with heavenly benignity, he will see in them the travail of his soul and be satisfied. God grant that we may all be in that glad company, Amen.

(*Concluded.*)

Youth's Column.

Love One Another.

A little girl, with a happy look,
Sat slowly reading a beautiful book,
All bound with velvet, and edged with gold,
And its weight was more than the child could hold.
Yet dearly she loved to ponder it o'er,
And every day she prized it more;
It said—as she said to her good grandmother,
It said—"Little children, love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words could say,
"The Holy Bible I must obey;
So now I'll be kind to my darling brother;
For "Little children must love one another."

"I'm sorry he's naughty, and will not play;
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown if I let him see
I strive to do what I think is right;
And thus, when we kneel in prayer to-night,
I will clasp my arms about my brother,
And say—"Little children, love one another."

The little girl did as her Bible taught,
And pleasant indeed, the change it wrought—
For the boy looked up, in glad surprise,
And met the light of her loving eyes;
His heart was still—and he could not speak—
But he pressed a kiss on his sister's cheek;
And God looked down on the happy mother,
Whose little children loved one another."

The Bird's Visit.

A noted German writer relates a beautiful incident which occurred in his neighborhood, in which a poor man, who owed a debt he was unable to pay, was delivered out of his distress by a song-bird.

He was sitting early in the morning at the house door, expecting an officer to come and distrain him for a small debt; and while sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length quick as an arrow, it flew over the man's head into his cottage, and perched itself within an empty cupboard.

The man closed the door, caught the bird, placed it in a cage, where it immediately began to sing very sweetly. Suddenly some one knocked at the door.

"Ah, it is the officer," thought the man. But no; it was a servant of a respectable lady, who said that the neighbors had seen a bird fly into his house, and she wished to know if he caught it.

"Oh, yes; here it is!" And the bird was carried away.

A few moments after, and the servant came again.

"You have done my mistress a great service," she said; "she values the bird highly. She is obliged to you, and requests you to accept this trifle with her thanks."

It proved to be the exact sum he owed; and when the officer came, he said, "Here is your money, now leave in peace, for God has sent it me."

Touch of the Savior's Hand.

Let me ask you, poor backslider, did you ever feel the touch of Jesus' hand? If so, you will know it again, for there is love in it. There is a story told in connection with our war of a mother who received a dispatch that her boy was mortally wounded. She immediately went down to the front, for she knew that the soldiers told off to watch the sick and wounded could not watch her boy as she could. So she went to the doctor and said: "Would you let me take care of my boy?"

The doctor said: "He has just gone to sleep, and if you go to him the surprise will be so great it may be dangerous to him. He is in a very critical state. I will break the news to him gradually."

"But," said the mother, "he may never wake up, I should so dearly like to see him." Of how she longed to see him.

Finally the doctor said: "Well, you can see him, but if you wake him up, and he dies, it will be your own fault."

"I will not wake him up," she said, "if I may only go by his dying cot and see him."

She went to the side of the cot. Her eyes had longed to see him, and as she gazed upon him she could not keep her hand off that pallid forehead, and she laid it gently there. There was love and sympathy in her touch, and the moment the slumbering boy felt it he said: "O mother, have you come?"

He knew there was sympathy and affection in the touch of that hand. And if you, O sinner, will but let Jesus reach out his hand, and touch your heart, you too will find there a sympathy and love in the Savior's touch.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Waiting.

I am waiting for his coming, and life's greatest charm for me,
Is the hope that he has blest me by allowing me to be
Of those who in his earthly form shall his appearing hail,
When the banners of his glory makes the sun in heaven grow pale,
When the stars shall shout together and the hallelujahs ring,
And the earth, renewed, lie smiling in the presence of the King.

I wonder if he is not even nearer than we think!
Sometimes I feel as we were just upon the brink,
Of something great and glorious, mysteriously grand,
That the Spirit comprehendeth but flesh cannot understand.
And I think the hosts of heaven must be marshaling to tread—
With step and trumpet's clangor—to waken up the dead.

Are our lamps all trimmed and burning? Are we ready for that hour,
When our "bud of expectation" shall break out in glorious flower?
Have we healed all our dissensions, and our brothers all forgiven,
Even tho' their sins against us are as seventy times seven?
Are we ready for his coming?—Oh he may be very nigh!
Are our houses swept and garnished, that he may not pass us by?

Are we ready, oh beloved, in those songs of welcoming,
Our parts to take, rejoicing, at the coming of our King?
Are we living all unspotted from the great alluring world?
Are we 'mid its revelries, our spotless banner furled,
Forgetful of that Master who has bidden us watch and wait?
Oh let us now be faithful, he is surely at the gate!

—Lucy M. Fox.

God Will Sprinkle Sunshine.

If you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back and holler, "How d' you do?"
And grasp his hand so warm he'll know he has a friend in you.

Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him that the darkest night is just before the day,
Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain.
And that's just how it ough to be, for when the clouds roll by,
We'll know just how to 'preciate the bright and smiling sky.

So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But ever keep rememberin', when nature's your path enshroud,
That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.

Communicated.

A Letter and a Reply.

Well, sister, in regard to your idea of soul sleeping will only say I cannot see how any one with a fair knowledge of the meaning of words could ever doubt the immortality of the soul. Listen to Webster (edition of 1899, page 1056) soul, spiritual, rational, and immortal substance in man. The immortality of the soul is a fundamental article of the Christian's system. This from Webster, the greatest lexicographer of the English language. Now listen to Dr. Robinson Bible Dictionary, edition 1859, page 484, The immortality of the soul is a fundamental doctrine of revealed religion. Both of those are based on the Scriptural fact that Adam was made living (immortal) soul. 1 Cor. xv. 45, 46. Natural bodies perish because they are mortal spiritual bodies never because they are immortal or fundamental. But could we take the immortality away from the soul, we would thus destroy the Scripturalness and spiritual foundation of the Christian religion. Respectfully submitted. Your Brother,

G. W. Walden.

My dear brother:

And so you could not see how any one with a fair knowledge of words could even doubt the "immortality of the soul." Well, I am not a scholar of any great renown. I only take the Bible as my guide, it is the rule given to us by the great Teacher who spake as never man spake and he has told us that it shall judge us at the last day. And we find in Rev. xxii. 18-19, that a very great punishment awaits those who add to or take from its words, so we should be very, very careful how we handle the teachings of this wonderful book. First I will say that the term "immortal soul" is not found in this book from beginning to end, it is an added phrase, therefore not a Bible theme at all. As you will find in Gen. iii. 4, Satan, the father of liars originated this falsehood and preached his first sermon on the "immortality of the soul" to our first parents there in the garden of Eden, and what was the result? Why, God drove them out "lest he put forth his hand and partake of the tree of life and eat and live forever." Death was pronounced upon them and the curse has followed down through the ages and is present today. If they were immortal then as you claim, why guard the tree of life? They would not need the tree of life if they already possessed this immortal principle. Now we must conclude that God is all-wise and if he had created an immortal soul, or as you claim a man possessing an immortal soul, do you think he would have thought to prevent him from eating to live forever, certainly not. Such an idea would be preposterous for mortal man himself.

Webster's definition for immortal is never dying. Then if Adam had been created never-dying, could he have eaten to live forever? Of course not. Yet so many people think so and even sing of a "never-dying soul to save"—how unreasonable—trying to save something already saved. Now Gen. ii. 7 does not say that man became an immortal soul, nor does it say he ever came into possession of the same, but we find in Psalms cxlvi. 4, that man returns to earth and his thoughts perish, where is the immortal principle there? I have surely proved to your satisfaction that the form—body and soul are the same, if I have not here are some references, and there are plenty more. Gen. ii. 7; Judges x. 16; Psa. lxxiv. 19; Prov. xi. 25; Mark xiv. 34.

Now let us prove that the soul or body is mortal. Job iv. 17. Shall mortal man be more just than God? Job xxxiii. 22, his soul draweth near to the grave. Psalm xxxiii. 19, To deliver their souls from death and to keep them alive in famine, we see thus that souls need to be kept alive in famine, no immortality there. Then where is this immortal principle? We find in Col. iii. 34, that it is hid with Christ in God. Here is where our immortal life is and the Word tells us in Christ's own language, "Behold I come quickly and my reward is with me." Rev. xxii. 21. Now what is the reward to be? Paul in 1 Cor. ix. 25, says it is an incorruptible crown. Tim. iv. 8 says it is a crown of righteousness. Rev. ii. 10 says it is a crown of life; and Rom. ii. 7 says it is glory, honor, immortality, eternal life; and 1 Cor. xv. 52-54, tells us where we are to get our reward, our immortality. And now I would ask you one more question, if as you claim, we have present immortality, why do we mourn for those who die? You know and who does not, that death is the great enemy of the human race, he snatches our loved ones to his embrace, we are powerless, we can do nothing but follow our loved ones to their last rest and turn away with sad hearts, life looks cheerless, O we miss them so! In vain we try to check the tear, to calm the troubled soul, but if our loved ones had not died; had only exchanged this present life for one more heavenly, how we could rejoice. We would not watch by the sick bed and do all we could to prolong the life of those we love.

I hope I have proved this satisfactorily and also hope I have exposed the unscripturalness of present immortality. The Bible teaches that God is a God of love, a just God and it would be an awful thought to think that he had created a race of immortal sinners. The Bible says that "only God hath immortality," those who claim present immortality place themselves on an equal with God, have you ever thought of that? 1 Cor. xv. is a favorite chapter of mine and a real "soul sleeping" chapter you might say, but you got scared before you got far enough, verse 46 teaches us that, "that was not first which is spiritual," but that which is natural and afterward that which is spiritual. I believe and earnestly contend that Adam the first man was made a living soul, a natural man and was of the earth, lived and died earthy. That the Lord, the second Adam was a quickening spirit, was spiritual; heavenly, and as we have borne the image of the earthy, so we shall (future) bear the image of the heavenly. And the rest of the chapter pictures in our mind the grand consummation of the Christian warfare, our mortality being changed to immortality. You know the Word says "prove all things." I would like to see some proof of this immortal soul theory, but I will say there is no proof, although it has been taught from his Satanic Majesty's first sermon down to Plato and other pagans down to the pope—and coming down to our day, it is hurled from gilded pulpits by fat salaried Rev. D. D.s to a sleeping audience who never stop to inquire of the Word of God to see if it is true or false, and it makes more infidels than all the teachings of Voltaire or Ingersoll ever did. No, dear brother, you and I (if the Lord delays his coming a few more years) will both have to pass through the silent, midnight gloom of the tomb, ere we can claim immortality for our own. But at the last day, at the sounding of the trumpet, in a moment, in the twinkling of an eye, if we have been found worthy, we will receive our reward, our crown of life, our immortality. If we have our reward now or if we get it at death, we need not expect any when Christ comes. It would be no resurrection to us for we had never died. God grant we may be worthy. May we get our reward and may we enter into the joys of our Lord. Submitted in love,

Your Sister.

Eli. Deffenbaugh.

Selected.

Confirming the Word.

Isaiah speaks of Jehovah as the one "that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers," chap. xliv. 24-26; and the confirmation which the historical as well as the prophetical words of the Bible are receiving in these days of flippant infidelity and learned looseness is very remarkable. The following from the *Sunday School Times* is to the point:—

"How we all used to laugh over the story of the credulous old woman who doubted some of the more truthful stories of her returned sailor boy, but who was prompt to believe him when he told of the raising of a wheel of Pharaoh's chariot with his ship's anchor out of the Red Sea! It was such an obvious impossibility that one of those chariot wheels could have been preserved, even below the bottom of the sea, during thirty centuries and more, that the silliest man could join in the sneer of the accomplished scientist over the weak-minded woman's credulity. Yet here stands the wide world in admiring interest, while the the very bodies of the father and the grandfather of that Pharaoh whose host pursued Moses and the Hebrew multitude down into the bared bed of the Red Sea, are unrolled from the garments of the grave; and as men look into those faces, which struck terror to the hearts of the ancestors of Moses and Aaron, none question the identity of the recovered bodies without subjecting themselves to such sneers as were given to that old woman's reverent credulity. No sooner had the unrolled mummy of Rameses II., the chief oppressor of the Hebrews, been put on exhibition in the museum at Boolaq, than the mummy of his father, Seteo I., was also exposed to view there—as reported to our readers. Seteo I. was probably the father of the princess who rescued the infant Moses from the Nile. He was a mighty conqueror in his day. He was also a predecessor of M. de Lesseps in opening the Suez Canal between the Red Sea and the Mediterranean; and he began again the building of the Great Wall in front of that canal, which had fallen into ruins during the sway of the Shepherd Kings. No chariot wheels are found buried with these kings; but delicate linen cloths which wrapped their bodies are well preserved; and with some of the mummies of an approximate date there are even found intact the funeral garlands—the 'flowers of the field' which are proverbially so frail and perishable. After all, was the old woman's belief so far inferior to that of the scientists? There are strange discoveries now making in the Bible lands; and every discovery is only an added confirmation of the historical accuracy of the Book of books.—*Messiah's Herald.*

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Treasures of the Bible.

The philosophy of the Bible stands immeasurably above all that the mind of man has been able to conceive. We admire the wealth of thought and the keen sagacity of Aristotle, Plato, Socrates, Newton, Locke, Hegel, Bacon and others, but their creations pale before the splendor of Biblical wisdom. Sir Isaac Newton said, "I consider the Word of God the most exalted philosophy;" and Coleridge, "The Bible conducts me to a much greater depth of my Ego than any other book—that is, that the Bible explained most clearly to him his own existence. Rousseau, who was certainly no hero of belief, once wrote: "When we read the works of our philosophers, in spite of all their pomp of style, how poor, how despicable they are in comparison with Holy Writ."

Another defender of Biblical philosophy is Carlyle. He treasured the Bible as the most valuable book, and was wont to exclaim, "Oh, we worldly men and women more to your liking than the fellowship of the people of God? If so, there is something wrong with "your religion" and the sooner you get rid of it and get right with God, the better it will be for yourself and those whom you are influencing.

The fact that you are seeking for pleasure apart from Christ rather than in him shows that you are not where you ought to be.

My brother, my sister, this is a matter that concerns you, and you cannot afford to turn from it indifferently. Take it to the Lord in prayer, and you may become a lover of God more than a lover of pleasure, and mighty for him in both word and deed.—*S. P. Ladd.*

Christian Activity.

One can make Christlike living not a mere accident of earth, but the greatest concern of life. This needs to be done, not with fear and trembling, nor with an air of apology, but with the knowledge that one is gaining for self, and really accomplishing in a productive way, as truly as if he were creating products by hand. What can be more truly productive, more profitable, than a soul saved from death and unto life eternal? As Christ went about in the years of his public ministry, he made it his work to "do the will of him that sent me." So today, showing kindness, patience, truth, teaching and preaching love, may be made a serious business—not solemn and morbid, but as serious as anything else; not to be any more neglected, lest there be irrevocable loss to the soul, not to be thought of as more of a burden, nor any more a matter of gratuity or choosing to be generous, than earning a living in the ordinary sense of the term. This is not ideal but practical. With all the zest put into worldly business, all the love of activity that keeps men happy in business, those that neglect Christ instinctively turn away from thoughts of the end, because there worldly profits count for nothing. When the life business includes Christian activity, the outlook has no end—one may rejoice in knowing that his efforts will bring eternal profits.

Don't Flatter Self.

Lady Mary Worthley Montagu, the witty traveler, observed once that in the course of her long and extensive travels, she had found but two sorts of people—men and women. Human nature is about the same everywhere, and each of us is remarkably like his or her neighbors. Young people are often tempted to believe that they are different from other people, that no one understands them, and that the ordinary rules of conduct do not apply in their cases. No more fatal bit of self deception can exist than this. It fosters pride, folly, and prejudice, and often leads straight to ruin. "I am not as other men are" is an assertion against which we have a Bible warning.

Look Up.

Murmuring, complaining, dwelling on one's troubles, shows too much of self-centered thought; also it is a sign of measuring things with unspiritual vision. God's world is not one of chance, but of design. To cry out against circumstances beyond one's control is to cry out against what God has appointed and in which he has laid opportunity for growth into a new power and for expansion under a new light. To murmur and mourn and not look up is as if a seed planted in the ground should complain of the dark, when its duty is to begin to grow in the dark and then stretch up into the light, even though it is still rooted in the earth. Instead of chafing under suffering, the Christian is to look up to God for light and soul-nourishment. The sun of divine love will then be more than a match for the darkest surroundings. Often if the same effort which is wasted in worrying and mourning over trials were spent in trying to see the bright side of them, one might learn how to come off splendidly victorious over them and find himself larger, capable of richer fruition, than he ever could have been without the trial.

The Ever-Watching Eye.

A young man of upright character, in the service of a great corporation, found himself—as was every other of the employees—shadowed by a detective, after a robbery from the office of the company. Wherever he went he was watched, although quietly, and at a distance. He would hurry along the crowded street in the hope of getting out from under that eye; but when he looked back or across the way, he would find he had not escaped it. When he looked out from the window of his darkened room before retiring, he would catch a glimpse, by the street lamp, of the man who never deserted him.

The consciousness of this unfailing companionship became a torture. He went to the superintendent of the company, and told him that while he was innocent of any wrong-doing, and was willing to be put to any fair test, he could not stand being always watched in this way. It was more than human nature could bear.

No one of us is ever alone. There is an eye always on us. See Psalm cxxxix. 7-12. Is it the eye of an enemy, or of a friend? Are we under the constant watch of one whom we love and trust, or of one whom we have offended, and from whose presence we have reason to shrink?

Beautiful Reply.

"Who when he had found one pearl of great price, went and sold all that he had and bought it." Matt. xiii. 46.

A young mother was showing her brother, who had recently returned from college, the presents received by her baby, which he was admiring, when, turning to the mother, he joyously said to his sister, "I declare, I'd be born again, if I could get such a lot of fine presents."

The sister replied: "If you should, you would get the 'Pearl of great price.'"

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Lovers of Pleasure.

This is the term used by Paul to describe the great mass of professing Christians who would live in the last days, and the fact of their presence all about us is a proof that we are now in the last days.

What a number there are in our churches who are unable (?) to attend a prayer-meeting on a clear night, but who find little or no difficulty in attending a social, concert or entertainment on a stormy night. They are lovers of pleasure more than lovers of God. They neglect the things of God, and select the things of the world.

Are you one of these? Remember that your life answers the question. Do you enjoy yourself best in the house of prayer or the house of play? Are you more interested in pleasing yourself than in pleasing God? Do you prefer the good (?) opinions of, and popularity with men, rather than the blessing of God? Is the society of

Sententious Paragraphs.

Good manners are made upof petty sacrifices.

Feebleness of means, is in fact, the feebleness of him that employs them.

God has two thrones; one in the highest heavens and one in the lowest heart.

Humility is the base of every virtue, and they who dig the deepest build the safest.

The light of friendship, like phosphorus, is seen most plainly when all around is dark.

The prayer that keeps uppermost the glory of God, and entreats for power to love and serve him, is sure of an answer.

Let no man flatter himself that he is innocent, if he loves to meditate upon anything which he would blush to avow before men, or fear to unveil before God.

The malignity of Satan could not match the drink traffic for breaking up the home, ruining the morals of the people and scaling the doom of the Republic.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—*Alexander Maclaren, D. D.*

"In reproving sin in others we should remember the ways of the Holy Spirit of God towards us. He comes as the Spirit of Love; and whatever his rebukes, he wins the heart by mercy and forgiveness through Christ."

O divine Love, I have not loved thee strongly, deeply, warmly enough .....I beseech thee, accept me and use me a little for thy glory. I have done nothing for thee, yet and I would like to do something. O, do, do, I beseech thee, accept me and my service, and take thou all the glory.—*David Livingstone.*

Scales for Weighing Young Men.

1. Has he a good character? Is he a Christian? Has he definite purposes for life or good? Has he good habits? Has he no bad habits?

2. Does he keep good company? Does he shun bad company? Is he a member of the church? Does he attend the services of the church with enjoyment? Does he help in supporting the church? Does he shun the places of vice?

3. Has he made the most of his school privileges or has he neglected them? Does he enjoy reading and study? Does he choose the best books and papers, or does he prefer those that are immoral and sensational.

4. Has he employment? Is he industrious? Does he know how to make money? Does he save money? Does he give a portion of his income to worthy purposes? Is a portion wasted or expended for unworthy purposes? Has he property? Does he exercise forethought, or is he shortsighted? Is he likely to ever have a home of his own, or will he always be a tenant? Is he likely to help build up the community in which he lives, or will he always be a drawback?

5. Is he kind? Is he cheerful? Is he careful? Is he patient? Is he friendly? Is he frank and unsuspicious? Is he persevering? Is he courageous?

6. Has he good health? Has he a strong body? Is he well-balanced? Is he well-endowed with common sense?—*E. W. Curtis.*

Living for Others.

Life is the gift of God, and how much better for us if we would regard it so! This world is a vast field of usefulness. We can either labor for our own happiness or to promote the happiness of others. How much grander it is to live for others than for ourselves. We are only happy when we see happiness playing around us. The mind is never at rest. It is ever grasping after what it scarcely ever attains.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Ohio Conference Program.

THURSDAY AUG. 23.

7:30 P. M. President introduced by Brother John Lehman. Opening of Conference and Address of Welcome, Brother P. Neill, President.

Address of Welcome from Brush Creek Church. Brother Rufus Curtis. Response, Brother W. L. Tomlinson.

FRIDAY AUG. 24.

10:00 A. M. Sister's Meeting conducted by Sister B. H. Lang.

2:00 P. M. Social Meeting conducted by Brother Clyde Pearson.

3:00. Address, Sister Nancy Barber Robison. "The Law of the Lord is perfect, converting the soul." Psa. xix. 7.

3:30. Address, Brother D. C. Robison.

7:00. Social Meeting.

7:30. Sermon, "Conversion," A. H. Zilmer.

SATURDAY AUG. 25.

10:00 A. M. Address, "The Narrow Way," Brother W. H. Wilson.

11:00. Business Meeting, Brother P. Neill, Presiding.

2:00. Address, "Unity," P. Neill

7:00. Social Meeting.

7:30. Sermon, "Earth's Golden Age." Brother J. F. Wagoner.

SUNDAY AUG. 26.

9.00 A. M. Sunday School Conducted by Sister Curtis. Talk to Children, ther D. C. Robison.

10:00 Communion Service, Brother J. F. Wagoner, Presiding Elder, assisted by Brother's John Lehman and Rufus Curtis. Followed with exhortations by the brethren. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. x. 25.

2:00 P. M. Social Meeting. Brother R. L. Holman.

2.30. Young People's Meeting, conducted by Sister Hattie Sanford.

7:00. Social Meeting. Conducted by Sister P. Neill.

7:30. Sermon, "The Gospel of the Kingdom." Brother A. H. Zilmer.

8:30. Brief closing address. Brother P. Neill.

Program subject to change.

After making the above programme word comes at the last minute from Bro. Zilmer that he cannot attend, so other arrangements will have to be made, and some one substituted in his place.

Announcement.

Northern Kansas and Missouri Conference will convene in Morrill, Brown County, Kansas, Sept. 22, at 8 o'clock P. M., holding over the 30th Sept. inclusive. Morrill is situated on the Grand Island R. R. 54 miles west of St. Joseph, Mo. Preaching brethren: W. L. Crowe and S. C. Oliver, and others if they can be secured. Arrangements will be made to take care of visiting brethren before meeting commences.

PROGRAMME.

First subject, The purpose of God in creation. Perhaps several discourses on the same subject. Next, Why I believe the Bible. Again, Divine government vs. civil government. Again, Conversion. Again, In the church not in the kingdom. Again, The kingdom, What is it. Again, The object of Christ's second coming. Again, What must I do to be saved? Next the congregation will be given the privilege to name subjects. Saturday morning the Conference board will settle the finance affair and officers will be elected for the coming year and Evangelist hired. Now brethren, let us make the meeting a success. How? By coming and helping, your presence will be profitable, yourself will be rewarded. It always has and always will cost something to be a Christian.

We have arranged the meeting for the most leisure time among the farmers. A throng time cannot be excused. We are exhorted to not forget the assembling of ourselves together, and so much the more as we see the day approaching.

By order of the Conference board. Trains due at Morrill from the east, 12:10 M. evening train; 10:10 P. M. From the west, morning 4:45 A. M., afternoon 2:28 P. M.

J. B. BITNER,
EUGENE HOWARD,
E. M. SAYLOR.

The twelfth Annual Meeting of the Churches of God in Christ Jesus in Madison County, Mo., six miles west of Fredericktown, at the new church, on Piney Creek, at Blush. To begin August 25th and continue to Sept. 2, 1906. Every body that can come is invited to attend this meeting. You need not bring any straw ticks, for bedding and board will not cost you one cent while at that meeting. This meeting is 104 miles south of St. Louis, Fredericktown on the Belmont branch of Iron Mountain R. R. six miles west Frederick town, at Blush church, on Piny Creek. Any one that contemplates coming will write to P. J. Graham, and he will see that there are teams at Fredericktown, to convey you to the meeting. Stop at Fredericktown, either way, coming from the north or from the south. A special invitation is given to all the brethren south of St. Louis, the Morse Mill and Vales Mines, and all the scattered ones. Every body come east, west, north and south. Come let us make this one of the best meetings that was ever held west of the Mississippi River. Brethren, if all is well I expect to be at that meeting. By order of the Church at Blush.

JOHN FOUTE.

The 19th Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at the beautiful Campground at Waterloo, Iowa, August 18th to 26th, inclusive. Rates of one and one-third fare from all points in Iowa have been granted by all railroads; going tickets to be purchased any time from August 17th to 23rd, inclusive, and holders of Certificates for tickets bought during that time will be entitled to return ticket for one-third fare if bought before August 30th. A certificate must be secured with each ticket bought.

Bring straw ticks and a few comforters. Tents will be furnished free. Board at our Dining Hall 25 cents per day.

We expect to have the following preaching brethren with us: A. J. Eychaner, S. J. Lindsay, L. E. Conner, Almus Adams, H. M. Lucas, G. Eldred Marsh, John Garton, and others.

For entire program of meeting with full instructions, etc., address G. P. Allard, Corresponding Secretary, Box 86, Fort Dodge, Iowa.

The next annual Conference of the Churches of God in Christ Jesus, will convene at Oregon, Ill., Wednesday, Aug. 15, and continue over the following Sunday.

In other years many good meetings have been held here by those of our beloved faith, and to some of us, the place is full of the most sacred memories; but if this year, all will come with hearts full of love and fellowship, and a determination to do their own duty in all helpful ways, it will be truly said by all at the close, that it was good to be there.

An excellent programme is promised and will be published as soon as arranged.

The annual summer Bible School will open on Monday, Aug. 6th, and continue till Conference on the 15th. The good to be obtained at this Bible School in the line of practical Bible study cannot be estimated. This year an especially interesting season is in store for all who can be present, whether old or young or middle-aged. Come and bring a stranger with you.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next annual gathering of the Ohio State Conference, will convene August 23, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a Tabernacle located on the premises of John Lehman one and one-half miles south of Kessler Station.

The Brush Creek Church is located about seven miles from Troy, Ohio.

Let every one who can possibly do so lay aside worldly cares for awhile and meet with us, to work for the blessed Master. Come, let us have our spiritual strength renewed and help to save others.

A cook has been arranged for and all will be boarded for the small sum of 35cts per day. Sleeping arrangements have also been arranged on the grounds. Come prepared to remain through the meeting. Come by the Big Four R. R. to Kessler Station where all will be met. All trains have not been stopping, but will stop during the meeting. Trains going west due at 8:39 a m and 9:18 a m. Going east one train due 5:47 p m.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25 29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet trains and find accommodations.

FANNIE D. WELSH, Sec'y.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

Will all Berean Societies and isolated members affiliated with the Illinois State Berean Society please send a report of their meetings and work for the year before August 11, to the Secretary, Leila E. Whitehead, 5128 Ontario St., Austin Station, Chicago, Illinois.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

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I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

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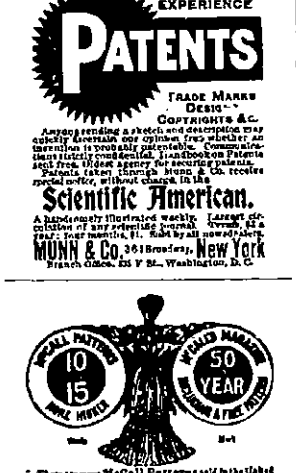

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If you've any work in view,
This is God's message, friend to you:
With all your soul now do it.

If for God you've aught to say,
Let there now be no delay,
With all your soul now say it.

If to service for the Lord
You stand pledged by your own word,
With all your soul now serve him.

Communicated.

Heb. iii. 12.

Take heed, brethren, lest there be any of you an evil heart of unbelief departing from the living God. If there be any such amongst us, who are doubting in their hearts and [illegible] in departing from the living God, to wander out into the world and the pleasure of sin in this life, which is but for a season, and to have their names blotted out of the book of life, and its eternal glory in the kingdom of God, I don't understand how they could do that. I doubt whether they ever believed or understood the gospel promises. I don't think they have been rooted and grounded in love of the gospel promises. They must have only had hold of a branch, thinking that would save them. We must remember Satan is always around us, trying to pull us away, for the flesh is weak. But if we would let the love of God dwell in our hearts richly and set our affections on things above and not on things on the earth we would overcome all these temptations which are coming to pass. These may be our trials that we should overcome, for we know we are tempted in all points same as our forefathers and all the holy men of God were, and yet we are not persecuted as they were. The times we are in now are peculiar times, but the people now don't think of reading anything in the Bible concerning God's kingdom which is to come. There is so much of the so-called sport at this present age having their good times now. We know we talk once or twice to any of the [illegible] about what we believe and the coming kingdom which is [illegible], they will turn away and say, [illegible] to much, it is too strong for [illegible] would have no more of [illegible] we are having now, [illegible]ment. But the believers of God's people, what [illegible] joy? They don't only enjoy themselves, but they rejoice in their joy to know that they will enjoy all things now and forever if they are faithful unto the end. O what joy there is to know that we can enjoy all things now which are given to us through the Spirit. May we take these lessons to heart and study the Scriptures which are being made known to us by the revelation of our Lord and Savior Jesus Christ. Brethren and sisters, let us pray more to our heavenly Father for strength to keep us near to him, that we can walk with him to inherit life everlasting, knowing that that life is hid with Christ in God. May we be steadfast, immoveable, always abounding in the work of the Lord, that no evil will enter our heart of unbelief in departing from the living God. For we are made partakers with Christ, if we hold fast the beginning of our confidence steadfast unto the end. I know we want to see our Master when he comes, for that is the hope we have within us, and that is why we come here in his name to learn more about him. O let us exhort one another more and more that the way will be opened more clearly to us to see the beauty in his only begotten Son. May we say with David, "Preserve me O God, for in thee do I put my trust. Therefore my heart rejoiceth, my flesh shall also rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Can we ask any more than what is promised to us if we only believe and hope unto the end? How can we neglect such great salvation, life eternal, without money and without price. Only to believe, to be baptized for remission of our sins and to live a godly life, looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, and while we are looking for him to come, let us occupy the time till he does come in studying the Word of God, being made wise in his work left for us to do. What work was there left for us to do? To be an example of Jesus, to follow him right on the same as he did when he was here. Trying to save sinners to repentance, teaching them how to obtain everlasting life in his kingdom on this earth, when he shall come again the second time, having power to rule and govern the world in righteousness, with all his people who have been with him since they believed, where he will be King over all the earth for ever, and unto his kingdom there shall be no end. There is where I want to be and I know we all want to be there when he comes to make up his jewels, to live with him forever. Just think of it, for ever with the Lord, the one who died for us that through him, we can also reign with him in glory.

Brethren and sisters, do we realize that great re-union that will take place when Jesus comes for those that are ready? Are we ready, or are we making ourselves ready? Remember Jesus says, Be ye ready, for in such an hour as ye think not the Son of Man cometh. O how can we neglect such great salvation? If we are aiming for that one place, let us work together in love, exhorting one another in these grand truths, and blessings and privileges we have, while it is called today. For he is our God and we are his people of his pasture and the sheep of his hand. Today, if ye will hear his voice. Psa. xc. 7. Let us draw near with a true heart in full assurance of faith and let us hold fast the profession of our faith without wavering for he is faithful that promised. Heb. x. 23. O how can we drift away from such promises which stand for ever? If we abide in him and he in us we can never be removed. Thank God for that. If we would be stronger in the faith of God's love, to what he has done for us and what he has promised to do, if we are faithful, and to have some of these grand truths always in our memory that would keep us from evil, O let the Word of God dwell in your hearts richly that we might not sin against him and put our trust in him, and always fear God. Continue in love which is pleasing to him. That is one way to keep in his remembrance. David says in Psa. xxiii. 1, The Lord is my shepherd, I shall not want. Brethren and sisters, that whole chapter tells us of many good things why David does not want. If any evil comes in our way always remember the Lord the first thing you do, and Satan will get behind thee. Why? For thine Word have I hid in my heart that I might not sin against thee. Jesus says, If a man love me he will keep my words. John xiv. 23.

Again David says, Lead me in thy truth and teach me, for thou art the God of my salvation. On thee, do I wait all the day. And Paul says, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 14. O let us look on things above and not on things on the earth which fade away. Let us go to this grand storehouse and get more acquainted with it, search through it, get in it with your whole heart, rejoice in all the good things you get. There is life in it. Yes, life, everlasting life, eternal glory for those that are found seeking him when he comes to make up his jewels. Let us set an example to those around us, that they may see what a peculiar people we are and let our light shine, and distribute the good things we are getting out of this grand storehouse. For it was given to us, and it is for us to give to all them that will freely receive. Let us be strong in the work of the Lord and keep in remembrance him who died for us and prays to God daily, Thy kingdom come thy will be done, that we may be kept out of all evil heart of unbelief in departing from the living God. Let us watch for the coming of our Lord and Savior Jesus Christ, and always keep in his remembrance and confess him, for it is with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For in the way of righteousness is life and in the pathway thereof there is no death. Psa. xii. 28. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. Heb. iv. 16. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14. Remember in Rev. xxi. 27 we read, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie. But they which are written in the book of life, he that overcometh the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. "What a blessing we have, to come in his name for help and strength to be overcomers to enter into his rest. Brethren and sisters, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked fall from your own steadfastness. 2 Pet. iii. 17. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Watch therefore for ye know not what hour your Lord doth come. May we all be ready to enter into his joy when he comes. Amen.

BRO. GRIEF, Sr.

Hieremias (or "Jeremiah").

CHAPTER 46.

1. And it came to pass in the ninth year of Sedekias, king of Jouda, that Nabouchodonosor, king of Babuloon, and all his host arrived against Hierousaleem, and laid siege to it;

2. And in the seventeenth year of Sedekias in the fourth month, ninth of the month the city was breached;

3. And all the leaders of Babuloon's king entered in and sat down in the middle-gateway; namely Marganasar and Samagooth and Nabousachar and Nabousareis Nagargas Nserrabamath and the rest of the leaders of Babuloon.

14. And they sent and took Hieremias out of the court-yard of the prison, and gave him unto Godolias, son of Acheikan, son of Saphan, and they led him out and he sat in the midst of the laity.

15. And there had occurred a word of the Lord unto Hieremias in the court-yard of the prison, saying,

16. Go thy way, and say unto Abdemelech the Aithioops, In this wise hath the Lord God of Israel said, Lo, I am bringing my words against this city for bad things and not for good,

17. And I shall save thee on that day and I shall not give thee into the hands of the men from before whose face thou art afraid.

18. Because I shall save thee and with sword thou shalt not fall, and thy soul will be for a thing found, because thou didst trust in me saith the Lord.

COMMENT.

The shake-up of this chapter in the versions seem to have been not so much to change the substance of the narrative as the order of it, and with the exception of the first 8 verses and the last 4 verses other matter has been interpreted out of its regular order.

Compare the names of the Babuloonian leaders which a side-note in the R. V. says were not names but "official titles." They are however given as names but not such jaw-breakers as they are in the versions. There are really but eight versions in this chapter but the numbering of the verses is given in the text as I have reproduced it for some reason that I do not understand.

CHAPTER 47TH.

1. The word that occurred from the Lord unto Hieremias after Nabouzardon the chief-magus the one from Hrama had sent and taken him bound hand and foot in the midst of the removal of the leaders of Jouda into Babuloon.

2. And the chief-magus (probably the head of the supply and transportation department) took him and said unto him; the Lord thy God talked these calamities in respect to this place;

3. And the Lord did them because ye were sinning against him and did not hearken to his voice.

4. Lo, I have loosed thee from the fetters on thy hands; if it be good in thy sight to go with me into Babuloon, I will also set mine eyes upon thee;

5. But if not, run away, return unto Godolias, son of Acheikam, son of Saphan, whom the king of Babuloon hath established in the land of Jouda, and dwell with him in the midst of the laity in the land of Jouda, in all the things that are good in thine eyes to go thy way in there and go thy way. And the chief of commasariat gave him votive-gifts and sent him away.

6. And he went unto Godolias into Masseephe, and took his seat in the midst of his laity that had been left in the land.

7. And all the leaders of the host that was in the rural district, they and their men of prominence heard that Babuloon's king had established Godolias in the land, and they committed in trust to him their men and women whom he had not taken down to dwell in Babuloon.

8. And there came unto Godolias in Masseepha Ismael, son of Nathanias and Jeonan, son of Karee and Sareias, son of Thanaemeth and sons of Joophe, the son of Netoophathi and Ezonias, son of Moochathi, they and their men of mark.

9. And Godolias administered an oath to them and to their men of mark, saying, Fear not the face of the Chaldian courtiers; take up your abode in the land and work for the king of Babuloon and it will be better for you.

10. And lo, I am seated before you in Masseepha to withstand the face of the Chaldaioi who may come against you; and do ye gather wine and autumn fruits and olive-oil, and put them in your earthen-vessels, and dwell in the cities which ye control.

11. And all the Joudaioi in Mooab and among the sons of Ammoon and those in Idoumaia, and those in all the land heard that all Babuloon's king had given a remnant to Jouda, and that he had established over them Godolias, son of Acheikam.

12. And they went unto Godolias into the land of Jouda into Masseepha, and gathered together wine and autumn fruits a very great quantity and olive-oil.

13. And Jooanan, son of Karsee and all the leaders of the host, those in the rural districts went unto Godolias into Masseepha;

14. And said unto him, Dost thou know that king Beleissa, son of Ammoon, sent unto thee Ismael to smite thy soul? And Godolias did not put faith in them.

15. And Jooanan said to Godolias privately in Masseepha, I will go my way forsooth and smite Israel, and let no one know lest he smite thy soul and all Jouda, those who have been led together unto thee be scattered and the rest of Jouda be lost.

16. And Godolias said unto Jooanan, Do not do that thing, because thou thyself art speaking lies about Ismael.

COMMENT.

The reader will find the substance of this 47th chapter given as the 40th chapter in C. V. and R. V. but very inaccurately, especially in the spelling of the proper names both of persons and places. Read and compare and notice especially "Mizpah" for "Masseepha." For "Mizpah" is a talismanic word in the ranks of the "Christian Endeavor" brethren. Masseepha as a word analized is made up of two roots Mass—root of verb Mass-oo which means to knead as one does dough and eepp—a which is derived from the root ap—of the verb aptoo and combined in one word the whole means "a kneading—handling," and the place was originally so called because of its prevailing industry of bread-making, and it had thus become an important centre and emporium of an agricultural district, and for this reason was probably chosen by Godolias and his advisers as the center of activities and rule.

This explanation ought to and I hope will puncture the famous "Mizpah" talismanic "mystery." In the 31st chapter of Genesis 48, 49 verses, the R. V. reads as follows, "And Laban said, This heap is witness between me and thee this day. Therefore was the name of it called Galeed and Mizpah. For he said, The Lord watch between me and thee when we are absent one from another. These verses should read as follows:

48 "And Laban said unto Jakoob, Lo, this hill and this votive-pillar which I have stood between me and thee; this hill and this votive-pillar witnesseth. Therefore the name was called Hill Witnesseth;

49 And the vision-way in which he said it was, May God have seen to it between me and thee that we stand away each from the other."

So instead of meaning and teaching "till we meet again" as in the talismanic Christian Endeavor "Mizpah" constitution, the emphatic teaching is "till we don't meet again" and in the providence of God the symbol seems of late to be working itself out in this way. In short the power and providence of God are invoked by this hill and this votive-pillar according to the covenant here recited to keep Jakoob and Laban apart so that they won't fight and this hill and votive-pillar marked the boundary line which neither was to cross, so that they would or could meet again.

CHAS. GARDNER.

Selections.

Friends and Foes.

"Thou shalt love thy neighbor and hate thine enemy," is a maxim sanctioned by age but not by wisdom. Our hatred in a majority of instances causes more injury and more discomfort to ourselves than to any one else. Many a man has ground his teeth in envy and anger at some one, when the object of his rage and indignation was utterly unconscious of having merited or incurred his hatred and ill-will. If we would do ourselves no harm, we must not hate; for hatred is a viper that often stings itself to death.

The folly of seeking to injure others will be obvious, when we consider that all things earthly are transient, friendship and amities not excepted. The man whom we regard as our enemy to-day may prove himself to be our friend to-morrow, while he whom we trust most completely to-day as our friend, may to-morrow show himself our most treacherous and bitter foe. Hence we cannot even afford to hate our enemies, since we may soon have cause to regret it; and so, while it is wise for us to treat our friends with the caution and reserve which the uncertainty of earthly friendship might dictate, it is also in accordance with the simplest principles of self-interest to treat our enemies so as to disarm their hatred, and if possible convert them to friends; and by no means do anything which will give us sad recollections if in after times our personal relations with them should become more agreeable.

Whatever we may say or think concerning the peaceful principles of Christianity, if we disregard the precepts delivered by Christ, and choose what in our wisdom seems to be a better way we shall be most certain eventually to know and feel, that even in the affairs of this world the truest secular wisdom is found in the teachings of that unworldly and spotless One, who rebuked all anger, malice and revenge, who broke down the barriers of national indifference and national exclusiveness, and who said to those who listened for his words, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 43-45.

That which is best for one is best for all; and obedience to this simple principle would banish wars, and strifes, and bring peace and blessing and salvation to a world which is tossed and torn by contentions, storms and troubles, and which can never be healed but by the Great Physician who came to seek and to save the lost.—*Safeguard.*

Paul's Single Purpose.

In the first chapter of Romans Paul used the words, "as much as in me is." That was his way of pitching into any sort of work. He worked that way against Jesus, and then he was converted—that is, turned around—and worked just for him for all he was worth. His motto was, "This one thing I do." Dr. Cuyler comments on this helpfully:

There is prodigious power in his singleness of heart, this enthroning of one ruling affection in the regenerated soul. Even a man or woman of ordinary talents and endowments becomes a leading character when Jesus Christ owns and controls him. Here is the secret of the power of that heroic old missionary, John G. Paton. He is a man of one idea; but it is an idea large enough to make a king out of a poor Scotch peasant boy. We often see in our churches a plain man of moderate education and social rank who attains to a commanding influence. It is not brain-power; it is not purse-power; it is pure heart-power. The man follows Jesus Christ so thoroughly, so projectively, that he carries other people with him by the sheer momentum of his godliness. So it comes about that godliness often outstrips genius in the pulpit; and the minister whose sole purpose is to glorify his Master and to save souls, achieves a success that is denied to another man of higher culture and intellectual ability. Thoroughgoing, uncompromising, whole-souled piety is really the highest requisite in the pulpit, in the Sunday school, and in every official position of the church; having that "one thing needful," then every increment, money, culture, etc., is a positive addition to that person's usefulness.

But what was the "one thing" which Paul set before himself? He tells us that, "forgetting the things which are behind and reaching forth unto those things which are before," he pressed on toward the shining goal. The things "behind," his past experience since the day of his conversion, did not satisfy him. He was not willing to sit down contented with his present attainments, as so many professed Christians do in our days. Upward and onward was his motto. Every achievement was only a stimulus to further progress. Paul was no "perfectionist;" that is very clear; but he had a holy ambition to reach the very highest mark possible.

Love Brings Confidence.

He who knows and loves God has confidence in God. He knows that the Father has blessings for the soul and will not withhold when they are sought in the right spirit. To love God is to know that "The Lord is rich unto all that call upon him." To love him is to be always able to say, even in face of the fact that one has sinned, "Why art thou cast down, O my soul? Hope thou in God!" It is to remember that God has said, 'Though your sins be as scarlet, they shall be white as snow." God's love is the open door through which the soul may pass from sin to blessedness.

The world is so planned that a man can accomplish more in six days than in seven—if the seventh be devoted to rest and worship.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, AUGUST 22, 1906. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 22, 1906.

As there are five Wednesdays in this month, this issue, and the one of Sept. 5, will be consecutive papers.

Word was received here last Saturday that Bro. Thomas Willey, a brother of Brother J. H. Willey of this city, had died at Mt. Ayr, Ind. He had been in poor health for some time, and has been a great sufferer. A notice more at length will be given later.

Another earthquake horror has startled the world. This time the city of Valparaiso, in Chili, South America, and several other places in the vicinity have been destroyed. The property loss counts into the millions, and some thousands of people were killed.

Russia is still having her regular daily assassinations, bomb throwing, and the like. The people seem determined to break the government, and the government is as determined that the people shall have no voice in its councils, but must submit. The contest is not decided yet.

Communicated.

The Little Horn. Dan. viii.

In The Restitution of June 18th there appears an article under the head of "Once More." The author, Bro. Francis, seems to be a little disheartened, saying, "It seems to me I have written enough about the Little Horn of Dan. viii." I should like to hear more, and have more written upon this most important subject, which is so little understood by many of the faith (or differently understood). We should be of "one mind"—speaking the same thing—and this question should be discussed until we find out who this Little Horn is—and the part this power is to perform in the last political Babylon. We have exhausted our energies and human wisdom to place this great Little Horn power in the past and our "traditions" have come to naught. Let us now return to the oracles of God and learn of him. Take him at his Word and all is clear!

I cannot recall to mind the article of which Bro. O. R. L. C. admonishes caution, but I gather from the article before me, that it was in regard to the 2300 days as given in the old version, which I am satisfied should read 2400 days, as Bro. Francis says, both renderings cannot be true. The reason that I hold to 2400 days is, that it better harmonizes with the rest of Daniel's and John's time table. I shall not have space in this to enter into detail. I will give only a few points, hoping thereby to more interest and searching the great truth significant in these events. To begin with the 2400 days are literal days (not years) and they begin in the middle of the last or 70th week determined on Daniel's people, and as God has not yet closed up the breach caused by the cutting off of the 70th week from the 69th week, leaving Jacob's house desolate during the gospel age.

The Little Horn will appear as the seventh head at the time the 70th week begins, this will close up the gap—Jewish time will continue, and all will be fulfilled in this generation, just as Christ says in Matt. xxiv. 34. When the Little Horn breaks the covenant in the middle of the week, then will commence the 2400 days, 6 years and 8 months to the cleansing of the sanctuary the 1290 days, Dan. xii., begin at the same time, and reach to the setting up of the Image of the Beast. The tribulation of Israel, 3 years and 2 months (shortening of of the time 4 months) ending with the fifth seal.

The 42 months allotted to the Beast or Little Horn, begins with the breaking of the sixth seal, and ends with the 2400 days. The 1260 days of the two witnesses begin also with the 2400 days and the sixth trumpet.

We now have 4 months to fill up the measure of the end, (2520 days) for the seventh trumpet, the resurrection of all the saints, caught away to stand on the sea of glass, hidden in their chamber till the indignation be accomplished in the forcing out of the 7 vials of wrath, cleansing the sanctuary by the destruction of Babylon.

We have given us 1335 days, these begin at the end of the 1290 days, and reach 2 months and 15 days beyond the full measure of time, or beyond the 7th trumpet, and mark the time of Daniel's reward, and without question the time of reward of all saints in the glorified kingdom of Christ.

I wish to notice one other important subject. Bro. O. R. L. Crozier has been asked to explain this through The Restitution. Mohammedanism is the power symbolized by the Little Horn, coming out of one of the four divisions of Alexander's empire. I can say amen to this suggestion. I should like to have this subject more fully discussed. I was not aware that Bro. Crozier or other of the age to come people held to this view, for which I have been contending a long time, being led to the truth by a careful study of Daniel and John. It is also in harmony with all the Prophets. The Book of Obediah is strong in proof of the statement I am about to make.

Please read Jer. xix. 7 to 21, note the 10th verse, "Behold he, Esau, etc. turn now to the 50th chapter, 43rd verse to the end of chapter. This seems conclusive that Esau is the king of Babylon, the earth is moved at the noise of their fall. Edom—Esau. Jer. l. 46. At the noise of the taking of Babylon the earth is moved. Note especially the 19th chapter 2nd verse, and compare with chapter 50 verse 45. This should be sufficient evidence that Edom—Esau is the king of Babylon, all that great empire of Solomon is this day in the hands of Mohammedans.

Again, two seeds, one loved, the other hated or loved less, marked the beginning of the family of Abraham, Jacob and Esau, good and evil, each was promised great dominions. Esau was to serve Jacob, and only for a short time did the yoke of Jacob gall the neck of Esau, when it was transferred to the neck of Jacob. Gen. xxxvii. 40. The time is nearly due when Jacob after wearing the yoke of bondage to all nations, will put on the yoke of iron from the hand of Esau, who is the last, and iron despot of Babylon, not Israel alone will put on this yoke but all apostate and the drunken Laodicean church, together Jacob and the worshipers of the mystery of iniquity will wear the yoke for 2400 days. "When ye, therefore, see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, whoso readeth, let him understand." Matt. xxiv. 15. Are we looking for this great event, which marks the beginning of the 2400 days? And is the sign to Israel at the coming of their Messiah and the end of the age? It is the sign to the waiting Bride. The signing of the covenant for one week, three and one-half years before this event—is the beginning of the time of the end.

Watchman, what of the night? Esau and Ishmael (one nation now) are whetting their swords—they are taking on that fierce countenance, they are the vilest of all nations, they are about to take the reins of the Turkish government, soon the war cry will break forth and the time of trouble such as the world has never seen, will be upon us. Brothers and sisters, watch, let us discern the signs of the times.

Submitted in love,
Laurence J. Kimball.

Obituary.

Jared Benjamin was born in Fayette Co., Ohio, Oct. 10th, 1820. Came to Jasper Co., Ind., in 1838. Residing in Newton township until 15 years ago, when he moved to Rensselaer, where he continued to reside until his death, Aug. 16th, 1906, at the age of 85 years, 10 months and 6 days. Of his brothers and sisters, only his sister Mrs. Phebe Nowels survives him.

He was married to Miss Letta Halstead in La Porte Co., Ind., Sept. 10th, 1848, who survives him. There were born to them four children, daughters two only—Mrs. Teresa Martindale and Miss Mattie Benjamin survive him. The latter remaining at home, tenderly caring for them during their feeble and declining years. He retained his mental faculties to a wonderful degree to the very last. He was of quite marked characteristics, noted for his active interest in the development and promotion of that which was for the general good.

He was an ardent worker in endeavoring to suppress the demon of traffic in the liquor business. He was not only a kind and affectionate husband and father, but noted for his hospitality and kindness toward all. He not only possessed high moral virtues, but greater still—strong devotion to the higher principles, manifested through Christ to fit men for the life eternal of promise only to the righteous. The hope of the resurrection from the dead through Christ to that life, was to him an anchor in very deed "both sure and steadfast." He was not only fully resigned and ready, but said he was anxious for that repose wherein he would be free from the pain and suffering of this mortal life. His death is not only greatly deplored by his immediate family and relatives, and by the Church of God of which he was an active member since 1880, but also by a host of friends in the community where he had so long resided.

Thomas Eldredge Willey was born in Porter County, Indiana, January 30th, 1819. He died at Mount Ayr, Newton County, Ind., August 13th, 1906, being at his death 87 years, 6 months and 19 days old. His father having died when he was a small boy, he lived during his youth and early manhood with his older brother Joseph H. Willey. October 29, 1871 he was united in marriage with Miss Martha J. Parkinson. This union was blessed by the birth of eight children: five of these children and the wife and mother preceded the husband and father to the silent tomb.

August 20th, 1902, he was united the second time in marriage with Miss Anna M. Botts, who with his three sons, Roy, Thomas and Oriel live to mourn the loss of a loving father and devoted husband.

He was converted by the preaching, and baptized into the all saving name of Jesus by Elder D. T. Halstead in about the year 1868, since which time he has been an exemplary member of the Church of God. His faith and hope of a future life, centered in the promises of a resurrection from the dead.

In his death, the Church has lost one of its faithful members, the community an honest, upright citizen, and the family a most devoted and loving father and husband.

Brother A. H. Zilmer preached at the funeral of Bro. Willey and Bro. Benjamin.

To the "Church of God:"

It becomes my duty to inform you that I am no longer in your fellowship, having recently identified myself with the Christadelphian body. I have been forced to take this step, owing to the following conditions in the "Church of God:"

1. A want of discipline, resulting in a state of things which is intolerable. Looseness in the reception of members, and admitting many who have not been legally baptized according to the standard of the "Church of God," and the Word of God as well.

2. The existance of a number of utterly un-Scriptural theories, such as universal salvation, fair chance, Jesus the Son of Joseph, yearly communion, feet washing, and Sabbath keeping—all of which is held by members of the "Church of God," and there is no way of bringing to account those who thus hold.

3. Identification with the present evil world (Gal. i. 4,) on the part of members in seeking and holding political offices, bearing or approving the bearing of arms, and membership in lodges and secret societies.

4. Un-Scriptural means employed by some of the congregations for raising church funds, such as suppers, socables, entertainments, &c., which are not in keeping with the apostolic "order" relating to the matter of church funds (1 Cor. xvi.)

5. A paid ministry which is un-Scriptural and subversive of the order apostolically established in the early church and the fraternal relations which should subsist in the household of faith.

6. I believe that all who will be brought forth at the coming of Christ will come forth mortal bodies, to appear at the judgment seat of Christ (2 Cor. v. 10,) and that the approved will obtain immortality, while the unworthy shall be consigned to the second death. This feature of Scripture teaching, although very plain and clear, not being accepted in the "Church of God," I do not wish by my continued presence as a member, to add another element of discord to the already confused state of things, and hence, for this and the preceding reasons have identified myself with the Christadelphians, who have convictions upon these questions similar to my own.

A. H. Zilmer.

There is no open door to the temple of success. Everyone who enters makes his own door, which closes behind him to all others, not even permitting his own children to pass.—*Success.*

Table Talk.

Proverbs xvi. 16.

How much better is it to get wisdom than gold and to get understanding rather to be chosen than silver.

Solomon loved the Lord and he asked for wisdom and understanding rather than riches and honor. His wisdom was from God. We should seek for that wisdom which is able to make us wise unto salvation. For the Lord giveth wisdom. Out of his mouth cometh knowledge and understanding. Happy is the man that findeth wisdom and the man that getteth understanding. Get wisdom, get understanding. Forget it not neither decline from the words of my mouth. Wisdom is the principle thing therefore get wisdom and with all thy getting get understanding. Wisdom resteth in the heart of him that hath understanding. Then said I, wisdom is better than strength nevertheless the poor man's wisdom is despised and his words are not heard. O the depth of the riches, both of wisdom and knowledge of God, how unsearchable are his judgments, and his way past finding out. For the wisdom of this world is foolishness with God; for it is written he taketh the wise in their own craftiness. If any man lack wisdom let him ask of God who giveth to all men liberally. For the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits.

Annie Burton.

Selections.

Badness and Beauty.

A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean grovelling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is an impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves trampling through the heart, and selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion, with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while, than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with unvarying result.

Stand on one of the crowded streets and note the the passer-by, and any one can see how a thoughtless, aimless mind has robbed the features of expression; how vanity has wade everything around its victim petty; how frivolity has faded the lustre of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features, and made the face a chronic sneer; how selfishness has shrivelled and wrinkled, and withered up the personality; how hatred has deformed and demoralized those who yielded to its power; how every bad passion has turned telltale, and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every kind of wickedness, is branded all over with deformity and repulsiveness, and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transformation of a face once full of hope and loveliness into deformity and repulsiveness,—once the rose blushing on its stalk, now ashes and a brand.—*Presbyterian.*

The Calm Spirit.

Great indeed is the blessedness of a calm and quiet spirit; it is at once the key to unlock, and the crowning glory to adorn, all other virtues and graces of a Christian. For since God himself is ever wont to do work silently and mysteriously in the natural world, so in the spiritual world he gives his especial blessing to those souls which seek to serve him calmly and quietly. He leads them on in the way of holiness, and gives them peace now as an earnest and a pledge of more deep and perfect peace hereafter. For they who work quietly confess that they labor, not in their own strength, but as grace is given them from hour to hour; and that they toil not for themselves as though they were not their own masters and the fruits of their toil were to be their own, but they have a Master in heaven, who is both able and willing to prosper upon them their handiwork, because it is done in his name, and the honor and glory of their salvation will be his own. And thus (though outwardly they may pass through a vale of misery), those who have a calm and quiet soul go from strength to strength—from the first wet beginnings of faith and love (which are stronger than the might of the world) unto the "measure of the stature of the fulness of Christ," unto the strength of full grown men in the Lord; who not only do that which is right, but also do their right actions in the right way: men whose every thought and word and deed is one continual offering unto the Lord; who, whether they eat or drink, or speak or are silent, or awake or asleep, "do all to the glory of God the Father, through our Lord Jesus Christ."

Providence of God in Minute Events.

It is an erroneous view to think of God as governing the grand phenomena of nature, and leaving those which are minute to the operation of a set of laws which does not uphold at every moment in all the fulness of their application. "We cannot," says Chalmers, disjoin God from one particle of the universe of God." We may despise what is small as beneath the notice of our pride, but nothing is too microscopic for him who, while "he measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance," yet numbers the very hairs of our head, and knows of every sparrow that falls to the ground. The minuteness with which God provides for all wants is well brought out in the sixty-fifth Psalm, where David speaks of him as attending to the very setting of the furrows of the field, and the watering of the ridges. "Thou makest the out-goings of the morning and evening to rejoice; thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided food; thou waterest the ridges thereof abundantly; thou settest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; thou crownest the year with thy goodness, and thy paths drop fatness."

Compelled Service.

Two ladies were talking together of a friend of whom one of them had lately been bereaved. "Well, you were with her the last day, and helped her in her work. That at least is a great comfort to you," said the first. "Well it isn't," replied the other. "Of course, I had no idea that the end was near, but the service I rendered her I did unwillingly, and she knew it." It was little wonder that there was bitter remorse in the heart of one who felt compelled to make this admission. One of the most cruel wounds which we can give to our friends is that of rendering to them manifestly unwilling service.

In the story of the tragedy of Calvary we are told that there was one who relieved the poor, fainting strength of the Christ by carrying his cross up the hill of Calvary. As we think of this we are inclined to say, "How glad he must have been in after years that he was allowed to do this service for the Savior of men." And yet as we read the story again, we must admit that it must have been forever a source of remorse to this one that it could be written of him, "Him they compelled to bear the cross."

Sometimes we take great pleasure in the fact that at some time or other we have borne the cross of service for our Lord. Perhaps for his sake we have borne reproach, or have given up worldly comforts. And yet how many times it might be said of us as of Simon, "Him they compelled to bear the cross."—*Selected.*

"Turn Ye."

Very few persons, even the most depraved, would be willing to admit if the question were put to them that they are permanent travelers on a road to ruin. They might acknowledge that their habits were bad and their moral purpose iniquitous; that they drank, or swore, or stole, or lied, or were ill-tempered, or idle, or impure, or even admit that they were growing worse all the time; but they would nevertheless, if really compelled to consider the question, believe or at any rate say that they believe, that, somehow or other, at some time or other, not far distant, things would take an upward turn. But just here lies one of the most fatal fallacies of sin. Things do not take a turn unless the individual makes them do so; and reform is sure to grow harder than easier as the hours and days and years hurry on. There is no slipping uphill again and no standing still when once you have begun to slip down, and yet the same hope which many a wretched woman has of escaping is the hope of slipping up hill on some lucky day which a more propitious future shall bring. The sinner one finds out deliberate sinning is not to be followed by accidental salvation the sooner will it be ready to respond to the call of the Holy Spirit.

Independence.

Independence is one thing, obstinacy is quite another thing. Independence is standing all by one's self, without being dependent on another. Obstinacy is standing out against others, resisting all attempts to be swayed or influenced by others. An independent man is ordinarily not an obstinate man. He hears readily both sides, and willingly considers them. He may even adopt the view of another, as different from his former inclinations, but he does so because he of his own mind accepts that view without being controlled by anybody else. An obstinate man is ordinarily not an independent man. He sticks to his own opinion so closely that he cannot fairly consider any other in order to see if it is better than his. An independent man is an open minded man. An obstinate man has not an open mind. Independence is consistent with positiveness of nature and manner in expressing present views, even though these views may be changed by the reasoning of the next hour. Stubborn, unreasoning, blind obstinacy is never independent, although the man who is bound by it often deludes himself by thinking that he has independence.—*S. S. Times.*

Is It Right?

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt, we invariably ask the question, "Is it wrong to do that?" "Is it wrong for Christians to dance?" "Is it wrong to play cards?" "Is it wrong to go to theatre?" Always, Is it wrong?

It is very much the same in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt me?" If we can satisfy ourselves that it will not do any serious damage, that it will not bring on indigestion or dyspepsia, or sleeplessness, or cramps we eat it. We never ask, "Will it help me?" "Is it just what I need to build up body and brain, to make [illegible] and strengthen the tissues, increase my energy, and improve my general health?" Never. "Will it hurt me?"

Here and [illegible]

Much of a man's success [illegible] ness depends upon the de[illegible] which he studies the present moment, and so contrives that his power and and its power shall work together and in the same direction. Though the past demands our reverence, and the future our faith, we cannot live in either of them. It is here and now that we must act, if at all; therefore let us embrace the present moment, do the work that lies nearest to us, strive to understand our fellowmen, to discover their moral and intellectual atmosphere, and to supply, according to their deeds and our abilities, something which will promote their future welfare.—*The Volunteer's Gazette.*

Paul.

He is really a preacher who took Jewish monotheism, engrafted on it those limitless energies which he recognized in the mediation of Christ, and inculcated an intensely spiritual, as well as an exactly practical morality. He is occasionally spoken of as an egotist. But he was really a man of gentleness, of attractive manners, of immense activity,—one side of whose nature was occupied by an absorbing love of Christ; the other by a passionate longing to communicate the joys and hopes which he entertained as widely as possible throughout a suffering world.—*Paul of Tarsus.*

Let a sense of our mortality both mortify our pride and quicken us in our duty.

Poetry.

Jesus My King.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii 9-11.

My thoughts are winging their gladsome way
To thy presence, O Jesus my King!
Oh, fill them with purity, love, and sweet peace,
Bid holiness, judgment, and knowledge increase,
And faith with her heavenward vision ne'er cease,
That honor and glory to thee I may bring.

My heart runs over with loving speech,
In praise of thee, Jesus, my King!
O lay on my stammering lips a live coal,
That my words with a power beyond control,
May carry a message of life to each soul;
So honor and glory to thee I will bring.

My soul is filling with song; break thou
Its silence, O Jesus, my King!
Oh, give me a melody perfect and sweet,
With harmony ringing, and royally meet,
To bear up the ears of the saints to thy feet
All glory and honor to thee I would bring.

I'm rich when I'm poor, and happy in bonds,
In serving thee, Jesus, my King!
Go with me, I pray thee, wherever I go,
Dwell in me, that I, with thine image aglow,
Draw others unto thee, as quick waters flow;
Thus honor and glory to thee I can bring.

The lights of home grow nearer, more bright,
Art coming, O Jesus, my King?
O shining in strength! O Ancient of Days!
O blessed Redeemer! O Love's living rays!
Thy beautiful garments, salvation, and praise
Meet honor and glory to me thou dost bring.

—Hannah Coddington.

Communicated.

Reasonable Service.

...er. That which is not reasonable, cannot command the respect and credence of thinking and intelligent people. If it can stand the test of reason, then we are not ashamed to make a presentation of it to reasonable people.

Now I wish to ask, did Bible writers claim that the hope presented in the sacred Scriptures was a reasonable proposition?

Ella. They certainly did so.

Q. To which portion would you call our attention to?

A. I would name 1 Pet. iii. 15.

Q. Please quote it?

A. I will, it reads as follows: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Q. What are true Bible Christians required to do?

A. "Be ready," or in other words be prepared at all times, to make a reasonable presentation of your faith and hope to every honest enquirer.

Q. To give "a reason of the hope that is in you," suggests that the expectation we entertain with regard to ...gs to come, is within the ...reason, and that its rea... can be shown, or made ...hose who may ask you ...n of the hope that is in ...?

A. ...so.

Q. ...enquiry arises, is your hope ...sonable expectation? Will it stand the test of reason?

A. Yes, that is it. If a man tells me that his expectation is centered in a death that never dies, and that at death, his never-dying soul will wing his flight to a supposed spirit-land, it is my privilege to apply the test of reason and common sense, and if my informant cannot show its reasonableness, I know of a certainty that he entertains a false hope, because the one true hope will stand the severest test of reason.

Q. Dear class, are you all able to give a reason for your hope? If not, what is your duty?

A. If not, get ready. "Be ready always to give an answer to every man that asketh you," not in a boastful offensive way, but "with meekness and fear."

Q. Does not the world abound with professions of many conflicting hopes?

A. Yes, very many of them.

Q. What effect does this have upon the minds of many people who have not learned of the reasonableness of the Bible hope?

A. Confusion, uncertainty, scepticism.

Q. How many hopes does the Bible recognize?

A. The Bible recognizes but one hope. See Eph. iv. 4. "There is one body, and one Spirit, even as ye are called in one hope of your calling."

Q. This being the case, how are we to distinguish between the one Bible hope, and the many hopes entertained by many sects?

A. The one hope can be known by the enlightenment of the mind.

Q. How do you know it?

A. The Bible says so.

Q. Where?

A. See Eph. i. 18. "The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory, of his inheritance in the saints." Back of all this is the "One Faith" strongly enforced by evidence. Well, an enlightened understanding, backed by evidence, ought to reveal a reason which will satisfy all reasonable people.

Q. Please show us evidence, and Scripture, that you consider sufficient, to enlighten our understanding?

A. This will gradually be shown by introducing a line of Scriptures which lead to that conclusion. First please note:

1. There is but one hope.
2. We are saved by this hope.
3. It is to be perceived by the enlightenment of the mind.
4. Be it we are brought into a condition of holiness and freedom from sin, we are saved.

Q. I would ask in what message is all this blessedness revealed?

A. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Q. How can we remain unreprovable and unblameable in the sight of God?

A. "Continue in the faith."

Q. What does the definite article "the" signify?

A. That there is only "one faith."

Q. In what manner are we to continue in "the faith?"

A. "Grounded and settled."

Q. Can any person be "grounded and settled," in any proposition if there is not reasonable evidence upon which it can be based?

A. They cannot.

Q. What is the next step towards approval?

A. "Be not moved away from the hope of the gospel."

Q. Here we have two definite articles, what do they signify."

A. It signifies there is but one hope, and one gospel.

Q. Why should we not be moved away from "the hope?"

A. Because we can give any one who asks us, a good, sensible reason for our hope. Therefore we can stay with it, and be not "moved away."

Q. In what message is the hope found?

A. "The hope of the gospel."

Q. Then the hope is found in the gospel message?

A. Yes, it is.

Q. Does our salvation depend upon the one hope, found in the one gospel?

A. It most certainly does. The Scripture says: "We are saved by hope," hence comes the exhortation: "Be not moved away from the hope of the gospel."

Q. Are people moved away from the hope of the gospel, and to what extent?

A. Yes, the mass of the people are moved away from the hope of the gospel as presented in God's Word.

Q. In what sense does their hope differ from the Bible hope?

A. The hope of their gospel points them to a sky-kingdom for immortal souls to be entered upon at death.

Q. Does the Bible hope in any way sanction the above hope?

A. There is not the faintest allusion to such an expectation in "the hope of the gospel," as revealed in Scripture.

Q. When did the removal from the Bible hope commence?

A. They commenced very early to be "moved away from the hope of the gospel." Paul says in Gal. i. 6-9, "I marvel (wonder) that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; (there being but one gospel) but there be some that trouble you and would pervert the gospel of Christ." And from this early perversion has arisen a massive apostasy.

Q. Is the hope of the gospel a place of security from impending danger?

A. It is. "The hope of the gospel" is a place of refuge.

Q. What Scripture evidence have you?

A. See Heb. vi. 18, "We might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast."

Q. What is this "sure and steadfast hope?

A. Read the context to this passage, and you will see it refers to the promises made unto Abraham, Isaac and Jacob, sealed by God's unpregnable oath. The message then comes to us, (ver. 11-13) "We desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." There being but "one hope" which hope is "the hope of the gospel," and in these "promises," we have the "full assurance of hope." These promises are "the hope," and "the gospel," taught in the Scriptures.

Q. Do other portions of God's Word harmonize with the above?

A. Yes, they do.

Q. Please quote one.

A. Peter confirms this, when he says (2 Pet. i. 4) "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

Q. The Bible speaks of some one getting arrested for preaching the one reasonable hope of the gospel. Who was it?

A. Why Paul, who was divinely commissioned by Jesus, to preach the hope of the promises, got into trouble for doing so. They arrested him, and took him before King Aggrippa, for trial. In his defense he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which our twelve tribes instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" The hope of the promise made of God unto the fathers involved the resurrection of the dead. They could not be fulfilled without it. Hence as we see, the question of the resurrection arose at his trial.

Q. Did Agrippa settle Paul's case?

A. No, he did not.

Q. What then did Paul do?

A. He took an appeal to a higher court.

Q. To what court did he appeal?

A. The Supreme Court at Rome. "Paul then appealed to Cæsar, at Rome, and thither he was taken." See Acts xxviii. 20-28.

Q. Did he stop preaching this blessed, reasonable, Bible hope because he was arrested and fettered with chains for his previous preaching of this "blessed hope?"

A. Not by any means.

Q. Well, when he arrived at Rome, what did he do?

A. On arriving there he called for the chief men of the Jews, and said unto them: "For this cause therefore have I called you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain."

Q. Did they refuse to listen to him?

A. No, we read, "And when they appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

Q. What did they think about this reasonable hope?

A. "And some believed the things which were spoken, and some believed not."

Q. Did he get discouraged and stop preaching after his first discourse?

A. He did not.

Q. How long did he continue to preach to them?

A. Two years.

Q. Where do you find the record?

A. Acts xxviii. 30, 31.

Q. Please quote it.

A. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Q. Does the Bible hope, speak of the resurrection as a matter of hope?

A. It does. Paul in Acts xxiii. 6, says: "Of the hope of the resurrection of the dead I am called in question," which is intimately involved in the hope of the promises made of God unto the fathers.

Q. Does Paul draw a distinct line as to the condition of those who have the Bible hope, and those who do not?

A. Yes, Paul draws a line and shows a difference with regard to the future, as between those who have died having embraced "the hope of the gospel," and those who have not. He says in 1 Thess. iv. 13, "I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope."

Q. Who are without hope?

A. Those who have not learned "the hope of the gospel," "the hope of the promises made of God unto the fathers," and rendered obedience to the same, by being baptized for the remission of sins.

Q. What Scripture clearly speaks of those who have no hope?

A. Eph. ii. 12, "Wherefore remember that ye being in time past Gentiles in the flesh; * * * that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

Q. Then the "Covenants of promise," and the restoration again of the kingdom to Israel, contain the sum and substance of a reasonable, serving Bible hope?

A. They do. Hence, "strangers from the covenants of promise" etc., have no hope that is a Bible hope.

The printing of Pine Woods Bible Class Book is progressing finely.

Yours in the Blessed Hope.

W. H. Wilson.

Report of Bible School at Torch Lake, Mich.

Success can be written for this enterprise at Torch Lake. Sister Boice need not go home discouraged now. She has passed through opposition from nearly every quarter, few showing even willingness to help push open this door to needed and deeper study of God's Word. For nearly a year she has toiled day and night printing and planning her charts on different Bible themes, studying, writing, thinking, until she has been nearly on the verge of nervous prostration; still undaunted she has toiled and planned, until now she can look back with rejoicing that her work has not been in vain in the Lord.

Meetings began Wednesday evening with a sermon by Bro. Neill, subject, The promise made to Abraham. Thursday morning the Bible school lessons were begun and each day the programme was carried out as previously announced. All that could possibly be brought out by charts, and other helps were used with the Word of God to substantiate them. Three sessions each day kept us all very busy. Each evening there was a sermon by either Bro. Neill or Sister Woodward, they being the only ministers present. Never have we spent twelve days so profitably as these in the close study of God's Word. O what spiritual feasts they were, we felt with the Apostle of old, that we were sitting together in heavenly places with Christ Jesus.

Every Bible lesson brought out some new thought, some rare lesson, every one jewelled with the joy of being among the called out ones, rejoicing that we are counted worthy to be trusted with the gospel message of the kingdom.

The attendance from abroad was not large, but the congregation steadily increased each evening until the last Sunday evening the house was full of very attentive listeners. Many expressed themselves as very sorry that the meetings were so near their close. Much good seed has been sown which we feel sure will yield its gospel fruitage.

On Friday a business meeting was called and an organization perfected, resulting as follows:

Business meeting called to order with Bro. Levi Boice in the chair. Sister Woodward chosen secretary of the business meeting. Upon motion it was voted that the Bible school originated by Harriet E. Boice of Champaigne, Ill., and held at Torch Lake from Aug. 1 to 15, 1906, be continued as an organization and known as the Bible School Association of the Church of God. By vote this association is to be under the control of general superintendent, a corresponding and recording secretary and treasurer.

The election of officers resulting in Harriet E. Boice as General Superintendent, P. Neill as Corresponding and Recording Secretary and Mary A. Woodward Treasurer.

On motion the time and place of next meeting (or school) was left to the discretion of the officers of this association. On motion the following resolution was adopted:

Resolved, that the Churches of God of all the States, and isolated members be asked to contribute to this work, sending their offerings large or small to the treasurer Mary A. Woodward, Dutton, Kent County, Mich. This fund to be used for the support of the Bible School work. The meeting adjourned at call of the chairman.

Saturday August 11, 1906, the meeting called to order by the chairman. The minutes of the last meeting were read and approved. The needs of Sunday school work were discussed, resulting in the appointment of Bro. P. Neill to prepare a weekly Sunday School lesson to be printed in The Restitution, if space can be secured.

On motion it was voted that all necessary expenses of the officers of this association for correspondence and Bible school supplies shall be paid out of the funds of association on presentation of a statement endorsed by the general superintendent and secretary.

On motion it was voted that the object of this association shall be: To promote deeper interest in Bible schools, to devise for their use the best methods and plans to prepare Bible school teachers and to extend this work to all the States, and to enthuse every member of the Church of God every where with the vast importance of thorough Bible school work. Adjourned at call of the chairman.

After all expenses had been paid there was money on hand, $62.25. This is a good start toward another year's work, but much more can be used, and should be gladly donated for such a worthy effort.

Mary A. Woodward, Sec.

We hope it will be very thoroughly understood that this work is not Michigan work, or Illinois or Ohio work, but for the Church of God every where, this to be the general gathering for all to meet and devise the best methods in all directions for Bible school study. Torch Lake, Michigan has not yet become a permanent location for this work, although there are many good reasons for desiring it, viz., first its beautiful location on the bank of Torch Lake, covering in length 18 miles, and merging into lake after lake, finally reaching Grand Traverse Bay. The bay only a few rods on the west of us, the lake directly in front, only 8 or 10 rods away, several kinds of boats in different ports that can be secured, good fishing or nearly all kinds in their season, a quiet little town with no saloons, one church, with a people as free from prejudice as you will ever find. No hay fever here, no mosquitoes to speak of, plenty of wild berries only a few rods away, produce and vegetables, butter and eggs very cheap of the farmers. Lumber interests a thing of the past, hence many good houses to rent very cheap, kind and very obliging inhabitants. Some of our party were given beds in private houses, and when we asked to pay for their use they utterly refused. The church and large hall, the latter we used for dining, cooking, etc., offered and used by us free of all charges with many other favors shown us by Mr. Cameron who owns large interests at this point. By another year he says he will have a new up to date boat which will make regular trips from Torch to Alden, making the trip much easier, shorter and cheaper. During resort season reduced fares can be had from all points in the United States, and the inexpensive living while there evens up the expense of travel. There is no mercenary motive in recommending this location, for all agree if there is another spot with as many inducements, where it will be more central, all are willing to turn their attention there. May God direct and further this work.

Yours in his name.

Mary A. Woodward.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

One good evidence of deadness to sell is that you are happy to have anybody succeed when you have failed.

Indiana Conference.

The Indiana Annual Conference of the Churches of God will be held at Argos, Indiana, beginning at 10:30, A. M. Friday, Sept. 7, and continue over the Sunday following.

Brothers and sisters, this Meeting is the time when the most important business of the year is to be transacted, and it is hoped all will make an effort to be there at the very first session, ready to take part, and do properly what is to be done.

Argos is easy to reach, being on the L. E. & W., and Nickel Plate Railways, and the friends there are amply able to care for all who will attend. So lay off the cares of this world for a few days, and let us come to Argos and listen to the sermons, enjoy the social meetings, transact the business of the Lord's cause as a duty and as a privilege—glad that he accounts us worthy to engage in his work.

Brother and Sister Woodward of Michigan have promised to be with us, which insures us the best of preaching services. Other speakers from the state are being urged to attend, and the prospect is we shall have a good, old-fashioned meeting, full of interest and harmony, with oneness of purpose. Make up your mind to come, and organize yourself into a committee to urge others to be there.

Programme.

Friday.

10:30 A. M. Opening Address, J. L. Wince. Reply, T. O. Taber. Sermon.
2:00 P. M. Sermon.
7:00. Social Meeting. R. C. Railsback.
7:30. Sermon.

Saturday.

10:00 A. M. Business Meeting.
1:30 P. M. Sermon.
3:00. Business finished.
7:00. Social Meeting. Wm. Railsback.
7:30. Sermon.

Sunday.

9.30 A. M. Social Meeting. J. H. Willey.
10:30 Sermon.
2:00. P. M. Short Talks, on The Lord's Supper, followed with the Communion Service.
7:00. Social Meeting.
7:30. Sermon.

By Order of Committee.

Editor Restitution:

On Sunday July 29th the Church of God at Guthrie Grove, Anderson, County, S. C., began the most successful meeting in the history of the church at this place. The preaching was done by Eld. E. M. Anderson, pastor and the writer. We expected to have some other preachers but for some reason they failed to come. Well, I have never been in such a meeting, the people were hungry for truth, and the singing led by P. A. Guthrie, was as fine as I ever heard.

We only expected to run the meeting one week, but the interest was so great we were compelled to run it for eleven days, closing Wednesday Aug. 8, 1906. The following persons put on Christ by baptism: Mr. J. S. Brewer, Jr., Mr. and Mrs. A. F. Smith. Mr. and Mrs. J. W. McCoy, Mr. and Mrs. W. E. Bowing, Mr. and Mrs. G. W. Durham, Mr. and Mrs. A. N. Durham, Mr. Jos. Anderson, Mr. W. H. Anderson, Mr. N. A. McCoy, Miss Ida Guthrie, Miss Nettie Guthrie, Miss Minnie Brewer, Miss ... Pack, Miss M. L. Pack, Mr. James Guthrie, and Mrs. Lula Anderson, wife of the writer, 21 in all, and these people have investigated the truth and can give a reason for their hope. There are some to be baptized later on.

On Sunday Aug. 12 the church met to organize a Bible Sunday school. Bro. Joseph Brewer was elected superintendent, Bro. A. N. Durham, class leader. Sister Ida Guthrie was elected to assist P. A. Guthrie in the music. The church at Guthrie Grove has been laboring under great difficulty in the past, as most of its members lived so far from the church that they could not get there every Sunday, but the majority of those who were baptized during this meeting live in the neighborhood and now we can carry on a Sunday school.

The Church meets Saturday Sept. 1, to consider plans for enlarging the church house, as the present building is too small to accommodate the congregation. We want to be ready when Jesus comes to call his Bride, and we believe that event is near at hand.

J. H. Anderson.

[This is the kind of reports we are glad to receive.—Ed.]

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Selected.

A Useful Man.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth $2,000, and it's very little that he can put down onsubscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer them any little service he can render. He is usually on the look-out to give strangers a seat in his pew at church. He is usually ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife keep house plants in the winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street.

Death and Resurrection.

Says Addison, an elegant English writer of a past age:—

When I looked upon the tomb of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

God forsaw how countless millions, saved out of the old wreck, would add to the positive wealth of the universe. And he knew how to dispose of all the rest, in harmony with the principles of love and justice.

"There must be no sham about a Christian. Christ was a good hater of sham and hypocrisy. Those who have Christ in their hearts are sincere."

Announcement.

Northern Kansas and Missouri Conference will convene in Morrill, Brown County, Kansas, Sept. 22, at 8 o'clock P. M., holding over the 30th Sept. inclusive. Morrill is situated on the Grand Island R. R. 54 miles west of St. Joseph, Mo. Preaching brethren: W. L. Crowe and S. C. Oliver, and others if they can be secured. Arrangements will be made to take care of visiting brethren before meeting commences.

PROGRAMME.

First subject, The purpose of God in creation. Perhaps several discourses on the same subject. Next, Why I believe the Bible. Again, Divine government vs. civil government. Again, Conversion. Again, In the church not in the kingdom. Again, The kingdom, What is it. Again, The object of Christ's second coming. Again, What must I do to be saved? Next the congregation will be given the privilege to name subjects. Saturday morning the Conference board will settle the finance affair and officers will be elected for the coming year and Evangelist hired. Now brethren, let us make the meeting a success. How? By coming and helping, your presence will be profitable, yourself will be rewarded. It always has and always will cost something to be a Christian.

We have arranged the meeting for the most leisure time among the farmers. A throng time cannot be excused. We are exhorted to not forget the assembling of ourselves together, and so much the more as we see the day approaching.

By order of the Conference board. Trains due at Morrill from the east, 12:10 M. evening train; 10:10 P. M. From the west, morning 4:45 A. M., afternoon 2:28 P. M.

J. B. BITNER,
EUGENE HOWARD,
E. M. SAYLOR.

The next annual gathering of the Ohio State Conference, will convene August 28, to 26, in the vicinity of Brush Creek Church. As the church building is small the meetings will be held in a Tabernacle located on the promises of John Lehman one and one-half miles south of Kessler Station.

The Brush Creek Church is located about seven miles from Troy, Ohio.

Let every one who can possibly do so lay aside worldly cares for awhile and meet with us, to work for the blessed Master. Come, let us have our spiritual strength renewed and help to save others.

A cook has been arranged for and all will be boarded for the small sum of 35cts per day. Sleeping arrangements have also been arranged on the grounds. Come prepared to remain through the meeting. Come by the Big Four R. R. to Kessler Station where all will be met. All trains have not been stopping, but will stop during the meeting. Trains going west due at 8:39 a m and 9:18 a m. Going east one train due 5:47 p m.

The brethren at Brush Creek are enthusiastic over the conference and expect to have large meetings. They have their plans well laid and there is no reason why the conference should not be a grand success. Commence at once to arrange to attend.

P. NEILL, Pres.
J. C. THOMPSON, Sec'y.

Ohio Conference Program.

THURSDAY AUG. 23.

7:30 P. M. President introduced by Brother John Lehman. Opening of Conference and Address of Welcome, Brother P. Neill, President.

Address of Welcome from Brush Creek Church. Brother Rufus Curtis. Response, Brother W. L. Tomlinson.

FRIDAY AUG. 24.

10:00 A. M. Sister's Meeting conducted by Sister B. H. Laug.

2:00 P. M. Social Meeting conducted by Brother Clyde Pearson.

8:00. Address, Sister Nancy Barber Robison. "The Law of the Lord is perfect, converting the soul." Psa. xix. 7.

3:30. Address, Brother D. C. Robison.

7:00. Social Meeting.

7:30. Sermon, "Conversion," A. H. Zilmer.

SATURDAY AUG. 25.

10:00 A. M. Address, "The Narrow Way," Brother W. H. Wilson.

11:00. Business Meeting, Brother P. Neill, Presiding.

2:00. Address, "Unity," P. Neill.

7:00. Social Meeting.

7:30. Sermon, "Earth's Golden Age." Brother J. F. Wagoner.

SUNDAY AUG. 26.

9.00 A. M. Sunday School Conducted by Sister Curtis. Talk to Children. Brother D. C. Robison.

10:00 Communion Service, Brother J. F. Wagoner, Presiding Elder, assisted by Brother's John Lehman and Rufus Curtis. Followed with exhortations by the brethren. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. x. 25.

2:00 P. M. Social Meeting. Brother R. L. Holman.

2.30. Young People's Meeting, conducted by Sister Hattie Sanford.

7:00. Social Meeting. Conducted by Sister P. Neill.

7:30. Sermon, "The Gospel of the Kingdom." Brother A. H. Zilmer.

8:30. Brief closing address. Brother P. Neill.

Program subject to change.

After making the above programme word comes at the last minute from Bro. Zilmer that he cannot attend, so other arrangements will have to be made, and some one substituted in his place.

The twelfth Annual Meeting of the Churches of God in Christ Jesus in Madison County, Mo., six miles west of Fredericktown, at the new church, on Piney Creek, at Blush. To begin August 25th and continue to Sept. 2, 1900. Every body that can come is invited to attend this meeting. You need not bring any straw ticks, for bedding and board will not cost you one cent while at that meeting. This meeting is 104 miles south of St. Louis, Fredericktown on the Belmont branch of Iron Mountain R. R. six miles west Frederick town, at Blush church, on Piny Creek. Any one that contemplates coming will write to P. J. Graham, and he will see that there are teams at Fredericktown, to convey you to the meeting. Stop at Fredericktown, either way, coming from the north or from the south. A special invitation is given to all the brethren south of St. Louis, the Morse Mill and Vales Mines, and all the scattered ones. Every body come east, west, north and south. Come let us make this one of the best meetings that was ever held west of the Mississippi River. Brethren, if all is well I expect to be at that meeting. By order of the Church at Blush.

JOHN FOORE.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Address W. L. Skeels, Etna, Wash.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

"The Baptism with the Holy Spirit" a 19-page booklet with cover, printed in large type on fine paper. This pamphlet is a reproduction of a series of articles which appeared several years ago. Price 5 cents per copy; 50 cents per dozen. Send orders to the author, A. H. Zilmer, at Plymouth, Indiana.

Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. ZILMER, Plymouth, Ind.,

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Sep 16 to 18—Regimental Reunion
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Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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May make a life the brighter,
If any little song of mine
May make a heart the lighter—
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May take a friends the fleeter,
If any little lift may ease
The burden of another,
God give me love, and care and strength,
To help my toiling brother.

Communicated.

Preparation of the World for the Messiah.

READ AT TORCH LAKE BIBLE SCHOOL.

No sooner had man sinned, and death been pronounced upon the world, than God in his great love for him he had created in his own image after his own likeness, made a promise, "The seed of the woman shall bruise the serpent's head." Satan for the time has triumphed, the curse has been pronounced, man has shown his weakness, has become like Satan, rebellious; but some time in the far distant future some one shall be born of woman who shall bruise the serpent's head, shall destroy sin and its author, and give life to the world.

As time goes on and the race increases in numbers, there is a continuous battle between the good and evil in man, but the influence of Satan is great, and the choicest creation of God rapidly wanders away from the Father and becomes ensnared in the meshes of Satan. At the end of about 1650 years the world becomes so desperately wicked that God has to destroy it with a flood, and only one man with his family of eight souls is found worthy to be saved. What an awful lesson, and how Satan must have rejoiced. It would seem that the descendants of Noah would never again have forgotten God, but so little strength has man to resist the wiles of Satan, that almost immediately we find them building a tower that shall reach unto heaven in which they hope to escape another flood. Man becomes so selfish, so sinful, so like the cities of Sodom and Gomorrah have to be destroyed as in Jeason and not five souls are found who are worthy to be saved.

Where shall ever be a people that shall be worthy to bring forth a son who shall bruise the serpent's head, where must be selected one man, tried and true, who shall be the father of a race to be carefully, lovingly, and persistently trained, taught, and guided by the heavenly messengers sent forth from the Father. Two thousand years have passed and not a word has been said about the promise. But God is not forgetful and surely he is long-suffering.

Here begins the preparation of the world for that promised seed. Abraham, a man of marvelous faith in God, and still more marvelous because of the time in which he lived, was chosen to be the head of this great family that should bring forth the Savior of the world, the Messiah.

We are all familiar with the story of the offering of Isaac; the selling of Joseph into Egypt, that he might prepare the way for saving from famine the rest of the family; how after 400 years God prepared a deliverer from their Egyptian bondage in the person of Moses; how he came down upon Mount Sinai and gave them laws by which they should be governed and held together as one mighty people, with God as their King, that they might be a people prepared for so noble a purpose, and that they might help to prepare the world for the promised seed. We know how, after Moses, God raised up Joshua and Sampson, and Samuel; how he sent Nathan to correct good king David, and after 120 years of kingly rule, the kingdom was divided, the northern kingdom going into idolatry and Judah soon following with a mixed worship, sometimes making a great effort to go back to the worship of the true God, and then being led away after false gods.

Although the people forsook God, he would not forsake them, but sent Elijah to tell Ahab in thundering tones that this great drouth has come upon Israel because he has forsaken the living God and gone after Baal. It took more than courage to tell a king in those times that he had sinned. It took a faith in God equal to Abraham's when he offered up Isaac.

Time forbids more than naming a few of the great leaders of the chosen people. There was Elisha, the man of God upon whom the mantle of Elijah had fallen; Isaiah, the scholar, the statesman and prophet, who was the counsellor of kings; Jeremiah, the faithful, fearless, but unfortunate prophet. Then during the captivity there was the great prophet of the exile, Ezekiel, sent to tell the people that this great punishment was brought upon them because they had forsaken the true God, and there to give them words of hope and encouragement, that God would still forgive them and restore them to their own beloved land. Truly God loved his people, for when they are slaves, made so because they have rebelled against him, he is still with them, and raises up the mighty statesman and prophet Daniel; good Queen Esther and Mordecai; Zerubbabel, who led the first small company back to rebuild the temple; and Nehemiah, the great leader and man of affairs, as well as man of God. But before Nehemiah, we must not forget Ezra, who perhaps, did more than any other man to make a new Israel, Israel restored. Ezra the scholar, trained in the best schools of the Babylonian empire with its mighty libraries, which contained the best learning of the world at that time, also an earnest student and interpreter of the Book of the Law.

If the people before the captivity forgot God, now they were just as persistent in coming back to him. They knew why they had been so severely punished and were anxious to know God's will, that they might regain their former greatness, and be taught of God.

As it is probable they had but one Book of the Law, the people would gather in large companies, so large that one man could not make them hear. Ezra in the center, would read and explain the law, while others stationed at distances around him would give the interpretation to the people We might imagine this to be a great Sunday school with Ezra as superintendent and his assistants as teachers. As their fathers had perished for lack of knowledge, they were determined to know the will of God in all its details, that they might not likewise perish, and be it said to their credit, that whatever their later sins may have been, they never again went into idolatry.

As others came from the land of their captivity, and they increased in numbers, so great was their desire to be taught in the Law, that they built synagogues all over Jerusalem and the country round about, that they might meet there for study and worship each Sabbath instead of limiting their place and time of worship to Jerusalem, and but two or three times a year.

In the time of the Maccabees the number of synagogues in Jerusalem alone was 480. In about 330 years B. C. a great political change took place. Alexander has conquered the Medes and Persians and is now master of the world. While this did not disturb to any great extent the condition of the Jews, it did mean much in preparing the world for the new order of things that was to be instituted with the coming of the Messiah. There were numerous languages and dialects among the people of the world. The coming of the Grecian brought an almost universal language. I make the following quotation from Myer's school history: "The remarkable conquests of Alexander had far reaching consequences * * * The distinction between Greek and barbarian was obliterated and the sympathies of men, hitherto so narrow and local, were widened, and thus an important preparation was made for the reception of the cosmopolitan creed of Christianity. The world was given a universal language of culture, which was a farther preparation for the spread of Christian teachings."

As we send our children to the universities of the East and even to Europe, to finish their education, so the Romans sent theirs to Greece to finish theirs.

It is said that Cato, a Roman statesman, whipped his son when a man grown, for allowing his grandson to study Greek. Afterwards, when four score years old, he studied Greek himself, for he said, "One might as well be out of the world as out of the fashion."

Philo, a great Jewish writer of Alexandria just before the beginning of the Christian era, in referring to the western dispersion, meaning the Jews of that part of the world west of Palestine, speaks of the Greek as "our language."

As the Catholics use Latin in parts of their service today in order that it may seem more sacred and holy, so the Hebrew was used by the Rabbis in parts of the worship in the synagogue, although not understood by the common people, that they might preserve the sacredness of the Scriptures. Hebrew was used but little after the captivity, and in the time of Christ was almost a dead language.

Nearly all the books of the Apocrypha were written originally in Greek and the translation of the Old Testament into Greek brought it into use by the common people and had much to do with bringing the Grecian and Roman world into contact with Judaism, and the gradual giving up of the worship of many gods to that of one God.

The Greek translation of the Old Testament at the time of Christ held the same place in the estimation of the people that our Authorized Version does with us. "Nor need we wonder that it should have been the people's Bible, not merely among the Hellenists but in Galilee and even in Judea * * * Most, if not all,—at least in towns—would understand the Greek Version. It might be quoted in intercourse with the Hellenist brethren or with the Gentiles, and, what was perhaps equally, if not more important, it was the most readily procurable."

"From the extreme care and labor bestowed upon them, Hebrew manuscripts of the Bible were enormously dear * * * This would, of course, put their possession well nigh out of common reach. On the other hand we are able to form an idea of the cheapness of the Greek manuscripts from what we know of the price of books in Rome at the beginning of our era. Hundreds of slaves were engaged in copying what one dictated. The result was not only the publication of as large editions as in our days, but their production are only about double the cost of what are now known as "cheap," or people's editions. * * * "Accordingly manuscripts in Greek or Latin, although often incorrect, must have been easily attainable, and this would have considerable influence on making the Greek version of the Old Testament the 'people's Bible.'"

Myers in his school history says: "The Christian authors of the first three centuries, like the writers of the New Testament employed the Greek, that being the language of learning and culture."

The study of Greek was forbidden by the Rabbis, but like Cato, they had to yield to the inevitable, and when the apostles went every where preaching the Word instead of there being a multiplicity of languages, there was one almost universal language.

We must not forget that the Palestinian Jews comprised but a small portion of those who held Jerusalem as their capital city. There was the Eastern Dispersion, meaning those in the country of the Euphrates and the Tigris, the descendants of those who did not return from the captivity, and the Western Dispersion, meaning those west of Palestine. They were scattered everywhere as today, and were just as "separate" as they are today. Josephus says, "there was no nation in the world which had not among them part of the Jewish people," yet they had nowhere found a real home. A century and a half before our era comes from Egypt this lament of Israel:—

Crowding with thy numbers every ocean and country—yet an offense to all around thy presence and customs. Sixty years later Strabo the Greek geographer and historian says: "It is not easy to find a place in the world that has not admitted this race and is mastered by it." Philo, the Jewish writer of Alexandria speaks of his countrymen as in all the cities of Europe, in the provinces of Asia, and in the islands,' and describes them as having but one metropolis—not Alexandria, Antioch, or Rome—but the holy city with its temple, dedicated to the most high God. It is estimated that more than a million Jews lived in the countries east of Palestine, and there is a tradition that at one time Cyrus forbade them to return to Jerusalem, as it was depopulating some portions of his empire of his best subjects.

A nation, the vast majority of which was dispersed over the whole inhabited earth, had ceased to be a special and become a world nation. Yet its heart beat in Jerusalem, and thence its life-blood passed to its most distant members.

Those of the eastern dispersion clung closely to the religion of their fathers and were not much influenced by those around them. The Rabbis and all orthodox Jews of Palestine looked upon them as being far superior to those of the west. Greek philosophy prevailed throughout all the west and it was impossible for the Jews to ignore it or not be strongly influenced by it. In order to preserve the sacredness of their own religion, the Palestinian Jews did all they could to keep their people away from Greek influence from learning their language, or studying their philosophy, but all to no purpose. They could no more keep out Greek influence than they could change the course of the sun, for in this way God was preparing the Grecian and Roman world for the reception of Christianity. It was only a question of which was the stronger—Grecian philosophy—the worship of many gods, or the religion of the Jews, the worship of the only living and true God.

A young Rabbi asked his uncle whether he might not study Greek philosophy, since he had mastered the law, and received this answer, "Go and search what is the hour which is neither of the day, nor of the night, and in it thou mayest study Greek philosophy."

I quote from Edersheim. "To be sure, they were intensely Jewish, these communities of strangers. Like our scattered colonists in distant lands, they would cling with double affection to the customs of their home, and invest with the halo of tender memories the sacred traditions of their faith. The Grecian Jew might look with contempt, not mingled with pity, on the idolatrous rites practiced around, from which long ago the pitiless irony of Isaiah had torn the veil of beauty, to show the hideousness and unreality beneath. The dissoluteness of public and private life, the frivolity and aimlessness of their pursuits, political aspirations, popular assemblies, amusements—in short, the utter decay of society, in all its phases, would lie open to his gaze. It is in terms of lofty scorn, not unmingled with indignation, which only occasionally gives way to the softer mood of warning, or even invitation, that Jewish Hellenistic literature, whether in the Apocrypha or in its Apocalytic utterances, addresses heathenism."

"From that spectacle the Grecian Jew would turn with infinite satisfaction—not to say, pride—to his own community, to think of its spiritual enlightenment, and to pass in review its exclusive privileges. It was with no uncertain steps that he would go past those splendid temples to his own humbler synagogue, pleased to find himself there surrounded by those who shared his descent, his faith, his hopes, and gratified to see their number swelled by many who, heathens by birth, had learned the error of their ways, and now, so to speak, humbly stood suppliant 'strangers of the gate,' to seek admission into his sanctuary."

In comparing the inscriptions on the tombstones of the Jews with those of the Romans Edersheim says, "That civilization was doomed which could inscribe over its dead such words as: 'To eternal sleep,' 'To perpetual rest,' or more concisely express it thus, 'I was not, and I became; I was, and am no more. This much is true; who says other, lies; for I shall not be,' adding, by way of moral, 'and thou who livest, drink, play, come.' Not so did God teach his people; and as we pick our way among these broken stones, we can understand how a religion, which proclaimed a hope so different, must have spoken to the hearts of many even at Rome, and much more, how that blessed assurance of life and immorality, which Christianity afterwards brought, could win its thousands, though it were at the cost of poverty, shame, torture, and the arena."

It was impossible that the Jews, with their great numbers and influence, with their intense religious nature, and their persistent determination to cling to the religion of their fathers, should not have a powerful influence over those with whom they came in contact. They made many proselytes, king Herod himself being a proselyte, and we cannot but recall the words of Jesus when he called the Pharisees, hypocrites, and said they would search heaven and earth to make one proselyte. All this had its influence in preparing the way for the reception of the new order of things. If the Greeks gave a universal language, the Roman gave a universal law to the world.

Again I quote from Myers' history, "Although the Latin writers in all departments of literary effort which we have so far reviewed did much valuable work, yet the Roman intellect in all these directions was under Greek guidance. Its work was largely imitative. But in another department it was different. We mean, of course, the field of legal and political science. Here the Roman ceased to be pupil and became teacher. Nations, like men, have their mission. Rome's mission was to give laws to the world."

The power of Rome was felt in the remotest parts of the empire and her laws must be respected. They were enforced by the Roman centurion with his company of soldiers. Many times when the apostles and their followers went forth to proclaim the gospel they were protected by the Roman soldiers. Paul could appeal to Cæsar and to Cæsar he could go. When scourged and imprisoned without trial, he could bring to their knees the officials who had dealt so unjustly with him, by the simple question, "Is it lawful to scourge a man who is a Roman and uncondemned?" They knew they had exceeded their authority and if the matter was reported to Rome they would be punished.

It is true that the early Christians suffered greatly at the hands of the Roman during the several periods of persecution, brought about because of the bigotry of the people, yet on the other hand they were protected by the soldiers from the mobs that fancied their religion or their craft was in peril.

If the Jews helped to prepare the world for the reception of Christianity, their religious training, and political condition helped to prepare them for the rejection of the Messiah. They could look back upon Israel in its glory and power under David and Solomon; could read the promise that David's throne should endure to all generations, even as the sun in heaven; could read Isaiah's prophecy, that a son should be born, that he should reign over the house of Jacob and upon the throne of David forever; could read Jeremiah's statement to Zedekiah, that his throne should be overturned and should be no more until he should come whose right it is; and believing that God was able to make of them a mighty nation once more, and that he would keep his promise to make them a strong and free people, that should rule the world, with David's son as an all powerful and invincible king, they rested in that hope through all the years of their trial and persecution. They could look with disdain upon those to whom they were compelled to submit for the time, believing that God would yet redeem Israel. It was impossible to crush a people with such a hope and bound together with such ties. That hope pointed them all, wherever scattered, back to Palestine. To them the coming of the Messiah meant the restoration of Israel's kingdom. Indeed every devout Jew prayed every day: Proclaim by thy loud trumpet our deliverance, and raise up a banner to gather our dispersed, and gather us together from the four ends of the earth.

All the numerous writings of the Jews for the 4 centuries succeeding the captivity term with Israel's hope of deliverance, with the Son of David as king upon Mt. Zion from everlasting to everlasting. With this hope filling so completely the minds of the people, little wonder that so few accepted the preaching of John the Baptist, who was sent to prepare the way by preaching the baptism of repentance; little wonder that all but a few poor fishermen rejected the Messiah when he came preaching the gospel of peace; little wonder that Peter, after three years of careful training, even after Jesus had risen from the dead, should say, Lord, wilt thou at this time restore again the kingdom to Israel? How hard it is for even the faithful few to understand that Jesus came,—not to rule the world with a golden sceptre and with mighty armies—not to drive out the Roman by force of arms—but rather to conquer the world by love; that his kingdom was a kingdom of peace; that it was like the grain of mustard seed, which is the smallest of all seeds, but grows until its branches reach unto heaven, or like the little stone cut out of the mountain without hands, but rolls until it fills the whole earth. That Jesus came "in the fulness of time," or, as I heard one express it not long since, "in the nick of time," when all the world was prepared for him is shown in the fact that in 325 years pagan Rome became Christian Rome with a Christian emperor on the throne.

L. A. BOICE.

Dear brothers and sisters:

I would like to say through THE RESTITUTION that I have enjoyed a season of blessings. I left home Monday August 6th for Oregon, Ill., to visit the Bible school, arriving there Tuesday morning. I met a class of about twenty-five scholars in the little home prepared by the church and commenced the study of God's Word and continued until August 15th. I must say that I never met such a lot of bright youths in all of my life and so eager to learn God's truths. Oh it gives me new life, if any one has spiritual blues that is the place to get them cured. Then I stayed through the Conference and heard the good sermons from the brethren. Then started for home, getting home Monday and there I met Sylvenes Rogers, that I was well acquainted with, who had come a distance of about 100 miles for baptism, so Tuesday we drove about 15 miles and met with a few of like precious faith on the banks of north Fork and Brother Z. E. Brant assisted him to put on Christ by baptism. Then we went to Bro. Brant's and partook of the bread and wine. Then the young brother returned home with me and we enjoyed a good time and the next day I took him to the station and he returned back to his place of work.

B. J. WOODS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, SEPTEMBER 5, 1906. NUMBER 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 5, 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

A LETTER from Brother O. J. Allard tells us that the meeting in Iowa was the largest and best they ever held, 17 being baptized into the all-saving name. Bro. A. is to devote his whole time to evangelizing next year. This is truly encouraging, and shows that the Iowa brethren are in earnest, and full of zeal for the Lord's cause. May the good work go on, is our prayer.

SISTER Sallie Deemer who has lived in this city for a number of years, was married to Mr. Thomas Leeks of Michigan, Aug. 30, 1906. The wedding took place at the home of Bro. E. K. Barnhill, as both parties are old acquaintances of his family. They will go to his home in Michigan to live, and with them go the best wishes of all their many friends.

SISTER Dora Dickson was married to Daniel Mockel at her home in this city on Aug. 25, 1906. Mr. Mockel is a farmer living west of here, where they will make their home. Sister Dora has lived all her life in the vicinity of Plymouth, and has been a member of the Church of God, and bears a character clear of any reproach. She has been one of the most faithful attendants at our church services, always taking her part willingly and cheerfully. We can only wish her and her husband the most perfect joy in this new relation in life, and trust that the blessing of the kind heavenly Father will rest upon their household.

BROTHER Wince suggests a list of subjects for speakers at our Annual Conference in Indiana, that are so good we give them place here. God so loved the world. John iii. 16. Thessalonica the Model Church. Paul's last imprisonment and execution. Jesus' reply to the Sadducees on the resurrection. The Obedience of Faith. The Bible a sufficient rule of faith and practice. The kingdom of God—when, and where, and for what purpose to be established. Qualifications for entering the kingdom. Restoration of Judah and Israel. The Law of Pardon. The Christian. Will nations in the flesh survive the event of the Lord's coming? Our need of the present hour—faithful men to proclaim the truth.

Selected.

Our Calling.

As obedient believers of the glorious gospel of our Lord and Savior, Jesus Christ, it is important for us to carefully consider and apprehend the design that God, our heavenly Father, has in calling his church out from the world. This calling is emphasized in the Scriptures. In Phil. iii. 14, it is termed—"the high calling of God in Christ Jesus." The context, in the preceding verses, shows, that the particular prize, for which the Apostle represents himself as striving, was, that he might "attain unto the resurrection from the dead." The peculiarly eclectic character of this resurrection is forcibly shown by a term in the original that occurs nowhere else in the New Testament. This term is—*exanastasis*—which is defined by Young—a standing up out of—so that the phrase, literally rendered would be, "the resurrection out from among the dead ones." In verse 21, the Apostle explains the nature of this resurrection, as well as its limitations to those of a heavenly citizenship. His words, quoting the R. V. are: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ: who will fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." The nature of this resurrection, the grand prize of "the high calling" of the Church of God, is as emphatically and as accurately stated by the Savior himself—Luke xx. 35, 36—who says: "The sons of this world—age—marry, and are given in marriage; but they that are accounted worthy to attain that world—age—and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are the sons of God, being sons of the resurrection." R. V. The resurrection in this place is made eclectic by a peculiarity of expression just as definite, though by a different arrangement of the words, as Paul makes it in the above quoted phrase. Our Lord's language is *tes anastaseos ten ek nekroon*—which word for word is, "of the resurrection the one out-from dead ones." This resurrection, the special one out-from the dead ones, is the resurrection of the just, Luke xiv. 14; the resurrection of those asleep in Jesus, 1 Thes. iv. 15; and the first resurrection, Rev. xx. 5. Schleusner defines this eclectic resurrection—*exanastasis beatam e mortuis resurrectionem*, the blessed resurrection out from dead ones. This resurrection of the body, "refashioned"—*metaschematidzo*—defined by Young to make of another form—"like the glorious body" of Christ, is a privilege peculiar to the sons of God, and something for which the called out followers of Christ are to strive with earnest and unfaltering energy.

Our calling is also a heavenly calling." Heb. iii. 1. This embraces a heavenly nature, heavenly honors, and a heavenly home or inheritance. Taking the first specification, a heavenly character, how plainly the Bible teaches us that it is a paramount virtue in the Christian system. "God has called us with a holy calling." 2 Tim. i. 9. This attribute of Christian character is most solemnly enjoined upon us as a *sine qua non*, an indispensable condition, without which none shall see the Lord. Heb. xii. 14. Macknight thus gives the full sense of this text in his paraphrase or commentary, "Earnestly cultivate peace with all men—with the Gentiles as well as with the Jews, and even with your enemies. But at the same time maintain holiness, without which no one shall see the Lord."

The same author translates the next verse—"Carefully observing, lest any one come short of the grace of God, lest some bitter root springing up trouble you, and by it many be polluted." As a warning to us all we will take another lesson from the apostle on bitterness, and its co-related vices as unholy traits of disposition, which, like poisonous infections, will utterly deprave us, and so, completely spoil us for a part in God's kingdom. We give Macknight's translation of Eph. iv. 29 32, "Let no rotten speech come out of your month; but if any speech be good for the use of edification, speak it, that it may minister pleasure to the hearers. And grieve not the Holy Spirit of God with whom ye are sealed until the day of redemption. Let all bitterness and anger and wrath and clamor and evil speaking, be taken away from among you, with all malice. But be ye to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake hath forgiven you."

We will give verses 30, 31 as paraphrased by the above named translator: "And do not—by rotten speech or wicked actions—displease the Holy Spirit of God,—so as to banish him from you—with whose gifts and graces ye are marked,—as persons to be redeemed from eternal death—until the day of redemption. In particular, let all peevishness of temper, and anger, and wrath, and reviling and evil speaking.....be taken away from among you, with every degree of ill-will towards others." The word rendered evil-speaking, in the original is *blasphemia*, from the verb *blasphemeoo* which is defined by Young—to speak injuriously; by Donnegan—to speak so as to injure another's good fame; to defame; to slander; to excite prejudice against; etc; by Schleusner the noun itself is defined—*in universum laesionem existimationis ac famae alterius notat* which, in English is—it universally denotes injuring the reputation and good name of any one. In Bagster's Analytical Lexicon the verb is defined as meaning to revile, to calumniate, etc. Then our counsel to all members of the Church of God would be, not to use the words "vile," or "viler" reproachfully, nor without carefully considering the truthfulness and righteous application of these defaming terms. And our further advice would be, if reviled directly, or by stinging implication, to imitate the apostles, and follow their directions. They say, 1 Cor. iv. 12, "being reviled we bless;" and, 1 Peter iii. 9, "not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing." R. V. This text demonstrates that our holy calling is involved in our obedience to the command here imposed upon us. As God has pre-destined that the joint heirs of Christ shall be conformed to the image of his Son, we must be his imitators when tried in this manner. "When he was reviled, he reviled not again." 1 Pet. iii. 23.

Finally, when we advertise our dear brethren that revilers are, by name, excluded from the kingdom of God, our warning words will deepen in signification. See and read carefully 1 Cor. vi. 10.

A second element connected with our heavenly calling is the heavenly nature. To what we have said on our high calling we may add, that "we shall bear the image of the heavenly" when raised from the dead in the glorious likeness of the Son of God. 1 Cor. xv. 49. He was raised as a sample first fruits of the full harvest. God's children will be made partakers of the divine nature in its attributes of spirituality, incorruptibility, and immortality. 2 Pet. i. 4; 1 Cor. xv. 48-54. The veritable body of the Redeemer; the body prepared for him, Heb. x. 5; the body laid in the tomb, Luke xxiii. 55; was the body raised to leave an empty sepulchre, Luke xxiv. 3; and was the visible, tangible personality that challenged the incredulity of Thomas, John xx. 27; and that was seen by the apostles, and more than five hundred others during forty days, and that finally ascended into heaven to sit at God's right hand till, as the seed of David, he returns in power and great glory to take the kingdom and crown of earth. In our heavenly calling as is the firstfruits such will be the final harvest. So it was the bodies of the saints that slept, that came out of the tombs after his resurrection. Matt. xxvii. 52, 53. And our adoption into the heavenly family will be consummated by the "redemption of our body." Rom. viii. 23. Then to attain to our glorified nature, as presented in our heavenly calling, is not for the soul, as a disembodied entity, to put on immediately some sort of spiritual outer, clothing, nor is it for "some other dust to be organized and our personal consciousness flashed upon it that will do as well;" but it is to be raised from the dead in proper person, as the firstfruits, our Redeemer himself, was raised.

The third particular connected with our heavenly calling consists in its honors. The prize for which we run is, "an incorruptible crown." 1 Cor. ix. 25. To the faithful elders in the Church of God is promised "a crown of glory that fadeth not away." 1 Pet. v. 4. To the overcomers the promise is, "to sit with Christ in his throne." Rev. iii. 21. The gospel itself, in its main features, is "the gospel of the kingdom." To this kingdom the poor of this world, rich in faith, are heirs. Jas. ii. 5. Paul anticipated his crown of righteousness, from his gloomy prison. 2 Tim. iii. 8. And he here says, a crown awaits all who love Christ's appearing. The fourth particular in the heavenly calling is the heavenly home. This inheritance of the saints of the Most High will be the "kingdom under the whole heaven." Dan. vii. 27. Their home will be the earth. Psa. xxxvii. 9, 11, 18, 22, and Matt. v. 5. Most especially when God shall have made all things new. Rev. xxi. 1-7. If then, like Abraham, we look for a better country, that is a heavenly—Heb. xi. 16—new heavens and a new earth wherein dwelleth righteousness—2 Pet. iii. 13—let us be diligent that we be found of the Lord at last without spot and blameless. A practical lesson from Paul to Timothy should be conscientiously heeded in these evil days. We give Macknight's translation: "Moreover foolish and untaught questions reject, knowing that they begot fightings. And the servant of the Lord must not fight, but be gentle towards all men, fit to teach, patiently bearing evil. In meekness instructing those that set themselves in opposition; if by any means, God will give them repentance to the acknowledgement of truth." 2 Tim. ii. 23 25.

If one, like Appollos, has attained some knowledge of the truth, instead of denouncing and disfellowshiping him because he does not know more, do like Priscilla and Aquilla, "expound unto him the way of God more carefully." Acts xviii. 26, R. V.

Let us then, dear brethren of the household of faith, give all diligence to make our calling and election sure. We subjoin a short portraiture of true saints. "God's elect, did we know them, would be found even now worthy of their name, and very different from those who only perplex by their inconsistencies, or plague by their folly. Loving, trustful, and unselfish; broad in their sympathies, candid in their judgments, honorable in their lives, and humble in the estimate they form of themselves, these the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and they shall walk in white, for they are worthy. From deepest poverty and peasant's huts—with here and there, it may be, one from the palaces of princes; from lowly prisons, and from martyrdoms severer than those of the axe or the stake; cultured or rude of speech; great souls, of whom the world knows nothing, will then come forth—'a multitude which no man can number,' and stand confessed God's own nobility, the aristocracy of the skies."

As the children of God in an imperfect world let us be careful about judging others. "Judge not that ye be not judged." "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. xiv. 10.

Let us prize the glorious gospel in all its definiteness, and teach it with all plainness. But, dear brethren of the Church of God, may we be preserved from every temper and disposition inconsistent with our heavenly calling. Let us neither judge nor use hard, censorious, defaming epithets. For himself the writer would say—as the Lord shall judge his people,—

"Let not this weak unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.

If I am right, thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

May the Lord guide us by his counsel, and afterward bring us to glory. —*S. A. Chaplin.*

Youth's Column.

Saturday Night.

Placing the little hats all in a row,
Ready for church to-morrow, you know;
Washing wee faces and black little fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little, worn hose.
Laying by shoes that are worn through the toes;
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing tonight.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face rosy and bright—
That is what mothers are doing tonight.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
"God guide and keep them from going astray."

Birds of the Bible.

NO. 1. DOVES.

Of all birds mentioned in God's book—the Bible—none are referred to so frequently as the dove.

After the birth of our Savior, when Mary, his mother, took him for the first time to the temple, she was not rich enough to take a lamb for sacrifice, as mothers did who were better off in worldly goods, but she took a pair of doves—gentle, loving, beautiful birds; what more fitting gift could she ever have offered for the holy Child Jesus?

At the baptism of Jesus, the Spirit of God descended upon him, in the form of a dove, and the dove became forever the symbol of holiness and love.

When the waters had covered the earth, and Noah sent out a bird, after many days, to see if the dry ground was appearing, he chose the dove, which went forth over the waters, and returned to his window with an olive branch; then the dove and the olive branch became to us the symbol of peace between God and man.

Of our Savior it is said, "His eyes are as the eyes of doves by the rivers of waters;" and to us those eyes became the emblem of tenderness and beauty.

The times of trial, when we seem to be for a season deprived of the presence of God, are compared to winter, and the return of happier seasons, to the spring, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle [dove] is heard in our land." The Church is represented as being tender toward us as doves toward one another, and we all know their love and devotion to their little mates, causing them to mourn pitifully when separated from each other, with such intense grief that death often ensues.

When the Psalmist wished to describe the purity of the heart made clean by our Father's forgiveness, he refers to the purity and beauty of doves' wings: "Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver and her feathers with yellow gold." The dove, then is an emblem of purity. In another place, the Psalmist, in thinking of, and longing for peace, sighs: "O, that I had wings like a dove, for then would I flee away and be at rest;" this he saith, remembering that the dove, when longing for the sweet influences of milder climes, migrates from time to time, going and returning with the inspiration of the changing seasons.

Hezekiah compares his deep sorrow to that of a dove mourning for its mate; "I did mourn as a dove," he says, in thinking of his grief; and the Prophet Isaiah, also in representing the grief of sinners, compares their sorrows to that of mourning doves. Nahum, too, alludes to this loving trait when he refers to the desolations of Nineveh and the passing of its inhabitants into captivity, and says: "As with the voice of doves tabering upon their breasts." The loving spirit of the dove has endeared its name to men in all generations, and, as God is love, we do not wonder that the dove should appear in the great Letter which he has sent. There are passages in the Prophets which seem to contradict the usual character of this gentle bird, representing it as fierce and cruel, as in the following from Jeremiah: "The land is desolate because of the fierceness of the dove;" but, to understand this passage, it is only necessary to remember that the nation at war with the Jews bore a dove on their ensigns; thus the dove, to the Jews, represented a fierce enemy. To us the tenderness of their eyes, the loveliness of their feathers, are suggestions dear not only for their own loveliness, and the thoughts to which they give rise are only those of holiness, peace, purity and love. —*Georgiana Kringle.*

Sermons for the Little Ones.

No. 1.

"Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven."

A long time ago, when Jesus was here upon earth, some mothers who loved him, brought their children to him that he might bless them.

The disciples, bade the women "take the children away, the Master would not want to be troubled with them." But the tender, loving Savior said, "Let them come. I love them. Of such is my kingdom;" and I know that my little readers would like to come to him who was so kind to children when here on earth.

Well, you cannot come if you do not know how. Would you like to know the way? That is the very first thing you must do. You must learn what God has said about Jesus in the Bible, why he came into the world the first time, and why he is coming back again, and just what God says you must believe. Just as you believe every word that your good fathers and mothers tell you, just so, you must believe every word that God tells you. You know, when they promise faithfully to give you something for being good children, you are sure to get it. You believe, what they say they will give you, you will get. So you must believe what God says he will give you, you will get, for this is faith, and you cannot please God without faith.

He does not like to have people disbelieve what he says, nor to have them say "they will never get" what he has told them he will give them if they mind him.

He will not let such people go into his beautiful kingdom at all, for to get into that kingdom, we must be righteous (doing good) and we cannot be righteous, if we do not have the faith that will make us so.

Well, away back, when man was first upon the earth, when there was only Adam and Eve to live together, God put them into a lovely garden and told them, they might have as theirs, all the beautiful fruit, except that which was upon one tree in the midst of the garden. That they must not touch. If they did, they would surely die.

All the beasts and birds minded the man. He would call them all to come to him by name, and not one of them would harm him.

There was no dark, cold, cloudy weather, no ugly storms. The beautiful sunshine always streamed down upon the garden. The earth was watered by plentiful dews, that every morning, sparkled like beads on the grass.

The man and woman never got tired like we do. They did not feel any fear. They never cried. They were never sick, and there was nothing to trouble them.

God loved them and they loved God, and sometimes his angels came down and talked with them, just as you talk with one another.

There were pretty flowers all over the garden that were always in bloom, and lovely rivers wound in and out, among the trees.

The man and woman might have staid there always, and have came to live forever if they had minded God and not touched the tree of which he had forbidden them to eat.

But one day the woman was walking alone in the garden. The naughty serpent saw her, and told her she wouldn't die, if she did eat some of the fruit that God had told her not to touch. So, instead of running away, as she ought to have done, she went to look at the beautiful tree. Its lovely, golden apples were in reach of her hand. She took one and ate it and carried another to her husband, and he, too, ate.

O, how sad they must have felt when they thought of what they had done! And how much worse, when, as they were hiding from God, his angel called them and told them they must indeed die—that they had been made from the dust of the ground, and must turn to dust again—that the beautiful garden was no longer theirs—that they must now, go out into a world of storms, where thorns and briars would grow and they would have to work ever so hard.

They could never come to the tree of life. A great angel with a flaming sword, kept them away. The chance of living forever was gone. By not minding God they had brought [illegible] upon themselves, and upon all their children. If they had believed [illegible] God told them, and had minded him all would have been well.

They could have eaten of the tree of life and have never died, and the whole earth would soon have become just like the garden where God placed them. But now, God said he would curse the ground—few of the beasts should mind the man, and many of them would become fierce and hurtful.

Yet God made one promise to the woman; it was, that her seed, or child, should sometime bruise the serpent's head. That promised child was Jesus. No one else can overcome and kill the wicked serpent, and take away death and all the sorrow that he has caused. —*The Friend of the Children.*

Ordered Her Admission to Heaven.

A curious custom of the Greek church was illustrated at the funeral the other day of the young Grand Duchess Paul of Russia. Before the coffin was closed the metropolitan placed a written paper in the right hand of the corpse, which read: We, by the grace of God, prelate of the holy Russian church, write this to our master and [illegible] St. Peter, the gatekeeper of the Almighty. We announce [illegible] the servant of the Lord, her highness the Grand Duchess [illegible] finished her life on earth, and we [illegible] you to admit her into the kingdom of heaven without delay, for we have absolved all her sins and granted her salvation. You will obey our order on right of this document, which we put into her hand."

The above is copied from a Paris letter to a metropolitan paper by Brother Richard Worthington, and tends to show the belief of this people. To our mind it is quite consistent with their idea of what heaven is, and the manner of obtaining entrance there. If we believed that this high official had the authority to absolve from sins, and was the judge who decided the standing of people in relation to God—whether they are fit or not—a very natural conclusion would be that he could give them a ticket to the place they were fitted for. We presume if he has power to command St. Peter, as gate keeper of heaven, he also has power to command Satan, and tell him to admit whom he sends that way. This would be a logical conclusion.

Luther.

Luther laid the ax at the root of the tree. He denied the Romish doctrine of a priesthood having in its hands the sacraments and other means of grace, keeping the door of access to its own ranks, and governing the laity by a divine commission. This is a clear intelligible position. Everybody could understand it. The cause of the reformation depended on no tenuous (small, minute) discriminations.—*Scribner.*

Poetry.

Complete in Him.

There is no path we tread
But leads to richer grace;
The stars are overhead,
And in the desert place
The wanderer finds the golden stairs;
God's angel's meet him unawares.

There is no cup we drink,
Of mingled myrrh and wine,
But, sweeter than we think,
It makes the life to shine;
Bethesmane itself is fair,
Soon as we find that Christ is there.

There is no heavy cross
But, borne of him, is light;
And what at noon was loss
We count as gain at night,
For he who seeks God's will alone
Behind the cross beholds the throne.

The throne of love and power—
Which never sets to him—
Will gild each passing hour;
The flaming seraphims
Have no deep joy he may not know:
For God and heaven are here below.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 48.

1. And it came to pass in the seventh month that Ismael son of Nathanias, son of Eleasa, of the generation of the king and ten prominent men with him, came unto Godolias into Masseepha, and they ate bread together there.

2. And Ismael arose, he and the ten men with him and they smote Godolias whom Babuloou's king had established over the land,

3. And all the Joudaioi who were with him in Masseepha and all the Chaldaioi that were found there.

4. And it came to pass on the second day after he had smitten Godolias, and no man knew it,

5. That men of mark also came from Suchem and from Saleem and from Samareia, eighty men namely with their beards shaven and with their outer-garments rent, and beating their breasts and with manna and frankincense in their hands to bring (or offer in) into the house of the Lord.

6. And Ismael came out to meet them, they were going their way and lamenting, and he said unto them, Come in unto Godolias.

7. And it came to pass when they had entered into the midst of the city he slew them (and cast them) into the well.

8. And ten men were found there, and they said unto Ismael, Do not destroy us because there are treasures of ours in a field, wheat and barley, honey and olive-oil; and he passed by and did not destroy them in the midst of their brethren.

9. And the well into which Ismael had cast all the men whom he had smitten, this was a great well which king Asa had made from before the face of Baasa, king of Israel, This Ismael filled with the wounded;

10. And Ismael turned away all the laity that had been left behind in Masspha and the daughters of the king whom the chief-magus had entrusted to Godolias, son of Achelkam and made them to dwell in the country beyond the sons of Ammoon.

11. And Joonanan son of Kares and all the leaders of the host who were with him heard all the evil things that Ismael had done;

12. And they led all their camp and went to make war with him by much water in Gabaoon;

13. And it came to pass that when all the laity that was with Ismael saw Joonanan and the leaders of the host with him,

14. And that they had returned unto Joonanan,

15. Ismael even saved himself along with eight men and went unto the sons of Ammon;

16. And Joonanan and all the leaders of the host with him took all those left of the laity whom he had turned back from Ismael men able in war and the women and the rest and the eunuchs whom he had turned back from Gabaoon,

17. And they went and seated themselves in Gabeseroochamaa adjacent to Beetbleem, that they might go their way into Alguptos,

18. Away from the face of the Chaldaioi, because they were afraid to face them, for the reason that Ismael had smitten Godolias whom the king of Babuloon had established in the land.

COMMENT.

This 48th chapter is given in the English versions as the 41st.

In the 3rd verse "even the men of war" added—not in the text.

In the 5th verse the word translated "cut themselves" like "plangere" in the Latin means in the middle voice and it is middle here "to beat one's breast or head as an outward evidence of mourning," a common use in the Levitical Scriptures, and the word translated in the versions "oblations" side-note or "meal-offerings" but rendered "manna" in the Greek means cakes of fine flour mixed up with honey and olive-oil, and is a special Levitical offering; but not "an oblation" for an oblation (more properly "a libation") was of wine and poured upon "the sacrifice."

In the 6th verse it is not Ismael "went weeping to meet them" but "went to meet them as they were going their way lamenting," also no "son of Ahikam" in the text—this added.

In the 7th verse "pit" should be "well" and we are told in the 9th verse who made it and why.

It does not say in the 8th verse that "the ten men spared" were found among them the slain—but does say that "ten men were found there."

In the 10th verse the name of the "chief-magus" is not given in the text, but added in the versions, and it does not say that "Ismael departed to go over to the sons of Ammon," but does say that "he took and made these people to dwell in the country beyond the sons of Ammoon."

In the 11th verse "captains of the forces" should be "leaders of the host" and "they led all their camp" instead of "they took all the men."

In the 12th verse it should read "by much water in Gabaoon" instead of "by the great waters that are in Gibeon."

In the 15th verse instead of "escaped with eight men" it should read "saved himself along eight men."

Observe all the proper names and compare them and particularly "Geruth-Chinchaam" in the 17th verse which is spelled "Gaberroochamaa" with the Greek letters as I have reproduced it with the equivalent English lettering.

CHAS. GARDNER.

The Little Horn, Dan. viii.

Inasmuch as L. J. Kimball requests further discussion of this subject, I am ready to accomodate any one if there appears any reason to believe that any good will come as the result of any such investigation. I hold that we should always be ready to exchange error for truth, and in order to arrive at the truth we must pay strict attention to what the Divine Spirit has caused to be written on the subject, and then reason logically in arriving at our conclusions. Foundation principles must be given due weight or our exegesis will not be correct.

In the beginning the Creator laid down the rule: "Everything after its kind." Now questions and answers was a favored way in our Lord's day of arriving at the truth. There are many questions I may ask Bro. Kimball that are suggested by his article in THE RESTITUTION of Aug. 22, but I will ask but one for the present, and in order to be perfectly understood I will say that it is on all hands admitted that the horn in question is a symbol. Now Bro. Kimball can you give us one instance in the whole of the Bible where God measures symbols by literal time? If not why say "the time is literal."

GEO. FRANCIS.

T. E. Willey Sleeps.

I notice in THE RESTITUTION that Brother T. E. Willey has fallen a victim to the enemy death. It grieves me much to hear of the death of this man of God.

Some years ago we met Brother Willey in Arkansas, and at that time we were struggling to build up the cause here, but there were but few of us and we were scattered all over the state. We wanted a medium of communication among us. So we started a little monthly paper as a means to that end, and elected Brother T. E. Willey as Editor. This position he filled for one year. The writer visited him at his home. At the time to retire at night, he called his family around the old hearth-stone, read a chapter and all knelt in prayer. We talked of our faith and hope. We had the same. We believed the promises made of God unto the fathers; that Jesus Christ was the Son of the living God, who gave himself a ransom for all, died that we might live, and that God brought him from the grave through the blood of the everlasting covenant. That through faith in his name and the things concerning the kingdom we become "heirs according to the promise," and, if faithful till death, we would not only receive a "crown of life" at the resurrection, but would be made like Christ our Head and would be permitted to "reign with him over the nations," and would inherit the earth and delight ourselves in the abundance of peace. Blessed thought! Glorious hope! How it cheers us by the way. We believed that we would be unconscious in death, till the resurrection.

Brother Willey, I am sure, sleeps in Jesus, and when Jesus comes again, he will bring Brother Willey with him, just as God brought Jesus Christ from the dead.

"Sweetly be thy silent slumber
In the lonely grave so low
Thou can't no more join our number,
Thou can't not our sorrows know."

To his wife and loved ones I send condolence. God comfort them with "these words." What words. "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

One by one do those of "like precious faith" fall, but their sleep will be short. Let us fight the good fight of faith till death, or till Jesus comes.

T. J. DANIEL.

Obituary.

Joseph Ogilwy died at his home in Arcata, California, July 28, 1906. He was born near London, England, on March 13, 1830, and came to America in 1850. He was married to Miss Eliza J. Morris on Christmas day, 1856, and a few years later settled in Marshall County, Indiana, where he lived for about twenty-five years. He came to California in 1887 and to Arcata the following year.

He leaves beside his wife, a daughter, Mrs. Mary E. Young, a son, William H. Ogilwy and two grandsons, Fred and Charles Ogilwy, all of Arcata, also an adopted daughter, Mrs. Bessie Hill of Eureka, California. All were with him during his last sickness.

He had been in ill health for many years, but was always patient, and his last words a few hours before death came were a prayer that his family might all meet him in the kingdom of God. The end came peacefully.

He was a member of the Church of God and very well known to many of the faith in Marshall Co., Ind. He was a sincere Bible student, and a firm believer in the soon coming of Christ, and the restitution of all things spoken by the prophets, and was also much interested in the writings of Prof. C. A. L. Totten.

He requested that a few remarks be made at the grave, from 1 Thes. iv. 13 to 18 verses inclusive and as there is no minister of the faith here the Presbyterian minister conducted the service, and we laid him away to wait until the resurrection.

"From land and sea there comes the wail,
Tidings of death, alarms and fears;
Sorrow lingers o'er hill and vale,
And yet he's promised—no more tears."

MARY E. YOUNG.

Elizabeth A. Updike near Browntown, Va., departed this life Aug. 13, 1906, after six short hours of suffering from acute indigestion. All was done by the inmates of the home, then called a physician, all of his skill did not alleviate her suffering and the enemy death claimed her. She leaves an aged husband, J. Jackson Updike, five daughters, one son and two daughters-in-law, to mourn her unexpected death. She was well and active the day before, looked real well, any one would have thought she might be spared for years. She was 72 years, 11 months and 15 days old. Funeral was conducted at the house, then a large congregation followed her to the burying ground at Browntown. She has been a member of the Church of God for a long time. Her husband and five of the children are members of the same church. She was a loving wife, good mother, good neighbor. She was called Aunt Bettie by many not a bit related. I never knew mother to envy any one or ever be unpleasant in her family. She has always lived a good, quiet Christian life, ready to do her duty. I do believe she had no wish only to live a constant Christian life. Man judgeth outwardly, God judgeth the heart. Many of the ministers of our faith will remember her. Bro. W. H. and Samuel Wilson, Bro. Wagoner and Bro. Ramsay and wife, Bro. Graton, also Bro. and Sister Boyer, generally they all will remember that she was good and kind to every one at her home, and all that knew mother knew her to love her, and may her virtues be a worthy example for all. We trust it will be our happy lot to meet mother again some sweet day in that age to come, where the inhabitants will no longer say, I am sick, and where the tear dimmed eye will be no more, clothed in immortality. Then and not until then can we say, Oh, death where is thy sting; oh, grave where is thy victory? And may the God and our Savior Jesus Christ be the God and Savior of the bereaved father and children, strengthen and support them in this hour of extreme trial is my prayer and though we sing,

"We shall sleep but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On that resurrectio morn."

Then we shall meet mother again when this old mother earth shall be redeemed from the curse and all things made new and restored to its Edenic beauty. Oh, may that time quickly come.

M. F. COOK.

Mrs. Elizabeth Updike, wife of John J. Updike died on the 13th of August, of acute indigestion, at her home near Browntown, Va., in the 73rd year of her age. She was a good dutiful wife, and a kind and loving mother, and was loved by all who knew her. She was the mother of seven children, five of whom preceeded her. She leaves a kind and devoted husband, five daughters, and one son, four sisters, and two brothers, and a large circle of relatives and friends to mourn her loss; but we are thankful to say that we sorrow not as those who have no hope. The deceased was my elder sister in the flesh, and was the third one in this community to obey the gospel some forty-five years ago. She lived a quiet and peaceable life. She possessed a meek and contrite spirit. She was ever ready to express her hope, and contend for her faith with meekness and fear. She was the first one to suggest the building of our little house of worship at this place known as the Church of God, of which she was a devoted and faithful member, always filling her place even up to the last day of her life. She attended the baptism of Sister Streets who lives in Cumberland, Maryland. This baptism took place at the old baptizing waters at Mr. Amon Updike's home. He is a good man and has a kind, good family, who are always glad to lend a helping hand to those who wish to obey the gospel, hope they may be rewarded when the Master comes. We came on to the house of worship, where services were to be at held four o'clock in the evening. Bro. Boyer spake much to the satisfaction of us all, and especially to the young sister confirming her in the steps she had taken. She had been willing to be buried with Christ in baptism for quite a long time, but did not have the opportunity. May she be kept by the power of truth until the coming of the Master. Then whether we be asleep or awake we will be clothed with immortality, eternal life. Brother Boyer, Sister Streets and myself came home with Brother and Sister Updike, and spent the evening quite pleasantly in Bible conversation and music. Sister Updike had been in excellent health for the last four months, but O how true it is in the midst of life death is near, with its ice cold hand to take away our friends. The funeral service was held at her home. Bro. Boyer spoke words of comfort to quite a large crowd of people, from the 15th chapter of 1st Corinthians, showing that by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive. Then how important it is for us all to get into the Christ, and live in him and fall asleep in him, for we read, Blessed are the dead who die in the Lord. Paul said in this 15th chapter of first Corinthians 6th verse that some of his brethren had fallen asleep. Now we do not look upon death as a direct, instant route to heaven. No, we as the Apostle Paul did look upon death as a profound sleep, and our Lord said, I am the resurrection and the life, and as I live ye shall live also.

'Death to the saint is not the hour,
When Christ his Lord hath come,
In all the glory of his power,
To wait him to his home.

No, 'tis a dark and cruel foe,
Which has invaded earth;
And to distress, and fear and woe,
Intense hath given birth,

But death, and he who hath its power,
Will be at last destroyed,
And saints no more, O joyful hours,
Will by them be annoyed."

My sister was my life long friend, my sister in the flesh, my sister in the church, and more than a mother to me, and I with her children can say,

Our mother dear has gone to sleep,
And left us all to weep,
Until the resurrection day,
When God will wipe all tears away.
Her faithful hands no more can toil,
Her lovely voice no more be heard.

No more we see her pleasant smiles,
How can we all be reconciled?
Her works of labor and of love
Are treasured in the Master's mind.

From early youth to ripe old age,
Her life presents a clean, white page;
Then let us sorrow not for her,
As those who have no hope in God.

Cheer up, dear children, dry your tears,
Although we feel the chastening rod,
Good bye, dear mother, till we meet,
To walk anew the golden streets,
And hear the alleluias ring,
And shout hosanna to our King.

SARAH F. MORGAN.

Mary Elizabeth Booth was born at Salt Lake, Iowa, July 13, 1882, and died in Duluth, Minn., Aug. 22, 1906. The deceased was a daughter of Brother and Sister W. W. Booth and passed most of her life with her parents in Lake City. She united with the Church in January of '97. Since that time her occupation has taken her from home and church most of the time. She leaves to mourn her loss her parents, three brothers, three sisters, many near relatives and a host of friends.

The writer was called upon to speak the words of comfort and hope contained in the promises of God and the resurrection of Jesus Christ. We expressed the thought that our loving Father had not taken from their midst their loved one, but rather the arch enemy of mankind had brought about this evil, that she had not left them, but had simply fallen asleep to be awakened by the Master's voice, when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

G. ELDRED MARSH.

MARRIED.

On Sunday, July 29, 1906 at high noon occurred a pretty wedding, at the home of the bride's parents, Mr. and Mrs. J. F. Chappell, at Tipton, Ind. The contracting parties being Miss Lela Chappell and Mr. Frank Chambers, C. M. Bragg of the Baptist church at Windfall officiated.

A few friends and relatives were present, and after the ceremony a sumptuous dinner was served. Many elegant presents were received.

The bride has been a member of the Church of God for some time. Their many friends wish them a prosperous and happy life.

MR. & MRS. J. F. CHAPPELL.

Selections.

The Bible.

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting. Greece faintly survives in its historic fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved none; it sees all things decay, itself incorruptible; it sees myriads of other books ingulphed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by him that liveth forever and ever that time shall be no longer.—*H. L. Lane.*

The Flight of Time.

In reference to the flight of time, Dr. Spring once closed a discourse in the following graphic language:

"I shall never address this audience again. I shall never again meet them but at the bar of God. That interview seems far distant. But it will be as soon as time, with his eagle wings, shall have finished the little remnant of his short career.

"'After death the judgment.' We die; but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the event perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires and the lapse of ages, send no sound within the narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead, the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without limit. There is but a moment between the hour when the eye is closed in the grave and when it wakes to the judgment."

Wonderful, solemn, all-changing time, that which creates and destroys, ripens and devours, blights and embellishes! Time is a flowing river, wide as a sea; from it arises bubbles that burst, huge misty spectres that dissolve, structures that shape themselves upon the dark waters, and grow as they float. The eras are as garments clothing the eternal thoughts as they develop themselves, and grow up in the world; in a succession of such enlarging vestures each growing thought is apparelled. And the whole time of the earth is as an ocean, a fathomless but limited portion of the great deep of eternity.

Thanking God for Thorns.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—*Geo. Matheson.*

Abideth Forever.

When the great traveller, Baron Humbolt, was journeying in South America, there came a sudden stillness in the air, which seemed like a hush over all nature. But that was followed by a fearful convulsion of the earth, which made all hearts quake. And Humbolt tells us that the earthquake within his soul was as great as that in the world without. All his old ideas of the stability of the earth were destroyed in a moment. Should he fly to the hills for help? The mountains were reeling like drunken men. The houses were no refuge, for they were crumbling and falling. The trees were overthrown; and then his thoughts turned to the sea, but lo! it had fled. Ships which just before were floating securely on its surface, were now left rocking on the sands. Being thus at his wit's end, he tells us he "looked up, and observed that the heavens alone were calm and unshaken."

There are times in one's life when all earthly help seems to fail us. Beloved friends, though so near and willing, cannot take away pain and sickness, which seems to overwhelm us. Often, too, the very friends we leaned upon are taken away, and all human help is absent. Whatever the trouble, we may always look up and find help that never changes. Your kind and loving Savior can more than make up for all your present losses and troubles. If you can see him looking down with love upon you, even pain and death will lose their terrors.

A momentary shock of an earthquake can make the strongest tremble; but in that day when "the earth shall reel to and fro like a drunkard and shall be removed," how will those rejoice who can look to heaven and exclaim, "Hosanna to him that cometh."

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Selected.

The Religion of the Age.

The age also boasts of its religion as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life, that deep, intense, glowing life, which so marked it in earlier time. Its root is not in the conscience, but in some outer-region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience;" and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day? Hence, the lack of simplicity, of freshness, of serenity, which we should expect. Hence, its hollowness, and noisy shallowness.

The religion of the day is (as we have seen) an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, of the desperate struggle with the flesh and with the devil, day by day, make us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a second-rate religion; a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion, marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and, hence, unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times; very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an uncertain religion, that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence, the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*H. Bonar.*

Light and Darkness.

A word of cheer for the saint. Ye are sons of light. Recall now how much light means. It means all that is most bright and clean and direct and open and unselfish and spotless and lovely and healthful and true and divine. How exceedingly great, then, your wealth! Oh, live worthily of your rich estate. Walk in the light, even as he is in the light, and is himself the light. Let every sunrise summon you, not only to the true light, but also to a closer, brighter walk with him. The nearer him, the more luminous. May the life of each one of us be in very truth a helianthus, evermore keeping our petals turned toward the Sun of Righteousness! Yea, O Lord, evermore lift thou upon us the light of thy countenance, evermore cause thy face to shine upon us. So shall we, with all thy ransomed ones of every land and age, be made meet to enter into the exceeding rich patrimony, even the inheritance of the saints in light. Ay, in that day of noontide splendor, when the Lord shall have bound up the breach of his people and healed the wound of their stroke, the light of the moon shall be as the light of the sun, and the sun shall be seven-fold, as the light of seven days. Nay, more; in that day of eternal noontide, the sun shall no more be thy light neither for thy brightness shall the moon give light to thee; for the Lord shall be to thee an everlasting light, and thy God thy glory.

Jefferson's Ten Rules.

Never put off until to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend your money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that never happened.

Take things always by the smooth handle.

When angry, count ten before you speak; if angry count a hundred.

Be Practical.

No nobler purpose can be conceived than that which helps to cultivate the mind for the practical side of life. It fits one for every duty, and ennobles every pursuit. Three-fourths of the people of this country live merely by supplying each other's material wants, and most of us have to spend our lives dealing with commonplace things. It is a good thing at the very outset for youth to cultivate widespread and vital interest in things that grow and things that sell for solid cash. It educates the practical faculties.—*Success,*

Indiana Conference.

The Indiana Annual Conference of the Churches of God will be held at Argos, Indiana, beginning at 10:30, A. M. Friday, Sept. 7, and continue over the Sunday following.

Brothers and sisters, this Meeting is the time when the most important business of the year is to be transacted, and it is hoped all will make an effort to be there at the very first session, ready to take part, and do properly what is to be done.

Argos is easy to reach, being on the L. E. & W., and Nickel Plate Railways, and the friends there are amply able to care for all who will attend. So lay off the cares of this world for a few days, and let us come to Argos and listen to the sermons, enjoy the social meetings, transact the business of the Lord's cause as a duty and as a privilege—glad that he accounts us worthy to engage in his work.

Brother and Sister Woodward of Michigan have promised to be with us, which insures us the best of preaching services. Other speakers from the state are being urged to attend, and the prospect is we shall have a good, old-fashioned meeting, full of interest and harmony, with oneness of purpose. Make up your mind to come, and organize yourself into a committee to urge others to be there.

PROGRAMME.

FRIDAY.

10:30 A. M. Opening Address, J. L. Wines. Reply, T. O. Taber. Sermon.
2:00 P. M. Sermon.
7:00. Social Meeting. R. C. Railsback.
7:30. Sermon.

SATURDAY.

10:00 A. M. Business Meeting.
1:30 P. M. Sermon.
8:00. Business Finished.
7:00. Social Meeting. Wm. Railsback.
7:30. Sermon.

SUNDAY.

9.30 A. M. Social Meeting. J. H. Willey.
10:30 Sermon.
2:00. P. M. Short Talks, on The Lord's Supper, followed with the Communion Service.
7:00. Social Meeting.
7:30. Sermon.

BY ORDER OF COMMITTEE.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Announcement.

Northern Kansas and Missouri Conference will convene in Morrill, Brown County, Kansas, Sept. 22, at 8 o'clock P. M., holding over the 30th Sept. inclusive. Morrill is situated on the Grand Island R. R. 54 miles west of St. Joseph, Mo. Preaching brethren: W. L. Crowe and S. C. Oliver, and others if they can be secured. Arrangements will be made to take care of visiting brethren before meeting commences.

PROGRAMME.

First subject, The purpose of God in creation. Perhaps several discourses on the same subject. Next, Why I believe the Bible. Again, Divine government vs. civil government. Again, Conversion. Again, Is the church not in the kingdom. Again, The kingdom, What is it. Again, The object of Christ's second coming. Again, What must I do to be saved? Next the congregation will be given the privilege to name subjects. Saturday morning the Conference board will settle the finance affair and officers will be elected for the coming year and Evangelist hired. Now brethren, let us make the meeting a success. How? By coming and helping, your presence will be profitable, yourself will be rewarded. It always has and always will cost something to be a Christian.

We have arranged the meeting for the most leisure time among the farmers. A throng time cannot be excused. We are exhorted to not forget the assembling of ourselves together, and so much the more as we see the day approaching.

By order of the Conference board. Trains due at Morrill from the east, 12:10 M. evening train; 10:10 P. M. From the west, morning 4:15 A. M., afternoon 2:23 P. M.

J. B. BITNER,
EUGENE HOWARD,
E. M. SAYLOR.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

"Perfection in the Hebrew means strained honey—where all the comb, young bees, and bee bread have been taken out and there is nothing left but the pure love of God. In Christian perfection, it means that all that is carnal has been abstracted and there is nothing left but the pure love of God."—*Way of Life.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Subscribe for THE RESTITUTION.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

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Sep 16to18—Regimental Reunion
Oct 15to17—Army of Cumberland

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Homeseekers' Excursions
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Notice.

I expect to be in Oklahoma, Missouri, Illinois, Iowa, Nebraska and Kansas this summer, and any wishing pastoral work in reach of my path, please notify me at Attica, Kan.

JOSEPH WILLIAMS.

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God's Way.

God lets us go our way alone,
Till we are homesick and distressed
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His way is best.

He lets us thirst by Horeb rock,
And hunger in the wilderness,
Yet, at our sorest, faintest knock,
He waits to bless.

He lets us feast in far off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,
Though last, not least.

—Anna F. Burnham.

Communicated.

An Incentive to Watchfulness.

Teacher. If I were asked what incentive a believer has for watchfulness? I would reply his personal interest. There is no incentive which is calculated to move a person to action in anything quicker than the personal interest which he has in that which attracts his attention. Such an one will be watchful that he may guard and protect his interest.

The true Christian has no interest which is so valuable to him, as the inheritance which he expects to receive when our Lord shall come. Hence his eyes are ever watchful for every indication that that happy event is near at hand.

Q. What advice did our Redeemer leave us, with regard to being watchful?

A. "Watch therefore, for ye know not at what hour your Lord doth come." Matt. xxiv. 42.

Q. What is the specific reason given as to why a constant attitude of watchfulness should be maintained?

A. It is the statement, "Ye know not at what hour your Lord doth come."

Q. Not having exact information as to just the time when the Lord will come, what does it necessitate?

A. It necessitates a constant watchfulness as to personal conduct in life.

Q. Why?

A. Lest that event should happen at a time, when our walk in life may be contrary to the standard to ensure transformation into the personal likeness of our Savior.

Q. Then I should understand from that reason, that a fixed standard of faith and character are requisite?

A. Yes. That change cannot happen unless we are personally prepared for that longed for event.

Q. Procrastination, then, would be somewhat unsafe, would it not?

A. Yes. Not knowing the time, procrastination would be unwise.

Q. To solve the problem of daily life in relation to eternity is important then?

A. Yes, very. A correct personal walk in life cannot safely be postponed to some future time, but it must be an ever present experience hour by hour. The gospel is glad tidings or good news to only those who are zealously careful about their Christian experience.

Q. What other Scripture strongly enforces the lesson of watchfulness?

A. This lesson is also strongly enforced in the teaching of the parable of the ten virgins.

Q. Who do these virgins represent?

A. These ten virgins represent the whole company of those who are looking for the second coming of Jesus.

Q. How many of this company had been watchful enough to be prepared for the Lord's coming?

A. When such announcement is made, "Behold, the Bridegroom cometh," one half of those who were looking for his coming were found to be unprepared.

Q. What caused them to be unprepared?

A. They may perhaps have thought that the time for his coming had not arrived yet, on account of having made an erroneous guess about the prophetic dates, as so many in the past have already done.

Q. They had no oil. What does that signify?

A. Lack of oil, signifies that they were not ready to go out and meet him.

Q. What was lacking in the preparation?

A. First this lack of preparation may have been two-fold. Light was needed, and the lamps would not give out light without oil. The lamps may symbolize an empty profession.

Q. Why did they need light?

A. Because it was the hour of midnight. "Gross darkness covered the people." They need the light symbolized by the oil. Lamps (empty profession) alone will not give light.

Q. How many of these virgins had oil enough (gospel light) to guide them through the midnight darkness, until the Day Star should appear?

A. Half of these people who were looking for the second coming of Jesus, did not have the requisite light necessary to pursue their journey through the darkness to the point where they should meet the coming Bridegroom. Many people profess belief in the second coming of Jesus, (like half of the virgins) who walk in darkness.

Q. Can you give a sample?

A. Yes. Take for example the great body of Second Adventists.

Q. What light do they need?

A. They lack light concerning the essential features which go to make up the gospel of the kingdom.

Q. What light do they need?

A. They need light as to the Scripture teaching concerning the age to come, the pre-millennial reign of Christ upon the throne of his father David over restored Israel.

Q. Not having this light, you consider that they are walking in darkness?

A. Yes. Such people are in gross darkness as relate to the purpose of the second coming of Jesus. They lack light as to its real object, and the work that Jesus will accomplish when he comes. They perceive not the good news as revealed in the gospel of the kingdom. They have no gospel oil to put in their lamps, and hence they lack the gospel light so necessary to guide them through mid-night darkness unto the rising of the Bright and Morning Star. Nothing but gospel oil will give that light.

Q. Then you regard an enlightened understanding as the essential light necessary to enable one to journey through the present midnight darkness until the glorious dawn of the Day Star?

A. Why, yes. Eph. iv. 18, gives the information as to who it is who lacks light enough to give the life of God.

Q. Please quote it?

A. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them."

Q. Ignorance of what?

A. If we can definitely ascertain from Holy Scripture the essential knowledge requisite to enlighten the understanding sufficient to give the life of God, then an ignorance of that knowledge of which we should know, will alienate from "the life of God."

Q. How can this life be secured?

A. "The life of God" can only be secured through a proper alliance with Christ. A person who is without Christ can have no claim upon God as regards the life to come. This must be admitted by all right thinking people.

Q. Well, what teaching will alienate from the life of God?

A. Let me direct your special attention to a passage of Scripture which enumerates doctrines, which if not believed, will alienate such a disbeliever from Christ, and as far as the future is concerned, such an one is in the sad and lamentable condition of being without hope. See Eph. ii. 11, 12: "Wherefore remember that ye being in times past Gentiles in the flesh, * * * that at that time ye were without Christ, (on account of) being aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope, and without God in the world"

Q. Don't all believers in the second coming of the Christ have the light concerning the restoration again of the commonwealth of Israel?

A. I have above called attention to the fact that all the ten virgins were believers in the second coming of Christ, but half of them lacked the necessary light to guide them through their journey to meet the coming Bridegroom, and as I have before stated, that the sect of Second Adventists while they look for the second coming of Christ, yet they are in midnight darkness concerning the teaching of God's Word as it relates to the "commonwealth of Israel;" they affirm that as a commonwealth, Israel will never again lift up her head as a nation; but as a nation they are now disorganized, and they will always remain a hopeless ruin, as far as their future national return to the covenant land, and their existence as an organized nation.

Q. Well, how are they about the *covenants of promise?*

A. Well, as far as the "covenants of promise" are concerned, where they relate to the covenants made to Abraham, Isaac and Jacob, and their Seed, the Christ, and as regards the everlasting possession of the land, they completely render such covenant of the land null and void, by affirming its destruction by fire before they can ever possess one foot of it. To teach the destruction by fire of the covenant land before they have had an opportunity to enter upon the promised possession, is to render the promise of no effect.

Q. What interest can any people have in a commonwealth they would condemn to a hopeless ruin? Or of the covenants of promise either, when they affirm contrary teaching, which would render them null and void?

A. They can have none. Darkness cannot lead any one through darkness.

Q. Are the Scriptures clear in their statements about the future restoration of the commonwealth of Israel?

A. They are very clear. The declarations of Holy Scripture are very explicit in regard to the future of the commonwealth of Israel, with regard to their future national existence. Listen: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, (nations) whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King (not two) shall be King to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21, 22.

Q. Did not God suspend this commonwealth?

A. Yes. The "commonwealth of Israel" was suspended but not forever, for Ezekiel (xxi. 25-27) says: "It shall be no more, until he come, whose right it is; and I will give it to him." Now whenever we truly preach "the cross of Christ," we emphatically preach the revival of that commonwealth, and point out him also whose right it is to reign by the declaration, "This is Jesus the King of the Jews." Matt. xxvii. 37.

Q. Does it require much searching and reasoning to find out the truth concerning the Bible teaching with regard to the restoration again of the kingdom to Israel?

A. It requires no depths of reasoning to know that Jesus could never reign as "King of the Jews," should the Jews forever remain a dispersed people, and disorganized as a commonwealth. Now, these Adventist people boldly affirm that God will not do as Ezekiel says: "I will bring them into their own land: and I will make them one nation in the land." Hence, they (the Adventists) must of necessity be classed as "aliens from the commonwealth of Israel," seeing they declare against the future existence of the said commonwealth, and also do not believe in the "preaching of the cross," because they boldly affirm that Jesus will never reign over restored Israel as "King of the Jews," no matter how the decree, and also in the declaration to Mary: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Lu i. 32, 33.

Q. In our watching should we not watch the national movements of Israel?

A. Yes.

Q. What for?

A. Because Israel is the great sign nation of the world.

Q. Do you regard watchfulness along this line needful?

A. I do. These things the class should pay close attention to, and "watch," because if we do not properly perceive them they may disqualify us from being ready to meet the coming Bridegroom, equally with an inconsistent walk in life. They both go hand in hand together. The virgins found that they must have light, to guide them through the midnight darkness. An empty profession of religion will not be sufficient.

Q. Watchfulness along practical lines is also needful, is it not?

A. Yes. "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The phrase "doeth the will," covers both to believe what he teaches, and do what he says. "Many (religious teachers) will say unto me in that day, Lord, Lord, have we not prophesied (taught) in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you."

Q. Will the virgins who lacked oil, ever gain admission also into the kingdom?

A. Yes. We read: "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, I know you not." They were professed followers of Jesus, and they were looking for his coming again, but there was something wrong, and the solemn words will sting them to the heart, "I know you not." Their trouble was that they lacked the necessary oil to give light.

Q. Should not the above be a lesson of warning to us?

A. It should. Now, while we may profess to be virgins let us be warned by the lesson, and provide the requisite oil, before the cry rings out upon the air, "Behold, the Bridegroom cometh, go ye out to meet him." Now is the time, then it will be too late.

Be warned, do not procrastinate; for there is no time to spare, because that auspicious event may happen at any moment. "Watch therefore, for ye know not at what hour your Lord doth come."

Q. Do the signs indicate a great crisis at hand?

A. They do. A tremendous crisis is impending, people in general perceive it, politicians, statesmen, financiers, and men of the world, who know not the prophetic Word, say things are all heading up for that tremendous change, and what it is they know not, but they say a crisis of some kind is rapidly approaching.

Teacher. In conclusion, I would say: Beloved, we are not in darkness, we know what is coming. We know that the ominous storm cloud will shortly burst, and shake terribly both heaven and earth. And after the storm will come the "King of Jews," the revival of the commonwealth of Israel, the new age, and the new life, and the blessing of the nations in Abraham and his seed.

The great concern of all virgins should be, how about my "oil"? Have I a sufficient supply for my lamp? We all received a sufficient warning that it will be everlastingly too late to lay in a supply after the word comes, "Go ye out to meet him." The supply must be laid in now or never. A plea of religious profession will count for nothing. Remember the words, "I know you not." I entreat you as one who seeks only your own best interest, to consider well, and meditate seriously over the statements made in Eph. ii. 11, 12, they mean much, and they harmonize beautifully with the general teaching of both the Old and New Testaments.

The type setting of Pine Woods Bible Class is nearly completed. If you want to secure a book, send in your name. Only one thousand are being printed, when they are all sold no more can be had. Those whose names are on my book will be served first.

Yours in the Blessed Hope.
W. B. WILSON.

The Great Salvation. No 3.

There is much that can be said under the above subject. In this article I shall discuss faith. In Mark xi. 22, we have this language, "Have faith in God." The marginal rendering makes it a little plainer and reads thus: "Have the faith of God." To have faith in God is to believe that he is the Creator of all things. To have the faith of God implies that this faith is what God possesses, and that we are required to possess the same.

Now since there is but one true God and this faith is a property of his how can we consistently say there is more than one faith. This faith is concerning his only begotten Son, and is for the purpose of making many adopted sons.

With these thoughts before us let us see what his Word says about this faith. Paul says Rom. x. 8, The Word is nigh thee, even in thy mouth and in thy heart; that is, the Word of faith, which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. This Scripture tells us that it is the Word of faith we preached and it includes the Lord Jesus and his resurrection. If we believe in the Lord Jesus we shall be saved. This does not mean that we shall merely believe that there was such a person, but we must believe that he is the Lord Jesus Christ.

In gleaning from God's Word we learn that his purpose was to give Adam dominion, that is the power to rule every living creature. In order to do this he was put on trial but failed. After which God promised this power to the seed of the woman. In tracing this seed through the Scriptures we find him to be the Son of the Highest, whose name was called Jesus, and he was promised the throne of his father David and the power to rule over the house of Jacob for ever. This is the "Word of faith" which Paul says he preached. And the faith that gives us salvation. This is the seed that will (not is now) bless all nations. The question naturally comes to us. How does this faith come? We will let Paul settle the question. Faith cometh by hearing, and hearing by the Word of God. That is, this faith that saves comes by hearing the Word of God. Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved but he that believeth that not shall be condemned. To believe this "Word of faith," the gospel of the kingdom of God, will place us in a justified position before God.

May we enquire of the same apostle what this faith is and what it fully includes? In Heb. xi. 1, we read, "Now faith is the substance (ground or confidence) of things hoped for, the evidence of things not seen." In this text we see that faith is to be hoped for. The evidences are about things not seen. By this faith the elders (or ancients) obtained a good report. Through faith we learn that the worlds (ages) were framed (or adjusted) by the Word of God. The worlds in this text can have no reference to this earth and the numerous planets, but to the age spoken of in which Christ and his saints will rule and restore all things. It is true that all who believe in God believe that he is the Creator of all things visible and invisible. This has nothing to do with the faith of God. We cannot hope for things that already exist or that we have in possession. Paul in Eph. says, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Read PLYMOUTH, INDIANA, SEPTEMBER 12, 1906. NUMBER 34.

Jesus promised his disciples the right to rule in the times of the regeneration when each should sit on thrones ruling over the twelve tribes of Israel. Peter in Acts iii. 21, calls it the times of the restitution of all things. And he send Jesus Christ which before was preached unto you: whom the heavens must receive (or retain) until the times of the restitution of all things spoken by the mouth of all his holy prophets since the world began. The ages to come and the times of the restitution and the times of regeneration are used interchangeably and refer to the same period of time. Thus it is seen that in the future Jesus and his saints will have something to do. The nations are to be ruled and judged. When the Son of Man shall come with all his holy saints with him then shall he be seated on the throne of his glory, then shall be gathered before him all nations and he shall separate them (Judge them) one from another as a shepherd divideth his sheep from his goats. This will not be done in a day. It means that the nations must be adjusted to God's plan and be blessed through his ruling power. Read carefully the 72nd Psalm, also Isaiah ii. Micah iv.

The above Scriptures speak very pointedly of what will be accomplished in the future. These are the things in which Abraham rejoiced. The ancient worthies all looked for something more substantial than the things surrounding them. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. By faith Moses when he was come to years refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. These were all striving for the excellency that God has promised through Christ who is promised the first dominion which embraces the ruling of this earth in the age to come.

May we be one of Christ's associate rulers, is my prayer.

D. C. ROBINSON.

Editor Restitution:

In my report of Aug. 22, I stated that the Church of God at Guthrie Grove, S. C., would meet September 1st, to consider plans for enlarging the Church house. The Church met on the day appointed and elected Bros. W. W. Moore; A. N. Durham and A. F. Smith, as a building committee, and instructed them to enlarge the house, ceil it and paint it both on the inside and outside. The members responded very liberally with their money and we think the committee will have money enough to build a nice house.

Brother W. W. Moore was elected clerk of the church and Brother A. F. Smith a deacon to assist the deacons already elected. After the meeting adjourned Brother P. A. Guthrie who has been studying the Word of God for over ten years requested Elder E. M. Anderson to baptize him, which was done that same afternoon. The church met that night and the writer spoke on the words, "Where their worm dieth not, and the fire is not quenched." Mark ix. 44. The church met the next day, Sunday, Sept. 2, and Elder E. M. Anderson preached on the words "Behold your King." John xix. 14. After the sermon Brother A. H. Elrod and Brother R. M. Williamson, two men who had investigated the truth, requested baptism which was administered that afternoon. Twenty-four persons have been added to the church at this place by baptism this summer. We feel greatly encouraged and hope we may all prove faithful unto the end of our pilgrimage.

J. H. ANDERSON.

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 12, 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

THE Indiana Conference at Argos will be fully reported by the Secretary, but we want to say that we never attended a meeting where the feeling was better or more cordial, and the determination to press on more manifest. The business was all done in an orderly manner, and the programme was carried out to the satisfaction of all. Many regrets were expressed that sickness prevented Brother and Sister Woodward being at the meeting, but we hope to have them come some other time.

ALL will see by the reports of the Ohio, Illinois and Iowa Conferences that most successful meetings were held by them. An increased attendance, increasing interest in all departments of the work. This is encouraging, and leads us to hope for an awakening in other parts. With activity in the line of Bible Schools—Bible Study—we will be led to take a lively interest in other lines of the Lord's work. Let all push forward with all their vigor, because the time to work is short. Don't be engrossed by the spirit of the times that detracts from the prize. Be not deceived. Stick to the simple gospel plan. Don't waste time "investigating" to a hair-splitting degree those non-essential questions that only tend to rack and disrupt. God's "plan of salvation" contains some plain *truths* that must be believed, and obedience to the principles taught willingly given, and then lived out. Be careful, brethren. The *truths* of the gospel do not cease to be *truths*. No amount of "investigation" can make truth into error. Investigation on a subject may cause a man to change his *opinion*, but truth stays truth all the time. So in your study be warned in time. Do not set up your opinions and call them truths. Investigate to *establish* truth—so that you can *prove* it is truth—but never with the view of getting an opinion that will undermine truth.

Selected.

Influence of Man Over Man.

The world is filled with the countless and interlacing filaments of influence that spreads from each individual over the whole surface and framework of society. The infant that lies wailing and helpless in the arms of its mother, is already yielding an influence through the whole household, by his fretfulness, disturbing, or by its serene smiles, gladdening that entire home; and as with added years his faculties are expanded, and the sphere of his activity widens itself, his influence increases; and every man whom he meets, much more whom he moulds and governs, becomes the more happy or the more wretched, the better or the worse, according to the character of his spirit and example. Nor can he strip from himself this influence. If he flee away from the society of his fellows to dwell alone in the wilderness, he leaves behind him the example of neglected duty, and the memory of disregarded love, to curse the family he has abandoned. Even in the pathless desert he finds his own feet caught in the thorns and entangled web of influence that bound him to society, and his cords remain wherever he was once known, sending home to the hearts that twined around him sorrow and pain. Nor can the possessor expect it to go down into the grave with him. The sepulchre may have closed in silence over him, and his name may have perished from among men, yet his influence, nameless as it is, and untraceable by the human eye, is flonting over the society. As in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the, thus in the world of morals every act of every spirit is telling upon the whole system of moral beings to which God has bound him. No man leaves the world in all things such as he found it. The habits which he was instrumental in forming, may go on from century to century an heir loom for good or evil, doing their work of misery or happiness, blasting or blessing the country that has now lost all his memory. In the case of some, this influence is not sensible. Every age beholds and owns their power. Such men have lived. The church yet feels throughout all lands the influence of the thoughts that passed, perhaps, in the solitude of midnight through the bosom of Paul, as he sat in the shadows of his prison, an old and unbefriended man—thoughts which, lifting his manacled hands, he spread in his epistles before the eyes of men, there to remain forever. They feel the effect of the pious meditations of David while roaming on the hillside, an humble shepherd lad: of the family piety of Abraham, and of religious nurture that trained up the infancy of Moses. Every nation is affected at this moment by the moral power that emanated from the despised Noah, as that preacher of righteousness sat among his family, perhaps dejected and faint with unsuccessful toil, teaching them to call upon God, when all the families of the earth besides had forgotten him. And if the mind, taking its flight from the narrow precincts of these walls, were to wander abroad along peopled highways, and the farthest hamlets of our own land, and passing the seas, to traverse distant realms and barbarous coasts, every man whom its travels met may, every being of human mould that has trodden this earth in earlier ages, or that is now to be found among its moving myriads, has felt, or is feeling, the influence of the thoughts of a solitary woman, who, centuries since, stood debating the claims of conscience and sin amid the verdant glories of the yet unforfeited paradise.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy.

Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

Triumph.

"Now is Christ risen from the dead, and become the first fruits of them that slept."

The irrefutable fact stands forth in all its glorious majesty and infinite sweep of meaning.

The gospel records must be torn to tatters, and scattered with the rent sybilline leaves, never more to be regathered. The whole colossal fabric of Christianity must have been built upon an abyss. The head and founder of the church must have been created by the church. A man must have been the father of his own ancestors, before this fact can be successfully denied.

Christ has risen from the dead. His own words have been justified. Christ is risen from the dead, and God has given the seal and sign manual to the Messianic mission. He has declared him to be the Son of God, with power. Christ has risen from the dead, and an unsetting sun—the new and unfailing center of attraction—has burst in glory from the darkness of the tomb.

Christ is risen, and we, too, shall rise. Every charnel house is robbed of its terrors. The sting has been plucked from death, and the grave been robbed of its victory. The darkness has forever passed. It is morning!—*Bishop Pallows.*

"Honor thy father and thy mother' is an unqualified command; there are no ifs, no whens, no exceptions. So when a child fails to obey this injunction, even though his parents may be old-fashioned, or unreasonable, or weak, or peevish—yes, or sinful—how can such a one expect to receive the reward of the faithful?"

We shall never be just right till God takes us, breaks us, and makes us what he wants us to be. For this purpose, we must come to the end of self and give God a fair chance.

The Bright Side.

Look on the bright side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that gives beauty to the flower. There is always before or around us that which should cheer and fill the heart with warmth and gladness. The sky is blue tho' there it is black once. You have troubles, it may be. So have others. None are free from them; and perhaps it is as well that none should be. They give sinew and tone to life; fortitude and courage to man. That would be a dull sea, and the sailor would never acquire skill, where there is nothing to disturb its surface. It is the duty of every one to extract all the happiness and enjoyment he can within and without himself; and above all he should look on the bright side. What though things do look a little dark? The tide will turn, and the night will end in a broad day. In the long run the great balance rights itself. What appears ill becomes well—that which appears wrong, right. Men are not made to hang down their heads or lips, and those who do, only show that they are departing from the path of true common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. Therefore, we repent, look on the bright side. Cultivate all that is warm and genial—not the cold and repulsive, the dark and morose.

The First Evils.

Beware of the first evils, for as sure as you are living the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper and more tumultuous. The little sins get in at the window and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in a desolate city, "none of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is sure to drown.—*Maclaren.*

Faith's Best.

It is sometimes taught that if one had faith enough he would have power to bring to himself at once whatever seems good for anyone to have. But this is too narrow a view for the true Christian. The ability to do without things, at least until God is ready to bestow them—worldly success, friends, high culture, easy conquests of sin—is a faith-product also. Faith rests not only on God's power, but on his wisdom and goodness as well. True faith is able to meet hardships and denials, distress, loss, if need be; it sees the real bests in whatever God gives. It is in this way that faith does bring best things. It brings not what self sees as good, but what God sees as such.

What the World Demands.

The world does not demand that you become a great lawyer, a great merchant; but it does require that you shall so carry yourself through life as to uplift and not blight your fellow man, so as to help and not hinder, so as to elevate and not degrade them. It does ask that you shall not gain riches by impoverishing those who help you to become wealthy, that your dollars may be clean and not smirched with the guilt of trying to get ahead of your competitor by sharp practice; it demands that your wealth shall not be stained with the blood of widows and orphans, that you shall not lift yourself up by tearing others down.

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Youth's Column.

"Mother's Lap."

"And he said to a lad: Carry him to his mother.' And when he had taken him and brought him to his mother, he sat on her knees till noon." 2 Kings iv. 19-20.

Your mother's lap! Did childhood have a better place than that?
A place to snuggle sleepily at twilight for a chat;
A tender arm about you, and a hand to stroke your hair
And tell you into dreamland while your head was pillowed there.

The wealth of childish stories, and the Bible stories too,
She told, and told, and told again, as mothers love to do,
Till eyes all wide with interest and bright with joyous gleams
Went shut to see the fairies in your little land of dreams.

Your mother's lap! A haven and a heaven, too, almost—
When little griefs of childhood all your heart and mind engrossed:
A place where you might tell her of the little sorry whiles
Until your tears had gone away, and she coaxed back the smiles.

No bed so rich in comfort, were you sick or were you well,
No song so sweet in melody as that which softly fell
From lips whose kisses banished every shadow or mishap—
Did childhood have a better place for you than "mother's lap?"

—W. D. N.

Birds of the Bible. No. 2.

SWALLOWS.

The swallows, I believe, are favorites with every one, and it is not difficult to understand why they should be so. They are interesting to us not only as friendly, innocent little birds, but are endeared to us by the mention to be of them in the Bible—for everything mentioned there must be of interest, just as those things referred to in all letters of very dear friends become objects of interest or affection. The swallows are mentioned several times in this precious Book, and always favorably, as when they are referred to as being wise little birds, and knowing the times of coming and going, that they may escape the cold blasts of the north, or the intense heat of the south. Jeremiah says: "The turtle and the crane and the swallow observe the time of their coming, but my people know not the judgments of the Lord,"—meaning to rebuke those who live in sin and neglect seeking pardon of God while they have time. It seems unreasonable, and very sad, that while tiny birds are careful of their own safety, we, who know the dangers awaiting the unforgiven soul, should, in so many cases, take no care for it all, and forget that we may put off seeking safety until it is too late.

The swallows are never too late. They never perish by putting off. At a certain season, with one accord, they all rise in the air and turn toward a safer country, never, however, forgetting to return when a proper season invites them back to their old haunts, and even to their old nests. The passage in Proverbs referring to the migratory habits of the swallow would teach us that the judgments of God are just, and never come without a cause, so that, if we would escape his chastisement, we must live lovingly near him. The verse reads: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Let us obey him in love, that we may not grieve him and compel him to chastise us.

The Psalmist alludes to the swallow, when afar from the Holy City, and envies the little bird, which, with greater privilege than his own, may live under the shadow of God's sanctuary: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even thine altars, oh Lord of Hosts, my King and my God." Hezekiah, when in deep grief says: "As a crane, or a swallow, so did I chatter." These words may refer to the flutterings and moanings of the chimney swallow, with which we are all familiar, as we know of no other variety of these birds to which the words of the prophet would apply. We feel, then, attached to the swallow, because it is a bird mentioned in God's Letter, but also because they are such innocent, domestic little things, building under our roofs, swinging up under our gables with food for the row of mouths open to receive it, darting through the air to feed the little ones, chattering so early and winging so late; always so busy, always harmless, always in time—doing the work God gives them to do with quick, cheerful wings, and setting us all lessons of innocence and obedience, as one of the nearest and dearest of the Bible birds. —*Georgiana Kringle.*

Sermons for the Little Ones. No. 2.

God did not mean to forsake Adam's children. He showed them how by doing well, they could win his favor and have the life that would endure forever. Cain did not mind, but Abel was glad to serve him. He believed just what God told him and did just the things that God said he must do. If you will read the 11th chapter of Hebrews you will find him named first, among a great many good people to whom God has promised this earth, in the life to come.

God made the earth for good and obedient people and he wants such to have it. So, away back there, we find him trying to see who would believe him and who would mind him. He told a good old man by the name of Noah, that before many years, he was going to drown the earth with a flood, and that he must go and build a great ark, and tell everybody what was coming.

Noah believed God—he built the ark and told the people, what God had said he must tell them. But they only laughed at him, and would not believe a word of his story. So God sent him with his wife, his sons, and their wives, and a great many animals into the ark, and shut the door.

All the wicked people who would not believe God, nor do anything toward saving themselves were drowned. Paul says that Noah, by minding God, became an heir of righteousness that is by faith; meaning that by believing and minding God, he was a righteous man—one that did right, and being such a man, he too, had become an heir to what God had promised.

By and by, God told another man, that he must leave his own country, and go far away to a land he would show him. This man's name was Abram.

He knew it was right to mind God, so he started on his journey, though he did not know where he was going. At last he came to the place. It was Canaan. God told him to look all over it—to walk through it every way, because he was going to give it to him, not for just a little while, but forever, that it was to be his inheritance—that his children were to be as many as the stars and as many as the sands on the sea-shore, and that they too, should have the land and have it forever—that one of his seed, or children, should possess the gates of his enemies—have the power and the crowns of all the kings of the earth, and that when the time should come for this Son and all his other children to have the earth, they should make all nations happy. Abram believed all that was told him, because God made a solemn agreement, by which the land of Canaan was deeded to him and his children forever.

The men of old when they made a deed of land, killed some animal, and dividing it, both passed between the pieces.

Abraham could give God no pay for the great land that he was deeding to him, yet God showed him in the same way, that his deed was good. He told Abram to kill the animals, and when it was dark a bright furnace and a smoking lamp, passed between the pieces, showing that God by his presence was going through, because he could give nothing to God. God was giving all to him.

Not only Abram, but all his children, who should believe what God said and do just as he told them, were named as heirs, in this will, covenant or deed. And that Abram might be the more certain that God meant him and his children to have the land, our heavenly Father confirmed it by an oath, as men now confirm their wills or deeds by an oath, that all may be strong and sure.

Abram had no children when this will was made, nor was the child that had been promised, yet born, when the Lord changed his name to Abraham—the father of many nations.

He was an old man when Isaac came to him. He loved the boy. It was God's gift. Yet when the child had come to be twelve or thirteen years of age, the Lord told him he must take him and offer him up as a sacrifice upon his altar.

Will Abraham believe and mind now? Yes. He does not forget what God has promised him, for he knows that God will do just as he said; if Isaac must be offered, he will make him alive again.

He went where God told him to go, built an altar, laid the wood on and his son on the wood, but just as he was going to kill the child, God's angel touched him on the arm and told him to stop, that another offering was ready in Isaac's place. Looking where the angel pointed, Abraham saw a large sheep caught by its horns in the bushes, that he took and offerd instead of Isaac.

God did this to show us Abraham's faith. He knew that Abraham loved him well enough to give him his only son, but he wanted us to know it. He knew that Abraham believed every word that he said, but he wanted us to know that Abraham believed him, so that it would help us to believe him too.—*The Friend of the Children.*

The Man of Sin.

When the Man of Sin "opposeth and exalteth himself above all that is called God or worshipped—showing himself that he is God," at that very time "he sitteth in the temple of God," not that he arose in the temple or came from it, but sitteth there.

Now if the pope is the Man of Sin, in what "temple of God" is he sitting? He sitteth in his own palace, and in the Roman Catholic Church. He sitteth not in the Greek, or any eastern church, neither in any protestant church, and never did, and far less in "the temple of the living God." 2 Cor. vi. 16.

Is he sitting in the building fitly framed together? Eph. ii. 20-22; 1 Peter ii. 1-5. The Roman Catholic Church is the only church in which the pope sitteth or ever did. We read of a bad woman and we are told where she sitteth, Rev. xvii. 1, but she is not a man, and I think not the Man of Sin. Error blinds and binds. Truth enlightens and frees.

A. S. CLOUGH.

Dear Brother Underwood:

It is a little late to send in my renewal, but praise the Lord, you will find enclosed the amount. I would also like to send a few words through the columns of THE RESTITUTION.

How careful, dear brothers and sisters, we should live, that we give no offence in anything that the gospel be not blamed. I have been satisfied for a long time that we have neglected the vital part of the teachings of God's Word. If we will heed his teachings it will regulate our business one with another, as well as with the world. You find Peter speaking of that in his first epistle, second chapter and eleventh and twelfth verses, also the third chapter, sixteenth and seventeenth verses.

Oh! how often the accusation that comes from the world is true. How will we, brothers and sisters, appear in the presence of him who will judge the secret of men's hearts by the gospel which Paul preached. How often the Master said to beware of covetousness. Man's life does not consist in the abundance that he possesses. God likeness is profitable. It has the promise of the life that now is and that which is to come. Let us not be overcharged with the cares of this life.

I remain yours in the Blessed Hope.

M. T. ASLAKSEN.

Waiting for Blessings.

I stood one evening last summer watching the pure white flowers on a vine encircling the veranda. I had been told that the buds that hung with closed petals all day, every evening near sunset unfolded and sent out a peculiar fragrance. The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of invisible hands fold slowly back its leaves until the vine was filled with perfect blossoms, most beautiful and sweet. And I said, "If the finger of God laid upon these, his flowers, can do this in a way beyond the power of human study to explain, cannot the same divine touch, in ways we know not of, do as much for human hearts? Shall the flowers teach us a lesson of patient waiting and holy trust for the coming blessing? There are hearts for whom we have prayed seemingly closed as yet to every influence of the blessed Spirit; but let us be patient; we have sown the good seed; God's rain and sunshine through his own providences are nourishing the vine; the breath of prayer always surrounds it; surely by and by the divine touch will in a way we can least understand bring forth the perfected flowers of his grace.

It is a great and a noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.

Poetry.

The Love of God.

My lips can never voiceless be,
For "the love of God constraineth me."
The love of God, that wondrous love
That stirred all heights of world's above;
All heights—all depths to bring release
From sin to us and give us peace.

Oh, wondrous love that bore to see
The dearest drops in agony,
In contumely, death and pain
For such ungrateful hearts to gain
The gift we know not how to prize!
We daily, hourly sacrifice
Anew the Lord who for us died,
And s'en his gracious gift deride.

Oh, Father, touch my heart with fire,
And every utterance inspire,
That I may better speak thy name
But with the love, the grief, the shame
That fill me now, and may it be
That thy salvation I may see;
And never, never, to thee draw
Thy smile, thy light, thy love, thy law,
Till passing from this life I be
Wholly submerged and one in thee.

—L. M. Burgess.

Communicated.

Ohio Conference Report.

The fourth annual Conference of the Church of God in Ohio convened Aug. 23 to 26 inclusive according to announcement. We had a good Conference and much credit is due the brethren at Brush Creek, especially those who took part in the erecting of the Tabernacle where the meetings were held and in the preparations made for the caring of the visitors.

The Conference opened Thursday evening. The President of the Conference Bro. P. Neill was introduced by Bro. John Lehman of Brush Creek. Bro. Neill took charge and presided over the meetings. Bro. Rufus Curtis gave an address of welcome to the visitors and in his remarks spoke feelingly of two members of the household who had attended the last Conference, held at Cleveland, and since passed away. Sister Greenbrier who met with an accident shortly after the Conference. She was totally blind but had promised to write a letter to the household of faith at Brush Creek. The letter never came. And Bro. William Pate who was Vice President of the Conference and who died suddenly last spring while on a visit to England. His beaming smile and words of encouragement were missed. Bro. W. S. Tomlinson and J. F. Wagoner followed Bro. Curtis in excellent addresses and exhorted the brethren to remain steadfast in the faith, to be diligent and in earnest and contend for the truth.

The speakers for the Conference were J. F. Wagoner, W. H. Wilson, D. C. Robison, Nancy Barber Robison, W. S. Tomlinson and Geo. Neill. All gave good addresses which were very much appreciated by the brethren, and we hope by some who are not. The truth as it is in Jesus was clearly outlined by the speakers and we trust the seed was sown into some good and honest hearts and will bear fruit to the honor and glory of God.

The social meetings were lead by Bro. P. Neill, Sister P. Neill, Bro. Rufus Curtis and Bro. Wm. Heacock. We desired Bro. Armitage of Bowling Green to speak for us, but he and sister Armitage left for home on Saturday morning as he was feeling ill.

The Sisters' Meeting was held on Friday morning. Sister B. H. Lang presided. The 12th chapter of Romans was read and commented upon by Sister Lang. Many excellent papers were read by the sisters.

On Sunday morning we met to commemorate the Lord's death. Bro. J. F. Wagoner presided and was followed by many exhortations by the brethren who urged the members not to neglect the assembling of themselves together, but to meet every first day for the breaking of bread and prayers.

On Sunday afternoon the young people had their meeting. It was presided over by Sister Hattie Sanford. Bro. Geo. Neill gave a history of the Young People's society in Cleveland. The papers read at the meeting by the young people will be published.

On Monday morning three took on the all saving name of Jesus by baptism. Susan Noisley, Ethel Venable and B. F. Smith. The last named had considered himself a brother, but upon investigation he found that his former baptism was not valid.

Thus ended a very successful Conference. Visitors came from many parts of the State and we had three from Argos, Ind., Mary E. Boyce, Lura Boyce and Emma Boyce.

Report of business meeting held Saturday morning: Bro. P. Neill presided. The report of the business meeting of the previous Conference was read by the Secretary and approved as read. The report of the Treasurer was as follows: Receipts since Aug. 3, 1905, $740.33; expenditures $694.98. Balance on hand, $45.35. Report was accepted. The Treasurer reported S. Groves had auditted the accounts and found them correct. Bro. Neill called attention to THE RESTITUTION of July 11 for report of work of the Evangelists. Bro. Neill displayed charts which he had used in his lectures and read notes on the Bible school which had been held at Torch Lake, Mich., which he had attended. He stated that he had a spiritual feast from first to last, and advised attending the Bible school. Bro. D. C. Robison advocated a Bible school, but instead of the students going to one place, advised instructors to go from place to place. No definite action was taken, but it is expected something will be done to establish Bible schools in Ohio.

Ministerial certificates were renewed to P. Neill, Mattie Neill, D. C. Robison, and Nancy Barber Robison.

The election of officers resulted as follows, P. Neill, President; D. C. Robison, Vice President; J. C. Thompson, Secretary and Treasurer; Geo. Neill, Assistant Secretary. It was moved by Bro. D. C. Robison that two from each church compose the Conference Committee, and the following were elected: Brush Creek, John Lehman and George Antonides; Cleveland, W. S. Tomlinson and Sister B. H. Lang; Springfield, Daniel Beck and Aldin Overholser; Salem, Mary Knowles and Nancy Barber Robison.

The following compose the finance committee: Hattie Sanford, Cleveland; Sister Pearson, Fidelity; Sister Lehman, Troy; R. L. Holman and Sister David Beck, Springfield; Samuel Elton, Delta; and Bro. and Sister D. C. Robison, Salem. Bro. D. C. Robison was elected the Evangelist for one year. A vote of thanks was given to Bro. P. Neill, the retiring evangelist. Bros. D. C. Robison and Geo. Neill were appointed auditting committee to audit the accounts.

The next Conference will probably be held in Salem, sometime in August, 1907.

J. C. THOMPSON, Sec.

Report of Illinois Conference.

Another Annual Conference of the Churches of God in Christ Jesus has been held at the old stone church at Oregon, Illinois, and from the first meeting on Wednesday Aug. 15th to the last service on Sunday Aug. 19th, it was a success in every sense of the word. A warm enthusiasm for the work of the gospel, in our own State, and in all other fields, together with that oneness of heart and soul in loyal Christian fellowship, which is known at its best only in the household of faith, made it indeed good to be there.

There were present rather more than the usual number of ministerial brethren, this year. We had with us, Bros. Samuel Wilson, of New Jersey; Jas. W. Wilson, of Chicago; L. E. Conner, now of Cleveland, Ohio; R. G. Huggins, formerly of Eldorado, Ill., but who as our Assistant State Evangelist will now live at Oregon; D. M. Rudler, of Muscatine, Iowa; J. W. Williams from Kansas; and G. Eldred Marsh of Manchester, Iowa; these, with our worthy State Evangelist Bro. S. J. Lindsay, made our Conference very interesting indeed.

The general topic under discussion during the Conference was, "Christian Life, and Christian Faith;" chief emphasis being given to the thought of symetrical development in Christian faith and character—that the great doctrines of our faith, as taught in the Scriptures, and the teaching of Christ concerning love to God, which love is expressed in love to our neighbor, must necessarily go hand in hand. That we should cultivate neither a cold belief, and passive acceptance of the gospel facts only; nor, on the other hand, an empyreal "idealism," which spends itself in emotion, but rather, a sane, living faith, which not only believes, but also works and loves.

At the business session on Saturday morning as the reports of the various churches were given, our hearts were cheered with the news of the progress of the work, and the faithfulness shown by the workers, and especially as the reports of our Evangelists were read, we rejoiced to note the advancement in the work over previous years, under the labors of brethren, who have pressed on through the year, in the face of many difficulties. The total number of baptisms under the jurisdiction of the Conference during the year, was 11, and the assurance was given of more to follow soon. The finances of the Conference are in a better condition than ever before, and we begin another year, planning for still better things in all lines of effort. Under the direction of their State President, Sister Anna Drew, the Bereans have been doing excellent work, as has our Bible School also, a report of which will appear later.

The officers elected for the ensuing year were: J. W. Wilson, President; Lyman Booth, Vice President; Sister L. Smith, Secretary; and Lyman Booth, Treasurer.

On the closing evening resolutions of thanks were offered to those who had contributed to the success of the Conference, especially the ministerial brethren from distant States; also, a parting resolution of loving fellowship, commendation, and God-speed to Bro. L. E. Conner, who was leaving our Conference for his new home and new field of labor in Cleveland, Ohio, was unanimously adopted. Then, after the closing sermon by Bro. Samuel Wilson, short addresses of farewell and of admonition were given by each minister present, and the time of parting had come. The hearts of many were too full of tears, to sing that grand old hymn, "God be with you till we meet again;" a hymn which has sent so many of God's workers on their way from such gatherings, with its holy benediction; sometimes to labor and struggle, and sometimes to the last sweet rest before the year is ended, but always with the great hope shining, that ere long they may "meet at Jesus' feet," all precious ones who love his appearing.

EMMA L. SMITH, Sec.
JAS. W. WILSON, Pres.

Iowa Conference Report.

The 19th Annual Conference of the Churches of God in Iowa, met at Waterloo, Iowa, Aug. 18-27.

REPORT OF EVANGELISTS.

Eldred Marsh. Number of sermons preached 77. Average attendance 45. Received from Conference $343.80. Received from individuals, $13.75. Expenses $199.80.

Brother Adams. Number of sermons preached 114. Places visited 5. Received from Conference for salary and expenses $291.80.

SECRETARY'S REPORT.

Eight Ministerial Certificates issued. Signed orders to the amount of $1319.91.

TREASURER'S REPORT.

Aug. 20, 1906. Evangelist Fund. Balance on hand last report, $288.16. Received from subscriptions $818.60. Received from Conference dues $64.00. Collections by Evangelists $259.96. Miscellaneous sources $53 91. Total $1484.63. Paid out for 1905 Conference expenses $224.53. Paid out for salary and expenses of Evangelists, $1067.91. Miscellaneous expenses, Song Books and Programmes $27.47. Balance on hand, $164.72. Total $1484.63. Fence Fund. Received from subscriptions $28.50. Balance overdrawn $71 50. Total $100.00. Paid on Fence $100.00. Cash on hand this 20th day of August, 1906, $93 22.

CORRESPONDING SECRETARY'S REPORT.

Letters written for Conference, 100. Minutes of last years meeting sent to 125. Programmes sent out 175. Paid postage $5.00.

OFFICERS ELECTED.

Election of officers as follows:—

President, O. J. Allard, Ft. Dodge, Iowa.

Secretary, Eva L. Stearns, Sac City, Iowa.

Treasurer, C. A. Noakes, Sac City, Iowa.

Corresponding Secretary, G. P. Allard Jr., Ft. Dodge, Iowa.

State Sunday School Superintendent, Susie Todd, Lake Mills, Iowa.

Assistant Superintendent, Alva Chapin, Clarksville, Iowa.

REPORT OF AUDITING COMMITTEE.

We the Auditing Committee appointed to examine the books of the Treasurer of the Conference of the Churches of God, in Iowa, find the same correct to the best of our knowledge and belief.

J. ALLARD.
C. H. ADAMS.
G. P. ALLARD, JR.

The following motions were carried:

1. That we hire an Evangelist for the year.

2. That the Board be limited to paying the Evangelist not less than $50.00 or more than $75 00 a month and expenses.

3. That Brother O. J. Allard be the Evangelist for the following year, at a salary of $75.00 a month and expenses.

4. That we co-operate with the Illinois Conference on the Year Book.

5. That the President and Secretary confer with the Committee from Illinois on data for the Year Book.

6. That the Conference Board put a fence around the remaining part of Camp grounds as they see best.

7. That the Conference buy springs and mattresses from the W. C. T. U. women, valued at $100.00.

8. That the tent be sent out this year with the Evangelist.

9. That the Conference Board grant Certificates to S. J. Lindsay; Almus Adams; R. G. Huggins; Eldred Marsh; O. J. Allard; Jno. Garton; H. M. Lucas.

Letters received and read from A. J. Eychaner; G. R Chown; S. J. McLain; Mrs. May Aj leynrd; W. C. Crowe.

There were about 350 in attendance. Among those from other states were, Nebraska, Mrs. Mary Johns; Mrs. Lizzie Johnson; Mrs. A. White; Miss Goldie White; Almus Adams; M. A. Caplin and R. C. Story, Texas, J. C George, California, Ethel Steffa Minnesota, Mrs. G. E. Stull, New York, Miss Lottie E. Young, Arizona, Mr. and Mrs. C. A. Saylor, Kansas, Joseph Williams; Albert Eberhardt, South Dakota, H. B. Feldman; Mr. and Mrs. N. Renner, Missourri, Elizabeth Ordung; Ida Ordung, Illinois, S. J. Lindsay, Etta Lindsay, R. G. Huggins.

There were 18 baptized, Mrs. Mary Burghduff; J. A. Raugen; Frank Cummings; Harry Beebee; Mrs. F. P. Ebert; Luella Waterson; Adella Starbrook; O. P. Nowlin; Mrs. O. P. Nowlin; Miss Ethel Steffa; Goldie White; Vera Adams; Arvilla Whitesett; Mrs. James Kassan; Mrs. A. A. Johnson; Laura Garton; Oscar Renner; Clyde Hall.

There was $1100.00 subscribed to Evangelist Fund.

The Committee on Resolutions beg to submit the following:—That the blessings of God be with and his tender care over the entire body, that we may be living in bright anticipation of his glorious coming when his broken body will be complete.

Resolved:—That this Conference extend their heartfelt thanks to the officers and to all who have assisted in the work:

Resolved:—That we thank the visiting ministers for their timely discourses and remarks, and to all for their presence.

Whereas, We acknowledge our gratitude to God for the visible fruits of the seed sown as shown by the baptisms at the Conference, and during the year

Whereas, We greatly deplore the absence of our beloved brethren, Eychaner and Crowe, who in time past have done so much to make the Conference what it is now.

Whereas, Death has removed from us certain ones of the household of faith—Be it

Resolved:—That we commend them to God in the hope of the resurrection

Resolved:—That the care of God be with and over you all in your work and labor of love for the coming year.

C. A. NOAKES,
ALMUS ADAMS.
SADIE CLARK.

O. J. ALLARD, Pres.
EVA STEARNS, Sec'y.

Dear Restitution.

Just a few words about the Ohio State Conference held at Brush Creek, Aug. 23 to 26, 1906. I arrived at Kessler about noon Wednesday, Aug. 22, was kindly welcomed and entertained by Bro. and Sister George Knife. Next morning was conveyed by their young daughter Pearl to the place of meeting on the premises of Bro. John Lehman, where I found some of the brethren hard at work. The brethren, including the sisters, had given their time, means, labor and material to make the Conference a success, and it was a success.

They had erected, what I will call, a large wooden tent to hold services in, excellent for the purpose. Also rented a canvas tent as dining hall, they were but a few steps apart. In short every thing had been done for the comfort and convenience of those who would attend. The meetings were well attended and full of interest from first to last, and all present seemed to enjoy the gathering. Thunder storms disturbed but did not spoil the enjoyment. We have every reason to believe the Conference did and will redound to the glory of God, and the honor of Jesus Christ, and the great benefit of all those who sought such benefit.

It gives me pleasure to state that I baptized three before leaving on Monday morning, Susan Neisley, Ethel Venable and B. F. Smith. Sister Neisley is the youngest daughter of our late Sister Neisly of Pleasant Hill, Ohio; Ethel Venable only daughter of Bro. and Sister John Venable of Bellefountain, Ohio; B. F. Smith for years a brother, but for some time back, not satisfied with his baptism, has now set his mind fully at rest and gone his way rejoicing.

Our Bro. D. C. Robison was elected State Evangelist, he needs no introduction from me, but as I know, from experience, what the Evangelist needs and ought to have, I bespeak for him, as he moves among you, my brethren, your kindly and cordial welcome. From experience and observation, as Evangelist for three years, I know the Church throughout Ohio is in great need of an evangelist, and for this reason my heart goes out in anxious and prayerful solicitude for both the church and evangelist. My earnest prayer is that every Church of God in Ohio, and every member of the church may so arouse to a due sense of the great favor that God through Jesus Christ has bestowed upon each, that they will heartily invite and welcome Bro. Robison, and not only so but I entreat you to seek his advice, and his help to bind the Church in Ohio as never before, in the full unity of the Spirit, and the bond of peace. May such effort be made, and we are sure that God will grant his blessing.

Your brother praying "Thy kingdom come."

P. NEILL, Pres.

Dear ones assembled in Conference at Argos, Ind:

How much we regret not being able to gather with you at this meeting. We have hoped against hope that we could come; but yesterday the Elder had another chill, followed with fever and greater debility. He has been quite painfully and seriously ill for two weeks; but began to mend last Monday, and said, "I think we can go to the Conference yet;" but last evening he had to give it up. I think you will all give us credit for being prompt if we promised to come to your assistance but with age and infirmities it cannot be otherwise, and we are no more to be depended upon, in that respect; but, brethren, we are true to the blessed gospel, and God granting will remain so to the end. I know you will do your best to make this meeting redown to God's glory. Do not get discouraged brethren, the battle is waging hard and the enemy is strongly armed, and knows how to use every weapon of warfare, but a brave soldier only grows stronger and firmer amid the heavy cannonading, and if necessary falls in the forefront of the battle. Many things come to us all to discourage and perplex. We hardly know which way to go, these are among the things promised. It is through much tribulation we enter the kingdom; but, side by side with the promise of trials comes the other and better promise, "He that endureth to the end shall be saved," so let us be strong and true, looking above and beyond the smoke of battle to the golden crowned Olivet where the saints shall all meet in that glad reunion, when all things have been worked out to the glory of God.

Yours in his sheltering care.

B. W. & M. A. WOODWARD.

[Received too late to be read at Argos, Conference, so given here that all may read it.—ED.]

To the Churches and isolated brothers and sisters of the State of Ohio:

At our last Conference held at Brush Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co-operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address 3, Mt. Vernon, Ohio.

D. C. ROBISON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Dear Restitution:

"Study the Scriptures," by J. C. Thompson, for Aug. 8, is now before me, and referring to Matt. iv. 4, it carries me back to a time long to be remembered, when the Word of God had more stimulating power in it to the inner man, or mind, 2 Cor. iv. 6; Col. iii. 10 than any earthly food, coffee, whiskey and tobacco not excepted, and our breathing was made more refreshing after feasting on the Words of Jesus, John vi. 63. We were thus carried forward in our dreams to the promised land. See Jer. xxiii. 5 28; Luke xiii. 11-28. Wherefore, as the Scripture sayeth, "Let us take heed to the injunction given in Heb. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much the more as ye see the day approaching." And as often as we do it let us strive to show our love for, and faith in the things pertaining to the suffering body of the Christ. Amen! See 1 Cor. iv.

A short time since we were visited by Brother J. R. Ham and one of his nephews from Bartlett, Tenn., also Brother J. W. Lewis from Bismark, Ark., and the latter went for Brother J. L. Muncriel, who gave us a good talk from John xviii. 3, So—stirring us up. See 2 Peter i. 9-13.

On the 26th it was my privilege to meet with the brethren in conference at Roberson's Grove, near Morrilton, Ark., where they came from the east, west, north and south, so to speak, to a great feast of good things, both temporal and spiritual. While there we were made to realize morefully the import of Eph. iii. 10, and to see the workings of the enemy, as it were in the days of Job, Job i. 6, and this time in the form of a preacher of righteousness, 2 Cor. xi. 25, 16.

On Saturday night several of us bid them good bye. Five had been baptized, and we left the meeting in progress.

Now brethren, for Aug. 8, we have "The New Creation" by Brother Joblin, and "The Root of Christianity," by Brother Wilson, which are more than worthy of a second reading.

Yours in hope of life when Jesus comes.

R. A. HUMPHREYS.

Dear Restitution:

We cannot get along without the RESTITUTION, and Bible. The paper has come to us free for forty years. It gives us great pleasure in our declining years. We are strong in the faith and are still looking to see Jesus coming in the clouds the second time to reward his saints. We may never see you in this age, but hope to meet you in the kingdom of God where we will never any good by. The Lord is coming soon to gather the overcomers. Brothers and sisters pray for us.

C. W. & A. J. HERRON.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

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Communicated.

Hieremias (or "Jeremiah").

CHAPTER 49.

1. And all the leaders of the host and Goosmah and Azarias, son of Mansmias, and all the laity from small to great even went

2. Unto Hieremias the prophet and said unto him, Let mercy for us forsooth fall down before thy face, and do thou offer votive-prayer unto the Lord thy God for those who have been left; because from many we a few in number have been left, even as thine eyes behold.

3. And let the Lord thy God tell us the way in which we shall go and a word that we shall do.

4. And Hieremias said unto them, I have heard; Lo, I will offer votive-prayer for you unto the Lord our God according to your words; and it will be that the word whatever the Lord God shall have answered, I will tell you; I may (can or a not) not hide from you an oracular-word.

5. And they said unto Hieremias, Let the Lord be with us for a just and faithful witness, if we do not do even according to all the word which the Lord shall have sent unto us.

6. And if it be good and if it be bad, the voice of the Lord our God for which we are sending thee unto him, will we obey, that it may become better for us, because we will obey the voice of the Lord our God.

7. And it came to pass ten days afterward, that a word of the Lord occurred unto Hieremias.

8. And he summoned Joosmah and the leaders of the host and all the laity from small to great even,

9. And said unto them, In this wise hath the Lord said:

10. If ye shall stay seated in this land I will build you up and not tear you down, and I will plant you and not pluck you up, because I have given an interval-rest to the evil things which I have authorized (or caused) for you.

11. Be not afraid of the face of Babuloon's king from before whose face ye are afraid. Fear not, saith the Lord, because I am with you to deliver and save you out of his hand.

12. And I will give you mercy and will be merciful to you, and I will return you into your land.

13. And if ye shall say, We will not stay seated in this land as not obeying the voice of the Lord,

14. Because we are going to go into a land of Aiguptos and not see war and not hear a trumpet's voice and not hunger for bread, and dwell there,

15. In that case may ye have heard a word of the Lord; In this wise hath the Lord said, If ye give your face to Aiguptos and go in there to dwell,

16. The sword man before the face of which ye are afraid will overtake you from the rear in Aiguptos and there will ye die.

17. And all the men and all the alien-born who have set their face toward Aiguptos to dwell there will leave off with the sword and with famine and there will be not one of them saved from the calamities which I am leading upon them.

18. Because in this wise hath the Lord said, Even as my anger distilled upon those inhabiting Hierousaleem, just so will my anger distil upon you; when ye have gone into Aiguptos; and ye will be a trackless waste and made subject and a curse and a reproach, and ye shall never again see this place.

19. Things which the Lord had talked in respect to you the remnant of Jouda, Go not into Aiguptos. And comprehending will ye know

20. That ye have done wickedly to your souls in having sent me saying, Offer votive-prayer unto the Lord, and according to all that the Lord may say unto thee will we do.

21. And ye have not hearkened to the voice of the Lord with which he sent me unto you.

22. And now with sword and with famine will ye leave off in the place wherein ye desire to enter and dwell.

COMMENT.

This 49th chapter is given as the 42nd in the versions with the usual bungling botching of all the names of persons and places. The substance of the narrative in a measure is preserved, but the accuracy not at all and many fine distinctions ignored like the one in "giving them mercy and being merciful to them" in the 12th verse.

In the 10th verse there is nothing said like, "For I repent me of the evil that I have done unto thee." The clause so translated in "the versions" reads "because I have given an interval-rest to the evil things which I have authorized (or caused) for you."

In the 18th verse "As my anger and my fury hath been poured, etc." should read "even as my anger distilled" no word for "fury" nor "poured" in the text.

In the 20th verse "Ye have dealt deceitfully against your souls" should read "Ye have done wickedly to your souls."

CHAS. GARDNER.

Obituary.

John Hannibal McClary died at his home near Kirbyville, Mo., on July 6, after an illness of several months.

Judge McClary was a man well known, and admired for his noble traits of character by all who knew him. He had been a useful and honored citizen of Taney county for thirty-six years. He was born in Piqua, Ohio, November 13, 1832; married at the age of 25 years to Miss Emma Stinchcomb, at the home of her parents at Grandville, Indiana. They moved to the southern part of Indiana, where they resided until 1868, when they moved to Taney Co., Mo., where he resided until his decease.

Judge and Mrs. McClary raised a highly respected family of eleven children, three having died in infancy.

Deceased served his county ably and faithfully, as presiding judge for two terms; and as county surveyor for three terms; he also made a plat of the county after the destruction of the court house and records by fire.

He was never idle. When not serving the public he was busy improving his farm; yet he could always find time for reading the Bible and the exercise of his religious duties. He first united with the Christian Church, but afterwards changed his belief, and accepted the truth as taught by the Church of God.

His last hours will never fade from the memory of those he left behind. He called the members of his family who were present around him, told them he was ready to go, and had them good-bye—words of comfort indeed to his sorrowing relatives.

The funeral services were conducted by Elder Speers, in the presence of a concourse of sympathizing friends, and he was laid to rest in the cemetery at Kirbyville.

A Golden Thread.

A golden thread of unity ties together all the experiences and possessions of a redeemed man from the first moment of the change that delivers him from the kingdom of darkness right away on through the endless pulsations of an unbroken eternity. Grace is glory in the bud, glory is grace in the flower; and all which we hope for in the future is but the evolving of that which is planted in our hearts today, if we love him; it may have to fight with much antagonism to itself both without and within. The tender green is prophet of the full ear. We do not get one gift here on earth, and another perfectly different there in heaven. It is the measure, not the kind, which varies. That which here, as a spark of grace, lies often almost hid among green and smoky wood, there flames out triumphant as all-brightening glory. The inheritance is a hope, but the earnest of the inheritance, which is of the same stuff as the inheritance, is a present possession.—*Alexander McLaren, D. D.*

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Announcement.

Northern Kansas and Missouri Conference will convene in Morrill, Brown County, Kansas, Sept. 22, at 8 o'clock P. M., holding over the 30th Sept. inclusive. Morrill is situated on the Grand Island R. R. 54 miles west of St. Joseph, Mo. Preaching brethren: W. L. Crowe and S. C. Oliver, and others if they can be secured. Arrangements will be made to take care of visiting brethren before meeting commences.

PROGRAMME.

First subject, The purpose of God in creation. Perhaps several discourses on the same subject. Next, Why I believe the Bible. Again, Divine government vs. civil government. Again, Conversion. Again, Is the church not in the kingdom. Again, The kingdom, What is it. Again, The object of Christ's second coming. Again, What must I do to be saved? Next the congregation will be given the privilege to name subjects. Saturday morning the Conference board will settle the finance affair and officers will be elected for the coming year and Evangelist hired. Now brethren, let us make the meeting a success. How? By coming and helping, your presence will be profitable, yourself will be rewarded. It always has and always will cost something to be a Christian.

We have arranged the meeting for the most leisure time among the farmers. A throng time cannot be excused. We are exhorted to not forget the assembling of ourselves together, and so much the more as we see the day approaching.

By order of the Conference board. Trains due at Morrill from the east, 12:40 M. evening train; 10:10 P. M. From the west, morning 4:45 A. M., afternoon 2:23 P. M.

J. B. BITNER,
EUGENE HOWARD,
E. M. SAYLOR.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25 29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The 4th Annual Conference of the Church of God in Christ Jesus, will be held at the Restitution Church, at Moriah, Ill., commencing on Saturday night, Sept. 29th, and close Sunday night, Oct. 7. Brother S. J. Lindsay of Oregon, Ill., and Brother Huggins, and perhaps Brother James Wilson of Chicago, Ill., will be with us, and we cordially invite all that can to come and help us, and let us have another good meeting. Programmes will be arranged from day to day.

Z. E. BRANT, Pres.
MISS CORA PARTLOW, Sec'y.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your postmaster gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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Poetry.

A Jew.

It was a Jew, whose father walked with those
Who saw the parted waters of the sea
Sweep back on either hand to set them free,—
Who dashed amid the cohorts of their foes,
While prayer from Moses on Mount Sinai rose,
With King Solomon sat near the knee
Of Jacob Elliott saw the Syrians flee,
And heard speech of comfort in
The blows of hate, the bitter wealth of rage,
The kiss of scorn, the gift of scourge and flame,
These have been dealt them for a heritage
Through the long centuries where in they trod
Outcasts of men, yet faithful to their God,
There sole derision this undying name
—Thomas S. Collier.

Communicated.

Read at Sisters' Meeting, Ohio Conference.

The following papers and reports were read at the Sister's meeting at the Brush Creek, Ohio Conference. Sister Lang read Romans xii, in opening the meeting.

In this chapter we see what Godliness is, and what our duty toward the divine Being is. After having laid a good foundation, based upon the Prophets and Apostles, we must surrender ourselves, and here we are besought by the greatest of all Apostles to give ourselves wholly unto him who has bought us. By our presenting ourselves, it shows a voluntary act on our part, springing from the motive of love, and such service will be accepted by our Father.

There has been a saving change wrought in us, because we have been converted and set apart for a new purpose, our dispositions and inclinations are now turned toward the things of God, we are now no more entangled with the works of darkness. So being a new creature in Christ Jesus, we must prove what is that good and acceptable and perfect will of God. His perfect will, I understand here is his plans and purposes toward man and man's duty toward him. Jesus said if any man will do his will, he shall know of the doctrine whether it is of God. It is only by constant application to the Word that we know whether we are following the truth or cunningly devised fables.

The next thing taught in this chapter is humility, this same Apostle tells us in Galatians, if we think we are something when we are nothing, we deceive ourselves. So it is very important that we keep ourselves in a humble frame of mind, and whatever gifts the good God has seen fit to bestow upon us, let us thank him heartily for it, and strive earnestly to use it for his glory. When I think of the unreserved power that Jesus had while he was among men, and think how wonderfully he controled himself under it, in always being anxious to serve his brethren, I think it certainly becomes us, who have so little in comparison, to be always clothed with humility. Each of the following gifts the Apostle refers to, explains itself and are something we can all make practical application of—all may not be able to be ministers, or exhorters or teachers, but "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another; with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Let us be of the same mind working in unity and love, keeping the unity of the Spirit in the bond of peace—condescend, as our Savior did to men of low estate. When our Lord washed the disciples' feet, it was an act of brotherly love and to be an example of humility to us. Though David was a king upon a throne, yet he was a companion of the lowly who feared God and kept his precepts. And so must we be always found in the company of saints, whenever we have the choice of companions. Then as much as it is possible for us, we are to live in peace with all men, but notice, this peaceable living is not imperative—it is not possible to preserve peace when we cannot do so without offending God. The wisdom from above is first pure, then peaceable. And oh, let us take special notice of the 19th verse, Dearly beloved, avenge not yourselves. It is so easy for the flesh to be hurt and immediately take upon himself to give back just as good as was sent. But Jesus has told us instead of thinking how to revenge one wrong, prepare to receive another. Oh, if we could only live in this sphere, what a peculiar people, what a chosen generation and a royal priesthood we would be—he that cannot quietly bear an evil is overcome by it and we must not be overcome of evil, but overcome evil with good.

Brothers and sisters, let us try to make these points of some value to us in our daily lives, so that we may be accounted worthy of an abundant entrance into that glorious kingdom of our Lord, which we all look and long for. This is my earnest prayer for all. Amen.

MRS. B. H. LANG.

THE LORD'S RETURN.

The return of the Master is the most important event in the history of the world and especially to his brethren who are looking and praying for his return to establish the kingdom of God on the earth, with all the blessings that will come to the inhabitants of the earth by that much to be desired event. This precious doctrine of the return of the Master is as clearly taught in the New Testament as any other doctrine in it. Yet it is rarely taught. If the Master comes not to speak peace to the nations wars will continue as long as man is selfish. If the Master does not return from the far country the dead will never be raised, and consequently the righteous will get no reward, but are perished forever. But this is impossible, because we have the Word of him who cannot lie, that Christ shall not fail nor be discouraged till he hath set justice and judgment in the earth. We are told to watch and wait for the return of our Lord from heaven.

Look at that account of the last hours of Christ with his disciples. What does he say to them? "If I go away I will come again and receive you unto myself." It is perfectly safe to take the Word of God just as we find it. If he tells us to watch, then watch. If he tells us to pray, then pray. If he tells us he will come again, then wait for him.

The better part of the human race sees the evils of the conditions that exist at the present times, but are powerless to apply the much needed reform. The Master will return. He shall come down like rain upon the mown grass, as the showers that water the earth. In his day shall the righteous flourish and abundance of peace so long as the moon endureth. Psa. lxxii. 6-7. But when will the Lord come? The day nor the hour knoweth no man. But it is written, There is a set time to favor Zion. It is such a momentous event, the coming of the Son of Man in the clouds of heaven and the contemplation does so overpower the imagination. We easily understand why in this age which is so averse to the supernatural attempts to explain away its literalness. But how is he going to come? We are told how he is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go into heaven. Acts i. 11. How did he go away? Bodily. After he had arisen from the grave he said to his disciples, Look at me, handle me, a spirit hath not flesh and bones as ye see me have. He was the identical one whom they crucified and laid in the grave. Now he had risen from the dead and was going to the Father. "He is going," said the angel, "but he will come again just as ye have seen him go." "Behold I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so Lord Jesus, come quickly."

Were the early Christians disappointed then? No, no person who obeys the voice of God will be disappointed when he comes. The world waited for his coming 4000 years and then he came. He was here on earth about thirty-three years, was put to death on Calvary's cruel cross, was laid in Joseph's new tomb, wherein no man ever laid, arose in three days and ascended to the Father, but he left us a promise that he would come again. The world watched and waited for his first coming and did not watch in vain. So now to them who wait for his appearing shall he appear the second time unto salvation.

SISTER LEHMAN.

Dear brethren and friends:

We read in the ninth verse of Rom. xii., Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Love, the one thing that binds us together should help us to overlook the faults of one another, for none of us are faultless. And when among those of like precious faith, we notice some word or action that looks wrong to us, we abhor that which is evil. But we love the sister or brother, and cleave to that which is good in them, and pray that the evil may be overcome by the good. Human nature is weak, and prone to err, however much we strive for the mastery, yet if we do strive, David answers us that our Father is merciful. For he knoweth our frame, he remembereth that we are dust. Let us then be kindly affectioned one to another, with brotherly love, in honor preferring one another. Rejoice with them that do rejoice, and weep with them that weep. And let us each try above all things to make our calling and election sure, so that when Jesus comes, we may hear him say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

E. A. BLYTHE.

ABIDE IN ME.

Brothers and sisters, another year has passed and we are among the living to thank and praise God for the many mercies he has so freely extended to us. We have been called out of the world of darkness to share the glories which God shall, in due time, bestow upon all the faithful ones. I have chosen for a few remarks, the words of Jesus in John xv. 4. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me." This verse shows the mutual love between Christ and his members. He is the true vine and we, as branches, have been grafted into the vine and so we are expected to bear the same fruit. Our life is hid with Christ in God, and as Christ is our life, so we must live in him and by him, as the branch lives in and by the vine. Without Christ we can do nothing and this parable shows us very plainly our dependence upon him. He says in verse 16 of this same chapter, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain." So we see, brethren, how necessary it is for us to bear fruit for we are known by our fruits. This can only be done by walking daily with Christ and abiding in him. He tells us in his sermon on the Mount to beware of false prophets who come in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. vii. 15, 18, 19. When we bear the fruits of the Spirit which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance we are glorifying God, for he is pleased with every effort we make to abide in Christ. Let us then, one and all, ever set before us the example of him who said "I must work the works of him that sent me while it is day, that we may keep up every moment in his work and thus be found in him when he comes."

SARAH NEILL.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." The Lord who loves righteousness and hateth iniquity; the Lord who made heaven and earth, the sea and all that therein is; which executeth judgment for the oppressed; which giveth food to the hungry; that looseth prisoners; openeth the eyes of the blind; raiseth them that are bowed down; preserveth strangers; relieveth the fatherless and widows; this is the God of Jacob, the God in whom we trust. The Prophet Jeremiah says, "Cursed be the man that trusted in man and maketh flesh his arm and whose heart departeth from the Lord—for he shall be like the heath in the desert and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited." But "Blessed is the man that trusteth in the Lord and whose hope the Lord is—for he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought neither shall cease from yielding fruit."

There is nothing lacking in good things for those who have the God of Jacob for his help; he is long-suffering and of great goodness; he is an ever present help in trouble; he bringeth the counsel of the heathen to nought; he maketh the devices of the people to none effect; his Word is sure and his judgments are true and righteous.

Let us lift up our heart with our hands unto God in the heaven, for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out; for of him and through him and to him are all things; to whom be glory for ever. Amen.

MRS. ROBERT PATE.

SINCERITY.

Brothers and sisters, there are so many people that believe if we are good and do what we think is right and be sincere in it, that we will be saved, but according to the wise man Solomon we cannot go by our thoughts. He says there is a way which seemeth right unto a man, but the end thereof are the ways of death. And again if we go by our thoughts, why was it that in every instance when the people in olden times wanted to know what they must do to be saved that they were told that they must repent and be baptized for the remission of their sins. God has laid a plan which he expects you and me to obey. He does not say to one of us, Go, repent and be baptized, and to another do what you think is right and be sincere in it. If we want to be God's children and enter into the kingdom we must obey his command. Jesus says, Search the Scriptures for they are they which testify of me. If it doesn't make any difference what we believe, why is it he wants us to search the Scriptures? Is it not so that we can be of the same mind and believe the same thing? Brothers and sisters, let us be sincere in God's Word and not in our thoughts. We make God a respecter of persons when we try to believe that all doctrines are true, there is but one true gospel. No difference how sincere we are in something else, we may be honest and kind to all around us, but if we have not put on Christ by baptism we cannot expect to be saved.

SISTER PIERSON.

LOVE.

In the 13th chapter of Corinthians Paul gives a masterly discourse on the subject of love or charity. The word charity throughout this chapter is a mistranslation, being in the Greek in which the New Testament was written simply the word meaning love. The word charity is misleading as we generally associate that word with almsgiving. Paul says, Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal, and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love it profiteth me nothing. Paul here enumerates some of the most desirable things of life. First, eloquence, think what a gift it is to be able to hold an audience spell bound by means of a silvery tongue, what a charm, what a power to sway the multitudes and make them weep or laugh at will. But Paul says though I speak with the tongues of men or of angels and have not love, eloquence is nothing. Though I have the gift of prophecy, in Paul's day the prophet was greater than the king, and though I understand all mysteries and all knowledge to be all wise, and though I have all faith so that I could remove mountains. Here we have all knowledge coupled with all faith, what a powerful combination, what more need one desire? But Paul says even if I have all these and have not love I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love it profiteth me nothing.

The most exacting person would suppose that these great sacrifices would be satisfactory, but without love they are worthless. Did you ever realize how important love is? God himself is love, from him love radiates as heat from the sun. We love him because he first loved us. God commendeth his love toward us in that while we were yet sinners, Christ died for us. He says also, Yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Some people cannot understand why Christ needs must die for our salvation. In no other way could he show his deep and boundless love for fallen man. It was the extreme sacrifice, and we realize that he poured out his soul unto death for our guilty sins, the innocent for the guilty, the shame and agony of his sufferings, it melts the stoutest hearts. Nothing else could do this, we might be indifferent and pass every thing else by, but we cannot pass this by. O what wonderful love for you and me, unworthy though we are. And when we have realized the greatness of his sacrifice, when his love is shed abroad in our hearts it translorms us and makes us gentle and loving to every creature with which we come in contact; we not only love those who are kind to us, but we pity and love those who despitefully use us. Hatred has no place in a Christian's heart, love should usurp all there, not all in a day perhaps, but little by little if we exercise the great attribute of love, it will finally fill the heart to the exclusion of all else. That was what made Christ so lovable, he loved everybody. No one ever sank so low but his hand was stretched out to help, and his loving voice said, Go and sin no more. It was one of the charges against him, that he ate with publicans and sinners. He came to seek and save those that are lost. He says the whole need not a physician, but they that are sick. The greater the sinner, the more need of salvation.

The Salvation Army is doing a good work by going among the most neglected and fallen class of people and teaching them a better way. Dare any Christian look with coldness or contempt on even the vilest sinner? Christ has taught us both by precept and example to love one another as he loved us. How much is that, brethren, and to love not just to like our enemies. It was said of Christ that he went about doing good, just little things many times to make others happier and better, and as we are workers together with him, let us follow his example. Christ never did a selfish act because of his great love for others. You cannot be selfish with those you love. Paul says, Love seeketh not her own, is unselfish, love suffereth long, is patient, love envieth not, is generous, love vaunteth not itself, is not puffed up, is humble, doth not behave itself unseemly, is courteous, is not easily provoked, is good tempered. Thinketh no evil—is guileless, rejoiceth not in iniquity, but rejoices in the truth—is sincere, beareth all things, believeth all things, hopeth all things, endureth all things. You could take the most imperfect character and let love operate upon it fully and it would develop into one of the beautiful and symetrical Christian characters.

I read a beautiful illustration on the subject of love. It was this, you have all probably seen a beam of light pass through a crystal prism and noted that while the single beam passed through it came out on the other side broken up into the seven primary colors—violet, indigo, blue, green, orange, yellow and red, the rainbow colors, each beam of light is divisible into. So Paul passes love through the great prism of his inspired mind and it comes out broken into its different elements, patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. It is our work to fit these elements into our lives gradually but continually, and we can become what Christ has commanded when he said, Be ye perfect. We must grow in these graces till we all come into a perfect man unto the measure of the stature of the fulness of Christ. We cannot do this if we are selfish, or if we indulge in fits of ill temper that so often mar an otherwise beautiful character; or if we are envious and spiteful. Brethren, let us lay aside these weights and the sins that so easily beset us. There will be no place for them in Eden, and we cannot enter there laden with them, we must drop them here. We cannot grow spiritually if we indulge in them, and if we do not grow we are dead branches and the great husbandman will lop off all such. Peter says, Above all things love each other. Fervently love, is the watchword, love is the fulfilling of the law, love is stronger than death. Many waters cannot quench love. Love never faileth. Whether there be prophecies they shall fail, that is they shall be fulfilled, whether there be tongues they shall cease. The Hebrew and Greek languages the Scriptures were written in have both ceased to be spoken and are classed as dead languages, as has also Latin. Whether there be knowledge it shall vanish away. The knowledge that was put in many of the first inventors has passed away and been superseded by some thing better. How fleeting all things earthly are—even faith, that beautiful Christian grace, shall some time be fulfilled by sight and hope be crowned with fruition and cease to be hope. But love shall pass into that better age and live through eternity. Now abideth faith, hope and love, but the greatest of these is love.

SISTER CURTISS.

THE BLESSED HOPE.

Sisters, brothers and friends, the above subject for my lesson is found in the 2nd chapter of Titus 13th verse. In this and the preceding chapter, Paul's timely exhortation to Titus to hold fast to the faithful word—to shun ungodliness, to live righteously, closes with the following earnest text. "Looking for that blessed hope, and the glorious appearing of the great God and Savior Jesus Christ." The Diaglott version is, waiting for the

(*Continued on Page 3.*)

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, SEPTEMBER 19, 1906. NUMBER 35.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 19, 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

MUCH of our paper the last two weeks has been taken up with reports, etc., which has been very encouraging. They show that all over the land the work has been well done, and the results are most gratifying. We will give articles as fast as we have space.

THE Plymouth Church, on last Sunday had the pleasure of listening to two able discourses by Brother J. L. Wince. The evening discourse was on the coming of Christ. Not an array of texts to prove the fact of his coming, but showing the importance of the event. The audiences were good at both services, and all who heard were benefitted.

Communicated.

"Glory! Glory!"

The meeting was going on at Argos, I had been praying that the Lord might manifest his presence at that meeting as in the days of old, and that, though no smoke from cloudy pillar should arise, nor fire burst forth to consume offerings on an altar, his glory might be manifested visibly and as solemnly apparent to the people who should gather there. I asked of him that the hearts of the brethren and sisters who were to make up that conference should be especially prepared for the service, though at that time they were passing through an unexpected and most painful trial.

Busied at home about my work I was still looking upward, while the assembled congregation was engaged in song and prayer, or listening in rapt attention to God's consecrated Levites.

The very first day of the meeting—both forenoon and evening—the wireless message came that the Lord was indeed in that meeting, and each time I shouted "glory! glory!" in my heart, —something I had never done before, when our conference meetings were going on. I was satisfied. All was going on well. God was being glorified in accordance with my prayer. The bitter trial was being used to throw his helpless people back upon him. It was being used to make them trust in his strength, and not in an arm of flesh. O thank him for coming to our help.

"Swifter than the lightning flashes
In God's swifter wing of love."

Trust him, for his marvellous kindness is great. He heareth the cry of the humble, let our petitions arise daily and unitedly to him. Draw nearer to him day by day. We need to pray. There is no help for us save in God.

R. ROXANA WINCE.

Dear Restitution:

It is not surprising that persons, and also the Church of God, are misrepresented. The Apostle Paul even is misrepresented when in writing to the Corinthian brethren, (1 Cor. xv. 51, 52,) he says, "We shall all be changed in a moment, in the twinkling of an eye at the last trump..... the dead shall be raised incorruptible, and we shall be changed."

The brethren in Michigan will not hesitate to believe the New Testament rather than the "opinion" of any man. Fraternally,

C——

Programme Committee.

The following persons are appointed a committee to prepare a programme and make other arrangements for the Conference of the Church of God to be held at Plymouth, Ind., Nov. 15-18, 1906. Committee, Brother A. R. Underwood; Sister F. M. McCrory; Sister T. O. Taber.

J. H. WILLEY, Pres. Ind. Con.

Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Notes on the Bible School at Torch Lake, Mich.

Other pressing duties have delayed me in presenting a few remarks on the very successful, profitable and pleasurable Bible School at Torch Lake, Aug. 1 to 15, 1906. On Aug. 1 I arrived at Central Lake about 11 A. M. was met by Bro. H. H. Chamberlain of Eastport, a pleasant drive of about seven miles brought us to his home. The pleasure of the ride was that I found Bro. Chamberlain "sound in the faith." I was kindly welcomed by Sister Chamberlain and daughter Sister Carrie. After dinner we went to Torch Lake, 2½ miles south, where I was introduced to Sisters Boice and Richardson, a little later to Bro. Boice. I found them fixing affairs in the town hall for a living room. Shortly after Sisters Woodward and Shay arrived. It was the intention to live in a vacant house close by the hall, and hold the school and meetings in the hall, but we were kindly asked to use the meeting house where they have Sunday school, but no regular preaching. This offer was readily and cheerfully accepted, and at 7:30 P. M. we held our first services. There was a fair audience, and the best attention given. Next day at 10:00 A. M. Bible study began. The programme was so rich and varied that it was simply impossible to do full justice to the subjects. Nevertheless much was done, the interest was absorbing. Sister Boice had prepared several large charts, which showed not only great labor, but great pains had been taken by Biblical quotations, and diagrams to illustrate the simple truth of God's great plan of salvation. These charts were freely used, from them much, very much valuable detail of instruction was given, what these charts did not embrace or contain, were drawn on sheets of paper by those who had the subject. Outlines of subjects were made with the references, questions were asked freely, answers kindly given, profound truths were spoken, expressions and opinions given and exchanged without a single jangle of words or the least ill feeling. It was a great feast of Biblical knowledge from first to last, for those present, as each one so expressed. What a grand education for any sincere believer entering, or having entered upon the study of the Bible.

Having no previous experience, I went with a vague idea of what was meant by a Bible school. I had an idea that it was not necessary, and another thought that it would not suit any real purpose, and still another thought that there might be such difference of opinion among those who presented the topics, that no practical good would result. It is with pleasure, and satisfaction that I now record, that my ideas and thoughts found no foundation in fact. The Torch Lake Bible school, was a Bible School and nothing else, and while I am free to say that it is not necessary to salvation, I am also free to advise every one, babes desiring the sincere milk of the Word, as well as those in need of strong meat, to attend the Bible School. While it is true that "There is no royal road to knowledge," it is just as true that a Bible school conducted as the one at Torch Lake is a short cut to much valuable Bible knowledge. In ten days or two weeks the diligent student can gather a fund of information on Bible topics, that alone he might not acquire in years. The truth to salvation, and much to illustrate and impress that great truth was brought out in the Bible study and indelibly stamped on the receptive mind, through both ear and eye.

The Bible school is entirely different from the ordinary Bible class, or from a Conference, or series of meetings. It does not take the place of such, but it certainly does come in as a fourth occasion of great value to the honest hearted, truth loving student of "the things concerning the kingdom of God and the name of Jesus Christ."

Referring to the report of Sister M. A. Woodward in THE RESTITUTION of Aug. 22, I desire to emphasize the statements she makes, and ask all the faithful to give the report earnest consideration, and what support you can to the Bible School. Sister Boice has proved herself worthy as general superintendent. Sister Woodward is in the right place as treasurer, as she has also proved. As corresponding and recording secretary I have not yet proved, but am willing to do my best, as far as time will permit. Concerning my appointment to prepare a weekly Sunday school lesson to be printed in THE RESTITUTION, if space can be secured, the matter has not yet taken definite shape. Since the close of the school so many things that had to be attended to have claimed my attention that no effort has been made about the lesson subject, but all may come in time. It will be of considerable interest and profitable for our Sunday schools to have lessons unmixed with errors. For the present I close repeating the prayer of Sister Woodward that "God may direct and further this work."

I wish to add that with regard to the evening meetings, we had increased attendance until there was standing room only, the best of attention, and interest manifested. Some earnest inquiries, and many kindly invitations to return, not even an evidence of prejudice, more work should be done there.

P. NEILL.

Conference Report.

The Indiana Conference of the Churches of God in Indiana assembled in Argos, Sept. 7, 1906. The meeting opened Friday morning at 10:30 with appropriate exercises, after which Brother Wince gave the opening address in behalf of the Conference which was fittingly replied to by Brother Wm. Railsback of the Argos church. At 11:00 o'clock Brother Wagoner read the 4th chapter of Ephesians and based his sermon on the whole chapter.

At 2:00 P. M. Brother Wince read the 136th Psalm, then took for his text, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." Brother Halstead followed with a few pointed remarks on the same subject.

At 7:00, the social meeting was led by Brother Richard Railsback. And at 7:30 Brother Wagoner spoke on, "Will Jesus ever come back to this earth?" Thirty passages on the coming of Christ were read in quite rapid succession. And it was stated that there are two hundred declarations, directly or indirectly made concerning the coming of Christ.

The business meeting convened Saturday morning at 10:00 o'clock. Roll call of churches showed the following represented, viz: Argos, Antioch, Burr Oak, Bracken, Plymouth, Rensselaer, South Bend and Hillsburg.

The Secretary's and Treasurer's reports showed that $447.80 had been paid into the hands of the Treasurer and that $162.11 had been paid out, leaving a balance of $285.19 still in the hands of the Treasurer.

The report of the Literature Committee showed a balance on hand of $29.25.

Officers for ensuing year elected as follows: President, J. H. Willey, Plymouth; 1st Vice President, J. L. Wince, Pierceton; 2nd Vice President, J. A. Barnhart, Rensselaer; Secretary, Mrs. Lydia Railsback, South Bend; Treasurer, T. O. Taber, Argos.

Evangelist Committee appointed by chair: Marion McCrory, Plymouth; Mrs. Etta Fry, Huntington; T. O. Taber, Argos.

Literature Committee elected: A. R. Underwood, E. K. Barnhill, S. Roxana Wince.

Historical Committee retained with Brother Wince substituted for A. H. Zilmer. Said committee was instructed to obtain the material already gathered and see to its publication, first in THE RESTITUTION, then in book form.

Ministerial certificates were granted the following persons on their applications: D. T. Halstead, S. T. Hook, J. F. Wagoner, J. L. Wince, J. H. Willey, W. H. Wilson.

Resolved, that the Executive Board be empowered to grant certificates to applicants as their judgment directs when Conference is not in session. Carried. Moved and carried that the words "be granted for one year" be inserted in section seven. Adjourned to meet in November.

Saturday afternoon at 2:00, Bro. Halstead spoke on "Some Peculiarities of a Peculiar People." Titus ii. 13-14. At 7:00 the Social meeting was led by Brother Wm. Railsback, Matt. vii. being the lesson read. At 7:30 Brother Hook gave as a basis for his sermon the last three verses of Galatians iii.

SUNDAY.

Brother Hook led the social meeting at 9:30. Lesson 2 Pet. i. At 10:30 sermon, Brother Wagoner followed by Brother Halstead. At 2:00 came the Communion service. Prior to the Communion the following programme was rendered, All pertaining to the Lord's Supper. Brother Wince's short talk. Sister Wince's paper read by Sister Underwood. Short talks were then given by Brethren D. T. Halstead, S. T. Hook, J. A. Burnham, W. D. Thompson, R. C. Railsback, Brother P. Neill's paper was read by Brother Underwood. Sister Flora Harris' paper read by Lydia Railsback. Brother E. K. Barnhill's paper by Brother Underwood. Brother Wagoner then gave a short talk. Communion conducted by Brother Wince.

At 7:00 the social meeting was led by R. C. Railsback, lesson Col. iii. 1-17. 7:40 Sermonettes: J. F. Wagoner, "The Sprinkling of the Blood on the Lintel posts," or "The Necessity of the Blood of Christ applied to the individual." S. T. Hook, "The Resurrection;" D. T. Halstead, "How is the Blood of Christ applied to us?"

The Bible School will be held in Plymouth in connection with the November Conference. Notice will be given in due time as to the exact date. Let as many as possibly can attend this school so that we may be the more able to spread the good news of the coming kingdom.

MRS. LYDIA RAILSBACK, Sec.

Bible School Department.

"We are laborers together with God."—Paul.

"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Paul.

The above utterances of the apostle Paul gives stability and dignity to the position of a laborer in the church of God.

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

God's favor rests upon the workers and Paul assures those that their labor is not in vain.

Co-operation is what is needed to make our work successful. We must not only co-operate, but we must seek that we may excel in all our work. If we did well last year, let us try to do a little better the coming year.

I wish to call particular attention to the work of Brother S. J. Lindsay, in the Bible Institute, at Oregon, Ill. Having received a letter giving so favorable a report, I take the liberty of giving some items of interest to all.

"We had nine baptisms during the School Session and Conference, all but one, young people."

"Brother Lindsay also has a correspondence class, a large one."

Does Bible School work pay?

Do you know that the great commission of Christ requires that teaching be made the essential feature of Evangelical work?

The Bible makes distinction between preaching and teaching and the latter is required as much as the former. Please turn to 2 Tim. ii. 2.

The more formal way of presenting truth is oratorical and is called preaching. There are very few among the masses who have this talent. Many are attempted to become preachers and have failed. The teacher is more the product of education although not all are successful teachers. Teaching indicates study; it implies education; its method is that of question and answer. Trained teachers are needed, trained for this work. This must be met by special effort to develop a suitable teaching force. It cannot be questioned that the religious education of the young was carefully sought in Old Testament times. It prevailed among the Jews in apostolic times.

The ancient Jewish synagogue on Sabbath afternoons was a "Beth-ha-Midrash" a House of search or study. The early Christian church modeled its services of worship largely on those of the synagogue. The practice of teaching was general and the associated study of the Bible was recognized as a duty.

The Bible School is an essential feature of church work and must be given on prominence to make the work successful. Let the work be maintained. Establish Bible Schools and see that competent teachers are provided. The co-operation of the Berean society is needed and we earnestly and prayerfully place this matter before you, for your consideration. The attention of the State Conference is asked for, and each State Evangelist is solicited to push the matter to the front. To aid in the work let each Superintendent of the Bible Schools send to my address, 1009 S. Wright St., Champaign, Ill., a report of the schools for Aug. 1906. These reports will bring us in touch with your work and be of benefit to all. Let all the states enter heartily in a general work.

Please state what literature is used and any other information that will be suggestive. Be prompt and if any know of any school that will not be reached by this notice report.

HARRIET E. BOICE.

Editor Restitution:

On Saturday, August 25, 1906, the brethren of the Church of God, at Blush, Mo., began one of the most interesting meetings I ever attended. We had good interest both day and night.

The preaching was done by the writer and S. A. Cooper, a young schoolteacher, a son of W. A. Cooper, who was baptized Oct. 29, 1901. He was one of the five of the same family that were baptized that day. I have had the pleasure of baptizing seven of that family, and right counting S. A. Cooper's wife.

Sister Morse, wife of our beloved John Morse, and their daughter Sadie were at the meeting. Brother Morse could not be there as his business was in shape so that he could not leave home. Brother and Sister Critser, and Sister Mayberry were also there.

The Gospel was discussed pro and con from beginning to end.

On Sunday Sept. 2, six put on Christ by being baptized into the all-saving name of Jesus Christ, and in the act of baptism formed a union with the true vine, John xv. 1, and thereby became heirs—heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

A strange thing happened at the baptizing. The Baptists were holding a meeting a little over a mile away, and both churches met at the water. The Baptist baptized first. There were three of them, then we were ready to begin with ours. We had five on the roll, but here, an old man, formerly a Lutheran, stepped up to me and said, "I want to be baptized first," which made six for us.

With a little talk at the water we brought out all the young converts, and many of the old of the Baptist church that night with the best of interest.

On Sunday evening we broke bread, and I think the young people will never forget that night. It was a time of rejoicing for all. After this I gave my farewell address, Acts xx. "For I have not shunned to declare unto you all the counsel of God. And now, behold, I know that ye all, among whom I have preaching the kingdom of God, shall see my face no more." And when I had thus spoken we knelt and prayed one with another, the last hymn was sung, and then I started home. Several of the dear ones accompanied me to the train.

The church at Blush is a model church. The Josephites or Sabbath-keepers have tried to get to Blush to make divisions as they have been doing wherever they go; but the brethren are satisfied with the gospel of Jesus Christ, the Son of the living God. Brother P. J. Graham has the brethren at that place well trained in singing, and Brother Cooper preaches for them, and they are studying the Word, having a Bible class. My prayer is that God's blessing go with them and go with all the brethren everywhere they are studying God's Word, to find out the way of life more perfect. Amen.

JOHN FOORE.

In the Work.

To the Churches of God in Christ Jesus:

At the close of the Conference at Waterloo, we immediately shipped the tent to Whitten, Iowa, for a 10 days meeting. Bro. Adams going there with the tent and starting the meeting Thursday evening Aug. 30th. I joined him Friday Sept. 1. Whitten is a small town on the C. & N. W. Ry, in Hardin Co. Bro. Eychaner went there with the tent some 10 or 12 years ago and held a two weeks meeting. After having a great deal of trouble to get a place to pitch the tent, finally a man who was not fenced in by sectarianism gave him permission to place it upon two vacant lots belonging to his son. And incurred the displeasure of the Methodists to an extent that from that day to this they have never given him a day's work. As he runs a dray line and the town is not very large, it has been quite a loss to him financially. Then came the memorable debate of Braden of the Christian church with Bro. Eychaner, in which his own members declared, they wished he (Braden) had never come to Whitten, and this of course left prejudice in the minds of a few, but our meeting was well attended until Tuesday of the week following our start when the County fair began at Eldora, and on Tuesday and Wednesday our attendance was small, but Thursday a few more dropped in and we had a fair attendance through the meeting, which we continued until over Sunday Sept. 16th, when we folded our tent and shipped it to Cole, Iowa, preparatory to making an effort at Hickory Grove, the home of Bro. Sam White and Bro. J. Fisk. Our meetings at Whitten were interrupted two nights on account of storm and on the last Sunday we had to change on account of the funeral of a prominent young lady, 19 years of age. We proclaimed the gospel faithfully and while a large number showed the best of interest, it was impossible to get but a few to come every night so they could get an unbroken chain, and realize what God has in store for man, in other words their attendance was like most religion spasmodic. How characteristic of Paul's description of the last days is the condition of things at Whitten. The people are in the throes of the erection of a $7000 church. They had a very good church and a very good old man for pastor, but both ch[illegible] and pastor were behind the [illegible] The old man was turned out to shift for himself, the old church disposed of for a very small sum for a store building, and a large modern church, large enough for a city, erected on the site. The new church has every modern convenience, and as one of the painters who showed me around the building remarked to me, "This building is fitted up more for fun than for church work." And as I looked at their large dining room, kitchen ranges, etc., the thought came to me, here is just the reason there is so much irreverence among young people who belong to church, as there are one or two entertainments of worldly nature each week in the church parlors. Young people look upon the church as no better than a hall and have no more reverence than young people who attend dances, and I have noticed to my sorrow that worldly young people as a rule show as much and more reverence in church, than the young people who are Leaguers and Endeavorists. Verily Paul's words are true, have the form of godliness but denying the power thereof. Oh, how I long for the coming Master.

At Whitten the last Sunday we were there 7 or 8 young men sat in the shade of a large tree within 200 feet of our tent and played cards all the time (for money too) while we were holding meeting. Do you wonder that the citizens of this place would not allow us to place our tent on their ground ten years ago? These were their crops. I guess they will need a $7000 church and an up to date preacher to save their young men. Oh how ignorant people are of the gospel and two weak men in the State of Iowa to proclaim it. Pray for us that we may be able to reach some who are honest and also awaken our brethren to the important fact that only "The pure in heart shall see God." How can a man be pure in heart without a pure doctrine? And how can a man with a pure doctrine be truly a Christian without a pure life.

O. J. ADAMS.

Not to Be Converted.

"There is no reason why any person should expect the conversion of the world; for at length (when it will be too late and will yield them no advantage,) they shall look on him whom they have pierced.....

"We have now ascertained the design of Christ, which was to inform believers, that, in order to prevent themselves from being suddenly overtaken, they ought always to keep watch, because the day of the last judgment will come when it is not expected."—*Calvin.*

However obscure your lot may be, this much is certain, that in the circle in which you move some minds and hearts are being influenced by your example. For good or for ill, your words and your whole character are making an indelible impression on all within the sphere of your influence.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

M E Darnell	1.00
W C Kemis	3.00
Emma L Brooks	3.50

Youth's Column.

The Boydays.

"As I was in the days of my youth."—Job xxix. 1.

The boydays—the boydays— they were the best of all!
Although all the lushes of the years the boydays ever call;
Out of the darkness of the night resplendently they shine;
And what a wreath of memories for one and all they twine!
No matter what of baser stuff the later years may hold
We may look up and back and see the boydays all were gold.

The boydays—the boydays—when come the threads of gray,
You may live in Tomorrow, but you dream of Yesterday;
You may look in the mirror, but the only one you see
Is one that has the sunshine of the boy you used to be;
And, musing, you may stumble on a broken bit of song
Of wonders from the boydays in a cadence sweet and strong.

The boydays—a picture with not a hue to fade;
The glamour of the grasses where the summer sunshine played;
The sparkle of the ripple in some jolly little stream
Whose song was built of jewels on a never dying gleam;
The nodding of the roses and the whiteness of the snow—
They blend across the picture of the long and long ago.

The boydays—the boydays—we never lose them all:
The best of all the memories, they come at fancy's call,
Some how they are made perfect by the alchemy of years,
Which keeps alive the smiles they held and never finds the tears.
The heart is but a treasure chest our precious things to hold,
And chiefest of the goodly store is all the boydays' gold.

Birds of the Bible. No. 3.

THE OSTRICH.

The ostrich is frequently referred to in ancient heathen writings, and also in the Bible. Though forbidden the Jews as food, it is very much used by other nations, who, from their fondness for ostrich flesh, acquired the name of "ostrich-eaters."

The Romans regarded their flesh with much favor. The Emperor Heliogabulus, at a certain feast, had in one dish the brains of six hundred ostriches. The savages of Africa at the present day eat their flesh.

The Arabs call this largest of all birds the "Father of the Desert;" the ancient Hebrews gave it the title of "Daughter of the Desert;" throughout the east it is known as the camel-bird, from its shape, which from a distance, somewhat resembles the camel.

It is said to subsist without water, and its food is of the coarsest kind; leather, wood, stones, hair, rags, lizards, serpents, are swallowed by it with eagerness.

It has prodigious strength, and is occasionally used in carrying burdens, and is the swiftest running of all birds, if not of animals. It is seven feet from end of beak to tip of tail, and from seven to eight feet in height, and with wings each about three feet long.

Ostriches are black, white, or gray. The head is covered with shining hairs, with occasional tufts here and there; its feathers are soft and downy. The bill is short, in shape resembling that of the duck; the eye somewhat resembles the human eye, being furnished on the upper lid with lashes. The legs and feet are covered with scales, and each foot is divided almost in halves, forming two great toes, which are also scaly. The skin is very tough and is often used as leather; a kind of vest is also made from it by some of the Arabs.

Five or six birds lay in one nest, sitting on the eggs by turns. During the sitting the male never leaves the vicinity of the nest, but watches from the nearest sand-hill, day after day, until he is reduced almost to starvation. Strange it is that though so faithful to their eggs and young when undisturbed, if once frightened away they abandon them, and consequently young ostriches in sad straits of starvation are frequently found straggling devotedly over the sands.

Jeremiah refers to this cruelty: "The daughter of my people is become cruel, like ostriches in the wilderness."

The ostrich is capable of such speed that it would probably never be captured were it not for its foolish habit of moving in circles, which, however extended, gives its pursuers advantage over it and enables them, after persistent pursuit, lasting sometimes for several days, to tire it out.

When fatigued and famished, finding further effort of no avail, it will frequently turn and attack its pursuers with its feet and wings in a manner almost overpowering; but its usual habit is to cover its poor, silly, weary head in the first thicket or in the sand thinking to hide from view.

The speed of the ostrich is its chief characteristic—a speed which mocks its pursuers—while the huge outspread wings, like sails, bear it onward in a flight which almost spurns the sands.

This rapidity of motion is beautifully mentioned in the sacred poem: "What time she lifteth up herself on high, she scorneth the horse and his rider."

To each created thing God gives its own gifts, whether it be that of gorgeous plumage, or sweet song, or fleet wing—whether it be among cultivated fields or barren sands; on every one is a distinctive mark given by the great Creative Hand.—*Georgiana Kringle.*

Sermons for the Little Ones. No. 3.

Because Abraham was willing to mind God in everything—willing to give him all the child he had, his heavenly Father again promised him the land of Canaan for an everlasting possession—and that he would be his God.

When Isaac had grown to be a man, the Lord appeared to him, through his angel, and told him he must not go down to Egypt to live, but must sojourn—stay as a stranger—in the land that had been promised by oath to his father—that God would be with and bless him, and give unto him and unto his seed, all these countries—that his seed should become as numerous as the stars of heaven, and that in his seed, or son, all nations should be blessed, because Abraham had obeyed God's voice.

When Isaac's son Jacob was going to his uncle Laban's at Padan-Aram as he went toward Haran, the sun went down and he stopped to rest and sleep until morning.

It was a lonely place. He had only stones for a pillow, but while he slept, he dreamed that a wonderful ladder was set up on earth, the top of which reached unto heaven.

The angels of God were going up and coming down upon the ladder, the Lord stood above it and said, "I am the Lord God of Abraham, thy father, and the God of Isaac. I am going to give to you and your children, the very land on which you are sleeping. Your children shall be as the dust of the earth, and in your seed, or son, all nations of the earth shall be blessed."

Now, can you remember all that has been promised to these good men, Abraham, Isaac and Jacob? Was it heaven, that God deeded to Abraham, or did he say anything about giving heaven to Isaac and to Jacob? No, you say; "it was the land of Canaan, that was promised to Abraham, for he walked through it and looked at it 'northward and southward and eastward and westward, and had a will, or deed of it given to him, mapping it out from the river of Egypt, to the great river, the river Euphrates.'"

"Nor was it heaven," you will say, that was promised to Isaac, because he told him he would give him all the countries, that had been promised by oath, to his father, and Jacob was to have the very land on which he was lying, for his everlasting inheritance.

1. Then you have learned that it was not heaven, but the land of Canaan, that was promised to Abraham, Isaac, and Jacob. That is one thing.

2. That they were to have the land forever. That is two things.

3. That God was going to bless them. That is three things.

4. That he was going to make their seed or children as numerous as the stars of heaven and as the dust of the earth. That is four things.

5. That some son of Abraham is going to have the power and dominion of the whole earth, or possess the gates of his enemies. That is five things.

6. That their children should have the same countries for an everlasting inheritance. That is six things.

7. That in that one wonderful son and in their other children, all the people of the earth would be made happy. That is seven things.

8. And that God was going to be their God. That is eight things.

But you don't know what God meant when he said he would be their God, do you?

Abraham, Isaac and Jacob had to die, like everybody else, because Adam did not mind God, so they could not have the land of Canaan forever in this present life.

A good man in the Acts of the Apostles says Abraham never had enough of the land of Canaan for his own to set his foot on, yet God had promised that he would give it to him; and Paul, of whom you have so often heard, says Abraham lived in the land of promise, just like a stranger—that he, with Isaac and Jacob, dwelt in tents, in the land which they was after to receive as an inheritance—in the very land, that by and by they were to have forever.

God had willed that land to them; it was his land, but they had made themselves his children, by minding him, so that he could be their father and they could get the land.

It is only children you know, who get what belongs to their fathers.

So people who do what God says, become his children and get his land.

But Abraham, Isaac and Jacob are dead. They have long ago turned to dust. They have never received the promise.

We will tell you the next time how they are to get it.—*The Friend of the Children.*

Original.

Sisters' Meeting, at the Ohio Conference.

(*Continued from Page 1.*)

blessed hope; even the appearing of the glory, which is best.

There are three fundamental principles in this text. First, a glory to appear upon which hope is based that Paul calls blessed. Second, that of a supreme being, separate and apart as two persons. Third, An at-one-ment between the two persons.

As Jehovah defined is the great God and Creator of all things. The name Jesus, given by Jehovah of the promised Son, defined Immanuel is God *with us*, and fully explains the above. Messiah defined is the Anointed Christ and King. Thus the unity between Father and Son as used by Christ is perfect. Without the first cause there could be no second; and God's plan of salvation void of effect. But as it was Jehovah's plan to redeem fallen man through his Son, Paul exhorts in this text to be waiting for the appearing of the glory of Jehovah Jesus. And the hope of seeing this manifestation the apostle calls a blessed hope. And further more it is written, that according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God who cannot lie, promised before the world began, hath in due time manifested his Word through preaching, according to the command of God our Savior, (the first cause). Thus my text is plainly defined by Paul to Titus in chapter i. 1, 2, 3.

My sisters and brothers of like precious faith, I feel within me that we have come together in love for the truth; and with our hearts brim full of this blessed hope. Yes, I am fully persuaded that we love to think and talk about it. That we love to hear from each other concerning it, and what the hope pertains to. The apostles asked Jesus at one of their gatherings, Acts i. 6, Lord, wilt thou at this time restore again the kingdom to Israel?

Paul said he was judged for the hope of the promise made of God unto our fathers, unto which hope our twelve tribes instantly serving God day and night, hope to come. Acts xxvi. 6, 7. Hope was thus based on something to be restored. And as it was a lost kingdom Israel hoped for, the blessed hope is based on the glory of the restoring of the kingdom. Peter in one of his earnest discourses said in Acts iii. 21, That the heaven must receive (or retain) Jesus until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." "Now faith," writes Paul in Heb. xi. 1, "is the substance of things hoped for, the evidence of things not seen." Then clearly restitution or restoration is the substance of things hoped for. And the coming of Jesus culminates both faith and hope, in the actual possession of a vast and rich inheritance of which the children of God are not only heirs with God, but joint heirs with his Anointed Christ. This inheritance is under the whole heavens; and will increase in vastness until all governments are subdued into one universal kingdom.

Likened by Jesus unto a mustard seed—the least of all seeds, but when it is grown, the birds of the air lodge in the branches thereof. Matt. xiii. 31, 32. And the time will come when the saints of the Most High shall take the kingdom and possess the kingdom forever even forever. Dan. vii. 18, 27.

Faith being based on the hope. "Whereby is given unto us exceeding great and precious promises." "Which is the earnest of our inheritance." "Until the redemption of our purchased possession." Then the glory of the Father in the appearing and presence of the Restorer will redound unto the praise of his glory. Eph. i. 14; 2 Pet. i. 4. That glory in restoration will have raised to immortal life the sleeping dead—it will have changed the found worthy, waiting ones. Beyond this restitution will "removal the curse." Rev. xxii. 3. So that instead of the thorn will come up the fir tree. Isa. lv. 13. "It will cause the desert to rejoice, and blossom as the rose abundantly." Isa. xxxv. 1, 2.

Swords and implements of war will no longer devastate in cruel wars; but are used as ploughshares and pruning hooks, so that the ploughman will overtake the reaper and the earth thereby yield her increase. Isa. ii. 4; Ezek. xxxiv. 27; Amos ix. 13. "Then will the Lord turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

The remnant of Israel shall not do iniquity nor speak lies—they shall bed and lie down and none shall make them afraid. Zeph. iii. 9, 13.

"Jerusalem shall be a rejoicing and her people a joy." "For behold I create new heavens and a new earth." Isa. lxv. 17, 18, "And it shall come to pass that the mountain of the Lord's house shall be established in the mountain, and shall be exalted above the hills; and all nations shall flow unto it."

"Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." And the inhabitants shall not say I am sick. The people that dwell there shall be forgiven their iniquity.

The city hath no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. The saved of the nations shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day for there shall be no night there, no more sorrow nor crying, no more death, no more tears, for God will wipe away all tears from their eyes. Rev. xxi. 23-25. Rom. vii. 17. Blessed restitution age; when he who will restore, shall have come. And blessed be those who are waiting for that blessed hope and the glory of the great God, and of his Anointed, who is coming with power and great glory to reward with aionian life to all those who shall be accounted worthy. I have pictured some of the good things to come which we, sisters and brothers, as sons and daughters by adoption into the family of God believe will come; and all buoyed by the hope that is within us that the coming of the Lord is nigh at hand even at the door. And how we would that all should know the Lord and love his appearing. But they will not come, and we can only take heed to ourselves that we do not fall back to the weak and beggarly elements of the world. But I do not wonder at the careless lethargy in these latter days, from the mad rush for wealth and the various ways for money getting, both by honest and dishonest methods. Together with the many allurements of pleasures that are rife on the right hand and on the left, is it any wonder so few grasp the "Way of Life," so hopeful and promising of age lasting life that is of itself priceless? But Christ foreseeing what would be in the latter days, pictured to those about him while on the Mount, two ways that lay before them in which they would do well to take heed.

For one way was broad with a wide gate; and many were going in there at. Passing by the narrow way, because the gate was strait, and beyond its confines no pleasure was visible and few attracted to enter therein. How surely are we living in the latter days, for this prophetic saying of Jesus is virtually verified.

Pastors of churches are puzzled how to amuse their parishioners in order to hold and draw them in that time of life. Subjects rather more trending of politists, higher criticism and things of every day life, than to the gospel of the kingdom, are announced on bulletin boards. Even then pleasure over rules—Sunday excursions and base games allure the people from home and the church. Ball games often draw even professing church going people to witness them rather than enjoy the scenic beauty of our lovely parks of God's handiwork in stately trees, beautiful native flowers and shrubs, and the various hues of the green verdure that God has given us so much of, and of which we never tire.

Such are things that not only our young people can enjoy, but ourselves also, sisters and brothers that are older, for in this there is no sin. "Be ye not conformed to the things of this world," Rom. xii. 2, means sacrifice in much to the one who would be a true follower of Jesus; and the sacrifice falls heavily on the young people. But for this sacrifice, dear young people present, a loving voice said some 1900 years ago, "Be of good cheer; I have overcome the world." "And he that overcometh shall inherit all things." Why then so few enter the strait gate where self-denial and sacrifice of worldly amusements are required is quickly understood, because a loved voice rings out in words, "I am the Way—and the strait gate," "I am also the truth and the life," "I am the resurrection and the life," "I am the door of the sheep." "My sheep hear my voice and I know them, and they follow me." Thus on down either side the narrow way, these sayings of Jesus are on his bulletin board—which is the Book of books. And Jesus defines himself to be the narrow way. And we, sisters and brothers, who have been begotten by the Word of truth have entered the narrow way from choice. We have passed through the strait gate by obedience of the Word. And now we see far out on the crest of the waves as it were, the precious life boat. On its pendant reads "eternal life." It is a prize—purchased with an exceeding great price. And if we win it we must run a race, and surmount every obstacle that tends to thwart us in this life. The invitation is broad and to all. And O we would that others would come with us, and with us run the race for the mark for the prize of our high calling which is in Christ Jesus. In patience looking, waiting for the full fruition of things hoped for, that is promised not only to the redeemed of the Lord, but to all the families of the earth, who will then learn righteousness, and be blessed through Abraham, Isaac and Jacob, the faithful believing servants of God, to whom the promises were made.

MATILDA WOODBERY.

SECRETARY'S REPORT.

Dear Sisters:

Since meeting at the Conference last year at Cleveland, Ohio, at which some of you were present, we have continued holding our meetings every two weeks, missing one. Having an average attendance of fourteen members, and in all eighteen visitors.

We have endeavored to do good when and where we could, visiting the sick and helping any one in need. About seventy calls were made during the year, and we also had the pleasure of adding four names to our membership.

After finishing the study of the Acts we took up the study of the book of Romans and are now at the fourteenth chapter. The meetings are certainly a help to us in many ways, and certainly show how much good can be accomplished with a little, when many work together in a systematic way. We certainly hope to continue the work. It is also a little time of rest much needed by most of us.

Our hearts were saddened very soon after the Conference last year by the sudden death of dear Sister Greenbriar, who so much enjoyed our meetings when she was able to attend. Being blind she was unable to attend very often.

Our desire is that we may be spared to do more for the Lord, as the time is short, that we may be ready when he comes.

SISTER GOSS, Sec.

TREASURER'S REPORT.

I have made a report of our treasury fund from the last Conference held in Cleveland, Ohio, Aug. 16, 1905. During the year we have held 29 meetings, two of which have been held in the parks. In the period of time stated we have collected a total amount of $62.00, $12.50 honorary, and $2.70 in donations, making a total amount of $78.20 collected. We have disbursed $72.80 leaving at the present time a balance of $5.40 in our treasury. We are all anxious for this good work to go on, and thus we are combining all our energies and ask an interest in your prayers.

MATTIE FANKBONER.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Obituary.

Harriett Alberta Lindsay born Feb. 8, 1874. Baptized into the body of Christ when about eighteen years of age, and has ever since been faithful and consistent as a follower of her Master. Though her illness was of long standing and her suffering intense, yet she bore it all with unusual patience. She passed from life into death, Sept. 10, 1906, age 32 years, 7 months and 2 days. We sorrow not as others who have no hope, but patiently wait for him who doeth all things well. She was buried at Adaline, Ill., Sept. the 12th, when the writer spoke to a large concourse of relatives and friends, regarding the sad reality of death, and the God-appointed means of rescue from its power—resurrection. God bless the bereaved family, and bind up their broken hearts.

ROBT. G. HUGGINS.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. I refer the brethren to W. H. Wilson, who has been at my house and who knows my standing at home. Now brethren, this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Annual Meeting.

The Churches of God of Southern Kansas, Missouri and Oklahoma, who believe that Jesus Christ is the Son of the living God, and all who believe that whom Christ has made free are free indeed, will convene in Neosho County, Kansas, October 12, 1906, and continue over Sunday, and if necessary longer. We have some important business to come before this meeting. We read in Acts xv. that in the days of the Apostles there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses, and the apostles and elders came together for to consider of this matter, or to confer together about this matter.

This was the first conference meeting that we read of in the Bible, and that was to settle a difficulty among the brethren. We want all the brethren that can to come. Our program is always ready. It is the Gospel that Paul preached, Rom. i. 16. The ones who will do this preaching are not as yet selected, but I hope that we may have able men who will preach what is in the Bible and nothing else. How much I wish that Brothers Daniel, Snowden and W. H. Wilson could be with us. We expect Brother Oliver and Brother Joseph Williams to be with us. Rollin is on the Santa Fe R. R. We will see that you get something to eat and a place to sleep, and will raise as much as we can to cover your expenses. Come and help us in Macedonia.

By order of the Church.

JOHN FOONS.

Dear Restitution:

I arrived at Hobgood, N. C. Sept. 6, and began meetings. I expect to remain here until the 24th. As I shall remain in the south this winter, if any desire my labors they will please let me hear from them. A brother in Tennessee wrote to me at Muscatine, Iowa, asking me to come to his place, but I have lost his name and address, so I ask him to write me again and I will visit him before going home.

Your brother in hope of eternal life.

D. M. HEDGER.

He that will believe only what he can fully comprehend, must have a very long head or a very short creed, —*Colton.*

Communicated.

Immortality in Christ.

The belief in the dogma of the natural immortality of the soul, and its natural, I may say its almost necessary corollary, the eternal torment of the wicked, has given rise to much strange and inconsistent reasoning on the part of religious teachers and preachers in their efforts to harmonize this belief with the principles of justice and mercy. The result has been that many men of logical minds have failed to be convinced, and have turned from the subject if not with disgust, at least with a conviction that the subject was too deep for them, and they therefore prefer to let it alone. In the past so almost universal has been the belief in this dogma that it does not occur to them to question its soundness, or to endeavor to discover on what its claims to consideration are based. Oh! if they would only do as did the noble Bereans—search the Scriptures "whether" so strange a doctrine could be found there.

As having a bearing in this subject I give below, an extract from the author's preface to a book, entitled "The Durative Nature of Future Punishment," by the learned Henry Constable, once Prebendary of the city of Cork, Ireland.

J. T. SMITH.

The doctrine of life in Christ is the key to the interpretation of the Scriptures. Read in its light, the Bible is a new book. The perplexities, the doubts, the surmisings of God that would force their way, the dark, gloomy future, are all dispersed. This doctrine has made the Bible ten thousand times more precious to me than it was before; has made Christ more honored, and the great Father more loved.

I no longer wonder that there should be fierce and inveterate opposition to the propagation of this grand doctrine. It was the first truth which Satan sought to obscure and obliterate by the introduction into the Christian church of a specious and false philosophy borrowed from Greece and Egypt, and first taught by himself to Eve in Eden. He will not easily part with a philosophy which has enabled him to do his work so well. Views that cover God with the aspect with injustice, or alienate men's minds from him, or lead tens of thousands to infidelity, or enable men to get rid altogether of the idea that sin is a fatal and destructive thing, will not be easily given up. The doctrine that the soul is the true man, and that the soul is gifted with an inalienable immortality, brought in a mutilated shape into theology from the philosophy of Plato, has led to all this. It has led to Augustine's exhibition of God as a being of revolting cruelty, and to the future of much of his world as displaying only the most intense and harrowing misery; it has led to Origin's excision of vengeance from among the divine attributes thereby opening the way to unbridled sin; it hastened to the Roman purgatory, with all its attendant errors, as a refuge from what was felt to be too great a punishment to be inflicted by God upon ordinary offenders; it has raised against Scripture and the God of the Bible the derisive taunt and outcry of infidelity; it has caused the hearts of believers to mourn over a conduct on the part of God which they could not justify. Altogether no dogma whatever can be named which has been productive of one-half the evil consequences that the dogma of man's inalienable immortality has produced * * *

The triumph of the doctrine of life in Christ (only) will produce a revolution in theology. The standard works alike of the reformed and Roman churches are in a great measure based upon the idea of the inalienable immortality of man * * * When this comes to be acknowledged as a mere human conceit, many, many admired commentaries, treatises, sermons, confessions of faith, will be seen to have been based in a great measure upon a foundation of sand.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels R. D. 1, Laurel, Oregon.

Sententious Paragraphs.

The greatest enemies of Christianity are those who make a blazing profession without a steady shining conduct

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

Love implores, but cannot coerce; it influences, but cannot compel; it knocks for admission at the door of every heart, but it cannot force an entrance.

The Spirit of the Lord Jesus Christ comes into a man's heart as the sunlight comes over the face of the world. There is nothing hidden from the heat thereof. The Lord himself tells us that our inner man should be full of the light, "having no part dark." His Holy Spirit undertakes to guide us into all truth.

Only those who have sympathized with others in the hour of need have the right, in their hour of trouble, to expect comfort and help.

By nothing do we dishonor God more than by limiting him. By nothing do we limit him more than by allowing our human ideas of what he purposes to be the measure of our expectations.

Many Christians are like the Leaning Tower of Pisa—as far gone from uprightness as it is possible to go without toppling over. The world is much more likely to pull over the Campanile at Pisa than the Campanile to lift the world.

To the Churches and isolated brethren and sisters of the State of Ohio:

At our last Conference held at Brush Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co-operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address Rt 3, Mt. Vernon, Ohio.

D. C. ROBISON.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Announcement.

Northern Kansas and Missouri Conference will convene in Morrill, Brown County, Kansas, Sept. 22, at 8 o'clock P. M., holding over the 30th Sept. inclusive. Morrill is situated on the Grand Island R. R. 54 miles west of St. Joseph, Mo. Preaching brethren: W. L. Crowe and S. C. Oliver, and others if they can be secured. Arrangements will be made to take care of visiting brethren before meeting commences.

PROGRAMME.

First subject, The purpose of God in creation. Perhaps several discourses on the same subject. Next, Why I believe the Bible. Again, Divine government vs. civil government. Again, Conversion. Again, In the church not in the kingdom. Again, The kingdom. What is it. Again, The object of Christ's second coming. Again, What must I do to be saved? Next the congregation will be given the privilege to name subjects. Saturday morning the Conference board will settle the finance affair and officers will be elected for the coming year and Evangelist hired. Now brethren, let us make the meeting a success. How? By coming and helping, your presence will be profitable, yourself will be rewarded. It always has and always will cost something to be a Christian.

We have arranged the meeting for the most leisure time among the farmers. A throng time cannot be excused. We are exhorted to not forget the assembling of ourselves together, and so much the more as we see the day approaching.

By order of the Conference board. Trains due at Morrill from the east, 12:10 M. evening train; 10:10 P. M. From the west, morning 4:45 A. M., afternoon 2:23 P. M.

J. B. BITNER,
EUGENE HOWARD,
E. M. SAYLOR.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The 4th Annual Conference of the Church of God in Christ Jesus will be held at the Restitution Church, at Moriah, Ill., commencing on Saturday night, Sept. 29th, and close Sunday night, Oct. 7. Brother S. J. Lindsay of Oregon, Ill., and Brother Huggins, and perhaps Brother James Wilson of Chicago, Ill., will be with us, and we cordially invite all that can to come and help us, and let us have another good meeting. Programmes will be arranged from day to day.

Z. E. BRANT, Pres.
MISS CORA PARTLOW, Sec'y.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

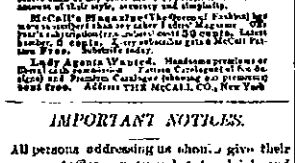
Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. Therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they got stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.



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Poetry.

September Goes.

September goes,
Now the mill
She wastes her time to turn in vain,
The day grows strange and cold
As when one leaves a passing inn,
But still a glow is in the wood
In varied reminiscence
Where but an hour ago she stood,
Her wide spent days to see.

September goes,
All wild with color,
Her rains heaped high with leaves and gold,
And frosts pranked with scarlet berries,
And blue asters in each meadow told
When she came singing down the way.
Soft Colonel, let us now withdraw
Make room for us in the day
Seem like the calm withdrawn moon.

September goes,
The sunset glow
Marks how her time is turned to ice;
And ripened corn in pen on row
Shakes out its banners to the sun,
Its purpled tassels silly droop
Above the tawny, crisping husk—
Thus her battalions troop on troop
Salute her in the weeping dusk.

September goes,
Her empty land
Finds in the last long flight of light,
And she is limpidest command
To blend into the brooding night,
But, throbbing from the distant down
Rise bugle call and thrum of drums
To mark how, now that she has gone,
All proudly proud October comes.

W. D. N.

Communicated.

Have Faith in God. No. 1.

The above text is found in Mark xi. 22. The marginal rendering to my mind is an improvement. To merely believe in God as a being is not enough. "Have the faith of God," expresses a clearer thought. In the beginning man was required to have the faith of God. It was the lack of this that led to disobedience and introduced sin into the world. When the two sons of Adam offered sacrifice, the faith offering was accepted, the other rejected. The one, Abel offered what God required, a blood offering. The other offered of the fruits of the land. God said to Cain, "If thou doest well, shalt thou not be accepted? (Marginal, have the excellency)? And if thou doest not well, sin lieth at the door. This incident proves that we must have the faith of God. No doubt these two brothers had been instructed when and what to offer. It is stated that in process of time (marg. at the end of days) they offered sacrifice, as the time (at the end of days) had been appointed the kind of a sacrifice had been made plain. To have the faith of God is to do his will. Paul says Heb. xi. 4, By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. During all the past ages salvation has been by faith. These two brothers were striving for the "excellency" and the one who had the faith of God obtained it.

This brief history should be a warning to those who attempt to worship God in their own way. God's way should be our way. Paul says, "Faith is the substance (ground or confidence) of things hoped for, the evidence of things not seen. The unseen things of God are only made plain when we have the faith of God as it relates to definite things which our heavenly Father has caused to be recorded in his Word. We are admonished to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. The things that we are to know are the things concerning the kingdom of God and the name of Jesus Christ. Through faith we understand that the worlds (ages) were framed or adjusted by the Word of God, so that things which are seen were not made of things which do appear. Heb. xi. 3. It is no part of God's faith to believe that he created the planets, including this earth. We should believe this in believing in God, but the framing or adjusting of the ages has reference to God's plans to redeem the earth and man. It is the plan that he has in which his Son Jesus the Christ shall sit on David's throne and with his redeemed saints restore all things lost in or through the first Adam.

This promise began when God said, The seed of the woman shall bruise the serpent's head. It was more fully developed in the promise made to Abraham, "In thy seed shall all the families of the earth be blessed." This promise points to the time when all sin will be removed from the earth. When the knowledge of the glory of God shall fill the earth as the waters cover the deep. The faith of God relates to the framing or adjusting of the future ages and not to the creation of the worlds or planets.

Those who reject this gospel of the restitution of all things spoken by the mouth of all the holy prophets since the world began reject God's plan of salvation. It is written that by or through faith the elders or ancients obtained a good report. The ancients were those from Abel to the time of Christ. Each succeeding age has more fully developed the plan of the ages. Noah's faith caused him to prepare an ark by which he saved himself and family. By this act he condemned the world and became heir of the righteousness which is by faith. Faith caused Abraham to go out to a place which he should afterward receive as an inheritance not knowing whither he went. He became a sojourner in the land of promise. By faith Moses when he was some years refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. These are incidents of a sublime faith. Noah being warned of God of things not seen as yet moved with fear (marg. being wary). Abraham obeyed, not asking God as to his plan of the ages. Moses refused worldly honors without knowing what God had for him in the future. For he endured as seeing him who is invisible. By the record we can see what God has in store for us.

The Apostle John says, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. What a promise we have in Jesus, that we shall be like him as we shall see him as he is in his glorified state. Let us so labor that when our elder Brother shall come that we shall be found worthy of the trust imposed in us.

Your brother in the faith of the gospel.

D. C. ROBBINS.

Are You Discouraged?

Lift up your head desponding pilgrim; think of the time when Christ shall come. The clouds may lower dark and forbidding, but the Master is at the helm and will bring the grand old ship safely to land.

The Church of God has passed through many storms, but God was watching all the time. The Master himself did not take the throne of his father David while passing his short earth life, though his followers supposed that to be the consummation of the events of that age. Instead he went to the cross, wherein his greatest hour of need, all forsook him and fled, and were ready to cry, "All is lost, let us go back to our fishing, for we trusted that it had been he which should have redeemed Israel." And Peter was ready to swear he never knew him. All hope had fled from the few faithful followers, but God's eye was on the beloved Son, who was passing through trial [illegible] clouds broke and light shone through the darkness with its glad words, He is not here, he is risen.

Rome had done her work, the Jews had accomplished their object in slaying the supposed impostor, but the triumphant Christ spoiled all their plans with this cry of victory, I am he that was dead, but am alive forever more, and still while he came out a victor, Satan was marshalling his hosts for further work, and under the powers of pagan and papal Rome, set about the task of wearing out the saints of the Most High, and Papal Rome for twelve hundred and sixty years lost no time in carrying on her terrible work of destruction.

Thousands were starved to death in loathsome prison cells. Who did this horrible work? Rome and the inquisition. The river Loire was choked with the bodies of God's faithful martyrs, Rogers, Ridley, Cranmer, Hooker and Lady Jane Gray, with hosts of others felt the extent of those horrors, Rome was not willing to give up her most cherished purpose. The reformation had secured a foothold in Britton, and a mighty effort must be made to wipe it out, and off the face of the earth. Who shall make the trial? Rome's most favored tool, Spain. They set about the task by organizing an immense fleet called the Invincible Armada, whose object was to crush the Church of God and all Protestantism forever, to strike a decisive blow to the Protestant faith of which England was then the bulwark (Encly. Brittanica). O what a day of gloom and darkness to God's people, but he was looking after his cause, and he triumphed over man and all human power, using his own means to accomplish this, and as Queen Elizabeth well said, God blew and with his breath the foe was scattered, and the Invincible Armada of 150 vessels, was no more than straws before the hurricane, they reached Spain at last, a few broken, storm-beaten vessels, and a few half-starved, discouraged seamen. Who was responsible for this suffering and devastation? Rome and no one else. Daniel's little horn power and no other, that power that thought to change times and laws, and wear out the saints of the Most High. Paul's man of sin, the anti-christ. In confirmation of these stubborn facts we have the united verdict of the best men who ever lived, who gave their lives for the cause of truth, and philosophying, arguing or trying to excuse Rome will never change the facts in the case.

Mahomedanism had no part in the matter. Do not be discouraged, brethren, the cause of truth still has its noble, earnest defenders. Like Luther when told that if he went to Worms, Rome would kill him, replied, I'll go to Worms and defend the truth if the devils are as thick as the tiles on their houses. He did go and God went with him and staid close by, with his protecting care. That same care is ours. It's same love for us if we patiently stand by the truth. We do not have to give up our lives as the early Christians did, but the night of suffering for all will soon be past. The gospel ship will sail into port, in God's good time. Let our watchword be faithfulness. Yours,

B. W. WOODWARD.

Dear Restitution:

The Lord still moves the hearts of honest seekers for truth. The Church at Raisin Center will be made to rejoice, and will give a hearty welcome to the two very intelligent sisters who so gladly put on Christ by baptism on Sunday, Sept. 16th.

These sisters have been making a very clear study of the Bible for a year and anxiously awaited our coming, to put on the all saving name. May they be the means of impressing the truth upon their families by their zealous, godly life.

The Elder was not able to go so far, but feeling the importance of the work, we both went. He has been quite sick since returning, but is somewhat improved at this writing.

M. A. WOODWARD.

The Christian's exultation is tracked through the severest adversity

Youth's Column.

Children of the Light.

"Ye are children of the light"
Earth is all in sunny places;
E'en the flowers seem more bright
With the sun upon their faces.

"Ye are children," well we know
Children love the sunny places;
And life's flowers fairer grow
With the sun upon their faces.

"Children of the light!" How fair
Seem to us the heavenly places;
Where, beyond our sight, they wear
Light immortal on their brows!

"Ye are children of the light!"
Earth is full of sunny places;
Let us seek them ere death's night
Shut the sunlight from our faces.

We may win a smile of love,
Even in earth's darkest places,
If we only look above
With the sunlight on our faces.

Birds of the Bible. No. 4.

THE OWL.

God has so created the world that even the desert has its living forms to give interest to its dead sands; the frozen zone its creatures, who exist among its mountains and seas of ice; the night has its creatures, rejoicing in the darkness. The bird most associated in our minds with night is the owl, which, though unable to see well in utter darkness, finds its chief pleasure in moonlight or in the dusky early evening. Occasionally an owl belated in its thievish expeditions, is caught by the light of day, and is unable to find its way home; then it becomes an object of ridicule for the whole neighborhood, and the birds both great and small, hasten to annoy it, all of which it bears with stoical indifference, while its head turns absurdly from side to side and its eyes roll uneasily, but with no sign of any annoyance, until darkness approaches; then suddenly the nearest of the unlucky offenders pays for its frolic with its life. Doleful associations hang about the owl, founded on old-time superstitions, and many a heart, even at this day, trembles with fear when the innocent owl happens to hoot in the neighborhood. Its cry is anything but enlivening, and it can scarcely be wondered at that the ignorant should be alarmed at what appears to our ears such mournful cries.

The Bible frequently refers to this distressing habit of the owl. Micah, grieving over the idolatry of Israel, says: "I will make a wailing like the dragons, and mourning like as the owls." Jeremiah and Isaiah, in predicting the desolations to come upon Chaldea, Babylon and Idumea, predicted also that owls should inhabit their ruins: "The screech-owl also shall rest there: there shall the great owl make its nest." The Psalmist, in speaking of his afflictions, says: "I am like a pelican in the wilderness; I am like an owl of the desert." The fondness of these birds for ruinous places is familiar to all travelers in the East, and one may imagine that they delight in the desolation beneath them, as they sit upon some broken shaft, making the night hideous with their voices, or else, entering into the spirit of ruin, they are mourning for the dead past.

There are many varieties of owls, but the most familiar are the horned owl—so named because of its odd feathered formation resembling horns, on the top of its head—and the screech-owl, with whose notes all dwellers in rural districts are familiar. All the species bear a close resemblance to each other, being thick-set in body, with a round, thickly-feathered head, a hooked bill, and a face at once dull and philosophic, calm and impenetrable. They voraciously swallow the animals they feed upon, whole, and after the flesh is digested, eject the bones and feathers or hair through the mouth. They are treacherous and thievish, so that both by their manner of living and their diet—which consists principally of rabbits, rats and mice,—they are deservedly pronounced unclean. In classifying the birds as clean and unclean, we may see the regard in which God holds the pure and holy; being pure and undefiled, he looks upon evil with loathing. Let us then purify our hearts by God's Spirit, that we may stand before him pure indeed.—*Georgiana Kringle.*

Sermons for the Little Ones. No. 4.

In our last, we said Abraham, Isaac and Jacob were dead, and that they had never had the land that God promised to give them for their own.

How are they to get it? You remember that we were trying to find out what God meant when he said to Abraham, Isaac and Jacob, that he would be their God. Turn to Ex. iii. 6, and you will find Moses calling the Lord, "the God of Abraham, the God of Isaac and the God of Jacob;" and in the New Testament you will find—Luke xx. 36—Jesus saying, "now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac and the God of Jacob." When God said to these old fathers, "I will be your God," they knew he meant the same as if he had said, "I will raise you from the dead," for Jesus says that is what he meant. They knew they could not have the land forever, until they were made to live forever.

In the eleventh chapter of Hebrews, you will find how much God's people have suffered that they might be waked up in the better resurrection. They all died without getting the land, but they were sure of getting it when they should awake from the dead. God had promised to give them the land forever; and they died, believing what he said—certain that they would live again, and have it as God had told them.

Abraham looked for the same beautiful city, that we are looking for. He expected to see the pearly gates of the New Jerusalem—to come to the time when the tabernacle of God should be with men—when Jesus is Ruler of those who overcome, and who are to inherit all things.

He looked for a country just as beautiful as heaven—for a heavenly, or heaven-like country, where there should be no more tears, neither sorrow nor crying.

But, you will wonder what all this has to do with your coming to Jesus and learning of him! It has everything to do with it. You cannot come to Jesus as you should come, unless you understand all this.

It was necessary, in order that the people who had believed and minded God, should be waked from death to live forever—that the keys of the grave should be given to some one able to open it, and able to give eternal life to all God's children who are sleeping in the dust.

If no such person ever had, or ever would come, good people, and bad ones too, would stay in the ground—they would always be dead.

But God never tells a lie, and when he said to Abraham that he should have the land forever—that he would be his God, and that in his seed, all nations should be blessed, he meant to teach him that just such a person would sometime come.

Abraham saw Jesus by faith, when it was told him that "his seed should possess the gates of his enemies."

Isaac and Jacob looked to the Savior as the Son, who was to give them all that God had promised.

All of Abraham's people were taught to look for a Savior who should redeem them from death. We know this from what David said in the sixteenth Psalm. He was glad because the God had taught him that his "flesh should rest in hope"—that he would not be left in the grave, because God would not suffer his Holy One (Jesus) to decay and turn to dust. That Holy One would show him the path of life. In his presence would be fullness of joy—at his right hand, pleasures evermore.

By reading Acts xxvi., you will find that all the tribes of Israel, looked upon the promise of God to the fathers, Abraham, Isaac and Jacob, as a promise to raise them from the dead. The hope of being made alive at the coming again, was their hope. They hoped to come to that promise of land by being waked up to live forever.

But they did not seem to understand that some one must come and die for them, before this could be brought about. They knew that the Savior was coming to bring up the dead people, but they thought he would be great and powerful, and glorious—would open the graves at once, and taking his place on the throne, make everybody, all over the earth, mind him.

They knew that God did not forgive people unless there was bloodshed. They were taught in all their sacrifices, to look to a sacrifice to come. The lamb that they offered to God, pictured a suffering and dying Savior, but somehow, they overlooked the meaning of the lamb, and saw only the King in his glory.

David did not do this. He knew Jesus must go into the grave, before he could bring other people out of it, and so did all God's prophets, and those who studied hard to know what God taught.—*The Friend of the Children.*

Obituary.

Viteriah Ammerman was born March 11, 1817. She was united in marriage, Oct. 11, 1838, with Samuel M. Frame, to which union were born nine children, seven of whom are still living. The husband died Sept. 14, 1892, since which time she resided at her home in West Lebanon, Indiana, where she died Aug. 12, 1906, at the advanced age of 89 years, 5 months and 11 days.

Grandma Frame, as she was familiarly known, became an obedient believer of the gospel many years ago, and for more than half a century it was her great pleasure to follow devotedly, our Lord and Master, ever keeping her character above reproach.

Although during the past few years she was weak and enfeebled in body from age, yet her mind was clear and it was a pleasure to talk with her of things past and the good things of the future.

In her declining years she was tenderly cared for by her devoted children, two of her daughters living with her and giving her the special care which only a devoted child can give to a faithful parent.

Memorial services, conducted by the writer, were held by a large congregation of her neighbors and friends who had loved her in life, and whose tears were mingled together in sorrow at her death. She sleeps beside her companion in life, both of whom fell asleep looking for the coming King.

L. E. CONNER.

Dear Restitution:

I am pleased to tell you of another interesting meeting held by Brother Maurer and myself on the 16th. We were cordially invited to come again, and they would have dinner on the ground to give us more time to tell the best of all news.

Please say that Brother Manorlet's text was "And this is life eternal, that they should know thee, the only true God and Jesus Christ, whom thou hast sent."

Yours in hope of life.

R. A. HUMPHREY.

"The apostle Paul represents the time of Christ's second coming as 'the time of the restitution of all things,' that is, when everything should be restored to its pristine condition..... It is precisely on the same object a redeemed and glorified earth, that the apostle Paul, in the eighth of the Romans, fixes the mind of the believers as the terminating points of their hopes of glory. An incomparable glory is to be revealed in them, and in connection with that, the deliverance of a suffering creation from the bondage of corruption into the glorious liberty of the sons of God."—*Fairbairn's Typology.*

It doesn't take a very smart person to find fault; but to suggest the proper course to be pursued requires a person with sanctified judgment, ridden by the Spirit of God.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT 26 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

THE Emperor of Germany is on a visit to the Sultan of Morrocco, and France and all England wonder what it means. Jealousy causes them to suspect what purports to be the most friendly of happenings.

BROTHER VanVactor had to cut his sermon short here last Sunday, as he was compelled to take a train to Culver to immerse a lady. We are glad to forego part of a discourse for such an occurrence any time.

RUSSIA continues to keep up an agitation, and there are uprisings and assassinations every day. In the course of events the poor Jew has to stand his full share of the trouble and persecution. Every man's hand seems to be against him in Russia.

THE question of what shall be done with Cuba is uppermost in the minds of the Statesmen of the United States. There has been a revolution there, and the government failed to subdue it. Continued fighting could not be allowed, hence the United States must step in and stop it. In making peace it may be necessary to rule the island.

Communicated.

At the Breaking of Bread.

"BUT AS MANY AS RECEIVED HIM."
JOHN I. 12.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

How did they receive him?

John the Baptizer said, "A man can receive nothing, except it be given him from heaven." John iii. 27.

The Apostle Peter wrote that "The prophecy—or testimony—came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." 2 Peter i. 21. This proves to us that the prophecy—or testimony—came from heaven.

John the Baptist speaking of the Christ, said, "He whom God hath sent speaketh the Words of God." John iii. 34. And "What he hath seen and heard, that he testifieth." Verse 32. "He that hath received his testimony hath set to his seal that God is true." Verse 33. Then follows the blessed assurance that "He that believeth on the Son hath everlasting life." Verse 36.

So when we put the foregoing quotations in more common or familiar form of words, we might read. "To as many as received the words of God,—the testimony of Jesus Christ—to them he gave power to become the sons of God."

What were the words of God, the testimony of Jesus Christ?

The record of Matthew is, "From that time Jesus began to preach, and say, Repent; for the kingdom of heaven is at hand." Matt. iv. 17.

Mark's record is, "Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark i. 14, 15. "He that believeth and is baptized shall be saved." Mark xvi. 16.

Luke's testimony is, that, at Capernaum Jesus Christ was entreated to stay, but he said, "I must preach the kingdom of God to other cities also; for therefore am I sent." Luke iv. 43.

From these few quotations we learn that the words of God—the testimony of Jesus Christ—was "the glad tidings of the kingdom of God." Luke viii. 1.

So, then again, we conclude that those who received the glad tidings of the kingdom of God, received "the Light," John i. 7, "that Light" verse 8, "the true Light," verse 9. "And to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

In these last days we hear much about the gospel, the faith, the Holy Ghost; but never do we hear about the glad tidings of the kingdom, except among those who have received him—Jesus Christ—to such he has given power to become the sons of God.

In Acts viii. we read that Philip went down to Samaria and preached Christ, verse 5. Also in verse 12, it is more fully explained that he preached "the things concerning the kingdom of God, and the name of Jesus Christ." Verse 6 informs us that the people with one accord gave heed to the things which Philip spoke, verse 12 states, that they believed the things, and were baptized, both men and women. And there was great joy in that city. Verse 8.

Why this great joy? because by receiving the testimony of Philip, they had received the testimony of Jesus, and there had received him, and to as many as received him, to them gave he power to become the sons of God. No wonder that there was great joy in that city.

Dearly beloved, the signs are many that we who have received him, and are now the sons of God by the spirit of adoption will soon be made like him, and see him as he is, therefore, let the same great joy that was in the hearts of the people of Samaria, fill our hearts, and enable us to hold fast till he comes.

P. NEILS.

Christianity Versus the Lodge.

Can I be a Christian and belong to the lodge?

This is a very important question, a subject that so many of us pay too little or no attention to; but in these times of gross darkness I think we ought to stand more firmly with our face to the foe, and not compromise with the enemy on any line lest they break through where we least expect.

For myself, I cannot think that a Christian can belong to a secret society.

In the first place what is it to be a Christian, or to be Christ-like? Sifting the question down we find that Christians are those who have heard, repented, believed and obeyed the gospel of our Lord Jesus the Christ, and have taken up their cross, bearing his name and gone forth to follow in his footsteps. Jesus says, Follow me, and if we are Christians we will follow where he leads, and if he leads us into the lodge room it will be all right; but if he does not lead there it will be all wrong.

Let us see what he has to say in John xviii. 20. "I spake openly to the world—and in secret have I said nothing."

Eph. v. 11, 12, tells us to have no fellowship with the unfruitful works of darkness, but rather reprove them; "for it is a shame even to speak of those things which are done of them in secret."

Members of these societies are oath-bound (and such a horrible pagan oath) to protect each other, and instead of protecting the innocent and punishing the guilty, it is more often they protect the guilty and the innocent suffer.

The Word of God tells us in James v. 12, "Above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath," yet there are preachers who are supposed to teach the Word of God, who belong to one or more of these secret works of darkness. I am very much afraid they will be found in the class mentioned in Jer. xxiii. 11-14, also 2 Peter ii. 18-10.

The lodge is a worldly institution composed of people belonging to the different grades of social life; there you will find the man who thinks he is a Christian; the good moral man; the infidel; the agnostic; and men who only wait the opportunity to commit the blackest crime, men whose hands are already stained with crime, and who belong to the lodge for protection. Now a Christian has an interest in such men as these, interest enough to try to win them to Christ, but one cannot fellowship with them and be Christians, for the Word tells us to come out from among them and be ye separte, again we are told in 1 Peter iii. 8, Be ye all of one mind.

Could I be a Christian, and be of the same mind as the one who denies the very existence of God or Christ? I think not. Again the Word tells us in 2 Cor. vi. 14, 15, Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? as I have said the lodge is a worldly institution, and we are told in 1 John ii. 15, Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

So many men might have been Christians but after they joined the lodge they lost interest in Christ and his work, so, instead of the lodge making or keeping them Christians, it has unchristianized them, love of the world has drowned out their love of God.

We are commanded by the Word of God in Col. iii 17, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. How could we do anything to the glory of God in an organization where his name is denied and his holy law trampled under foot? Let them not try to deceive us by telling us that the lodge is a Christian institution, although they may carry the Holy Bible into their lodge room, for their secrets originated in mystery, see Rev. xvii. 5, and their secret ambition is found in Rev. xiii. 16, 17.

Another thought is their idea of life insurance. I can not see why they should want to have their lives insured when they claim they are immortal. Let us not receive the mark, have nothing to do with the secret work of darkness. Let us make sure our names are written in the Lamb's Book of Life, and all will be well. God is one Great, Eternal King, he is the Author of life, and he is fully able to take care of us. Let us not hide our light in secret but let it shine to the glory of God, and when we have done all we could do, let us still stand the household of faith, a peculiar people.

O Christian, arouse thee, for the storm is at hand,
With helmet and shield and a sword in thy hand
To meet the bold tempter, go fearlessly go,
And stand like the brave with the face to the foe.

Submitted in love.
ELLA DEFFENBAUGH.

A Few Thoughts.

In Exodus xix. we find God made a covenant with the children of Israel. This covenant is spoken of interchangeably throughout the Scriptures as "the law" or, as "the first covenant" or, as the ten commandments or, simply as the commandments.

Concerning this law, covenant or commandments, Paul says in Rom. vii. 10, "The law was ordained to life." In 14th verse of same chapter he says the law is spiritual. In x. 5 he says, "Moses describeth the righteousness which is of the law." That the man which doeth those things shall live by them. And in answer to a man's question, "What must I do that I may have eternal life, Christ said, Keep the commandments."

These commandments which Christ told the man to keep (in order that he might have eternal life) are what are known as the law, or first covenant or the ten commandments. And these testimonies concerning this law, covenant or commandments, teach, that if an Israelite had kept this law, or commandments perfectly, he would have earned a right to eternal life according to God's own terms, and therefore he would have been entitled to a resurrection from the dead and to eternal life. This is just the position Jesus was in. He kept this law perfectly and therefore he had earned eternal life before he laid down his life on the cross. He said to the Jews "which of you convinceth me of sin, and John said in him is no sin."

Why did he die on the cross? Jesus had something more to do than just to save himself. He was born to be the Savior of sinners. The angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins."

The Old Testament Scriptures teach us by type and by allegory, the truth, which is made plain in the New Testament, that Christ died a sacrifice or sin-offering for sinners and not for a righteous person. And here is where sacrifice comes in; and where the just (One) suffers for the unjust (ones) and where so many texts fit in so beautifully; as for instance: "Messiah shall be cut off but not for himself." Or as Isaiah says in 53rd chapter, "He was bruised for our iniquities," or as Paul says in Cor. "Christ died for our sins" according to the Scriptures. Christ had no sins nor iniquities. Therefore these texts do not apply to him.

That same law that promised eternal life to those who would keep it perfectly, brought a curse on those who transgressed it. Paul says, "Cursed is every one who continueth in all things which are written in the book of the law to do them." To quote from a late writer, "Apart from Christ, no Jew ever kept this law. All have sinned, therefore the need for the shedding of blood." And again from the same writer, "If it had been possible to have rendered a spotless and perfect obedience, justice would not have required a violent death in that case." Every one but Christ broke this law and therefore came under its curse. And if they were all under its curse, the only way to save any of them would be to take the law out of the way and give them a covenant that would forgive their sins. And Paul tells us that is just what God had promised to do.

Paul's argument all through his epistles is that, because of the weakness of the flesh, the first covenant could not give them life and therefore it was necessary to make a second covenant with them; even a new covenant. In Heb. viii. 7, Paul says, "If that first covenant had been faultless, then no place should have been sought for a second. Paul also teaches us that God had promised to make a new covenant with them, one that would forgive sins, and that God had required the death of Christ as a sacrifice and offering to him for sins. In Rom. viii. 3, Paul says, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and (marginal rendering) by a sacrifice for sin condemned sin in the flesh." And we find Christ was obedient unto death; even the death on the cross, and for the joy that was set before him, he endured the cross, despising the shame.

What was the joy that was set before him? Was it the prospect of getting eternal life for himself? No. He had already earned eternal life for himself by obedience to God's law. Christ said, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." and Paul says, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich."

If Christ had to die a sacrifice to save himself how could he say, "The good shepherd giveth his life for the sheep." Did he have to give his life for the shepherd also? Tell me what it cost him to save others, if he had to submit to such an ignominious death to save himself. And what did he do to take away sins if it took that ignominious death for the sin nature?

Suppose a friend of yours would risk his life to save you from a situation that would prove fatal without his intervention. Could you ever love him enough? But suppose his own life was in danger and he had to take the risk to save himself. How much love for you could you see there? Can we not ascribe much more honor to Christ for having endured such an ignominious death that we might be saved, than if he had to do it in order to save himself? Heb. ix. 7 is sometimes quoted to prove that because the high priest under the Mosaic system had to offer first for himself therefore the text teaches that Christ also had to offer first for himself. But the fact that Christ only made one offering is against this view. And there is a reason why the high priest under the Mosaic system had to offer first for himself which is not true in Christ's case.

The high priest in the Mosaic system had sins of his own, and the text tells us that he first offered for his errors, and then for the errors of the people. Christ had no sins or errors, therefore this text does not apply to him.

The new covenant was devised for the purpose of forgiving sins. Christ having no sins it was not made for his benefit; but for the benefit of sinners. And so Paul tells us in Heb. ix. 26, "Once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself." In x. 12, he says, "This man after he had offered one sacrifice for sins," and ix. 28, "Was once offered to bear the sins of many." In Gal. iii. 13 he says, "Christ hath redeemed us from the curse of the law." In Romans he says, "Christ died for the ungodly." In another place he says, "God commendeth his love toward us in that while we were yet sinners, Christ died for us." Peter says, "Who his own self bare our sins in his own body to the tree." And ii. 21, "Christ also suffered for us." And John says, "Ye know he was manifested to take away our sins."

Not one of these texts can be applied to Jesus, therefore he did not die on the cross for himself. But he died as an offering and as a sacrifice to God for sinners in order to become the Savior of sinners and to make a new covenant whereby sinners can be saved. And we find Christ on the night of the betrayal at the last supper saying, "This is the blood of the new covenant which is shed for the remission of the sins of many." Thereafter the new covenant is preached for the salvation of sinners. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

By embracing the new covenant we become heirs of the Abrahamic covenant. As Paul says, "As many of you as have been baptized into Christ have put him on; and if ye be Christ's (belong to Christ because he bought you with his own precious blood), then are ye Abraham's seed and heirs according to the promise."

MRS. H. L. BAKER.

Selected.

What Must I do to be Saved?

Since Jesus never proposed to save you in your sins, nor yet with your sins, but from them, it is evident that something very radical must be done. A salvation like this is much more than a change of theory, it brings a change of heart. God says you must do three things.

1. You must repent. "God commandeth all men everywhere to repent." You can do this on the spot as you read these words. Repentance is not a luxury for a few, God commands all men to do this. You will find that repentance is a serious business. It means that you take radically different way of considering sin, God, heaven, hades, yourself, etc. You have been too charitable to sin, and to self, and far too uncharitable to God. When you see sin in its true light it will seem so intensely dishonoring to God, that you will not have words dark enough to describe it with. You will not merely see that it must land you in hades unless you are utterly delivered from it, but you will think this a small matter compared to the thought that it dishonors God. You may dread eternity as much as any man ever did, and yet not repent. When you truly repent you would rather die than sin, and you will renounce it with your whole soul. The repentant soul may be enslaved by sin, but wholly against his own will. His whole soul cries out for deliverance. He wills to be free, though he may not have power to free himself. A repentant soul always says, "What must I do to be saved?" He does not want to shirk doing. An unrepentant soul says, "Tell me how to be saved without doing anything." The unrepentant soul may wish to avoid the consequences of sin, but the repentant soul wants to avoid sin itself. The Bible never says that though you continue in sin, provided you only believe, you will be saved.

2. You must believe. You can never do this till you repent. Trace out in your Bible wherever people were told to believe, and you will find that they were repentant souls already. Trace out all men addressed who were not repentant, and you will find that they were told—not to believe—but to repent first. In one sense to believe is the very opposite of doing. So when a man is told to believe he is in that sense told to do nothing. He is supposed to have done the repenting. You would not tell a drowning man to swim to shore if the lifeboat were at his side. You tell him to do nothing—just to grasp the rope. Yet in one sense to grasp the rope is "something," but yet it is "nothing" compared to swimming to shore.

You must believe. But what must you believe? Not a creed. Not a theory. I have heard people say, "Believe that those who believe are saved and you will be saved." This is not in the Bible. You have to believe a Person. To trust a Person. To believe is to accept, or receive. "To as many as received him to them gave he power to become the sons of God, even to those that believe on his name." So believing is the same thing as receiving Christ. To receive Christ is the same thing as to submit to him, and to confide or trust in him, to commit your case into his hands. When you repent you change your idea of the possibility of ever saving yourself by your own good works. When you believe, you commit your soul to Jesus and rest assured that he can save you. You can commit yourself to Jesus on the spot and thank him for accepting you.

3. You must confess. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." "For with the heart man believeth unto righteousness (mark that blessed fact—to righteousness) and with the mouth confession is made unto salvation." But can I not be saved without confession? "Whosoever shall be ashamed of me and of my words, in this wicked and adulterous generation, of him shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Is not that sufficient answer? If you have the second step you will never ask if you must testify to the fact that you are saved. You will not be be able to help doing it. It would be enough for you to know that your Savior wished it. But you will also wish to do it too, that others may be saved. Like the old Scotch woman who was saved you will say, "Jesus has saved me and you will never hear the end of it."

Will you take these steps? You have asked, "What must I do to be saved?" and you now have the simple answer; but will you take these steps? The question of your sin has been settled between God the Father and the Lord Jesus Christ long, long ago. God waits to save. Will you let him do so? Would you rather be saved from sin, or keep it and yield to it? "He that finds his heaven must lose his sins," said Cowper, very truly. Will you have sin or Christ? You cannot have both. You must choose. Which shall it be?—*Dudley Kidd in South African Pioneer.*

The Bible.

The question of the inspiration of the Word of God, and of what constitutes the Word of God, is not left to be determined by German critics. The book stood just as it is before the came into the world. It will stand just as it is after they, like sheep, are laid in their graves. Our common people, with their English Bibles in their hands, will settle for themselves these issues which critics offer to settle for them. They will do it, though, on very different lines of investigation and on different kinds of evidence. The critics will endeavor to penetrate the mind of God by means of grammars and dictionaries. Common Christians will do it by means of the Holy Spirit searching the deep things of God—things too deep for an unsanctified nature to fathom, even though it be master of all the Hebrew that ever was written. "We have the mind of Christ." They have received "the spirit of the world." We have received "the spirit which is of God" that we might know the things that are freely given us of God.

In all this there is nothing at variance with the common laws which preside over the discovery of truth. In a common letter from one friend to another, there is a certain intangible something which is not discoverable from the mere text of the letter. A grammarian, but a stranger to the writer, may take that letter and parse it from beginning to end, and conclude that he knows the exact for all. And yet he may be mistaken. He may know the grammatical construction of different sentences, yet know but a small part of the truth intended to be conveyed by the sentences. An intimate friend of the writer, "who knows him," will follow right after and discover facts about the mind, and spirit, the feelings and the purposes of that writer which had eluded the grammarians entirely.

And so in Bible matters. The "mind of Christ" is not ascertained simply by parsing. But then, in order to know the mind of Christ, Christians must be deeply and profoundly taught in the Word of God. Our common people must be profoundly taught in the English Bible. They can learn to handle that can fight with it and can conquer with it. They can even confound the higher criticism with it. —*Wm. Ashmore, D. D.*

Christ's Glory.

Until he comes, he is the rejected one. His coming is to end the day of his long rejection, and to introduce the day of his acceptance; the day when he shall be owned by Israel and the world, as he is now by his saints; the day when he shall be owned on earth, as now he is owned in heaven. As the great Judge of all, his glory is yet to come; as the last Adam, his glory is yet to come; as the head of the church, his glory is yet to come; as Israel's monarch, his glory is yet to come; as anti christ's destroyer and Satan's dethroner, his glory is yet to come.—*H. Bonar.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

The Flowers of the Fall Time.

The flowers of the fall time are the best;
Above the fading grass-stems they blaze,
Rare jewels left in nature's bounty chest,
Poured scattering along the autumn ways.
The hollyhocks are braver, redder, now—
Their banners flashing bold before they fall,
They are resolved to die before they bow
In homage to the distant winter's call.

The morning glories show a deeper hue
And riot into blossom as they wane;
They drink a gayer wine in morning dew
And flaunt the rent defiance from each vine;
The cosmos flower sparkle in the dawn—
All tints like the ironite shapes appear,
As echoes of the flowers that are gone,
As stars that stud the twilight of the year.

The dahlias swagger, merchantmen and rude,
And crowd the meeker blossoms from the way;
The asters make a picture many-hued,
Framed in the drifting haze of autumn gray;
White clematis all snowlike silly clings
Where leaves already turn to brown and gold,
And hosts persuasive that each zephyr flings
Above the page where summer's tale is told.

Across the fields and by the country roads
Are scarlet blooms that mock the setting sun,
And goldenrod lifts up its treasure heads
To show what eldorado it has won.
And so with bloom ablaze, with change afoot,
The patient year hems slowly to its rest
With flower laughter that makes sight of grief—
The flowers of the fall time are the best.

W. D. N.

The Bereans Column.

Secretary's Report o' the Bereans of the Illinois Conference of the Church of God of the faith of Abraham.

The work of the Bereans at the Illinois Conference held at Oregon, Ill., in August, 1906, showed enthusiasm and growth that was most satisfactory to all, who have watched the development of this auxillary of the church. They were given charge of the social meetings held before each evening and had one hour's service on Sunday afternoon. On Thursday evening the subject presented was, The Nature of Man, and Sister Lily Filson of Dixon ably led the discussion, bringing out the points with Bible testimony that man is mortal; that the soul of man dies, is unconscious in death, enters the grave; that the soul of Christ was sacrificed in death, and the souls of all in Christ enter the death state.

On Friday evening Sister Daisy Seymour of Tampico led the meeting and the subject was, Repentance and Baptism. The nature of, cause of, reason of and result of repentance were dwelt on and the character of and importance of baptism.

The Kingdom of God was the glorious topic Saturday evening, and Sister Ruth Aslakson of Chicago did full justice to the subject. After we had talked of the Ruler and his helpers, the character of and duration of God's kingdom we were more than ready for Sister Elizabeth Eaton to show us that only to the overcomers were these things to be. On Sunday afternoon we discussed our Bereau work, past, present and future.

On Saturday afternoon August 18 at four o'clock we held our annual business meeting. The following officers were elected for the coming year: Pres. Anna E. Drew, 620 N. Galena Ave., Dixon, Ill.; Vice Pres. Almeda Mitchell, Lanark, Ill.; Secretary Leila E. Whitehead, 5428 Ontario St., Austin Station, Chicago; Treasurer Fred Knodle, Oregon, Ill.

The following committees were appointed: Literary committee, Elizabeth Eaton, Savanna, Ill.; Edna Anderson, 436 Concord St., Aurora, Ill.; Ruth Aslaksen, 364 Dickens Ave., Chicago, Ill.

Tract Committee: Viola Eaton, Stockton, Ill.

Program committee: Daisy Seymour, Tampico, Ill.; Mabel Eaton, Savanna, Ill.; Charles Anderson, Aurora, Ill.

Committee on new leaflets: Leila E. Whitehead, Chicago, Ill.; Almeda Mitchel, Lanark, Ill.; Mrs. Julia Dean, Chicago.

The report this year is very encouraging. Two new societies have been formed at Ripley, Ill. and Fairdealing, Mo., Miss Jessie Watt of Buffalo, Texas, Mrs. Howard of Chico, Cal. and Babara Leeman of Boise, Okla. have been received as isolated members. The meetings at Moriah have been discontinued for a time, but the society has not disbanded. Adeline society has come to life again chiefly through the efforts of Sister Mary Gesin. There have been 309 letters written during the year and about 2,000 tracts distributed.

The treasurer reported about fifty dollars in the treasury. We shall need a great deal of money this year, so those who have never given a dollar to the work see if you cannot send one to the treasurer and soon. We need new leaflets this year and we have planned to send our president to new points and places that feel to need her and of course this means outlay. The tract committee would also appreciate a stray dime to meet the expense of postage.

On the whole we feel that there has been a great gain during the year and would urge the Bereans everywhere to a greater earnestness in the work and a greater willingness to do whatever is asked of them. "He that is faithful in that which is least is faithful also in much."

LEILA E. WHITEHEAD. Sec.

History of the Illinois Bereau Society given at Conference by the President Anna Drew.

Our organization, the Bereans, was formed at our annual Conference, in 1899. For sometime we had felt the need of some special work whereby our young people might become more interested in Bible study, more active in Christian work, and through their influence, other young people become interested in the truths which God's Word teaches. As the years go on, one by one those who hold aloft the cause of truth, fall asleep, and if the light of the glorious gospel is kept shining, the younger ones must carry on the work. The better we understand God's Word, the better able are we to impart it to others, the more often we open our lips to speak of the precious truths it contains, the easier it is for us to do so, and with this object in view, our young people were called together and our society organized.

At the meeting held at Lanark, the year previous, work of this kind had been proposed, and Sister Greenbaum of Chicago, called a meeting, appointed officers, further proceedings were to await orders from her. Four or five months passed, receiving no word, the officers who had been appointed, met together, worked up an outline for Bible study, had it printed, and when organized as a society, we had a line of study, to enter upon. Chicago and Dixon had previous to this, local societies, were finding them so helpful they were anxious for a State organization, that all might be united in one work. Though more especially for the young people, our membership was not limited to such, many of the older people felt the need of the help gained from such an organization, and were gladly admitted. Following our meeting, the young people at Adeline, organized, working up a large and interesting class. Many of our people were isolated, they became state members, carrying on the Bible study in their homes.

In our first year's work, an effort was made to locate as many as possible, and secure them as state members, urging organization wherever there were several at any one point. The first two years our membership did not increase very rapidly, but our annual meetings were much better attended by our young people, than before, and we found them taking a more active part in the services. This was encouraging, for it showed results which we had honed for, from such a work. In 1901, Bro. W. H. Wilson, who had taken much interest in the work, suggested we ask for a column in THE RESTITUTION, to be filled once a month with articles, reports, letters from the Bereans. This Brother Underwood kindly granted, and it has proved helpful to our members, and in interesting others in our work. Soon after our first column appeared, letters were received from distant states, asking for more information regarding our work, and for admittance as members into our society, and through their efforts some work has been accomplished in their own states.

In the fall of 1902, a Conference was held in Southern Ill. It was proposed that the president of our society be sent to that Conference to interest the young people there. This was done, and through this effort a society was formed at Moriah, one at Marshall, and isolated ones at Hazel, Longootee and Ingraham, were secured as state members. The report of this trip in our column in THE RESTITUTION, interested a sister in Carnegie, Okla., and resulted in a class of nine being formed at that point. Bro. Wilson in his trips throughout the states encouraged the work, and with his help, societies were formed at Omro, Wis., and Iota, La., affiliating themselves with the Illinois state work.

In the fall of 1903 another visit was made to the southern Illinois Conference. Found the work encouraging, some new members were secured from surrounding points. A visit was also made at Lebanon, where we now have a family of faithful Bereans.

Through Bro. Lindsay's efforts a society was organized at Keltner in January, 1904, and one at Ripley, November, 1905.

Though all societies formed since our work began, have not been successful in continuing the work, at every point we have some faithful ones who keep up their Bible study. We have received new members recently from Texas and California. Our members are scattered over many states, in Oklahoma, Missouri, Colorado, California, Louisiana, Texas, New York, Wisconsin, and at twenty-four points in our own state. We started our work with about fifty members, we now have several hundred.

This last winter that we might get in closer communication with our isolated members, and be able to help them in their Bible study, we proposed that such report at stated times, the lessons outlined in our Bereau booklets. This met with favor, and quite a number are following this plan.

But what has been accomplished through our organization, for the cause of Christ? The Scriptures must be carefully studied if we would grow in the knowledge of the Lord. The reports we receive show careful study and the many questions asked, a desire for a thorough understanding of God's Word, and we have had the assurance that they have been helped greatly through their study, and with the Bible daily before them, their effort is greater to more closely follow its precepts.

Many from our number, have taken upon them the name of Christ, and we are sure the closer study of the Word and the influence of the society meetings, have had their part in bringing them to obedience. At Omro, Wis., at their organization, of 20 or 25 members, but three were members of the household of faith, in another year, half became such. Many of our isolated ones, meeting with none of like faith for many years, had grown somewhat neglectful of Bible study, and consequently less zealous in the cause, but through regular study and encouraging letters from the Bereans are now loyal and active in Christ's work. The social letters written have done much to cheer and encourage those deprived of hearing the truth preached. Many letters are received filled with grateful words for bringing them, through our work, to a better understanding of God's plan of salvation, a fuller sense of their responsibility to their Savior and to a closer walk with him. Many now take an active part in our local societies and in the services at our annual meetings, whom several years ago we could not prevail upon to do so. We have had discouragements, many of them, but God has surely blessed our work, and if we could only realize it, many of the discouragements and obstructions that come in our way, are caused by neglect on our part to do the duty or improve the opportunity that lies before us. How careful we should be, that we become no stumbling block in the way of the Master's work. When all do their duty the work must prosper.

Dear Bereans, we are to be "workers together with him." What a blessed privilege, no pleasure so great, none so satisfying as that, that we have helped some one onward in the way of life eternal. Let us make Christ, his will and his work, first in our heart, doing the things pleasing in his sight, and when he comes to gather his faithful, may we be found worthy to hear from his lips, "Well done."

To the Bereans greeting:

I cannot be with you but I can speak to you in silence. I have no report to make as I am the only Berean here. I have the privilege of visiting with our church people as I find it convenient, and I have been to church all but one Sunday in July, and hope to continue through August. I always make it a point to be at church first before going elsewhere on a Sunday. I do not approve of Sunday outings. Our meetings are small as many of our people are on their vacations, but we always have good edifying meetings. Our lesson for next Sunday is 2 Thes. iii I have enjoyed the Bible lessons very much and sincerely trust Bro. Lindsay will continue them longer. I am sorry my report is late but the heat has been so intense in the evenings with a light that it seemed that I could not grasp anything. I tried several evenings last week, but this morning is a nice morning and I had the privilege of having the morning alone in quiet. I trust it is not too late. May God give you the spirit of knowledge that you may grasp all that is imparted to you that you may grow in grace and knowledge of him whose image we are to bear, is the sincere wish of your sister in Christ.

SELMA SAMUELS.

To the Bereans and all interested in the work:

Not having the opportunity of attending Conference myself, I send a short letter hoping it may be of interest or encouragement to some. I am not often near enough one of the societies to attend the meetings, so I have since the first of the year adopted the plan of sending in written reports. I suppose quite a number of others follow the same plan of writing out the lessons every month or every two months. I find this method of Bible study very helpful to me. I know I study the lessons more carefully when I am to write something about them. I think the lessons in the booklets are nicely arranged and that we cannot fail to be benefitted by studying them. The topics of the lessons are all subjects we need to understand if we wish to be diligent and useful in the Master's service. I have often thought of this counsel given by Peter. "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We need to know more of his Word. Let us try to be noble as the Bereans of old and search the Scriptures daily as they did. In Jas. i. 20 we are told to "receive the engrafted Word which is able to save our souls." But we must be doers of the Word and not hearers only. I hope we may all find Bible study of such value that we can realize all that the Psalmist felt when he said, "Through thy precepts I get understanding; therefore I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."

With best wishes for the welfare of the Bereans from one of its members.

MABEL KENDRICK.

FAIRDEALING, MO.

In the fall a Berean society was formed at Fairdealing, Mo., by two isolated families, children and parents studying together. This is food for thought for other isolated families.

Hieremias (or "Jeremiah").

CHAPTER 50.

1. And it came to pass when Hieremias had stopped speaking to the laity all the words of the Lord which the Lord had sent him to speak unto them, all these words namely,

2. That Azarias son of Maasaias and Jooanan son of Kareer and all the prominent men who had spoken to Hieremias spoke up saying, It is a lie, The Lord did not send thee unto us saying, Enter ye not into Aiguptos to dwell there;

3. But rather Barouch, son of Neeroes is conspiring with thee against us, that he may give us into the hands of the Chaldaioi to put us to death and remove us into Babuloon,

4. And Jooanan and all the leaders of the host and all the laity did not hearken unto the voice of the Lord to continue to dwell in the land of Jouda.

5. And Jooanan and all the leaders of the host took the remnant of Jouda who had been turned back to dwell in the land,

6. The men of ability and the women and children and the daughters of the king, and the souls which Nabouzardan had left behind with Godolias as son of Akhikam and Hieremias, the prophet, and Barouch, son of Neerias,

7. And went into Aiguptos, because they did not hearken to the voice of the Lord and they entered into Taphnas.

8. And there occurred a word of the Lord unto Hieremias in Taphnas saying;

9. Take for thyself great stones and hide them within the front-doors in a gateway of the house of Pharaoo in Taphnas before the eyes of leading men of Jouda.

10. And thou shalt say, In this wise hath the Lord said, Lo, I am sending and I shall lead Nabouchodonosor, king of Babuloon, and he will place his throne over and above these stones which thou hast hid, and he will lift up his weapons over them;

11. And he will enter in and smite the land of Aiguptos, some to death to death, and some to removal to removal and some to sword to sword.

12. And fire will burn in houses of their gods, and it will burn them, and it will remove those who inhabit them and it will destroy by corruption the land of Aiguptos even as a shepherd destroyeth by corruption his outergarment, and he will go out with peace.

13. And he will crush the votive-pillars of Heeliopolis those in Oon and their houses will be burn down with fire.

COMMENT.

This 50th chapter is given in the versions as the 43rd or what purports to be the same—with many variations a few only of which I will note in passing. Read and compare for yourselves.

In the 5th verse there is no such statement in the text as "that were returned from all the nations whither they had been driven"—but does read "who had been turned back" meaning the portion of that Babulonish captivity not transported by Nabouchodonosor into Babuloonia.

In the 9th verse instead of saying "take in thy hand and hide them in mortar in the brickwork which is at the entry to Pharaoh's house in Thahpanhes" the text reads "take for thyself and hide them within the front-doors in a gateway of the house of Pharaoo in Taphnas."

In the 10th verse instead of saying, "I will send and take" the text reads, "I am sending and I shall lead," etc. and instead of "he shall spread his royal pavillion over them" the text reads "and he will lift up his weapons over them."

In the 12th verse instead of "I will kindle a fire in the houses of the gods of Egypt" the text reads "and fire will burn in houses of their gods" and the balance of this verse is entirely different. Read and compare.

In the 13th verse "pillars of Beth-Shemesh" reads in the text "votive-pillars of "Heeliopolis those in Oon," the latter name being the name of the then famous Baal temple in the city of Heeliopolis or Heeloupolis as sometimes written. The reader will observe the importance of the omission of the descriptive adjective "votive," not merely "pillars" but "votive-pillars."

CHAS. GARDNER.

"So Much the More!"

HEB. X. 25.

Glancing out over the recent defections in supposedly high spiritual places and people, I am moved to some serious reflections concerning our church as a "peculiar" and emphatic expression of the Christian faith. While we may not (and, indeed, cannot) often stand back of large schemes of money-making and financial treachery and hypocrisy, we can lend ourselves to many small (?) last-day loop-holes of spiritual peril, which invariably pave the route of these more flagrant issues.

If ever there was a "day" when the true faith and calling of the saints of God needed undoubted accenting, it is in this great and evil day in which we live, under the shadow of "the great and notable day of the Lord."

That shadow is so dense and visible it can almost be felt. He or she is in a most deplorable spiritual condition who must needs demand "a sign," with so many indubitable evidences massing about us at all points.

We cannot do anything to stop the world's and apostate churches' heedless course into trouble, but we can obey the Word, by coming out strong in numbers and zeal wherever and whenever there is a meeting of our faith; permitting no excuse to hinder us in this great duty, and so doing more, probably, in the line of churchly duty than in any other way of individual earnestness. Flood the meetings! Hold up the hands of the preachers of our way! Agree! Sink all points of mere "difference" in one grand, irrepressible, burning expression of the great hope! The coming of the King! To give "Life"! Life to the "dead"—the real "dead"—"who are in the graves," not in the churches. "The dead in Christ"—not "in trespasses and sins." For these let us tremble. God pity them.

For the unbaptized, the deliberate time-server, the death-lover, the terrorist and substitutionist, we mass our prayers and lift our voices as never before. With results we have nothing to do. We will do our part as commanded, and do it to the uttermost. This is the gist of Christian effort.

Just a word for another duty: THE RESTITUTION—are we taking it? Paying for it? Digesting it? Working for it? A certain farm paper states that it is forging on to a million paid subscribers! What a matter for thought for "our" people!

To good friends and the brethren everywhere: "Greeting!" and God's loving blessing with the divine strength "to stand." There is no Scriptural standing or stand except by "having done all!"

ANTHONY BUSCH.

Editor Restitution:

We left Stillwater, Okla. May 17th, after a stay of four months. After we had seated the store building, we invited Brother J. B. Holliday, who gave us Sunday evening sermons. Some fifty or sixty persons came to our hall. One Presbyterian lady said, Why, it is the very thing we want. Brother Holliday has stood aloof from all the sects for three years after being a Baptist 28 years. He openly denounced in the pulpit his early impressions, that they were fables, and that he would rather suffer persecution with God's people than enjoy the pleasures of sin for a season. He is a regular Bible student and has made Bible Charts of the Coming Age. His lecture on The Restoration of Israel was grand and he told his congregation that in God's own good time it would be brought about, and this he was able to do, and cited his congregation to the San Francisco disaster to prove that God ruleth in the kingdom of men.

We feel that our effort has not been in vain and ere long we will hear of more from this city.

After returning to Beaver Co., coming by Attica, Kansas, we learned of Brother Owens and taking my field glasses I could view his home six miles away. He and Brother Killough preaches for us here at Zelma. Brother Owens uses his own means and preaches every Sunday at Cline and different places. Oh how I long to organize according to Sister Harriett E. Boice's plan, and have a fund to pay our traveling ministers.

Your Sister, waiting for the King.

MRS. GABRIEL ROHRBACK.

Reaping as We Have Sown.

God is not mocked. Whatsoever a man soweth, that shall he reap. Every man will get just what he deserves, just what he has worked for. This truth must be proclaimed with earnestness, emphasis and reiteration from our pulpits. We are living in a time when it is popularly said that "hell is burned out." But the equivalents of the old-time fire and brimstone are here yet and will be forever. No one can offend the great laws of the universe and get off scot-free. God is not so "easy." Every one that in virtue is on his side shall, without fail, receive the reward of virtue in its consequences in holiness. There is nothing local or temporary about the theology of the 1st Psalm. Forever shall it be well with the righteous. Forever shall it be ill with the wicked. And no man can dodge results.

Men must be warned and warned again and again and with solemnity of these awful truths. He that sinneth wrongeth his own soul. The soul that sinneth it shall die. The mind of the flesh is death. The mind of the spirit is life and peace. Men living in carelessness and recklessness, scoffing, going heedlessly on in a fancied but insane sense of security, must be arrested by the stern voice of the prophets of God, and made to pause and reflect on the inescapable issues of such courses.

And, every day, we Christians must likewise ponder these laws well. They are universal and apply to us, as to all. Every minutest act—every "idle word"—must have its equivalent, its consequence. There can be no cause without an effect. Every planting means a reaping. We live in a solemn and very real world which brooks no jesting or fooling.

Whatever our place allotted to us by Providence, that, for us, is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it. —*T. Edwards.*

I have lived to thank God that all my prayers have not been answered. —*Jean Ingelow.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Fanny M Sparner	3 50
Nova Quackenbush	1 00

Signs of the Advent.

"Never did the church witness such a constellation of signs of the near coming of Christ, as now. 'The branches of the fig-tree are full of sap; and the summer is at hand.' Assuredly, I am not ignorant that a portion of the church has become gradually weary of the long-tarrying, and has fallen into doubt. You also shake your head, and are of opinion, that we have long talked of 'the last time.' Well, use this language, and increase the number of the existing signs by the addition of this new one. Add that of the foolish virgins, who shortly before the midnight hour maintained 'the Lord would not come for a long time.' They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, 'Peace! peace! There is no danger!' But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of a whirlwind. 'The Lord cometh!' O, were he already here! How do we long for his revelation in these dark times!"—*Krummacher.*

"We are nearer the troublous times of the end of the world, and there are signs and tokens of a shaking and convulsion, which I trust I do not err when I compare and even identify with the predicted indication of the second and glorious coming of the Son of Man in his kingdom."—*Dr. Candlish.*

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same manner myself." The man of the inquiring mind retired for meditation.

Where science speaks of improvement Christianity speaks of renovation; where science speaks of development Christianity speaks of sanctification; where science speaks of progress Christianity speaks of perfection.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. I refer the brethren to W. H. Wilson, who has been at my house and who knows my standing at home. Now brethren, this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Programme Committee.

The following persons are appointed a committee to prepare a programme and make other arrangements for the Conference of the Church of God to be held at Plymouth, Ind., Nov. 15-18, 1906. Committee, Brother A. R. Underwood; Sister F. M. McCrory; Sister T. O. Tabor.

J. H. WILLEY, Pres. Ind. Con.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

To the Churches and isolated brethren and sisters of the State of Ohio:

At our last Conference held at Brush Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address Rt 3, Mt. Vernon, Ohio.

D. C. ROBISON.

Annual Meeting.

The Churches of God of Southern Kansas, Missouri and Oklahoma, who believe that Jesus Christ is the Son of the living God, and all who believe that whom Christ has made free are free indeed, will convene in Neosho County, Kansas, October 12, 1906, and continue over Sunday, and if necessary longer. We have some important business to come before this meeting. We read in Acts xv, that in the days of the Apostles there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses, and the apostles and elders came together for to consider of this matter, or to confer together about this matter.

This was the first conference meeting that we read of in the Bible, and that was to settle a difficulty among the brethren. We want all the brethren that can to come. Our program is always ready. It is the Gospel that Paul preached, Rom. i. 16. The ones who will do this preaching are not as yet selected, but I hope that we may have able men who will preach what is in the Bible and nothing else. How much I wish that Brothers Daniel, Snowden and W. H. Wilson could be with us. We expect Brother Oliver and Brother Joseph Williams to be with us. Rollin is on the Santa Fe R. R. We will see that you get something to eat and a place to sleep, and will raise as much as we can to cover your expenses. Come and help us in Macedonia.

By order of the Church.

JOHN POORE.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

Announcement.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-30 Inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The 4th Annual Conference of the Church of God in Christ Jesus, will be held at the Restitution Church, at Moriah, Ill., commencing on Saturday night, Sept. 29th, and close Sunday night, Oct. 7. Brother S. J. Lindsay of Oregon, Ill., and Brother Huggins, and perhaps Brother James Wilson of Chicago, Ill., will be with us, and we cordially invite all that can to come and help us, and let us have another good meeting. Programmes will be arranged from day to day.

Z. E. BRANT, Pres.

MISS CORA PARTLOW, Sec'y.

The Quarterly Conference of the Churches of God, in Michigan, will be held at Millbrook, Mecosta Co., Mich. Thursday evening, Oct. 25, 1906, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united effort, much good might be done.

All of like precious faith are cordially invited to attend the meeting.

Ample provision will be made for all visiting brethren.

Those coming from Grand Rapids will take the Pere Marquette R. R., at 7:00 A. M., change at Edmore on the Big Rapids Division of Pere Marquette reaching Blanchard about 10:00 A. M. Those coming from the north will get off at Millbrook, and those coming from the south will get off at Blanchard, changing cars at Edmore for Blanchard.

EMMA JACKMAN, Sec'y.

The Central Washington Conference of the Churches of God will convene at Wenatchee, Oct. 5, 6, 7, 1906. All the household of faith are earnestly requested to be present at all of these meetings. Enjoyable and profitable meetings are anticipated.

A. L. CORRALEN, Pres.

MYRTLE TITCHENAL, Sec'y.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrbach.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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Poetry.

Our Work.

O what are my single hearing words
Or the work of my helpless hand,
No more to the whole is a single note
In the chorus grand,
No more than the hum suggests to
To the whole in the carolling band.
Yet without that single note the song
Is not as the master willed,
And the circle is not full—a single part
Is lost by the one unskilled;
So without my doing I know as well
God's plan is not fulfilled.

—C. O. Ogden.

Communicated.

Papers Read at Communion Service at Argos Conference.

UNITY.

To the Indiana Conference of the Church of God at Argos, dearly beloved in the Lord. Behold how good and how pleasant it is for brethren to dwell together in UNITY! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore. Psa. cxxxiii. Behold, to see, look attentively, give earnest heed. Mark how good and how pleasant it is for brethren to dwell together in unity. Behold how good, fine, kindly, loving, sweet, precious, fitting, satisfactory, enjoyable, agreeable, excellent, valuable, admirable, beneficial, profitable, and how pleasant it is for brethren to dwell together in unity. Behold how good and how pleasant, attractive, delightful, gratifying, cheering it is for brethren to dwell together in unity. Behold how good and how pleasant it is for brethren to dwell together in unity.

After Jesus had ordained twelve, that they should be with him, and that he might send them forth to preach, and heal, and cast out devils, he went into a house. There came such a multitude to him, and such confusion, that his friends said, He is beside himself, and they wanted to take care of him. Then his mother and brethren sent to call him. Those sitting about him said, Behold thy mother, and thy brethren without seek for thee. He said, Who is my mother, or my brethren? This question, on his part, must have confirmed the opinion that he was really beside himself. He looked on them that sat about him, and said, Behold my mother, and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark iii.

Those, therefore, who do the will of God are brethren, and they do, and will present the good, and pleasant spectacle of dwelling together in unity. Yes, such will dwell. Abide, continue, endure, keep, remain together in unity, combined, joined, mutually, inseparably in unity, in harmony, in accord, in concord. They will subordinate all parts to one general effect for good. They will bring all personal objects, and all personal objections into unified harmony. They will subjugate—put down their own will, and will do the will of God, and prove to all concerned, that it is good and pleasant for brethren to dwell together in unity. The unity of the brethren, doing the will of God, is so good and pleasant that it is likened to the precious ointment poured out upon the head of Aaron, and sprinkled upon his sons, consecrating them as one, in unity, holy for the service of the Lord. Like the dew on Hermon and Mount Zion. When the sun in his splendor floods Mt. Hermon, bringing forth the fruits of the ground, swelling the grain, ripening the luscious grape, yet drying the earth, and wilting the verdure. But

"When the sun sinks in the west,
And nature all is prone to rest,"

When the abundant dew falls gently on the parched earth, drenching the grass, the foliage and vines that clothe the mountain slopes, it is good. When nature has drank her fill, and waits the coming morn, it is good. And when the rising sun gilds with dashing glory, the verdant pomp of Hermon, the glittering dews of heaven are flashed into myriad gems, it is pleasant. To this magnificent scene is compared the unity among brethren. And as the dew that descended on the mountains of Zion was good and pleasant, refreshing and reviving, so upon brethren dwelling together in unity, doing the will of God, the Lord will command the blessing, life evermore, and they will enter into that rest, which they will have with the Lord, and enjoy on Mount Zion. Psa. cxxxii. Beloved, let us dwell together in unity.

P. Nave.

Crumbs.

A lot and a church were purchased by the Disciples in our county town in an early day at a cost of 400 and 500 dollars respectively. I rehearsed the fact in an article on the religious side of pioneer life, and the type-setter added a cipher to each of the numbers—only a little cipher, and yet how changed was their value! The hundreds had become thousands, counting ten times as much as they had before. It was a provoking mistake, but it set me to thinking. Standing alone in the world as an individual, I am but a cipher, I am nothing, I can do nothing. I have no power, no strength. To have any power for good I must be placed beside the great Digital Figure of the universe—God; I must be added to him as his tenth, his tithe of the human beings he has placed on this beautiful earth. I must become related to him through the blood of Christ, in whose precious memory we gather around this table today. Then his power, the power of the gospel, which is "the power of God unto salvation," becomes my power, weak and humble vessel though I be; I have strength, because God is beside me. I can be the living exponent of his truth, because he is my Helper.

I can do his work with no fear that my efforts will fail. I can fight his battles with no thought but that the enemy will be beaten. Our towering Sauls may be rejected; the young men of whose good looks and talents and business ability, we have been so proud, may not have been the ones chosen by the Lord to be the overseers of his Israel in this part of the vineyard, yet somewhere, he has a David fitted for the place, and anyway, we can go on in his strength, who has given the dear Savior to suffer and die on our behalf that we might live. Give up? Never!

God helping us, we will endure to the end! We love God, because he first loved us. We rejoice in his love.

"He has taken our sins away,
He has taken them all away, away."

In this memorial supper we commemorate the fact "that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scripture;" and in remembering this, we also commemorate with holy awe, the date when we poor mortal ciphers were added to God, through obedience to the law of life, and became a part of his working force in the world. It is well to remember. We so often forget that it is through us that God is preparing the way for the coming of his Son; that is through us the coming of the kingdom is to be hastened.

Others may be petulant and fretful and impatient over things in the church that they cannot adjust to their liking, and may secede from our fellowship, but we, at this table, still holding fast to the faith, remember the presence of One in the room, who will be with us to the end, and pledge ourselves to go forward, as Moses pledged himself to go forward from Sinai. We are not bound

"To make the wrong go right,
But only to discover and to do
With clearest heart the thing
That God appoints."

"If he giveth quietness, who then can make trouble?" He who has elected to the place where the sinless plane grows on the cliff beside the sea, safe the tide cannot reach him. So he whose heart is fixed, anchored in Christ, cannot be shaken from his post by the storms around him. He can endure trials; he can stand the testing fires. He cannot, he will not go back to the flesh pots of Egypt; he cannot, he will not sell himself as a cipher to another Digital Figure in the universe, whose working force is all for evil, and whose end will be death, for "The wicked shall not stand in the judgment nor sinners in the congregation of the righteous. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." God is with us; let us pray. Let us feel his nearness, let us claim his blessing. Let us never forget, that though but ciphers when standing alone, we have, when set beside God, a value that none can estimate. We are his sapphires, his emeralds and his rubies set upon his breast plate, to be his forever. "The grace of our Lord Jesus Christ be upon you all. Amen."

S. Roxana Wisch.

"This do in remembrance of me."

Once again has this little band of faithful believers met together to commemorate the Lord's death till he come; to obey this loving command in remembrance of him, who lived among men and taught us the way to live, by his example, and who, through his suffering and death, has made it possible for us to obtain eternal life. And now we commemorate his suffering in the garden of Gethsemane and death upon the cross by partaking of the bread and wine, emblematic of his broken body and spilled blood—in remembrance of him, till he come. I think this form or act of communion has a deeper significance for us than simply a reminder of Christ's death and suffering, for how could one forget that fact? It means that and much more. Our mind first turns, perhaps, to this one thought, but it cannot dwell there long without drifting into a chain of thoughts—from one link to another, and the complete chain means the great plan of salvation. Then we consider ourselves as having a part in this great salvation and of our worthiness or unworthiness. We search ourselves to know whether or not we are eating of the bread and drinking of the cup worthily. No wonder Jesus tells us to examine ourselves that we may do this worthily.

One of the links in this chain of thought is about the kingdom, for Christ said, "I will not any more eat thereof, until it be fulfilled in the kingdom of God" and "I will not drink of the fruit of the vine, until the kingdom of God shall come." This brings us to the next link—the second coming of Christ and all connected with that grand event. The command "do this in remembrance of me" is a simple one and should be considered by each of us a privilege as well as duty, and as often as we do it we bring afresh to our minds this all important theme, and the oftener we do it the more are our thoughts stayed and fixed on the things pertaining to godliness and righteousness. So may we be privileged to meet together often to commemorate "till he come," and may we be found worthy and ready to meet him when he comes.

Flora Harris.

To the Church of God in Conference assembled, dear brothers and sisters in Christ. While not able to be with you in person, I am with you in spirit. In mind I hear your excellent sermons, your sweet songs of Zion and exhortations, and at this hour you are assembled to participate in the most solemn and sacred memorial that it is our privilege to observe. "This do in remembrance of me," was the instruction of him who was far and above the peer of any potentate of earth.

The lives of great men are celebrated for deeds of valor and statesmanship; but Jesus gave his life a ransom for the world. By his holy and pure life, and by his death and resurrection a way is opened by which we may be redeemed from death and corruption, and have a hope of an inheritance, that is incorruptible and undefiled and that fadeth not away.

Again, the Savior says "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." By this our minds are carried back nearly nineteen centuries to Calvary's scene, and forward to the time when, "The Lord shall descend from heaven with a shout, with the voice of the arch angel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord." I Thes. iv. 16-17.

Again, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. I Cor. xv. 51-52. Praise the Lord, no mortal resurrection here. There is no event more frequently mentioned in the Bible than the second coming of Christ; and it is repeatedly stated, and plainly taught, that at his coming is the time when the saints of this age shall receive their reward; and it is for this event that the Savior warned his disciples to be ready, for they knew not the time when he would come.

Of how much there is in the admonition, "Be ready." It not only requires preparation, but a constant, careful and prayful living. The soldier in carnal warfare, although ever so well equipped and drilled, must be constant guard in face of the enemy, to prevent surprise. So the soldiers of the cross must be constantly on guard against the wiles of the wicked one. He comes, not as the dash of cavalry, or the columns of infantry, but he comes as a tempter, first in things seemingly innocent, and growing bolder gradually. Have we a weakness for sports of various kinds, he encourages this. Are we inclined to carelessness in assembling ourselves together for divine worship and spiritual strength, he encourages this carelessness, and ere we are aware, we have fallen into the "Laodicean state."

We have our trials in various forms. Some departing from the faith, and by their influence leading others astray; but let us take the "Word of God as the man of our council." We have afflictions, so had brother Paul, ours may be equal to his "Thorn in the flesh," but the Savior says, "my grace is sufficient for thee." And Paul adds, "By weakness am I made strong." The Psalmist says, "Weeping may endure for the night, but joy cometh in the morning." In this life we are in the night of weeping; but when Jesus shall come and gather his saints, will be the morning of unending joy. May it be ours to be there.

E. K. Barnhill.

Have Faith in God No. 2.

There is no subject that should interest the human family as that of faith. In these days of numerous faiths it is important that we should know that there is but one true faith as there is but one God. The faith of God relates to his plan of salvation and it comes to us in the belief of the gospel of the kingdom of God. This plan as to the kingdom of God has been revealed to us through the Word. It embraces the one truth that Jesus, the Son of God, will in the age to come occupy his father David's throne. Through the promise to David we have this plan more fully developed. Holy men of old spake as they were moved by the Holy Spirit. This gave God's plan of the ages through the prophets. Later on his Son preached the gospel of the kingdom and required men to believe it in order to salvation. This same gospel of the kingdom was confirmed to us by those who heard him. God witnessing with signs and wonders and with divers miracles and gifts of the Holy Spirit. Thus has this faith been revealed to those chosen of God.

Paul writes that in ages to come he (Christ) might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. By this we see that there are some things that we do not fully know but will when we shall see Christ as he is. The character of this faith is peculiar in as much as it is the Word of faith, which we (the apostles) preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead thou shalt be saved. For the Scripture saith, Whosoever believeth on him shall not be ashamed. Whosoever shall call upon (him) the name of the Lord shall be saved. This Word of faith cometh by hearing, and hearing by the Word of God. God has caused this faith to be written in his Word and we are to accept it and reform our lives and obey it that we may enter the new life and in the end receive eternal life.

Paul further says, That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise. Eph. i. 13, 13. Note the order given in this text. Ye trusted in Christ after that ye had heard the gospel of your salvation. In whom also after that ye believed ye were sealed with the Holy Spirit of promise. The Ephesians were sealed by the Holy Spirit of promise. Not however until they heard and believed. In Rom. iv. Paul says that Abraham received the sign of circumcision as a seal of the righteousness of the faith which he had yet being uncircumcised. For what saith the Scriptures? Abraham believed God, and it was counted to him for righteousness. To Abraham circumcision was the seal placed on the covenant which God made with him.

In Colossians ii. this same apostle plainly teaches what the seal of our faith is. Ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism wherein ye are risen with him through the faith of the operation of God who hath raised the dead. And you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all your trepasses. Now if the circumcision made with hands was the seal of the righteousness of Abraham's faith, why cannot the circumcision made without hands, which is baptism be the sign of our righteousness. Providing we have confessed with our mouth and believed in our heart that Jesus is both Lord and Christ? This seems to me to be a very reasonable conclusion. The apostles were sealed with the Holy Spirit of promise. We are sealed when we are obedient to that form of doctrine spoken of in Rom. vi. know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man is crucified (put to death) with him, that the body of sin might be destroyed, that we should not serve sin. We are alive in the new creation if we have obeyed from the heart that form or mold of doctrine which was delivered to us. Our old man was buried, put to death, in the watery grave no more to arise. We are admonished to "walk ye in him." If we have been baptized into Christ we have put on Christ.

In closing this article let me give you a very solemn admonition. While the children of Israel were traveling from Egypt to Canaan God said, Behold, I send an angel before to keep you in the way, and to bring you into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. Now if the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation." God is now speaking by or through his Son in whom is his name. If it were necessary to hear his angel in whom was his name is it not more needful that we hear his Son? Take heed what you hear and take heed how you hear.

Your brother waiting for the Anointed from heaven.

D. C. Robison.

Dear Restitution:

I wish to write you a short letter. I have been a reader of The Restitution for many years, it came to our family address to my father C. H. Watkins. His name appeared on your subscription list for many years, nearly as long as I can remember, but he has now passed away, free from the cares of this life, and has been laid to sleep until the resurrection morning when we expect to see him again standing on this earth with all the redeemed with a firm step and smiling face when all of our tears will be wiped away and our sad countenances will be changed to smiles and we can realize that our sorrows are all passed and that we are alive forevermore, realize that sorrow and death are things of the past, and that we will never have to again walk away from the grave of a friend with a sorrowful heart. Pray for us that we may be found faithful. As ever a brother in Christ.

E. C. Watkins.

Died at Arcola, Canada, on Friday, the 7th of September, 1906, Charles Henry Watkins; aged 74 years and 6 months. Charles Henry Watkins was born Feb. 18, 1832, in Steuben Co., New York State, at about 14 years of age he moved with his parents George Edmund and Catherine Watkins to the State of Illinois, near the town of Roscoe, where they resided for a few years, then moved to Whiterock, Ogle Co., Ill., where they lived for some years. During their stay there they all were baptized into the all-saving name of Christ by Elder Chapman of the Millerite faith. In 1857, July 26, he was united in marriage with Miss Emily Jane Ellis of Roscoe, Ill., and to this union were born three children, two sons and a daughter, Edwin Charles and Philip Leander and Nancy Jane Watkins. In April, 1864, he moved with his family from Illinois to Story Co., Iowa, near Story city, where he lived for twenty-five years, during which time his wife and daughter accepted the all-saving name of Christ. His wife was immersed on the 25th of Dec., 1873, by Elder J. T. Prime of Nevada, Iowa, his daughter in June, 1887, by Elder A. J. Eychaner. In March 1889 he moved with his family to Sheridan Co., Neb., where they lived for 12 years, during which time he was a faithful worker in the cause of Christ his work being partly rewarded by seeing his whole family united with the church. Through his efforts and that of Almus Adams and the help of Christ they succeeded in building up a lively little church of over thirty members. In the year 1901, he with his wife moved to Arcola, Canada, where he was soon after joined by his sons and their families, but Miss Nancy after her union with F. M. Godfrey of Rushville, Neb., moved to Holton, Kansas, where she still resides. Brother Watkins was a faithful worker in the cause until the last. He leaves a wife, two sons, a daughter, and their families, five grandchildren, to mourn their loss.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 3, 1906.

The fall Conferences in various parts of the country are announced, and an urgent call is made by the officers in each place, for increased attendance and renewed interest. This is urged because of a coldness, an indifference, in the attitude of some—a seeming willingness to let a few do the work and bear all the burden. A desire to shirk responsibility. In most places this condition is due largely to carelessness. Some trivial amusement, business cares, weariness from excessive toil—small things, of little weight at first, are made a pretext for staying away from services. A part had been assigned you, but some one else filled the place—some how they got along, and it does not matter much, just me. But Brother, Sister, stop a moment. You are free, you say, and can do as you please. No one has a right to dictate to you. Look carefully at this and see if you do really believe this. You loudly proclaim your freedom. You are willing to grant like liberty to others. Others take such a privilege. Soon no one is attending the services—things drag, the young make quick note, no one is responsible for carrying on the work. My Brother and my Sister, you may be able to show that you are not responsible for carrying forward the work of the Lord's house, but remember there is a future, and the person who is responsible for STOPPING the services at the Lord's house will have to give account then. Let each individual take a good look into his own heart—not his brother's—and then ask himself if he is responsible for having clogged any of the machinery in the Lord's service. When the business session was called my counsel was needed, but if I had gone MY business would have suffered. You set your own affairs above the Lord's. I was expected there to play the organ, and I know they looked anxiously through the window for me, but I was tired and did not feel well. Be honest with yourself, and own up that you just shirked. When the collection was taken up I could have put in a fifty cent piece, but only threw in ten cents. I saw the officers count and recount the money. I presume they had to go into their own pockets, and then cut some creditor short in his pay, but I am not responsible—they made it some way. Brother, Sister, you are not your own. You were bought by the precious blood of Christ. You are answerable and responsible to God, and you cannot always shirk giving account of your stewardship. A demand will be made, and you will have to give account of what you have done with the Lord's money. The Lord bought you, paid a good high price for you—gave what he held precious. What for? Just to benefit you? To do you good was only a part of his purpose. He saw you as a business man, you as a preacher, you as an expounder of his Word, you as an exhorter, you as a Sunday School teacher, you as a singer, you as a musician, you as a visitor of the sick and distressed, and you as one to whom it is given to occupy a seat in the assembly of his saints. When he bought you he had in view carrying on his work for THIS age, and he paid the necessary price to get you. Dare you face God and ask a reward unless you have cheerfully, willingly, gladly rendered him a full service? Can you make an excuse that your own heart will accept? In view of what God paid for you, let me ask, Dare you shirk another time? Can you make satisfactory excuse for deserting the ranks? Dare you for a moment longer bury your talent? Will a fancied sleight by a brother, that you neglect to take to him for reconciliation, satisfy you as an excuse when you are asked for an accounting? Do you really think any of your excuses will stand God's searching? This is a serious and solemn matter, and each should give due consideration to it. This is not written to offend or to censure any one, but rather in love to exhort to steadfastness, a renewed zeal, a prayerful consideration of MY duty, and to urge redoubled diligence in all departments of the Lord's work.

We wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

The following item is from the Salem, Ohio, *News*, of Sept. 24, and sent by Brother P. Neill. We are informed that the victim of the accident is the only son of Brother and Sister Glen Asher, of Lewisburg, Ohio, and we assure the bereaved ones of the sympathy of the entire brotherhood in this sad hour.

"John Asher, 11-year-old son of Glen Asher, was shot and instantly killed by a revolver in the hands of Hale Seaman. The boys were playing at the Seaman home and found a revolver upon the stairs. Seaman shot his playmate while he was looking into the loaded weapon. David Sharp, aged 10, was at the house and he and Seaman dragged the body down stairs and hid it along the roadside. The body was found by Mary Blackwell, who was passing along the road. She notified the authorities, who are investigating the affair."

Selected.

Death and Resurrection.

Between the doctrine of the inherent immortality of the soul and that of the unconsciousness of man in death, or that man is a mortal being, there is no middle ground. Either man dies and ceases to live entirely or he survives death, in which case he has no need of any resurrection whatever.

There may be some one who reads this who is trying to solve the problem of man's identity in death and of his resurrection in the last day, and if these lines should reach any such I will try to help you with that which helped me and set me entirely at rest on the subject. The light broke in on me last winter (1905) while I was engaged in the study and presentation of another and entirely different matter—the existence of God.

Around every human being you may draw a circle which represents the limit of his comprehension. This circle may be larger with some than with others, but there is a limit to every man's comprehension. Let the anxious reader fix this fact in his mind clearly. Be sure and get started right.

The second fact is that the comprehension of the existence of God is beyond or outside this circle; no man being able to fully comprehend the nature of Deity. But immediately compare this second fact with a third one, namely, that no man can comprehend his own existence. Here you want to think slowly but surely. It is a fact you and I cannot comprehend our own existence. But does this fact disprove our own personal existence? Not Then neither does the fact that I cannot comprehend the existence of God disprove his existence. God, and you, and I, all exist, in spite of the fact that you and I cannot comprehend the existence of God, neither our own existence.

It was just here that the light broke in on me with reference to the resurrection of the dead; for if it is a fact that I cannot comprehend my present existence (and it is a fact) how should I be able to comprehend my future existence? I cannot. Here then let me safely observe, that not a man living ever did, or can, or will be able to comprehend the resurrection of the dead. But that does not disprove the doctrine of the resurrection, any more than the fact that I cannot comprehend my present existence proves that I do not exist. God has said there shall be a resurrection of his dead men, and all I have to do is to believe it, which is just as easy as eating ice cream on a summer day.

You never ate a dish of ice cream that you comprehended. Do not confound familiarity with a certain thing with comprehension of it. They are vastly different. I am perfectly familiar with corn growing, but I do not comprehend it. We live in a world of miracles with which we become familiar, but we never comprehend them. If you could comprehend the growing of seeds you could make seeds that when planted would grow, and so if you could comprehend the resurrection of the dead you could raise the dead.

I was very glad of this light that came to me, for it has forever settled my mind on that tremendous question of a future existence. The statements above will bear inspection now and forever, because they are true; and the truth makes free. Do not expect to comprehend the resurrection of the dead so long as you cannot comprehend your present life, neither the roses that bloom at your door, neither the weeds and thistles of the field, the fish that swim in the seas, the movement of your fingers and toes; but be very sure that you believe it. Heb. xi. 6.—*Virgil E. Hunt, in Messiah's Advocate.*

Dear Restitution:

We desire to have it made known through THE RESTITUTION, that the Church at Burr Oak, Indiana, have reasons for rejoicing. We feel that our labor has not all been in vain. On Sept. 23, after listening to a very interesting talk given by Brother Vanvactor, from the 6th of Romans, and singing of the wonderful peace of the Father above, we drove to the water, where Brother Dominicus Hatton was buried in baptism. He is the third member of that family that has accepted Christ by baptism. A Sister, Mrs. Pearl Zechiel, was baptized by Brother Vanvactor, April 10, 1905, and his mother, Sister Hatten, being baptized by Brother Austin, April 29, 1901. Our prayer is that our young brother may be an earnest worker in the cause of Christ, and that he may receive strength from the unseen power on high to help him to overcome all the trials and temptations that are sure to surround him in this rough pathway of time, and may other members of that family soon decide to lay hold on the promises of God.

Brothers and Sisters, let us never be discouraged. We have fought some hard battles, and have almost felt at times that we were sinking, but praise God, he is able to deliver us, and oh, may he increase our faith, and help us to fully trust in his strength, and all will be well, when trials surround us, may we look up and say, Father, what need we fear when thou art near.

May God be our Helper.

LIZZIE WILHELM.

Dear Restitution:

Brother J. S. Lindsay, our State Evangelist, has just concluded a series of meetings at Union Chapel, Gallatin Co., Ill. The Church there was formerly Second Adventists, and under the careful teaching and pastorate of Bro. H. C. Gregg. It has been my pleasant lot to preach for this church during the past year alternately with Bro. H. C. Gregg. We both spake "as the oracles of God," with the result that Adventism was dethroned, and now we all believe, fundamentally, the doctrines of the Church of God. The writer is now identified with you denominationally, and has grounds to believe that ere long Union Chapel Church will belong to our Conference.

During last year, after hearing them make an intelligent confession of faith, I baptized seven penitent sinners there. It makes me rejoice exceedingly to know that they are holding on to the faith. And then, last Sunday, Sept. 30, there was great rejoicing among the angels in heaven and among the "little flock" of believers at Union Chapel, over Miss Maggie McCaleb, whom we baptized in the likeness of Christ's death. God bless you, dear brethren, and keep you faithful to the Word of his grace. I am absent from you in flesh but present in Spirit.

ROBT. G. HUGGINS.

Aloofness from Evil.

To keep aloof from evil is one of the needs of the Christian. Much as "the evil that men do" is pressed on our notice in various ways, the duty still remains not to dwell on the details of human sins. The mind and the soul are highly impressionable, are made to be so, and, if they are to be clean and pure, they must be kept from willing contact with evil, lest the soul "first endure, then pity, then embrace," in some measure at least. He who wants good in his life cannot afford to contemplate evil even with idle curiosity. It is wasteful and dangerous. One needs to let goodness, purity, high thinking, make all possible impressions on the heart and mind.

Solomon says: "He that would have friends must show himself friendly." Emerson pithily condensed the well known proverb thus: "If you would have a friend be one." So may we say, If you would win friends for Jesus, you yourself must first be his loyal friend. How enthusiastic party zealots are in winning friends for the favorite candidate during a campaign! They cannot say enough in their favor. There is nothing too hard to do for them. Oh, that all were so loyal and enthusiastic in their friendship for Jesus! Enthusiasm of that kind always tells. And truly he is worthy of all the enthusiasm we can display. He loved us when there was nothing loving or lovable in us. Should it not be our greatest pleasure to recommend his friendship to others?—*Christian Union Herald.*

Subscribe for THE RESTITUTION.

Conference Report.

The Missouri-Kansas Conference of the Church of God convened at Morrill, Kansas, Sept. 22nd till Oct. 1st. The speakers present were J. F. Wilcox, G. M. Myers, W. L. Crowe, Jos. Williams, T. H. Owens and T. A. Killough. The meetings were held in the Christian church.

Business meeting was held on Sept. 29th. Treasurer's report showed in the treasury $133.47. Thesix preaching brethren present were allowed on time and expenses at the Conference $90.30. Balance left in the treasury $13.17. Received from Wm. Burton $1.50.

No evangelistic work was done the past year under the Conference, but G. M. Moyers reported work done independently, and Bro. W. L. Crowe reported work done at Stark, Kan., under the South Kansas Conference, assisted by Joseph Williams, where he baptized eight and into the Bible class four others on their previous baptism and organized a Bible class there. Also independent work done at Hybrid, Mo., where two were baptized, and at Morse Mills, Mo., where he baptized five, and one baptized in Neo. in a meeting under the Nebraska Conference.

It was recommended that in conference meetings and in general public meetings, before those outside the faith, that our preaching brethren should hold up the points of faith on which we are united, and discuss our differences mainly among ourselves.

The following officers were appointed for the coming year:—

President, J. P. Bitner, Severance, Kansas.

Vice President, Joseph Williams, Atlen, Kansas.

Secretary, W. L. Crowe, Route 3, Chanute, Kansas.

Treasurer, E. M. Saylor, Morrill, Kansas.

It was moved and seconded that a delegate be appointed to go to the Nebraska Conference to discuss the uniting of Kansas, Missouri and Nebraska, into one Conference, and to find a suitable place for the general Annual Conference. Carried. E. M. Saylor was appointed a delegate and Eugene Howard if possible to go to the St. Paul, Nebraska, Conference.

Motion to adjourn carried.

At our last meeting Roy Howard, wife and daughter came forward for baptism. May the Lord help them to be faithful till the end, and by the favor of God at last obtain an inheritance among all those who are sanctified by the truth.

And now, dear reader, as we desire to push the evangelistic work in these parts, and our numbers are few and the harvest great, please send in pledges or help for the work to either the secretary or treasurer. Let our brethren in Kansas and Missouri, who want a meeting write the secretary at Chanute, Kansas.

W. L. CROWE, Sec'y.

Editor Restitution:

Glad to note improvement in THE RESTITUTION. Am at Hickory Grove, Iowa, at present, former home of Bro. Sam White. Have had a fine attendance, with best of interest. Hope the Lord will give us wisdom to so present his Word as to yield a big increase. We need the prayers of the righteous for wisdom and knowledge to be given us to rightly divide the Word of Truth.

Yours, in the One Hope.

O. J. ALLARD.

Arrangements have been made and it is expected that Brother L. E. Conner, of Cleveland, Ohio, will be at the Conference at Millbrook, Michigan, Oct. 25th, 1906, also it is expected that Brother and Sister B. W. Woodward, of Dutton, Michigan, will be there.

Notice.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs A M Siple	3 50

Youth's Column.

Humility.

A little bird with feathers brown,
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people, passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest, dark brown coat,
He made no show at all.

"Papa, dear," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can—
Not to be seen, but heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child. If through your life,
That, be it short or long,
Though others may forget your looks,
They'll not forget your song."

Sermons for the Little Ones. No. 5.

Seed, means child, children or son in Bible language. You know a seed or son, was promised to Abraham, "who should possess the gates of his enemies," and when we came down through the long years of Bible history, and find a child who can go back from grandfather to great grandfather and from great grandfather on up to great great grandfather, and still on, till he comes to Abraham, and can say, "that he is Abraham's son,"—hear him when he is grown up, preaching everywhere of a kingdom that is to be in the field, or world, where wicked people and good people are growing together now,—hear him saying "that he will sit upon a throne of glory in that kingdom,"—telling people "that they must believe and mind him, to get into "it," and that if they do believe and mind, he will wake them up at the last day and give them eternal life—we are pretty sure we have found the seed or son in whom that promise is to be fulfilled, and who is to wake Abraham, Isaac and Jacob, and all the good people up, to give them the land.

We know we have found him, when we hear what Paul says about it,—"Now to Abraham and his seed were the promises made. He saith not to seeds as of many, but to thy seed which is Christ."

There was to be but one, of all Abraham's children, who could do these things. God was looking at him, when he said what he did to Abraham, and he showed Abraham how to hope for the life and land through that Son.

So you see, that to learn about Jesus, you must learn about Abraham. You must know how man came to die—what God has promised him for believing and minding, and how he is going to save him from death, so that he will die no more.

You have found now that Jesus is the one child of Abraham, to whom, through Abraham, God promised the land. It was promised to him, because through him alone, could the rest of Abraham's children get the land.

But we must go back now to Abraham's people.

After Abraham was dead one of his great grandsons, named Joseph, was sold by his wicked brothers into Egypt. There, from being a servant, he became a great ruler, and sent for his father's family to come down to Egypt to live.

After Joseph was dead, the great king, who had been so kind to him, also died. His people had increased so that there had grown to be a great multitude of them, and they had taken the name of Israelites, after the name that God had given to Jacob, his father.

A wicked king had taken the throne, who knew nothing about Joseph. He was afraid of the Israelites, lest they should take part with his enemies, in battle. He treated them very cruelly and tried to have all their little sons put to death. He thought if he did this, after awhile there would be no men among them to fight or make him trouble.

But God made King Pharaoh's own daughter, the instrument for saving the child who was afterward to lead his people out of the land of Egypt. Moses was hidden in a little boat by the river. Thermuthis went down to bathe—saw the boat and sent one of her companions to bring it to her. She knew that the babe was one of the children that her father wanted to have put to death, but it had a lovely face, and its pretty, pleading, tearful eyes, touched her heart.

Her father had no sons—she would adopt this beautiful Hebrew child—bring him up as her own, and then he would inherit the crown and the throne of the Pharaohs.

The education and the rank of a prince were given him. He lived in the king's palace.

But having learned about his own people, he went to visit them, to see how they were faring. He found them treated very cruelly and to deliver one of them, he killed an Egyptian overseer. Pharaoh threatened him with death and he fled into the land of Midian.

There he married and became a shepherd. While leading his flocks about, the Lord appeared to him and told him he was chosen to take God's people out of Egypt and back to the land of Canaan.

Returning to Egypt, he with his brother Aaron went to Pharaoh many times—and the Lord sent many grievous punishments upon the Egyptians, and wrought a great many signs by their hands, before the king would consent to let them go.

After they were gone, he followed them. They crossed the Red Sea through a road the Lord had made for them, but when the Egytians tried to go over by the same road they were drowned.—*The Friend of the Children.*

Birds of the Bible. No. 5.

THE PARTRIDGE.

The partridge is found in almost all parts of the world. It is exceedingly pretty, being beautifully shaded in brown and ash, with delicate markings, streaks and spots of saffron, buff, and dark chestnut colors. There are usually about ten or fifteen in a covey or brood. Very shy, indeed, are all partridges, and they have need to be, for hawks and dogs are always on the alert to find them. They build their nests in May, amid dry grass and leaves, and lay from fifteen to twenty-four eggs. In warm countries they are said to breed twice a year. The partridge is select in the choice of its food, subsisting entirely upon grain, seeds, insects and berries; to this delicate taste we owe the flavor of its flesh, which is always in high favor. Their sagacity in saving their young is one of their chief characteristics, and so effectually do they manage that the sportsman is frequently misled. Upon the approach of an enemy, the mother bird utters certain notes of warning understood by the young, who dart under leaves, or places of shelter, while the mother flutters and struggles along the ground, as though wounded, going further and further away, until the pursuers are led completely away from the young, when she darts under the foliage, and, when the danger is over, makes her way back to the frightened little ones. Traps are also a fruitful source of danger to the partridges. I have heard of a lad who, long ago, set a trap for the partridges and watched it unsuccessfully for many days. At length a whole covey in the trap greeted his eyes. He was overjoyed with his success, and sat down to view his prize. The shy, pleading looks of the pretty birds disconcerted him. He took out one, hoping to disarm sympathy, and let it go. Still the innocent frightened eyes pleaded with him. He opened the trap and let them all go, casting the trap away.

The partridge is mentioned twice in the Bible. The first passage reads: "The King of Israel is come out to seek a flea, as when one doth hunt a partridge." To understand this passage, it is necessary to recollect that in the Holy Land not only our familiar variety is found, but a species abounds in the mountains, which, though unable to fly well, having long legs, runs rapidly. This species is still hunted over the mountains by the Arabs, who run them down and take them alive or kill them with sticks. The second passage reads: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." The meaning of this passage has been disputed, but it is supposed to refer to the habit of the partridge, which leads it to take possession of and set upon deserted nests which come in their way, and so can be compared to the man who wears himself out trying to hatch pleasure from ill-gotten gains; but though he wear himself away, the reward fails, for his riches are like the inanimate eggs which the partridge tries to warm into life. The partridge, late at night, after other birds are at rest, runs up and down, with the restless cry, "Churr, churr," taking pains when none are needed, like the miser who takes no rest, but rises early and lies down late, seeking happiness and finding none.—*Georgiana Kringle.*

Poetry.

October.

The months have had wings, not feet, this year,
The beautiful summer has sped away,
And brown October has hurried here:
Oh, things were fair if they would but stay,
And if life were long
It were full of song.

Yet 'tis far to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call;
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of today.

We have had our summer of light and song,
And our fields and orchards were filled with food,
If the days are shortened they have been long,
And God has covered the land with good.
O, give him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees,
The sun in its splendor still shines on,
Though some flowers are kissed to death by the breeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over forever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are for me the best,

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor ceaselessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

But I thank my God for that which has been,
Of strength and sunshine, of flower and song;
And I will not shrink from the wintry scene,
Though the days are short and the nights are long.
Let the shadows fall,
For this life is not all!

—Marianne Farningham.

Communicated.

Pine Woods Bible Class.

Teacher. According to a previous agreement, we will now study the subject, entitled:

THE FUTURE JUDGMENT.

The Scriptures are explicit in teaching, that there is surely a Great Day of Judgment coming, when that which is wrong, will be corrected.

Especially is God going to bring the nations to judgment, "And he shall separate them one from another, as a shepherd divideth his sheep from the goats."

"Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel iii. 12-14.

But would it not be so much better to be placed in a position where we will not be required to come into the judgment?

Ella. It certainly would, if that can be done. Do the Scriptures make any provision for that?

A. They do.

Q. Where can it be found?

A. In John v. 24: "Verily, verily, I say unto you, he that heareth my Word, and believed on him that sent me, hath—aionion zoen—everlasting life, and shall not come into condemnation — judgment — but is passed from death unto life."

Q. What is the Greek word for condemnation, in this text, and what does it mean?

A. It is "krisin"—judgment.

Q. Please read the Diaglott translation?

A. "Indeed, I truly say to you, he who hears my Word, and believes him who sent me, has aionian life; and comes not into the judgment, but has passed out of death into life."

This is a plain unvarnished statement that all who believe as required, and maintain the standard, "Comes not into the judgment."

Q. What is the judgment about?

A. It is clear upon the face of the text, that it is a judgment made, or a decision already rendered, as to who shall or shall not receive everlasting life.

Q. What reason does the text assign for not coming into a future judgment?

A. Because as far as the judgment is concerned, you have already "passed out of death unto life." If that has already been "passed" upon in the case of those complying with the requirements named in the text, it would be useless to revise the matter in the future.

Q. Do other Scriptures confirm this text?

A. Yes, sir; in abundance. I will call your attention to John iii. 36: "He that believeth on the Son hath—aionian zoen—everlasting life; and he that believeth not the Son shall not see life."

Here we have judgment already rendered, in the cases of both believer and unbeliever. The believer, as far as the judgment is concerned, is already awarded everlasting life, and consequently "shall not come into judgment," as saith the Word of the Lord; but as far as the unbeliever is concerned, the judgment already rendered, is, "shall not see life."

Bessie. I notice so many texts that speak of believers already having everlasting life, in what way is it true?

A. That is made very plain in 1 John v. 10-12: "He that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life."

Q. Yes, I see that believers have everlasting life assigned to them, in the custody of the Son, but what I want to know is, when will it become a fact in our own organisms?

A. See Col. iii. 3, 4: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Q. Now I will quote John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Now, some very serious questions come to me: if believers at this time have attained to a position spoken of as having—judicially, but not as a physical fact—"Passed from death unto life," and on account of having thus judicially passed, "Comes not into—future—judgment," on the question of determining his fitness or not, to receive everlasting life, because "he that believeth on the Son hath everlasting life," "hid with Christ, in God," and if it be true, that "he that hath the Son, hath life," is it not a strange thing if they are in ignorance of the possession of such a priceless treasure?

A. It certainly would be a very strange piece of ignorance?

Q. Well, then, how about those believers who expect to come forth from their dusty beds in mortal flesh, for the purpose of undergoing a judicial investigation as to their fitness to receive everlasting life.

A. They certainly have but a very limited conception of the Savior's clear and emphatic declaration when he said: "Verily, verily, I say unto you, he that heareth my Word and believeth on him that sent me hath (by judicial decision) everlasting life, and (for this reason you) shall not come into judgment; but is (judicially) passed from death unto life."

Q. Is it really possible to attain a position in life, in which we can absolutely be free from "condemnation?"

A. Paul said it could be done.

Q. Where?

A. In Rom. viii. 1, 2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There are two things here, that place a person beyond all possible danger of future condemnation, and these are the two things:

1. We must be "In Christ Jesus."

2. We must not "walk after the flesh, but after the Spirit."

Q. Then, if any person can have knowledge that they really are "in Christ Jesus," and are not "walking after the flesh," they also know that "no condemnation," awaits them in the future. Is that not so?

A. That is the case.

Q. Then what would be the sense of citing such people, over whom there is no condemnation, before a tribunal for trial as to whether they ought to be condemned, or not?

A. Why such a procedure would be as inconsistent as a human farce.

Q. Did Paul know whether he was accepted, or not, before he died?

A. He did. See 2 Tim. iv. 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," etc.

The words, "There, is," indicates positive assurance, not even a question of doubt is left open; whence comes this assurance in advance of an investigation at the judgment seat? It is found in the words, "I have kept the faith," etc.

Q. Do mortal resurrectionists teach that no one can know how it is going to fare with them until after the inquisition?

A. They do. I will quote from Mr. Roberts: "They will all be gathered together into one Great Presence, for the one great dread purpose of inquisition. Not until they hear the spoken words of the King will they know how it is going to fare with them."

Q. Well, Paul said he knew in advance of the inquisition. Are there any others who also knew in advance of the inquisition?

A. Yes, sir; David said he knew. See Psa. xvii. 15: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." I think I hear some mortal resurrectionist say: "David, you haven't got that straight at all, we don't awake in the Lord's likeness, at all; we awake in sin's flesh, and then go before the inquisition, for examination, and if we pass that, then we can have the Lord's likeness flashed upon us."

Q. Are there still others?

A. Oh, Yes; we have Job. See Job xiv. 14, 15: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait till my change come."

I can imagine the correction, about as follows: "David didn't get this resurrection and judgment matter straight, neither have you, you ought to know that we don't wait in the grave until the change come. We wake from the grave in mortal flesh, and if we successfully pass the inquisition, then the change will come."

Q. What other Bible character has got the resurrection and judgment matter crooked according to the mortal resurrectionist teaching?

A. Jesus is the next. See Luke xx. 35: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are children of God, being the children of the resurrection."

Q. Now in this Scripture in what particular points does Jesus differ from mortal resurrectionists?

A. In the first place, they differ materially as to the time when the accounting occurs. They teach a resurrection of a mixed multitude in mortal flesh, who will be cited before an inquisition, which tribunal will determine who shall be accounted worthy or otherwise.

Q. Now, please show where Jesus differs from the teachings of this sect?

A. Examine carefully this Scripture, and you will find that only one class are raised at that time, and it is composed of those who had previously been "accounted worthy." The Lord don't need a board of inquisition, to find out who is worthy.

Q. Why not?

A. Simply because "The Lord knoweth them that are his." "He discerneth the thoughts and intents of the heart," and "needeth not that any man should tell him what is in man."

Having knowledge as to who were his, he accounted them worthy not only to obtain that world—age, but also "the resurrection from the dead." Now, if they were accounted worthy to be raised, then the accounting worthy must take place prior to the resurrection, it could not be otherwise.

Q. What will be the nature of the resurrection they are accounted worthy to obtain?

A. "Neither can they die any more for they are equal unto the angels."

Q. What two things has Jesus taught in this Scripture?

A. The accounting worthy takes place prior to the resurrection.

2. It cannot be a mortal resurrection, because Jesus says, "Neither can they die any more."

Q. Then who is right, Jesus, or mortal resurrectionists?

A. Jesus, every time.

Q. Does Jesus, The Faithful Witness, bear further testimony that only one class is raised at the first resurrection?

A. Why certainly he does.

Q. Where?

A. In Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Q. If they are raised proof against death, they must have been previously accounted worthy. Is not that the case?

A. Certainly. A selection out from among the dead, could not have been made without it.

Q. What became of the remainder of the dead?

A. "The rest of the dead lived not again until the thousand years were finished."

Q. Then if a thousand years intervenes between the resurrection of those accounted worthy of eternal life, and "the rest of the dead," who were not, then the two classes could not have been raised simultaneously, and taken before an inquisitorial tribunal, to settle the matter of being "accounted worthy?"

A. That would be simply impossible.

Q. Have we any other Bible character, who is at variance with the sect of mortal resurrectionists?

A. Yes, we have the grand Apostle Paul, the champion reasoner, and student of the doctrine of the resurrection. He says, 1 Cor. xv. 42-44:

"It is sown in corruption: it is raised in incorruption."

"It is sown in dishonor; it is raised in glory."

"It is sown in weakness; it is raised in power."

"It is sown a natural body; it is raised a spiritual body."

Q. Do you find it stated anywhere in the Scriptures, that it is sown an animal body; and raised a mortal body?

A. Never. When speaking of those in Christ, who are "accounted worthy to obtain that world, and the resurrection from the dead," they are always spoken of as being raised in exactly the opposite condition from that in which they were sown.

Q. In this plain and unambiguous language of Paul, can any one detect the least hint that a mortal resurrection and a citation before an inquisitorial tribunal has come in between being sown a natural body, and raised a spiritual body?

A. No, sir; such teaching is purely of human devising.

Q. But how do they get along with such unequivocal language?

A. They don't get along with it at all; they twist it out of all recognizable shape, in their efforts to make it fit in with their man-made theory of mortal resurrection and judgment.

Q. Paul teaches the change from the corruptible to the incorruptible, under the figure of the sowing and germination of seed. How do they handle that?

A. In their efforts to harmonize their theory, they completely destroy the figure.

Q. How?

A. The body is recognized as being the seed. Before it reaches a point where it becomes incorruptible, it must pass through two stages: the sowing and the raising. When a farmer sows seed how does he perform the act? He casts the seed into the ground. Mortal resurrectionists say the body, the seed, is sown, when it is cast forth out of the ground. Did you ever hear in all your life, of seed being sown after that fashion? Farmers would never have a crop if in place of casting their seed "into" the ground, they cast it forth "out" of the ground. Such reasoning destroys the figure, which all intelligent people must admit.

Q. Well, when does their "raising" take place?

A. The "cast forth seed" is taken before an inquisitorial tribunal, and if it passes a favorable examination, it is then raised or exalted to the incorruptible life.

Q. Is that a resurrection of the dead?

A. No, sir; it is simply an exaltation of the living.

Q. Well, coming back to the figure of seed sowing, what becomes of the seed before it germinates?

A. "Thou fool, that which thou sowest is not quickened, except it die.

Q. Well, if the sowing consists of the casting forth of a live body out of the ground, then it must "die," before it can be "quickened," what would that be?

A. A second death.

Q. We read "Thou sowest not that body which shall be;" how about mortal resurrectionists?

A. They have the very same corruptible mortal body sown, cast forth out of the ground, that went into it.

Q. When do mortal resurrectionists have the dead judged?

A. Why, not at any time. They have all the dead liable to judgment, made quick, before the judgment takes place.

Q. But don't the Bible teach a judgment of both the quick and the dead?

A. It most surely does. See Acts x. 42: "And he commanded us to preach to the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead." The "quick" and the "dead," are the two opposite extremes, and they are judged while they are still in those conditions.

Q. When will they be thus judged?

A. See 2 Tim. iv. 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." See also Rev. xi. 18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," etc.

Q. Why can't mortal resurrectionists believe the Bible, when it so plainly says the dead are judged?

A. Because they have a theory that the people are judged according to a verbal account, which they expect them to render. They know that the dead cannot render verbal accounts.

Q. Will they be judged by a verbal or a written account?

A. "The dead were judged out of those things which were written in the books.

Q. Will every one who is liable to the judgment be judged by a written account?

A. "Whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death."

The word "whosoever," is of wide application, and covers every one who is liable to the judgment.

Q. Does not the Bible indicate a personal appearance at the judgment seat of Christ, and if so, what for?

A. See 2 Cor. v. 10: "We must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad."

This is a judgment where rewards are received according to work done whether good or bad. Accounts of increase of talents are received. The other judgment is of life, where the book of life is consulted.

See also 1 Cor. iii. 13-15: "Every man's work shall be made manifest: for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If a man's work abide which he hath built thereupon, he shall receive a reward. If a man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." If he shall have done bad work, he receives "according to that he hath done, whether good or bad." "He himself shall be saved; yet so as by fire." That matter is settled out of the book of life.

Yours in the Blessed Hope.

W. H. Wilson.

Bible School Department.

BIBLE SCHOOL ASSOCIATION.

The object of the Bible School Association shall be: To promote deeper interest in Bible Schools, to devise for their use the best methods and plans, to prepare Bible School teachers, to extend this work to all the states, and to enthuse every member of the Church of God with the vast importance of Bible School work.

Helps and suggestions for Bible Schools will appear in this Department, also such matter as pertains to Bible study. Historical notes, notes from Biblical Lectures, and items of interest to Bible students.

A letter from Brother Neill states that he is now ready to take up the work of preparing a lesson for Sunday Schools. These lessons will appear in this Department.

Please remember, this work is only in the formative stage and will progress as the interest increases.

The duties of caring for our families and providing for the necessary things make it impossible for the most of us to give the time and means that we would like to the work, but we will do the best we can under the circumstances.

We have a living, loving Master who waits to bless every faithful effort put forth, and to give us wisdom in the carrying forward of his work. Time, strength, service, love, money, all belong to him.

The idea of the Bible School is not modern, it is ingrained in the life of God's people. Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching and teaching.

The Sunday School movement began in an effort to reach those outside the church. Robert Raikes, in 1780, in organizing his Mission Sunday School in Gloucester, England, was developing ideas of religious study accepted by the church from its earliest days. He was a busy man. A business errand in a neglected part of the city revealed to him the terrible condition of the children. He hired four women to teach the boys and girls from six to fourteen years old, on Sunday afternoons, paying them a shilling a day. In a few weeks three hundred children had been collected. After 1811 Sunday School teachers ceased to receive pecuniary reward.

Thus, in taking a glance at the history of great movements their beginning seems but a dot on the map of progress.

The Sunday School as we see it today is managed with a view to promoting the life of the local church. As a nursery of the church its aim first of all is to provide for the children of the church members, but in addition to this it is invaluable as an evangelizing agency. Every school should cultivate a missionary spirit. There is nothing that will kindle a gospel fire and to fan the flame till its influence is felt outside the local community, like a band of Bible School workers. Giving is developed by awakening a missionary spirit, and a missionary spirit is awakened by special effort. This may be accomplished in two ways: by setting aside a small portion of the income for specific purposes, or by fixing upon a certain day for specific purposes and arranging a special program for that day. Remember November 25 is "The World's Temperance Sunday." These special days should be announced in the school and an effort made to arouse interest outside the school by invitation sent out by the children to those not members of the school to attend upon a special day.

Suggestions for this day. Thanksgiving and Patriotic exercises will combine to make this Temperance Sunday impressive. Decorate with flags, sing national anthems. "Present Total Abstinence and the destruction of the Liquor Traffic as matters of religious patriotism; treat intemperance as a slavery unworthy a free nation."

Responsive Readings.

Supt. What nation receives God's blessing?

School. Psa. xxxii. 12.

Supt. What makes a nation great?

School. Prov. xiv. 34.

Supt. What does God's Word say about the fate of those who become slaves to strong drink?

School. "No drunkard shall inherit the kingdom of God."

Blackboard outline—point out actual present day, facts. Interest the young people in gathering clippings from papers.

Illustrations—bring a trap in the school baited and labeled—"Free Lunch." Jer. v. 26-29, "Shall not my soul be avenged on such a nation as this?" Do we love to have King Alcohol rule this nation?

Harriet E. Boice.

Choosing a Wife.

"Can two walk together, except they be agreed?"

Some Christian young men make a frightful mistake in marrying a giddy, frivolous girl simply because she is pretty, lively, and perhaps a ready conversationalist. When home duties are thrust upon such a creature, her butterfly training is utterly incapable of meeting the pressing needs. Domestic duties are irksome, and as to assuming the duties of a wife and mother, she is clearly incompetent. She has no taste for religious devotion, and that which would be a pleasure to her husband is foreign to her nature. There is nothing solid about her. Yet young men with sound judgment in business affairs and with a religious disposition, plight their faith and future happiness to this doll dressed up in woman's clothes. Young man, if you should be tempted to make such a life choice, your doom is sealed. The chances are that your gay companion will lead you away from the Christ you now love, cause you to lose faith in Christianity that has been such a source of comfort in the dark hours of trial, and thrust upon you domestic unhappiness that will bring many a heartache. Choose your life companion with thought and prayer. Demand sense, judgment, health and piety.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. Darby.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor;

Selected.

Jacob's Well.

The site of Jacob's Well is, doubtless, well known to the majority of your readers, even to those who have not themselves visited the Holy Land. It has again and again been described by the many writers on Palestine, and all have mentioned their disappointment that instead of finding any semblance to a well or anything which could recall the interview of our Lord with the woman of Samaria, they have merely found a dark, irregular hole amid a mass of ruins, in a vaulted chamber beneath the surface of the ground. I have shared this disappointment on many previous visits to Nablous, and again as, a fortnight ago, we stood beside the spot, it was with great regret that we were so utterly unable to picture before us the scene so graphically described by the evangelist. We had clambered down into the vault and were vainly attempting to peer into the dark hole amid the heaps of stones and rubbish, when we chanced to notice, a few feet from the opening, a dark crack between the stones. Fancying that possibly it might be another opening of the well, we removed some stones and earth, and soon were able to trace part of a carved aperture in a large slab of stone. Deeply interested at finding this, we cleared away more earth and stone, and soon distinguished the circular mouth of the well, though it was blocked by an immense mass of stone. Calling to aid two men who were looking on, with considerable labor we at length managed to remove it, and the opening of the well was clear. It is impossible to describe our feelings as we gazed down the open well, and sat on that ledge on which doubtless, the Savior rested, and felt with our fingers the grooves in the stone caused by ropes by which the water pots were drawn up.—*C. W. Barclay, in Bible Banner.*

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Programme Committee.

The following persons are appointed a committee to prepare a programme and make other arrangements for the Conference of the Church of God to be held at Plymouth, Ind., Nov. 15-18, 1906. Committee, Brother A. R. Underwood; Sister F. M. McCrory; Sister T. O. Taber.

J. H. WILLEY, Pres. Ind. Con.

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

To the Churches and isolated brothers and sisters of the State of Ohio:

At our last Conference held at Brush Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co-operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address R. 3, Mt. Vernon, Ohio.

L. C. ROBISON.

Annual Meeting.

The Churches of God of Southern Kansas, Missouri and Oklahoma, who believe that Jesus Christ is the Son of the living God, and all who believe that whom Christ has made free are free indeed, will convene in Neosho County, Kansas, October 12, 1906, and continue over Sunday, and if necessary longer. We have some important business to come before this meeting. We read in Acts xv. that in the days of the Apostles there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of MOSES, and the apostles and elders came together for to consider of this matter, or to confer together about this matter.

This was the first conference meeting that we read of in the Bible, and that was to settle a difficulty among the brethren. We want all the brethren that can to come. Our program is always ready. It is the Gospel that Paul preached, Rom. i. 16. The ones who will do this preaching are not as yet selected, but I hope that we may have able men who will preach what is in the Bible and nothing else. How much I wish that Brothers Daniel, Snowden and W. H. Wilson could be with us. We expect Brother Oliver and Brother Joseph Williams to be with us. Rollin is on the Santa Fe R. R. We will see that you get something to eat and a place to sleep, and will raise as much as we can to cover your expenses. Come and help us in Macedonia.

By order of the Church.

JOHN FOORE.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Announcement.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The 4th Annual Conference of the Church of God in Christ Jesus, will be held at the Restitution Church, at Moriah, Ill., commencing on Saturday night, Sept. 29th, and close Sunday night, Oct. 7. Brother S. J. Lindsay of Oregon, Ill., and Brother Huggins, and perhaps Brother James Wilson of Chicago, Ill., will be with us, and we cordially invite all that can to come and help us, and let us have another good meeting. Programmes will be arranged from day to day.

Z. E. BRANT, Pres.

MISS CORA PARTLOW, Sec'y.

The Quarterly Conference of the Churches of God, in Michigan, will be held at Millbrook, Mecosta Co., Mich. Thursday evening, Oct. 25, 1906, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united effort, much good might be done.

All of like precious faith are cordially invited to attend the meeting.

Ample provision will be made for all visiting brethren.

Those coming from Grand Rapids will take the Pere Marquette R. R., at 7:00 A. M., change at Edmore on the Big Rapids Division of Pere Marquette reaching Blanchard about 10:00 A. M. Those coming from the north will get off at Millbrook, and those coming from the south will get off at Blanchard, changing cars at Edmore for Blanchard.

EMMA JACKMAN, Sec'y.

The Central Washington Conference of the Churches of God will convene at Wenatchee, Oct. 5, 6, 7, 1906. All the household of faith are earnestly requested to be present at all of these meetings. Enjoyable and profitable meetings are anticipated.

A. L. CORBALEY, Pres.

MYRTLE TITCHENAL, Sec'y.

The first quarterly Conference of the Church of God in the State of Indiana, will be held at Plymouth, Ind., commencing Nov. 15th and holding over Sunday Nov. 18th. We hope all the churches of the State may be represented. Isolated members of the one Body are invited and will find a home with us. We extend the invitation to all who believe the gospel of the kingdom, and the return of the Master, who live in other States, to come. Come all in the Spirit of Christ, forebearing one another in love, and help us to make this the best meeting we have ever attended. Ample provision will be made to care for all. Those coming please notify J. H. Willey at Plymouth.

J. H. WILLEY, Pres.

LYDIA RAILSBACK, Sec.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

WHEN YOUR TIME IS OUT PLEASE RENEW.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the latter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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Of thy good promises not one hath failed:
And I would send a ringing challenge forth
To all who know thy name, to tell it out,
Thy faithfulness to every written word,
Thy loving-kindness crowning all the days,
To say and sing with me "The Lord is good,
His mercy is forever, and his truth
Is written on each page of all my life!
Yea! there is tribulation, but thy power
Has blessed it with rejoicing. There are thorns,
But they have kept us in the narrow way.
The King's highway of holiness and love;
And there is chastening, but the Father's love
Flows through it; and would any trusting heart
Forego the chastening and forego the love?
And every step leads on to "more and more;"
From strength to strength thy pilgrims pass and sing
The praise of him who leads them on and on,
From glory unto glory, even here.

—Frances R. Havergal.

Communicated.

...ave Faith in God. No. 3.

...ese last days of the apostasy ... of God is lightly spoken of. ...pel of Christ which the apos... ...es to be the power of God ...vation to every one who be... ...regarded by the sects as an ...ruth. Going to heaven at death ...substituted for an inheritance in the ...ingdom of God which will in time fill the whole earth with the glory of God. James says, Have not the faith of our Lord Jesus Christ, the Lord of glory with respect to persons. Hath not God chosen the poor of this world rich in faith and heirs of the kingdom, which he hath promised to them that love him." If we have our faith with respect to persons it is vain, as our heavenly Father has chosen from the poor of this world for the rulers in his kingdom. One of God's elect though poor in this world's goods is counted by James rich in faith and heirs of the kingdom.

Again we read that we should let our conversation be as it becometh the gospel of Christ; that when I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel. If our conversation is concerning the affairs of the world and not concerning our inheritance it becometh not the gospel of Christ. If our minds are ...led with vain things we crowd out ...good news or glad tidings of the ...om of God.

...postle Paul declared himself ...le of Jesus Christ, according ...th of God's elect and the ac... ...ing of the truth which is ...ness. In hope of eternal life, ...God that cannot lie, promised ...e the world began. But in due time ... manifested his Word through preaching, which he committed unto me according to the commandment of God our Savior. Do not these texts teach the unity of the faith of God? It certainly does. When we multiply faiths we multiply gods, and therefore destroy the faith of God. Let us be wary in our searching the Word of God. The faith of God is a cause and produces an effect. We wish to notice the effect. In Rom. v. we read, Being justified by faith we have peace with God through our Lord Jesus Christ. By whom we have access into his grace wherein we stand, and rejoice in the hope of the glory of God. In this text we learn that we are justified by faith. To be justified is to stand acquitted before our heavenly Father. Being justified we have peace with God through our Lord and Savior Jesus Christ. The effect of the Adamic death has been removed and we have the promise of a resurrection from among the dead. When Christ shall come our vile bodies shall be fashioned like unto his glorious body. This is the result of the faith of God. Further we find that this faith purifies. God who knoweth the hearts bare them witness, giving them the Holy Spirit even as he did us; and put no difference between us and them, purifying their hearts by faith. Acts xv. 9. Again, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Without another testimony we find that this faith purified the heart, changing our conversation and desires. Our souls are purified by obeying the truth which we understand to be the gospel of the kingdom of God. When Jesus went everywhere preaching the gospel of the kingdom of God, he preached the faith of God, which is so effective. It justifies us and purifies our hearts and souls. How necessary then it is that we search to find out what this faith is and the message it bears.

Philip preached the things concerning the kingdom of God and the name of Jesus Christ and when they believed these things they were baptized both men and women. After his resurrection Christ spoke of the things concerning the kingdom of God. These things are mentioned in Luke i. His name shall be called Jesus and he shall be great and be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

This faith of which we have been writing sanctifies as well as purifies and justifies. In Acts xx. 32, we read thus, "And now, brethren, I commend you to God and to the Word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified. The Word of God's grace is faith in his plan for the ages. This Word sanctifies those who believe it. The work of the church in this age is to take out of the Gentiles a people for his name. When we take upon ourselves his name we are justified. If we are diligent in adding to our faith the Christian graces named by the apostle Peter we shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. Thus we have our carnal mind changed to one after the Spirit. Paul says in Acts xxvi. 18, that he was sent to open their (Gentiles) eyes, and to turn them from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins and an inheritance among them who are sanctified by faith that is in me. How plain this message is that we are justified—purified and sanctified by the faith in the Lord Jesus Christ. Again, But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ and by the Spirit of our God.

In these articles on the faith of God we have tried to show how important it is to know and have faith in God's plan. Jesus said to his hearers, "My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii. 19, 17. How important it is that we do God's will that we may know the doctrine. My prayer is that we may all search diligently that his plan may be unfolded to our minds and that we may let our light shine.

Your brother in the faith of God.

D. C. ROBISON.

Who is My Brother?

Inasmuch as I have made up my mind to evangelize in this part of the country, provided the household of faith would each help a little, and inasmuch as some have responded to the call made recently through THE RESTITUTION, I feel it my duty to state plainly to the brethren, who I consider my brother.

Now it is a fact that there is "One body, and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." This being true, only those who have the "one faith," "one hope," serve the "one Lord," obey the "one Father" and are members of the "one body," and have the "one spirit," are brethren in Christ. The question then arises, how can we have all of these? In the first place we must have the "one faith," from the fact "without faith it is impossible to please God." Heb. xi. 3. This one faith "cometh by hearing and hearing by the Word of God." What is the Word? "All flesh is as grass and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." 1 Pet. i. 24. We hear the "Word" through the gospel. Then we ask what is the gospel? The gospel consists of facts to be believed, commandments to be obeyed, and promises to be obtained. Faith begat hope, and is the substance of things hoped for.

Paul says, wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, etc." Heb. vi. 17-19. Here is something promised by God to the children of men, and this promise confirmed by God's oath, to give us strong consolation who have layed hold upon it. Whatever was here promised is one object of "the one hope." And here permit me to say, that while there is but one hope, there are many objects. Faith is the substance of things hoped for. More than one. But what was promised here? Go back to where the promise was made, and the oath given, and see.

Turning back to Genesis we there find the Lord talking to Abraham. He said unto him, after having him to come out of his country and from his kindreds, "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward and westward. For all the land that thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 14, 15. Again, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. xv. 7. Abraham asked the question, "Whereby shall I know that I shall inherit it? God told him to bring a heifer of three years old, a she goat of three years old, and a turtle dove and a young pigeon. Abraham brought them, divided the beast, and when he could swear by no greater he swore by himself, confirming the promises he had made with Abraham. As space forbids my quoting them, please read. Gen. xii. 4 to 8; xv. 18 to 21; xvii. 1 to 21; xxii. 15 to 18. The objects of hope set before Abraham was that Abraham and his seed should have the land of Canaan, and all the land so far as that is concerned, for an everlasting inheritance, and that in him and his seed, should all families of the earth be blessed. After Abram's death, the promise was renewed to Isaac. Gen. xxvi. 1 to 3. And to Jacob. Gen. xxviii. 10 to 14. Abraham believed God, and it was counted unto him for righteousness. The gospel contains the promises, for all who have the one faith, have the faith of Abraham. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they that be of faith are blessed with faithful Abraham. * * * That the blessing of Abraham might come on the Gentiles through Jesus Christ. Gal. iii. 7 to 20. How can one preach the gospel, without preaching the promises made to Abraham? Again, Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is father of us all." Rom. iv. 13 to 18. This being true, the Abrahamic faith, is the "one faith" of the Bible. These are facts to be believed. But there are other promises in the gospel. God promised David, that Christ should have his throne, and should reign over the "house of Jacob forever." As we cannot quote them we refer you to Psa. lxxxix. 3 to 36; cxxxii. 10, 11; Luke i. 31-33; Acts ii. 29 to 32. This being true, the throne of David is to be rebuilt, and the "kingdom restored to Israel," which facts the Scriptures abundantly teach. So much so the gospel is often called the "gospel of the kingdom." Other facts of the gospel are, "Christ died for our sins according to the Scriptures. That he was buried and rose again the third day, according to the Scriptures." 1 Cor. xv. 1, 2, 3. That in his name is salvation, "neither is there salvation in any other." Hence to believe the gospel, is to believe the "things concerning the kingdom of God, and the name of Jesus Christ." When one hears and believes them with all his heart, then, and not till then, should he be baptized in his name. But when they do, they become members of the one body and have the one spirit. Then they are "fellow citizens with the saints, and of the household of God." But if they lack these things, they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and are without God in the world." Eph. ii. 12. Yes, they must understand the "covenants of promise," or they are aliens. None, therefore, but those who believe the "things concerning the kingdom of God, and the name of Jesus Christ," and have repented of their sins, and carried this faith with them into the waters of baptism, where they were buried with Christ, are brothers in the Lord. In time past, I thought if one lived up to all the light he had, they were all right, but it is a grand mistake, brethren. Honesty does not make any one right, unless he believes the truth. I would like to say much more, and point out more fully the gospel but space forbids. I have only given an outline of what I understand men have to believe to be brothers in the Lord.

Now, if the brethren who have means feel disposed to help the small amount asked, one dollar each, I will lay aside my practice of medicine and devote my time to evangelizing. I have a wife and six children, and cannot therefore go alone. It is much needed, brethren, and much good can be done. I shall begin a meeting near Arkansas City, Kansas the 20th of this month, if the Lord wills, and if means come in I shall continue. If not, Sister Daniel will return all that has been sent in, which is only $3.00 to date.

Yours in the one hope.

T. J. DANIEL.

Sanctuary.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 14.

Question: Has this sanctuary spoken of by Daniel, any relation whatever to the modern professed Christian churches, as many now affirm?

1st, What was the sanctuary? A sacred place, particularly among the Israelites, the most retired part of the temple at Jerusalem, called the Holy of Holies, in which was kept the ark of the covenant, and in which no person was permitted to enter except the high priest, and that only once a year, to intercede for the people.—Webster. Read Cruden on sanctuary, also Heb. ix. 7; sanctuary: refuge, defense, protection. 2 Chron. xx. 8, And they dwelt therein, and have built thee a sanctuary therein for thy name saying, If when evil cometh upon us .....we stand before this house, and in thy presence,.....and cry unto thee in our affliction, then thou wilt hear and help. O sacred place, with a high and holy refuge. But what sanctuary is to be cleansed, why, the one that has been defiled, corrupted, trodden under foot of Gentiles.

When? In the year 70 A. D. Titus besieged Jerusalem, reduced the city, destroyed the sanctuary, putting an end to divine service. Eleven hundred thousand Jews perished in that awful siege, and the abomination which maketh desolate was inaugurated on its ruins, and God's chosen people scattered to the ends of the earth as predicted by the prophets, and from that day to this the sanctuary has been trodden under foot by Gentile powers.

The important question asked was, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Let us keep in mind it was the sanctuary at Jerusalem that was trodden under foot by Gentiles. When then will it be cleansed? When the twenty-three hundred days are fulfilled. When will that time be? When the Lord comes.

What will be the condition of God's sanctuary until that grand event? Let God's Word answer, Ezek. xxi. 27, I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is, and I will give it to him. The sanctuary was to be trodden under foot by three great dominant Gentile powers. Luke says, xxi. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, implying that when these Gentile times are fulfilled Jerusalem will be restored. Proof, Acts xv. 13, 14, 15 16, And after they had held their peace, James answered saying, Men and brethren, hearken unto me, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.....After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. How plain; how can any one fail to understand these Scriptures?

The disciples in questioning their Lord did not question the thought of the establishing of the kingdom but, Lord wilt thou at this time restore again the kingdom to Israel? Only a question of time with them, not of place. Please read Ezek. xxxvii. 10 to end of chapter. Let me quote in part: Moreover, thou Son of Man, take thee one stick, and write upon it for Judah and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. What is the meaning of the figure? verses 21-22 explains it all. The gathered Israelites from among the heathen, united, no more to be divided. One King to rule then, one nation forever; one kingdom, no more idol worship, cleansed from transgression, God dwelling with them and they with their God. Verse 25, And my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them. It shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever more. Forever is a long time, but forevermore comprehends eternity.

Bro. Woodward, are you sure you are right in your location of the sanctuary? Let the Word of the Lord answer this important question. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Psa. cxxxvii. 5-6. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. Psa. cxxxii. 13-14. Pray for the peace of Jerusalem: they shall prosper that love thee. Psalm cxxii. 6. When the Lord shall build up Zion, he shall appear in his glory. Psa. cii. 16. When the Lord appears in his glory, then he will build Zion, and there restore his sanctuary. What will be the grand result of this glorious reign? And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 4. This all agrees with the angel's testimony to Mary that she should bear a son, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever. Reign over who? The house of Jacob, and of his kingdom there shall be no end. Who in the face of all this array of evidence, given upon God's oath and promise to Israel, will presume to apply them to Gentiles or Gentile churches.

Yours in defense of the truth.

B. W. WOODWARD.

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, OCTOBER 10, 1906. NUMBER 38.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Fallen Asleep in Jesus.

Sister Julia Dean fell asleep at the Old Ladies' Home, Chicago, Illinois, September 29, 1906, in her 73rd year.

Her maiden name was Julia Wikoff, she married early, had two sons, both of whom preceded her to the silent tomb. Her husband died when she was 21 years old, and she has remained a widow ever since.

She was highly esteemed by the congregation, and was the President of the Ladies Aid Society, at the time of her death.

Her brother removed her to Lacon, Illinois for burial. She had been an inmate of the Ladies' Home for over five years. The Superintendent told me that she was well thought of in the home. Funeral services were conducted by the writer in the chapel of the Home. We had quite a large congregation of old ladies, besides church members. She now rests in hope.

W. H. WILSON.

Obituary.

Wm. H. Garton was born in Waukesha Co., Wis., June 28, 1841, and died at his home near Varina, Iowa, September 25, 1906. He was united in marriage to Sarah Josephine Latten Dec. 3, 1865. To this union were born one son and five daughters, all of whom with his devoted wife survive him. Besides his wife and children he leaves several brothers and sisters and many friends to weep with those that weep. The writer was called upon to speak words of comfort to the bereaved ones, and it was not a difficult task, for brother Garton had for many years been a hearty believer and earnest advocate of the "things concerning the kingdom of God and the name of Jesus Christ," so we could repeat the words of Paul "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him .....For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.....Wherefore comfort one another with these words."

"Asleep in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Savior's power."

G. ELDRED MARSH.

To the Churches of God in Iowa, greeting:

My appointments for the month of October will be as follows: Marathon on the 4th and 21st; Eagle Grove on the 7th and 18th; Gladbrook on the 14th and 25th. During September the interest and attendance at all four points was excellent, and it leads me to believe that the present Conference year is destined to be a fruitful one. Let us pray that such will be the case.

G. ELDRED MARSH.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 10, 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

THE programme committee of the Indiana Conference have arranged to have Brother S. J. Lindsay, State Evangelist for Illinois, attend our November Meeting. This is the first visit Brother Lindsay has made to our State, and it is hoped that a good attendance will welcome him to our midst. He will have some good things to tell us, so let all come who can and enjoy the feast spread for us. Arrangements will be made to care for all who wish to attend. The Plymouth brethren want you to come.

MRS. Melissa Kipler died at the home of her daughter, Mrs. L. R. Ocker, in this city on Oct. 4. She was at the dinner table when stricken by apoplexy, and died in a few hours. Sister Kipler was immersed some twenty-five years ago, and has been a faithful member of our church ever since, always attending services when possible for her to do so. She had expressed the desire to have Brother or Sister Woodward preach at her funeral, and as Brother Woodward was unable to come Sister Woodward attended. The funeral was held on Sunday afternoon, the house being filled with relatives and friends, who came to show the high esteem in which she was held. One daughter, Mrs. J. W. Renner of Columbus, Ohio, came to the funeral. A daughter in South Bend and one in Oklahoma, could not come. The daughters will miss the kind ministrations of their mother, and the church loses a faithful member. She sleeps, but there is a hope of life to come in the future, and if faithful we will meet our Sister again where partings will never come. Our prayer is, Lord come quickly.

Communicated.

Grandma Pate's Funeral.

Brother Underwood:

By request I send the funeral address of our Sister Pate, mother of the late Brother Wm. Pate, of Cleveland. She had been in the truth about thirty-five years. Died Sept. 8, 1906, at the age of 88 years.

W. L. TOMLINSON.

Brethren and Friends:

We have assembled to pay our tributes of love and esteem, for one now silent in death, and to lay her away in the ground to await the trumpet sound that shall call forth all God's sleeping saints, and to speak a few words of comfort to the bereaved ones, and direct the attention of all to the shortness and uncertainty of this life, and urge them to secure an interest in him who has overcome death, and is coming to release those who have believed in him, from the bondage of death.

Although death is an enemy that saddens our hearts, it is blessed to know from the Word of the living God, that he will not always reign. His triumph will be short. Christ our living head has already vanquished him in his own person; and pledges himself to raise up all who will accept him as the way to future glorious and everlasting life.

We know, too, that although death survive all other enemies he will finally succumb, he too shall be destroyed and with him will disappear from God's universe the last vestige of sin, and everything that hath breath shall praise the Lord. Nothing is so well calculated to lighten the load and mitigate the sorrow of the bereaved as the great promises of God that relate to the future. It is the night of death, as it were, now, but the day will soon dawn, "Weeping may endure for a night, but joy cometh in the morning," and what a morning it will be to the saints of God. It will be a morning without clouds; a morning that will be ushered in by the arising of the Sun of Righteousness; who with healing in his wings shall bless this benighted earth. All this is in accord with the Words of our Savior, who said to his disciples, "If I go away, I will come again," and the prophet Isaiah says, "His work is before him." His first work will be the raising of his brethren and conferring on them the inestimable boon of endless life, and make them kings and priests unto God, that they may reign with him in the kingdom of God which shall be established under the whole heavens.

It was some thirty-five years ago that the dear deceased first heard these grand and glorious truths, and became an heir to the same by being immersed into the saving name of Jesus, in the Ohio river. She ever after held fast to this hope which is set before us in the gospel, with full confidence. Whenever she heard and thought of the glories to be revealed at the appearing and kingdom of our Lord and Savior, Jesus the Christ, and her emotions were stirred, she frequently expressed to me her inability to give expression to her thoughts. Before health and strength failed her she was always at her place in the assembly of the saints, and desired the company of those who cherished the blessed hope of seeing Jesus and being made like him, and when bodily strength gave place to the feeble and tottering limbs, she did not forget the people of God, but almost invariably sent Christian greeting to those whom she loved.

She had reached the advanced age of eighty-eight years. In her was fulfilled the Scripture which says, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." She felt the labor and sorrow of old age very heavily at times and desired to be at rest, thinking that her work was done. But by her quiet demeanor and patience in tribulation she has left us an example which we may all follow with profit.

As she neared the close of this life the powers of her mind reverted to their former activity, and she expressed her love and gratitude to the dear one who had so faithfully waited upon her, and the words were heard upon her lips, "Thy Kingdom Come." Would to God that that prayer may so be answered. How those words have cheered the waiting servants of God as the centuries have dragged wearily on. O what changes will then be inaugurated. The Lord Jesus will then have descended from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ will have been raised. The cruel enemy that enters our homes and takes from us our loved ones, will be made a captive. Broken hearts will then be made whole and beat strong with the pulsation of joy and gladness. The pulse of immortal life will throb in the frame once racked with pain. The tear-stained faces will be wiped by the hand of God. The Lord Jesus will gather his servants about him and make them strong after the power of an undissolvable life which will constitute the general assembly of the church of the first-born, and when that grand galaxy of deathless benefactors shall stand revealed from death, shining resplendently in the glory of God, the Father, a shout shall ascend to God which will make the arches of heaven ring, "Salvation be unto the Lord our God." And the prophet says when they live they shall sing. They have triumphed over death and will say, "O death where is thy sting, O grave where is thy victory."

Dear friends, there are a few of the glorious things that cluster around the gospel our Sister believed and obeyed in the prime and vigor of life when she could rejoice in them, and I would urge those out of Christ to follow her example in this, that they too may receive the comfort and have the same full assurance that she had. It is the only hope that gives enduring and abiding satisfaction. It lightens the dark valley of death. It makes known to us the way to future life by a resurrection from the dead through Jesus the Christ. It speaks to us in words of comfort and consolation and bids us sorrow not as those who have no hope, for we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him.

Oh while mercy lingers may we all accept the divine overtures of the great salvation.

The king on the throne may render himself insignificant by performing no service for mankind.

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

Youth's Column.

Redeem the Time.

Redeem the time, for fast life's sands are flowing,
And while the cool, sweet breeze of youth is blowing,
And wisdom's voice beyond the mountains call,
The golden grains, unheeded fall.

Unheeded fall—and we with staff are bending
Our faltering footsteps, to the graveyard tending,
And weary eyes turned backward o'er the way,
See, some beyond recall, life's little day!

—S. ROSANO WINCE.

Birds of the Bible. No. 6.

THE PELICAN.

The pelican is mentioned five times in the Bible—in Leviticus and Deuteronomy, where it is named among the unclean birds; in Psalms, when David compares his sorrow over the condition of his country and her altars to the pelican, which sits in mournful attitude in the most desolate places, as though overwhelmed with grief; and in Isaiah and Zephaniah, the last two translated cormorant.

David says: "My heart is smitten, and withered like grass, so that I forget to eat my bread, by reason of the voice of my groaning, my bones cleave to my skin; I am like a pelican in the wilderness."

The pelican is a native of Africa, though it is known in Asia and America. It has been recently seen upon the lakes of Gennesaret and Merom in Galilee. It is something like the goose in color and the shape of its body and neck. Its bill is from fifteen to eighteen inches long, is of a greenish color, varying toward the end to a reddish blue, and hooked downward. To the lower part is attached a bag, said to be capable of containing fifteen quarts of water. In this bag water is carried to a distance and placed in some rocky basin, for its own use or that of its young, but it often meets the needs of thirsty camels and of men. The pelican also uses this bag as a means of carrying the fish caught in the seas, and it is said to be capable of holding sufficient fish to feed sixteen hungry men. This bag wrinkles up when it is not filled, but by thrusting the hand into it its true capacity may be discovered. The bag is covered with a downy substance soft as satin.

The thick plumage of the body is ash-colored; the eyes are small in proportion to the head; its flight is slow, except when excited by hunger. When in pursuit of food, the pelican flies about thirty feet above the water, with the head on one side, so that it looks down with one eye, until it perceives a fish, when it darts upon it with unerring aim, and, storing it for future use within the deep pouch, it rises in the air to watch for another fish.

The pelican can be domesticated, and is said to enjoy music and the society of man. I heard of a pelican that lived forty years at the court of the Duke of Bavaria, where it was considered quite intelligent.

It is said that the Emperor Maximilian had a tame pelican, which always attended the army in its progress and lived in its domesticated state for about eighty years.—*Georgiana Kringle.*

Sermons for the Little Ones. No. 6.

THE JOURNEY OF THE ISRAELITES.

It took a long time to reach the land of Canaan, not because it was so far, but because the Israelites had to be taught in a great many ways, how great and strong their heavenly Father was, and that they must mind him and him alone.

They often forgot that he could give them at once, whatever they needed. Then they fretted at Moses and wished they had staid in Egypt, where there was onions and garlics and plenty of good things to eat. They were sure that they should starve, out in the great wilderness where no bread could be bought and no fruit grew.

But God sent them quails, or birds, something like quails; and of these they ate so many, that thousands of them sickened and died.

Then he gave them manna—a little, round, seed-like looking bread, that covered the ground in the morning, as thickly as the frost does here, when it is very cold. Upon this they lived for forty years. This bread is in one place in the Bible called angel's food.

At one time they could find only bitter water to drink, and instead of remembering what God had done for them, and asking him to give them sweet water they got angry at Moses, and scolded him.

Then the Lord told him to take a branch from a certain tree and throw that into the water, when lo! it became as pleasant to the taste as any water could be.

At another time, they could find no water—they were very thirsty, but they did not ask God for water. They only got angry again.

Yet instead of punishing them for not believing, after he had so often told them that he would give them what they needed if they would only ask for it, he told Moses to take his rod, and before all the people, speak to a rock near by and water would gush out.

But Moses was so tried with the people, for being so naughty, that he forgot that it was God who was going to make the water come out, and that he must show the people this, by doing just as God had told him. Instead of just speaking to the rock, so that the people would know that God had sent them the water, he smote it with his rod twice, saying, "hear now, ye rebels, must we fetch you water out of this rock?"

The heavenly Father was very sorry that Moses did not believe him, and had forgotten to give him the honor of giving the water to the people, so to punish him for his sin, he said he should not take the people into the land of Canaan.

While they were on their journey, God showed the Israelites just how they must live, to please him. He gave them good laws, that would make them happy, if they would only mind them.

When they had got almost ready to go into the land, they sent over some men to look at it. These men all came back and told naughty stories about it, except Caleb and Joshua. Then the people became afraid. They never could fight the great giants over there, and they would go back to Egypt.

The Lord punished them by causing many of them to sicken and die. The rest were sent back to travel around in the wilderness for forty years longer.

When all the men were dead who would not believe, the Lord was able to drive out the people that were in the land. Then Moses died and the Lord buried him, and Joshua and Caleb went over on dry land through the river Jordan, with all the people into the land of Canaan, just as they had gone on dry land through the Red Sea.

They found it easy enough to take the land when they believed the Lord.

They made themselves beautiful homes, divided it all up; to each of the tribes giving a part. But they knew that God was then only giving them the land for a little while—that the time had not come for them to have it forever. They said they were strangers and pilgrims in it, as all their fathers were.

Their days were so short—they could live such a little while, that they knew this could not be the giving of the land to them for an everlasting inheritance—the everlasting life was not yet theirs.—*The Friend of the Children.*

Bible School Announcement.

At the close of the November Conference to be held in Plymouth, Indiana, beginning Nov. 15, and holding ing over Sunday, a Bible school will be held at the same place beginning on Monday morning and continuing one week. There will be three sessions each day, morning, afternoon and evening, except Monday evening. It is earnestly desired that there be a large attendance. There will be no tuition fee, but each attendant will be expected to pay his board. Come to the Conference prepared to stay for the Bible school. We feel sure that all will be much benefitted by this week of earnest Bible study.

Brother S. J. Lindsay of Oregon, Illinois and Brother J. L. Wince of Pierceton, Indiana will be the teachers. Any information concerning the school can be obtained by addressing J. L. Wince at Pierceton, Indiana, or Mrs. J. H. Willey at Plymouth, Indiana. Those who expect to be in attendance will aid the committee of arrangements by sending their names to the last named person, as soon as possible.

J. L. WINCE, Chairman,
LYDIA RAILSBACK, Secretary.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Selected.

The Apostle's Creed.

Robert S. MacArthur, pastor of a well-known Baptist church in New York, in his Easter sermon attacked the Apostle's Creed and, objecting to the statement of Christ's descent into hades, based upon 1 Pet. iii. 19, declared: "We are entering a new phase of New Testament criticism. Before ten years the virgin birth of Christ will be fiercely disputed. Nay, it is even now disputed. While we are entering this fierce conflict, let us hold fast to the blessed fact of Christ's resurrection." We rather doubt whether any one who is supposed to believe in the virgin birth of Christ will be inclined to give credit to the fact of his resurrection. We are inclined to think that the two doctrines will have to stand or fall together. Certainly Christ must have been born before he died and rose from the dead; and there is a great deal of dispute going on among so-called religious people who think it somewhat superior to call themselves Higher Critics, which seems very trivial to outsiders whom they are trying to impress and who disbelieve in the whole thing and doubt the very existence of a Christ.

Dr. MacArthur thinks that before ten years the virgin birth of Christ will be fiercely disputed. We suppose the Doctor is about 1900 years behind the times. The virgin birth of Christ has been disputed more or less fiercely during all that time, but we have never found that those who were disposed to concede points to their opponents have made any the better defenders of Christ's gospel on that account. The Scriptures must hang together, they cannot be broken (Jno. x. 35) without discrediting the entire chain of evidence. We have pointed out on a former occasion that many rationalistic writers are perfectly willing to believe any sort of a fairy tale that comes to them under the guise of science while striving in every possible way to discredit any assertion of the Scriptures.

Some months ago it was asserted that a professor in a California University had established artificial development of the eggs of sea urchins, which was described under the name *parthenogenesis*, which is Greek for "virgin birth," and this discovery has been received in some quarters with the greatest gloss as if it did away with the necessity for God. If a mass of sea urchins' eggs could be so stimulated by electricity into the production of little sea urchins without any fertilization from a natural parent, why cannot a mass of mud be changed into protoplasm, and the protoplasm into sea urchins, without any action outside of themselves! Is it not strange that men who will exult in the possibility of such a thing as this should become almost insane at the idea of a virgin birth of Christ?

But just as God makes the wrath of man to praise him, so out of these fresh scientific discoveries comes more and more evidence of the truth of the Scriptural narrative. The writers had no possible way, unless through Divine inspiration, of getting such knowledge of the wonderful discoveries of this century, which were to furnish corroboration for their narratives.—*The Christian.*

Alone With God.

Phillips Brooks wrote as follows of the glory of the life in Christ:

"Your life and mine, the life of every man and woman however different they are from one another, they are in him. In him there is the perfectness of every occupation—the perfect handicraft, the perfect school-teaching, they are all in him.

In him lay the completeness of that incomplete act which you did yesterday. In him lay the possible holiness of that which you made actual sin. In him lies the absolute purity and loftiness of that worship which we this morning have stained so with impurity and baseness.

To go to him and get the perfect idea of life, and of every action of life, and then go forth, and by his strength fulfill it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is!"

Pass it On.

"Don't try to pay me. Just pass it on," an elderly lady urged upon a college girl, as the latter was saying that she never could repay a favor she had received. Some natures are always troubled about accepting favors that cannot be definitely repaid. In a way this is a hopeful sign in a selfish world, but sometimes nothing else can be done than to receive—one really needs help which another is glad to give. The only wise way is to accept gracefully and gladly, letting it teach one the beauty of such doing, and then be ready to pass it on when opportunity offers.

Obituary.

Brother C. W. Eudaley of Redington, Neb., has fallen asleep in Jesus. He was born in Fountain Co., Ind., March 20, 1843; died Oct. 2, 1906, being 63 years, 6 months and 12 days old. He was taken sick on Saturday Sept. 29th, and died the next Tuesday at 10 o'clock of Chronic diarrhoea, (contracted in the Army). He first heard the gospel from Bro. H. J. Beebe, 14 years ago, was baptized by Bro. D. M. Hudler six years ago, since then he has been an earnest Christian, highly respected by all who knew him and was always found ready and willing to give a reason for the hope that was within him, earnestly contending for the faith delivered unto him, and he died in the full hope of the high calling in Christ Jesus, fully believing that he would be counted worthy of a part in the first resurrection, to be made equal to an angel and can die no more. And to be made a priest unto our God and reign with Christ on the earth. He leaves a wife and daughter to mourn his loss into the land of the enemy, but they sorrow not as those who have no hope, as they live in the living hope of meeting him on the morn of the resurrection, when the trump shall sound and the dead in Christ shall arise first, and the living shall be changed in a moment, in a twinkling of an eye, so whether [illegible] or sleeping they all live unto [illegible]

Your Brother.

H. G. [illegible]

Died, at Rollin, Kansas, J[illegible] 1906, Jimmy Hole, son of [illegible] and N. J. Hole. Was born Sept. [illegible] 1885, and at the time of his death was twenty years, ten months and five days old.

He died of pneumonia fever. His father died several years ago, and he was the only support of his mother; but death is no respector of persons, it takes the young as well as the old and folds them in his cold arms. His parents and many of his relatives have been baptized into Christ; but poor Jimmie, like Martha of old, had failed to choose that good part that Mary chose. This ought to be a warning to the brothers and sister, and his associates left behind, and cause them to think of the certainty of death and the uncertainty of life.

Dear friends, let us all take warning from these obituaries, and prepare for eternal life in the world to come. This is my prayer.

No one will miss Jimmie as his poor mother does, but to her and his friends I will say that he is in the hands of the Judge of all the earth, and will not the Judge of all the earth do right? Yes, he doeth all things well.

Funeral services were conducted [illegible] the writer, at Shaw, Kansas. A [illegible] congregation was present. Job [illegible] and James iv. 14, was read.

JOHN [illegible]

S. J. Mitchell was born [illegible] 1839, died Sept. 22, 1906 [illegible] years, 5 months and 15 [illegible] death was supposed to be ca[illegible] heart failure, as he died on the [illegible] going to Earle. Two other pe[illegible] were with him. He died under the shade of a tree. He had been in failing health for several years. He was a soldier in the war of 1860.

Brother Mitchell was born in Iroquois County, Ill., Was married to Amanda Burroughs, Oct. 4, 1860. To them were born eight children. The wife and five children survive him to mourn their loss. Brother Mitchell was a member of the Church of God for thirty years. His wife and four of his children were also members. His son John with him is now sleeping in the same graveyard, silently waiting for the rest of the family, but unconscious of what is going on. With the dead time is not numbered. So with them it is death and the resurrection, with us it may be days, months, and even years.

The Sister has lost her husband, the children lost their father, and the church one of their number.

"One by one we leave behind us,
While the days are going by."

Who will be the next to follow our Brother Mitchell?

JOHN FOORE.

Such as every one is inwardly, so he judgeth outwardly.

He doeth much that doeth a thing well.

The character of our life is what we choose to make it.

Poetry.

Ramah.

"Behold the voice of the cry of the daughter of my people because of them that dwell in a far country."—Jeremiah viii., 19.

The hidden sackcloth that she wears
In place of rich stuffs she has worn
Proclaims the sorrow that she bears,
Shows forth the grief that she harborne.
The harp that once she played, unstrung
Among the withered roses lies—
Upon her head—ah head is flung
The ashes of the sacrifice.

She chants in whispered measures, low,
The burden of a grieving heart,
She sees not—on that none may go.
That mark nor sees she sits apart
No gleaming crescent swings and sways
Its incense where she sits and broods—
Her cup she has drained to the lees
In darkest of all solitudes.

Her lips move softly, in the dirge
That forms itself in line on line,
Of lamentations deep, that surge
Upon a sorrow all divine.
So does she keep her watch of grief,
So does she keep her guard of woe,
So does she count each withered leaf
From joy's wealth of the long ago.

And now she gathers in her song
And for a moment lifts her eyes
To where—seen light, clear and strong,
Is glowing in the further skies—
And then into the gladder keys
The measures of her chanting swell,
For through her tears she dimly sees
The name that once led Israel.

W. D. N.

Communicated.

Hieremias (or "Jeremiah").

CHAPTER 51.

1. The Word that occurred unto eremias for all the Joudnians dwell- land of Aiguptos, even for eated in Magdoolon and Taph- 3 in a land of Pathouser, say-

2. In this wise hath the Lord God of Israeel said: Ye have seen all the calamities I have led upon Hierousaleem and upon the cities of Jouda; and lo, they are desolate of inhabitants

3. From before the face of their wickedness which they did to embitter me in having gone their way to burn incense to other gods whom ye have not known,

4. And I sent unto you my courtiers (house-servants) the prophets at dawn, and I sent saying, Do not do the thing for this pollution which I have hated.

5. And they did not hearken to me and they did not incline their ear to turn away from their evil-doings so as not to burn incense to other gods.

6. And my wrath and my anger distilled and it flamed out in gateways of Jouda and outside of Hierousaleem, and they became a desolation and a t ackless-waste as they are this day.

7. And now hath an all-controlling Lord said in this wise, Why are ye doing great wicked things to your souls to cut off your man and wife, child and nurseling from the midst of Jou- da, so that there will be no one of you ft,

8. By embittering me with the of your hands, by burning in- other gods in a land of Aig- into which ye have gone to that ye may be smitten and e may have become a curse and proach unto all the nations of the th?

9. Have ye ignored the evil-doings of your fathers and the evil-doings of your kings and the evil-doings of your rulers, and the evil-doings of your women which they did in a land of Jouda and outside of Hierousaleem?

10. And they have not ceased unto this day, and they have not upheld my statutes which I gave before the face of their fathers.

11. Therefore in this wise hath the Lord said, I am setting my face against them.

12. To destroy all the residue left in Aiguptos, and they will fall with sword and with famine, and they will leave off from small to great, and they will be a reproach and a loss and a curse.

13. And I shall visit upon those seated in a land of Aiguptos as I visited upon Hierousaleem with sword and with famine,

14. And there will not be one saved of the remnant of Jouda of those sojourning in a land of Aiguptos, to return into a land of Jouda, in respect to which they are hoping in their souls to return there; they shall not return, but rather those who have been saved.

15. And all the men of mark who know that their wives were burning incense, and that all the women a vast assemblage, and all the laity seated in a land of Aiguptos, in Pathours namely, answered Hieremias, saying;

16 Thy Word which thou hast talked to us in the name of the Lord we will not hearken to,

17. Because we are going to do all the word that shall come out of our mouth, to burn incense unto the queen of heaven and to pour libations unto her even as did we and our fathers and our kings and our rulers in the cities of Jouda and outside of Hierousaleem: and were filled with bread and became best and did not see calamities;

18. And since we left off burning incense to the queen of heaven we have all been diminished and have left off with sword and with famine.

19. And in that we did burn incense unto the queen of heaven and pour out libations to her we did not make cakes for her and pour out libations to her without our husbands did we?

20. And Hieremias spake unto all the laity the men of ability and their wives and all the laity that had answered his words saying,

21. Is it not for the incense which ye burned ye and your fathers and your kings and your rulers and the laity of the land in the cities of Jouda and outside of Hierousaleem, that the Lord remembered and that it came up upon his heart?

22. And the Lord was not able any longer to bear you away from the face of your wicked affairs and from your abominations which ye had made. And your land became a desolation and a trackless waste and a curse as it is this day,

23. From the face of the incense ye were burning and the sins ye were committing against the Lord: and ye did not hearken to the voice of the Lord, and did not go your way in his statutes and in his law and in his testimonies, and these calamities overtook you.

24. And Hieremias said unto the laity and the women, May ye have heard a word of the Lord;

25. In this wise hath the Lord God of Israeel said: ye women have said with your mouth, and your hands have ye filled, saying, We will make our confessions such as we have made them, to burn incense to the queen of heaven and to pour libations unto her; continuing have ye continued in your confessions, and making have ye made them.

26. Therefore may ye have heard a word of the Lord, all Jouda ye who are seated in a land of Aiguptos; Lo, I have sworn by my great name, hath the Lord said, I am against every land of Aiguptos if my name cometh to be any more in the mouth of all Jouda to say as the Lord liveth.

27. Because I have awakened against them to show them evil and not good, and all Jouda all who are dwelling in a land of Aiguptos will leave off with sword and with famine until they shall have left off.

28. And those who have been saved from a sword will return into a land of Jouda a few in number, and the residue of Jouda those who stood back in a land of Aiguptos to dwell there will comprehend whose word abideth.

29. And this is the sign for you that I am going to visit upon you for your wicked acts.

30. In this wise hath the Lord said, Lo, I am giving Ouaphree king of Aiguptos into the hands of his enemy and unto the hands of those who seek his soul.

31. The word that Hieremias the prophet talked to Baruch, son of Weesios, when he wrote these words in the book from the mouth of Hieremias in the fourth year of Jooakeim, son of Joosias, king of Jouda.

32. In this wise hath the Lord said unto thee, O Baruch;

33. Because thou hast said, Woe is mine, Woe is mine, because the Lord hath added weariness to my pains-taking-toil; I have lain down to sleep with sighing, I have not found rest,

34. Do thou say unto him; in this wise hath the Lord said, Lo, those whom I have built up I am taking down and those whom I have planted, I am plucking up, I myself;

35. And wilt thou be seeking for thyself great things? Do not seek, because, lo, I am leading bad things upon all flesh, saith the Lord, and I shall give thy soul to be a thing found in every place wheresoever thou shalt take a step.

COMMENT.

What purports to be this same prophecy contained in this 51st chapter the reader will find in the 44th and 45th chapters of the versions with variations too numerous to note in detail.

Observe however "Migdol" for "Magdoolon" and "Noph" not in the text at all and "Pathros" for "Pathours" in the 1st verse.

In the 2nd verse "The Lord of Hosts, the God of Israeel" for "the Lord God of Israeel."

In the 4th verse "servants" for "house-servants" or "courtiers."

In the 9th verse "Have ye forgotten" should be "have ye ignored" (tried to forget).

In the 17th verse "drink-offerings" should be "libations" which were poured not drunk. Elsewhere this same word is generally translated in the versions "oblations" which is also incorrect.

In the 25th verse there is no such statement in the text as "establish then your vows and perform your vows."

In the 26th and 27th verses the true thought is not as it should be, but the passage is too long to quote. Read and compare.

In the 28th "mine or theirs" is instead—not in the text.

In the 30th verse "Pharaoh Hophra" should be "Ouaphree"—no word for "Pharaoh" in the text. In fact the word "Pharaoh" means "ploughman" and became merely an official-name originally as I have previously explained like "Cæsar" or "Kaiser" "an emperor."

"As I gave Zedekiah king of Judah, etc." not in the text at all—inserted.

The 31, 32, 33, 34 and 35 verses are made over into the 45th chapter in the versions and the verses renumbered as 1-5.

In the 35th or last verse "for a prey" should be "for a thing." We have a similar expression in English for an unexpected or unhoped for attainment, "That is as good as a find."

CHAS. GARDNER.

At the Breaking of Bread.

CALLED TO GLORY AND VIRTUE. 2 PETER i. 3.

We are called of God into his kingdom and glory, so we will first consider how we are called. Peter tells us in this 3rd verse that it is through the knowledge of God and of Jesus our Lord that are given unto us all things that pertain unto life and godliness. And this is the record that God gave to us eternal life, and this life is in his Son. 2 John v. 11. 2 Thes. ii. 14, Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. And we read in another place of Paul in these words, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Paul an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus. To Timothy, Be not therefore ashamed of the testimony or gospel of our Lord, but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us with a holy calling, not according to our work but according to his own purpose and grace which was given us in Christ Jesus, before the world began. But we read in Rom. xvi. that the revelation of the mystery which was kept secret since the world began, is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light, how? Through the gospel. So that we find that the promise of eternal life is only obtained through Christ, and the way to learn of Christ is through the gospel called of God through the death of his Son. Though a Son yet learned he obedience by the things that he suffered, and being made perfect he became the author of eternal life. But the God of all grace who hath called us unto His eternal glory by Christ Jesus after that ye have suffered a while make you perfect, stablish, strengthen, settle you. But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may rejoice also with exceeding joy. The glories that are set forth in his great and precious promises are far more than our minds can comprehend. One of the promises is, that if we suffer with him (Christ), we shall also reign with him, that he will be a righteous ruler, that we will be made kings and priests unto God and his Father, and we shall reign on the earth. If our lives on earth are given for his service we have nothing to fear as he has promised to preserve us unto his heavenly kingdom, where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

Brothers and sisters, the things that are so much in this life to bear, sorrow, sickness, pain and death. The promise is these shall not be, that there is a rest from all our labor. O how grateful I am to the great and all-wise God for these great and precious promises to us. Let us not be afraid of doing too much, but all we do be for the glory of God and our Savior Jesus Christ is my prayer. Amen.

MRS. ISA MCCAVE.

1 THES. v. 22.

Abstain from all appearance of evil. There are many precepts and words of advice in this 5th chapter of Thessalonians. Paul exhorts the brethren to comfort the feeble minded, support the weak and to be patient to all men, and be at peace among yourselves. But these are the words of exhortation that we have taken for our lesson this morning. Abstain from all appearance of evil. 1 Cor. viii. But when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ, wherefore if meat cause my brother to offend, I will eat no flesh while the world stands, least I make my brother to offend. Paul is here speaking of meat offered to idols. He could eat of this meat offered to idols and know that he committed no sin, for he knew there was only the one living and true God. Yet if by partaking of this he caused a weak brother to sin or take offense, he would not eat meat while the world stood. This is strong language, but he would keep from all appearance of evil, if he suffered personally, so must we, not only in our meat and drink, for this is not all that Paul meant to teach, but in all things let the brethren and the world know that we are doers and not just hearers of the Word.

Psa. i. 1, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners. Keep thyself unspotted from the world, and from all appearance of evil. How can we do this and live in the world? Let us read the words of Jesus, John xvii., Jesus is here talking to his Father and asking him to keep from evil those given to him, I pray not that thou shouldst take them out of the world. But that thou shouldst keep them from evil, they are not of the world even as I am not of the world; sanctify them through thy truth, thy Word is truth. Neither pray I for these alone, but for them also which shall believe on me through thy Word—all that believe on him through the Word. Dear brothers and sisters and all who will believe the Word, this prayer of Jesus is for us if we love him and by our faith and trust in him, he will help us to keep from all appearance of evil, and the evil that is in the world. Keep us in the love of Jesus and the patient waiting for his appearing.

"Order my footsteps by thy Word,
And make my heart sincere;
Let sin have no dominion Lord,
But keep my conscience clear.

Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head or heart or hands,
Offend against my God."

ELLA KNOWLES.

Bible School Department.

BIBLE SCHOOL ASSOCIATION.

Historical notes on Bible school societies. William Fox, a London merchant, corresponded with Robert Raikes and the society for promoting Sunday schools throughout the British Empire was organized, Sept. 7, 1785. Its chief object was to supply Bibles, Testaments, class books and spelling books; and to pay a shilling or two a week to teachers.

This society existed until 1864; then its balance was transferred to the Sunday School Union, London, which was organized July 13, 1803, and still continues. In America the First Day or Suncuy School Society was organized at Philadelphia, Jan. 11, 1791 and still exists, claiming to be the oldest in the world. The American Sunday School Union was organized 1824, and its purpose was to plant new schools. In the prosecution of this purpose the society has planted on an average of three and one-half new schools every day for 66 years.

Advantages of a Home Department. It is designed to reach all who are isolated or unable to attend the sessions of Bible schools.

What constitutes membership? Simply an agreement to join the Home Department of the Bible School and to spend at least one hour each week in the study of the lessons outlined for this department.

These classes take various forms according to circumstances.

An effort was made to find out how many boys and girls were readers of THE RESTITUTION, so that we might provide for the needs of those not connected with our Sunday schools. This appeal was met with indifference. An appeal was made to those of our evangelists who used charts for suggestions in chart work. Only one responded and Sister Woodward deserves to be honored, although she has never used charts she sent an outline which was very suggestive. others might have been helpful but were indifferent. If the Superintendents of Sunday schools are as indifferent as others have been, there is little hope of uniting our forces for better work. We hope to secure such information as will be profitable, and if all will do their part the labor will be small and the profit large in return. Send in your reports.

A missionary spirit needs to be cultivated in every department of church work, and a Home department will cultivate this spirit. When we know by statistics that more than ten millions of youth in the United States are without any regular religious instruction, how can there be such indifference on the part of those who are intrusted with the gospel message?

The Home department worker will plan to do the work of this department without financial assistance and with the savings bank system will be able to send out a field worker. Try this plan and note the result of the system. Those who desire to be workers must first prove their fitness for this position. Those that neglect their home work will also prove unprofitable workers in the field.

A suggestion to those who wish to enter the field as evangelists: organize a Bible class in your own town, don't attempt to sow seeds on the highway while your own garden is turned out to weeds. Go to work now, become a Home department worker and you will soon be in a field as large as you can cultivate.

In our public schools pupils learn to read before they know their letters. The work of the Home department should be teaching the purpose of religion by object lessons, systematic Bible study and systematic giving. Every Bible school should have a Home department. Our work is incomplete without this department work. It develops a more perfect Christian spirit by promoting the study of the Bible in the home. It develops Christian activity in the church because it sets Christians at work, sending them out on evangelistic errands.

Our first years work will be devoted to teacher training for Bible schools, normal work for the Home department worker. Lines of study to be pursued will be first, the Bible, a general outline of the scope, plan and contents of the Bible, its origin, authority and history. Any who wish to become members of a Home department please send your name to Harriet E. Boice, 1009 South Wright, Champaign, Ill.

If there are fifteen hundred readers of THE RESTITUTION we should receive at least five hundred names to be enrolled in a Home department before one week passes by. Try this plan. Take a sheet of paper after reading this notice, and send your name and address. State whether married or single. If under 21 years, give your age. State if connected with any Bible study class or young peoples' society or Sunday school. State also whether you are a member of the Church of God. This will take five minutes of your time, a two cent stamp and enroll you for one hour of study each week. If you choose to adopt the savings bank plan, take a small bank or square box cut a hole large enough to admit a dollar, and put in this at least one penny each week, more in proportion as you are able, at stated periods. Send the amount saved in this way to M. A. Woodward, Dutton, Mich. She will act as treasurer for this department and by August, 1907, enough will be in the savings bank to send out a field worker. Take notice, be prompt and our work will begin at once. Sister Rohrbuck's work is an object lesson for our Home department worker. We have an open field to cultivate. We have willing helpers only waiting to learn what they can do and how they can do it for Christ and Home. We have earnest young hearts waiting and willing to be shown how they can make the most of life in service to each other. "This is my commandment that ye love one another."

Can we afford to waste these opportunities because we are busy with our own affairs? Can I as Superintendent of a Bible School Association be content with the work of a ten day session of Bible School each year, with no thoughtful, prayful consideration of those unable to attend these Bible school sessions? Can Bro. Neill prepare a lesson for Sunday schools and be satisfied that he has done the best work without a conference with teachers and superintendents about progressive lines of Sunday school work? There is a place and a work for all. "Let us work in unity. We are workers together with God."

HARRIET E. BOICE.

At the Torch Lake Bible School I was appointed to the work of conducting a Sunday School Lesson in THE RESTITUTION, providing space could be secured.

I have learned, through Sister H. E. Boice, Bible School General Superintendent, that Brother Underwood has freely and kindly granted space on condition that there be no statement that will lead to trouble.

My exeprience has taught me that Paul's advice to Timothy is as good for now, as it was for then, two thousand years ago. I will therefore, "Neither give heed to fables nor endless genealogies. Nor dote about questions, nor strife of words." I will endeavor to "Hold fast the form of sound words."

I will take the "International S. S. Lessons," used nearly everywhere, and comparing Scripture with Scripture will make such Biblical notes as I think best. The notes and comments will be intended entirely for the use of children from about six to sixteen and will therefore be simple. My only fear is that I may not be equal to

"Telling the story simply
As to a little child".

There are few that can. I will try to be one of the few, as I have much interest in children.

I expect to begin with the lesson "The Lord's Supper" for Sunday, November 4, and will try to have it in THE RESTITUTION of October 24, and afterwards always in time for the succeeding Sunday, until I may stop for reasons. Meantime I pray that the work may deserve the blessing of God, and that parents and teachers will interest themselves, and the children.

P. NEILL.

In the Work.

To the Church of God scattered abroad in Iowa:

On leaving Whitten with the tent I went to Hickory Grove, the former home of Brother Samuel White and the present home of Brother J. Fish.

Commenced our meeting on Wednesday evening, Sept. 19, had about fifty out to hear us. Our attendance here was all we could ask; for many came from nine to ten miles, our attendance averaging from seventy-five to one hundred each night. On Sunday evening two hundred people attended. On Sunday Sept. 30, two hundred people gathered in the afternoon. Sept. 30, we had the pleasure of baptizing six young people into the all-saving name. Sunday evening Sept. 30, two hundred and fifty people gathered to hear us discourse on the things concerning the Kingdom.

The nights became too cold for comfort in the tent, so on Wednesday evening, Oct. 3rd, we closed the meeting. On Thursday we baptized two more, making eight in all.

A great many heard the gospel for the first time, and many were interested, and we hope for more fruit in the near future. Pray for us, that we may faithfully proclaim the Word.

Yours, in the work.

O. J. ALLARD, Evangelist.

"If I thought that there was a stain on the remotest hem of the garment of my country," said a great American leader—Daniel Webster—"I would use my utmost labor to wipe it off." Here, in this ruin of souls by drink, is no mere travel-stain upon the hem of a garment, but a garment dyed in blood. In one year drink sacrifices more children in Christian England than were ever borne to Moloch in the East. The cries of the children in England are unheard and unnoticed from very commonness, and nothing breaks our immoral callosity of indifference in a matter in which we ought to feel ready to sink into the very earth for shame. We protected the factory children by legislation; we protect dumb animals; we will not allow a horse or a dog or a cat to be misused. We interfered by Parliament on behalf of the birds of the air and the fishes of the sea; but the young children, oh, they are weeping bitterly, and are less worthy protection than salmon and sea-gulls!—*F. W. Farrar.*

We wish to avoid the labor and expense of making statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Questions Answered.

Q. Will you kindly tell us when Pine Woods Bible Class Book will be finished, and ready for delivery, and what is the real design of the book?

A. It is now all printed, and is in the Book Binders' hands, and will be bound ready to mail on about October 21. As to its design:

The lessons contained in this volume are the result of many years of careful and critical study, being an honest endeavor to arrive at a more accurate understanding of Holy Scripture, unbiased by the creeds and opinions of men.

These lessons were prepared more especially for the instruction of YOUNG PEOPLE. An effort has been made to make the lessons very simple and plain.

The Bible Class style makes it very attractive, easy to read, and much easier to comprehend.

The series of lessons here presented would be a very profitable one for Bible Classes, Young Peoples Societies, Berean Bands, Sunday School Bible Classes, etc., to study by course. Note the arguments, and consider the Scriptures cited in support of the argument, and you will not only find it interesting, but very instructive. If young people would follow these suggestions, they would be surprised at the rapid progress they would make.

Young men who are studying for the Evangelical work, will find this Book a valuable aid. Note well the exposition of difficult texts.

I expect to attend the Conference at Rolin, Kansas, on October 12. I will return home from the Conference in order to mail the books to all who have paid for them up to Oct. 21. Let all who possibly can, have their money in by Oct. 21.

After mailing the books I go on an extended trip through Missouri, Kansas, Oklahoma, Texas and Louisiana. Let those desiring the meetings see to making arrangements before passing through your State. It will save traveling expenses.

Yours in the Blessed Hope.

W. H. WILSON.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Programme Committee.

The following persons are appointed a committee to prepare a programme and make other arrangements for the Conference of the Church of God to be held at Plymouth, Ind., Nov. 15-18, 1906. Committee, Brother A. R. Underwood; Sister F. M. McCrory; Sister T. O. Taber.

J. H. WILLEY, Pres. Ind. Con.

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs Gabriel Rohrback.

To the Churches and Isolated brothers and sisters of the State of Ohio:

At our last Conference held at Brush Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co-operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address R. 3, Mt. Vernon, Ohio.

D. C. ROMSON.

Annual Meeting.

The Churches of God of Southern Kansas, Missouri and Oklahoma, who believe that Jesus Christ is the Son of the living God, and all who believe that whom Christ has made free are free indeed, will convene in Neosho County, Kansas, October 12, 1906, and continue over Sunday, and if necessary longer. We have some important business to come before this meeting. We read in Acts xv. that in the days of the Apostles there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses, and the apostles and elders came together for to consider of this matter, or to confer together about this matter.

This was the first conference meeting that we read of in the Bible, and that was to settle a difficulty among the brethren. We want all the brethren that can to come. Our program is always ready. It is the Gospel that Paul preached, Rom. i. 16. The ones who will do this preaching are not as yet selected, but I hope that we may have able men who will preach what is in the Bible and nothing else. How much I wish that Brothers Daniel, Snowden and W. H. Wilson could be with us. We expect Brother Oliver and Brother Joseph Williams to be with us. Rollin is on the Santa Fe R. R. We will see that you get something to eat and a place to sleep, and will raise as much as we can to cover your expenses. Come and help us in Macedonia.

By order of the Church.

JOHN POORE.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

Announcement.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The Quarterly Conference of the Churches of God, in Michigan, will be held at Millbrook, Mecosta Co., Mich. Thursday evening, Oct. 25, 1906, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united effort, much good might be done.

All of like precious faith are cordially invited to attend the meeting.

Ample provision will be made for all visiting brethren.

Those coming from Grand Rapids will take the Pere Marquette R. R., at 7:00 A. M., change at Edmore on the Big Rapids Division of Pere Marquette reaching Blanchard about 10:00 A. M. Those coming from the north will get off at Millbrook, and those coming from the south will get off at Blanchard, changing cars at Edmore for Blanchard.

Arrangements have been made and it is expected that Brother L. E. Conner, of Cleveland, Ohio, will be at the Conference at Millbrook, Michigan, Oct. 25th, 1906, also it is expected that Brother and Sister B. W. Woodward, of Dutton, Michigan, will be there.

EMMA JACKMAN, Sec'y.

The first quarterly Conference of the Church of God in the State of Indiana will be held at Plymouth, Ind., commencing Nov. 15th and holding over Sunday Nov. 18th. We hope all the churches of the State may be represented. Isolated members of the one Body are invited and will find a home with us. We extend the invitation to all who believe the gospel of the kingdom, and the return of the Master, who live in other States, to come. Come all in the Spirit of Christ, forebearing one another in love, and help us to make this the best meeting we have ever attended. Ample provision will be made to care for all. Those coming please notify J. H. Willey at Plymouth.

J. H. WILLEY, Pres.
LYDIA RAILSBACK, Sec.

Notice.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your po't master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $3.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

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I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

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Poetry.

Thy Will.

Lord, I have been waiting
To know thy blessed will and be at rest.
I know that thou hast led me, though my heart
At times has wayward been. Too oft my feet
Have strayed, and caused my fellows in thy steps
And when, repentant, I have turned again,
Thy hand has always been outstretched to raise.
And with a [illegible] upon his sin.
Methinks today I have [illegible] more
Than heart forgiven needs, and in my soul
There springs a new [illegible] to show my love
By walking [illegible] with thee. My trust
Is [illegible] when I bear my head
Upon thy breast, and underneath the arms
Of everlasting love doth compass me.
Then, alone, I find thy grace sufficient,
And human weakness lost in strength divine.

Lord, help me Thee to love and do thy will!
Oh, make me perfect in my love to thee!
[illegible] all my wishes and my hopes be such
[illegible] and lead me forth to the
[illegible] in the [illegible] prepare [illegible]
[illegible] I would not idly wait,
[illegible] thy word,
[illegible] voice in accents clear,
[illegible] heart can do no more than send
[illegible] obedient to my Lord.
[illegible] all the way, and I in trust
[illegible] hand mind the dark [illegible] more.
[illegible] me. Keep me, make me all thine own;
So shall my passage to my earthly rest,
My home at length with thee in paradise.

Communicated.

The Man of Sin.

In answer to the question of Bro. A. S. Clough in THE RESTITUTION of Sept. 12 in which he asks this question, "Now if the Pope is the man of sin, in what temple of God is he sitting?" The temple in which Paul predicts that the "man of sin" would sit is the Christian church, of which Paul writes, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. 1 Cor. iii. 16-17. It will not do for us to take the position that no sinners ever get into the church of God; because the testimony of the Spirit is that they do. See 1 Cor. v. 1.

In 2 Thes. ii. where Paul speaks of the "man of sin," it is written of him "whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming." However much we may regret [illegible] wish it were not so; but nevertheless it is written that there shall [illegible]lling away and that man of [illegible]evealed, the son of perdition. [illegible]erdition is utter destruction. [illegible]stians of Thessalonica it appears that the idea by Paul's first letter that the day of Christ was "at hand." He therefore corrects that idea by stating that the apostasy must first come—and the "man of sin" would sit in the temple of God. Now if we cannot point to the fulfilment of this prediction what right have we to affirm that the coming of Christ is near? Paul further says, "Ye know what withholdeth that he might be revealed in his time"—showing that Paul understood by the prophets, that the time for the manifestation of the "man of sin" is indicated by them. Daniel calls him a little horn that wears out the saints. In reference to the bad woman of Rev. xvii. I will remark that a woman in the Bible is used as a symbol of the church—a virgin of the church in its purity; a harlot—the church in apostasy. And that the church is composed of men and women. There appears to be a fitness of things in Paul using the term "man of sin," to represent the head of the apostasy, when ruling over kings and princes. But in the picture given us in the Revelations the woman is seen riding the beast, directing the civil power—hence the feminine gender.

A knowledge of 2 Thes. ii. I think would be the best antidote for blindness as to the facts concerning the "man of sin," therefore I will briefly examine that chapter as far as it refers to the "man of sin." By verses 1-2 we learn that the church was exercised with the idea that the day of Christ was at hand. To correct this error, in v. 3, he says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." By this third verse we learn that prior to the coming of the day of the Lord; there should be departure from the truth, and that the "man of sin" should appear "the son of perdition." Note herein reference to perdition, that the beast of Rev. xvii. goes into perdition, utter destruction; thus connecting this "man of sin" with the beast of the Revelation.

Verse 4, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The description of this power is so remarkable that we should be able to recognize him as soon as he appears. In Dan. xi. 36-37 we have the description of a power in which the language is very similar in exalting itself above God. And it is remarkable that in the chronology of the power referred to by Daniel that it agrees in time with the rise of the papacy. In Dan. xi. 31 we read of the taking away of the daily sacrifice, and they the same power that takes away the daily, shall place the abomination that maketh desolate; Rome pagan took away the daily and placed the papacy—the abomination that maketh desolate. The same facts appear in Rev. xii. and xiii. Rome pagan is succeeded by Rome Christian.

Now to verse 6 of our lesson. "And now ye know what withholdeth that he (the man of sin) might be revealed in his time." "In his time" proves that in the prophecy going before this "man of sin" had a place or time in which he was to appear, or as Paul says "be revealed." To withhold is to hold back, to restrain, to keep from action. Now it is patent to all by history that as long as Rome, the then mistress of the world was pagan it was impossible for Rome papal to exalt its high priest above God as stated by Paul. Paul further says, "The mystery of the iniquity doth already work; only he that now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming.

Now notice in Paul's day the mystery of iniquity was working; but there was a party that prevented its development until the one preventing was taken away. Now what power but apostate Christianity worked in Paul's day, and continues until Christ comes. For four hundred years, or ever since the days of John Huss and of M. Luther the truth, the Spirit of Christ's mouth—the Holy Scriptures, has been consuming the papacy; "Eating her flesh and burning her with with fire." Rev. xvii. 16.

During these years Germany, England, Switzerland, Norway and Sweden, and all our South American republics have taken from the papacy her civil power; and in 1870 A. D. Italy did the same and now France is engaged in abolishing the concordat, the union of church and state; and even old priest ridden Spain is beginning to open her eyes as to her superstition and misfortunes as a nation. Those nations that hold fast to the papal superstitions; the decree has gone forth they are in a consuming condition. Tyndale when in trouble by persecution from Rome remembered an old doctor who lived near Sodbury, and who had shown him great affection; he went to him, and opened his heart to him. The old doctor looked at him for some time, as though he hesitated to reveal a mystery to him. "Don't you know?" said he to him, lowering his voice, "that the pope is the Antichrist of whom the Scripture speaks of?.....But take care.....silence! .....The knowledge of this may cost you your life." This doctrine of the antichrist, which Luther was then maintaining boldly, struck Tyndale. Strengthened by it, as was the Saxon reformer, he felt new energy spring up in his heart. The old doctor was for him what the old monk had been for Luther. In truth what title will fit the pope, as well as does "The man of sin"?

From first to last he gave his voice in favor of images in the churches; praying to the Virgin Mary; granting indulgence to commit sin for money. Taught polytheism and condemned monotheism. Pope Sylvester II., Gregory the VIII. and Pope McCan who called the council of Clermont, all urged on the crusades. The most life destroying and bloody wars of which we have any history. Always in favor of tyranny and against light and liberty. D'Aubigus who wrote the history of the Reformation, says, "Catholicity itself—let us say it for our comfort—contains in its bosom numerous witnesses to the truth. The primitive edifice has been consumed; but a noble fire is slumbering under its ashes, and we see it from time to time throwing out brilliant sparks." "Let us think of the thousands of obscure individuals unknown to the world, who, however, possessed the true life of Christ.

A monk named Arnoldi, daily in his quiet cell utters fervent exclamation, "O Jesus Christ, my Lord! I believe that thou alone art my redemption and my righteousness." Christopher of Utenheim says, "I seek grace, and not works." Friar Martin a poor Carthusian, wrote a touching confession in which he says, "O most loving God! I know there in no other way in which I can be saved and satisfy thy justice, than by the merit, the spotless passion, and death of thy well-beloved Son, Kind Jesus! All my salvation is in thy hands. Thou canst not turn the arms of thy love away from me, for they.....Ransomed me. In great mercy.....thou hast engraved my name with an iron pen on thy side, thy hands, and thy feet." Then he placed his confession in a wooden box, and deposits the box in a hole which he had made in the wall of his cell. The box was found on the (21st of Dec., 1776) in taking down an old tenement which had formed part of the Carthusian Convent of Basle.

Just before the destruction of modern Babylon, a voice is heard to say, Come out of her my people, a proof that some at least of God's saints are yet in her communion. Therefore the temple of God is there.

GEO. FRANCIS.

Conferences, Conferences.

How heartily we endorse Bro. Underwood's exhortation to attend the coming fall Conferences of your several States. For instance we are to have just such a gathering at Millbrook, Mich. O yes! we know it is some distance from the center, but no farther for you to go there, than for them to come here, and they need you as bad as you did them. How many Fairs, Pioneer picnics, or visits far from home, have you made this year? You did not think of the expense or effort then. Are these things really of more interest to us than the salvation we are seeking for? Remember we have been offered wonderful things on conditions of faithfulness. O may we be careful that the offered prize is not forfeited by your neglect. Let us show our willingness by prompt attendance at the first meeting. The brethren are anxious to have a good attendance, abundantly able to entertain all who come, and may we all be willing to sacrifice if it is necessary and go. God will do the rest, and care for the things at home.

B. W. & M. A. WOODWARD.

Notice.

Sister Anna Drew of Dixon, Ill., will meet with the Berean Society at Ripley, Ill., Oct. 18; also Bros. S. J. Lindsay and O. J. Allard will meet in Conference with the Church of God, commencing Oct. 28th. All the household of faith are earnestly requested to be present at all of these meetings.

JENNIE COX.

The best way to preach sinners to Christ is to preach Christ to sinners.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. Read PLYMOUTH, INDIANA, OCTOBER 17, 1906. NUMBER 39.

The Bereans Column.

BEREANS AND THEIR OPPORTUNITIES.

During these meetings a great deal has been said about the improvement of opportunities. The sad feature has also been shown, that of opportunities neglected. It is of the first importance to secure our welfare for the eternal age. In other words the world to come is of vastly more importance than this present state of things, therefore we should study the Bible with delight. Have never heard any one express a regret for having begun to study the Bible so early in life, but on the other hand have heard regrets expressed by a number who wasted valuable time reading trashy literature before taking up the study of the Bible. The holy writers, although inspired, took delight in studying the written Word.

The Psalmist says: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" "O how I love thy law! it is my meditation all the day." We should cultivate that spirit of meditation; think more about the things we read, hear, say and do, and the things left undone. Our blessed Redeemer himself, read the Holy Scriptures; it was his custom. Why then should we not delight in the study of that sacred volume? The young Berean should not expect too much light at once, it will grow brighter with every Christian duty he performs.

Men of the best minds the world has ever known, have dug into the Book for years, and are still finding precious truths which are new to them. The more we learn, the more we see there is to be learned. Some have better opportunities than others for improving their talents. In union there is strength, therefore Bereans should band themselves together wherever it be possible to form a society, in order that more perfect work may be done.

We are told to be doers of the Word and not hearers only. After having learned what God requires of us, we should be brave enough to step out and do whatsoever our hands find to do, regardless of the criticism of men. It is a great consolation to know that "The Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 17. Our feeble efforts are acceptable with him, if it be the best we can do. Although we may not be able to preach a sermon, we can assist in the work by scattering tracts and other good literatures, we can live well ordered lives, we can be living epistles. If the child should give up in despair after the first or second attempt to walk, it would never learn the art. Let us like the child be more patient and persistent in our efforts to shine for Jesus.

Our Sunday schools, weekly prayer-meetings, Berean and social meetings afford excellent opportunities for work. The privilege we have of writing a few lines occasionally upon some Bible topic, for the Berean column of THE RESTITUTION is a means of grace, which should not be neglected. We are not only accumulating strength ourselves thereby, but are helping to illuminate the pathway of others. One may study the Scriptures diligently, with no good motive in view. Some do it for the sake of argument. Lord Byron says:

"Better had they ne'er been born,
Who read to doubt and read to scorn."

We do not recognize such as Bereans. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Job says. "I have esteemed the words of his mouth more than my necessary food." "Thy words were found (says the prophet Jeremiah) I did eat them, and thy Word was unto me the joy and rejoicing of my heart." Jer. xv. 16.

How thankful we should be unto God for that spiritual food, which so many Bereans of the noble type are learning to masticate, digest and assimilate to their use. The Bible Institute which convenes at Oregon Ill., just prior to the Annual Conference, affords excellent opportunity for spiritual growth, as we all know, further comments at this place are unnecessary. Some who do not understand the work of the Bereans, oppose rather than encourage them in their work, thinking that the cause will be detrimental to the church.

Now, dear friends, we recognize first of all, our duties to our church. The Berean work is simply a preparatory course, or training school, where the young are equipped for better servitude in the Master's vineyard. The success of every religious service depends upon the united efforts of all the workers. Each one of us has a place to fill, which cannot be substituted by another. Our Bereans certainly are deserving of much credit in regard to this matter. We realize that we can do better work in our own way and within our own sphere than elsewhere. There is time enough for outside work when we have no service of our own. Let us renew our efforts, dear Bereans, grasp the opportunities at hand, and not become weary in well doing; for in due season we shall reap, if we faint not. Gal. vi. 9.

ARMEDA MITCHELL.

"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. xxiv. 44.

In the latter days false Christs and false prophets shall arise and show great signs and wonders and many will be deceived, and although some will say, "Behold here is the Christ or there is he," we must not believe it, for the coming of the Son of Man shall be as a thief in the night. When a thief intends to rob a house he is very careful not to let the occupants know beforehand, if he did they would be prepared for him. No man knoweth the hour that the Lord will appear. What is it to be ready? Shall we follow after the example of the five foolish virgins, who took their lamps without oil and went forth to meet the bridegroom, and while they went to buy oil the bridegroom came and when they returned, the door was shut and it was too late. The Lord knew them not? No, but let us follow after the example of the five wise virgins who were prepared to meet the bridegroom with their lamps burning. Only by constant faith and works will we be ready for that bright and glorious day when he shall appear with a shout and the voice of the archangel and the trump of God. Then he will say, "Well done good and faithful servant, enter thou into the joy of thy Lord."

MAUD M. BUTTON.

DIXON.

The Berean society at Dixon during the last year have had twenty-two meetings, with an average attendance of nine. The lessons from the Berean booklets have been followed with the exception of two meetings, when they had a question box lesson. The dues of the society are used whenever help is needed, for tracts and in sending THE RESTITUTION paper to one of the members. Although the number is not large there is good interest and the meetings prove helpful.

ANNA L. ADAMS, Pres.
ADA A. DREW, Sec.

MARSHALL.

The Marshall Bereans began study in Berean Bible lesson No. 1, Dec. 10th, have taken six lessons. The present membership is thirteen, with an average attendance of seven. Dues collected since Dec. 10th, $1 50.

LETITIA MURPHY.

ADELINE.

Meetings have been resumed at Adeline with a general attendance of five or six. The meetings were continued regularly till June.

MORIAH.

The meetings at Moriah have been discontinued since fall. Sickness among members, bad roads, etc., are among the reasons. We hope they will be continued soon.

RIPLEY.

In November a Berean society was formed at Ripley, Ill., with 38 members. They hold their meetings on Tuesday evenings and report that they have not missed a meeting. Their membership has increased to 50, the largest attendance 60.

CHICAGO.

The Chicago Bereans meet on the first and third Sundays of every month, the first Sunday in the afternoon at the home of Mrs. Ruth Whitehead at Austin, and the third Sunday before church at 10 o'clock, and we study the lessons of the Berean leaflet. We have a membership of eleven, two are isolated, with an average attendance of seven. We have made a speciality this year of our Christmas work and letter writing. We dressed a dozen dolls for an Italian mission and distributed Christmas dinners to nine families. Sixty letters have been written to isolated members and 170 tracts distributed. Financially we have sent a delegate to Conference, contributed $7.18 to the State treasury, spent $3.07 for literature to be sent to the sick and isolated, and distributed in charities $13.49. In preparing the Christmas work the girls have given of their time and grown together in interest and in love, and to any Berean society that is growing lukewarm we would say that there is nothing that will draw us to each other like planning and working in Christian love for the widow and the fatherless. One of our most beloved members, Myrtle Myers has moved to California but still retains her membership.

L. E. WHITEHEAD, Pres.
MAUD BUTTON, Sec.

"Life Time Is Working Time."

"Work out your own salvation with fear and trembling."

When shall we work at this business of salvation? Now, in our life time. Did we ever see an unconverted man or woman working at such a trade, or for such an object. The business is work, the object salvation, and only for a certain class, none others need apply. But O, how many who made application to this business house fail to comply with its regulations or requirements, forgetting there is always work on hand, no time or excuse for idleness. Are you a married man or woman? Do you wish to know what is expected of you as people working for salvation? Then take your guide book and read, study, think of the directions given in Eph. v. 22 to the end.

Do you love your wife as your own body, as Christ did the Church, what tender devotion there will be manifested then, what loving consideration of her in the many trials incident to the raising of a family, hours of sickness, sleepless nights, household cares. Surely if the husband is as true as he is exhorted to be it would not be hard for the wife to act well her part and reverence her husband. Do you wish to know what is expected of you as a true disciple of Christ. Read John xv. In order to bring forth the required amount, "much fruit," you will have some earnest work to perform, perhaps with yourself in your home. Too many loose sight of Christ at home, and think they can be cross and petulant with the sick wife, husband or fretful babe, or careless servant. How is it? Is your Christianity just for company or on Sundays? Remember a sham is soon discovered, and God knows it all. Do we wish to know what, as Christ's followers seeking salvation we are to do with an enemy? Read Matt. v. 44, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. What are you to do all this hard work for? 45th verse tells us, That ye may be the children of your Father in heaven. It is worth while then to work as God has planned for us. It means something, beloved ones, to work out our salvation. There is no time to lose. May God help us all.

M. A. WOODWARD.

Things most may be repented, but not recalled.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 17, 1906.

WE wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

EVANGELISTS in Illinois and Iowa make reports of good work, and results are seen to encourage and stimulate to new efforts. May God's blessing be with all who are laboring in his name.

WE are pleased to be able to give the first one of Brother Neill's Bible Lessons in this issue,—one week earlier than first promised. We feel sure that this long felt want will be appreciated by many, and that Brother Neill will faithfully perform his part.

BROTHER S. J. Lindsay is to attend the Plymouth Conference next month, and remain the week following to help in the Bible School. Let all make plans to attend, and get acquainted with Brother Lindsay, and enjoy the good things that are in store for us at this meeting.

WORD comes that Brother Joblin is not improved much in health, being quite weak and worn, and not able to attend to his duties at the Cleveland Church all of the time. He has some faithful helpers, however, and we are assured that the work will not fail. Brother Joblin has been a valiant defender of the faith, and we hope and trust he may be spared to do still more service for God.

REPORT comes of four more young people that have been attendants at the Cleveland Church Sunday School, who have accepted Christ and been immersed into the name of Jesus, and are now members of the family of God. Such news as has been received from all points the last few months is indeed gratifying. It is especially encouraging to those who work in Berean Society, Bible and Sunday School lines, to hear that the young are interested in the cause of Christ, and that some have studied to advantage, and having learned what their duty is have not hesitated to step out on the right side. May the good work go on, and let all encourage those who are laboring with the young people, for from the ranks of the youth of the land must come the future bearers of the burden of the cause. Press on then, with vigor renewed, because of success attained, and because the time is short.

Communicated.

Bible Lessons with Remarks.

THE BIBLE.

1. The book currently known as the Bible, consisting of the Scriptures of Moses, the prophets; and the apostles, is the only revelation God has given to man. This revelation was made by the Holy Spirit through God-selected men, is without error, and is the Word of God. 2 Tim. iii. 16; 1 Cor. ii. 13; Heb. i. 1; 2 Pet. i. 21; 1 Cor. xiv. 37; Neh. ix. 30; John x. 35.

REMARKS.

God has spoken to us in the Bible. Heb. i. 1, 2. His Holy Spirit inspired the Bible. Heb. i. 1, 2. His Holy Spirit inspired the writers in all they spake and wrote. Neh. ix. 30; 2 Pet. i. 21; Matt. x. 19, 20, "All Scripture is given by inspiration of God" (inspired by the Spirit of God). 2 Tim. iii. 16. This inspiration so filled the writers with instruction (Neh. ix. 20) and wisdom (2 Pet. iii. 15, 16) that they had no need of any human teacher. 1 Jno. ii. 2-27. As an energizing power direct from God the Holy Spirit taught the apostles "all things," gave them good, retentive memories, and guided them into "all truth." Jno. xiv. 26; xvi. 13. This unction from God made it possible to truthfully say of them: "Ye know all things." 1 Jno. ii. 20. Their words were God's; what they said were commandments of the Lord. 1 Cor. xiv. 37. When we despise their teaching we quench the Spirit, 1 Thes. v. 19, 20. When we reject the doctrines taught in the Holy Scripture we resist the Holy Spirit. Neh. ix. 20, 26, 30; Acts vii. 51-56. Their very "words" (1 Cor. ii. 13) were God-breathed. Words are used to express thoughts. Accurate thoughts cannot be expressed without accurate words. Verbal inspiration secures right words, and therefore makes the thoughts expressed infallable. So of the Scriptures Jesus could and did say: "The Scripture cannot be broken." Jno. x. 35. They teach all the "doctrine" God wants us to believe; they administer "reproof" and "correction" for every error; they give all the "instruction in righteousness" we need; they "thoroughly furnish;" "the man of God" unto all "good works." 2 Tim. iii. 16, 17. They are able not only to partly furnish but to "thoroughly furnish;" not to some good works, but "unto all good works."

Dear students, if the Spirit-inspired Word will "thoroughly furnish" you in "doctrine," "reproof," "correction," "instruction" and "good works," what do you need the Holy Spirit for? The Spirit has already revealed "all the truth." Jno. xvi. 13. Suppose you had the Spirit in all its power, would it reveal any "truth" to you? What "doctrine" would it teach you, what "correction" would it give, what "instruction" would it impart, what "good works" would it prompt you to perform: in short how could it "furnish" you in these things more than the Word? If the Book "furnishes" you with "all the truth," "doctrine," "correction," and "good works," and "thoroughly furnishes" you, I ask you, Can you be more than "thoroughly furnished"? Of course not. Well, then, you do not need the Holy Spirit, but you do need the Word; and so Paul charged Timothy before God to "preach the Word." 2 Tim. iv. 2

Realize then, beloved reader, the all-sufficiency of the Word for "the man of God." Other men may need the gifts of the Holy Spirit, but he does not need them. "The whole (complete) armor of God" with which he clothes his saints to protect them from the fiery darts of the wicked, and to make them strong to stand in the "evil day, and having done all, to stand," consists of 1, The truth; 2, Righteousness; 3, The gospel; 4, The faith; (And that comes by hearing the Word of God. Rom. x. 17); 5, "The Sword of the Spirit which is the Word of Spirit which is the Word of God;" 6, And prayer. Eph. vi. 13-19. The gift of the Holy Spirit forms no part of the saints armor. "The man of God" is "thoroughly furnished" by the Word; he needs nothing more. God has selected men and filled them with his Spirit. They spake words "which the Holy Spirit teaches." 1 Cor. ii. 13. They uttered words of "spirit and of life." Jno. vi. 63. Christ and his apostles were filled with the Spirit and they spake "the words of God." The "words" they spake was the "testimony" of the Spirit v. 33. And since the testimony has been placed on record in the Bible (1 Jno. v. 9-14), the written Word is the witness or testimony of the Holy Spirit.

In concluding this lesson let the student give the following propositions a critical study, and let him make sure that he understands thoroughly the Scriptural basis on which they rest:

I. The witness of the Holy Spirit is received by our receiving his testimony in the written Word. 1 Jno. v. 9-14; Eph. i. 13, 14; Rom. xvi. 25, 26; viii. 1-4, 15, 16.

II. Feelings are not to be trusted. Jer. xvii. 9; Luke xviii. 11, 12; Gal. v. 17, 24.

III. Feelings fluctuate; God's Word is unchangeable. Rom. iii. 3, 4; iv. 20, 21; 2 Tim. i. 12; Rom. viii. 28; 1 Pet. i. 7, 23, 25; Jno. iii. 34-36.

ROBT. G. HUGGINS.

At the Breaking of Bread.

VERSES SELECTED AND READ AT THE BREAKING OF BREAD.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." Psa. xxvii. 5, 6.

MRS. E. V. BAKER.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. xii. 1.

"Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every good work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii. 13,

MRS. ESTHER BURTON.

"This then is the message which we have heard of him, and declare unto you, that God is my light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 5, 6, 7.

MRS. S. CRAWFORD.

"Praise him with the timbrel and dance: praise him with stringed instruments and organs; praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Psa. cl. 4, 5, 6.

J. BARBER.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give unto your bosom, for with the same measure that ye mete withal it shall be measured to you again." Luke vi. 37, 38.

ANNIE BURTON.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2.

WILSON B. TOWNSEND.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God." 1 John v. 11-13.

MRS. MINNIE L. TOWNSEND.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2.

NATHAN BUCKMAN.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

MRS. ALICE BUCKMAN.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. i. 14.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii. 15.

D. C. ROBINSON.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 3, 4, 10, 11.

MRS. MATTIE NEILL.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. xiii. 20, 21.

P. NEILL.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Bible School Department.

LESSON FOR SUNDAY, NOVEMBER 4.

THE LORD'S SUPPER. MATT. 26: 17-30.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink hereafter of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

NOTES AND COMMENTS.

TIME. Tuesday April 14, about 30 to 33 years after the birth of Jesus.

PLACE. An upper room in Jerusalem.

PERSONS. Jesus and the twelve disciples.

PURPOSE. To keep the passover.

It is not my intention to make short comments on each expression or statement in every verse of the lesson; but will try to make plain what I consider to be the lesson proper.

The subject today is the Lord's Supper. You can, and I hope will read carefully Exodus xii. There you will find an excellent account of the passover. The Israelites were to keep it every year, and to tell the story of it to their children, and their children's children, and they too were to keep it year after year, until Jesus came, the Lamb of God. So Jesus came, as God had promised, and in our lesson we have read about him keeping the passover with his disciples.

HE BEGAN THE LORD'S SUPPER,—Paul calls it the Lord's Supper, 1 Cor. ix. 20,—by taking bread,—unleavened bread. Unleavened bread is made without yeast or soda or such. Yeast and soda are leaven. Sin in any person is leaven, 1 Cor. v. 7. Jesus was without sin, without leaven, that was why he could say, and did say, This is my body.

Did Jesus really mean that the bread was his body?

No. He was using figure, or symbolical words, people say of a very bad boy, "He is a bad nut," they mean that he is like a bad nut.

Jesus was without sin, the bread without leaven, so the bread was like Jesus' body, represented his body.

HE TOOK THE CUP.—He took a cup in which was the juice of grapes, see verse 20, and said, This is my blood. This is also symbolical language—words.

In Deut. xxxii. 14, you will find a symbolical expression, where the juice of the grape is called "the pure blood of the grape." The blood of the grape when pure is good for this life—when properly used. So the precious blood of Jesus is good for eternal life—when properly understood. Jesus therefore said, This is my blood, is like my blood, represents my blood.

OF THE NEW TESTAMENT.—New covenant, new bargain, new contract.

We have been taught that the Bible from Genesis to Malachia is the Old Testament, and from Matthew to Revelation is the New Testament. Jesus did not mean that. When God made the earth, and Adam and Eve, that was his creation, and he called it very good, Gen. i. 31. Adam sinned, and brought death on himself and all. God made a New Testament, new bargain, of eternal life through Jesus Christ, the Seed of Abraham. God made the covenant with Abraham, Gen. xv. 18. Read the chapter. God promised Abraham that he and his seed should have the land FOREVER. Gen. xiii. 15. As he is to have the land forever, he must live again and live forever. That is the new covenant, new bargain.

God gave Abraham another grand promise about this New Testament in Gen. xxii. 17, 18.

The Lord Jesus Christ is the seed of Abraham. Gal. iii. 16. Please read this whole chapter also. Jesus is the one that will carry out the New Testament, in other words Jesus will do everything that God promised Abraham.

As the passover was to be kept by the Israelites in remembrance of the great deliverance from Egypt by the wonderful power and goodness of God, so the Lord's Supper is to be kept by the saints, in remembrance of the death of the Lord Jesus, of the sacrifice he made for them. Yes, they who have the same faith, in the New Testament, as Abraham had, are to meet, eat the bread and drink this cup, showing the Lord's death TILL HE COME. 1 Cor. xi. 23-29.

Pages could be written on this grand subject, but I will close, calling your special attention to the fact, that though Jesus made more disciples than John, iv. 1, there were but twelve at the passover, and one of them betrayed him. To me the reason is found in John vi. 66-71.

If there is any note, comment, or remark in connection with this lesson that the reader, student, or teacher does not understand, any one, man, woman or child can write to me at 366 W. Main St. Salem, Ohio, and I will promise the best Biblical answer I can give.

P. NEILL.

Report of Baptism.

Sunday evening Sept. 16, there was rejoicing in the Church of God, Cleveland, Ohio.

Agnes and Eva Gazely, daughters of Brother and Sister Geo. Gazely, Minnie and Hattie Litzenstock, daughters of Sister Litzenstock put on the all saving name of Jesus by baptism. These young people have been regular attendants of the Sunday School and have had for their teacher for some time past Sister B. H. Lang, who has assisted them to a knowledge of the things concerning the kingdom of God and the name of Jesus Christ. Brother M. Joblin delivered an address appropriate to the occasion before a good sized audience consisting of parents and friends of the candidates and many brothers and sisters in the Lord. Brother W. L. Tomlinson conducted the baptismal service. It was very gratifying, especially to the parents and the officers of the Sunday School to have these young people decide for God and Christ and Truth. The Sunday School is in a flourishing condition and more of the scholars should soon follow the example set by our young sisters. May our new members ever strive to walk in the straight and narrow way which leads unto eternal life and finally receive a crown of righteousness which shall never fade away.

J. C. THOMPSON.

Obituary.

Mellisa Kipfer was born in St. Joseph, Co., Ind., April 2, 1847, and died in Plymouth, Ind., Oct. 4th, 1906, at the home of her son-in-law, Mr. L. R. Ocker. She leaves four daughters to mourn her loss: Mrs. H. S. Ort, South Bend, Ind.; Mrs. J. A. Maxey, Medford, Okla.; Mrs. L. R. Ocker, Plymouth, Ind.; Mrs. J. W. Renner, Columbus, Ohio.

How little we know of the future. Sister Kipfer was visiting at her daughter's in Plymouth, and feeling as well as usual. She had just sat down to the dinner table, and was finishing a conversation with these words, "I do not see how any one could desert the Abrahamic faith," both hands went to her head, and she said, "O I am so dizzy." Her daughter and husband came quickly to her side with water, thinking she was faint. She exclaimed, as though in great pain, Oh! Oh! Oh! and sank into almost unconsciousness, from which she never fully recovered. A physician was hurriedly called, friends gathered, every effort was made to arouse her but to no avail. The unwelcome messenger had come and at 5 o'clock P. M. she fell asleep in Jesus, true to the "Abrahamic faith." She was baptized twenty-five years ago last February by Elder Oppy. Sleep well, beloved mother, faithful friend and sister, until Jesus calls. We deeply sympathize with the daughters in their great loss, but trust they with their husbands will faithfully follow her example of trusting obedience to Christ. Mrs. M. A. Woodward of Dutton, Mich., spoke from Rev. xxi. 4. Funeral services from the home of her son-in-law, L. R. Ocker, Plymouth, Ind.

M. A. WOODWARD.

Selected.

Duty of Bible Teachers.

Nicodemus, a ruler of the Jews, truly uttered a grand truth when he said to Christ: "Rabbi, we know that thou art a teacher come from God." John iii. 2. This heaven-sent Teacher stands at the head of the faculty, being the chief and foremost professor and instructor in the school of divinity, which relates to man's present and eternal welfare and salvation.

But among the different instructions that God has set in the church to spread the gospel and teach the truth, to perfect the saints and edify the body of Christ, we find the apostle Paul mentions, "teachers" 1 Cor. xii. 28. Just before our great Teacher ascended on high he commanded his disciples thus: "Go ye, therefore, and teach all nations,.....teaching them to observe all things whatsoever I have commanded you" Matt. xxviii. 19, 20. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" John xx. 21. That means his followers, his disciples, his children. So we see great duties and responsibilities devolving on us, but our blessed Teacher has given us the assurance that he would be with us always, even unto the "end of the age."

It is very plain that a true and successful teacher of God's holy Word should be God-called, heaven-inspired, and Spirit-filled, to be a Bible instructor. The Holy Spirit is an indispensable necessity to a true teacher. Our Savior before he left this earth said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.....and he will shew you things to come." John xvi. 13.

Every teacher should heed the admonition of Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" 2 Tim. ii. 15. Seeing there is so much error being taught in the Sunday-Schools, and also the pulpits at the present time, one should make a study of the gospel and familiarize himself with the sacred Scriptures, to be able to understand and teach the truth in its purity; for we read that it is through the truth that we are to be sanctified and saved.

A teacher of the Bible should always be gentle, kind and patient with their pupils, for we read again in God's Word that "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth" 2 Tim. ii. 24, 25.

Again, a teacher in the school of Christ cannot do justice without the assistance of the Lord Jesus. Much time, therefore, should be spent in earnest prayer that God will direct the mind, and that the necessary words will be used which will touch the hearts of the pupils and open their minds to comprehend the truths of the Scriptures, and that strong impressions will be made that the verities are being discussed. A teacher should be well posted on the lesson each Sunday, have it thoroughly studied, and understood in their own minds, and also be able to refer readily to any passage of Scripture which may relate to the lesson. It is much easier to impart knowledge and make deeper impressions on others, if you have the subject thoroughly mastered yourself.

And again, a Bible instructor should endeavor to make each lesson as interesting as possible by simple illustrations to enforce and make the truth plain, and by well-chosen and proper quotations, readings, etc.

And above all things they should daily live up to their own teachings, and the word of God, and not cause their scholars or anyone to lose confidence in them, and so bring a reproach upon the glorious cause of our heavenly Father. Actions are greater than words, and make stronger and more lasting impressions. Others judge us by what we do more than by what we say. Christ, our heavenly Teacher, spake as never man spake, and lived as never man lived. This dual instruction is the only true and proper kind, producing such influences on the world that eternity can only reveal the results.

Let us ever instruct by pure words and noble examples the eternal truths of God, pointing our fellow-beings to the Lamb of God, through whom we can only obtain everlasting salvation, and a glorious future existence in the bright world to come.—*E. B. Arnold.*

Poetry.

My Work.

"All members have not the same office." Rom. xii. 4

I could not do the work the reapers did,
Or bind the golden sheaves that thereby fell;
But I could follow by the Master's side,
And watch the marred face I loved so well:
Right in my path by many a ripened ear,
Which I could stoop and gather joyfully;
I did not know the Master placed them there,
"Headless on purpose" that he left for me.

I could not cast the heavy fisher-net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast,
I plucked for the Master's blessing where
My brethren toiled upon the wild world sea;
Or ever that I knew, his smile so fair
Came, bringing sweet encouragement to me.

I could not join the glorious soldier band,
I never heard their thrilling battle-cry;
The work allotted by the Master's hand
Kept me at home while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to plant a triumph song,
And hold my share in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly
The richest colors in thy fabric wrought!
We are content to take what thou will give,
To do, or suffer, as thy choice shall be,
Forsaking all thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Eva Travers Poole.

Communicated.

Jeremias (or "Jeremiah").

CHAPTER 52.

1. Sedekias was twenty one years of age when he became king, and he reigned eleven years in Hierousuleem; and the name of his mother was Amital, daughter of Hieremias from Lobena;

No 2nd verse.

No 3rd verse.

4. And it came to pass in the ninth year of his reign in the ninth month on the tenth of the month, that Nabouchodonosor king of Babuloon came in and all his host against Hierousuleem, and they intrenched themselves around it, and they built around it with four-sided stones;

5. And the city came into a state of siege until the eleventh year of king Sedekias,

6. On the ninth of the month, and the famine pressed heavily in the city, and there were no rations for the laity of the land.

7. And the city was breached and all the men of war went out by night along the highway of the gate between the wall and the outer-wall which was over against the king's garden (kitchen garden not pleasure-garden), and the Chaldaioi were against the city round-about; and they were going their way by the highway to Araba;

8. And the host of the Chaldaioi pursued after the king and overtook him in the country beyond Hiericho, and all his house-servants had been scattered away from him.

9. And they seized the king and led him up unto the king of Babuloon in Deblatha; and he talked to him in a judicial way.

10. And the king of Babuloon slew the sons of Sedekias before his eyes and all the rulers of Jouda he slew in Deblatha;

11. And he put out Sedekias' eyes and bound him with fetters; and the king of Babuloon led him to Babuloon and gave him into a house of a miller until the day he died.

12. And in the fifth month on the tenth of the month came Nabouzardon the chief-magus who stood before the face of the king of Babuloon, into Hierousaleem;

13. And he burned the house of the Lord and the house of the king and all the houses of the city and every great private-house he burned with fire.

14. And every wall round about Hierousaleem the host of the Chaldaioi that was with the chief-magus tore down;

16. And the rest of the laity the chief-magus left for vinedressers and husbandmen,

17. And the copper-pillars in the house of the Lord and the bases and the copper sea in the house of the Lord the Chalduioi broke in pieces, and they took the copper thereof and carried it away into Babuloon.

18. And the garland-crown and the libation-bowls and the flesh-hooks and all the copper-utensils with which they performed the public-service.

19. And the saphire stones and the inquiry-stones and the oil-vessels, and the lamps and the incense-vessels, (or censers) and the cups which were fine gold and which were of fine silver the chief-magus took.

20. And the two pillars and the one sea and the twelve yearling-bullocks underneath the sea, which king Saloomoon made for the house of the Lord were of copper and there was no accounted weight of the copper thereof;

21. And the height of each one of the pillars was thirty-five cubits and their circumference line twelve cubits, and the thickness thereof all around four fingers (or inches).

22. And a copper entablature upon them and the length of it five cubits, a projection of the entablature of the first pillar and a net and pomgranites upon the entablature round about it; all these of copper, and according to these the second pillar, sight pomgranites to the cubit for the twelve cubits.

23. And the pomgranites were ninety-six, the sides accounted as one portion, and all the pomgranites upon the net round about were one hundred.

24. And the chief-magus took the first priest and the priest serving as second and the three who were watching to guard the way.

25. And one eunuch who was an overseer of the men of war and seven men whose names were with the face of the king and who were found in the city, and the scribe of the forces who was acting as scribe for the laity of the land, and sixty ordinary men from the laity of the land who were found in the midst of the city.

26. And Nabuzaudau, the chief-magus of the king, took them and led them unto Babuloon's king into Deblatha.

27. And Babuloon's king smote them in Deblatha in a land of Aimath.

No 28th verse.

No 29th verse.

No 30th verse.

31. And it came to pass in the thirty-seventh year of the removal of Jooakeim, king of Jouda, in twelfth month on the four and twentieth of the month, that Oulaimadachar king of Babuloon, in the year when he became king took the head of Jooakeim king of Jouda, and had him shorn, and led him out of the house in which he was being guarded.

32. And talked best things to him and gave his throne to be over the kings that were with him in Babuloon,

33. And changed the apparel of his prison house; and ate bread constantly before his face all the days that he lived.

34. And the provision for him was given constantly from the king of Babuloon from day to day until the day that he died.

COMMENT.

1st verse "Lobena" instead of "Libnah" R. V. and "Ameital" instead of "Hamelital."

4th verse "ninth month" instead of "tenth month."

6th verse no "fourth month" in the text.

7th verse "rations" instead of "bread." This the Greek word that we get our English word "rations" from. We have merely Anglicised the Greek word.

8th verse "in the country beyond Hiericho" instead of "in the plains of Jericho."

9th verse "In Deblatha" instead of "to Riblah in the land of Hemath." "And he talked to him in a judicial way" instead of "and he gave judgment upon him."

10th verse "rulers" instead of "princes."

11th verse "Until the day he (Nabouchodonosor) died" instead of "until the day of his death" which might be supposed to refer to the death of Sedekias and would not be true as we learn later in this chapter.

12th verse has no "which was the nineteenth year of Nebuchadnezzar, king of Babuloon" in the text and "Nabuzaradan" should be "Nabonzardan" and "the captain of the guard" should be "the chief-magus" see earlier comment on this official-term.

13th verse "Hieronsuleem" inserted in place of "the city"—not in the text.

15th verse not in the text here.

16th verse "the poorest" should be "the rest of the laity."

17th nothing about "brass" or "brazen" in the text; "copper" is the word.

18th verse nothing about "pots" or "shovel" or "snuffers" or "spoons" and "the basons" should be "libation-bowls." Compare for yourselves.

19th verse instead of "and the cup and the firepans and the basons and the pots and the candlesticks and the spoons" should read "and the saphire-stones and the inquiry-stones and the oil-vessels and the lamps and the incense-vessels (or censers)" and "cups" (of pure gold and silver) omitted entirely. It seems the chief-magus "grafted" these small things of great value for his own use and did not list them.

20th verse instead of "brazen bulls" should read "yearling-bullocks" it might be of either sex but no doubt these were males and of "copper" not "brass" and not "without weight" but the weight not "accounted."

21st verse "eighteen cubits" in height should be "thirty-cubits"—quite a difference of measurement—"it was hollow" not in the text—a little leeway is left in the text for brains and inference here as elsewhere.

22nd verse "And a copper entablature" instead of "a chapter of brass" and "the length" of this entablature instead of "height of this entablature here given. "A projection of the entablature" entirely omitted.

23rd verse "the sides accounted as one portion" instead of "on the sides" there being one pomgranite for each of the four corners making in all 100.

24th verse The names of "the priests" inserted—not in the text, and they are called "first" and "second" and "the three who were watching to guard the way" instead of "the three keepers of the door."

25th verse and "one eunuch who was an overseer" instead of "an officer" or "eunuch" "overseer" omitted also "and sixty men of the people" should be "sixty ordinary men" and "of the host" should be "of the forces" meaning not only of war but of peace, this "scribe" being the representative of the people at the court. "Deblatha" instead of "Riblah."

27th verse again "Deblatha" instead of "Riblah" and "Aimath" instead of "Hamath."

28th, 29th and 30th verses not in the text.

31st verse "oulaimadachar" instead of "evilmerodach" the successor to "Nabouchodonosor" and "Jooakeim" instead of "Jehoiachim."

32nd verse "best things" instead of "kindly."

33rd verse correct.

34th verse "until the day that he died" ends the verse, "all the days of his life" added—not in the text.

CHAS. GARDNER.

Conference Report.

The Fourth Annual Conference of the Church of God was held at the Restitution Church, on Sept. 29th to Oct. 7th. Brother S. J. Lindsay and Brother Huggins of Oregon, Illinois, and Brother Jas. W. Wilson, of Chicago, Illinois, were present. The meeting was very well attended considering the bad weather. Our beloved Sister Annie Drew of Dixon, Illinois was with us again, and we were all glad when Miss Ward was baptized by Brother Lindsay, and we believe some others are almost persuaded to obey the truth, and we trust they will do so before it is too late.

The officers elected for the coming year were as follows:—President, Z. E. Brant. Secretary, Miss Cora Partlow. Treasurer, Lewis Weaver.

Brother and Sister Lenz of Loogootee, Ill., was here and enjoyed the meeting with the brothers and sisters. We trust that we will all live faithful to the blessed truth, and should we never meet again in this life, may we meet in the kingdom of God, is our prayer in Jesus name.

Z. E. BRANT, Pres.
MISS CORA PARTLOW, Sec'y.

Use Your Momnetum.

Sometimes bicycle-riders who have a steep hill before them get a good start and go up the incline with a rush that takes them well toward the top before they realize that they are climbing. There are a good many times in our lives when we need to know how to take advantage of momentum. We hear an address which fires us with a desire to undertake a certain work, but we wait so long before beginning that our enthusiasm vanishes. We visit a friend who uses her spare minutes so profitably that none of her time goes to waste, and we come home resolved to make our own leisure count for something; but after a fortnight has passed, we are quite content to keep on as usual. Start when the impulse is strong, when you have interest and enthusiasm to help you. The sturdiest wheelman who mounted his bicycle at the foot of a long, steep hill, would find it a hard task to pedal his way to the top, while less robust riders would drop off early in the climb. Half the hard things we have to do would not seem hard if we used our momentum just at the moment when it could be made to count.

Youth's Column.

Perseverance.

One step and then another,
And the longest walk is ended;
One stitch, and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant, dark blue ocean.
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Then do not look disheartened
On the work you have to do
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

"Rome was not built up in a day,"
The ancient proverb teaches;
And Nature, by her trees and flowers,
The same sweet sermon preaches.
Think not of far off duties,
But of duties which are near;
And having once begun the work,
Resolve to persevere.

Birds of the Bible. No. 7.

The stork is a very large bird. It stands nearly four feet high. What strong wings! What long legs! No wonder it needs a good-sized nest to stow away so large a body, especially if two little ones are to be accommodated also. Our Father in heaven taught the stork to be his own architect. He lays the foundation of his "house" upon the branch of a fir-tree, a cedar, or an oak where it starts from the parent stem. He is his own builder, and weaves strong twigs around the branch and the small twigs of the tree, so that the "house" when built is almost a part of the tree. Then the house is properly plastered with turf and earth, and made comfortable with straw, moss and feathers. He also builds his nest on the tops of buildings, often covering a whole chimney-top. They have no fear of man, because each generation is taught to protect and not to injure them. They love human society and will build their nests in the most crowded parts of a city.

The prophet Jeremiah refers to one noticeable thing about the stork and draws a very important lesson from it; "Yea, the stork in the heaven knoweth her appointed times." It is a bird of passage, and when winter is coming on it migrates to a warmer country. The stork knows when to go. He and his relations are found in all the countries of Europe except the British Isles, and throughout Asia as far as Burmah. They have a happy time of it from April to October; they gather together in large flocks, and a pretty noise they make. They have no cry, and it is doubtful whether they have any voice; but in spite of this deficiency, they make a great noise by rapidly opening and closing their great beaks. One might imagine they were having a great discussion as to where they were to go and how they were to go. They know both how and where. Some evening when the wind begins to blow chill, the laborer returning from the field misses the noise. Ruled by a God-given impulse, without map, under the pathless heavens and beneath the stars in strict order, they are already on their wing journey to the Upper Nile, or the vast plains of Southern Africa. As rich people do who go to Spain or Italy, so the storks "shut up house," and as certainly as if they put a notice on the fir-tree or the tower, "Shall be back in six months," they "know their appointed time" for return. They know when to come back and where to return; for it is a well-observed fact that the same pair of birds return to the same nest. Yes; they come back to the old house again. Very good sort of birds, these storks are they not?—so pretty, yet not conceited; so strong, yet so loving; so fitted for travel, yet so fond of home.

Sermons for the Little Ones. No. 7.

STORY OF SAUL AND DAVID—ISRAEL'S KINGDOM OVERTURNED.

The Israelites lived in the land of Canaan a long time without a King. Joshua judged them until he died, and other judges followed him. When they had no judge, they went to worshiping the idols of the nations around them, and doing many things that displeased the Lord. Then, he would let the wicked Philistines trouble them, take away their cities, and a great deal of their money.

But when they remembered and cried to him, he would send them another judge and deliver them out of the enemy's hand.

When they saw that other nations had kings, they wanted one too. God was their King, but they wanted one that they could see—an earthly king. He told them that it would bring sorrow and trouble upon them, but they kept on asking until he gave them Saul—a man head and shoulders taller than any of his fellows. Saul seemed afraid to take such an exalted place for he hid himself among some goods in a tent, but he was brought out and made king.

For a time he did well. Then God told him not to do something, he did it, and when he said "Saul you must kill some wicked people, and all the animals they own," he wouldn't mind. So the Lord rejected him from being king, and a little shepherd boy named David, who wasn't afraid of lions, or bears, nor of the great boasting giant Goliath, was chosen king.

After David had taken the kingdom the Lord sent his prophet Nathan to tell him that he was going to give him a Son, to sit upon his throne forever, and that his throne and kingdom should be established forever.

In the Psalms you will find David looking down to the time when this that Nathan had told him would come to pass.

He pictures the kings of earth setting themselves up against God's anointed King, and God telling them, that this anointed One, was "his Son," that it was he who had set that Son upon his holy hill of Zion, and that in spite of them and all their armies, "the heathen would be given to him for his inheritance," and "the uttermost part of the earth for his possession," that the kingdom was his, and that he would be governor among the nations.

Now do you think we can find out who this Son of David is? Who it is, that is to have David's throne and kingdom forever? Who it is that is to have all the earth for his possession? Who it is that is said to be "God's King" and "his Son?"

It looks a great deal as if it might be the same Son that was promised to Abraham, does it not?

Well, David died, and the Israelites had a great many kings but none of them lived forever, they all died. By and by the people got to be so wicked, that they would not listen to the prophets that God sent to them. He overturned their kingdom, telling them that it should be no more a kingdom, till the King should come, to whom he had promised to give it. It belonged to him, and he only should have it.

The enemies of the Jews carried many of them far away from their beautiful homes. Their cities were desolated, and at last the wicked Romans came and ruled over them, and made them do so many things that they disliked to do.

But they had read about the child that God had promised to Abraham and to David, to whom their kingdom was to be given forever, and they were looking for him to come.

They thought that if he should come all their dead friends would be made alive,—the good to live forever,—that the cruel Roman governor would be driven away, and David's throne be again set up in its old place. No more to be torn down, that his kingdom would reach and take in all the kingdoms of all other kings, that he would give them eternal life, and that they, with him would reign forever.—*The Friend of the Children.*

Selections.

Heedless.

A lady and gentleman stopped a man in front of the Brooklyn Bridge, one night, not long ago, and said, "Can you direct us to the nearest elevated railroad station that will take us to 144th St., West?" The person accosted, of course, replied to the man and gave the necessary information; when the lady spoke up and said, "Is it far?". The man had already told them just how far it was, and the course they had to take, but only one had been listening. Her mind was apparently taken up with something else just when she should have been paying strict attention. Her companion said something that sounded like this: "You have got ears to hear with"—and was still talking to her quite reprovingly, as they passed out of my sight.

Reader, this is a good representation of what the Christian world is doing to this day. They are asking the way to a certain destination, but only half are listening to the answer the Guide gives. We are soldiers of the cross, and when the Captain of our salvation says, "Attention," we must heed his command, which is: "Preach the Word." 2 Tim. iv. 2.

If the man who was asked to point out the way to the elevated station had not known the way himself he would have been unable to help the inquirers who were lost. "The whole world is lost in darkness of sin," and many will sing, if you will, sing with them, "But the light of the world is Jesus." But begin to tell them how Jesus is the light, and half of them will say, after you have told them that the "Word"—Christ—which we are commanded to preach, is coming, and is only a little way off, "Is it far?" They are alive to the fact that you are talking, but dead as to the comprehension of what you say.

Let me tell you one thing—Christ is coming. How far he is away, I do not know. But I do know that he will come as a thief, when we least think of it. If you are not ready, get ready.

Those people who wanted to leave on the elevated railroad had an object in traveling that way. They wanted to get up above the hustle and bustle and obstructions of the surface roads. We as Christians want to do the same thing, and follow out Paul's advice, found in 2 Cor. vi. 6: "Come out from among them (the world), and be ye separate;" travel above the beggarly elements of the world, and God says he will receive you and be a Father unto you, and those who do this shall be his children. Is it not worth striving for and paying attention to?

Do not ask how far to the starting place; for today is the time, and now is the starting point. Will you who are not ready start for the kingdom today? If you will, I will meet you in the morning, when Jesus comes to reward his servants. God grant that all who read this may obey the command today.—*Herald of Life.*

Things Lovely and of Good Report.

PHIL. IV. 8, 9.

Since the days of the great apostle, there has probably never been a better or more comprehensive description of what we call good manners, than is embodied in the expression "Whatsoever things are lovely, whatsoever things are of good report." It would have been impossible for Paul or any other writer, of that or any other age, to have given detailed directions for all the minutiæ of human conduct in different nations, lands and ages. Hence the apostle sums the matter up briefly; "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."

This passage is perhaps the best manual of good conduct and good breeding which has ever been written. And it was by attention to these and similar directions that the early Christians were to adorn the doctrine of God our Savior in all things.

The church was a little flock of lambs in the midst of wolves. They were in all positions of life, but especially among the poor and lowly, the oppressed and bound. They had not only the gospel, the Word of God, the Sword of the Spirit, with its cutting edge which smote and pierced and divided; but this was to be supplemented by the personal influence of Christians, who were as lights in the world, and who were to so live that men should take knowledge of them that they were the followers of him who was "meek and lowly in heart."

They were to consider the things which made individuals lovable, and ensured them the good opinion of those around them. They were not only to have the approval of God in heaven, and honest hearts in their own breasts, but they were to so live that they would have a good report of them that were without, that the Word of God might not be blasphemed. The directions to be pitiful, to be courteous, to be patient toward all men, to be subject one to another, to exercise long-suffering, and to show kindness, are the very perfection of the highest breeding, the noblest behavior that the world ever knew.

Wherever the gospel of Christ goes it civilizes, enlightens, refines, elevates, illuminates, and changes the whole face of society; and in the heart, the home, the neighborhood and the nation, brings men back to so wear the image of their Maker, that men seeing their good works, may glorify their Father which is in heaven.

Woman's Enemy.

"It is not the work that tires you at all; it is the way you do it, said a wise counselor to a discouraged and broken-down school-teacher.

The word fits the case of many a woman who is not a school teacher. The farmer's wife who does the whole week's work in her imagination after she goes to bed Sunday night; the bookkeeper who in her dreams adds columns of figures to bring out an obstinate balance; the school girl who grows hot and cold in anticipation of an examination; the dressmaker who never forgets her apprehension lest her customer shall not be pleased—all these and a score of other kinds of women need to learn the lesson of the value of the mind at ease.

A conscientious, worrying wife of a Maine farmer hurried to the hen-house one icy day with a pan of food. She slipped and fell—and a broken hip stopped the quick footstep and dulled the keen vision for "things which must be done." For three months the patient lay in bed, alone many hours of each day, thinking over her life and habits and responsibilities—her successes and her failures. When she could hobble to a wheeled chair, she was a different creature from the anxious, nervous woman who had been forced to submit to imprisonment.

A perspective of the months and years of life, a new conviction that peace of mind is more important than pies and cakes, a sense of proportion which included herself and the claims of her own nature as well as the appetite of her hungry family and the profits of the farm, had revealed themselves to her in the long days of enforced inactivity.

"My broken hip saved my life, and soul, too, I guess," the grateful woman used to say, with the smile of one who had found that the worst enemy of good work was worry.—*Youth's Companion.*

Bible School Announcement.

At the close of the November Conference to be held in Plymouth, Indiana, beginning Nov. 15, and holding ing over Sunday, a Bible school will be held at the same place beginning on Monday morning and continuing one week. There will be three sessions each day, morning, afternoon and evening, except Monday evening. It is earnestly desired that there be a large attendance. There will be no tuition fee, but each attendant will be expected to pay his board. Come to the Conference prepared to stay for the Bible school. We feel sure that all will be much benefitted by this week of earnest Bible study.

Brother S. J. Lindsay of Oregon, Illinois and Brother J. L. Wines of Pierceton, Indiana will be the teachers. Any information concerning the school can be obtained by addressing J. L. Wines at Pierceton, Indiana, or Mrs. J. H. Willey at Plymouth, Indiana. Those who expect to be in attendance will aid the committee of arrangements by sending their names to the last named person, as soon as possible.

J. L. WINES, Chairman,
LYDIA RAILSBACK, Secretary.

Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift. Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Programme Committee.

The following persons are appointed a committee to prepare a programme and make other arrangements for the Conference of the Church of God to be held at Plymouth, Ind., Nov. 15-18, 1906. Committee, Brother A. R. Underwood; Sister F. M. McCrory; Sister T. O. Taber.

J. H. WILLEY, Pres. Ind. Con.

Subscribe for THE RESTITUTION.

To the Churches and isolated brethren and sisters of the State of Ohio:

At our last Conference held at Birch Creek, Miami Co., we were elected State Evangelist. The success of the year's work depends largely upon you. The Evangelist can do but little without your hearty co-operation. We shall be pleased to visit you and hold meetings as you shall direct. The Conference has provided that our expenses shall be met. It is our wish that you write to us that we may know your wishes.

Remember that the time for evangelizing is short. We should begin our work early. We have the whole State as our field. Our work should begin the last of September or early in October. We have no "hobbies to present to those of "like precious faith." It shall be our purpose to preach the "gospel of the kingdom of God." What at the first was spoken by the Lord and confirmed unto us by them who heard him, we will preach. Hoping to be able to serve you all is our wish. Your brother in the Anointed. Address Rt 3, Mt. Vernon, Ohio.

B. C. ROBISON.

To the Churches of God in Iowa, greeting:

My appointments for the month of October will be as follows: Marathon on the 4th and 21st; Eagle Grove on the 7th and 18th; Gladbrook on the 14th and 25th. During September the interest and attendance at all four points was excellent, and it leads me to believe that the present Conference year is destined to be a fruitful one. Let us pray that such will be the case.

G. ELDRED MARSH.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.

W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support fo. my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Notice.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Announcements.

The Annual Conference of the Church of God in Nebraska will convene at St. Paul Oct. 25-29 inclusive. Meetings will be held in the Court House Hall. Invitation to participate is extended to all. A reception committee will be appointed to meet visitors and find accommodations.

FANNIE D. WELSH, Sec'y.

The Quarterly Conference of the Churches of God, in Michigan, will be held at Millbrook, Mecosta Co., Mich. Thursday evening, Oct. 25, 1906, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united effort, much good might be done.

All of like precious faith are cordially invited to attend the meeting.

Ample provision will be made for all visiting brethren.

Those coming from Grand Rapids will take the Pere Marquette R. R., at 7:00 A. M., change at Edmore on the Big Rapids Division of Pere Marquette reaching Blanchard about 10:00 A. M. Those coming from the north will get off at Millbrook, and those coming from the south will get off at Blanchard, changing cars at Edmore for Blanchard.

Arrangements have been made and it is expected that Brother L. E. Conner, of Cleveland, Ohio. will be at the Conference at Millbrook, Michigan, Oct. 25th, 1906, also it is expected that Brother and Sister B. W. Woodward, of Dutton, Michigan, will be there.

EMMA JACKMAN, Sec'y.

The first quarterly Conference of the Church of God in the State of Indiana, will be held at Plymouth, Ind., commencing Nov. 15th and holding over Sunday Nov. 18th. We hope all the churches of the State may be represented. Isolated members of the one Body are invited and will find a home with us. We extend the invitation to all who believe the gospel of the kingdom, and the return of the Master, who live in other States, to come. Come all in the Spirit of Christ, forebearing one another in love, and help us to make this the best meeting we have ever attended. Ample provision will be made to care for all. Those coming please notify J. H. Willey at Plymouth.

J. H. WILLEY, Pres.
LYDIA RAILSBACK, Sec.

Notice.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor that it is made out for the amount you wish to send—that is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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All persons addressing us about it give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $1.95 post paid. All who wish to avail themselves of this low rate should do so at once.

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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, personal assurance of the forgiveness of sins, and a holy life as essential for final salvation.

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Give Christ the Best.

Give Christ the best! O young men, strong and eager,
And conscious of your new-awakening life,
Ready to throw your souls' rich, growing powers
Into some noble cause or lower strife,
Christ Jesus was a young man, strong and brave;
Give him your heart's best—aye, your all—nothing
The best you have.

And you in whom the same consecration is throbbing,
But with a steadier pulse and nerve of flame,
Whose hearts were made for sacrifice and loving,
Whose soul's ideals grow with you as you grow;
O, give to Christ your first, most sacred love,
And of your heart's devotion give to him
The best you have.

And is our best I on much? O friends, remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.

—Anon.

Communicated.

An Epistle of Hieremias.

A copy of an epistle which Hieremias sent unto those who were about to be led away into Babuloon by the king of the Babuloonians, to tell them even as he had been directed by God. Because of the sins which ye have sinned in the sight of God, will ye have been led into Babuloon captives by Nabuchodonosor, king of the Babuloonians.

2. When then ye have come into Babuloon ye will be there many years and a long time unto seven generations; and after that I shall lead you out therefrom with peace.

3. But just now will ye see in Babuloon gods of silver and gold and wood borne upon shoulders, that produce fear in the nations.

4. May ye then not have reverenced them also and have become like to the other tribes, and may fear of them not have laid hold of you,

5. When ye see a multitude in front of and behind them worshiping them; but may ye have said in your thought that it behooveth thee to worship a Sole-Lord.

6. For my angel is with you, and he it is who findeth your souls.

7. For their tongue is made of wood by a carpenter and they have been gilded with gold and silvered over with silver and they are lies and unable to talk.

8. And even as men take a thing of gold for a beautiful-loved virgin,

9. Do they prepare garlands for the heads of their gods. And it is when the priests take silver and gold away from their gods to lewdly spend for themselves,

10. That they will even give it for the roofing over of their harlots. And they adorn them with their silver and their gold and wooden gods as though men with undergarments.

11. And these are not saving themselves from corrosion and kinds of food, though they are clothed with fine purple underapparel.

12. And they wipe their faces because of the dust of the house which is too much upon them;

13. And one holdeth a scepter like a mere man, a judge of a country, and he doth not destroy the one sinning against him.

14. And one holdeth an instrument in his right hand, an axe for instance and he doth not deliver himself from war and highwaymen, whence they are recognized as not being gods: Do you not fear them?

15. For even then as a human instrumentality when broken hath become useless,

16. Are these their gods, when fixed fast in their houses; their eyes are full of dust from the feet of those who go their way in;

17. And their court-yards are hedged around even as though by a one who had wronged a king, as for one led away to death; their houses the priests fortify with doors and enclosures and with bars that they may not be robbed by highwaymen.

18. They burn lamps and more than for themselves not one of which can they (the idols) see.

19. And it is even as a roof for those from out the house, and the hearts of the creeping-things from the earth they say are being licked out, and though they devour both them and their fine apparel they are not aware of it.

20. Their faces get blackened from the smoke out the house;

21. Upon their body and upon their head light things alight, swallows and such birds and likewise also the cats.

22. Whence ye should know that they are not gods. Do not fear them.

23. For the gold which enveloped them for beauty should one not wipe off the corrosion will not glitter; for not even when they were molded did they know it.

24. For every price have they been bought in the market; there is no spirit in them.

25. Without feet upon shoulders are they accustomed to be borne, showing forth their dishonor to men; they are put to shame and those who court their service.

26. Because should they fall upon the ground they cannot of themselves arise; nor if any one stand one upright, will it of itself be moved, nor if it lean can it make itself upright, but even as unto the dead are the votive-offerings being made to them.

27. And their sacrifices the priests give away and use for themselves; and even so also the women salt down portions of them, nor do they distribute them to a beggar or a disabled person;

28. Since a woman who sitteth apart and one in child-bed touch their sacrifices ye know accordingly from these facts that they are not gods; fear them not then.

29. For what should they be called gods? because women make offerings to gods of silver and gold and wood?

30. And priests in their houses sit on tripods with their tunics rent and their heads and beards shorn, and with their heads uncovered, and howl and call for help in the presence of their gods even as do some at a funeral supper for a dead person? (The whirling dervish-dance is a still a surviving relic of this heathenish ceremony).

32. From their fine apparel the priests take for underclothing for their wives and children; nor if they suffer evil done by any one.

33. Nor if they experience good are they able to repay it, nor are they able to establish or remove a king.

34. Likewise they will not be able to give riches or copper: if any one vow a vow to them and he doth not pay it they will not require it.

35. They may not deliver a man from death nor take a weaker from a stronger.

36. They will not restore a blind man to sight, they will not deliver a man who is in necessity;

37. A widow they will not show mercy to and an orphan they will not do good to.

38. Made like to the stones from the mountain are the wooden things and the things covered with gold and with silver, and those who court them will have been put to shame.

39. How then can they be supposed to be or called gods?

40. Moreover the Chaldaioi themselves though they dishonor these whenever they see a recent one that is unable to talk, are people who think that Beel gives utterance when they have offered to him though he is unable to apprehend.

41. And they are unable by apprehending to utterly forsake them; for they have no true apprehension.

42. And the women put ropes around themselves and seat themselves in the highways to offer their bean-offerings for incense.

43. And whenever any one of them is dragged back by a passer-by she lieth down and reproacheth her neighbor because he hath not been accounted as worthy as she even, and doth not allow her rope to be rent.

44. All the things that have occurred with them are lies. How then can they be supposed to be or be called gods?

45. They were fitted up by artizans and gold-pourers, not one of them can become anything other than the artizans desired them to become.

46. And those who devise them cannot become long-time men.

47. And how forsooth will the things devised by them? For they left behind them lies and a reproach to those who knew them well.

48. For whenever war or calamities have come upon them, the priests take counsel where they may hide themselves along with them.

49. How then is it not possible to perceive that they are not gods, who save themselves neither from war nor calamities?

50. For things of wood and covered with gold and covered with silver will have been known hereafter to be lies; To all the nations and to the kings will it be manifest that they are not gods, but works of men's hands and that nothing in them is God's work.

51. Should it not be known to any one then they are not gods?

52. For a king can they not cause to arise nor give rain to men;

53. They will not judge discriminatively for themselves nor deliver from wrong-doing, since they cannot.

54. For even as a sea-fowl are they between the heavens and the earth; yea, indeed when fire shall fall into a house of their wooden or gold-covered or silver-covered gods, their priests will flee and save themselves, but they even as beams of wood will have been burned in the midst of them.

55. And they will not withstand a king nor warriors.

56. How then should one accept them as or suppose them to be gods? Nor will they save themselves from thieves nor highwaymen these wooden and gold-covered and silver-covered gods.

57. Those stronger than they will take away their gold and their silver and their fine apparel lying about them and go away having them, nor will they call responsive help to themselves.

58. So then a king who displayeth his own manliness is more efficient than an instrument of use in a house, in which the one who hath acquired it shall rely for use—more efficient than false gods: or even a door in a house that saveth the things therein than the false gods; and a wooden pillar in royal apartments than the false gods.

59. Yea, a sun and a moon and stars that shine and send forth light for use are obedient (things that hear well lit.)

60. Likewise lightning also when it appeareth is easy to see; and the same spirit (or wind which?) breatheth (or bloweth which?) in every land;

61. And whenever a direction hath been given by God to clouds to go their way over all the inhabited (earth) they fulfill the thing directed.

62. And the fire sent forth to lavishly waste mountains and forests doeth the thing directed. And these have not for this reason been likened to ideas and their able powers.

63. Whence it is not a supposable thing that they are nor that they should be called gods, since they are not able to reason in a judicial way nor to benefit men.

64. Since then ye are aware that they are not gods do not fear them.

64. For they can neither curse nor bless kings.

66. And signs among nations in the heavens they cannot show, nor will they shine like the sun, nor will they afford light like the moon.

67. Their wild-beasts are more efficient, that can flee to shelter for refuge for their own advantage.

68. In no way then is it manifest to us that they are gods; therefore do not fear them.

69. For even as in a forcing-bed for cucumbers a scarecrow to guard it is of no account, just so are their gods of wood and covered with gold and silver.

70. In the same way is it also as with the thorny-shrub in a garden, upon which every birds alighteth; and as it is likewise with a dead person cast away in darkness to which their gods of wood and covered with gold and silver have been likened.

71. And from the moth-eaten purple and the corroded marble upon them it should be known that they are not gods; and they themselves will finally have been devoured, and will be a reproach in the land.

72. More efficient (better) then is a justified man (a pardoned sinner) who hath no idols; for he will be far from reproach.

COMMENT.

Such an argument as given in this epistle may seem to many of our readers, who no doubt are mostly Christian people and far removed from idolatry, the unearthing of an obsolete and uncalled for piece of ethical teaching whether inspired or not; but let us see if this old prophetic warning and enlightenment is not just as much needed today as when it was first written and promulgated. To whom was it addressed at that particular time? To the comparatively few captives of two tribes of a twelve-tribe nationality was it not? All the then civilized world outside of this nationality were idolatrous heathen. But the proposition of civilized and idolatrous heathen outside of the pale and influence of Christianity is greater today than it was then; and even the number of those who bow down to stocks and stones is greater than it was then, to say nothing of the vast number of those within the organic Christian church and within the pale of Christian influence who respect, revere and bow down to false concepts of some mere man's imagination and worship a god embodied merely in the attributes of these false concepts—utterly false when tried by the standard of God's own revelation of himself whether in his written Word or in his works. To any such who unconsciously or ignorantly have been swept into this maelstrom by the various currents of heredity, law or social custom, but still retain an instinctive desire to know their heavenly Father and walk in his ways, this old epistle will still prove a new and convincing argument for "the truth as it is in Christ" and a timely warning against heedless error.

CHAS. GARDNER.

Sunday Morning Address.

AT THE BREAKING OF BREAD.

Beloved brethren and sisters: "God commended his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8 That Christ died "for us" "while we were yet sinners" was a commendation and manifestation of God's love, is obviously inculcated in this passage of Holy Writ. There exist three distinct phases of love. In the animal creation we see a love where the creature loves its offspring. Rise a plane higher, and we see a love in humanity where not only the parents love their offspring, but we love those who love us. Towering far above both the love of the animal creation and that of humanity is the love of God. This love will reach not only our offspring and those who love us, but our enemies as well. This love is perfect and "casts out fear;" and if it abides in our hearts it will enable us to obey the teaching of our blessed Master, who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use, and persecute you."

"God is love," And he loved us "while we were yet sinners." It is a wonderful "manner of love the Father has bestowed upon us, that we should be called the sons of God." It is the basis, cement and beauty of brotherly union. It is a virtue which ought to shine brightly in the character of every brother and sister. It ought to be conspicuous in all our conduct, expressed in actions replete with noble, heroic affection. "This is my commandment," said Jesus, "that ye love one another as I have loved you." Jno. xiv. 12. The injunction is denominated the "new commandment" of the Christian economy, and is, therefore, the cardinal virtue in the character of the saints

Christ has made his love to us not only the motive, but the pattern of our love to each other. "This is my commandment, that ye love one another as I have loved you." Let us, for our instruction and benefit, dwell upon the properties of his love, and learn thereby what should be the characteristics of our own. His was real, not a mere nominal one: Let us love not in word only, but in deed and in truth. His was fruitful unto tears, blood and death: so should ours be. His was a love of forbearance and forgiveness: so must ours be. His love was unchangeable notwithstanding our weaknesses. He loved us "while we were yet sinners," while we were "of the world;" hence we are bound to love one another, and continue unalterable in our affection to each other, in opposition to all those little infirmities of temper and conduct which we discover in our brethren and sisters.

What is love: "This is love," says John, "that we walk after his commandments." 2 John vi. "If ye love me, keep my commandments;" "If a man love me, he will keep my words." Jno. xiv. 15, 23. These passages give us an infallible clue as to whether we are in possession of the divine love. If we love Christ we "walk according to his "words." And if we love the brethren as we should, we love them "indeed" as well as in "word." 1 John iii. 12. It is this practical aspect of love we wish to enforce this morning.

Christ loved "in word" but in addition to this he loved "in deed and in truth." "God sent his only begotten Son into the world, that we might live through him." 1 John iv. 9. He was "sent" "while we were yet sinners;" "He loved us," John alleges, "and sent his Son to be the propitiation for our sins." 1 John iv. 10. "In this," he declares, "was manifested the love of God toward us." Verse 9. With grateful hearts we see that Christ's love was practical: it was real and genuine, even to laying down life itself. And with irresistible logic John says, "If God so loved us, we ought to love one another." Verse 11. "We love him," (John iv. 19), and "when we love God" "We know that we love the children of God." Verse 2. It is impossible to separate the love of God and the love of the brethren. For John pointedly asks, "If a man says he loves God and hateth his brother he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" iv. 20. *Impossible*; for "he who loveth God, loveth his brother also." Verse 21. "The message" "from the beginning" was "that we should love one another." iii. 11. If we love not the brethren it is "manifest" that we are "the children of the devil," and "not of God" (iii. 10) "Every one that loveth him that begat loveth him that is begotten of him." Verse 1. Loving the brethren is an evidence of our having "passed from death unto life." "He that loveth not his brother abideth in death." iii. 14. Such an one is, in fact, "a murderer" (verse 14, 15), "in darkness" (ii. 9), which will lead him to condemnation and death.

ROBT. G. HUGGINS.

Selections.

Bible Accurately Scientific.

When we find what we actually and definitely know, we also find that the Bible does not agree with it. Dr. William Osler, the American who has recently been appointed by the King of England as Regius Professor of Medicine at Oxford University, lately delivered an address on "Science and Immortality," as the Ingersoll lecture at Harvard University, in which he says among other things: "The association of life in all its phases with organization, the association of a gradation of intelligence with increasing complexity of organization, the failure of the development of intelligence with an arrest of cerebral growth in the child, the slow decay of mind with changes in the brain, the absolute dependence of the higher mental attributes upon definite structures, the instantaneous loss of consciousness when the blood supply is cut off from the higher centers—these facts give pause to the scientific student when he tries to think of intelligence apart from organization. Far, very far from any rational explanation of thought as a condition of matter, why should he consider the, to him, unthinkable proposition of consciousness without a corresponding material basis?....."

To a mind unbiased by theologies and creeds it would seem surprising, that anyone should doubt the truth of the conclusion to which the above statement brings us. The Bible has taught the same thing for more than 3000 years, as we reckon its chronology. Job says of the man in the state of death, "His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them." xiv. 21: David said: "For in death there is no remembrance of thee; in the grave who shall give thee thanks." Psa. vi. 5. Solomon said: "The dead know not anything." Eccl. ix. 5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4.

A Methodist minister once told me that I. was his plans or purposes that perished; but the root from which the Hebrew word is made, means to think, to consider, and in the places where it is used it means to think. In Jonah i. 6, it might mean to have consciousness. In the Psalm it doubtless means that man in death is entirely unconscious. In the New Testament, Christ called death sleep. St. Peter, in the Book of Acts ii. 29 and 34, said of David that he was both "dead and buried, and his sepulchre is with us unto this day," and that he had not ascended into the heavens. If David has not gone to heaven, who among the dead have?

St. Paul says that David "fell on sleep, and was laid unto his fathers, and saw corruption;" which ought to silence some of the theories concerning Paul's desire to depart and be with Christ. Paul also says: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xviii. 17, 18. And that ought to settle still more thoroughly the theories about Paul's departure, or his going to heaven when he died; for how could he be perished, even without a resurrection, if his spirit or any part of him was very much alive and conscious in heaven. The idea is preposterous.—*A. F. Moore, M. D. in Crisis.*

People err through strong drink; they are rewarded when they resist it There was once a man, a very young man, in a strange land. He was a slave in one sense, but was treated well, cared for as to body and food and clothing. His keepers wished him to drink rich wines because the king drank it; wine was offered him as a proof of showing that he was given the best of their food. But he refused to drink of the wine because his religion forbade its use. If you will follow the history of this Bible man, you will find that he was rewarded for his temperance. What was his name? When and where did he live? How did he come to be in this particular kind of slavery? What lesson may we learn from him?

"Keep thy heart with all diligence."

In our Christian life we should imitate Jesus, do first and then teach.

WHO all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee,
J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

Plymouth, Indiana, Nov. 7, 1906.

We wish all who have not renewed their subscriptions for 1906 would do so at once. We just simply need the money right now.

It is a good sign. God's people are waking up. Bible schools are being talked of in Kansas, Illinois, Iowa, Ohio, Michigan, Indiana and other points. It is a good sign. Keep working. Everlastingly at it. You are sure to win if you keep up courage and work. Use the strength you have—and God will give you more as need be.

The friends at Plymouth are getting ready for the Conference next week, and for the Bible school to follow the week after. Let all who can come for the very first meeting, and stay through to the close. This is what will insure a good and profitable gathering. Worldly affairs can wait better than the Lord's work can. His cause should be first and greatest with us—not the last and the least. See then that God has the right place in our hearts, and come and help along his work.

We have received a copy of Bro. W. H. Wilson's book "Pine Woods Bible Class." It contains 480 pages, 26 lessons, and is in every way creditable as a work for the purpose it is designed to accomplish. Bro. Wilson has done his part, and now calls on those who have given their names, and others as well, to send in their money so he can get the books mailed quickly. We trust enough has been said about this book that more words will not be necessary. Act at once, so Bro. Wilson will not be delayed. The expose of Russellism is also out, and ready to mail. Notice has been given of this, and where the views of Mr. Russell have bothered our brethren no better answer can be found than this work by Bro. Wilson. So send and get a copy.

Communicated.

Symbols and Symbolic Time.

In The Restitution of Sept. 5th is asked a question coming from one, whom I judge, holds the "year day" theory." The little horn, as he states, is a symbol. How are we to know what the symbol means if we do not accept the measurement of the literal Dan. vii. 23, 24, 25 If not literal will you inform us? I believe all who hold to the year day interpretation acknowledge that the 2300 (2400) is symbolic time, and means 2400 years; and that 1260 days, mean 1260 years. Are not these years literal? If not, what are they?

I shall endeavor to answer the question, and in doing so, I hope to shed light in the middle of the darkness surrounding this subject. I believe that great and lasting good will result in honest and prayerful investigation of this important time question, or problem, that caused Daniel to cry out, "O my Lord, what the end of these!

The wise shall understand. It is evident that at the time of the end, there will be a wise people on the earth. Does it not behoove us, who claim to be Christ's waiting Bride, to strive earnestly for the wisdom that God only can give? We ignore much of the wisdom of the wise of past ages; have we dropped all of these traditions? When shall we turn from man, and believe God's Word through his holy prophets? There is nothing hidden from the faithful. Mysteries belong to darkness. Israel had eyes, but could not see, ears but heard not; and because of their apostasy, the Book was sealed. Isa. xxix. 10-11. The same is true of our apostate and careless church. If we be in the faith, there is no mystery for us. The Word was given for our learning.

A symbol given without an interpretation, is like speaking in unknown tongue. Who is edified without an interpreter? Many symbols are given us, but God sends an angel to interpret their meaning, and they are measured by the literal.

In Daniel's wonderful visions we have both the symbol and the literal—the symbols are explained—the literal need no explanation. The 70 weeks of Dan. ix. 24 is symbolic time, and must be measured by literal time, to the sanctuary be cleansed." This is literal time, and covers the time of the end, of Jewish and Gentile time, and needed no explanation, or interpretation; nor has any been given. It begins with the taking away of the daily sacrifice. Did the popes take away the daily sacrifice, when Israel had had none for nearly 600 years? Has Papacy ever had dominion over Jerusalem and the sanctuary? Did Titus, Rome's greatest general, take away the daily sacrifice in A. D. 70, when there was no recognized sacrifice by Jehovah? When they crucified Christ, their house was left unto them desolate, God had parted asunder their time, by cutting off their 70th week, till the time of the end. The veil of the temple was rent, God abandoned them to the desolation, and a typical destruction of Jerusalem and captivity reached them, A. D. 70. When God closes up the breach, and permits them to finish the 70th week, or last 7 years, God will again honor their sacrifice, and recognize them as his people, during the first half of the 70th week.

Turn to Daniel ix. 27 and learn what happens in the midst of the week. At this time begins the great tribulation upon Israel and Judah, or the four sore judgments upon Jerusalem. Ezek. xv. 21. This will take place under the first five seals—the sword, famine, noisome beast and pestilence. Rev. vi. 1 to 10. Jewish time ended A. D. 70 until the time of the end, which gives 7 years more of Jewish time, and 3 years and 6 months of continued time, called the times of the Gentiles, Luke xxi. 24. Therefore from A. D. 37 to the beginning of the 70th week is still future. All the prophets of Israel are silent; the same is true of political Babylon; from A. D. 70 until great Babylon, under the 7th and 8th head, stands in its zenith of power, at the opening of the sixth seal, to continue 42 months, (three and one years) ending with the sixth trumpet, where the 2400 days end; where the 1260 days (of the two witnesses, Rev. xi. 3) end.

The seventh trumpet will usher in the resurrection of the saints, and the final destruction of Babylon and the wicked. The instruments of God's vengeance are symbolized in the seven vials of wrath. The sanctuary will be cleansed within the four months following the 2400 days.

Yes, I think we all agree that the little horn is a symbol, yet we must understand the literal interpretation. It must be measured by the literal to be of any value to us as Bible students. I think we all agree it means a mighty king, ruling the fourth great universal empire of Babylon; and is the 7th or 8th head of the great seven-head symbolic beast of Rev. xiii. We have stated above that Rome was the 6th head of this political beast, who or what power, does the little horn represent? Here is where the household of faith is divided. We are told that Rome is this little horn! Paul's man of sin! and anti-christ! Though all the combined wisdom of ages believed this, I prefer to believe God and his divine messengers. As this is not the subject under discussion I will say no more at present, but will call your attention briefly to some statements of our Savior in Matt. xxiv. 15. Here our attention is called to the prophecy of Daniel, what would take place, referring to a great time of trouble. Verse 22; "Except those days be shortened, there should no flesh be saved, but for the elects (Israel) sake, those days shall be shortened. If those days were symbolic days, and mean years, what a long tribulation God has put upon them. If Christ meant years, why did he say days? Would he trifle with his loving disciples? Nay, verily, he meant just what he said. Before I prove this, I want to notice the full time allotted to the "time of tribulation" upon Apostate Israel, and apostate Christendom; the full time is 2520 days, just seven years; 2400 days is 120 days short of the full time; reduced to months, would be 1 months, this is the time shortened from the great tribulation upon Israel, and ends before the 6th seal opens. This event also marks the tribulation on Laodicean drunkenness, ending with the 6th trumpet. Making just 2400 days, or 6 years and 8 months, instead of 2520 days, or 7 years. I wish to call your attention to Christ's words in Matt. xxiv. 34. "Verily I say unto you, this generation shall not pass away till all these things be fulfilled." Is this a symbolic generation? If so what does it mean? Who can measure it? If literal, how can it be reconciled? If not this generation, what generation? If Christ did not mean just what he said, what did he mean? Tradition has put many constructions on these words. Have we any right to alter his words? No. Then we must believe just what he said. This generation, the one in which Christ lived. But, says the objector, how can this be, as it has been 2000 years since Christ lived? Forty-three generations mark the time from the call of Abraham to the fulfilment of the promise made to him, "All the land will I give to thee, and thy seed after thee, for an everlasting possession." Forty-two of these generations ended with the anointing of Christ. We find the average of forty-two generations is forty-six years and six months; Christ lived three years in the forty-third (and last) generation. Jerusalem was destroyed by the Romans thirty-three years later, A. D. 70. Jewish history cut off in the third year of this generation. Political history or Babylon cut off thirty-three years later—leaving a remnant of this generation of ten years and six months, to be finished at the time of the end, which time begins when the little horn makes a covenant or agreement with Israel for one week. We find the time of the end to measure just ten years and two months to the last event mentioned in Matt. xxiv. 1 to 34, "So likewise ye, when ye shall see all these things, know that it is near, even at the door."

We now have four months left of the political heavens and earth to pass away under the awful judgments of the seven last plagues, cleansing the sanctuary, and by bruising Satan's head.

I trust that I have answered the brother's question to his edification, and of many others who may be interested in these wonderful revelations. May God help us into the truth, the whole truth and nothing but the truth. Submitted in love.

La Verne J. Kimball.

Bible School Department.

Bible School Association.

Questions from Our Mail Bag.

Will you tell me how to carry on a Home department? If your Bible school wishes to consider starting a Home department in connection with Bible school full instructions may be had by sending to David C. Cook publishing Co., Elgin Ill.

Briefly stated the general plan is: For those who are unable to attend the Bible school to enroll in a Home department, and study the lesson at home, and contribute to the support of the school. A superintendent takes charge of this department, plans the work, appoints and directs visitors, receives their reports, and reports to the school and also to members of the department. The visitors are usually women. Their duties are to assign classes to visit or correspond with each member of these classes and keep them in touch with the school, distributing and collecting all literature, etc. To report to the superintendent any cases of sickness, destitution, trouble or religious interest.

Home department work may be simply an enrollment of members with an outline study furnished by the school or society and dues may be required or not as seems best. The plan suggested for the Bible school association is simply an enrollment of members without pledges, suggestions for work and study being furnished through the Bible department in our paper.

What is normal work? One clause of the resolutions adopted by the Bible school association reads: "To devise for their use the best methods and plans to prepare Bible school teachers." This is normal work. A special effort to prepare teachers for their work. There are usually three lines of study to be pursued in a normal class: (1) Facts about the Bible; (2) The Sunday school; (3) The art of teaching. If one wishes to become a teacher of the Bible, he should be posted as to its origin, inspiration, authority, contents, design, peculiarities, its geography, history and its fundamental teachings.

If he is to work in the Bible schools he must understand its organization and its principles of action, its aims and its characteristics. If he is to become a teacher, he must understand the underlying principles of his work. If his work is to be successful, the teacher must know not only the subjects to be taught, but also the nature of the pupil.

The first question the teacher has to face is: What is a child? It appears logical that we must have some practical working knowledge of child nature. The Bible school is a strong factor in making character, but stronger than this should be the home. Rightly linked together, what may they not accomplish.

In all our teaching we must begin in the home and work out these problems. Normal work for the Home department will include suggestions for practical Christian work. For example: The home department work is urged to take thirty minutes every Sunday afternoon with the family as a class, upon next Sunday's lesson. The committee that met last winter in Chicago, drafted a resolution and sent to The Restitution for publication. Perhaps many have forgotten, not having given the matter serious thought. The object of this resolution was not obscure. Please look this up and read again. The practice of having a fixed purpose and a definite plan to work by is sure to accomplish much that is difficult where many work together.

The matter of providing for the needs of our young people has been given serious thought, but no one has pushed the matter. I will refer you to an article in The Restitution of Jan. 11, 1905, headed "A Child's Paper." No name is given, I judge it was written by our worthy Editor. I will quote from this.

"It has been suggested that a book be written and published for our children. Some seeing in this but a temporary relief from the dearth of literature among us, object to it on the ground that a book suitable for small children would not fit the larger ones, and one for older children would be unsuitable for little ones. So that two or more books would be necessary. It is therefore urged that a paper having different departments will more nearly give what is needed."

"To sustain a book publishing department and special Sunday school lesson paper and a child's paper all three, is an undertaking that will require a large outlay, and divided up thus, it would be doubtful whether it could be made self-supporting. If the three can be combined in one and be made, at present at least, to cover all the ground, then as it grew, a separation of special features might be made as the circumstances would warrant."

Very much of this article I would like to quote but will refer to one more paragraph. "Some persons, even among our people, get impatient and do not wait for things to develop as they should. Could we agree to withhold criticism till fair trial is made? or could we give our ideas in a brotherly way as suggestions, rather than criticism? It is easy to kill such an enterprise in its early life by adverse criticism, and just as easy to keep it growing by a little word of encouragement and quiet suggestion as to improvement, coupled with a few dollars sent for its support."

This matter like similar propositions was dropped. Some may think that the matter of Bible schools as first suggested in an article of Dec. 5, 1905, has been dropped, but we hope that is not the case. There were matters that needed attention before this could be successfully carried out.

First was organization. This was accomplished in the meeting held at Torch Lake, Aug. 1906. The next proposition was to supply some of the pressing needs of our Bible schools by providing a Sunday school lesson. This Bro. Neill has in charge. Do not now begin to get impatient and wonder why Bro. Neill does not do this work just as you would. We are glad to receive suggestions, but it takes time to perfect a system of teaching and we hope all will appreciate the fact.

Home department work supplies the links between the Home and the Bible school, and Normal work provides for the training of teachers for Bible schools. Though it would be better to separate the two, at present it is necessary to combine them, at least until some one is willing to take charge of one or the other.

What do you mean by a "missionary spirit?" It is the spirit Paul had when he said: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise, so as much as in me is I am ready to preach the gospel to you that are at Rome also."

The fact that the youth of our communities, and older ones too, are unwise and do not want religious instruction is no reason for not providing the means for such instruction. Send out the young people of your Bible school on missionary errands and this will cultivate a missionary spirit.

A school should devise some plan to spend at least a portion of its income in benevolences. This should be one that both interests and instructs the children, and accomplishes a definite result. These gifts may be given for physical relief, such as Christmas dinners and food and clothing. A child may be found who would like to come to Bible school, but has not proper clothing. Organize the girls into a "Helping Hands" society, and let them sew and prepare the clothing themselves, for a destitute child. The boys may be organized into a "messenger service" society and let them distribute literature, Restitutions may be collected and sent out by the boys. Keep a literature table in your school. The children want to be active. Train them to do these things and they will grow into active Christian workers. Paul says, "I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Acts xx. 35.

Harriet E. Boice.

Conference Report.

The Quarterly Conference of the Church of God convened at Millbrook, Mich., as appointed Oct. 25th. House called to order by the President, Bro. L. Decker and the following devotional committee appointed. Bros. J. Hill, H. Hammond and R. Lake. Bro. L. E. Conner was present and delivered the first sermon, subject "charity." On Friday on account of school the Grangers very kindly opened and warmed their hall just across the road and invited the meeting there. The morning service was conducted by Sister Woodward, subject "Christian labor," text Heb. iv. 11. Sister Woodward asked that one session of Conference be devoted to Bible school work. She hung up the charts used by Sister Boice at Torch Lake convention for the benefit of those interested in that work. It was decided that Saturday P. M. should be given for talks on the Bible schools. Met again at the Hall at one o'clock and listened to a discourse from Bro. Woodward, text Col. i. 28, Christian steadfastness. Congregation much better in the afternoon. Because of Bro. Woodward's very poor health neither of them have been able to attend to the appointments here for more than three months, and all were delighted to see and hear them again.

In the evening we all went back to the school house to listen to Bro. Conner, who spoke from Mark xvi. 15-16. The committee had arranged for a good programme for Saturday, but a terrible rain storm kept all at their homes until evening, when a good congregation gathered to listen again to Bro. Conner as he spoke from 2 Pet. iii. 18, subject, "Christian growth." Sunday morning we met for social meeting, conducted by Sister Woodward. Greetings to Conference were sent by Bro. O. R. L. Crozier and Sister Chaffee. Sister Crozier sent a letter for the young people and Sister Boice to the Sisters' E. A. Society. All were greatly appreciated. At noon we adjourned again to the Grange Hall, where a refreshing lunch, spread on long tables was enjoyed by about fifty persons.

At one o'clock Sister Woodward spoke earnestly of the Home department Bible school work, calling for five minute talks. Bros. Conner, McCroden, Woodward and others responded. Bro. Conner gave an interesting talk on the very successful work accomplished along these lines in Illinois, and strongly advised all to take hold of this branch of Bible study. Time being limited Sister Woodward appointed meeting for Monday evening to continue this subject. Several names were added as pupils in this Home department study. At 6:30 we again went to the school house and listened to a discourse from Bro. Woodward, subject, Resurrection. Following this service was the Lord's Supper, conducted by Bro. Woodward.

At 7 o'clock we met for social meeting and listened to forty-six earnest testimonies. Then the last service of the Conference Bro. Conner again addressed us on the subject, Building of Christian Character. The rain of Saturday had chilled into snow by Monday morning, and five inches of the beautiful snow covered the ground, but it had not chilled the warmth of our Christian love, for we feel more than ever the desire to be faithful to the end of life.

Ella Decker, Sec. pro. tem.

P. S. We were very sorry that our Secretary, Sister Emma Jackman, could not be present, but she wrote a very encouraging letter to the President which we read, making us rejoice that she and Sister Hoyt were both as well as usual.

Obituary.

Brother Edward A. Smith was born in Ashtabula, Ohio, July 1, 1845; lived there with his parents until his 10th year, when he removed to Byron and lived there until his death, which occurred Sept. 25th, 1906. In September of '67 he was married to Mary Lavayea of Cleveland, Ohio, of this union were born two sons, Chas. L. and Malcolm F., who with their bereaved mother survive him and were present to care for and comfort his long weeks of severe suffering.

In early life he was converted and baptized into the Disciple Church, the church home of his parents. Later he became a firm believer in the promises of God and united with the Church of God in the Abrahamic faith in which he died with the full assurance of a glorious resurrection at the coming of our Master.

Bro. Smith was a man respected by all who knew him, as a Christian he was beloved by all his brothers and sisters in Christ. The writer visited Bro. Smith often during his sickness and by his family's request preached his funeral sermon, using as a text 1 Cor. xv. 22; Rom. v. 18.

Bro. Smith's last days were of extreme suffering, but of sweet peace with God with full hope of a resurrection to an immortal life.

Besides his immediate family he leaves one brother, Albert, of Ohio, and two sisters, Lucinda Winchester of Grand Rapids, Mich. and Laura Winchester of Byron, Mich., besides a host of friends to mourn their loss.

Eld. C. W. Winchester.

In looking at the stars through a great telescope, it is necessary to put out every light until you are left in total darkness. Every light sets the air in motion, and disturbs the focus, and blurs the vision of the stars. How often our vision of God is blurred and dimmed by the flames of self-consciousness and sordidness that float around us! How many times we have put out the light of self-seeking, earthly ambition and false pride of position in order to look upward, and in the clear, still air to know whither God's lights are leading us, and what God will have us to do!—*Rev. W. H. Frances.*

Will all concerned take note, the address of Brother D. C. and Sister [illegible] Robinson will in future be 506 South Limestone St. Springfield, O.

Poetry.

The Crowning of the Year.

"Thou crownest the year with thy goodness." Psalm lxv 11.

The rose is dead, but still, the bee has sipped
The honey that was held within its heart—
The hearty sweetness of the dew that dripped
From petals that the sun had coaxed apart.
The grass grows dark in valley and on hill
And through it lazy zephyrs seem to creep
As though it dreamed of summer noontides still
And bowed before the breezes in its sleep.

The orchard trees are bare; their laden limbs
Trace wildlike patterns on the graying sky,
The northern winds creep through like murmured hymns
Or sober chants that softly rise and die—
And yet the ruddy apples that they bore
Have caught and held the sunshine; and they bring
The morns and nights of June to us once more
And all the bloomful breath of early spring.

The fields are still: where once the wheat and corn
Laughed in the gladness of the summer noon
And waved saluting banners to the morn
And whispered softly in a twilight croon—
There, now, the barren stubble meets the eye
And there the end of harvest days is told;
The granaries are heaped both wide and high
As crucibles that catch the liner gold.

So sun and rain have wrought their yearly task,
Have given of their bitter and their sweet;
The earth that yields us freely when we ask
Has left her summer fruitage at our feet.
And now the trees and fields have earned their rest
And we may read the message that is sent;
When we have done our all, and done our best,
We, too, may fold our arms and be content

W. D. N.

Selected.

Resurrection of the Wicked.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

Left to unaided reason, how little does man know of futurity! A thick and impervious gloom hovers over the entrance to the tomb; he can discover nothing beyond it; all is darkness and uncertainty. The torch of nature is totally inadequate to dispel the mist which envelopes futurity. And until the light of revelation gilds with its celestial rays the darkness of the tomb, the mind of man will strive in vain to penetrate the veil suspended over a future state, and to contemplate the subject with any degree of satisfaction and pleasure.

The Greek word (*anastasis*) which is in our text translated "resurrection," signifies standing up, or raising up, or rising up; a standing on the feet as opposed to sitting or falling.

Thus in Luke's gospel we find it rendered "rising up"—"And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel." The rising up is, in this case, opposed to the falling.

In the Septuagint or Greek Version of the Old Testament, the same word also occurs:

Lam. iii. 63, "Behold their sitting down and their rising up." Here it is opposed to sitting down. Hence, the Scriptural signification of resurrection is a standing or rising up, and it is opposed to either sitting or falling down.

The idea was probably derived from the way in which corpses were deposited in the Jewish tombs; so that to the ancient mind a return to life would imply a literal rising up of the dead person so as to be able to stand erect.

The doctrine of the resurrection has been much abused in all ages. Some men have believed in one resurrection only, that of all mankind at the same time. Others have believed in the resurrection of the righteous, but have denied the resurrection of the wicked. Another class of persons have refused to believe in any resurrection at all. But those who cling to the Word of God belong to a fourth class, and believe that "all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."

Nature abundantly illustrates this doctrine; but revelation above teaches it. God has filled all nature with emblems of the resurrection. An unsightly seed without any appearance of life is thrown into the ground; and, then, the particles separating, there spring up the plant.

The apostle Paul selects such a seed to illustrate his teaching. Referring to it he says, "That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. 1 Cor. xv. 36, 37.

Spring-life is, therefore, a resuscitation from apparently extinct life; for not until signs of life are gone does germination begin.

What a beautiful type is this of the resurrection of the dead!

The insect tribe also illustrate this grand truth. The caterpillar dies as a chrysalis, and recovers new life under the beauteous transformation of the butterfly.

Then, again, night is the death of day; and morning is its resurrection from the shades of darkness. Winter, also, is the death of the year; and spring is its resurrection. Winter is the sleep of nature. The trees are leafless; the song of the birds is unheard and a death-like coldness reigns everywhere. But when spring returns the sleep of nature is at an end, for the invigorating powers of the sun call forth all things into life and activity. The feathered songsters once more warble in every grove, and the flowers revive and array themselves in a loveliness far surpassing the royal glory of Solomon.

'Tis night, and the landscape is lovely no more,
Yet ye beautiful woodlands I mourn not for you,
For morn is approaching your charms to restore,
Perfumed with fresh fragrance and glittering with dew.

Nor yet for the ravage of winter I mourn,
Kind nature the embryo blossoms will save,
The spring shall yet visit the mouldering urn,
The day shall yet dawn on the night of the grave.

Revelation distinctly and frequently teaches us the future resurrection of mankind. Both the Sadducees and the heathen denied that doctrine. "The Sadducees say that there is no no resurrection, neither angel, nor spirit." Acts xxiii. 8.

Also the heathen Athenians, to whom the Apostle Paul had been preaching, "when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again." Acts xvii. 32. These Athenians, in common with the rest of the heathen, believed in the immortality of the soul; but they had not even the faintest idea as to the resurrection of the body. Menander, a heathen Greek, expresses the belief of the ancient heathen world thus:

Die when thou will,
Mortal, except another life on earth;
And for that life make choice of all creation
What thou will be—dog, sheep, goat, man or horse,
For live again thou must; it is thy fate.

Such was the wild speculation of the ancient heathen Greek, who was a type of many modern Christians; for they practically reject the doctrine of the resurrection, and they substitute for it the unscriptural dogma of soul-immortality.

No truth is more clearly and forcibly presented in the Sacred Scriptures than the resurrection of the dead. It is a fundamental doctrine of the Christian faith; it is one of unspeakable importance. Our text, with the preceding verses, furnishes us with an exceedingly emphatic statement of this subject. Our Savior declares:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment, also, because he is the Son of man. Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."

The patriarch Job anticipated rising from the tomb; for, with full persuasion, he exclaims, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix. 25, 26.

The prophet Isaiah bears similar testimony. "Thy dead men shall live, together with my dead body shall they arise." Isa. xxvi. 19.

The apostle Paul, when at Athens, "preached Jesus and the resurrection," Acts xvii. 18; and in his noble and able defence before Felix, he said, "So worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 15.

Our text speaks of *two resurrections*—1st, "The resurrection of life," and 2nd, "The resurrection of judgment."

THE RESURRECTION OF LIFE.

"They that have done good, unto the resurrection of life."

The resurrection of life is that resurrection at which eternal life or immortality shall be conferred upon the followers of our Lord and Savior Jesus Christ, for we shall receive "in the world to come, life everlasting." Luke xviii. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4.

Immortality will, then, be bestowed at the coming of Christ; at the "resurrection of life." The believer's body is buried in the earth; but it is as a seed sown in the ground resting there until the Divine quickening power shall re-animate it, and transplant it from its present soil to bloom with immortality in the Paradise of God, in the Garden of the King of kings.

"The resurrection of life."—There are several Greek words translated "life," but they have different meanings. For instance, "psyches" is rendered life. It refers to the animal nature or life, and it could, in most cases, be aptly translated self or person.

Another word rendered life is "bios," which signifies life in its manifestations, and includes the means of supporting life, livelihood, substance, goods or property.

But the life in our text is neither of those which we have mentioned. It is "zoee," and means neither self, nor life in its manifestations, but life in its principle, or life intrinsic.

It is especially (not entirely) used for immortal life. Christ is our "zoee," and he will grant that "life in its principle" to us at the resurrection of life That "life intrinsic" will then be given, for "this mortal must put on immortality." 1 Cor. xv. 53.

The prophet Daniel refers to the resurrection of life, when he says "Many of them that sleep in the dust shall awake, some to everlasting life." Dan xii. 2.

This resurrection is also called the first resurrection. "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx. 4, 5.

It is true that "all that are in the graves shall hear the voice of the Son of Man, and shall come forth;" but immortality and infinite blessings belong to those "that are Christ's at his coming," 1 Cor. xv. 23, for of such it is said, "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6.

It is elsewhere spoken of as the dead ones. The original words are "ek nekron," and they imply that some persons will then be resurrected, but that others will be allowed on that occasion to remain in their graves. These words are applied only to Christ's resurrection and to that of his saints. "The resurrection of Jesus Christ from the dead." 1 Peter i. 3. "The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke xx. 34.

Therefore, the resurrection to which we have referred bears several distinct names:—1. The resurrection of life. 2. The resurrection of the just. 3. The resurrection from among the dead ones. 4. The first resurrection.

It will, as we have already observed, take place at the coming of the Lord; and, consequently, it will occur before the millennium or reign of Christ with his saints on the earth. Let us, then, still wait for, hope for and love his appearing, for that glorious event will assuredly bring unspeakable blessings in its train, including both glory and immortality, even life forevermore.

THE RESURRECTION OF JUDGMENT.

"They that have done ill, unto the resurrection of judgment."

The apostle Paul calls it the resurrection of the unjust, Acts xxiv. 15, and in the epistle to the Hebrews it is also styled "the resurrection of the dead ones," "nekron."

We saw just now that the resurrection "from among the dead ones" refers to the first resurrection, as it implies that some will still remain in the tombs; but the resurrection "of the dead ones" is evidently the second, the final one, "the resurrection of judgment;" for the idea is plainly suggested that none will be left behind. Hence, the apostle connects this "resurrection of the dead, and of eternal judgment." Heb. vi. 2.

Unbelievers die and are buried, but they will arise from the grave at the resurrection of judgment, in order to receive a ruinous sentence of condemnation. Some persons deny that the wicked will be resurrected; but our text, amongst other passages, is exceedingly clear as to this doctrine. "All," not the righteous only, but "all that are in the graves shall hear, his voice, and shall come forth." It is simply playing with words for any one to assert that this emphatic utterance does not include the wicked. "All that are in the graves," must mean every person (man, woman and child) whether good or evil, who has lived on this earth. Otherwise the words have no signification whatever; for simpler words are not to be found in our language. "All that are in the graves" will, therefore, arise and come forth at the bidding of the Son of Man; and, in order to prevent any possibility of our misinterpreting his meaning, Christ adds the following equally plain words:

"They that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Although these statements are so clear and conclusive, yet there are some who dispute them; or who endeavor to attach another, instead of the common meaning to the words.

Speaking of the interpretation of the Word of God, Dr. Argus, of London, England, says.

"The Words of Scripture must be taken in their common meaning, unless such meaning is proved to be inconsistent with other words in the sentence, or with the arguments or context, or with other parts of Scripture."

Now, in the case before us, the common signification of the words is evidently the correct one; for it agrees with the other words of the passage, and with the context and with other parts of Scripture. Whereas that exposition which requires an alteration in the verse produces a contradiction; for if by "they that have done evil," we mean Christians who have done ill, and consequently, if we deny that the wicked will rise, then we contradict the first clause of the passage, which distinctly states, "All that are in the graves shall hear his voice, and shall come forth." We must assume nothing, but prove everything, and "hold fast that which is good." Instead, therefore, of bringing a creed to the Word of God; let us rather throw aside every prejudice, and seek for light. The disputed words are "they that have done evil," "the unjust," and "the resurrection of judgment."

What then is meant in Scripture by these phrases? We reply as follows:

1. "They that have done evil." The Greek words are "hoi ta phaula praxantes," and signify literally, "they who practiced vile things."

In the "Handbook to the Grammer of the Greek Testament," by S. G. Green, we find that the word rendered "ill," means "vile, wicked, base."

According to Junius, Parkhurst and other lexicographers, our English word "foul" was derived from the Greek one which we are now considering. In confirmation of what we have already said, we will quote a passage from the revised version in which the same original word occurs, and is translated "vile."

James iii. 15, 16: "This wisdom is not a wisdom that cometh down from above, but is earthly, sensual and devilish. For where jealousy and faction are, there is confusion and every vile deed." Here vile deeds are classed with things earthly, sensual and devilish. And in our text we read that "they who practiced vile, wicked or base things" shall come forth unto the resurrection of judgment.

Hence, we have placed it beyond doubt that the last clause of our text teaches that the wicked will eventually arise, and will stand before their Judge.

2. "The unjust." Who are they? Are they unjust Christians, or are they wicked? In order to answer this question, we must appeal to the New Testament use of the term "unjust."

The roots of the word "adikos" means "to be unrighteous, or unjust, or iniquitous or vicious." It is, therefore, applied to those persons who love injustice, or unrighteousness, or iniquity, or vice.

Our Savior said, "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. v. 45.

The apostle Paul writes, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" 1 Cor. vi. 1. This verse proves to any man of common sense that "the unjust" are not "the saints;" or in other words, that the unjust and the wicked are identical.

Christ suffered "the just for the unjust," 1 Peter iii. 18; that is the righteous One took the place of the wicked, and suffered in his stead.

The apostle Peter uses exceedingly strong language when he refers to the unjust: "To reserve the unjust unto the day of judgment to be punished.... .....these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not: and shall utterly perish in their own corruption." 2 Peter ii. 9, 12. So that according to the Sacred Scriptures, the unjust or wicked shall be taken and destroyed, they shall utterly perish in their own corruption.

It is, therefore, to these unjust or wicked ones that our text refers when it says that "they that have done ill, (practiced vile things,) shall come forth unto the resurrection of judgment," or as St. Peter has called it, "the day of judgment." 2 Peter ii. 9.

The word "adikos" (unjust) is translated "unrighteous" in the following passage: 1 Cor. vi. 9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God?"

This query is then answered, and the reply contains a full description of the unjust or unrighteous. "Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

In this verse we have a long catalogue of those who are unjust or unrighteous, and therefore wicked. And hence, the objection that the "resurrection of the unjust" does not mean the "resurrection of the wicked" is simply an erroneous fancy, and is in direct opposition to the teaching of God's holy Word.

3. "The resurrection of judgment." The Greek word "krisis" signifies distinction, separation, discrimination, judgment, decision, sentence. A crisis is the decisive moment, the point of time when an affair is arrived at its height, and must soon undergo a material change.

At the first resurrection, "the resurrection of life," eternal life will be conferred upon believers; but at the final resurrection, "the resurrection of judgment," the decision, the sentence, the doom of the unjust or wicked will be pronounced. After the resurrection of life, there will be an interval of one thousand years; for "the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5.

Concerning the resurrection of judgment, we read, "And the dead were judged out of the things which were written in the books, according to their works.....And whosoever was was not found written in the book of life was cast into the lake of fire." Rev. xx. 13, 15. This will be the awful end of all those who obey not the gospel of our Lord and Savior Jesus Christ.

If we reject the resurrection of the wicked, we must also, in order to be consistent, reject the resurrection of the just; for they stand or fall together, both being supported by an equal amount of Scriptural evidence. Both are plainly revealed, and therefore, we must receive both, otherwise we shall oppose ourselves to the clear light of truth.

Scripture implies that the wicked will be raised from the grave; for they will possess temporary consciousness. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 40, 50. There must, therefore, be a resurrection of the wicked, else they could not be capable of "wailing and gnashing of teeth."

Future punishment will be conscious for a period; but "the end" of the ungodly will be the "second death," Rev. xx. 14, 15; everlasting unconscious punishment by deprivation, an eternal deprivation of life.

"All that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

The wicked are dying around us; but they must have a second life, otherwise they will be unable to undergo the second death. Therefore, seeing that there will be a second death, they must be raised to life again. Hence, the resurrection of the wicked will certainly take place prior to their final destruction.

Resurrection does not necessarily involve immortality or endless life. The important idea of the perpetuation of that restored being is an appendage to the primary signification, "a rising or raising up." Accordingly, Jesus, when speaking of the resurrection of the just, adds, "Neither can they die any more," Luke xx. 36; and St. Paul declares that "Christ, being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi. 9.

These supplementary statements prove, therefore, that resurrection does not necessarily include the idea of immortality.

All that are in the tombs shall hear Christ's voice and shall come forth; they that have done good unto the resurrection of life, the first resurrection, when endless life will be given to the faithful followers; and they that have done vile things, the wicked, unto the resurrection of judgment, when the sentence of everlasting destruction will be pronounced.

Destruction is the doom of the ungodly, but immortality or endless life may be obtained through Christ Jesus, for "the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord."

O morning Star! O risen Lord!
Destroyer of the tomb!
Star of the living and the dead,
Lift up at length thy long-veil'd head,
O'er land and sea thy glories shed;
Light of the morning, come!
Speak, mighty Life! and wake the dead,
Like statue from the stone,
Like music from long-broken strings,
Like gushings from deserted springs,
Like dew upon the flowers soft wings,
Rouse each beloved one!

—*Robert Pegrum.*

Dear Restitution:

Yesterday morning while looking over my paper—THE RESTITUTION—I saw an article under the heading of "Who is my Brother;" written by Dr. T. J. Daniel, of Magazine, Ark. I want to say to the brethren wherever dispersed, that before I got through reading that article, I never in my life experienced such a willingness to heed a call as I was that one, I got right up and went and procured a post office order and forwarded it to Sister Daniel—and I want to say farther, I never have experienced such a blessing from giving as I have from this. I don't recollect of ever having more sensibly a spirit of prayer as I have experienced since reading, "Who is My Brother." Brethren, there is something in this call. The Bridegroom surely is near us, I tell you when an old Brother is shaken up as this dear and blessed letter has shaken me, there is something in it, yes, I say, it is the Holy Spirit calling us to duty—I thank God that I ever subscribed for THE RESTITUTION—or probably I would have never seen so plainly—who is my brother. Oh, how that impresses me this morning. Brethren, look up your copy of Oct. 10th and read it again, and for Jesus sake, join Bro. Daniel in giving the last call of mercy—join him by sending a contribution to his wife and children. I have never seen one of your faces, but I thank God for a people who holds out such grand truths.

Yours in hope.

K. S. WALDRON.

Programme Indiana Conference.

THURSDAY, NOV. 16.

7:30. Opening Address by J. H. Willey, President of the Conference.
Welcoming Address, W. Tuttle.
Response, Geo. Neill.
8:00. Sermon, S. J. Lindsay.

FRIDAY, NOV. 16.

10:30. Sermon, D. T. Halstead.
2:00. Sermon, George Neill.
3.00. Business Session.
7:00. Social Meeting, J. L. Wince.
7:30. Sermon, J. F. Wagoner.

SATURDAY, NOV. 17.

10:30. Sermon, George Neill.
2:00. Sermon, J. F. Wagoner.
3:00. Business Session.
7:00. Social Meeting. R. C. Railsback.
7:30. Sermon, S. J. Lindsay.

SUNDAY, NOV. 18.

10:00. Social Meeting, J. H. Willey.
10:30. Sermon, S. J. Lindsay.
12.00. Sunday School.
2:30. Short Sermon, George Neill, followed by Communion Service, conducted by J. L. Wince.
7:00. Social Meeting, J. L. Wince.
7:30. Sermon, S. J. Lindsay.

Excursion to Chicago

Nov. 10 and morning of Nov. 11th over Pennsylvania Lines. $1.25 round trip from Plymouth.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Youth's Column.

The Seed.

The farmer planted a seed—
A little, dry, black seed;
And off he went to other work—
For the farmer was never known to shirk,
And cared for what he had need.

The night came with its dew—
The cool and silent dew;
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day—
One glowing summer day—
His children showed him a perfect flower;
It had burst its bloom in that very hour;
How, I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part:
And the sower who works with a trusting heart
Will find the flower at last.

Sermons for the Little Ones. No. 9.

JESUS—THE CHILD OF PROMISE A SON OF DAVID AND OF ABRAHAM.

If one of the little boys, to whom I am talking, were of the house and lineage of Brunswick, or Hanover;—a first-born son of that House, we should know at once what great things were in store for him, if he should live to become a man. We should know, that by and by when the reigning sovereign was dead, that he would be crowned king.

Well, we have found that Jesus is of the house and lineage of David, that he was really born of the royal race of kings, and is the first-born son of the last of David's family.

Then the throne of David rightly belongs to him, no other heir to dispute the right with him.

What was once David's kingdom, must sometime be his kingdom, because God promised David, to give his son, his throne to hold forever.

You see now what the wise men meant when they asked, "Where is he that is born king of the Jews?"—and that Herod's feare were not groundless, when he sought to put him to death; do you not?

You have learned from the 3rd chapter of Galatians that whatever was promised to Abraham, was promised to Christ—that when God deeded the land of Canaan to Abraham for an everlasting inheritance, and from Genesis that he is sometime to possess the gates of his enemies—or to take all their cities and their power away from them, and rule, where they now rule.

You have learned to, that he is David's son, and so must have David's throne and kingdom forever, and now that you are sure of this much, you are sure, too, that God will sometime seat him upon his holy hill of Zion in Jerusalem, according to his promise.

You are sure that his throne will be just where David's throne used to be, and that he will not only reign over David's kingdom that was once overturned, because he is David's son, but that he will also reign over all the earth, because he is God's Son.

You have now taken some of the first steps toward coming to Jesus. You have learned what was promised to him and to us, in the Old Testament Scriptures. You have identified him as the seed, or child of promise. You are sure that he is the one to whom God promised the land of Canaan and all the earth, from what God has said about him in the New.

But you will want to know what good it will do you, now that you have heard, and understand, all about the promises made to Abraham to Isaac and to Jacob, to David, and to Christ? Do you not know that the same promises are made to you, if you will be good, and will mind God?

You may have a place in the kingdom of Jesus. But God says, You must first believe there is going to be such a kingdom, and then do just as he tells you, before you can get into it.

That is the reason we have been trying to teach you what we have about the kingdom.

God meant there should be such a kingdom in this world, when he first made Adam and Eve, he put everything under Adam's rule, but Adam did not mind God and the great kingdom of earth, was taken out of his hands.

He meant this, when he told the woman "that her seed, or son should one day bruise the serpent's head"—meant that Jesus would sometime overcome and destroy all evil, and reign in its place.

Jesus said, that his Father had covenanted to give him a kingdom,—to give the twelve disciples a kingdom, and that it was also his good pleasure to give the little flock a kingdom.

Jesus preached the Gospel, or good news of a kingdom when he was here on earth, and said that all who believed that gospel, and were baptized into that faith should be saved. But you can't believe that of which you know nothing. You must know what God has said about this kingdom before you can believe there will be such a kingdom.—*The Friend of the Children.*

Among the many mysteries of human existence Time is not the least mysterious. We talk of its silent lapse as of a river; and we set up arbitrary landmarks to mark its passage by. Imagination bodies forth the notion in a personal old man with his appropriate accompaniments of skull and hour-glass and scythe. But what, after all, is time?—Does man exist in time? Or is time in man? Philosophers puzzle themselves for a reply, and the plain Christian is sent back to the ancient ordinance of the lights of heaven "for signs and for seasons, and for days, and for years."

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. Allard, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. Darby.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrbark.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through The Restitution and make the proposition to them, and if they responded I would enter the field. I will report my work through The Restitution. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through The Restitution, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for The Restitution, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. Daniel.

Announcement.

The first quarterly Conference of the Church of God in the State of Indiana, will be held at Plymouth, Ind., commencing Nov. 15th and holding over Sunday Nov. 18th. We hope all the churches of the State may be represented. Isolated members of the one Body are invited and will find a home with us. We extend the invitation to all who believe the gospel of the kingdom, and the return of the Master, who live in other States, to come. Come all in the Spirit of Christ forebearing one another in love, and help us to make this the best meeting we have ever attended. Ample provision will be made to care for all. Those coming please notify J. H. Willey at Plymouth.

J. H. Willey, Pres.
Lydia Rahlsback, Sec.

Bible School Announcement.

At the close of the November Conference to be held in Plymouth, Indiana, beginning Nov. 15, and holding over Sunday, a Bible school will be held at the same place beginning on Monday morning and continuing one week. There will be three sessions each day, morning, afternoon and evening, except Monday evening. It is earnestly desired that there be a large attendance. There will be no tuition fee, but each attendant will be expected to pay his board. Come to the Conference prepared to stay for the Bible school. We feel sure that all will be much benefitted by this week of earnest Bible study.

Brother S. J. Lindsay of Oregon, Illinois and Brother J. L. Wince of Pierceton, Indiana will be the teachers. Any information concerning the school can be obtained by addressing J. L. Wince at Pierceton, Indiana, or Mrs. J. H. Willey at Plymouth, Indiana. Those who expect to be in attendance will aid the committee of arrangements by sending their names to the last named person, as soon as possible.

J. L. Wince, Chairman,
Lydia Rahlsback, Secretary.

Russellism Exposed.

There has been an increased demand for a sharp expose of the cunningly devised fables of Russellism, showing especially where it undermines the fundamental principles of the Christian faith.

I am now engaged in writing such an expose; showing especially where it undermines the fundamental principles of Christianity. It will be printed as a booklet of about thirty pages at ten cents each.

This will follow right along after the printing of Pine Woods Bible Class, the type-setting of which is now nearly completed. The booklet will be ready for distribution about the same time that Pine Woods Bible Class is ready to send out.

Those who wish Russellism Exposed may send in orders right away so that I may know how many to print.

Yours in the Blessed Hope.
W. H. Wilson.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

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When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

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Joy of the Lord.

The joy of the Lord co-exists with burden and sorrow because of iniquity and out of concern for the sinner. The joy that lifts you up and makes you elated and "feel your oats," is the devil's counterfeit. "Beware of spiritual blessings that do not cause you to be burdened for the unsaved." The joy of the Lord is given to make us strong to do his will, bold to witness for him and seek the lost. He blesses us that we may be a blessing, not that we may enjoy religious luxuries, not as an evidence that we are special favorites.—*Missionary World.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Poetry.

EDEN.

"So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life."—Gen. iii. 24

We have eaten the fruit, as dared we should:
And we know of evil and know of good.
We have walked our ways with our heads erect
And we take the paths that the fates select;
But many the times that we call to mind
The wondrous Eden we left behind.

We remember now how we left the gate,
And the road seemed pleasant and broad and straight;
But the hills were many and hedges were few,
And O, how surely our feet to progress!
And we vain would turn to our Eden, there—
Would turn go back to the joys again.

We must rove our land in our sweat, and toil
While tugging on with unwilling feet;
And the sun is rough and the way is steep,
And our dreams so fair we fear to sleep—
For we dream and dream how the flowers loosed
In the Eden scorned and the Eden lost.

Sometimes—sometimes, on a lone, high hill,
When they give us rest, and air is still,
We gaze far back down the dwindling road—
Far back where the sweated roses glowed—
Then o'er it runs a sword we can see, in truth,
And it bars the Eden we knew—our youth!

Communicated.

Pine Woods Bible Class.

Teacher. Our subject for tonight is: ARE YOU ASHAMED OF JESUS, AND HIS WORD?

How natural it is to the impulses of the flesh to desire to be in the popular run, to desire the plaudits and praise of men of flesh, whose aspirations are fleshly and worldly. Oftentimes such people will even sacrifice that which is right, pure and godlike, that they may attain to that which they have set their hearts upon. They would scorn to be classed with, and follow the lead of such a person as the Prophet of Nazareth, who in a very humble and unostentious manner, went forth on his godlike mission. In our time, he would be classed as a crank, and expelled from our popular churches, and magnificent cathedrals, by those who call themselves followers of the Lord Jesus Christ. Should people attempt to live strictly according to the teaching and practices of the blessed Christ, they would certainly be frowned down upon, and called a little off. Often times the flesh would wince severely under wounded pride, until they would be tempted to be ashamed of Jesus and his words.

Q. Jesus evidently foresaw this. Now what did he say about it?

Arlon. He said: "Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark viii. 38.

Q. We learn from this, that there is a day coming, when the flesh will cease to be in the ascendancy, when justice, right and truth, will be on the popular wing. At this time the Prophet of Nazareth will be the mightiest and the most glorious and powerful monarch the world has ever seen. In our day, kings, great men, the rich men, the chief captains, and the mighty men of earth, are much sought after, praised, and almost worshiped. But there is a day coming, when they will "hide themselves in the dens, and in the rocks of the mountains, (in place of their rich palaces) and say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Who will at this time be on the popular wave?

A. The despised King of the Jews, and his loyal followers, to whom he will grant the mighty honor to share with him the glory and the power of his kingdom.

Q. When will that be?

A. "When he cometh in the glory of his Father, with his holy angels."

Q. Who will be ashamed of them?

A. Those of his professed followers, who are now ashamed to confess him, and his words, (teachings, especially the message of life—the gospel of the kingdom.

Q. Will these faint-hearted professors seek recognition from him at that time?

A. Yes. See Matt. vii, 21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity."

Q. To what extent will this word "whosoever" cover?

A. The word "whosoever" is of universal application, it includes all, male and female, of every nation, high or low, rich or poor, of every class or condition, who are ashamed of him.

Q. Have you ever stopped, and noted the strange intermingling of vivid contrasts in the life of Jesus?

A. Yes. In the first place we find an angel was dispatched from the court of heaven to announce to Mary that she should be the mother of him who shall be called the "Son of the Highest," the future occupant of the throne of David, whose kingdom should have "no end." According to the thinking of the flesh, we would naturally expect that the birth of the Great Eternal, the coming king of Israel, and monarch of all the earth, would be attended with such a magnificent display of grandeur, pomp, glory and royal magnificence, such as was never before beheld by mortal eyes. But no, he was not, he was born as the humblest of the humble, in a stable among cattle. "He was despised and rejected of men," yet honored by heaven "This is my beloved Son in whom I am well pleased." His earthly parental Son of him who has riches greater than mortal man can compute, yet he was poor, "the birds have nests, and the foxes have holes, but the Son of Man hath not where to lay his head." All through his earthly life, it was a strange scene of an intermingling of opposite contrasts.

Those who listened to his discourses said, "Never man spake as this man," "what manner of man is this, why even the sea and the waves obey him."

Without being either seen, or heard, his power is today mighty in the earth. He is supreme over all. He stirs and agitates the minds of men all the way from the king upon his throne, to the humble peasant in his cottage. Some tremble at his name, and fall down and piteously plead for his mercy; to others the sound of that holy name is sweet music to their ears, they shout and sing aloud for joy, while others scoff and jeer.

Q. Why should this man, who passed from earth nearly two thousand years ago, and has never been seen since, still so mightily agitate the minds, and consciences of men?

A. Yes. Such is the case, and that without a word from him other than those found in the Sacred Volume the pens of men are still busy translating his wonderful words of life into foreign tongues, writing eulogies of his wonderful life, essays, and commentaries upon his words, learned expositions, works of art, sermons and marvelous poems and songs of praise.

Q. Why should this be? Was it ever so with any other illustrious personage? What means this power emanating from such humble beginnings, two thousand years ago, still agitating all nations, and all classes of people high or low, rich and poor, with such tremendous effect, at which some are filled with joyous emotion, others with fear, while others curse?

A. It is a marvelous power and influence that can not be laid aside. As century after century passes away, and generation after generation succeeds each other, Jesus and his Word are ever a live topic, that is uppermost in the minds of the people. His Word while an "old, old story," is still new and fresh, and looses none of its interests by advancing age.

Q. Is it not a two-edged sword which cuts mightily?

A. Men who don't understand it, both reverence and fear it. Sceptics will not only curse it, but fear it, and praise its lofty moral precepts. Many professed Christians when in the presence of scoffers are ashamed to confess belief in it, and laugh at coarse jokes they make on the Bible. Many professed Christians will only confess belief in such portions as will harmonize with their notions and creeds; and yet it is a book, which still agitates the minds of all classes of people, in one way or another.

Teacher. Oh, why is it that mortal men, poor worms of the dust, should be ashamed of such a marvelous and wonderful person, whose Word cuts like a double-edged sword? Are not men vain and proud over the recognition of some fellow-mortal who has attained power and distinction for a brief period? Are you ashamed of him who has been appointed "heir of all things," "who being the brightness of (God's) glory, and the express image of his person, and upholdings by the Word of his power?" Are you ashamed of him whom God has seen fit to crown with "glory and honor," and set him over all the works of his hand? Has God sent forth his unchangeable decree that Jesus shall "put down all rule, and all authority, and power," "and that he hath put all things under his feet." And that "the last enemy"—"death," shall fall before this mighty conquering hero?

A. He has.

Q. Are you aware that he is coming again, clothed with the power of the great Omnipotent, all radiant with "the glory of his Father, with the holy angels?"

A. Yes, we are.

Q. Do you want him to recognize you then?

A. If you do, then you must not be ashamed to [illegible] now, under all circumstances and conditions. If you are ashamed to so confess him, remember that Jesus says to you, "of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Q. Are you ashamed of his marvelous words recorded in the sermon on the mount, which even command the admiration of skeptics? Are you ashamed of "the Word of the kingdom," which Jesus himself says is the "seed" which yields fruit, from thirty to one hundred fold, when sown in "good ground?" Are you ashamed of the "Word of God," which Peter says is the "incorruptible seed," "and this is the Word, which by the gospel is preached unto you." Can you join with Paul in saying: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation?"

A. If so you are not ashamed of Jesus' Word, for that is "the Word which God sent unto the children of Israel, preaching peace (the gospel of peace) by Jesus Christ." "That Word I say ye know, which was published throughout Judea, and began from Galilee after the baptism which John preached." If you don't know it, see Mark i. 14, and receive unquestioned proof: "Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." In the next verse Jesus says: "Repent ye, and believe the gospel—"the gospel of the kingdom." Jesus further says in the close of the same book: "Go ye into all the world and preach the gospel (of the kingdom) to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

Q. Can this saving gospel be any other than the "gospel of the kingdom?"

Q. Why not?

A. Because Jesus himself preached "one gospel" and it is certain he never authorized his disciples to preach two gospels. "He sent them to preach the kingdom of God," and "they departed and went through the towns preaching the gospel." And Paul says: "If any man preach any other gospel unto you than that you have received, (which was the one gospel of the kingdom,) let him be accursed." Now, to be ashamed of this one gospel which Jesus preached, is to be ashamed of his Word, "the Word of the kingdom," the fruitful seed, which is the message of life, when coupled with obedience, and the observance of the sublime moral precepts attached thereto, which constitutes it a valid, living faith.

Q. Do men revile you for confessing your love for Jesus and his words?

A. If they do then remember Jesus' Word: "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven." "Behold, I come quickly and my reward is with me, to give to every man according as his work shall be."

If you love Jesus and his words don't be ashamed to confess that you do, and if at any time you should be placed in circumstances that you may feel it a cross to do so, let me beseech you to remember the following words of the blessed Master: "Whosoever therefore (that takes in every body) shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Q. Does not Jesus know?

A. Yes, he does, and he cannot be deceived.

A. Would it not make you feel very happy to have a realizing sense that he has confessed your name before the blessed Father who is in heaven?

A. Well, then confess him "before men," that means a public acknowledgement.

Teacher. Personally I confess that Jesus is my supreme joy. He loved me, and I love him. I love his sublime moral teachings, and I know the [illegible] I love the "Word of the kingdom," the fruitful seed, the message of life, for which hope's sake the apostle Paul was bound in chains, which also was the burden of the Master's gospel preaching. I love to think of his coming to reign, which will finally culminate in a glorious age of peace, in which "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This is my heartfelt testimony, what is yours?

"Onward, then, to battle move!
More than conquer ours we shall prove;
Though opposed by many a foe,
Christian soldiers! onward go!"

Yours in the Blessed Hope.

W. H. WILSON.

Bible Lessons with Remarks.

THE BIBLE.

III. The Bible was written to give faith, impart understanding, and secure obedience; to beget, convert, sanctify and save sinners, when they obey it; to comfort, teach, guide, and to produce love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance in the children of God. It is the Witness of the Holy Spirit. We hear the "fruits of the Spirit" when we obey it. Rom. x. 17; Jno. xx. 31; Psa. cxix. 98-100; Deut. xi. 18; 2 Cor. viii. 1; 1 Pet. 23; Psa. xix. 7; Jno. xvii. 17; Jas. i. 21; Jno. xv. 26; xvi. 13; Gal. v. 22-25; Rom. vi. 14, 10.

REMARKS.

If our reader has been taught that man is unable to understand, believe and obey the Bible unless God gives his Holy Spirit personally to him to enable him to do so, he will be nonplussed by this proposition. He will think that we are ascribing a work to the Bible which is the prerogative of the Holy Spirit. The Spirit does the work, is the dictum of popular theology, though confessedly obstruse and nebulous in its operations. The claim is this, viz., that the Holy Spirit operates personally, abstractedly and miraculously upon the sinner's heart. The Spirit, then, is nonpareil; not the Word. The Word of God is a mere adjunct to the Spirit. If this be so the Word of the Lord is dethroned; it is relegated to a "dead letter." Now I feel it my duty to say, without prevarication, that a theory that aims such a deadly blow at the intrinsic efficacy of God's Holy Book is not only preposterous but dangerous. God's "name" is "holy and reverend" (Psa. cxi. 9), yet he has so magnified his Word, and made it so honorable, (Isa. xlii. 21) that it stands pre-eminent to his great name. Psa. cxxxviii. 2. Do not, I beseech you, beloved reader, belittle the Word which God has magnified. It is no sidgling matter. When men make the Spirit everything and the Word secondary—nothing—let us tell them plainly (without being mordacious) that they stand committed to a monstrocity—a towering delusion of the apostasy.

Instead of the Holy Spirit operating independently and personally upon sinners, we have the categorical affirmation that it did not—that they cannot receive it. Jno. xiv. 17. Then it is not true that it enters into worldly persons to give them understanding, faith and spiritual power. In the ministry of the apostles we find that their converts believed the gospel before they received the gift of the Holy Spirit (Acts xix. 2; Eph. i. 13); that sinners repented, were baptized and forgiven (Acts ii. 38; viii. 6, 12, 16) and were made sons of God (Gal. iv. 6) and yet never had a "Pentecostal Outpouring" of the Spirit! It is plain, then, that since all this was accomplished in the absence of the Holy Spirit, the Spirit did not enter into these people and work in them, faith, repentance, understanding and obedience. The Word preached did this. We affirm, then, in this lesson that God gives

I. Faith. We are distinctly taught that faith comes by hearing, and hearing by the Word of God. Rom. x. 17. The apostles preached the Word; people heard it [illegible] believed it. Preaching is not the only way people "hear"—or understand—a matter. Writing is another way of communicating knowledge. The Word was first preached; afterwards it was "written." Jno. xx 31. Now whether we have faith by hearing the Word preached, or reading it as it is written, one thing is evident, namely, Scriptural faith is produced by knowledge of the truths to be believed. Faith is not the result of testimony only. The supernatural truths of Christianity require supernal proof of their truth. Christ entreated men to believe his testimony because he did the works of his Father. Jno. x. 37, 38. The testimony of the apostles was confirmed by God. Mark xvi. 20. Agreeably with the preceding the sagacious among men believed Christ and his apostles when they heard their testimony and saw the miracles they performed. Jno. iii. 2; ii. 11; iv. 50-53; xi. 45; Acts iv. 4; viii. 6-12. Faith in any statement is produced by testimony and proof. So God's way of giving faith is by preaching and writing the statements to be believed and proving them to be true.

II. Understanding. The Scriptural way of getting understanding is equally rational. "Thou through thy commandments has made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts." Psa. cxix. 98-100. The Psalmist got his understanding and wisdom from God's Word, from his "commandments" and "testimonies." God gives wisdom truly, but "thou through thy commandments hast made me wiser than mine enemies." "Through thy precepts I get understanding." v. 104. In exactly the same way Daniel was made wise. He set his heart to get understanding (Dan. x. 12) and he obtained it through information supplied by books. ix. 2. Since understanding is attained by using means to get it, the New Testament exhorts believers to attain it. 1 Cor. xiv. 20; Eph. v. 17. Christ imparted understanding to people by giving them instruction (Matt. xv. 10) and complained when his disciples did not understand what he said. Matt. xv. 16, 17. Now it is true that God gives understanding as well as faith; but it is by supplying the means to enlighten the mind, namely, his Word. And men get what he supplies by giving their minds to attain it, like Daniel; by meditating upon it, like David. We attain to the understanding of any question by giving our minds to it, by studying it, by meditating upon it; and if it refers to the performance of duty, by having a disposition to practice it. The testimony of God—his Word—"enlightens the eyes" and makes "wise"—imparts understanding and wisdom. Psa. xix. 7, 8.

III. Obedience. Throughout the divine procedure God's way of securing this is by setting before men what he requires, and then showing him the consequence of obedience and disobedience. "In the day thou eatest thereof thou shalt surely die." Gen. ii. 7. God instructed Abraham that the man who did not obey the terms of the covenant, should be cut off from his people. Gen. xvii. 14. "Behold I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye obey not the commandments of the Lord your God." Deut. xi. 26 28; xxx. 1. In order to secure obedience God "set before" the people the "blessings" of obedience and the "curses" of disobedience; and asked them to "choose" which they would have. And in order to give believers power to render obedience he gave the greatest encouragements possible in the shape of motives. 2 Peter i. 4; 1 John iii. 3; 2 Cor. viii. 1. God gives power to obey his will; but it is not of a secret and mysterious nature. It consists of spiritual armor which we can understand, appreciate and em[illegible]—"Take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all to stand." Eph. vi. 13. And what does the armor consist of? Truth, righteousness, the gospel, faith, the hope of salvation for an helmet, the Sword of the Spirit, which is the Word of God, and prayer. This is God's complete armor—"the power of his might;" and there is nothing mysterious about it. We know that truth will vanquish error. That a righteous character will be able to withstand attacks against it. That the gospel of peace carried with us will be a blessed attendant to our feet. And that faith in God's Word gives strength to overcome our foes. And we can easily see how the promises of eternal life and glory will protect us from the blows aimed at us; how they will hold us fast to our profession, as an anchor; and stimulate us to prepare by holiness, for the Lord's approach. And we can understand how God's Word, the Spirit's Sword, which the believer (not the spirit) is to "take" and to wield—how that will enable us to vanquish the errors, subtleties, and seduction of lying spirits, though professedly ministers of righteousness. And we also can comprehend how holding communion with God in prayer, will preserve us from the corrupting influences of this sinful world, and bring us to be holy as he is holy. Now since God supplies testimony and evidence to produce faith, instruction to give understanding, and motive power to secure obedience, we can see the reasonableness of his requiring those to whom these are supplied to believe, understand, and obey his will. And also the reasonableness of his condemning those, who, having these, do not honor him by rendering obedience to his requirements. But if man cannot believe, understand, and obey, without the personal influence of the Holy Spirit, and yet is required to do so without, and condemned for not doing them, we can see no reasonableness or justice in such a procedure. Such a theory mars the divine goodness and wisdom in many distressing ways. Let us rejoice, beloved reader, and thank God, that so unrighteous a method of action is not only diametrically opposed to the Divine Nature, but to his revealed will and constant operations.

ROBT. G. HUGGINS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LV. PLYMOUTH, INDIANA, NOVEMBER 21, 1906. NUMBER 43.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, NOV. 21, 1906.

OUR paper is late this week, partly owing to attending meetings during Conference week, and partly to an accident that has caused us extra work.

THE Secretary of the Conference has given a report of our meeting last week. We were expecting Bros. Lindsay and Neill to be with us, but all were most happy that Bro. O. J. Allard, of Iowa, who had been assisting Bro. Lindsay in some meetings in Illinois, decided to come and attend our Conference. All will vote to have Bro. Allard come again. The Bible school is attracting much interest in all who can attend, and will be reported later. The weather has hindered the work somewhat however.

Communicated.

Bible School Department.

LESSON FOR SUNDAY, NOVEMBER 25.
THE WORLD'S TEMPERANCE SUNDAY.
ISAIAH v. 11-23.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. That say, Let him make speed and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!"

The title of our lesson today is not quite clear, the expression is not found in the Bible. The lesson is really on intemperance, commonly called drunkenness. Woe unto them. Woe, grief, sorrow, misery, shame, disgrace and calamity to them that drink often during the day, and are drunk at night. But do they have woe? No, not now. According to verse 12 the drunkard has a real good time, has music. The harp, viol, tabret, pipe, wine and feasting. There is nothing to prevent him from full enjoyment—his kind of enjoyment. He does not trouble himself about what the Lord has done, nor what he is doing. The thought of God does not disturb him. That is the common effect of the constant drinking of strong drink. He does not care who suffers so long as he gets what he wants. Sometimes he pretends to care, but it does not last long.

Intemperance is not always and only in drinking much strong drink. Men, women, boys and girls are often intemperate in different ways, such as talking without thinking, also loud, noisy talk is intemperate—not controlled by good sense. Loud, coarse laughing, eating too much, playing too much, reading too much, getting mad—very angry, even expressing and showing too much grief, usually called "prostrated with grief," intemperate passion or frenzy—commonly called love, leads to much trouble, sometimes crime. Intemperate thinking is also dangerous. There is also intemperate fun. Let us take the Lord's advice by Paul. "Every man that striveth for the mastery is temperate in all things." 1 Cor. ix. 25.

The Lord's people—the Israelites, would not take that advice. Isaiah advised them, Isa. i. 16-20. Also Jer. iii. 14. They would not be advised. Ezek. iii. 7. God through Isaiah called them "A sinful nation"—a nation full of sin—intemperate in all their ways. Isa. i. 5. They had so far neglected the knowledge of God that they asked Jeremiah, "What is our sin?" Jer. xvi. 6. When they were told what their sin was they gave no heed, and they were taken captive. 2 Kings xvii. 6 and 2 Kings xxv. 21. And so we might say it this way. The Israelites, as a nation, were destroyed because they disobeyed God, and took to drinking, feasting and foolishness. History informs us that drunkenness and general intemperance has been the destruction of the most powerful nations—the Assyrians, Babylonians, Medes, Persians and Romans. Therefore, for this reason, because of drunkenness and intemperance—"hell hath enlarged herself." I call the special attention of all to this word hell, it is so much misused. It is from the Hebrew word Sheol—the grave, the place of the dead. Grave is the proper word, and by using the word grave instead of hell we can ever so much better understand how the grave has been enlarged, and has received the glory and the pomp of those who rejoiced in drunkenness and intemperance. As we have already noticed the drinkers and drunken have a real good time, they have now but few woes, but they bring woe, grief, sorrow, misery, shame and disgrace on fathers, mothers, wives, children even on friends and neighbors. But praise to the living and true God, and our Lord Jesus Christ, the time is coming, and seems near, when the woes of the drunkard will be on himself. For "the Lord of hosts shall be exalted in judgment." In Jude we read, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all. Then the woes of the drunkard begin. They shall not drink wine with a song, etc. Isa. xxiv. 9. God has no sympathy for a drunkard. Under the law he was stoned to death. Deut. xxi. 21. Under the gospel he is shut out of the kingdom of God. 1 Cor. vi. 10. And under the reign of Christ, the King, and his saints, the drunkard and all such will be burned up. Mal. iv. 1. Thus the Lord of hosts shall be exalted, and when Christ has finished his work, there will not be the world's temperance Sunday, but there will be a whole temperate world. "For he must reign till he hath put all enemies under his feet." 1 Cor. xv. 25. The drunkard and all such will be destroyed for ever. 2 Thes. i. 9. And the kingdom of God established. Dan. vii. 27. Then whoso walketh uprightly shall be saved. Prov. xxviii. 18. Then indeed shall the Lord Jesus Christ be exalted. "He shall be King over all the earth; in that day shall there be one Lord, and his name one. Zech. xiv. 9. Then "every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11. And righteousness and temperance will prevail.

A word to men and boys. There are men, very bad men, that do not drink, but I beg of you to remember that where you may find one or two bad men that do not drink, you will find seven or eight do drink. Again remember that the finest, the best, the wisest men in the world do not drink strong drink. Concerning women, there are some that drink, but I will venture this statement, that if we had no drunken men, drunken women would be very, very scarce.

P. NEILL.

BIBLE SCHOOL ASSOCIATION.

NOTES ON THE UNIFORM LESSON SYSTEM.

The International Uniform Lesson System as we see it now, is the growth of the ideas of several men, and is the result of several plans. The beginning of this was in 1825 when a "Limited Lesson Scheme" was inaugurated; it was so called to distinguish it from the then prevailing custom of teaching on the whole Bible and memorizing verses.

The plan was to limit the lesson to a given passage or section of Scripture. This plan was endorsed by the American Sunday School Union, and later was largely extended under the title of "Selected Lessons."

The First National Convention of Sunday School was held in New York City, 1832, and those following attracted attention to the Sunday School movement.

In 1865, J. H. Vincent, better known as Bishop Vincent, began the "Sunday School Teachers Quarterly." After this became the national Sunday School Teachers monthly. This quarterly was edited under the direction and in the employ of the Chicago Sunday School Union. Other publications adopted the "Teachers" course of lessons, each giving their own explanations.

The first lesson notes published regularly by any weekly paper in this country was given by Mr. J. F. Jacobs in "The Standard" (Baptist) of Chicago. These notes were for the first Sunday in January, 1868. He conceived the idea of extending the benefits of uniform lessons to the whole world, and began to agitate the subject before conventions. At Mr. Jacob's suggestion 20 religious publishing houses sent representatives to consider the subject of uniform lessons. At this meeting of publishers a committee of five were appointed to select a series of lessons for 1872. Three of this committee in the absence of two others decided that a series of lessons could not be agreed upon, but by Mr. Jacob's persistance, the decision was reversed, and notice was published that a series of lessons would be prepared.

The first series of Uniform Lessons was prepared by B. F. Jacobs, Dr. J. H. Vincent and Edward Eggleston, and published for 1872. April 16 to 19, 1872 was held the First National Convention, and the first International Lesson Committee was appointed. The International Lesson is now used around the world.

THE HOME DEPARTMENT.

Dr. W. A. Duncan of Syracuse, N. Y., has the credit of being the originator of the Bible school idea called "The Home Department." The first leaflets were issued in 1881, the same year that "Father Clark" started his Christian Endeavor movement.

Dr. Duncan began his work with the New York State Sunday School Association. The motto of this association was "The Bible in the hands of the living teacher to every man, woman, and child in the State." The field workers were sent out organizing departments, the practical effort to realize the motto of their association. The work soon spread to other states, and later to foreign countries. The International Home Department Association was organized with Dr. Duncan, President.

All the Home classes formed in connection with any Bible school are recognized branch of the school under a superintendent.

1. A class may be one or more members studying alone. 2. A family class. 3. A correspondence class. 4. A neighborhood class. 5. A combination of several or all of these.

A Home Study Class. A suggestive method for neighborhood or family classes is the following: Have a meeting of the class for organization. Elect a president, secretary and treasurer. The president will preside while they make quarterly reports, and during any action of the class. The Treasurer will have charge of the "Home Bank" and send collections to the Treasurer of Bible School Association, Sister M. A. Woodward. The Secretary will keep class records of attendance and study.

Divide the members of the class into four departments, even if there are only four members of the class, as follows for home study: 1, Historians, John and Henry. These will be assigned to study and look up the history of next Sunday's lesson, give the leading events. 2, Biographers, Mary and Anna. These will find out all they can about the persons connected with the lesson. 3, Explorers, Fred and James. These will look up all about the geography of the lesson. The places named, their location, with events connected with them, prepare maps and locate the places. 4, Theologians, George and Walter. These will study the lesson to be able to tell of other similar teachings in the Bible, the principal truths taught by the lesson, its practical suggestions.

Let the teacher be sure to call upon each one present to report his studies when he has found out.

A family class may not be able to follow out just this plan, but be sure to interest every member of the family in the study.

The following is suggested as to what each grade should take for a standard record. a For the primary—the title, golden text and memory verse. b For junior and Intermediate, in addition to the above, the time, place, persons and simple facts of the text. c For senior, in addition an oral or written outline of the Spiritual doctrines of the lesson.

All the members of the class must not be expected to make the same preparation, but a simple and easy standard for each, according to age and ability.

Special work for members of the Home Department for the months of November and December, will be securing members for the Home Department and organizing classes. Our aim is to promote a systematic Bible study in every family of the church. To circulate and secure subscriptions for THE RESTITUTION, which will be our weekly lesson paper.

We hope to have a special work for the children of this department. Can you realize what it means to have the children connected with a work such as this? "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." All children should be enrolled whose parents are connected with the Home Department. There will be three special records for children, a cradle roll for children under five years. A birthday record, dear little ones, at your birthday time, we will send a message of love to you. The days will fly fast and the months roll by, and soon with happy and smiling face, we'll look for you in our Bible School. "Helping Hands." "Record for girls."

"Two hands to work for him all our days,
Take them dear Jesus and may they be,
Ever obedient and true to Thee"

"Home Messenger." Record for boys.

"Boys, we won't tell what you will do,
In the future, it may be true,
Your record will show what you can do;
So just for the present we'll only suggest,
For boys are quick, they need only a hint,
Boys—do your best, and do it now."

DO IT NOW.

Under every clock in a factory in England is this motto, "Do it now." This will be the motto of the Home Department, "Do it now." The Home Department work is an over present opportunity. It will add thousands of good deeds to daily happenings. It will set Christians to thinking, Christians to talking, Christians to walking, Christians to working and praying.

Golden text, "Behold now is the accepted time. Behold now is the day of salvation." "To be always intending to live a new life but never finding the time to set about it," says Tillotson "is as if a man should put off eating and drinking until he is starved to death." The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. "Do it now" will straighten out half the tangles of our complicated domestic life. How often have we found that when we were "just going to" it proved to be too late. In fact we are apt at just going to do things, but never get them started. Have we always intended to have family worship? "Do it now." Do it now.

1 Become a member of the Home Department.

2 Organize the Home Study Class.

3 Begin a systematic Bible Study.

4 Invite your friend or neighbor to study with you.

5 Secure a subscriber to THE RESTITUTION.

6 Pray, "Thy kingdom come."

"Thy kingdom come, thy will be done,"
Thy children pray;
But heedless, thoughtless, caring not,
These go their way.
They do not help the kingdom come,
They love their ease,
And will not give, but still prefer,
Themselves to please.

"Thy will be done." Lord make us read
In all we say;
Keep us from speaking idle words,
That come what may
We'll strive to do thy will.
Where'er we go.
We'll do the thing that's nearest,
And leave the rest.
Sometime, some where.
God knoweth best,
He helps us then, to do the rest.

HARRIET E. BOICE.

Conference Report.

The November conference of the Churches of God in Indiana convened November 15, in the church at Plymouth.

The evening lesson was John x. 14 to end, read by Brother J. H. Willey, President of the Conference; who also led in the opening prayer.

The foundation of the opening remarks made by the president were "I must work the works of Him that sent me." The welcome address was given by Brother Tuttle and a welcome it was, followed by a hearty response by Brother George Neill of Cleveland Ohio.

At 8:15 Brother S. J. Lindsay, of Oregon, Illinois, spoke on "Trials."

Friday 10:30. The lesson read was Colossians ii. The sermon by Brother D. T. Halstead. Text, Colossians ii. 10. Subject, "Completeness in Him," or "Abide in me." Following which a few well chosen remarks were made by Brother J. F. Wagoner.

At 2:00 p. m. The lesson read was Titus ii. And Brother George Neill spoke on "The Coming of the Lord."

At 3:15, The business meeting convened with president J. H. Willey in the chair. Roll call of churches showed that Antioch, Bracken, Plymouth, Rensselaer, South Bend, and Hillsburg were represented. Minutes of last meeting were read and approved. Moved and carried "that the chair appoint a committee of three to investigate and report on the change in time and number of the conferences and report at next June meeting."

Historical committee reported nothing done but would go to work at the close of the Bible School.

Literature committee reported that property held by A. H. Zilmer had been turned over to the present committee. Treasurer reported amount on hand—$275.19, Received from Sec. $26.68, total—$301.87. Paid out on orders—$26.00, Balance on hand—$281 87.

Adjourned till 3:00 p. m. Saturday.

In the evening at 7:00 the social meeting was led by Brother Wince. Thought for the meeting Rom. viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

At 7:30 The lesson read was a part of the 72nd Psalm. The foundation of the discourse by Brother Wagoner was Ecclesiastes xii., 13, 14. The subject was "The Judgment."

Saturday morning 10:30 The lesson read was Heb. viii. Sermon, Brother O. J. Allard of Iowa. Leading thoughts, "What art man that thou art mindful of him," and "There is a natural body and there is a spiritual body."

2:00 p. m. Prayer was offered by Brother Wince and Brother Wagoner spoke on "The Church of the living God."

At 3:30 Business meeting convened. Committee on Conferences appointed as follows, A. R. Underwood, T. O. Taber, J. A. Burnham.

Evangelist committee reported that they had decided to engage Brother George Neill for one year. The church at South Bend to have him half of the time and the Evangelist committee to give him work the rest of the time. He to begin work as soon as possible. Approved by the Conference. Greetings sent by Brother Neill from the Cleveland church were extended to the Conference and especially to the young people.

Very appropriate remarks concerning Brother Neill's coming into the State and taking up the work here were made by brothers Lindsay, Wagoner, Wince, Underwood, Allard, Halstead, Thompson, Railsback, Neill and Willey. In fact some of these were very touching and helpful. Adjourned.

At 7:00 The social meeting was led by Brother R. C. Railsback. Lesson Galatians v. 16 to end.

7:30, Lesson Rom. vii., read by Brother Allard. Sermon Brother Lindsey. Subject, "The Law."

Sunday 10:00 a. m. Social meeting led by Brother Willey. Lesson 2 Peter i. While our dear blind Sister Cregg sang of the Grace of Jesus many were the eyes that were filled with tears. May the time soon come when the eyes of the blind shall be opened to close no more.

10:45, Lesson part of Romans xii., Prayer by Brother Wagoner. Sermon by Brother O. J. Allard. Hebrews xvii. 14, "Follow peace with all men, and holiness without which no man shall see the Lord."

2:30, Short sermon by Brother Neill. 1, Thess. v. 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

3:20, Communion conducted by Brother Wince. At 7:00 the social meeting was led by Brother Wince.

7:30, The lesson was read and prayer offered by Brother Allard. Sermon by Brother Lindsay. Leading thought, "O worship the Lord in beauty."

At this Conference we had the pleasure of having present Brother George Neill, of Ohio, Brother S. J. Lindsay, of Illinois, Brother O. J. Allard, of Iowa and one night Sister Woodward of Michigan. Such an array of talent it has not been our fortune to have for many years if ever before. The meeting was a grand success and we rejoice that two were immersed into the All saving name. May we continue to be workers together in his vineyard and share in the glories of the soon coming King.

LYDIA RAILSBACK, Sec.

Asleep in Jesus.

Sister Agnes Westgarth fell asleep in Jesus, May 27, 1906.

Sister Agnes Westgarth was one of the early pioneer believers of the gospel of the kingdom in this western country. She was a member of the old pioneer church located at Geneva Illinois, the center point from which the gospel of the kingdom was proclaimed in the western states both by voice and press in those early days.

Sister Westgarth's maiden name was Agnes Baxter. She was born at Westmoreland England, December 23, 1822. Her girlhood days was spent at the Lake Region, near the home of Wordsworth. At the age of 22, she married George Westgarth, who after their removal to this country, in 1849, became a member of the old Geneva church.

She was married in the old historic Kendal church.

She was a very efficient nurse of the sick. Her friends and neighbors have good reason to feel grateful for kindly and willing service she has given them.

She was the mother of nine children, seven of whom are now living: Mrs. B. E. Merrick, Elburn, Ill., Isaac Westgarth, Minneapolis, Minn.; Mrs. Mary Walker, Wasco; Mrs. John Hamilton, Benton Harbor, Michigan; Mrs. E. W. Plane, Wheaton, Ill.; Sarah Westgarth, Benton Harbor, Mich.; Mrs. E. C. Cooley, Lily Lake, Illinois.

She was buried at Geneva, Ill., where her husband and many other believers are waiting for the coming of the King.

"Life is a span, a fleeting hour;
How soon the vapor dies!
Man is a tender transient flower,
That in the morning rises."

Yours in the Blessed Hope.
W. B. WILSON.

Dear Restitution:

Brothers S. J. Lindsay and O. J. Allard have just closed a two weeks meeting at Ripley, Ill., Nov. 11th. Had a fine attendance, with best of interest. Also had a Bible class each afternoon at 2:30, conducted by Bro. Lindsay, which was very well attended and interesting. Three bright youths, Miss Pearl Woods, Miss Vena Densmore and Miss Violet Howell put on the all saving name of Jesus Christ by baptism. The baptismal service conducted by Bro. Lindsay. It was very gratifying to our ministers who assisted them to a knowledge of the things concerning the kingdom of God and the name of Jesus Christ. Yes, all the household of faith and especially their parents rejoiced to have these young people decide for God and Christ and truth. They have been regular attendants of our Berean Society and Sunday school. I trust that many more will soon follow the example set by our young sisters. Sister Anna Drew of Dixon, Ill., was also with us during part of our meetings, and was a great help to us in our Berean work. She is filling her place faithfully. Bro. Lindsay left an appointment near Camden in the neighborhood of Sister Decounter's, Dec. 1, to hold a series of meetings, if the Lord is willing. My prayer is that much good may be done and God's richest blessings rest upon all our faithful workers.

JENNIE COX.

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Fret and worry are two little black bump-backed artists who ambush in our shadows to creep out at night to draw lines in our faces, turning the dimples of the fairest into wrinkles and caricaturing even that finest of all, the beauty of age.

Poetry.

"Today and Forever."

"One generation passeth away, and another generation cometh; but the earth abideth forever." Eccl. i. 4.

Man builds a castle on a hill,
He makes a fit ideal or town
And ere the world may know he's skill
Another comes to tear it down.
Yet day by day and year by year
Through all the changing centuries,
While men appear and reappear,
God paints his sunsets on the seas.

Not all the years the world has known
Have changed the pattern of the stars—
Though men in conflict for a throne
Have mapped the world with battle scars,
Though men in their own blinded way
Have grown accustomed to wrong and right,
God still gives them the gold of day
And silent glory of the night.

He turns Time's inward page on page,
And writes His history the same,
While men blot out each bygone age
In foolishness or feeling tame
In countless symbols men arise
And try their weakness on their bows,
Yet calmly through the endless skies
The earth holds its appointed course.

Man's dreams no deeds to him appear,
And tremble, deeds and words are gone,
But day by day and year by year
We have the sunset and the dawn.
We never come to understand
The tremendous message brought by those—
God hangs his sunrise on the land
And paints his sunsets on the seas.

W. D. N.

Communicated.

Hold Fast the Form of Sound Words.

In these times of the apostasy we hear very little said about the form of sound words. Neither are we commanded to hold them fast. The Diaglott translation makes the text some plainer. "Retain an outline of wholesome words which thou didst hear from me, in that faith and love which are in Christ Jesus." We are admonished to retain an outline of wholesome or sound words which the apostle had spoken to them in faith and love which is in Christ Jesus. Paul said to the Romans, I am not ashamed of the gospel of Christ for it is the power of God unto every one who believeth (the gospel). To the Corinthians he said, In Christ Jesus I have begotten you through the gospel. 1 Cor. iv. 15. The gospel of Christ is the power of God unto salvation when believed. Also it is the power that begets if believed. In 1 Cor. xv. we read, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep (hold fast) in memory what I have preached unto you unless ye have believed in vain. What the apostle preached to the church at Corinth he preached elsewhere. The form of sound words, is the gospel and they become the begetting power when believed. 1 Pet. i. 23 we read, Being born (begotten) again, not of corruptible seed, but of incorruptible by the Word of God which liveth, and abideth forever. In this chapter (verse 3) the apostle says Jesus Christ hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead. The words born and begotten in these two texts are rendered from the same Greek root and evidently mean the same. Therefore we find that the power of begettal is the incorruptible seed which the apostle here calls the Word of God and declares that it liveth and abideth forever.

Again Paul says, Eph. i. 13, In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise. Here it is the Word of truth, the gospel of your salvation. We shall then conclude that the "form of sound words" is the gospel of Christ of which the apostle was not ashamed but desired to preach to them in Rome. How careful the apostle was to teach that the gospel only became effectual to those who would believe the "Word of truth, the gospel of your salvation." In Gal. i. we read, Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. If any man preach any other gospel unto you than that ye have received, let him be accursed." The above Scripture is so plain that it needs no comments and yet we hear men preaching numerous gospels. We have certainly proven to our readers that the "form of sound words" is the gospel and it must be believed in order to salvation. Also there is a curse pronounced upon all, an angel or a man who preaches any other gospel.

Now we shall attempt to show what this gospel preached by the apostle is. We will show that it is an "outline of wholesome words." In Heb. ii. 3 we read, How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them who heard him (Christ). It will not be a difficult matter to find out what was spoken by Christ at the first. Matt. iv. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. Luke viii. 1. He went throughout every city and village preaching and showing the glad tidings of the kingdom of God. Luke iv. 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. In these two texts glad tidings of the kingdom of God and the gospel are the same. We find also that the glad tidings were concerning the kingdom of God. In Mark i. 14 we have, Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Believe the glad tidings of the kingdom of God. In the last text we have the "form of sound words" in full, "The gospel of the kingdom of God." This same gospel says Paul, Was confirmed unto them who heard him. Those who heard him were the apostles who were with him during his ministry and beheld the signs and wonders and divers miracles and gifts of the Holy Spirit. Luke ix. 2. He sent them (the apostles) to preach the kingdom of God, and to heal the sick. Verse 6, And they departed and went through the towns, preaching the gospel and healing every where. Therefore to preach the kingdom of God in this chapter is evidently to preach the gospel. These terms are interchangeable. Remember that Jesus taught the gospel of the kingdom and sent his apostles to preach the same. It is reasonable to conclude that they preached the same message. The phrase kingdom of God has a definite meaning as we shall show. Referring to Scriptural testimony we find that God had a kingdom and it was on the earth. This kingdom is known as the kingdom of Israel, over which Saul ruled. David and Solomon also ruled over the same. 1 Chron. xxviii. 5. Of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. 1 Chron. xxix. 23. Then Solomon sat on the throne of the Lord as king instead of David his father. The kingdom of Israel is here called the kingdom of the Lord or God. In Ezekiel xxi. 25-27, we read, "Thou profane wicked prince—Zedekiah—of Israel whom day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it—the kingdom; and it shall be no more, until he comes whose right it is, and I will give it him. Can any one doubt from this testimony that God had a kingdom and that kingdom was the kingdom of Israel? Also that it was overturned and would remain in that condition until he—Christ—shall come when God will give it to him? Isa. ix. 6, 7, we have this testimony, unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice for henceforth even for ever. The zeal of the Lord of hosts will perform this. Bible scholars admit that the child born" and the Son given herein spoken of is a prophecy of Christ. He is the one to whom Ezekiel alludes who will receive the throne of the overturned kingdom. The angel says to Mary, Luke i. 32, 33, Thou shall call his name Jesus, and he shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. He shall rule over the house of Jacob forever and unto his kingdom there shall be no end.

These testimonies are enough to identify Jesus as the son of David who should occupy his throne forever. This is the gospel that Jesus and his apostles preached. These are the "forms of sound words" which the apostle Paul preached. During the forty days which Jesus spent with his apostles after his resurrection he spoke of the things concerning the kingdom of God. Upon this occasion his apostles asked him, "Wilt thou at this time restore again the kingdom to Israel?" The same kingdom over which David and Solomon ruled and which God overturned in the day of that wicked prince, Zedekiah. The glad tidings about this kingdom is that God will restore it again. Just as sure as it was overturned will it be restored. The Lord of hosts will perform it. Man may doubt it, yet it is God's purpose to again build up the tabernacle of David which is fallen down and set it up. When the apostles requested that Jesus again restore the kingdom his answer was, it is not for you to know the times nor the seasons which God has put in his power. It is our business to watch and hold fast the form of sound words.

Before closing this article we wish to call attention to the things which the apostle Paul preached. Acts xiii. 34, As concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you—Christ—the sure mercies of David, margin, holy or just thing. This promise was made to David's greater Son. The one who should occupy his throne forever. Again we find Paul disputing and persuading the things concerning the kingdom of God. Acts xix. 8. Before Agrippa he said, I stand and am judged for the hope of the promise made of God unto our fathers. Acts xxvi. 6. Many came to him into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and the prophets, from morning till evening. His testimony here is concerning the kingdom of God and Jesus, which is found in Moses and the prophets. It is further stated that Paul dwelt two whole years in Rome in his own hired house and received all who came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

In conclusion shall we not say that we have proven that the "form of sound words" spoken by Paul is the gospel of the kingdom of God. The same gospel preached by Jesus and afterward confirmed by those who heard him. Taking the testimony produced from the Scripture how can any hope to be saved and not believe it? It is to be hoped that these truths may find a place in some honest mind and lead him to obey the gospel and be adopted into the family of our God.

D. C. Rowson.

"Take Away the Heart."

"Whoredom and wine and new wine take away the heart." Hos. iv. 11.

Intoxicating stimulants interfere with digestion to a large extent. They seem in some instances to aid digestion and improve nutrition by causing a more copious flow of blood to the stomach, which blood carries with it the elements of the digestive fluids. There is no doubt that a temporary benefit may in some instances be derived from their use, but the congestion and inflamation of the mucus membrane produced by them, the irritation and permanent injury of the liver, and other internal organs, the poisonous and ruinous effects upon the brain and nervous system, to say nothing of the social miseries, the poverty and crime they occasion leaves no doubt as to the danger of employing them "moderately," or even for medical purposes, and affords proof that at last they "bite like a serpent and sting like an adder." Prov. xxiii. 32.

"Wine is a mocker," and it is so "raging" that if any get deceived by it they are "not wise," Prov. xx. 1. Pepsin, the organic element of the gastric juice, which is soluble in water, is rendered insoluble in alcoholic spirits. So it matters not how "moderately" or "temperately" you may partake of them, the tendency is to decrease the digestive powers, and sooner or later induce disease. All drunkards have inflamed stomachs, and no person can use ardent spirits habitually, for any length of time, without inducing a congested condition of this organ. "Strong drink" lays the foundation for organic heart disease, dyspepsia, dropsy in short, all the fatal maladies of our land. Every "dram" you take you sin against the law of nature: therefore for this consideration alone it should be avoided.

But there are other considerations to contemplate; considerations more weighty, powerful and mighty. God has a claim upon our fealty: He has given us his word, and we must hearken and hear it. We must speak in harmony with his "oracles," 1 Pet. iv. 11, and according to his "Word," Isa. viii. 20. Now the Deity has declared by the prophet Hosea that "whoredom and wine and new wine take away the heart," chap. iv. 11. God's seer here associates "whoredom" and "wine," and affirms that they take away the heart."

This divine statement admits of an easy demonstration. Ephraim joined himself "to idols," Hos. iv. 17. "I have seen a horrible thing in the house of Israel," the Deity says; "there is the whoredom of Ephraim, Israel is defiled," chap. vi. 10. The prophet had said that whoredom would "take away the heart." Ephraim indulged in whoredom: did it "take away" his heart as the prophet said it would? Listen to the words of the Lord: "Ephraim is also like a silly dove without heart; they call to Egypt," Hos. vii. 11. In Ephraim then we have an historical verification of the word of the Lord. And just as surely as whoredom takes away the heart just so surely will "wine and new wine."

What then is the import of the phrase, "Take away the heart?" What does it mean? The physical heart, think ye? Suppose it does: you cannot live a physical life without a physical heart. To take away the heart in this sense would mean physical and real death. Surely this is bad enough, especially when we stop to think of the sad fact that his own hand fired the shot that sent a bullet to his own heart, and took it away!

But the language under review has a deeper meaning. This we prove by the fact that Ephraim, although "without heart," yet continued to live physically and feed on wind, Hos. xii. 1. The "heart" taken away or "destroyed," Eccl. vii. 7, by "wine," is the spiritual heart of man. Since we cannot live a physical life without a physical heart, we cannot live a spiritual life without a spiritual heart. It is this spiritual or "new heart" that "wine" takes away. Wine leaves us dead spiritually, in "error," "out of the way," Isa. xxviii. 7. As it takes away the heart, and the righteousness the righteous have, Isa. v. 23, it is an "abomination to the Lord," Prov. xvii. 15.

You are forbidden to even "look" Prov. xxxiii. 31, at wine. Beware, it will take your heart away! "Keep thy heart with all diligence; for out of it are the issues of life," Prov. iv. 23. The Hebrew is more emphatic: "Keep the heart above all keeping." Since the "issues of life" are out of the heart," wine, in taking away the heart, will take away the "issues of life" as well. Take warning, young man, and "keep thy heart with all diligence."—*R. G. Huggins.*

Peace.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27.

These words were spoken by Jesus to his disciples the night before his crucifixion. They had spent many precious seasons together, but now he knew that his hour was come, that he must leave them; and this text is one of the many comforting ones left them, and us: "Peace I leave with you."

The blessings of peace, who can number them? When peace is declared after war, what a rejoicing there is! Families long-parted are again united; homes, desolated by its cruel devastation, are again established, and the peaceful avocations of life go on. But this is only temporary, pertaining to the things of this life. How different the peace that Jesus leaves!

"My peace I give unto you. Not as the world giveth give I unto you." The world can give peace only in temporal things, but Jesus gives abiding peace, which the world can neither give nor take away.

Do we have this peace at all times? Not when faith grows weak and doubts arise. Then are our hearts troubled, and fearfulness takes hold on us and we begin to try and save ourselves by good works; forgetting that God never knew the man that "in his name had cast out devils, and in his name done many wonderful works."

Jesus says: "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in me." Here is where we get this peace—in believing, trusting and leaning on Jesus. It is worse than useless to try to save ourselves. O, to rest passive in his hands!—committing all our ways to him; letting him direct our steps.

"Perfect love casteth out all fear," and a perfect faith will beget a perfect love; for one can not believe in God and recognize his wondrous love and care for the children of men, his precious promises to them, coupled with pleadings as "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Ho, every one that thirsteth, come ye to the waters; come, buy wine and milk without money and without price," and not have a kindling of love in his heart toward such a God. If men can be led to worship gods of wood and stone, made with their own hands, which can neither see nor hear, how much more should the intelligent, thinking man take hold by faith on the God "that created the heavens and the earth; that holdeth the winds in his hands;" such a God as this, who giveth us breath and life, yea, and has promised us eternal life—the life that "is in his Son." "He that hath the Son hath life [but we love the Word, it means much]; but he that hath not the Son shall not see life;" there is "no life in him;" consequently "he is like the troubled sea, casting up mire and dirt." There is no rest for him. The peace, sweet peace, that Jesus gives, finds no place in his heart, but the peace and rest in the believer's heart create in him a desire to see Jesus and to be made like him. Knowing this, he told his friends that if he went away he would come again.

How sweet the words, "I will come again!" Yes, and he gave them tokens by which they might know when he was nigh, even at the door. Brother, sister, do you often read them over? Do you find in them, in their successive fulfillment, a strong consolation? When hope seems almost gone, and the tarrying time seems so long, does it not give joy to your heart to read the words—"When ye see all these things come to pass, then know that it is nigh, even at the door. This generation shall not pass till these things be fulfilled?" Blessed assurance! bringing peace to the believer's heart, and a hope that maketh not ashamed. "Let not your heart be troubled, neither let it be afraid." "He is coming soon, I know."—*Mrs. N. R. Orcutt, in Herald of Life.*

"Fret Not Thyself in Anywise."

"Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest."

This might well be called the Nervous Age. Men and women alike quiver and quake, scowl, shiver and shudder under the lash of abused nerves. Then the tense nerves—stretched beyond human endurance—snap, and nervous prostration takes control. This would not be if men would dwell apart from the things that jar. But they allow themselves to suffer a hundred deaths in a living day. They are struck by every lightning flash, bitten by every passing dog, and smitten by every suggested disease. A child's creaking pencil, a stress of complex duties, an uncongenial presence, a blunt or hasty word, set all the pampered nerves on edge, shorten life, and lessen their chances of being immortalized.

There are times when life seems an inextricable tangle; when the spirit of injustice and evil broods over everything; when nothing is as it should be, and when we ourselves are warped in heart by the hot fires that have burned within, as the iron frame of a building is crooked into a shapeless mass by a conflagration. The mythical pit which made our childhood shudder can furnish no pangs so keen as some of the passages which have indeed made this world to us a "vale of tears." But there can be no "vale of tears" if God walks through it with us. So long as we keep quiet under provocation we are strong. By self-control we exert influence, but by losing our patience we incur shame. When anger is suppressed it is effective energy, but when controlled it becomes mere folly. We plant briars along our own path and that of our friends, and then complain that the thorns are sharp. By not fretting over little things which are of no account we show that we possess that kind of religion which made the life of Christ the wonder of all generations to the present day, and the model for all men till time shall end, while the fretful and impatient show themselves to be "fit neither for the land nor the dunghill." Luke xiv. 35. They make themselves wretched, and cast a fretful spell over every one about them. We retreat from them as from a bomb which may explode at any moment. Why they should not explode we do not know, for they think that the whole world should agree with them, and become exasperated if it does not. Impatience, ignorance, and self-conceit are all members of the same family.

In every walk of life there are abundant sources to pierce and rankle the soul, if there is a disposition to allow them. To brood over evils and obstacles is to magnify them, and to magnify them is to diminish our ability to resist and overcome them, and to discredit God's word, which says that for whatever stint he may see fit to apportion his strength shall enable us to perform it, and that he will not suffer us to be tempted above that which we are able to bear. That conviction emboldens the heart, and so reacts on the physical system that we literally possess additional strength.

"But," says the continual fretter, "is it not my duty as a Christian to protest?" Yes; and in some cases even to die for the truth. But when it leads to fretting never! He who sets out in life determined to shun all those who do not square with his rules of propriety; who makes his neighbor an offender because of hasty words spoken; who exalts himself as a judge to determine the right and the wrong of every man's conduct; who becomes a self-constituted Nemesis to avenge by bitter denunciations the real or imagined frailties and defects of others, will find that he paves for himself a thorny road indeed, or if he be overmuch disturbed when everything seems to go against him.

It is God's wish that we shall be disciplined, developed, ripened and sweetened by whatever befalls us in this vale of tears. All the trouble and affliction of a kind providence, and if we rightly improve them, they will be sanctified to our growth in grace and in the knowledge of our Lord and Savior Jesus Christ, by inducting us to prepare to meet him in whatever way he may be pleased to meet with us; so that "when Christ, who is our life, shall appear, we may appear with him also in glory." Meanwhile, the God of peace being with us always, we shall be enabled to possess our souls in patience, and even in the midst of that amazing scene of a dissolving world, when our ears shall hear the dismal sound of rending rocks, quaking earth, bursting tombs and dissolving nature, to stand forth unmoved, with calmness and serenity of mind exclaiming, "Lo, this is our God! We have waited for him; now will we be glad and rejoice in his salvation;" for "more welcome to us his return—of greater far delight, than to the pilgrim beauteous morn, who wandered all the night."—*J. A. Gray.*

"After you have done a worthy deed, never stop to be admired. Half of the talent in the world dies of a deadly disease contracted in that way. If you have done a good job, hurry up and prove that it has qualified you to do a better. This advice may be commended to the attention of young men and women who have set out to win any of the crowns of this world or the next."

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of the book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Youth's Column.

The Hebrew Child.

I'll tell you a story, Roy,
If you will be very still,
About a beautiful baby boy,
Whom bad men tried to kill.
And his mamma hid him by day and night,
Out of their wicked, cruel sight.

But her heart was filled with fear,
As she heard the people say,
"That Hebrew woman over there,
Hath hidden her babe away;"
And another plan she sought to try,
For how could she see her darling die?

She secretly made for him
A cradle, pretty and light,
All woven with rushes, long and slim,
And she made it water-tight—
Then quick to the river's edge she flew,
And laid him down where the wild flags grew.

For she knew that every day,
A princess, tall and grand,
With her maids-in-hair, would come that way,
And the real was in God's hand—
If weal or woe, she could not tell,
And bade his sister guard him well.

So when the maidens fair
With the lovely baby came,
The little boat lay safely there,
Watched by Miriam.
And the princess said, "What is that I see?
Go fetch it, I pray thee, unto me."

Now when from his tiny bed
To take him the maiden tried—
'Twas a Hebrew child, they whispering said,
And the little baby cried.
Then the princess lovingly on him smiled,
And made him her own adopted child,
By God's own finger led.

Care for Sparrows.

A little girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them, we need not trouble ourselves about them," was the careless reply.

"But," said the little girl, "I would rather be like God, and help him take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot and picked up the crumbs she had scattered. After this she every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support.

How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures!

The Praying Child.

"My children," said a poor widow to her five little ones, "I have no food for you this morning, as all the bread in the house is gone, and I have no money to buy more. Pray to the good God to supply our need, for he has said, "Call upon me in the day of trouble."

Little Christian, one of the widow's children, who was not more than six years of age, went on his way to school sad and hungry.

But as he passed the door of the church he saw that it was open, and determined to enter in and pray there; for his mother's dwelling was so small and crowded that he was never able to say his prayers quite alone. So he went into the church, not knowing that any one was there; he knelt down in the middle aisle and said the following prayer:

"Dear Father in heaven, we children have nothing left to eat. Our mother has no food in the house for us, and without thy help we must all starve. O Lord, help us. Thou art rich and powerful, and to thee it is an easy thing to help us. Thou hast promised to do so, therefore now fulfill thy word."

So prayed Christian with childlike simplicity, and then went to school. On his return home he saw the cloth laid for dinner; and bread, meat, eggs, and rice temptingly spread upon the table.

"Thank God!" said little Christian, when he saw it, "He has heard my prayer; mother, did a beautiful angel bring these things for us?"

"No," replied the widow, "but God has sent them in answer to your prayer. When you were in the church you thought no one saw you but God; but there was a lady sitting in one of the pews, and she heard you pray, and saw you through the lattice-work on the side of the pew. She sent us our feast; she is the angel whom God raised up to help us. Now let us ask his blessing on our meal, and never forget, my children, those sweet lines:

"Trust the Lord and wait his hour,
He will aid in love and power."

Sermons for the Little Ones.
No. 11.

BAPTISM—A PICTURE OF YOUR FAITH.

You would not like to come up from the dead only to die again; would you? You would not like to come up and have all the naughty things you have ever done stand out before you to condemn you?

Everybody would know you then. They would know that you had not minded God when he had told you what to do, so that you could live forever. They would know that you had by your own fault, let your chance go by.

How bad you would feel—your name in the Book of Death! and no time in which to try again, nobody to save you,—all lost, and lost forever!

Once, you might have come to God. Once there was a pleading Savior waiting to be gracious, but you wouldn't come, you wanted to live in sin, and the wages are yours. "It is too dreadful" you say, even to think about. But if you do not think about it *now*, you must think *then*. You will know then just what you have lost, and why you have lost it.

You better think now. God has promised to give you eternal life, if you will believe on Jesus. I have shown you what it is to believe on him. You believe on him when you believe that the promises made to the fathers, were made to him. You believe on him when you believe that the throne and kingdom of David will be given to him, and that the uttermost parts of the earth are to be his. You believe on him, when you believe the story of his birth, believe what he taught during his life of the kingdom, and of what people must do to get into it—how he died, rose from the dead, went to heaven and is coming again, to crown and reward the good.

God has promised to forgive your sins if you will believe these things, and take the name of Jesus by being baptized into his name. But you must first believe that Jesus died, and that he died for you.

You have all read how he was put to death on the cross,—just think, and keep thinking that it was for you—that you might be saved by his death. He loved you, and gave his life a ransom for you.

He was buried in the new tomb of Joseph; he rose the third day. For forty days he talked with his disciples and was then taken up into heaven, while angels stood by and said, "That same Jesus shall come again in like manner as ye have seen him go into heaven."

Now you believe all this. You believe that he is alive to die no more, and that he will come again to raise the dead, to establish his kingdom, to make all the earth like Eden, to bless all the people of the earth, and to give all the good things God has promised to give them.

You want to tell people that you believe it. You feel just as if you would like to act out your faith in a picture. God has told you how you can do this. You believe that Jesus died, you can die—or picture death—by being put under the water. You would die, if you were to stay under water. You believe that Jesus was buried—you are in a picture grave when in the waters of baptism. You believe that Jesus came out of the death state, to die no more, and that you will be raised to die no more if you do right—you picture this when you come up out of the water. "Without shedding of blood there is no remission." You are commanded to be baptized for the remission of your sins. When you picture the death of Jesus, by being baptized, God promises to forgive you. His blood cleanses you then. There is no other place where God has promised that the blood of Jesus shall reach you. His blood was shed for you, when he died; when you picture that death, it touches you, and God forgives, when he says "I will forgive you if you are baptized," and you go and are baptized you know that he has forgiven you, because he always does just as he says he will do.

I know when you learn all you can about Jesus, and think how much he has done for you, that you cannot help feeling sorry that you have even done wrong. If God has loved you so much as to give his own Son to die for you, you will want to do something to please him. Then give him yourselves, you can give him no more precious gift.—*The Friend of the Children.*

At the Breaking of Bread.

ECCL. IX. 10.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. The living know that they shall die, but the dead know not anything. Therefore let us work while it is day, for the night cometh when no man can work. Jesus said, My Father worketh hitherto and I work. What a grand example of industry, patience and perfect obedience to the Father's will. When we work for the Lord we should work earnestly and cheerfully, not in a half-hearted, slothful manner. For God is not unrighteous to forget our work and labor of love which we show toward his name. We should be not slothful but followers of them who through faith and patience inherit the promises. What doth it profit though a man say he hath faith and have not works, can faith save him? By works a man is justified and not by faith only. For as the body without the spirit is dead, so faith without works is dead also. For by grace are we saved through faith, and that not of ourselves, it is the gift of God, for we are his workmanship created in Christ Jesus unto good works. God hath before ordained that we should walk in them. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ to whom be glory forever and ever. Amen.

FATHER BURTON.

Seek ye the Lord while he may be found, call ye upon him while he is near. Isa. lv. 6. When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not, whence are ye? Luke xiii. 25. Cor. vi. 2, For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee, Behold, now is the day of salvation. Heb. iii. 13. But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. Jno. vii. 34. Ye shall seek me and shall not find me, and where I am, thither ye cannot come, for as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day. Luke xvii. 24. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. Acts ii. 42.

MINNIE L. TOWNSEND.

After the above had been read by Sister Townsend, attention was called by Sister Moroon to the first verse of Isa. lv. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. She coupled that with John iv. 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. This was followed by Sister Neill calling attention to Isa. lv. 2, Wherefore do ye spend money for that which is not bread? and you labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Also the eighth verse, For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Appropriate remarks having been made, Sister Ella Knowles closed the exhortations by reading verse 3. Incline your ear, come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. There was a good attendance, and all heartily enjoyed the morning services.

P. NEILL.

If you give up your life to serving and loving Christ, one of the blessings of your consecration to him will be that in him will open up to you as a pattern your possible self as God sees it; then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Christ. —*Phillips Brooks.*

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me. Plan early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Poetry.

The Common Things.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. xi. 7.

The sunshine and the gentle rain,
The clear bird song that hails the morn,
The meadow clad with dew and flowers,
The grass that whispers to the trees,
What common, common things are these!

The broad, blue mirror of the lake
That smiles back at the sleeping sky,
The hillside, with their heap and heap
And flings their dreamy jewels high;
The ceaseless rebounds that one by one
Toss back the fire of the sun;

The stars that blaze no jewels blaze,
And make the world old mysteries,
While they, on their appointed ways,
Go speeding through eternity
Across infinite realms of space
On paths that we but dimly trace—

All these are common—brook and bird
And trees of red, and rosy glow;
Seem most as they were unheard,
So common that they seem unseen,
And yet there is no day or night
But heaven is all of their delight.

No common thing is held apart
From us, or put with bolt and key,
But in the goodness of his heart
They all are made for you and me,
It always seems God loves the best
The things he makes the commonest.

W. D. N.

Communicated.

How, When and Where and by Whom was the Gospel of the Kingdom First Introduced Into the Western States?

As the early pioneers who in those early days so "earnestly contended for the faith which was once delivered to the [illegible] waiting for the coming of the King, I thought it might be of some interest to many of like precious faith to learn something of the history of its introduction into the Western States, so long ago.

First, I will go back and show how the truth first began to illuminate the minds of those who afterwards introduced it.

Now let your minds follow me across the mighty ocean, to Halifax, England. At that place, about the year 1829, or 30, certain ones were enduring a great struggle, in order that they emerge out of the gross darkness of old Babylon, and back in the full sunlight of God's saving Message of Life. Among that number, was my father, Joseph Wilson, and his brothers, Benjamin, John and James, also Benjamin Boyes, Richard and William Appleyard. At that time they were all members of the same Baptist Church at Halifax. About this time Alexander Campbell began preaching what he called the "Reformation," urging the people to get back to the Primitive Faith and Practice. He started well, but stopped short of ascertaining the primitive faith. He introduced baptism for the remission of sins, ignored all human creeds, and established weekly communion.

A congregation was organized on this partial reformation called "The Disciples of Christ," at Halifax, England. The parties named above left the Baptist church, and united with this organization. The little light which they had received, made them anxious for more light. The congregation then formed itself into an investigating class, with a firm determination to search carefully the Holy Scriptures. They resolved to begin with the first chapter of Genesis, and go through the entire Word of God. They had not progressed very far in the study of Genesis, before they came across the Covenants of Promise, made unto Abraham, and repeated unto Isaac and to Jacob. An enquiry was made as to whether those promises had been fulfilled or not? You can imagine how like a golden cord they discover that those promises permeated and ran through both the Old and the New Testament Scriptures, and constituted the *base* of the gospel of the kingdom. It was at this point, that the true light began to shine, and as the investigation progressed, the light shone brighter and brighter, until they were led unto the obedience of the one true faith and hope of the gospel.

While the investigation was in progress, my Uncle James and Benjamin Wilson and Benjamin Boyes emigrated to America in 1841, bringing with them what little they possessed.

Later on, in 1843, my father, Joseph Wilson, his brother John Wilson, William and Richard Appleyard, also sailed for Geneva, Illinois, where my Uncle Benjamin had previously located, and engaged in the printing business. Uncle James had bought a farm a few miles west of Geneva. Later still came Joseph Cockroft, and became a partner with Uncle Benjamin in the printing business. Later still George Westgarth and family located in Geneva.

Meetings for Bible study were still continued in their homes, at Geneva. About this time came Dr. John Thomas, who had been in the Reformation work along with Mr. Campbell. He soon passed Mr. Campbell in his Bible study, and obeyed the gospel of the kingdom, and then Campbell and Thomas became antagonists. John Thomas became a noted proclaimer of the gospel of the kingdom, and life eternal only through Christ. If I mistake not he baptized my father and Uncle Benjamin. Both Campbell and Thomas then transferred their labors into the State of Virginia. For a time Virginia became a fierce battleground, where Thomas and Campbell waged many a conflict.

Finally John Thomas located in Hoboken, New Jersey. He planted a church at Brooklyn, N. Y. From Hoboken he published a magazine, called, "The Herald of the Kingdom."

Hoboken was the center point from which the gospel of the kingdom radiated in the Eastern States, and Geneva, Ill., for the Western States. I remember as a boy witnessing baptisms at Geneva, as first one, and then another, learned the true gospel message. A church of believers was then formed at that place.

At St. Charles, Illinois, two miles north of Geneva, lived Mr. and Mrs. Underwood (the father and mother of the present publisher of THE RESTITUTION) and also John Christian and wife. They united with the Church at Geneva.

Bro. Underwood engaged in a flour mill, at St. Charles, and became quite an accomplished student of the prophecies.

My Uncle Benjamin, owning a printing office, commenced the publication of a magazine called "The Gospel Banner," which became an uncompromising exponent of the gospel of the kingdom, and eternal life only through Christ. Books, tracts, and hymn books were then published, and the light began to spread in every direction, Geneva, being the center point.

The congregation began to grow, and a church building became a necessity. Plans were then made and a plain stone church building was erected. I well remember one moonlight night, how the men, with their sons, met to dig the foundation, bringing with them lanterns and spades I as a boy, was with them, and helped to dig the foundation. Bro. Westgarth, being a stone mason, built the walls, and plastered the house.

At Aurora, Ill., ten miles south of Geneva, quite a number of the Campbell reformation settled at that place. The true gospel light from Geneva soon reached them, and a congregation of believers was established there.

The work began to spread to the different points of the compass. Others who had the natural ability as public speakers, believed and obeyed the gospel of the kingdom. These were then scatted abroad everywhere, spreading the glorious light. Geneva was the point from which the literature was printed. As the gospel spread, and churches were established, Semi-annual Conference gatherings were held at Geneva in their church house in July and December.

Benjamin Boyes, William and Richard Appleyard finally settled at South Northfield, about eighteen miles northwest of Chicago. After getting settled, they let the gospel light shine. The result was, a congregation was formed at that place, and a church building erected.

The gospel light then spread from this point. As the light spread other able speakers entered the field and became heralds of the glad tidings, which was brought to the West, by the few who emigrated from Halifax, England.

While I was a boy, my father put me into the "Gospel Banner" office to learn the printing business. It was during this time, that the "Emphatic Diaglott," was translated and printed.

I can now in my mind's eye see my Uncle Benjamin, sitting at his desk, making a literal word for word translation of the New Testament. I remember seeing the Greek type arrive from England. Many readers of the Diaglott may not be aware that my Uncle not only translated the Diaglott, but took charge of the mechanical work as well. He electro-typed the entire book himself. The following was the process he followed.

As each page of the Diaglott was put into type, he took an impression of the page of type in wax. This wax mould was then black-leaded with very fine black-lead dust. He had a vat containing acid. In this acid, he hung a copper plate, and also the wax mould, before he went home at night. In the morning he would find the wax mould would be covered with a thin sheet of copper. The acid dissolved the copper, and the black-lead attracted it to the wax mould. He then made metal plates, out of melted metal and fastened the copper sheet upon it.

He then printed the first edition of the book, from these plates, on a hand press. I used to ink the plates, by a soft roller, while he worked the press. Thus from Geneva as the early gospel center, issued one of the most useful aids for Bible study, that ever issued from the press, in any section of this country.

Along about this time, Joseph Marsh issued a magazine, from Rochester, N. Y., called the "Prophetic Expositor." This magazine published much truth, but as he held the gospel of the kingdom in a rather loose manner, it provoked somewhat the hostility of Dr. John Thomas, of Hoboken, N. J., who would not tolerate the least infringement of the glorious gospel of the kingdom. We also need men of back bone today, as its defenders.

The "Prophetic Expositor," finally came into the hands of Thomas G. Newman. Then it was finally merged with the "Gospel Banner." The "Gospel Banner" was in turn merged with "The Herald of the Kingdom," published by my oldest brother, Thomas Wilson, at Chicago, Ill. While in his hands he changed the name to THE RESTITUTION, and was issued in the form in which it is now printed.

As time went on the contest for the gospel waxed hot. The worst foes we had to meet with, were the followers of Alexander Campbell, and William Miller.

Indiana had a hard struggle with the Adventists, under the leadership of Joshua V. Himes, Dr. Field, and E. C. Andrus. These Advent leaders put up a strong and bitter fight to capture the present Conference of the Church of God in Indiana, but they failed. Brethren Corbaley, Wince, Wagoner, Hutch, Halstead and others, are old veterans in the struggle.

A great deal of interesting history might be given with regard to the great battle of the age of the supremacy of the gospel of the kingdom, as against spurious gospels. I have been conversant with the contest from its early start, in Geneva, and I felt that it might be of interest to many believers who know nothing about this memorable struggle.

I was a member of the Geneva church, and was baptized into the sacred name by Bro. Edwin Smith in the waters of the beautiful Fox River, in 1857. Bro. Smith now rests in the Geneva grave yard, where many old veterans lie buried.

A few weeks ago, while I was away filling an appointment, our much esteemed Brother James Whitehead fell asleep. He was one of those who had learned the glad tidings at Geneva, and was a member of that church. [illegible]shead was also. In the East at Elizabeth, N. J. still lives one of the old veterans, John O. Woodruff. This old veteran in his life time has sent over thirty thousand dollars in printed literature, in defence of the ancient faith of the gospel. Faithful believers have struggled hard to hand down to their descendants the pure gospel of the kingdom, unmixed with the traditions of men. Will you preserve it; or will you suffer hobbies and liberalism to creep in and compromise it?

Personally I have long been in the fight, and am still in it, and expect to be in it as long as God gives me the strength to use both voice and pen. As you well know that I have no use for anything else than the straight genuine article, unmixed with human perverseness, and doctrines which tend to undermine the fundamental principles, which we have struggled so long to protect from error. I have placed these things in book form, The Pine Woods Bible Class, that it may find a place in your libraries, and through it I shall still speak to you, when I shall be unable to use either voice or pen.

Another old veteran, who now nears the close of his work, is Bro. Maurice Joblin, who has long fought for the purity of the gospel of the kingdom. Also Bro. Elton, who writes "Random Thoughts" for THE RESTITUTION, [illegible] wrote a few to the Line," Bro. Wince and others, who are now near the end of the contest.

We need Bible Schools in every State to instruct the young, and faithful workers who will not shun to declare the whole counsel of God, unmixed with hobbies, traditions, and seductive doctrines. If it were otherwise the Bible School would become a curse. Look well to your teachers.

Yours in the Blessed Hope.

W. H. WILSON.

Bible School Department.

LESSON FOR SUNDAY, DEC. 2, 1906.

JESUS BEFORE PILATE. LUKE XXIII. 13-25.

"And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas. (Who for certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."

Time: Wednesday morning, April 15, about A. D. 33. Place—Pilate's Judgment Hall.

Jesus charged with perverting the people in one word treason—trying to put the people against Cæsar, the Roman Emperor, an offence punished with death.

Jesus examined by Pilate, and three times found not guilty. Pilate was anxious to let Jesus go, but they said, "If you let this man go you are not Cæsar's friend." John xix. 12. Pilate tried to reason with them, asking, "What evil hath he done?" The answer was, "Crucify him, crucify him."

Pilate gave in to them, washed his hands, saying, I am innocent of the blood of this just person. They answered taking all the blame, and calling down on themselves and their children the most awful of curses. Matt. xxvii. 24, 25. Pilate gave sentence of death as they required, and delivered Jesus to them.

This is the end of five trials. Before Annas John xviii. 13; and Caiaphas, Matt. xxvi. 57; and Pilate and Herod, Luke xxiii. 7-11, and again Pilate. The more he was tried, the more he was found—not guilty. Read John xviii. 13, and verses 19-24; Luke xxiii. 1-15.

Let us make application of this lesson. What instruction is there for us, for those who are Christ's, and Abraham's seed, and heirs according to the promise? Gal. iii. 29. Do not go to law before the "unjust." 1 Cor. vi. 1. Let all matters of the saints be settled by the saints. It is impossible for the justified to obtain justice from the unjust. If circumstances should draw us before the unjust, as our Lord was, let us do as he did, state our case clearly and calmly—once—do not keep repeating, eager self-justification creates suspicion. Remember our Lord, follow his example. "If reproached happy are ye." 1 Pet. iv. 14.

A case in point. Some years ago a young man was induced—by great promises—to put some hundreds of dollars into a business venture. He lost. He asked if I would advise him to go to law to recover his money. I said, Will you in the court, tell lies and swear to them? He said, You know that I cannot do that. I replied, The other side can and they will. He did not go to law.

A few words to the children, little ones in and out of the Sunday school. I find it not easy to write lessons for you, because the Bible is God's message to men and women, and big boys and girls. The word children is in the Bible more than 1500 times, but mostly means men and women of all ages. But for all that God did not forget you. He commanded the fathers and mothers in Israel to learn and obey his Word, and teach it to their children. Deut. iv. 10, and talk to them often about the great God of Israel and his love, and great works. Deut. vi. 4-9. O no, little ones, God did not forget you. Neither did Jesus Christ. He instructed his chosen servant Paul to tell all the fathers and mothers, that believed and obeyed the gospel of the kingdom, to teach their children about him, and his kingdom, and his coming again. Eph. vi. 4. Jesus knew that many of you could not read and understand the gospel. So he said the fathers, mothers and teachers should read the story, and tell it to you. God and Jesus Christ both remembered you.

P. NEILL.

Exhortations at the Breaking of Bread, Springfield, O.

"FORSAKE NOT THE ASSEMBLING."

Heb. x. 23-25, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is, and so much the more as ye see the day approaching." We are first admonished to "hold fast the profession of our faith," and as a means to this end, we are admonished to consider one another, to provoke unto love and good works.

In the preceding chapter the apostle contrasts the blessings procured by the services of the Levitical priests in earthly tabernacles, with the blessings procured by Christ in the heavenly tabernacle. Hence, he begins this chapter telling us. The law contains nothing but a shadow of good things to come. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a Body hast thou prepared me. I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified by the offering of the body of Jesus Christ once for all. He died and rose again and is now entered into the Holy of holies to intercede for us. As Aaron entered into the most holy place once a year and came out to judge the people, so Christ has entered into the holy of holies to intercede for us, and when he comes he will come with the breast plate of judgment. He was once offered to bear the sins of many, and unto them that look for him will he appear without a sin offering unto salvation. Having therefore brethren, boldness (or liberty) to enter into the holiest by the blood of Jesus, let us draw near with a true heart.

Under the Levitical priesthood none but the high priest was permitted to enter this sacred place, but now by a new and living way which he hath consecrated for us, that is to say his flesh, we are invited to draw near with a true heart, in full assurance of faith. The assurance may be full, for he says, I am he that was dead, Behold, I am alive for evermore.

Dear brothers and sisters, having such an high priest over the House of God, can we not draw near with a true heart, in full assurance of faith. Having our hearts sprinkled from an evil conscience, and our bodies washed in pure water, we [illegible] liberty of Jesus, even bidden to come boldly to the throne of grace. We have a high priest which can be touched with the feeling of our infirmities.

Let us, dear brothers and sisters, hold fast the profession of our faith without wavering, for he is faithful that promised. The Israelites who stood off and did not offer sacrifice were not blessed. It was the one who sacrificed who was blessed. So we, if we would have the blessing, must offer up spiritual sacrifices acceptable to God, and if acceptable it must be in the appointed way. Let us consider one another to provoke one another to love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.

These emblems before us point to our crucified and risen Lord. When he instituted these emblems as a memorial of his death, it was to be observed till he comes again. We cannot commemorate his death, without remembering his resurrection and expecting his return, looking for that glorious appearing. Is it not fitting that we should exhort one another and build one another up in our most holy faith? Let us hold fast the profession of our faith without wavering. "In due season we shall reap if we faint not."

N. B. ROBISON.

REMARKS.

"Communion means to converse together with sympathy and confidence. To interchange sentiments of feeling, to take council. Here is where we meet and commune with our Lord. Here we may build each other up in our most holy faith. "May we ever keep in the strait and narrow path that leadeth unto life eternal."

MARRIED.

At Humboldt, Ia., Nov. 21, 1906, at the home of Bro. and Sister W. C. Nowl, their daughter Ruth to David G. Maricle of Winslow, Ill. We hope to see the time come when these young people will become obedient to the faith and share with us the blessings of the kingdom when Jesus comes.

O. J. ALLARD.

Worthy occupation is the best moral policeman.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 28, 1906.

On account of meetings, sickness, and other hindrances, our paper is late again this week. We hope to be able to gain time enough soon to get back to our regular day of issuing. Please bear with this annoyance, and we will do our best to remedy it.

The Conference and Bible School at Plymouth are past, and the reports of the Secretary are published. To add more to what has been written would be but a repetition of words. All who attended are more than satisfied with the work, and are anxiously looking forward to the next meeting with joyous anticipation, knowing that with proper effort success is sure to come. We cannot speak too highly of the work done by Brother Lindsay. He has endeared himself to the hearts of all of the brethren with whom he came in contact, and will be welcomed back at all times.

Communicated.

The Jew in the Future.

The future welfare of the world is bound up in the Jew. The covenanted blessing to all nations flows through the channel of the Jewish nation. As a people chosen and preserved, they are the divinely appointed agents to execute Jehovah's judgments in subjugating the obstinate and rebellious nations, and afterwards the messengers of peace and good will in teaching the way of righteousness to all the world. In contrast to their present condition as outcasts and aliens, hated and despised, they are to become famous and honorable, in all the countries of their dispersion! As it is written "I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zeph. iii. 19-20.

Israel in a sense is the Lord's sanctuary, including also the land from which they were removed because of their defiling the promised heritage with idols. Israel and their land are coupled together in tribulation and desolation—when the people are scattered the land lies waste and barren, and both are alike a reproach in the eyes of their enemies. There is however, a cleansing time promised when the reproach of both the people and the land shall be taken away. "For thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say this land that was desolate is become like the garden of Eden." Ezek. xxxvi. 33-38.

It will be seen from the foregoing testimony that when God, justifies Israel, he also cleanses the land, that is in waiting for their return. It is apparently surprising at the present time when the Jew is attracting the attention of all Christendom, that the Protestant clergy in their comments and sermons pertaining to the Russian massacres that not one coming to my notice appears to have any just conception of the the future work and destiny of the Jews. While they give to some extent their sympathy in behalf of the suffering, and in words protest, and remonstrate against the cruelty of the mob, yet so far as I have been able and privileged to read I have been unable to find any recognition of the active and beneficent work of the Jew from a prophetic point of view. With an open Bible before them, one would naturally conclude that their remarks would hardly be limited to the past and present, with no word of good cheer for Israel's exaltation and glory in an age to come. There may be some exceptions, but they have not come under my notice, and I cannot but think the exceptions are rare and far between. The reformed and cultured Jewish Rabbi rivals his brother prophet of the church for silence in ignoring the prophetically revealed will and purpose of Jehovah pertaining to the history and destiny of Israel in the determinate times and boundary lines of the hereafter. When the Deity separated the sons of Adam, and divided to the nations their inheritance, he set the boundary lines of their habitation according to the number of the children of Israel. Deut. xxxiii. Before the nation was born or had existence it held the first place in the purpose of God—not simply under Moses and the law, but also under a greater than Moses, even the Lord's Anointed, the promised Seed of the covenant, in a dispensation to come.

No other nation has been permitted to come near unto Jehovah. No individual stranger could come near save through the arrangement and intercession of the "first born Son," the Jew. In our own time when God is visiting the Gentiles to take out a people for his name, it is still necessary to become a member of the Abrahamic family by obedience to the divinely prescribed mode of naturalization and adoption into the Jewish commonwealth. Hence it is declared that "strangers to the covenants of promise and aliens to the commonwealth of Israel are without Christ, having no hope in the world."

The evangelical churches seem not to know how much they are indebted to the Jew, and much less do they understand the noble and exalted station the Jew is to fill in the hereafter. The testimony of the prophets is misapplied, spiritualized and misappropriated to the children of the apostasy, so that nothing is left for the preserved of Israel unless they become both perverts and converts by accepting of the Christ preached from the pulpits of the popular churches. If we are painfully disappointed in looking to the church for light and knowledge concerning the future of the despised and persecuted Jew, it is in vain that we turn to the synagogue for consolation.

Of course we cannot expect much from the modern prophets of the reformed synagogue, for a man of understanding declared long ago that "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." It is, however, gratifying to know that there is a limit to Jewish blindness, because when the vail is removed from off the face of Israel, all the world will become luminous with the knowledge and glory of Israel's God. The church and the synagogue are both very optimistic as to the betterment of present conditions from natural causes, but both are shy of miracle, by virtue of drinking in the agnostic spirit that prevails among the intelligent masses. Like people like priest, for public opinion cannot be ignored by those seeking lucrative employment in the pulpit or on the rostrum of the synagogue. In olden times Israel said prophesy unto us smooth things—promise us peace, pleasure and plenty, though every sign of the times indicated that war, famine and pestilence was close at hand. Likewise the "itching ears" of modern times demand what they bargain for, and the men gifted with brains and eloquent speech are compelled to pander and please their patrons.

Geo. Moyer.

At the Breaking of Bread.

Paul and Timotheus writing to all the saints in Christ Jesus at Philippi, also the bishops and deacons, prayed for grace and peace upon them, and thanked God for their fellowship in the gospel, and had great confidence that God would bless them. Phil. i. 1-6. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence, till the day of Christ. Verses 9, 10.

What a kindly and far-reaching prayer; covering the whole time from the hour that Paul was writing until the coming of our Lord, and including the whole duty of the saints until that time.

From the reading we can see that the love, knowledge and judgment of the saints at Philippi was good. Their love was sincere, unfeigned, they had knowledge of the way of eternal life; they had good judgment. But still their love, knowledge and judgment could be increased, and therefore Paul prayed that their love of God, Christ, of the truth, of their brethren, and of their fellowmen might, and would abound; become more, make more, be multiplied, be enough and to spare in knowledge of the things concerning the kingdom of God and the name of Jesus Christ, that by that knowledge they might have judgment, perception, skill to be able to examine, and clearly distinguish truth,—the truth from error, and thus approve, confirm and testify to the things that are excellent, most excellent, that excel all others, and are above all things valuable. Also that they might be sincere, truly honest about it, and without offence, without blundering, or causing confusion, as well as not offending till the day of Christ.

Now let us make the application of the prayer to ourselves as to the children of God by adoption. Has the love of God been shed abroad in our hearts? If so it then follows that we love God, and Christ, and those who are Christ's. Whosoever believeth that Jesus is the Christ is born—begotten—of God, and every one that loveth him that begat, loveth him also that is begotten of him. I John v. 1. The love of God for us, creates in us a love for God, and we gladly, eagerly desire more knowledge, that we may be the more able to judge and approve of the most excellent things.

How are we to do to succeed?

How do those do who love to excel to win in things earthly? "They are temperate in all things." 1 Cor. ix. 25. They are self-restraining, self-denying, they do not give way to a single desire that would in any way interfere with their chance of success. They undergo hardships to obtain what they have set their heart on, but cannot be sure of holding for one hour, and no value for life eternal. As in the natural, so in the spiritual. Those who are begotten by the incorruptible Word of God, and are longing for the kingdom to come, they take up their cross daily denying themselves any thing and every thing that would hinder their love, their knowledge, their judgment. They are always abounding in the work of the Lord, they can always be depended upon to do whatever they can to uphold and further the work of the Lord. Where there is a church, you will find them at every meeting, they never find nor offer excuse, if detained from any cause they are troubled, because they have learned to know the love of God and the Lord Jesus, to value the favor o God in being justified by faith, thus they achieve, and abound more and more in love, in knowledge, in judgment, and do not approve of things excellent, things spiritual, which do excel all other things. To all such, the prayer of Paul comes as a benediction, a blessing indeed, for they know that their labor is not in vain in the Lord, notwithstanding the [illegible] the never failing use of their talents—whether one or five—are blessed to them, they suffer the trials that come to all that will live godly. With that peace that passes all common understanding they cheerfully endure the cross, that they may win the crown.

J. Neill.

Selected.

Spiritual Worship And Its Great Need.

In 1st Corinthians, 12th, 13th and 14th chapters Paul treats this subject at length. It might be well to read these chapters over. In these days of formality there is great need of spiritual worship, and this need covers all kinds and parts of worship, preaching, praying, singing, public, home and private worship. There can be but little question as to results if our worship was more spiritual.

First let us consider what is not spiritual worship. And here I speak of "spirited worship," that is, lively church services. I have heard leaders say "Sing spirited!" These are days of much singing. So-called "prayer-meetings" consist of one prayer, about twenty songs, and a few verses of poetry, or Scripture. Choirs often sing about forty minutes of an eighty-five minute service, and not unfrequently are composed of sinful persons who make no profession of religion. Such is not and cannot be spiritual worship.

Singing is a God-ordained way of worship. Many churches bring in instruments of music that drown the human voice so that no one can understand the words. This cannot be spiritual worship. The Word speaks of "spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19.

Preaching that aims at display, either in eloquence or scholarship, or that treats on the popular themes of the day, or that advocates some pet dogma, or doctrine of "our church" cannot be spiritual.

Prayer that consists in mere words, no matter how earnest or expressive of the real needs of the people, but void of the inleadings of the Spirit of God, is not spiritual praying. There are days of much praying in a way. From fifteen to thirty minutes are often used by the preacher, in going over the different needs of humanity; foreign and home, without any expectation of change in conditions. Such is not spiritual prayer. I heard it said of a noted man that he "made one of the most eloquent prayers ever offered to a Boston audience." No doubt this was true, but it was offered to be heard of men, and if answered at all it was answered by men. When Jesus was here, some prayed to be heard of men, and they had their reward.

Private prayer, though less liable to being mere pretense, may fail of the Spirit's leading, being governed by selfish motives, ambitious desires, vindictive feelings, wishing to bring others to our terms and the like, and so the Spirit of God have no leadings in our private worship. In brief, what is spiritual worship? "True worshipers shall worship the Father in Spirit and in truth." John 4: 23.

Singing, to be spiritual, must be done by spiritual persons. The heart must be in the sentiments expressed that it may be spiritual. More than this, the Spirit of God must suggest and prompt. Who has not heard some old saint, or young saints break out in song when the Spirit prompted; and what a flood of glory from the throne "filled" all the place where they were sitting. The Spirit's leadings are not formal.

Spiritual preaching can only be done by a spiritual person. There may be great fervor, much display, great eloquence, much mesmeric power, great devotion even, but all this is not spiritual. The burden of the message must be upon the messenger.

These are the days of substitution, of imitation of counterfeits. When the church or worshipers lose the Spirit, instead of humbling themselves and seeking it again, they seek a substitute to fill up the loss. Said a man to me the other day; "When the Salvation Army was arrested and put in jail for preaching on the streets, they had power and men were saved by their labors. But when the mayors began to show favor to Gen. Booth, and protect the Army, and the Army in turn arrested those who would disturb them, they lost their power; and now they seek to fill up the loss by the social and charitable features of the work." So also do the churches as they lose a spiritual element out of their worship they seek a substitute.

As the church has lost her joy of heart, she has sought for singers who would sing for pay, without regard to their standing with God, until the singing of to-day is largely for the display of a fine voice and of the music, with almost no regard to the words or sentiment expressed. No wonder the Spirit is grieved away.

Also in the matter of preaching; as the old time power has waned, something has been sought to take its place. An educated ministry is thought to be indispensible, with very much polish. Short essays of twenty minutes take the place of the two hour sermons our fathers used to preach. The church must be remodeled, both inside and outside. Something must be done to draw and hold the people. They forget that the greatest drawing attraction to humanity is the Holy Spirit. Abnormal conditions are resorted to on every hand to stimulate spiritual worship. Young people's societies are organized, much new machinery is added to the church when she has lost her power and is unable to run successfully what she had.

Some may ask, How shall we have spiritual worship? Only in God's way. Be born again, "born of the Spirit." "Walk in the Spirit." Pray in the Spirit. Sing in the Spirit. Preach "in demonstration of the Spirit and of power" (1 Cor. 2:4). "We know not what we should pray for as we ought" except "the Spirit itself maketh intercession for us." Rom. 8: 26.—*L. A. Baker, in Our Hope.*

Why Expedient.

It is easy to see why it was necessary for Christ to go away from his Church, in order that he might live most freshly and constantly in the love of his disciples. Had he remained on earth in daily contact with his people, he would, in a certain sense, have outgrown his character as the crucified and risen Christ. But going away with his death and resurrection fresh in the minds of his followers, and remaining, henceforth, out of sight, these events abide in perennial freshness in the Church, with all their power to kindle a living and ever-growing love; for a person who goes out of the world, is remembered just as we saw him last, and lives perpetually in that character. "Those who have lost an infant," says Leigh Hunt, "are never, as it were, without an infant child." The other children grow up to manhood, and womanhood, and age, and when they go from us they are men and women in our thought. But the infant dying is always and infant, so far as our thoughts and realization are concerned. All the passing years can never move the little one forward a single step toward manhood or age. Death has transfigured him into a perpetual and glorified childhood; and we love him henceforth, as an infant, with the gentle affection, and with the tender devotion, which a babe always wins from its parents.

So Christ, taken up into glory, with the freshness of the resurrection beauty in his form and face, and with the scars of his crucifixion fresh upon his body, lives forever in thought and affection of his people as he appeared on that resurrection morning, clothed with immortal youth and holiness.

Now, have you not noticed what strong expressions of affection and ardent love Christ drew forth from his followers after his resurrection? "Did not our hearts burn within us as he opened to us the Scriptures?" was what they said about the walk to Emmaus. "Lord thou knowest all things. Thou knowest that I love thee," was said by Peter to the risen Christ. "They held him by the feet and worshiped him," is what is told us of the women meeting him after he had arisen. And it is this risen Christ, fresh from his victory at the cross, crowned with the dew of the resurrection morning, and traveling in the greatness of his strength—it is this Christ whom we know in glory! Love him not because we have not seen him! Away with such a thought! To us who have been washed by his blood, and filled with the hope of immortality by his resurrection, he is the most real person in the universe. In the pardon of sin he has come so near to us that we feel that we have almost touched his glorified body, and thrust our fingers into the prints of the nails in his hands and feet. That is the conception of Christ which fills my thought; "The man of sorrows" transformed, in those three short days, into the man of infinite joy! the thorn-prints still visible in his brow, to tell of his sufferings for us; but that brow "anointed with the oil of gladness," as is beautifully said in the Hebrews.

This is the picture that the Church carries forever in its heart; so that, aside from the gift of the Spirit, we can see why it was expedient for Christ to go away. But that expediency is only temporary, let us remember; and Christ's words warrant no such thought as we have lately seen drawn from them, viz.; "the inexpediency of Christ's return to earth." Because the Lord said, "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." Surely if it was expedient that he should go away, it is infinitely expedient for him to return.

Behold, the Bridegroom Cometh.

Many anxious ones are crying out in loving earnestness, "Come, Lord Jesus, come quickly." There seems to be a widespread conviction that the coming of the absent One draweth nigh. Never has there been more anxious gazing upward, with the eye of faith, in earnest expectation, since the angels said he would come again in like manner as he ascended into heaven. The whole creation groaneth together; men's hearts are failing them for fear; the shades of night are gathering fast and thick; the midnight hasteneth on. The future to men of the world seems shrouded in darkness. The anticipation of some mighty event seems general. The church—the bride—is awaking and laying aside her robes of worldly conformity, is putting on her robes of salvation from all sin. Holiness to the Lord is already lifted up as a standard, and the people are being urged as never before by God's faithful watchmen to get ready to meet God; to be holy as he is holy. Many are being brought into the condition of conscious salvation from all sin; they are washing their robes and making them white in the blood of the Lamb, with the perfect assurance that they shall walk with him in white.

Soon will the morning dawn. Lift up your heads, ye waiting saints, for your redemption draweth nigh; your King will soon appear. Only a little while and he that is to come will come, and will not tarry. Watch therefore, for in such an hour as you think not the Son of man cometh. Holiness of heart is the only condition that will enable you to meet him with joy—to see him and live. Oh, let us see to it that we are cleansed from all unrighteousness, that we may not be ashamed before him at his coming, but may go forth to meet him and hear his welcome voice saying unto us: "Well done, good and faithful servants; enter thou into the joy of thy Lord."—*Mrs. A. C. Babcock.*

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Poetry.

Where the Need is Sorest.

From the desert dunes behind thee,
With thy feet all sandal-sore,
And where still the sand-plumes blind thee
While in front the breakers roar—
In the place where the need is sorest,
God maketh an open door.

Where the ramparts frown above thee,
And thy path is hedged about—
Though in this the Lord would prove thee
And dispel thy deepening doubt,
In the place where the need is sorest,
Are his angels to guide thee out.

Communicated.

Bible School Department.

TEACHER—TRAINING LESSONS.

The wise Teacher says: "Give instruction to a wise man and he will be yet wiser; teach a just man, and he will increase in learning." Prov. ix. 9.

It is the law of life that we must improve or deteriorate: There is no stand still in God's great system of living, moving bodies. There are no dead levels in the Christian life. True religious life is a life of growth and no lapse of years can bring one to the age where one cannot "grow in grace and in the knowledge of the truth."

Every thing that broadens our vision and deepens our religious life is an aid to more effective work in teaching. All influences, acquirements and aspirations, which tend to make a better man or woman, tend to make a better teacher. The work of teaching is so important that nothing less than the best of our time and opportunities should be given to preparing for this work.

Thring's definition of a teacher is this: "The teacher is one who has liberty enough, time enough, heart enough and head enough to be a master in the kingdom of life."

1. Liberty enough. That would mean to us, freedom to teach what we know and believe to be true.

2. Time enough. Implies opportunity for proper study and mental preparation.

3. Heart enough. Here is the key note, love, sympathy, insight, devotion and patience.

4. Head enough. This means a wide range of study, digging for things both old and new.

John Ruskin wrote of the "Seven Lamps of Architecture and painting." The fine art of teaching has been described as having seven elements, seven lamps or lights.

First lamp. "The sense or importance of the calling." "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Second lamp. "The duty of knowing and studying." Over the doorway of the school room is written one word for the teacher to read, "Teach." Over the doorway of his own dwelling is written the other word "study." When you cease to study—then it is time to cease to teach.

Third lamp. "Process of interpretation." It may be comparatively easy to teach facts, but the teacher's art consists of making them alive with power. Building this material into a life. Do not shovel out facts to your pupils as one handles nails or other things, put yourself into your teaching.

Fourth lamp. "The authority that comes by sincerity." If the teacher is not true in his own nature and life, the scholar soon detects it and all authority disappears. Jesus spoke with authority, "I say unto you." His life was in perfect harmony with his teaching. He made truth a living, vitalizing spark.

Fifth lamp. "The spirit of unselfishness, generosity and sacrifice." Souls are not won by selfishness, but by open heartedness.

Sixth lamp. "Sympathy." By love and sympathy more things are done than are dreamed of by hard, cold handling of facts. Sympathy is warm and often brings latent powers to life. Plants do not grow in the snow and souls are not won by icebergs. The finest magic of love is to touch the secret spring of human lives and bring forth the hidden riches of the mind.

Seventh lamp. "Solid weight of character." Life itself is more powerful than any method. Example is the supreme thing. Greater still is the force of a living example. Knowing this, the teacher of the Word of God should live close to Christ. If you will be a true teacher of Christ, let the vision of his face fill your whole soul. Sit with your scholars at the feet of Jesus, and show them in a thousand ways the beauty of the Master.

PASTORAL WORK OF A TEACHER.

The teacher's duty does not end when the class is dismissed. He should know his scholars personally.

1. To know their personal habits, aptitudes, associations, tastes, etc. This is the key to their right instruction.

2. To know the home surroundings of the scholars, their social and religious helps and hindrances. This is the key to their successful management.

3. To win the scholar's affection. This will surely come to the teacher who loves the scholars for Christ's sake.

4. To urge the scholars to accept and confess Christ. Do not neglect this privilege. It is the aim of your teaching to bring your pupils to accept Christ and to build up Christian character.

THE TEACHER TRAINING FOR SERVICE.

There is no way to learn how to teach like teaching. Practice teaching and study results. Begin in your own home. Try and judge the results. Watch where you succeed and where you fail. Experience gives the best training. Study the art of teaching and study methods. Study human nature, and cultivate a love for human souls. Watch others teaching. Cultivate a spiritual life. No teacher can hope to have all the qualifications desirable for his great work. He may be deficient in the knowledge of the Bible, may have no acquaintance with the art of teaching, and may act on mere intuition in his efforts to win others to a better life, and succeed even better than the trained teacher, through the power of a holy life. There is a spiritual fitness that dominates all other qualities and often almost alone gives success. No one, however ignorant, need despair of securing this one essential qualification. Pray for spiritual power, to lead and teach others in the way of holiness. The spirit of prayer and service is linked together. Come sit at the Master's feet and be taught by his living example.

THE TEACHER PREPARING A LESSON.

Lesson helps should not take the place of the Bible. No text book should take the place of the Bible in our study of the Bible. The Bible is so written that it illuminates itself. The first and most important thing is to learn all that is possible from the Bible itself. The New Testament illuminates the Old and the Old makes plain the New. Let the gospels explain the epistles and the epistles the gospels. We do not reject the results of rich scholarship, nor helps from many sources. But first let us get all we can from the Bible. Let each one learn to use it for himself. Go to the fountain and drink deep, refreshing draughts and feel the power and inspiration that comes from God's Holy Word.

In taking in physical food the process is:

1. Mastication. 2. Digestion. 3. Assimilation. It is the same in taking in spiritual food.

First comes searching of the Scriptures: this is mastication.

Second. Prayerful meditation; this is digestion.

Third. The personal acceptance of the truth and its obligations. This is assimilation. This requires time, daily reading and study. "Blessed is the man * * * in his law doth he meditate day and night. Psa. i. 2; cxix. 97, 99. "Meditate upon these things, give thyself wholly to them," were the words of Paul to Timothy.

The teacher must prepare the lesson with a double purpose, first to know it for himself, and second to adapt it to his class. The first involves a plan of study, the second a plan of teaching.

The three best known skeleton plans of study are: the five W's, five P's, and four D's.

1st. When? Where? Whom? What? Why?

2nd. Places. Persons. Parallel passages. Precepts. Purposes.

3rd. Dates. Doings. Doctrines. Duties.

Make a plan of study for yourself. This will develop individuality in your study.

After you have mastered the lesson without lesson helps, then study all helps with a threefold purpose.

1. To get additional light.

2. To correct errors you may make.

3. To get Illustrations.

Some have searched into ancient manuscripts; some have studied the peculiarities of the original tongues; some have delved into the earth for buried mementoes of the past; some have deciphered from monuments the contemporary history of those early days of Bible history. All this and much more is beyond the original investigation of the ordinary student. We should be foolish indeed to reject such sources of knowledge in our study.

Lesson helps gather up the results of scholarship and put them at the disposal of the reader. They are of great help, but should not be used in place of the Bible.

In preparing a lesson for a class the subject matter must be condensed, arranged, eliminated, simplified.

1. Review your study.
2. Think of the special needs of the class.
3. Arrange your material in order.
4. Write out your teaching plan.

A suggestive plan for both study and teaching the Bible school lesson is:

1. Read the lesson with the intervening chapters. Use the Bible only.
2. Fix the connecting links clearly in mind.
3. Read the lesson again and fix in mind the facts of the lesson.
4. Study the surroundings of the lesson, as to authorship, time, place and persons addressed. Draw a pencil map, and fix in memory places named.
5. Study the parallel passages, also marginal references.
6. Analyze the lesson as to its teaching points. What truths need special emphasis. Write them down in order as they should be taught. Retain what is best. Keeping in mind the needs of the class or individual.
7. Make a few, simple illustrations. Illustrate from daily life. Use anything that makes plain the lesson.
8. Think—pray—think.

Decide what personal application you shall make first to your own life, then to that of your pupils.

QUESTIONS FOR TRAINING LESSONS.

1. What does the wise Teacher say in regard to teaching?
2. What is the natural law of life?
3. What is true religious life?
4. What reference does the Apostle make to it?
5. State two things that make better teachers.
6. Give your own definition of a teacher.
7. Give seven elements in the art of teaching.
8. State Paul's charge to Timothy.
9. How does the word "study" and "teach" apply to the Bible teacher?
10. Which is more powerful in developing Christian character, "method" or "example?"
11. What is the pastoral work of a Bible school teacher?
12. Give the key to the first and second propositions.
13. What should be the aim of the Bible school teacher?
14. Write in a note book the most helpful suggestions on "The teacher preparing a lesson." Have a ten minute talk on these in your young people's meeting or teacher's meeting.

HOME DEPARTMENT.

Dear ones of the Home department, my last letter gave suggestions for organizing the "Home Circle" class. This is a suggestive name for the class, for much of our chart work will be a circle.

There has been an appeal made for graded work. "Give us work for all ages" is the appeal that comes by letter. If the work is successful it must be suited to all ages. For our "Home Circle" class includes all members of the family circle. It is very difficult to arrange a lesson suited to all ages with limited space for the work. We will give suggestions that will be helpful to those who use the International Sunday School Lessons in the Bible school. Those that have children that attend Bible Schools, should encourage the children by helping them to prepare the lesson at home.

Please cut out and save the outline Bro. Wince has given. It will be helpful in our study.

HOME CIRCLE BIBLE STUDY.

Subject. The book—the Bible. Lesson 1. Text. In the volume of the book it is written of me. Heb. x. 7.

Sing "Search the Bible well."

Heart Melodies, page 1

O ye Christian band,
For the Bible stand;
By the Lord's command
Ne'er give o'er.
Lead the army on,
Till the strife is done
And the cause is won
For evermore.

Responsive Scripture readings. Ps. cxix. 1 to 17. Prayer, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Psa. cxix. 33. Daily reading and meditation. Psa. cxix. Read repeatedly. Let each member select one verse each day for daily meditation.

Golden text. "Thy word is a lamp unto my feet and a light unto my path." Psa. cxix. 105. Scripture illustration—A lamp.

Give me the Bible! Holy message shining;
My light shall guide me in the narrow way;
Type and promise, law and love combining,
Night shall vanish in eternal day.

Note 1. Before we begin the real study of the book, it is usual, first, to examine the title. What is the significance of these words, Holy Bible? The word "Bible" is of comparatively recent date. It came from the Greek Biblion "little book" and the Greek and Latin Biblia—"books." The Bible is a collection of books; a library of 66 books. Jerome and Latin Christians called the collection of sacred Scriptures "Sacred Library," and Greek Christians "Divine Books." Showing that they regarded them as a collection rather than a single book. During the growth of this collection we will find that they were given different names. First we will search study the [illegible] titles of this collection of books.

1. The Book of the Covenant. Ex. xxiv. 7.
2. Statutes, precepts, judgments, commandments, testimonies. Psa. cxix. 1-8.
3. Oracles. Acts vii. 38; Rom. iii. 2; Deut. iv. 1, 2; Deut. iv. 1, 2.
4. The law. Deut. xvii. 18, 19, 20.
5. The book of the law. Josh. i. 8; Neh. viii. 8.
6. The law, the prophets and Psalms. Luke xxii. 44.
7. The Scriptures. John v. 39; 2 Tim. iii. 16.
8. The Word of God. Heb. 12.
9. The Sword of the Spirit. Eph. iii. 16.

Note 2. For Junior grade. We must remember that our Bible is composed of two collections of sacred writings, called the Old and New Testament. The first collection (called the Old Testament) was complete a long time before Christ was born. We will have a lesson on these ancient and sacred writings later but now we are studying the different titles of these collections, their divisions, and how this collection was arranged in this library of sacred books, our Bible. The word Testament came from a word means "will," "Testament" or "covenant." The Old Testament contains the old covenant or agreement that Moses read to the people and they said "All that the Lord hath said we will do." The people broke this covenant and he told them that he would make a new covenant with the people. The New Testament contains the terms of the new covenant and so it is called the New Testament. So we see there were two covenants but the Old Testament contains very much more than this old covenant or "Book of the Law."

Why, this Old Testament is the most wonderful collection of books or writings in the world. It contains history, biography, poetry, prophecy, prayers, songs and stories, parables, riddles, a long list of genealogies, and through it all there is a red line running. (You want to get your red crayon ready to mark all these.) This line is a line of prophecy leading up to the coming of the "seed of the woman," but we must not talk of this now. You will see in Bible study that its very hard to keep to your subject, there are so many interesting things to look up and talk about.

Besides this "Book of the law" there was the "Book of the Prophets." Acts vii. 42. "Book of the Psalms," Luke xx. 42. Jesus speaks of all these together as the "Scriptures." Paul calls them Holy Scriptures. These were what we now call the Old Testament. The New Testament like the Old is a collection of writings. It contains biography, or the Life of Jesus, history, or the Acts of the Apostles, Letters and Prophecy.

Now if you will draw a cupboard or bookcase we will arrange these books on the shelves as we would in a library. You want five shelves. Divide this book case into two parts. Old Testament on the left side. Law books 5, history 12, poetry 5, Prophets 17. There are so many of these that we will put the 5 major prophets on the one shelf and 12 minor prophets on the other.

Now arrange the New Testament on the right side. Biography 4; History 1; Paul's letters 14; general letters 7; prophecy 1.

This is our Holy Bible, a library of 66 books.

We want our Juniors to teach the primary class so we will give a few questions for the primary grade.

1. What is the Bible called? Word of God. 2. Who was the "me" in our text? Jesus. 3. What did Jesus call the Old Testament? Scriptures. 4. How many Testaments are there? Two. 5. How many books in the Old Testament? 39. 6. How many in the New Testament? 27. 7. How many in the Bible? 66. 8. What is the golden text? Let us repeat it in this verse.

Thy Word is a lamp to my feet, O Lord,
Thy Word is a light to my way;
It shines in my soul like a star by night
And comforts and cheers me by day.

QUESTIONS FOR JUNIOR.

1. What is the title of the Bible given in the memory verse? 2. What is the Bible called in Heb. iv. 12? 3. What is the Word of God called in Eph. vi. 17? 4. Why is the "Word" called a lamp? 5. How many collections of sacred writings? 6. How many of these books did the Jews accept as sacred? 8. How many books are called historical? 8. What books in our Bible do the Jews reject? 9. Arrange the books of the Bible as you find them in our Bible in groups. Law, historical, poetical and prophetical. Draw a circle and write Holy Scriptures in a small circle in the center, and then write the names of the different books of the Bible on the outside circle pointing out. See how many you can write from memory.

Note 3. Senior grade. The word "canon" signifies the list of Hebrew and Greek books belonging to the Bible. "Canonical" means belonging to the authoritative books. The words Apocrypha, Apocryphal, on the other hand, are applied to certain books rejected by Protestant bodies, though they are accepted as canonical by the Greek and Roman churches.

In the Hebrew Bible the books are divided into three classes called "the law, the prophets and the Writings." Jesus recognized this triple division in Luke xxii. 44. It may be that this triple division corresponds to the order of time in which these books were included by the Jews in their canon.

Write brief answers to the following questions. Sign your number instead of your name and send to the "Home Circle Talk." Number 27, In what is Old Testament literature distinguished from all other literature?

Number 5. Is there any thing in the Bible to show in what order the books of the Old Testament were added to the Canon of Scripture. The Old Testament Canon was evidently completed and recognized 300 years before Christ.

HARRIETT E. BOISE.

Report of Bible School.

As per announcement the Bible School of the churches of God in Indiana, convened in the church at Plymouth, Monday morning, Nov. 19, at 9:30.

The opening of each session consisted of hymns and a prayer. Three sessions were held daily, at 9:30 a. m. 2:00 and 7:30 p. m., each session lasting for one hour and a half.

The first session was led by Brother Lindsay. He began on an outline which starts at creation and leads to Christ, dividing the period into four divisions of one thousand years each. From Adam to Noah being the first period; Noah to Abram the second; Abram to Solomon the third; and Solomon to Christ the fourth.

Brother Wince led the afternoon session, beginning with the Outline published in THE RESTITUTION.

The evening session was a discourse by Brother Lindsay, on "Obedience."

Tuesday morning Brother Wince followed his Outline with "Man," and "The Law of Recurrence."

Tuesday afternoon Brother Lindsay continued the work of Monday morning. In reviewing this work the following are some of the thoughts gathered. "Christ the Sun of Righteousness." "The church gets her light from Christ. The church is the light-bearer."

Tuesday night Brother Lindsay spoke on "Holy Spirit Baptism," on which the seven following points were brought out:—1. Holy Spirit Baptism does not make people better. 2. Neither did it convert any man as a sinner. 3. Water baptism does not effect it in any way. 4. None but the apostles, outside of Christ, could confer it on any one else. 5. It gave only power. 6. It was given to confirm the Word. 7. It had nothing to do with salvation.

At the Wednesday morning session Brother Lindsay compared Ishmael and Isaac, and Isaac and Christ, Isaac being the type, Christ the Antitype.

On Wednesday afternoon, Brother Wince continued on his Outline, taking up the "Nature of Man."

Wednesday evening Brother Wince spoke on "The Gospel is the Power of God unto Salvation."

Thursday morning Brother Wince continued on his outline and in the afternoon Brother Lindsay took up the story of Joseph, types and antitypes. Joseph cast into prison without cause. Christ accused falsely. Joseph's wife a Gentile. Christ's Bride made up of Gentiles. When Pharaoh sent for Joseph he sent a robe to be worn in place of the prison clothes. So when the Spirit goes forth to gather the elect, they too come forth with a royal robe.

Thursday evening Brother Lindsay spoke on "The Holy Spirit, What is it?"

Friday morning Brother Lindsay first gave some Scriptures for Old Testament Types. Then the story of Moses was taken up, leading up to the Tabernacle. Types in tabernacle. Christ our High Priest. High Priest comes out to Priesthood first. Saints to make up priesthood. Then the blessing to the whole world.

Friday afternoon Brother Lindsay continued his work, beginning with the death of Moses, the cause of his death, and then the thought of his successor. The story of Samson and the lion was then brought up and a lesson in overcoming was vividly drawn from Samson's conduct.

Friday evening Brother Lindsay spoke on "What Does it Mean to Believe on the Lord Jesus Christ."

Saturday morning the great dream of Nebuchadnezzar was taken up. The beasts in Daniel vii. 1-8, being compared with the kingdoms in Daniel ii. In other words what Nebuchadnezzar saw as a great man, Daniel, through the Father saw only beasts. The fourth beast spoken of in Daniel's dream was compared with the one described in Rev. xiii. 2, 3.

Saturday afternoon the subject of the "Three Worlds" was taken up and followed closely from the beginning to the end of the Millennial Age.

Thus ended the first Bible School of the churches of God in Indiana. This School, though only one week in length will surely result in much good, all those in attendance being hungry for more. We hope this is a beginning of a regularly established school, sessions of which may be held once a year, at such time and place as the board of management may designate. The next session will, no doubt, be held in next June, and let me say to the young people, as well as to the [illegible] tend this next session. All who were present will join in saying, You will never have reason to regret the time and money spent in this way.

MRS. LYDIA RAILSBACK, Sec'y.

Skeptical "Impossibilities."

When skeptics read the miracles recorded in the Bible they call them "Impossibilities." For instance they read that Christ fed five thousand with five loaves of bread. Matt. xiv. 17. They say of this: "Increasing five loaves to feed so many people and doing it instantly—its an impossibility." Well, Give me one grain of wheat and allow me time enough and I will raise enough bread to feed five thousand. "But here Jesus instantly increased five loaves,—an impossibility," responds the skeptic. Of course the skeptic, the poor skipjack, knows what is possible and what is impossible! Suppose that fifty years ago R. G. Ingersoll had read a verse in the Bible like this: "The apostle Peter was dwelling in Brooklyn, N. Y., and Paul was in Liverpool, England. Peter, therefore, called to Paul, and talked with him for an hour, saith the Lord of hosts." The Colquel on reading this statement, would, of course, immediately pronounce it a "contradiction." He would tell how many miles Liverpool was from Brooklyn; and for $100 an evening he would expose the "absurdities" in the Bible; and as he would tell with grandiloquence how Peter talked with Paul, when he was hundreds of miles away, without cable or means,—how he talked through the air—how that was contrary to "natural law" and "experience,"—what an "impossibility" it was; he would be lauded as a "smart" man by the simple minded. Wireless telegraphy, however, is a fact. Why, friend, there is not a miracle in the Bible which is harder for me to understand and believe, than the modern inventions of men.

ROBT. G. HUGGINS.

An avaricious man is like a sandy desert—sucking in all the rain, and giving back no fruit.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Youth's Column.

"Some Day."

Little child, beside the stream,
What hast pictured in thy dream?
Floating down the tide of time
To that merry song of thine,
Has the bold in fancy there
Golden castles in the air?

Ah! "some day" thy fare will fade,
Sad-eyed grief thy visions shade;
Time will bleach thy sunny hair,
Touch thy brow with wrinkled care;
Breaking every golden tie,
Friends will flee in falsehood by.

And aweary, in life's street,
Will thy fainting pulses beat,
Coming where the rubbish lies
Of thy youthful fantasies,
Weeping, o'er the cherished dead,
Graves of Hope, thy feet will tread.

Dream no longer, little one!
Life hath much that must be done,
And thy cup of happiness,
God will fill, when others bless;
Better visions give to thee,
When thy youthful fancies flee.

Let thy golden castles fall,
Learn that God is all in all;
Dearer far than gold or fame,
Is the worship of his name;
Take his name and love to-day,
Let the cycled ages pay!

—S. Roxana Wince.

Ruined Boys.

We knew at one time of a city that had three murderers under sentence of death, and they were less than twenty years of age. Is it not shocking to see so many boys going to ruin! One of these murderers was hardly more than seventeen; and he was once a Sunday School scholar. Think of this—from the Sunday School to the gallows! Think of three broken-hearted mothers, besides many other grieved and dishonored friends! Worse than all this is the thought of the judgment that comes after death. The sentence that God pronounces upon the murderer is still heavier to bear than the sentence of our civil law. We cannot forbear giving the dear boys of our homes and Sunday School another warning to keep from bad books, bad company, and bad habits. They are sure to lead to a bad end. There is no safety but in a true Christian life.

The Man Who Wanted to See Jesus.

The Lord Jesus used to walk about [illegible] so that they could see him with their bodily eyes. There was in those days a man who wanted to see Jesus very much, and he was a very rich man. But all his money could not help him to see Jesus. You know there are some things which money cannot do, and this is one of them; money cannot help us to get to the heavenly country and to get near Jesus and God. So this man, who was Zacchæus, could not get near Jesus, because of the crowd that was pressing around him. He could not get into the thick crowd, he could not see over the heads of the people, because he was a little man; he was not tall enough to look over the others. But he wanted to see Jesus so much that at last he ran on and climbed up into a tree, and waited there till the Lord Jesus got up to the place. And then Jesus saw him—he always sees those who really want him—and he stopped and called to him to come down out of the tree. The Lord never passed by any one who was wanting him.

So he stood now, and perhaps he pointed to Zaccheus, up in the tree, or perhaps he only looked at him with that sweet yet piercing look of his which made Peter weep, it was so full of meaning, and then called to him and said, "Zaccheus, be quick and come down, for today I must stay at your house."

So Zaccheus made haste and came down out of the tree very quickly, and he was so very glad to take the Lord Jesus into his house.

But the people were not pleased, they did not like it at all. They said Zaccheus was a bad man, and they grumbled because our Lord went to stay at his house. But Jesus said he had come to seek and to save that which was lost. He had come to this world on purpose to save poor men and women who had lost their way, and he was seeking them out; so when he found one that wanted to be put right, he did not mind what people said, he just went and saved that one.

Well, the people were vexed, but Zaccheus was very glad, and bestood and said like this, "Look, Lord! I'll give half my goods to the poor, and if I have taken anything from any one which I ought not to have done, I will give him four times as much back again."

And Jesus said that man was saved, that he was now in the right way; and he was in the right way, for he was so glad that the Lord Jesus had visited him, and shown him how he came to die that he might be forgiven, that he made up his mind he would show by his acts, that is by what he did, how very much he thanked him for saving him.

You see he believed Jesus,—that is, he felt quite sure he would save him, and then he could not help loving him, and then when he loved him, he could not help trying to please him. When we love people we will always try to please them.

Sermons for the Little Ones. No. 12.

BAPTISM—A PRAYER FOR PARDON THROUGH THE SINLESS ONE.

You may be sure that God wants you to be saved, so that you will not perish or he would not have given that dear and only Son to die for you. He has chosen that blood shall make atonement for sin. But there must be no spot, no blemish, in the offering. The precious Savior did nothing wrong. He always minded God. If he had sinned, if he had refused to obey God, it would not have been possible for him to have obtained forgiveness for you. No sin must be in him who offers himself for sin. If there were any wrong, any stain upon the character of Jesus, we could not come to God through him, God would not have accepted him as an offering. We could not plead to be forgiven, because of the righteousness of Jesus, if he had not been righteous.

But now you can say—"I am not worthy, but Jesus is worthy. I have nothing to give, nothing with which to buy salvation and all the beautiful things in the kingdom, but he has given himself for me; accept the offering, and in accepting it, accept me." "In offering himself, he has secured eternal redemption for me. I come, that I may have it." "Look upon him, and forgive me." "Take all my sins away, for his sake. Put his righteousness over me. Wash me all white and clean in his blood. Let me be pure in thy sight because he did no sin.

You say all this, when you are baptized. Baptism, is not only a picture of your faith in the death, burial and resurrection of Jesus, and of your faith in your own future resurrection through him, but it is also a picture of your death to sin and of the death of sin to you. It is a prayer for pardon. Sin has been your master, you have minded it, you have served it, like a slave serves his master. But when you go under the water you nail that master to the cross. You crucify him. You begin serving God—because you begin minding him when you go under the water. He has told you to be baptized and you do it.

Sin is not your master now, you have slain him. He is dead, and you, in a picture have died to him. There is no one now to hold you in bondage. You have died to sin in baptism, but you have also been made alive in that significant picture—to God. The dead master cannot make the dead slave mind him.

You came out of the water to begin a new life; to begin new service, to be obedient to God. You must mind him now, in everything that you do.

Remember, if you are baptized, that you are in that very act, praying God to forgive you, and to take the dreadful penalty of sin away.—*The Friend of the Children.*

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

Obituary.

Died in Portland, Ore., on Oct. 24, 1906, James F. Eshelman, aged 54 years. He was a native of Lancaster Co., Pa., but grew up to manhood in Canton, O. Afterwards went to Colorado, thence to Seattle, Wash., and within the last few years, he has made his home in Portland. He was ill all summer with an internal growth, but bore his sufferings patiently, feeling hopeful and resigned, knowing that if death came, the "sting" was only for a time, and the "victory" would be a glorious resurrection through our Lord Jesus Christ. His request was carried out, that he should be brought to Seattle for burial, where his mother and other near relatives, are resting in hope, and is the home of his only daughter, a sister, and a brother. These, with his faithful companion are left to mourn their loss.

Dr. Wm. Chapman, his esteemed friend, and brother in the one hope [illegible] mon, giving our reasons from the Scriptures, in a very able manner, for believing that death is an unconscious condition—"We shall sleep but not forever," according to the hymn, so beautifully sung on that occasion. While our hearts mourn, we know in whom our dear brother believed and trusted, and that in faith and hope, he remained firm to the end. May we all meet where there is no more sorrow, no more death, is the prayer of his only sister.

ANNA M. YOUNG.

The Gift of Eternal Life.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

Yours in the Blessed Hope.

W. H. WILSON.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa., or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 595 South Limestone St. Springfield, O.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

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While we run the race of life,
And we lose and have to stumble and fall
It lightens the load for us one and all,
When a friend we meet as we run our race
And he gives us a cordial, old-fashioned shake.

The world is clever when you're down and out
In the sweetest music it can make,
It puts us in mind of a cur or toad
When you spy a friend on the road ahead
And walk hand in hand in the old time way,
He gives you a smile and the glad hand shake.

So remember that as Life's road you wend,
The word you speed to the friend in need,
The clasp of your hand and the cheer of your smile
May shorten many a weary mile—
May banish many a sad heartache,
So be sure with your smile and your glad hand shake.

—H. T. Sweet.

Communicated.

Pine Woods Bible Class.

Teacher. The topic for our study to-night is:

THE WORD "WORLD."

Is Christ's Kingdom to be of this world? What does Jesus say?

Arlon. Jesus says: "My Kingdom is not of this world."

Q. When is the world to come to an end?

A. See Matt. xxiv. 3. "As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, When shall these things be? and what shall be the sign of thy coming and of the end of the world?" The world comes to an end when Jesus comes.

Q. Who turned the world upside down?

A. The disciples? See Acts xvii. 6 "These that have turned the world upside down have come hither also."

Teacher. We have quoted three different texts containing the word WORLD, which cannot be understood apart from the Greek original. Now, I would ask, how could a person, who is not acquainted with the meaning of the original know how to place and understand those three words, seeing that they are translated from three different Greek words having very different meanings? The first of these three words is KOSMOS,—the arrangement of things which exist upon the earth, such as the world of fashion, the political world, the commercial world, the religious world, etc. The second word is AION,—meaning a period of time, an age, or a dispensation. For instance the "Harvest is the end of the world"—age. "Sign of thy comin; and the end of the world," —age, or the present dispensation. "Be not conformed to this world," —age. The third word is OIKOUMENE, —meaning the habitable earth, or land, as for instance, "Hath he not put in subjection the world to come." The inhabitants of the coming age. "That all the world should be taxed." The inhabitants of the Jewish world.

The Common Version does not give the sense of the Greek originals, but translates each word by the one English word "world," which is misleading. I will now quote from the best authority, a number of texts under each one of these words for the benefit of those readers who may not have access to the Greek originals.

THE WORD "KOSMOS."

Matt. iv. 8, Showeth him all the kingdoms of this world.

Matt. v. 14, Ye are the light of the world.

Matt. xiii. 35, From the foundation of the world.

Matt. xiii. 38, The field is the world.

Matt. xvi. 26, Gain the whole world.

Matt. xviii. 7, Woe unto the world.

Matt. xxiv. 21, Since the beginning of the world.

Matt. xxv. 34, From the foundation of the world.

Matt. xxvi. 13, Shall be preached in all the world.

Mark viii. 36, Gain the whole world.

Mark xiv. 9, Preached throughout the world.

Mark xvi. 15, Go ye into all the world

Luke xi 50, Shed from the foundation of the world.

Luke xii 30, Nations of the world.

John i. 9, That cometh into the world.

John i. 10, Was in the world.

John i. 10, World knew him not.

John i. 29, The sin of the world.

John iii. 16, God so loved the world.

John iii. 17, Sent not his Son into the world.

John iii. 19, Light is come into the world

John iv. 42, The Savior of the world.

John vi. 33, Giveth life unto the world.

John viii. 12, I am the light of the world.

John viii. 23, Ye are of this world.

John viii. 26, Speak to the world.

John ix. 5, I am the light of the world.

John xii 31, The judgment of this world.

John xii. 31, The prince of this world.

John xii. 47, Not to judge the world.

John xiii. 1, Depart out of the world.

John xiv. 17, Whom the world cannot receive.

John xiv. 19, The world seeth me no more.

John xiv. 27, Not as the world giveth.

John xiv. 31, That the world may know.

John xv. 18, If the world hate you.

John xv. 19, Not of the world.

John xvi. 8, He will reprove the world.

John xvi. 11, The prince of this world.

John xvi. 21, A man is born into the world.

John xvi. 33, In the world ye shall have tribulation.

John xvi. 33, I have overcome the world.

John xvii. 14, The world hath hated them.

John xvii. 21, The world may believe.

John xvii. 24, Before the foundation of the world.

John xviii. 36, My kingdom is not of this world.

Acts xvii. 24, God made the world.

Rom. i. 20, From the creation of the world.

Rom. iii. 6, How shall God judge the world.

Rom. iii. 19, All the world may become guilty.

Rom. iv. 13, Should be the heir of the world.

Rom. v. 12, Sin entered the world.

1 Cor. i. 20, The wisdom of this world.

1 Cor. i. 27, Weak things of the world.

1 Cor. ii. 12, Spirit of the world.

1 Cor. iv. 9, Spectacle unto the world.

1 Cor. iv. 13, Filth of the world.

1 Cor. vii. 31, The fashion of this world passeth away.

1 Cor. xi. 32, Condemned with the world.

Gal. vi. 14, World is crucified unto me.

Eph. ii. 2, The course of this world.

Eph. ii. 12, Without God in the world.

Phil. ii. 15, Shine as lights in the world.

Col. ii. 8, Rudiments of the world.

1 Tim. iii. 16, Believed on in the world.

1 Tim. vi. 7, Brought nothing into the world.

Heb. xi. 7, Condemned the world.

Jas. i. 27, Unspotted from the world.

Jas. ii. 5, Poor of this world.

Jas. iii. 6, World of iniquity.

Jas. iv. 4, Friendship of the world.

2 Pet. i. 4, Corruption that is in the world.

2 Pet. ii. 5, Spared not the old world.

2 Pet. ii. 20, Polutions of the world.

1 John ii. 15, If any man love the world.

1 John ii. 17, The world passeth away.

1 John iii. 17, This world's goods.

Rev. xi. 15, The kingdoms of this world.

Rev. xiii. 8, Slain from the foundation of the world.

THE WORD "AION."

Matt. xiii. 39, Harvest is the end of the world.

Matt. xiii. 40, So shall it be in the end of this world.

Matt. xxiv. 3, Thy coming and the end of the world.

Matt. xxviii. 20, With you alway unto the end of the world.

Mark iv. 19, Cares of this world

Mark x. 30, In the world to come.

Luke xvi. 8, Children of this world.

Luke xviii. 30, In the world to come.

Luke xx. 35, To obtain that world.

Rom. xii. 2, Not conformed to this world.

1 Cor. i. 20, Disputer of this world.

1 Cor. ii. 8, Princes of this world.

2 Cor. iv. 4, God of this world.

Gal. i. 4, This present evil world.

Eph. vi. 12, Darkness of this world.

1 Tim. vi. 17, That are rich in this world.

Heb. i. 2, By whom also he made the world.

Heb. vi. 5, Powers of the world.

THE WORD "OIKOUMENE."

Matt. xxiv. 14, Preached in all the world.

Luke ii. 1, That all the world should be taxed.

Luke iv. 5, All the kingdoms of this world.

Acts xi. 28, Dearth throughout the world.

Acts xvii. 6, Turned the world upside down.

Acts xvii. 31, Will judge the world.

Acts xxiv. 5, Jews throughout the world.

Rom. x. 19, Word unto the ends of the world.

Heb. i. 6, First begotten into the world.

Heb. ii. 5, Not put in subjection the world to come.

Rev. iii. 10, Come upon all the world.

Rev. xii. 9, Deceiveth the whole world.

HEBREW WORD "'ERETS."

This is the word for land, earth.

Psa. xxii. 27, All the ends of the world.

Isa. xxiii. 17, All the kingdoms of this world.

Isa. lxii. 11, Unto the end of the world.

GREEK—GE—LAND, EARTH.

Rev. xiii. 3, All the world wondered.

Matt. v. 5, Shall inherit the earth.

Matt. v. 13, Salt of the earth.

Matt. vi. 10, Will be done in earth.

Matt. vi. 19, Treasure upon earth.

Matt. x. 34, Send peace on earth.

Matt. xii. 40, In the heart of the earth.

Rev. v. 10, We shall reign on the earth.

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VOLUME LV. PLYMOUTH, INDIANA, DECEMBER 5, 1906. NUMBER 45.

Bible School Department.

LESSON FOR SUNDAY, DEC. 9, 1906.

JESUS ON THE CROSS.

Luke xxiii. 33-46. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding, and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having thus said, he gave up the ghost.

Time—Wednesday, April 15, about A D 33.

Place—Calvary, outside the north wall of Jerusalem, on a low hill or rising ground.

With two thieves, Mark xv 27. He was numbered with transgressors, Isa liii 12. Father, forgive them—Jesus doing as he taught, Matt v 44; vi 15. For they know not—Did it through ignorance, Acts iii 17. They parted his raiment, Psa xxii 17. Derided him, Psa cxix 51. Let him save himself—All laugh me to scorn, Psa xxii 7. They gave me vinegar, Psalm lxix 21.

Jesus was born King of the Jews, Mat ii 2; John xviii 37.

One of the malefactors—Matt xxvii 44 says, The thieves mocked him. That might easily be so, as they were hanging several hours, they had time to think, and they saw some strange things. It is also well for us to know and keep in mind that many things that Jesus did and said, are not written, not told, John xxi 25, but enough and even more than enough has been recorded for us to have full faith.

The other rebuked him. Do you not fear God? We are punished justly. Something had wrought a change of mind in this man, but "those convinced against their will are of the same opinion still." This man hath done nothing amiss. 1 Peter ii 22.

Lord remember me—kingdom.

As the things concerning the kingdom of God, and the name of Jesus Christ, Acts viii 12, is the key to the Bible, we will give this part of the lesson special attention. The kingdom of Israel—the twelve tribes—the Hebrew nation—was the Kingdom of God. 1 Chron xxix 23. The kingdom lasted about 500 years; from Saul to Zedekiah. On account of wickedness was overturned, ended for a time, until Christ come; it will be given to him. It belongs to him. Ezek. xxi 25-27. Give verse 27 close attention, as it promises the restoration of the kingdom of God, the kingdom of Christ, the kingdom of David.

The promise was renewed by the angel Gabriel, sent from God to Mary the mother of Jesus. He would have the throne of David, the house of Jacob, and the kingdom, Luke i 26-33; 2 Sam vii 12-16.

Thirty years later Jesus came preaching the kingdom of God, Mark i 14, 15. He sent the twelve to preach it, Luke ix 1, 2. He sent seventy to preach it, Luke x 1-11. It was preached in every city and village, Luke viii 1. From these few Scriptures we can assure ourselves that the penitent thief had known the story of the kingdom, but like thousands of others did not recognise the Christ, the Messiah, the King. But when he saw the great signs and wonders that took place between the sixth and ninth hours—noon and three p m—he was, like the centurion and the soldiers, Mat xxvii 54, fully convinced that Jesus was truly the Son of God, the One who would have the kingdom; and now we can well understand why he prayed Lord remember me when you come in your kingdom.

And Jesus said, Verily I say unto thee, today shalt thou be with me in paradise.

Now let us read that in plain modern language—simple words that all may understand. Indeed I say to you now, you shall be with me in my kingdom. This way of reading the answer is in harmony with every statement of God, and Jesus Christ from Ezek xxi 27 to Rev xxii 20. With equal consistency we may read it, That day you will be with me in paradise—a word of Persian origin—a Royal domain.

When Jesus has come, and all his saints with him, Jude 14, 15, and has filled all the earth with the glory of the Lord, Num xiv 21, and the Lord is praised by all, everything, Psalm cl, this earth will be paradise indeed, and the resurrected and glorified thief will be there.

And Jesus cried, Father, into thy hand I commend my spirit—life. He gave up the ghost—expired. Poured out his soul—life—unto death, Isa liii 12, gave his life—no man took it, John x 17, 18. This precious life was given for us while we were yet sinners. Let us so live, so earnestly strive to live godly, and abound in the work of the Lord, that if we have to give up our lives, we may be able to say with all confidence, Lord into thy hands I commend my spirit.

There is considerable detail given in this lesson, and I advise the earnest student to go over it all carefully. To the teachers I commend the same, but advise them not to try to instruct with the whole lesson, but with the parts that most strongly appeal to their mind and heart—affections.

P. NEILL.

Berean Notice.

Remembering that "he who giveth to the poor lendeth to the Lord," and also that it is "more blessed to give than to receive," the Chicago Bereans have made it an annual custom to give dinners at Christmas time to the poor. During the year we have heard isolated Bereans and Bereans living in small towns say that they know no poor to whom to give. So we extend a hearty invitation to all Bereans or older members to co-operate with us in this work. In a large city the poor are easily found, and it is a blessed thing to send to them some of the Christmas joy. We never send any name with the baskets. If any one desires to take part in this work send the money—up to Dec. 16, to Miss Gertrude H. Ellis, 1200 Washington Boulv'd, Chicago; after Dec. 16, send to Lelia E. Whitehead, 5428 Ontario St., Austin Station, Chicago. Please send as soon as possible.

If you would sleep in Jesus, you must live in Jesus; for so only can you insure the blessing, that when your heart and your flesh fail you, he will be the strength of your heart, and your portion forever.

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Selections.

Our Vocation.

Consistency is a peecious jewel. Let our calling be what it may, all admire a worthy walk—a walk that shall correspond with the principles, aims and objects of that calling. The physician must understand the nature of disease, the power and effect of medicine, he must hold himself in readiness to serve his patients when called. Here are the main features of the physician's calling. Should he be lacking in any of these particulars, would he be worthy of the physician's calling? Certainly not.

And if we take any of the other professions, we shall find that the same principles hold good. Christianity is a "calling," a "vocation." As such it has its principles, its aims and objects. Hence Paul says, "I beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. iv. 1. Now if a doctor cannot omit any of his duties and be worthy of his calling, can one be a worthy Christian and omit any of the duties of Christianity? Without hesitation, I answer, no. And just here let me quote the Master's solemn warning: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." God grant that this warning may sink deep into the heart of everyone that has assumed to wear that "worthy name."

A Habit of Indecision.

There is a great deal of truth in what a gifted writer says concerning habits of indecision or dilatoriness. It is so much of it pure habit that children cannot be too early taught, first the necessity of making up ones mind, and then of acting upon it. The trick of "hanging about," of waiting minute after minute, hour after hour, in work as in play—for idlers never play conscientiously—is often acquired in mere infancy, in imitation of elders and betters, never to be got rid of to the end of life. What is in the boy or girl pure carelessness becomes in the man and woman a confirmed peculiarity, which haunts them like a curse, causing no end of misery to themselves and to all belonging to them. One by one some application is neglected or thrown aside till the last chance of benefiting ourselves or our neighbor can never be recalled; our remorse over an unanswered letter, when the writer has suddenly gone whither no kindly words can reach him any more: our regret over cordial visits unpaid, and pleasant meetings unvalued, till friendship, worn out, dies a natural death, or burns itself to ashes like a fire without fresh coals. Then we may lay the blame on Providence, luck, circumstances; anything or anybody except the true sinners, ourselves—but it is too late. We can no longer help ourselves.

The True Idea.

A pious shoemaker being asked what was his business, replied: "My business is to serve the Lord, but I make shoes to meet expenses." This is the true idea of Christian life and character, and it is a pity it is not more fully realized. Our great business in this world is to serve the Lord, to do his will, and to glorify his name; and everything should be made subservient to this end. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." So teaches an inspired apostle. But this is not the idea of the great majority, even of professing Christians. Their great business is to make money, and as far as can be seen, secure the comforts and luxuries of this life for themselves and their children, to amass as far as possible, a fortune. The service of the Lord is a subordinate thing an accidental matter, which, if it can be attended to is very desirable. When professing Christians make the service of the Lord their "business," and their worldly pursuits contribute to this end, we will have such a practical illustration of Christianity as will convince gain-sayers.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 5, 1906

This is the season when renewals should be sent in. We have passed through rather a hard year, and trust that our friends will need no urging to renew promptly. We will appreciate your efforts in this line, we assure you. There are a number of the poor that no one has provided for the past year. We have carried them through so far, but our ability is about reached the limit. We dislike to ask for this purpose, but we also dislike to cut one of the aged poor off. Perhaps when it is once known that there is a need in this direction, some who can spare a little will help.

The President's Message to Congress wherein he censures California for her stand against allowing adult Japanese the same school privileges as her small native children, has raised a storm on the Pacific coast, and threats are freely made of resistance to any interference by the federal government. The Californians would welcome war with Japan sooner than give up their point. However, we do not think there need be any alarm in this matter at present. Japan has a wonderful activity, but there is a limit to her resources, and she must have time to recover from the losses of the war with Russia. Then when that time is reached, she will have her hands full with her old foe, for Russia is not idle, and though turned back for a time, her design is not changed. All of Japan's strength will be needed in another direction than toward the United States.

Communicated.

Bible Lessons with Remarks.

THE BIBLE.

IV. Begettal. The reason Paul gives for not being ashamed of the gospel is, "It is the power of God unto salvation to every one that believeth." Rom. i. 16. The Greek word translated "power" in this text is *dunamis*. Our word dynamics comes from this word. Dynamical power enables man to accomplish their work with celerity, and to perform an amount of labor impossible without their aid This word "dunamis" is used by God to convey to our minds the kind of power he uses upon sinners to bring them to repentance and to his favor. The gospel is the power, not a power, not a power among a hundred other powers, but "the power." Now if the gospel is the power God uses to save us, we are not saved by a personal and direct operation of the Holy Spirit. And if the gospel is the saving power it must be the gospel that secures or brings about every prerequisite of salvation, begettal with the rest. Spiritually Paul was a father; he had many sons. The "power" he used in begetting them he explained in writing to the Corinthian Ecclesia: "In Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. The begetting power was the gospel; it is the saving power, and the only power. The Spirit of God quickens us, but always by "the words" recorded in the Holy Scriptures. Psa. cxix. 50; Jno. vi. 63. We are begotten by God through the "Word of truth" (Jas. i. 18), by the Word of God (1 Pet. i. 23), by the gospel. Man changes the mind of his neighbor by giving him information; so God changes the mind of the sinner towards himself by revealing his truth, wisdom and love. While the sinner's mind is changed by the instructions imparted to him, still the change is effected by God and the Spirit of God, inasmuch as the means of changing the mind is supplied by God through the instrumentality of the Holy Spirit. If God had not, through the revelations of his Holy Spirit, supplied the requisite knowledge to change the mind it would not have been changed. We are indebted to God for the truth, and to the Holy Spirit for revealing it; therefore the change is properly ascribed to God and his Spirit, although it is the truth which operates on the mind and renews it. The Holy Spirit renews us (Titus iii. 5) but always by knowledge. Col. iii. 10.

V. Conversion. In the Greek conversion is always in the active voice. Conversion is a human effort; we are active, not passive, in conversion. We are converted by using our eyes, ears and understanding. Acts xxviii. As to how conversion is brought about and what does it, we will let David, the inspired prophet of God, instruct us: "Take not thy Holy Spirit from me." "Renew a right spirit within me." Psa. li. 10, 11. "The Spirit of the Lord spake by me, his Word was in my tongue." 2 Sam. xxiii. 2. David had the "Holy Spirit," a "right Spirit;" his "tongue" was used to proclaim God's "Word." Now how did David convert men? After praying for the retention of God's Spirit he says: "Then will I teach transgressors thy way; and sinners shall be converted unto thee." Psa. li. 13. Why, David "converted sinners" and "transgressors" by teaching them God's "way." A man becomes a sinner when he "errs from the truth;" he is converted when he returns to the truth by obedience. Jas. v. 19, 20. The truth, then, is the power God uses to convert transgressors. "The law (doctrine, margin) of the Lord is perfect, converting (restoring, mar.) the soul." Psa. xix. 7. He who hails the law, doctrine or teaching of God's Word is inadequate to restore (convert) the soul, impugns the perfection of the inspired Word. "The law of the Lord is perfect." Jas. i. 25.

VI. Sanctification. The seventh day, Aaron, the tabernacle and the altar were all sanctified. Gen. ii. 3; Lev. viii. 10, 15, 30. When people marry they are sanctified (1 Cor. vii. 14); but they are not more immaculate than celibates. The contracting parties are set apart for each other's use in the matrimonial relation. The sanctification of the seventh day and the subsequent sanctifications of the marquetry Kosmos were one and all a setting apart to the service of God. Now when a sinner is sanctified the same thing happens to him as occurred when the seventh day, the tabernacle and altar, were sanctified, viz: he is set apart to the service of God. He is now to serve God, and let God use him. Now how is a sinner sanctified or set apart for the service of the Lord?

We are sanctified by God (1 Thes. v. 23) and by the Holy Spirit. Rom. xv. 16. Because we are set apart by the Spirit many people have covered the subject of sanctification with a web of mystery. Many a poor soul is groping in chaos, "feeling his way" in the darkness of ancient and modern superstitions, assuming by force of habit that whatever the Spirit of God does, is sure to be of a nature that will flabbergast him. But God, dear reader, is not groggy. He does not mock me with a flatus; he does not ask me to chase a phantom. "God is light and in him is no darkness at all." 1 John i. 5. The "god of this world" (not the God of heaven) gives you inexplicable riddles to blind your mind. 2 Cor. iv. 4. The God with whom we have to do is a "God of light;" and I am certain that before him I am not esteemed fugitious because I seek to know his operations by the Spirit. As a father will teach and simplify recondite subjects to his children, I feel sure that my God, "in whom is no darkness at all," will take you in his arms, dear student, if you ask him; and for the promotion of his glory, and the honor of his great name, and to effect your sanctification, he will make his truth shine.

Our heavenly Father is "Light." As for "darkness," there is none in him "at all." Well, then, since he is the author of the Bible, I am led to believe that it is a Book of Light—that it is not a "dark book." If there is no darkness in God "at all," how could he write a "dark book?" The Bible is not an extravaganza. Its doctrine relative to sanctification, like all other doctrines it formulates, is intelligible and soul-satisfying. The Holy Spirit sanctifies, truly, but how? Well, under the Levitical law, some beasts were sanctified—set apart—for man to use as food; others were forbidden. When Christ ended this law in his death, the Spirit of God said: "Every creature of God is good, and nothing to be refused (for food,) if it be received with thanksgiving; for it is sanctified by the Word of God and prayer." 1 Tim. iv. 4, 5. The Spirit sanctifies a sinner just like it does food—"by the Word of God." When the interdict regarding meats in Moses' law was lifted, and when the Spirit said they were all "good" and "nothing to be refused," they were all "clean," "sanctified,"—set apart for use—"by the Word of God." So the Spirit sanctifies a Sinner in the same way. That we are sanctified by faith in God's Word is affirmed (Acts xx. 32) and reaffirmed. (Acts xxvi. 18.) "Sanctify them through thy truth," the Savior prayed, and then gave this explanation of what he meant by "thy truth," "THY WORD is truth." Jno. xvii. 17. We are sanctified by the truth revealed by the Holy Spirit in God's Word. The Word both sanctifies and cleanses. Jno. xv. 3. Christ cleanses and sanctifies obedient believers of the gospel "with the washing of water—baptism—by the Word." Eph. v. 26. When faith in the Word is followed by the "washing of water"—baptism—in the name of the Lord Jesus, we are sanctified—set apart—by God, by the Spirit of God by the truth, by the Word, by faith, by the "washing of water"—baptism. 1 Cor. vi. 11.

Robt. G. Brookins.

Sententious Paragraphs.

"Hope is the mainspring of activity in all the concerns of life."

Every man complains of his memory, but no man complains of his judgment.

We can only shine as lights in the world by bearing the Light of the world within us.

"Teach with authority! Have your beliefs and your doubts, but do not believe your doubts or doubt your beliefs."

Benevolence is not merely a feeling, but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

"There ought to be nothing vague about religion. Of all simple and clear convictions, what we believe about the eternal verities should be clearest and simplest."

"The philosophy of hard knocks is hard to understand, yet everyone who looks sparely at life recognizes its wisdom. The pampered boy often comes to uselessness, if nothing worse; while his mate who has received rigorous treatment at the hands of the world, attains strength and effectiveness."

"One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy, to provide for exigencies that never happen, to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see."

The English is a "composite" language, because it is composed of words from various other languages. A careful examination of standard authors shows that of every hundred words, about sixty are Anglo Saxon, thirty are derived from Latin, five from the Greek, and the remaining five from the French, Italian, and several other tongues.

The burden of my message to any of my brethren who may read these words is this: We have the best theology in the world, but let us get nearer to the loving heart of Christ, and preach our message with an unconquerable love. Men don't care to listen to our speculations, but they are ready to listen to the positive message of salvation, which it is our privilege to deliver to a perishing world.

That humble current of little kindnesses which, though but a creeping streamlet, yet incessantly flows; although it glides in secrecy within domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, pours, in the end, a more copious tribute into the store of human felicity than any sudden flood of detached bounty however ample.

I cannot but think that the average Christian life of this day wofully fails in the simple, conscious realization of this great truth, and that we are all far too little living in the calm, happy, strengthening assurance that we are never alone, but have Jesus Christ with each of us more closely, more truly, in a more available fashion, and with more omnipotence of influence than they had who were nearest him during the days that he lived upon earth.

"None of us is free from the influence of results. We are prone to estimate success by what we see and hear. This is right, in a measure; but faith is dishonored when we rely on ocular demonstration. God does not promise we shall see the results of work He gives us to do. Our part is to sow beside all waters, leaving all else to Him. Faith is honored of God by our taking Him at His word. We should not be concerned about the results when we have obeyed in the letter and spirit the command to do, to wait, to sacrifice. It may be long in years, in God's own good time, before the fruit of this service is seen."

Selections.

Signs of the Lord's Coming

Unwise prophetic students have brought the blessed hope into discredit, by setting the exact time of the advent. We may, however, discern the near approach of that grand event by certain prophetic, fig-leaf signs, now increasing in number and clearness. Luke xxi: 29 31.

1. Physical Signs. The powers of heaven will be shaken, the sun and moon clouded, and the earth swept by cyclones, shaken by earthquakes and distressed by fires, pestilence and famine. Nature has always been affected by great moral catastrophes. Luke xxi: 25; Mark xiii: 19, 20.

2. Intellectual Signs. The inventions of genius will control the forces of nature, give rapid transit and increase of knowledge. Scoffing scientists will assert "the uniformity of nature," and deny His coming and all the supernatural. The natural man with his natural theology, gropes through the darkness of nature into the greater darkness of the awful future. He waits for the unknown ferryman, and "the sullen stroke of the muffled oar," to bear him over the river to the unknown shore.

Evil servants will postpone His coming in the desire of their hearts, and signal apostasies will occur. Dan. xii: 4; Matt: xxiv: 48; 1 Tim. iv: 1, 2: 2 Pet. iii: 3, 4.

3. Commercial Signs. Marts of trade and business will be filled with the intense frenzy of worldliness; men and women will be overwhelmed with business and politics, fashion and pleasure, and great Babylon will be in her boomtime of glory. Luke xvii: 26-30; xxi: 34. 35; Rev. i: 11-13.

4. Political Signs. There will be a great national distress, and wars, great fear of things coming on the earth, bombs, bullets and knives, but a delusive "peace and safety" with reference to any judgment from God, and anger at the final proclamation of the gospel. Luke xxi: 25, 26; 1. Thess. v: 14; Rev. xi: 18.

5. Social Signs. Lawlessness against authority in the family, church and state, and treasonable combinations to throw off all wholesome restraint will prevail.

The anarchist, opposer of government, is born of the lawless one, opposer of law, in prophecy. Psa. ii: 1-3; 2 Thess. ii; 7, 8; 2 Tim. iii: 4.

6. Spiritual Signs. A terrible apostasy of unbelief, delusion, lukewarmness, formalism and worldliness among the professed people of God, and false Christs, and priests, and self-styled monarchs and generals. Satan and demon rulers are cast down to the earth, and in accord with the theory of demoniac marriages before the flood, it is reported that a woman has been lately married to a materialized spirit. Matt. xxiv: 12; Luke xviii: 8; Thess. ii: 3; 1 Tim. iv: 1; 2 Tim. iii: 1-5

7. Evangelistic Signs. A great revival of evangelistic zeal in spreading the gospel, and completing the fulfillment of the great commission in all lands. Matt. xxiv: iv; Rev. xiv: 6, 7. All these signs have appeared or are graphically manifested now as never before. Rom. viii: 19-22.

But the exact time of His coming remains unknown. The great clock of God's chronology stopped when Messiah was cut off, and we are in a parenthesis, waiting for the Lord's coming and the seventieth week of Daniel. The first trump awakens the sleeping dead, and the trump thrills the living into immortality, and summons all to meet and greet their Lord.

Although some characteristic of prophecy or a missing link in chronology always obscures the exact time, yet we now know no unfulfilled prophetic event, and we cannot place the tick of a clock between us and that "blessed hope," his coming for his saints with "clouds" of attendant saints and angels.—*E. P. Marvin.*

Nature's Witness to God.

Suppose that to-morrow morning the sun should rise, inscribed across its surface in letters brighter than its own light, and such as to be visible throughout the illumined half of the world, with the words: "Holy! Holy! Holy! Lord God of Hosts, who was, who is, and who is to come." Let this inscription be made intelligible in all languages, and among all nations. One would think that under that awful light, as it passed over the continents and seas, and from people to people, the dusky tribes of heathendom would quit their idols at once; that, in the high marts of civilization, avarice, malice, and dishonesty, serpents writhing colossal in the hollow streets asin caves, would wither to ashes; that literature, politics, [and] art, on all their frozen hills, would feel the approach of a vernal season beneath this touch of supernatural fire; and that before the slanting rays had passed thrice round the globe, they would have peeled from off the burdened world something of the ulcerous growths of sin, and in time would turn into another channel the course of the dolorous and accursed ages.

To those whose eyes with the secret eyes of science the sun is thus inscribed; and not the sun only, but every natural object—the seas, the mountains, the forest arches, every lowliest violet, the human frame.—*Joseph Cook.*

Buried—Raised.

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Did the thought ever occur to you who read the word, that in baptism there is crucifixion? I presume it has, and yet we often wonder why it is that so many gladly receive the truth and when the ordinance of baptism is set like a bar to their path, a wall around the fold, they turn sadly away; rejecting the counsel of God against themselves. They cannot bear to be hung on the cross with Christ, cannot bear the jeers of the rabble world long enough to die in symbol with the divine Son of God.

Crucifixion! crucifixion of the will, of self, of the old life, of all that we have been—and what for? That we may also live with him! We give up our way and obey God that we may be his children and receive the glorious gifts that he has promised to bestow on the willing and the obedient. We are raised from the watery grave to walk in the new life of obedience that by and by as Christ was raised by the glory of the Father, so we too may be raised to die no more. "In the way of righteousness there is life." In the way of obedience there is life. Let the old man of self, die; let him be crucified; come and be buried with Christ and thus yield yourselves to God as those that are alive from the dead. Give up your wills to him as they who will come up in the resurrection will yield to him. Consider yourselves as if already transplanted into that new and soon-coming kingdom, as to the life you are to live, letting it begin by obedience in burial with Christ. No crucifixion is too great to endure, when we think of the glory that will follow. Come, and may God bless you! He will bless you! Prayerfully—*S. K. Vince.*

Sorrow's Ministries.

Manifold in the Christian life are ministries of sorrow. There are many indeed who never saw Christ at all until the light of some tender beauty faded from before their eyes, and looking up in the darkness, they beheld his blessed face beaming down upon them.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing, while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full, separate melody, of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns one song that is taught to him, until his heart is full of it. Then ever after he sings that song in the light.

With many of us it is as with the bird. The master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loviest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chambers of sorrows.

Many of the rarest beauties of character are touches given by the divine Spirit in the hours of affliction. Griefs, sanctified, soften the asperities of life; they tame the wildness of nature; they burn out the dross of selfishness and worldliness; they humble pride; they reveal to us our own weaknesses, faults and perils; they deepen and enrich our experiences. It has been said that "the last, best fruit which comes to late perfection, even in the kindliest soil, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic." But there is no influence under which these late fruits ripen so quickly as under the power of sorrow. It makes us gentle towards all. Many a home is saved from wreck by a sorrow that comes and draws estranged hearts together again.

Then sorrow cuts the chains that bind us to this earthly life, and sends us out to sea on voyages of discovery. It opens windows in our poor prison life here, through which we get glimpses of the better things of immortality and glory. Especially is this true of the loss of friends by death. We live absorbed in our little earthly life, thinking of no other, our eyes fixed upon the dusty soil at our feet, and not seeing the radiant heavens that glow above our heads. Then suddenly one whom we love is plucked away from our side, and for the first time we begin to look up and to obtain glimpses of the eternal things of the life beyond us.

Thus, viewed from any side, affliction comes as a messenger of God, sent to minister to us in some blessed way. What is needed is that we always recognize this truth, and accept with reverance the messenger and the message.—*J. P. Miller.*

Again and again God, like the pitying Father that he is, has been compelled to chastise man for man's good, and the history of these chastenings is graven for all time upon the face of the earth. The thorn and the thistle are with us yet, and reminders of sinless Eden. The flood has written the record of its ravages upon every portion of the globe and in the legends of all the children of the earth. The ruins of the great cities of old bear witness to God's effectual denunciation of their wickedness; and the sulphur-streaked hills and vales of Sodom and Gomorrah are voicing perpetual evidence of God's warnings against sin, and his purpose to sweep it from the earth.

"Show me a man who has absolute control over himself, and I will show you a powerful man. The most powerful man in this life is he who has himself under control. Every man is in a sense 'a tamer of wild beasts, and these are the passions.' The question is not how shall he imprison them, but how shall he effect their expulsion. When this is accomplished, he then has achieved one of the grandest of victories. What does Christ say in regard to this? 'He that ruleth himself is greater than he that taketh a city.'"

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Poetry.

Doing the Extra Things.

It is doing the little extras,
The things we're not asked to do,
The favors that help one's brother,
To trust in God and you;—

It is stepping out of one's pathway,
To show some poor child his home,
And the laying aside one's pleasure
To help some poor, suffering one;—

It is doing, I say, "the extras,"
The things not looked for, you know,
That will bring us our King's kind notice,
A "Well done," as on we go.

Jeanette McMillan.

Communicated.

Revelations Chapter xvii.

For definite particulars this is one of the most remarkable chapters in the book. John's attention is arrested by the angel in order to show him "The judgment of the great harlot that sitteth upon many waters." Right here it should be remarked that in chapter 17 every finger post points toward Rome; every specification given by the angel has its counterpart in Rome, and cannot be applied to any other place on the known earth. 1. The harlot is a great harlot: in this we see Rome; and again in the second place "that sitteth upon many waters." The many waters being explained in verse 15 to be "peoples, and multitudes, and nations, and tongues." This has received its fulfilment in Rome, be it Pagan, Christian or Papal.

Verse 2, With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication. That Papal Rome is the power symbolized by the harlot seated on the beast, is evident, because of its intercourse with the kings of the earth,—the harlot making the inhabitants drunk with the wine of her fornication.

The civil power, the beast, shall ascend out of the bottomless pit, and go into perdition, verse 8. Perdition being utter destruction proves that this union of the harlot and the beast is the last phase of the power of Rome. In verse 3 we read, So he carried me away in the spirit into the wilderness. Before proceeding any further it is necessary to have a clear view, an intelligent understanding of what is here symbolized by the wilderness.

Albert Barnes favored the idea that by the wilderness is meant that low condition Rome had reached, about the close of the sixth century, the lowest period of her depression. He says "The chair of St. Peter under the reign of Maurice, was occupied by the first and greatest of the name of Gregory. The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the pontiff, who commanded the respect of heretics and barbarians." Many objections may be urged against this view of what is represented by the wilderness; but one is sufficient to disprove the theory; and that is that it is out of all harmony with the appearance of the beast and the harlot as seen by John. At the beginning of the sixth century the papacy was in its infancy; the ten kingdoms into which Rome was divided, had not yet made their appearance as indicated by the ten horns on the head of the beast. And we learn by Dan. vii. 8 that the ten horns preceded the little horn that plucked up three of the first by the roots.

In the Scriptures we have the account of a literal wilderness, and of a symbolic state represented by a wilderness. In the literal wilderness trees, thorns and thistles grow wild; the land is uncultivated, and in dense forests the light of the sun is obscured. Lions, tigers and wolves have their homes there; and on that account it is dangerous for human beings to reside there. This is not the kind of a wilderness into which the angel conducted John, no indeed, in such a wilderness there is no woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand." Neither did those conditions prevail when the papacy was in its infancy and the civil power of Rome at its lowest ebb. The wilderness into which the angel conducted John is a condition rather than a place.

The wilderness into which John was carried is indicated by the following Scriptures. "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together. That they may see, and know.....that the hand of the Lord hath done this, and the holy One of Israel hath created it."

The goodly trees here spoken of represent men, that God will plant in the desert or wilderness; and in this way will create new heavens and a new earth wherein righteousness will dwell: note particularly the "oil tree;" symbol of God's Spirit. The leaves of the goodly trees are for the healing of the nations. The axe will then be laid to the root of every tree that bringeth forth not good fruit. In the wilderness where the harlot controlled the beast, trees of righteousness were as scarce as an oasis in the desert. The fruit that grows on the trees of the wilderness, where the harlot rules is bitter in its effect, and is sour like the grapes of the vine that God brought out of Egypt, and planted in his vineyard.

As the trees of the wilderness entwined with poison ivy, prevents the light of the sun to shine there; so does the harlot and her worshipers who dwell in that condition represented by the wilderness, prevent by their mental darkness the light of the Sun of righteousness to shine into their hearts. The officials of the harlot have their counterpart in the wild beasts of the desert; they watch for the followers of Christ, and pounce upon them like the lion or the tiger and destroy them, and appropriate their substance to themselves. "And the woman was arrayed in purple and scarlet color;" here we have a noted finger post pointing direct to Rome. I, says Albert Barnes, asked this question of an intelligent man, who had resided in Rome, "What would arrest the attention of a stranger in visiting Rome?" He unhesitatingly replied, "The scarlet color." "This is the dress of the cardinals—their hats, and stockings, being always of this color .....no one can take up a picture of Rome without seeing that this color is predominant." Another finger post pointing to Rome is the "golden cup" in the hand of the harlot: money from start to finish of the lifetime, of the dupes of that system, is the principal thing sought. The invention of the doctrine of purgatory is a rich gold mine to Rome. In the sale of indulgences to commit sin; we behold the depth of depravity, to which it is possible for humanity to sink. "Drunken with the blood of the saints." That this charge is true against the papacy: let the blood shed in the valleys of Piedmont, and that shed in the low countries by the Duke of Alva, and that of St. Bartholomew's day testify. In verse 8 we have an enigma. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." The meaning of this is applicable to no power except Rome. In the last part of the verse, the language is changed a little and reads, the beast that was, and is not, and yet is. The empire of Rome existed for some seven centuries before the Christian era; therefore it is evident that the power symbolized by the beast "was." Now can we find in the history of the empire when it "was not." By reference to chapter xiii. 3, we read of one of his heads, being wounded to death, and of it being healed, and all the world wondered after the beast. Wounded to death, and still lived—enigmatical like the text we are considering; and in verse 14 of this 13th chapter we learn that the wound was by a sword; this will help us in locating the time when the beast "was not." The war of the Goths and Vandals, against the Roman empire is what wounded the sixth head of beast to death. In A. D. 476 Augustulus the last emperor of the west resigned the office of emperor; and Odoacer, the Goth, became the king of Italy; and thus for a time, the empire symbolized by the beast "was not." After a little time signs of life appeared in the dead body, and the Romans for a time acknowledged the authority of the Exarch's of Ravenna; and finally the wound was healed by the rise of the papacy. Then the words "yet is" was fulfilled; "and all the world wondered after the beast." Notice the time when the world wonders after the beast; in chapter xiii. 3 it is after the deadly wound is healed. In chapter xvii. 8 it is when they behold the beast "that was, is not, and yet is." And that was when the 8th or Papal head of the beast, ascended out of the bottomless pit. If one descends into a well, or a pit he looses the light of the sun, by reason of his position; so when we fall into error and superstition, we lose the light of truth; so the rise of the papacy came about on account of the professed Christians falling into error and superstition, that has no bottom nor fact to stand upon, viz. the immortality of the soul, going to heaven at death, and many kindred errors. In verse 9 the 7 heads represent the 7 different forms of government through which Rome passed prior to the rise of the papacy, which is as said in verse 11 "the eighth and is of the seven, and goeth into perdition." We learn from verse 12 that the ten kings were to be a future manifestation from the time John wrote, and such is the record of history. In verse 13 we read concerning the 10 kings, "These have one mind, and shall give their power and strength unto the beast." History shows how abundantly this prophecy has been fulfilled during the 10th, 11th, 12th, 13th, 14th and 15th centuries, up to the time of the Protestant reformation. Then commenced a change in the actions of the kings as foretold in verse 16 "these shall hate the harlot and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This process of consuming the harlot commenced with the reformation in the forepart of the 16th century. France has, and is now engaged in casting off the yoke of the papacy. And Spain the most priest ridden country in Europe, is now demanding reform on the question of the rights of the state; as against the claims of the papacy. Truly the mills of the gods grind slowly, but surely.

Verse 18, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Now we have come to the last finger post pointing unmistakingly to Rome. Who but Rome has claimed universal dominion over the kingdoms of the earth; and that the papal, and last phase of Rome. It now remains for Spain to do as all the other nations have done and then the consuming process will be complete, and it will then be in order for the destruction of the system "by the brightness of Christ's coming. 2 Thes. ii. 8. Amen.

Geo. Francis.

Exhortations at the Breaking of Bread, Springfield, O.

PHIL. iii. 14

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul was running for a prize. He was pressing toward a mark for a purpose, the purpose is to obtain the prize of the high calling.

In order to do this he was forgetting those things which are behind. Let us with Paul forget the things we have turned our backs on, and reach forth unto those things which are before.

He tells us in the 7th verse, The things that were gain to me I counted loss for Christ. He counted all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.

And counted them as refuse that he might win Christ, and be found in him. Why is Paul so anxious to be found in him? He says, That I may know him and the power of the resurrection, and the fellowship of his suffering, being made conformable unto his death.

Dear brothers and sisters, we have believed the glad message of the gospel, and have been made conformable unto his death. Have been planted in the likeness of his death and shall be in the likeness of his resurrection. Are we willing to be counted as refuse that we may win Christ? Are we forgetting those things that are behind, that we may reach forth unto those things which are before?

Do we press, or are we doing just what falls easily in our way. Brothers, sisters, there must be some energy in the race for this prize. We have entered the race and let us so run that we may obtain.

In view of the high calling of God in Christ Jesus, can we be satisfied to barely save ourselves? O we dare not take this position. We have enlisted as soldiers, running for the prize. We cannot expect the mastery unless we strive lawfully. We cannot think of ourselves alone. We must consider our brother to provoke unto love and good works, and more is to be considered than our brother and ourselves. The Gospel Light must be held up to others. Do men light a candle and put it under a bushel? No. He puts it on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. This figure of speech is used after the Lord had named one what is now termed The Beatitudes, among which we read "Blessed are the peacemakers, for they shall inherit the kingdom of God."

Does this mean alone, to make peace between parties who have fallen out with each other? It means vastly more. It is the peacemaker that can prevail on man to make his peace with God, which you can only do by telling the glad message of life, and this we can only do by making the cause first of everything in our hearts.

May we press toward the mark for the prize of the high calling of God in Christ Jesus.

N. B. Robison.

REMARKS.

One brother read and admonished, "To be diligent, to make our calling and election sure." A sister, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Wherefore, gird up the loins of you mind, be sober and hope to the end for the grace that is to be brought into you at the revelation of Jesus Christ."

COLLOSSIANS ii. 6, 7.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, stablished in the faith as ye have been taught, abounding therein with thanksgiving. Therefore we are buried with him by baptism into death that like as Christ was risen up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. If we be dead with Christ we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. This I say, then, Walk in the spirit and ye shall not fulfill the lust of the flesh." We then, as workers together with him beseech you also that you receive not the grace of God in vain. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; for we walk by faith and not by sight. And walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. As ye have therefore received Christ Jesus the Lord so walk ye in him. Nevertheless whereunto we have already attained let us walk by the same rule, let us mind the same things, but if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son, cleanseth us from all sin.

David Beck.

REMARKS AND SCRIPTURE READINGS ON THE ABOVE LESSON.

"If ye be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." "For ye are dead, and your life is hid with Christ in God." "When Christ who is our life, shall appear, then shall ye also appear with him in glory." "Let the fear of God rule in your hearts, to the which also ye are called in one body." "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs. Singing with grace in your hearts to the Lord."—A Sister.

"For ye were sometimes darkness, but now are ye light in the Lord. Walk as children of the light." "Awake thou that sleepest—and Christ shall give you light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—A Brother.

"They that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

Dear brothers and sisters, as we are admonished to walk in Christ, rooted, and built up in him, stablished in the faith, how can we do this without exhorting one another, building one another up in our most holy faith. To this end let us speak often one to another, stirring up our pure minds by way of remembrance, thereby becoming rooted and grounded in him, stablished in the faith.—A Brother.

"Be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—A Sister.

Brother Underwood:

Meetings began last night at a point near Camden, Ill. There is a good interest shown. It is a result of the persistent effort of one of God's children who has a faith that she knows is right and a zeal with which to back it up. Last winter while I was at Ripley near here she prevailed upon me to come and give a few discourses in the school-house in her district. I did so feeling that the chief end of my coming was to satisfy her, that little could be done, especially at that time of the year, in such an isolated place. As a result of that meeting one was baptized at that time. She has been at work ever since and I am here now to do what I can for truth. Today we baptized four more into the all-saving name of Christ. Following are their names:—Lawrence Vincent; Mrs. Mary Vincent; Miss Phebe Robbins and Miss Ella Lung. These dear souls need all the help we can give them as they are surrounded on all sides by nearly all of the isms known to man. They are able to put up a good fight for themselves but every help we can give will encourage them just that much. The other good sister of whom I spoke is Sister Mena DeCounter. I speak of her because she is an example of what can be done by one who knows she is right even though practically alone. May God's richest blessing be added to all of these. Pray for them that they may be faithful, and for me that I may not shun to declare the whole counsel of God.

Your Brother in Christ.

S. J. Lindsay.

Dear Restitution.

Will you permit me to say to those of like precious faith, that I am now doing all I can for the Master's cause. I have been in meeting a number of days. On last Sunday evening my own dear daughter became obedient to the faith, and she with another lady was buried in baptism.

While I never seek debates, yet sometimes we have to fight in self defense. On the 30th of November a two days discussion will begin between Brother T. H. Shelton of the Church of God, and a Mr. Johnson of the Disciple Church, on The Kingdom. I am to be moderator for Brother Shelton.

On the 3rd of December, an eight days discussion will begin at Havana, Ark., between Bro. W. L. Gibbs of the Church of God, and Wm. Hix, of the Baptist Church. I will be moderator for Brother Gibbs and preach at night during the discussion.

On the 14th of December I begin a meeting near Barber, Ark., to continue indefinitely. I want the prayers of the household of faith everywhere. A few faithful ones have responded to the call made through The Restitution some time ago. A full report will be given by Sister Daniel in the future.

I am going to do all I can, brethren, and will make another report in the near future. Pray for me.

T. J. Daniel.

Obituary.

Mrs. Anna Skeels, wife of Simeon Skeels, of Columbus, Ohio, died in this city on Nov. 17, 1900, cause, hemorrage of the brain. She suffered for months. Her age was 67 years and 23 days. She is survived by her husband and one son, W. L. Skeels, all of Columbus, Ohio.

In looking back over the history of the life just ended, we are confident that the most important step in that history was the day in which she enlisted as a soldier of the cross, which was some twenty-four years ago. The long struggle is now finished, the crown of glory is now awaiting the faithful one who is resting from labor until the Lord comes in glory. May they all meet as an unbroken family in that glorious day.

Sadie Skeels.

Humboldt: Only what we have wrought into our characters during life can we take away with us.

At the Breaking of Bread.

Dear brothers and sisters:

"That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. i. 10.

When our knowledge of God's love to man increases, and there is a very generous amount of love bestowed on us daily, we do not feel that we walk worthy of the Lord, and I am glad we are not satisfied with ourselves, to only know a little of the Word of God, but that we have a desire to search the Scriptures that we may become more worthy of God, and grow in grace and wisdom. Almost the least favor God bestows upon us is so wonderful that we think, What is man that thou art mindful of him? Man with his rebellious ways. Eph. iv. 1. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation, wherewith ye are called." As we expect to be judges and rulers we must be capable of holding those positions, or we will not get it, for God will not allow the wrong persons to rule as is sometimes the case in this present time. 2 Cor. viii. 8. And God is able to make all grace abound toward you, that you always having all sufficiency in all things may abound to every good work; one would judge from the present times that the fruit of good work was yielding a very small crop, but this is to be, is the sign of the beginning of the end; that the higher and better things would be ignored, and the love of gold, getting gain, being rich, (in worldly goods,) the principal aim in life. But we are to give the more earnest heed to obedience to God as we see the signs fulfilled, and the time approaching, for these are to be, before the end comes. John xv. 16, Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you. How often when we read some verses in the Bible, (although they may be favorites, and often read) we see new beauty and higher thoughts in them, and more of God's love and mercy for mankind. And so we increase in knowledge of God. Heb. xiii. 20. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever. Amen."

Ora Cole.

Religious Impressions.

The simplest lessons are often the most impressive and abiding. Many years ago a child was leaving the junior department of a city school for a new home in the country. As he left, his old teacher put her hand upon his head, and in a single simple sentence commended him to God and to good. Years passed, and the child grew up, and read books—English, French, German, Greek—on ethics, and listened to lectures on the same subject, by famous professors in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of living teachers, ever proved to him a beacon-light, like the simple words of his old school mistress. In the time of temptation, the learned discussions of the philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right duty; but the lesson of childhood shone then most clearly in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. That, nothing could obscure, that, nothing can obscure. Here is the power which God has given to those who train the little ones. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words for God and good, for either, may do far more—they may enter into the very being of the child, to be a strength in weaknesses, a refuge in temptation, and a cherished memory in the long, hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom nevertheless.

Good would it be for men if, remembering that life is something more than toil and struggle, they would snatch an hour from their labors, and seek in the stillness of their souls that voice which only the humble can hear, that strength which only the meek can obtain.—*James Drummond.*

Youth's Column.

What the Birds Teach Us.

Oh! little birds, God taught you songs
In many a changeful note to raise;
We hear you in the bush and cliff,
The meadow, and the dusty way.
He taught us, too, and we can sing
A sweeter, nobler psalm of praise.

Oh! little birds, God shaped your wings
To cleave at will the sunny air,
And soaring up o'er field and wood,
To glide in freedom everywhere.
And he has shaped for us our wings—
The winging swift of faith and prayer.

Oh! little birds, God gave you hearts
Of quiet joy o'erflowing pain;
You live contented through the days
Of Summer sun or Winter rain.
And he can give us godliness
Mixed with content—our greatest gain.

Oh! little birds, God showed you how
To choose the tree that suits you best,
To weave the twig, and straw, and grass,
To bind the clay into your nest.
And he will show us how to build
A home of love, where we may rest.

Oh! little birds, God grants you gifts
Exhaustless through the changing year,
And in the fields you find your food
Sometimes afar and sometimes near.
And he will give us all we want—
His children never need to fear.

Present Truth.

A little girl was recently waked in the night by a severe thunder-storm. The vivid lightning and the crashing thunder at first frightened her, and she called to her mother in alarm. Then as her mother came to her bedside the child said: "But, mamma, my Sunday School teacher told me that Jesus could take care of me now in a thunder-storm just as easily as he did of the disciples in the boat; so I won't be afraid." And she quieted down to her sleep again. That child's teacher had made the right use of a Bible lesson, applying it practically to every day matters. And the result showed how much of good may come from a wisely spoken word by a loving teacher, even to a child out of a Christian home where the same truth has been often spoken before. The freshness of a teacher's word may give new power to a familiar truth which the parents have by no means ignored.

Sermons for the Little Ones. No. 13.

HOW TO GET INTO THE COMMONWEALTH OF ISRAEL.

I wonder if the children can tell me what Commonwealth means? It means a popular government, a realm. We often speak of our Commonwealth, meaning not only the government, but all that it takes to make up these United States.

God has but one Commonwealth. It is made up of the good people of all times. He chooses these to rule his kingdom when Jesus comes.

They will have crowns. Thrones will be given to them, and all the nations of earth will obey their laws. They will be kings, but Jesus will be king over them, because it is said that "He is King of kings and Lord of lords."

God's Commonwealth is a Commonwealth of kings, elected to rule the world.

It is called the Commonwealth of Israel. You can read the first chapter of Ephesians. See, everybody who refuses to believe and obey God is an alien to the Commonwealth of Israel. He can have no part in the government of God's kingdom.

If one of the boys who are reading these papers was grown, and should go to another republic to live, the people would not look upon him as one of them until he had made himself a citizen of their country according to law. Then he would belong to their government, and could take part in making and executing their laws.

So, until you comply with God's law for making yourself a citizen of his Commonwealth, you do not belong to his country or government; you have no right to a place in the kingdom, and God will not permit you to enter into it.

You would like then to know how to become citizens of that Commonwealth wouldn't you? You are far off now, but you are made nigh by the blood of Christ. Again, he is the only door. You already know how to come to the blood, and when you have come to that by being baptized, you belong to the Commonwealth of Israel—you are a prince of the royal house of David.

Now the covenants of promise can only be claimed by members of that Commonwealth. You are strangers to all that was promised to Abraham, to Isaac, and to Jacob until you come to Christ. You must take Christ's name before you can have any portion in the inheritance that God has promised.

You must become God's children by being adopted into his family.

If some great man was going to make you his children, you would have to take his name according to law. You would then be counted of his household, or family, and would share in the inheritance, that would be covenanted to his children in his will.

You would believe him when he said he would make you his heirs if you would take his name, and do in all other things as he commanded you to do. You would believe him when he told you where you would find your inheritance. You wouldn't dishonor his word by looking for it in another place.

Now though you should take his name, and become obedient to the laws of his household, would you expect to get anything named in the great man's will until after his death.

Well, Paul says, "If you have been baptized into Christ, you have put on Christ, and if you are Christ's then are you Abraham's children, and heirs according to the promise."

God gave the inheritance to Abraham by promise, and if you have taken Christ's name for your name, if you are Christ's, then you belong to that family, you are the children of Abraham, and as his children, what was promised to him was promised to you—your names will be found with his in the will or deed, that gives God's land to the meek.

You are all the children of God by faith in Christ Jesus, and as God's children, you have a right to God's land. You have faith in Christ Jesus, because you believe all that God has said about him and his kingdom, and because you are going to obey him, to get all that he has promised to give you.—*The Friend of the Children.*

Who Makes It Rain?

Little Nettie stood by the library window one morning watching the rain as it fell in a steady patter, patter, upon the wet sidewalks. When she turned her face towards her father, who sat in his big chair before the fire, one might have fancied that her cheeks were wet with the rain too, and that her eyes were brimming full of raindrops.

"O papa," she said with trembling lip, "It has spoiled all my pleasure! Just think of all of us, the nice carriage-load, all going up to the lake on that lovely picnic! and—then—then—look at this rain!"

Nettie's tears poured in showers, and she sank upon the sofa, burying her face among the pillows.

Her father, who dearly loved his little girl, went towards the sofa; and gently placing her upon his knees, he talked very kindly to her about her disappointment, and told her that he was very sorry for her; then he said:

"Nettie, who makes the rain?"

"Why, God makes it, you know, papa. No one else can make the rain come."

"Well Nettie, why does God send the rain? Is it for good, or for evil?"

"For good, I guess; only—only—if he only would not let it rain today, I should be very glad!"

"But supposing God wanted it to rain today, my daughter?" said her papa very seriously.

"Did God really want it to rain today, papa?" said Nettie, with wondering eyes. "Then I will not say another word about it. I want it to rain too, just because God knows what is best. Why, papa, I never thought about it before; but it seems to me that it is a wicked thing to fret about the weather whatever it is; for God sends it, and he always does right. I wish I could forget my wishes when God wants to do anything." And the little girl kneeled upon her knees in her father's lap, and asked God to forgive her for her complaining of the rain, and teach her to love whatever was his holy will, whether it suited her or not, for Jesus Christ's sake.

There was sunshine in that home all the rest of the day, in spite of the pattering rain without; and better than all, Nettie was never heard to utter a complaint about the weather again.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

J A Bare	5 00

Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

The Gift of Eternal Life.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

Yours in the Blessed Hope.

W. H. WILSON.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

WILL all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 506 South Limestone St. Springfield, O.

"To follow faithfully one's highest ideals, even when these are at variance with accepted notions and practices, is the way to enter large and true life. There is no other failure comparable with a failure to obey the inner voice."

Evangelistic Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

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O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

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True worth is in being, not seeming—
In doing, each day that goes by,
Some little good—not in the dreaming
Of great things to do by and by.

For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness
And nothing so royal as truth.

We get back our mete as we mete—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure—
For justice avenges each slight.

The air or the wing of the sparrow,
The look or the bend of a reed,
Both always the path that is narrow
And straight for the children of men.

—Alice Cary.

Communicated.

Bible School Department.

LESSON FOR SUNDAY, DEC 16, 1906.

JESUS RISEN FROM THE DEAD.

Matt xxviii. 1-15. 1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

10. Then said Jesus unto them, Be not afraid; tell my brethren that they go into Galilee, and there shall they see me.

11. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, his disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

In the end of the Sabbath. We may understand that Matthew was using Roman time from midnight to midnight. So the end of the Sabbath would be what we know as twelve o'clock Saturday night. Dawn would be some time between midnight Saturday and six o'clock Sunday morning.

Jesus was put in the tomb, a cave or chamber cut in the rock, the entrance closed by a large stone. The sepulchre belonged to Joseph, a rich man. Matt. xxvi 57 60; John xix. 38-42. The Scripture was fulfilled. He was with the rich in his death Is. liii 9.

The women from Galilee went to see the sepulchre, and returned to prepare spices and ointments and wait for the end of the Sabbath. Luke xxiii. 55. 56.

A great earthquake, likely at the tomb, just as Christ was raised up from the dead by the glory of the Father Rom vi 4 Many Bible events were testified to by great wonders. The giving of the law. Eccl. xix. The dedication of the temple. 2 Chron. vii. The birth of Jesus. Luke i. The angel—there were two Mark xxiv. 4; John xx. 12. One seemed to be leader or speaker.

His face was like lightning—no wonder the guard shook, and became as dead. The presence of the heavenly often troubled the earthly. Manoah and his wife fell on their faces. Judges xiii. 20 My face toward the ground. Dan. x. 9.

Fear ye not—the kindly and comforting way the angels—messengers—of God spake to the faithful men and women. Fear not Abraham. Gen. xv. 1. Fear not Zacharias. Luke i. 13. Fear not Mary. Luke i. 30.

You seek Jesus—he is risen, as he said. The sign of Jonas was completed and the prophecy of Jesus was fulfilled. Matt. xii. 40 Jesus was put in the sepulchre Wednesday afternoon or evening, April 15, and rose some time between the evening of Saturday, and before daylight Sunday. John xx. 1. He was three nights and three days in the grave.

Tell his disciples and Peter. Mark xvi. 7. A special message to the one who had denied him thrice. Luke xxii. 56 62. He will meet you in Galilee—Jesus had told them so just before he was betrayed. Matt. xxvi. 32. With fear and great joy. They were awed by the appearance of the angels, and while they believed them, yet the story was almost too good to be really true.

Jesus met them saying, All hail—all is well. Be of good cheer. "It is I, be not afraid." Mark vi. 50. They worshiped him—recognized him, adored, honored, reverenced and believed him. When he comes again angels will worship him. Heb. i. 6; Psa. cxlvii. 2, and kings and all nations. Psalm lxxii. 11.

Some of the watch—the guard that the chief priests urged Pilate to set over the sepulchre. Matt. xxvi. 62-66. They had recovered enough to go and tell the priests "all the things that were done"—told of the earthquake, the angels, their unearthly appearance, the stone rolling away, and their terror, and that they fainted. One would think that ought to have convinced and converted the priests and elders; but no, just the opposite, they gave the soldiers much money—bribed them—to tell a falsehood—a lie—that would forfeit their lives, it was death for a soldier to sleep on duty. They took the money and did as they were told. Rome had, and was deteriorating. When we consider what priests professed to be, and ought to be, as the servants of the God of Jacob, Psa. cxlvi. 5, guardians of the eternal welfare of the people. And of the soldiers as the custodians of the temporal interests of the masses, what a disgraceful change had come over both. Think of Aaron in the holy garments for glory and for beauty, upon his forehead, HOLINESS TO THE LORD. Eccl. xxviii. 1500 years after the priests opposed to all that is holy, Acts vii. 51, eagerly, gladly making a murderous bargain with Judas Iscariot. Luke xxii. 1 6. And again buying over the degraded Roman soldiers. By the admission of all kinds of people into the army, the national glory and honor of the Roman soldier slowly but surely gave way to the vulgar and dishonorable hireling. The corrupt elements of priest and soldier a fitting combination to put to death the Lord of glory, and deny his resurrection. There are, today, thousands who deny the death of Jesus by saying that the real Jesus did not die, only his body. Such statements also deny his resurrection. If the real Jesus did not die, he did not rise. "But Christ did rise from the dead." 1 Cor. xv. 20. Let all who "Believe on the Lord Jesus Christ," Acts xvi. 31, also believe the angels. "He—the Lord—is not here, he is risen. This great truth is made doubly sure by the Lord himself. "I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen. Rev. i. 18."

The Church of God in Thessalonica was grieving over the faithful who had died. Paul comforted them with the occurrence that if they believed that Jesus died and rose again, they should also believe that he would bring with him—when he comes—those who had died in Christ. 1 Thes. iv. 13-18. "The Lord is risen indeed." Luke xxiv. 34.

P. NEDS.

An Important Distinction.

In the Common Version, we have the word Life, translated from two different words having two distinct uses, and yet, no distinction is given. This is very misleading to Bible students who are not aware of it, and may not have the means of ascertaining the distinction.

In order to ascertain this distinction it will be necessary to have recourse to the Greek originals.

These two words are PSUCHE and ZOE, the equivalent of the Latin "anima" and "vita." By translating these two words in the English Version, by the one English word LIFE, the distinction does not appear.

To illustrate, let me call attention to John xii. 25, "He that loveth his (psuche) life shall lose it; he that hateth his (psuche) life in this world shall keep it unto (zoen aionion) life eternal."

The word life occurs three times in that one verse; the first two are from "psuche" and the last one from "zoe." From the reading of the Common Version no one could detect the distinction. Again, "That mortality might be swallowed up of (zoe) life." The idea is, that the mortal (psuche) life, may be swallowed up by the (zoe) life. The greater swallows up the lesser.

The "psuche" life is dependent upon the spirit (breath) for its continuity. See Jas. ii. 26. "The body without the spirit (breath) is dead." This is not the case with "Your (zoe) life hid with Christ in God." The animal life is not hid with Christ in God.

"No murderer hath (zoen aionion) life eternal abiding in him." He may have the (psuche) life.

The (zoe) life is called "The Life," as distinguished from (psuche) which is the soul or animal life. "He that hath the Son hath THE life, and he that hath not the Son hath not the life," but he has the soul or animal life.

As many of our readers may not have access to the means of knowing where the word should be "zoe" or "psuche," I have quoted a large number of texts, and given the references.

If you should preserve them, for future use, it will be an help to you in studying the Scriptures.

If I should ever issue a Student's Text Book, the above, as well as other hindrances to Scripture study, will be noted, and put in a more simple form.

Read carefully the following classified passages, and note the marked differences.

ZOE WITH ADJECTIVES ATTACHED.

Matt. xix. 16, What shall I do that I may have eternal life?

Matt. xix. 29, Shall inherit everlasting life.

Matt. xxv. 46, Into life eternal.

Mark x. 17, Inherit eternal life.

Mark x. 30, In the world to come eternal life.

Luke x. 25, Inherit eternal life.

Luke xviii. 18, To inherit eternal life.

Luke xviii. 30, Life everlasting.

John iii. 15, 16, Have eternal life.

John iii. 36, Hath everlasting life.

John iv. 14, Springing up into everlasting life.

John iv. 36, Fruit to life eternal.

John v. 24, Hath everlasting life.

John x. 39, Think ye have eternal life.

John vi. 27, Endureth unto everlasting life.

John vi. 40, May have everlasting life.

John vi. 47, Hath everlasting life.

John vi. 54, Hath eternal life.

John vi. 68, Words of eternal life.

John x. 28, I give unto them eternal life.

John xii. 25, keep it unto life eternal.

John xii. 50, Is life everlasting.

John xvii. 2, Should give eternal life.

John xvii. 3, This is life eternal.

Acts xiii. 46, Unworthy of everlasting life.

Acts xiii. 48, Ordained to eternal life.

Rom. ii. 7, Seek for immortality, eternal life.

Rom. v. 21, Unto eternal life.

Rom. vi. 22, End everlasting life.

Rom. vi. 23, Eternal life through Jesus Christ.

Gal. vi. 8, Reap life everlasting.

1 Tim. vi. 12, Lay hold on eternal life.

Titus i. 2, In hope of eternal life.

Titus iii. 7, The hope of eternal life.

Heb. vii. 16, Power of an endless life.

1 John i. 2, That Eternal life.

1 John ii. 25, Promise eternal life.

1 John iii. 15, No murderer hath eternal life.

1 John v. 11, Given to us eternal life.

1 John v. 13, Ye have eternal life.

1 John v. 20, True God and eternal life.

Jude 21, Unto eternal life.

ZOE SIGNIFYING THE FUTURE LIFE, WITHOUT ADJECTIVES.

Matt. vii. 14, Leadeth unto life.

Matt. xviii. 8, Enter into life.

Matt. xix 17, If thou wilt enter into life.

Mark ix. 43, Better for thee to enter into life.

John iii. 36, Shall not see life.

John v. 29, Done good unto the resurrection of life.

John v. 40, that ye might have life.

John vi. 33, Giveth life.

John vi. 35, I am the bread of life.

John vi. 48, I am that bread of life.

John vi. 51, I will give for the life of the world.

John viii. 12, Shall have the light of life.

John x. 10, Might have life.

John xi. 25, I am the resurrection and the life.

John xiv. 6, I am the way, the truth and the life.

John xx. 31, Might have life through his name.

Acts ii. 28, Made known to me the ways of life.

Acts iii. 15, Killed the Prince of life.

Acts v. 20, Words of life.

Acts xi. 18, Repentance unto life.

Rom. v. 10, Saved by his life.

Rom. v. 17, Reign in life.

Rom. v. 18, Justification of life.

Rom. vi. 4, Newness of life.

Rom. vii. 10, Ordained to life.

Rom. viii. 2, Spirit of life in Christ Jesus.

Rom. viii. 6, Spiritually minded is life.

Rom. viii. 10, The Spirit is life.

Rom. xi. 15, Life from the dead.

2Cor. v. 4, Mortality might be swallowed up of life.

Eph. iv. 18, Alienated from the life of God.

Phil. ii. 16, Holding forth the Word of life.

Phil. iv. 3, In the book of life.

Col. iii. 3, your life is hid with Christ in God.

Col. iv. 4, When Christ who is our life shall appear.

1 Tim. i. 16, Believe on him to life.

2 Tim. i. 1, According to the promise of life.

2 Tim. i. 10, Brought life and immortality to light.

James i. 12, Shall receive the crown of life.

1 Peter iii. 7, Heirs together of the grace of life.

1 John iii. 14, Passed from death unto life.

1 John v. 12, He that hath the Son hath life.

1 John v. 12, Hath not the Son of God hath not life.

Rev. ii. 7, The tree of life.

Rev. ii. 10, I will give thee a crown of life.

Rev. iii. 5, The book of life.

Rev. xi. 11, The Spirit of life.

Rev. xxi. 6, The water of life.

THE WORD ZOE AS APPLIED PERSONALLY TO OUR LORD.

Acts iii. 15, The Prince of life.

1 John i. 1, The Word of life.

John xiv. 6, The life.

Col. iii. 4, Our life.

John vi. 35, The Bread of life.

John viii. 12, The light of life.

Rev. xxii. 17, The water of life.

John xvii. 2, The Giver of life.

Rom. viii. 2, The Spirit of life.

2 Cor. ii. 16, The Savour of life unto life.

Eph. iv. 18, The life of God.

1 Peter iii. 7, The grace of life.

Contrast the word ZOE with the word PSUCHE-SOUL. Young defines PSUCHE as follows:

PSUCHE-ANIMAL SOUL, ANIMAL LIFE, BREATH.

The word life, in the following texts are translated from the word PSUCHE, and means animal life.

Matt. ii. 20, They are dead which sought the young child's life.

Matt. xi. 25, Take no thought for your life.

Matt. x. 39, Loseth his life.

Matt. xx. 28, To give his life a ransom for many.

Mark iii. 4, To save life or to kill.

Mark viii. 35, Lose his life for my sake.

Mark x. 45, Give his life a ransom for many.

Luke vi. 9, To save life or to destroy.

Luke xii. 22, Take no thought for your life.

John x. 11, The Good Shepherd giveth his life.

John x. 17, I lay down my life.

Acts xv. 26, Hazarded their lives.

Acts xx. 24, Neither count I my life dear.

Rom. xi. 3, They seek my life.

Rom. xvi. 4, Laid down his own life

Phil. ii. 30, Not regarding his life.

1 John iii. 16, He laid down his life.

1 John iii. 16, Lay down our lives.

Rev. viii. 9, Had life died.

Rev. xii. 11, Loved not their lives.

Studies like the above are necessary, if we ever expect to acquire an accurate knowledge of Holy Scripture.

There are still other studies where the light is hid, because the Common Version has translated words which differ, by one and the same word.

Yours in the Blessed Hope,

W. H. WILSON.

Youth's Column.

While I May.

Papa, shut the book *please*, let us play together.
I'll be Patty Wotton, in her gown 'o gray,
Mamma'll be a lady, buying all my berries,
And you'll pay in silver. Papa what you say?

Pages of the Poets, open at your sweetest,
You will be tomorrow what you are today,
But the sunny eyes here, if I now deny them,
When I fain would meet them, may have turned away.

Singing birds are songful, only in the springtime;
Blossoms will be blossoms only for a day;
Golden hair is golden, but a little longer;
So I'll make your heart light, darling, while I may.

Ever willing fancy charm away the present,
Summon all thy magic, honor bright to play,
Let my little maiden, in her seventh summer,
Be a wrinkled woman in her gown o' gray.

—Rural New Yorker.

Sermons for the Little Ones. No. 14.

HOW YOU MUST DO AND LIVE, TO BE GOD'S CHILDREN.

I know you want to become one of God's children, and that you may become heir of God, through Christ, to the beautiful new earth, you want to see it, you want a place in the new Jerusalem, you want a crown that will never fade, and never be taken from you.

You want to live when the time comes for everybody to be glad; when tears will be wiped from all faces, and when death will be no more. And you want "to live on and on forever, and never never die."

Jesus has invited you to come, I have tried to show you how to come. You get a good many blessed things by learning about Jesus, you are made a great deal happier here, by knowing that your future life is secured to you, and that, having secured it, and become God's child, you are all the time under his watchful care— that his blessed angels are ministering to you.

You come to Jesus when you learn about him, you come to him when you believe what God has taught of him, and you come when you are baptized into his death. You learn, you believe, you are sorry for your sins, you turn away from them, you begin doing right by being baptized,—that is coming to Jesus.

But once in the way of righteousness, you must continue to walk in it. You must not stop minding God.

You want to be right that you may do right, and to know how to be right. You must keep on learning about Jesus, you can never become too well acquainted with him. He was gentle, you must be gentle, he was patient, you must be patient; he was submissive, you must learn to submit. It is a hard lesson for your stubborn wills, but they must be made to bend to God's will.

When he says "come ye children hearken unto me, and I will teach you the fear of the Lord," you must not refuse to be taught, for "the fear of the Lord is to depart from evil."

When he says "honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," you must obey, and the long days of eternity will be yours in the earth made new.

When he says obey your parents, this is right and well pleasing unto the Lord, he is not going to be pleased nor to bless, if you disobey.

You must form the habit of the daily study of God's word. It is not enough to read it, you must try to find out what it means, and what it means to you. Commit portions of it to memory, think about them when at your work, think about Bible texts, until it becomes a perfect delight to do so, make the Bible a real lamp to your feet so that you may always know just what is right to do. You can learn to love it so well that you will scarcely want to study anything else, and no other book has the words that are life to them that find them.

You have learned that Jesus is coming to this earth again, and that he is going to reward you then. You must think about him and about that coming, so much that you will love it, for Paul says, all who love the appearing of Jesus, will have crowns in the day of his coming.

You must love it so well that you will want to hasten it; bring it sooner love it so well that you will be in a hurry to get ready, and to have others learn about it, so that they can get ready.

Prepare yourselves dear children, watch, pray, be sober, live as you would like to be living when he comes.

—*The Friend of the Children.*

"Think a Minute First."

Apropos of the sayings of the little ones I am reminded of an incident which touched me very much at the time and may find the responsive chord in the hearts of those who are parents. I was sitting on my porch on a pleasant summer morning when up runs my little five year old Bell, intent on a visit to a playmate across the way. "Papa," she asks, "may I go over and play with Carrie awhile?" and when she seemed to discern a dissent in my face, she put her little rosebud lips to mine, and quickly added: "Please don't say no—think a minute first." Was there ever a more charming protest against a hasty and inconsiderate answer? Of course the little girl had her wish. We are, perhaps, all too ready, thoughtlessly, to deny many of the requests of the little ones—things that seem trifling to us, but are everything to them. And when their little appeals come, before letting the "no" rise too quickly to our lips, let us think a minute.

Now, in order that people may be happy in their work, these three things are needed. They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sense, or rather knowledge that so much work has been done well, and fruitfully done, whatever the world may say or think about it.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 12, 1906.

Because persons interested cannot get their papers early enough in the week to have the Sunday School lesson as prepared by Bro. Neill, in time to be of use, we this week print two lessons, so that they may appear a week in advance. As everyone is presumed to have a Bible at hand when studying the lesson, we omit the text as it takes up much space and can as easily be read from the Bible.

This is the season when renewals should be sent in. We have passed through rather a hard year, and trust that our friends will need no urging to renew promptly. We will appreciate your efforts in this line, we assure you. There are a number of the poor that no one has provided for the past year. We have carried them through so far, but our ability is about reached the limit. We dislike to ask for this purpose, but we also dislike to cut one of the aged poor off. Perhaps when it is once known that there is a need in this direction, some who can spare a little will help.

In order that our readers may understand the calls we have for aid to send some papers to the aged and poor we give below some sample letters received this week. It is hard to think of denying the paper to such old veterans, and yet it must be plain to you that when our means reaches the limit, we are compelled to unless others will aid. We don't want the money for ourselves, but to enable us to supply these good old soldiers of Our King, who are unable to help themselves through age and poverty. Then if you want to share the blessings that come from doing a kindness to one of God's children, the opportunity is open.

Brother Underwood:

I see that it must have been you that has carried me through this year on The Restitution, and Dear Brother, I hope and pray that God will reward you for it. I can't pay for it, for I am not able to earn enough to live on. If I was able to earn it you would not have to ask me to pay for it. We have taken the paper about 40 years, and Brother Underwood, you will have to take our name off. As ever your Brother in the hope of the glorious Kingdom of God, is my prayer.

G. W. B——.

Ed. Restitution:

After taking The Restitution for about twenty-five years, I am compelled to tell you to stop my paper as I am not able to take it any longer, for I am not able to pay for it. We have enjoyed reading its pages for a long time, but on account of age and means must drop it. Yours in love

C. H——.

Communicated.

Thanksgiving.

The Church of God in Salem, Ohio, held Thanksgiving Services Thursday morning, Nov. 29.

With the exception of two or three the members were all present, those absent were not in town. We had the company of Brother J. C. Thompson, of Cleveland, and several strangers. There was no sermon. It was agreed that the Program would be made up of songs, talks and readings. This was carried out, and many took part as follows:

The services were opened with a song,

My soul for help on God rely
On him alone thy trust repose.

Followed with prayer by Brother Thompson.

Song,

The Savior! O, what endless charms
Dwell in the blissful sound!

Sister Ella Knowls being absent her paper was read.

Psalm lxv. 11.

"Thou crownest the year with thy goodness, and thy paths drop down fatness, thy pastures are clothed with flocks; the valleys also are covered over with corn."

This is one of David's Psalms of praise of thanksgiving for his God's benefits. I will also use this Psalm of thanksgiving this morning "Thou crownest the year with thy goodness." With thy blessings; for our land has been blessed; our store-houses are filled and we as a nation are blessed; for "Thou hast crowned the year with thy goodness." And again, in Psalm xxvii., I thank thee for the promise given there, "Trust in the Lord, and do good, and verily thou shalt be fed," and this promise we know will be fulfilled if we serve and obey him.

This day is set apart for returning thanks to God for the blessing of daily bread, and we must and do thank him; for life could not continue without the supply of daily bread, and my heart today is filled with thanksgiving for the blessing; but how can I find words to thank him for that spiritual bread, the Bread of Life, which was given that we might have eternal life. And again, I thank thee for the privilege of meeting with those of like precious faith, and to learn thy Word, and each year thy Word is more precious; and thy promises have a deeper meaning.

Dear brothers and sisters, let us exhort each other, and pray that we may stand fast in the faith, and I pray God will accept my thanksgiving this morning, and the prayers of all the dear ones, and may we be found worthy to share in the greater blessings which Jesus soon will bring. Eternal life in the glorious kingdom, then indeed will the years be crowned with his goodness.

Ella Knowles.

Sister Ella Burton sent verses to be read.

"Let us come before his presence with thanksgiving." Psalm xcv. 2-4.

"In Zion shall be thanksgiving and the voice of melody" Isa. li. 3.

"Enter into his gates with thanksgiving." Psa. c. 3, 4.

She wrote saying, "I want to come but it is uncertain."

Sister Mary Knowles sent the following:

Dear brothers and sisters:

As I could not be with you on thanksgiving day I will send a few lines to be read, as I do not want to be forgotten, neither by the church nor the One we all owe our thanksgiving to. I would surely like to be with you, as there is no company like those of like precious faith. I hope to be able to be at home next Sunday.

With love to all, your Sister,

Mary.

Thanksgiving.

"Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." Psa. xcv. 2.

"Be careful for nothing; but by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 6.

The definition of thanksgiving is: "A public celebration of divine goodness; a day set apart for public acknowledgement of divine goodness." This is very good, to have a day to render special thanks to the Giver of all good things, but alas! among all these blessings, how few remember the Giver, or render thanks to him.

"For the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 3.

When this is fulfilled, then the earth will be full of true thanksgiving, and may we all, who realize who the Giver of all blessings is, not neglect to honor him.

"Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Cor. iv. 15.

"Being enriched in everything to all bountifulness causeth through us thanksgiving to God." 2 Cor. ix. 11.

Mary Knowles.

By Sister McCave:

"Be glad in the Lord and rejoice ye righteous. Great is our Lord and of great power; he it is who covereth the heavens with clouds; he prepareth rain for the earth; he maketh grass to grow for food for the beasts; he preserveth the stranger, the fatherless and widows. Blessed be the Lord our God, who is our salvation, who daily beareth our burdens. Great is the Lord and greatly to be praised, for the earth is full of the loving-kindness of the Lord." Everything we have or ever hope to be comes from the Father above, and while we in our humble way offer a prayer of thanksgiving for the many blessings we have enjoyed; for food and raiment, and and all temporal things, we can rejoice in this, that death has had no part among us in the year past; but four persons have been added to the faith, and that we are permitted a portion of health and strength to meet on this, another Thanksgiving morning, and especially do I thank our heavenly Father for his great love which he has showered upon us in the gift of his Son. While we were yet sinners Christ died for us, and I am so glad that I was ever brought to a knowledge of the truth as it is in Christ Jesus. What an exalted position to stand in the favor of God to be called sons and daughters of the Lord to be joint heirs with Christ, who is heir of the whole earth.

When all thy mercies O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.

"O that men would praise the Lord for his mercy endureth forever and his faithfulness unto all generations."

Sister McCave.

By Sister Neill:

Song,

"Awake my soul, stretch every nerve,
And press with vigor on."

Making a personal application of the words of David this morning I ask, "What shall I render unto the Lord for all his benefits unto me" and with him will repeat, "I will offer unto God the sacrifice of thanksgiving, and will call upon the name of the Lord.

Dearly beloved, in the Lord, we have met together for the purpose of offering up praises and thanksgiving due unto the Giver of all things, and we know that what the apostle James says is true, "Every good and perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness neither shadow of turning." Then the apostle Paul tells us to "give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, speaking to yourselves in psalms and hymns, and spiritual songs, making melody in your hearts unto the Lord." Did you notice, we are to give thanks always for all things, not only for life, and health, and strength, and food, and raiment, but also for the trials which refine and purify us. I offer up thanksgiving from a grateful heart today because of the love the Father hath toward us, in that while we were sinners Christ died for us, to redeem us from the curse and to deliver us from the power of the grave. And I thank him because I have understanding and a knowledge of his plans and purposes revealed in his Word. I have obeyed them from the heart and I pray him for help to walk consistently with them. And again, I offer up thanksgiving for the fellowship of those of like precious faith to whom we can go for comfort in trials, and for encouragement when cast down, and with whom we can freely speak of the glorious future in store for all the faithful. But, brothers and sisters, it is with a full heart I offer up thanksgiving when I see the faithfulness, and the earnest endeavor you are putting forth that your calling and election may be sure, and I feel to understand John when he said, "I have no greater joy than to hear that my children walk in truth." We have taught a goodly number of you the gospel which is the power of God unto salvation, and our hearts desire and prayer to God for you is, that you may continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, and that as ye have received Christ Jesus, the Lord, you will walk in him rooted and built up in him, stablished in the faith as you have been taught, abounding therein with thanksgiving.

David, the Sweet Singer of Israel, breaks forth, "Oh come, let us sing unto the Lord the rock of our salvation, let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." I am rejoiced that we too can do this as David did, with hearts overflowing with love and gratitude for his loving kindness and tender mercies are over us at all times. Amen, and Amen.

Mrs. P. Neill.

Song,

"Awake my soul, stretch every nerve
And press with vigor on."

By Sister Crawford:

"Behold how good and pleasant it is for brethren to dwell together in unity." Psa. cxxxiii., and several verses from Psa. cv. "O give thanks unto the Lord, call upon his name."

By Sister Baker:

Reading of Psa. cxi. "I will praise the Lord with my whole heart," followed by most touching remarks.

Song,

The God of harvest praise,
In fond thanksgiving raise
Hand, heart, and voice."

By Sister Annie Burton:

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Cor. iv. 15. "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. ix. 11, 12.

By Brother Thompson:

After kindly greeting and affectionate remarks, he gave an excellent reading on present favors from God, and the glories of the coming kingdom of God. Reference was made to Psa. ii. "Yet have I set my king upon my holy hill of Zion." "Every knee shall bow." Isa. xlv. Phil. ii. "The kingdom of the world has become our Lord's and his Christ's." Rev. xi. 15. Then the new rulers—the saints—chosen in every age, from every nation, will sit on the throne with the Lord Jesus Christ. Rev. iii. 21.

By Sister Buckman:

"Continue in prayer and watch in the same with thanksgiving." Col. iv. 2. "Whatsoever things are true, honest, just, pure, lovely, of good report, if any virtue, if any praise, think on these things." Phil. iv. 8 9. Everything created by God is good, and nothing to be refused, if it be received with thanksgiving. 1 Tim. iv. 3-5.

By Brother Buckman:

"O come, let us sing unto the Lord .....Let us come before his presence with thanksgiving." Psa. xcv. 1-4. "For the Lord shall comfort Zion." Isa. li. 3.

Song,

"Come, and let us sweetly join
Christ to praise in hymns divine."

By Sister Townsend:

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of Lord." Psa. cxvi. 12-18.

By Sister Townsend:

"He that regardeth the day, regardeth it unto the Lord.....He that eateth, eateth to the Lord, for he giveth God thanks." Rom. xiv. 6 9.

By Sister Monroe:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. Psa. xix. 7-14.

Song,

"Jesus, I my cross have taken,
All to leave and follow thee."

By Bro. Barber:

"Grace to you, and peace from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers." Psa. i. 34.

By Sister Moore:

Words of affection, gratitude and thanksgiving to God that she was able to be present, and for the encouragement of the words she had heard, and the pleasure of the company of those of like faith.

By Ethel Neill:

"Thou shalt keep the feast of ingathering which is in the end of the year when thou hast gathered in thy labor out of the field." Ex. xxiii. 14-19.

By P. Neill:

That no other body of people, knew and realized quite so well why thanksgiving should be made to God, the giver of all good gifts, and from no other should thanksgiving be offered so fervently, freely, gratefully and gladly. The first thanksgiving in this country was in 1621, by the few who came in the May Flower. There was no annual thanksgiving from that time until 1789. It then became annual by custom, and was recommended by the Protestant Episcopal Prayer book to be held the first Thursday in November. In 1863 established as a yearly observance by President Lincoln.

Special attention was called to Deut. xxiv. 19, "When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless in all the works of thine hands." The services were closed by singing:

"We plow the fertile meadows,
And sow the furrowed land,
But yet the waving harvest
Depends on God's own hand."

Dismissed with prayer by Sister Neill. Nearly all present went to the home of Brother and Sister Neill and took dinner together. This had been arranged for by each one sending or bringing something necessary. Afterwards several hours were spent talking over things past and present but with especial joy and satisfaction on things to come. At the close of the day as each prepared for home, words failed them to express their gladness of heart, their unfeigned thanks to God and our Lord, that one could have and enjoy such a gathering, with none to make trouble.

A friend present, whose years are many, said she had never spent a thanksgiving like this. Bro. Thompson stayed over night, and next day visited members at their homes, leaving in the evening for Cleveland, with expression of delight at having been with us, and as we had so much enjoyed his company we reluctantly bade him good by.

Those whose hearts are full of the faith that works by love, can combine in worship and gratitude to God through our Lord Jesus Christ, and thoroughly enjoy THANKSGIVING.

P. Neill.

The Lord is My Shepherd.

Reader did you ever think of how much is meant by the above words, and how many beautiful lessons can be drawn from this short sentence? David knew what he was talking about when he uttered these words. Had he not been a shepherd himself, and had he not risked his life for his sheep? Yea, rather than see one little lamb of his flock destroyed, he, at the peril of his own life, smote the lion and slew him and delivered the lamb out of his mouth. He had led his sheep to the green pastures where there was no scarcity, but they could eat till they were filled, then lie down to rest by the quiet stream, perfectly contented. What more could they want with their present need supplied and no thought or care for the future? No doubt, he thought of all this, and then of God's goodness to him. How he had been delivered time and again from the hand of King Saul, who hunted him far and near to take his life, and numberless other snares and dangers on every hand, from which the Lord hath delivered him, and had exalted him from its "low estate" to a throne. After meditating on all these things he exclaimed, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

David fully understood the position of a shepherd and his sheep, and what could more beautifully illustrate the tender watchcare of the great "Shepherd and Bishop of our souls"? I believe this is the first time in the Bible where the Lord is compared to a shepherd: but it has been echoed and re-echoed down the corridors of time, till I suppose, there is no text in the Bible that has been used more often than this one. Isaiah, looking down through seven hundred and twelve years to the coming of Christ, says, "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom." One hundred and twenty-five years later, Ezekiel, through inspiration, catches the same sweet strain, and says, "And I will set up one shepherd over them, and he shall feed them, even my servant David (Christ the seed of David); he shall feed them, and he shall be their shepherd." Six hundred and nineteen years afterwards, Christ takes up the same subject and says: "I am the good shepherd: the good shepherd giveth his life for the sheep.....I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."

Now, since Christ has taken upon himself the responsibility of a shepherd, cannot we take the humble position of the patient, innocent sheep, and lovingly and confidingly trust him to fulfill the promise in Phil. iv: 19 to "supply all our needs"? Then let us not try to go beyond what he designs that we shall have, lest it should happen to us according to 1 Tim. iv: 9; but let us continually seek the true riches spoken of in 1 Tim. vi: 18 and Jas. ii: 5 For he has promised that if we seek these things first, all other things needful will be added. Mat. vi: 33. "Therefore take no thought (Be not over anxious) saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?...for your heavenly Father knoweth that ye have need of all these things." Mat. vi: 31, 32. This brings us to the place where we can, like the sheep, look to the Shepherd for all we need, knowing that he has given his life for us, and will "also freely give us all things." Rom. viii: 32.—*Selected by W. M. Farley.*

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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Report of Work.

Editor Restitution:

I am still holding meetings at Camden. The weather has been very inclement. The roads are almost impassible. Yet the people come out to hear the Word spoken, some coming as much as three miles on foot. While calling on one of the older residents one afternoon, I expressed my surprise and gratification at the attendance under such weather conditions. He told me that he could in a measure explain why it is so. He said that years ago we had a good old brother who held much land in this vicinity and also owned the old mill which yet stands in the community, and which is still known as the Greenwell Mill. He said that old Uncle Billy Greenwell had a name that was above reproach, that he was conscientious to a fault, and that people knew him only to love and respect him. While many thought him "queer" as to his religious notions, yet they had to respect his life. Uncle Billy was known here as an Advent, as all our people are. My friend also said that there had never been one of these Advent preachers through here until I came, and that the respect that the people were paying to the truth came as much from its adornment in Uncle Billy's life as from any other source. I was also informed that we had another member, who still lives in the community, whose life is a monument to the truth she proclaims.

A widow herself, she follows James' advice to visit the fatherless and the widows in their affliction. Her zeal and life speak for themselves. I am not writing to laud these worthy brethren so much as to point out the thought that there are many times when we think our experience amounts to little, and that because we are isolated from others of like precious faith and lonely we cannot have much influence for righteousness in the world. Dear ones, God's words are true. If we are the children of God that we ought to be, if we live the life he has planned we should, there can be no question but that we will count for truth and righteousness sooner or later. We may not always see the fruits in this life, as in the case of Uncle Billy, but we may be sure it will count, and count for us, if not in this life, then in the life which is to come. I have no doubt he saw victory in other directions if not in the direction above represented.

Listen to these words: "Let your conversation be without covetousness: and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Again, "If it be possible, as much as lieth in you, live peaceably with all men." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

We are too prone to "fight for our rights" rather than to suffer wrong, feeling that if we do not do so, we are the losers, heeding not the command rather to suffer wrong than to bring the truth of God into contempt, and forgetting that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.

Let us all take a lesson from the above narrative, and though we be alone or cast down, and though times come when we feel that we are not even a drop in the bucket, let us take heart, and know that God is true and that our lives will count the full measure somewhere, sometime, if we are but faithful. Let us not lose sight of the thing to do that lies before us, in looking for the harvest which has not yet ripened. May God's truth possess His saints everywhere.

Besides the four who were baptized on Sunday, Dec. 2, and included in my former report from Camden, Illinois, I have to report the baptism of Mr. Rolla Hightower and his estimable wife, Minnie on Thursday, Dec. 6, and on yesterday (Sunday, Dec. 9) four more were added to the number. William Robbins and his good wife, Pauline, and Mrs. Alverda Chapman and her daughter, Hettie. This makes ten baptisms for this place within an eight days. The people here seem hungry for the truth. Yesterday we organized a class for Bible study with Bro. Hightower as leader or elder, Bro. Lawrence Vincent, as deacon, and Sister Hettie Chapman as secretary. The interest is very good and the opposition is beginning to turn. Some of these dear ones will have to suffer for their action and will need our best prayers and endeavors in their behalf. We met together yesterday to partake of the emblems for the first time in this place. May this be but the beginning of a grand and glorious end in the Kingdom of God.

S. J. Lindsay.

Poetry.

The Way of Day and Night.

Where is the way where light dwelleth? and as for darkness, where is the place thereof?—Job xxxviii. 19.

An endless ride on a course world-wide
Is the race of Day and Night.
Day speeds ahead where the dawn is red,
On the path ablaze with light.
Across the seas, to awake the breeze,
And above the hill and glen
He calls Night-cries to the paling skies
Till they echo back again.

And the decks of frost by his wheels are tossed
When the winter hours are cold;
And he dries the dew to the rose-heart, too,
Where it summer nestles rolled,
But he has no rest either East or West
For he must keep on his round
On the course that swirled all around the world
At the hour Time was unbound.

Over earth's broad rim, to the west of Him
The reverse the banners seem,
And there comes the beat of the muffled feet,
Telling Night is on the way.
Then the Night sweeps high in the fading sky,
With her trailing purple cloak,
Till she holds the seas and the evening breeze
In her calming, world-wide hush.

Yet the Night must look at the path Day took
And must hasten o'er plain and steep.
In her arms there gleams all the gold of dreams
And the silver seeds of sleep.
And she flings them over land and sea
To the best or tiny worm in sight—
Then she hurries on at the shout of dawn.
For the Day is come again.

Thus they sweep and swerve up the long, long curve
That is bid from East to West;
And there is no stay on the speedier way—
Neither pause, nor halt, nor rest—
But the two rush on with the dark and dawn
On the path that lies before,
In the endless ride on the course world-wide
Until Time shall be no more.

—W. D. N.

The Bereans Column.

Dear Bereans:

In James iv. 14 we read whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. All life is the same. It all comes from the same fountain. God is that fountain. In him only is life unlimited. The word that proves this statement is immortality, found in 1 Tim. vi. 16. God is light and life and in him is no corruption, and if we keep his sayings, working in his love we may have eternal life. For he will change this vile body and fashion it like unto his glorious body. Then we will be built upon the solid Rock, Christ. As in 1 Cor. x. 4 and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ. For the wages of sin is death but the gift of God is eternal life, and in his service is true freedom. The last great enemy to be destroyed is death. In view of all these things, dear Bereans, let us come unto the throne of grace that we may obtain mercy and find help in every time of need.

"Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh,
A crown of life shall be;
Then with the King of glory,
Shall reign eternally."

EMMA LINDSAY.

JUDGING OTHERS.

"Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be so blind,
And look for the virtue behind them.
For the cloudiest night has a hint of the light,
Somewhere in its shadows abiding;
It is better by far to look for a star,
Than the spots on the sun abiding."

We have a divine teaching on the subject. Our Lord said, "Judge not, that ye be not judged." We do not know what may be the causes of the faults we would condemn in others. If we did we would be more charitable toward them. Some people's imperfections are an inheritance which they have received from their parents. They were born with the weaknesses that now mar their manhood. Or their faults have come through errors in their training and education. With beams in our own eyes we cannot see clearly to pick motes out of our brother's eye. We should train ourselves therefore to see the good, not the evil in others. We should speak approving words of what is beautiful in them, not bitter condemning words of what may be imperfect or unlovely. We should look at others through eyes of love, not through eyes of envy or of selfishness and should seek to heal with true affection's gentleness, the things that are not as they should be.—*Selected.*

I have been requested to write upon the subject of "Character Building." Character building is of slow growth, it is not something to be formed in a day, in a month, but is a gradual growth from day to day, and year to year, to the end of a life time. Character is that which a person really is, not what he pretends or professes to be. God looks upon the heart. man upon the life, God knows the character, man the reputation. For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. xvi. 7. Character is the only thing we can carry with us to the grave: money, houses, the things of this world, are all laid aside and left behind, character only remains.

A character to stand the test of time and eternity, must be built upon a solid foundation which is found in Christ, "for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

Character means everything to a person, especially the young, who are just beginning *their building*. A good character, for of such I am writing, is made by putting into practice daily, righteous principles of life and duty, a slow unfolding from day to day of the life that is from within. It must be "precept upon precept, line upon line, here a little and there a little." The contrary is true in regard to a bad character, if a man has low, base principles of life, his character will be of that nature, for has not Solomon, the wisest man who ever lived, said: "As a man thinketh in his heart, so is he." Prov. xxiii. 7. It is a good thing to keep a pattern or model continually before our eyes and where may we find a better than in the life of Jesus when he walked among men? He has furnished us the only perfect pattern of life and duty by which to shape our lives. Let us try to follow in his footsteps, ever remembering his noble example, cultivating those beautiful traits of character which he possessed, and so bring our lives as near to his standard of perfection as is possible to make them. God grant we may all form a character acceptable to him.

ANNA L. ADAMS.

FORGIVENESS.

And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will our Father which is in heaven forgive your trespasses. Mark xi. 25, 26. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. Matt. xviii. 21, 22. We should not go to God, asking pardon for sins, with malice or envy in our hearts. We should have charity and forgiveness toward one another, for how could we ask God to forgive us if we forgive not others. So likewise shall our heavenly Father do also unto us, if we from our hearts forgive not every man their trespasses. Bless the Lord and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, and who redeemeth thy life from destruction. Blessed are the poor in spirit; for theirs is the kingdom of heaven. Matt. v. 3.

KATHRYN TOWNSEND.

PROMISES TO THE OVERCOMER.

Jesus has given many promises to the overcomer. We are to have faith, for faith is the power that helps us to overcome, 1 John v 4, and if overcomers we have gained a victory through Jesus Christ. 1 Cor xv 57. Through faith and patience we are to inherit the promises, so if we be of faith we are blessed with faithful Abraham. In overcoming we have promise of the life which now is, and the one to come. We are to be partakers of the divine nature, and escape the corruption of the world. To the overcomer he will give to eat of the tree of life, and shall not be hurt of the second death, will give power over the nations, and shall inherit all things. Rev ii 17; iii 5. 12, 21. These promises will be realized at Jesus coming, and the resurrection. 1 Peter i 7; 1 Peter i 4, 13; 1 Peter v 4; Job xix 25; Luke xxi 36; Luke xx 35, 36; Luke xiv 14.

We are members of Ripley Bereans.
VIOLET HOWELL & VERNA WOODS.

Announcement.

The Central Washington Conference of the Church of God will convene at Cashmere, Washington, Jan. 4, 5, 6, 1907. All interested in the Master's work are earnestly invited to be present. Let us bear one another's burdens and so fulfil the law of Christ.

A. L. COBBALEY, Pres.
MYRTLE TITCHENAL, Sec.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

"A LITERAL RESURRECTION."

The statement of your belief as printed on the first page of THE RESTITUTION, on the face of it, has my approval. I do not know, however, what you mean by a "literal resurrection." My understanding of it is at death these bodies are done with. My personality and identity as a person is the same for some score of years, though my body has completely changed; its matter by physiological process every seven years. What do you mean by a "literal resurrection"? Very truly yours.—A Correspondent.

REPLY.

You do not know what we mean by a "literal resurrection." I will explain. Immortal soulism forces its teachers to believe in what they call a "spiritual resurrection," that is, an unreal resurrection. When the body dies the immortal spirit is liberated, set free, raised "spiritually," from the dead! The body is then "done with," as you phrase it. We believe that the resurrection is at the "last day" (Jno. xi. 24), not at death; and that there will be a "literal resurrection" (anastasis, up-standing) of dead ones. That they will be raised to a literal existence (though immortal, if *right-eous*) as we have here. This view does not commit us to the belief in the resurrection of the atoms which compose *the body*. Personality and identity do not reside in atoms. An octogenarian is the same person with the same identity as when he was 20 years old, though his body is composed of new material. Since, then, we have the same man here, though composed of new matter, we can have the same man restored to life by resurrection, without raising the same atoms which composed his body when he died. We are real here, though made of different atoms (or matter), at different times; so we believe we will be real hereafter, though made of different substance. Resurrection restores a man to existence who has gone out of existence, and must, therefore, be real or literal.

QUESTION.

Matthew says (i. 17) that from the "Carrying away into Babylon unto Christ are fourteen generations." By counting the genealogy (vs. 11-17) we find there were but thirteen generations. Explain the discrepancy.—Anxious.

REPLY.

Marked eras which ended in an extraordinary event in the Jewish nation, were often roughly, but conveniently, grouped together, as a help to the memory. Such helps were artificial and did not need to be verbally correct. Matthew might have said there were fourteen generations from the Babylonian captivity to Christ, and then have given only five generations in his genealogy, and there would have been no "discrepency." Some six generations are omitted in the genealogy of the priesthood. Ezra vii. 1-5; 1 Chron. vi. 3 15. But when counted right there are fourteen generations from the captivity to Christ. Notice Matthew counts David twice, the last of the first fourteen and the first of the second. Ver. 17. This method of reckoning gives us the right to count the second fourteen as ending with Josiah, who was contemporary with the captivity (verse 11). Begin the third fourteen with Jeconiah, and you will find there were exactly fourteen generations from the Babylonian captivity to the birth of Jesus Christ.

ROBT. G. HUGGINS.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Albert Burton	50
J F & C B Carpenter	2 00
Esther M Wilcn	3 55
Sarah Harper	50
Mary A King	25

WHEN YOUR TIME IS OUT PLEASE RENEW.

Bible School Department.

LESSON FOR SUNDAY, DEC. 28, 1906.

JESUS ASCENDS INTO HEAVEN.

Luke xxiv. 36-53.

Golden text. While he blessed them, he was parted from them.

This is a fine lesson, leading up to it we find when Jesus died and was buried, his disciples lost faith and hope in him. "We trusted that he would redeem Israel, Luke xxiv. 21, forgetting that Jesus had told them that he must be slain, and raised the third day. Luke ix. 22. Simon Peter said, "I go fishing, the others went with him." John xxi. 3. Two of the disciples went to Emmaus, about eight miles northwest of Jerusalem. Jesus joined them, having made himself known to them, he vanished, surprised and delighted, they at once returned to Jerusalem to tell the good news. Luke xxiv. 13-35.

As they were speaking Jesus stood among them, though the doors were shut. John xx. 19. As he was now born of the spirit, resurrected, Rom. viii. 11, he could come and go, appear and disappear, no one could tell where he came from, nor where he went to. John iii. 8. Peace be unto you—they were troubled and terrified, thought *they saw a phantom*, a ghost as superstitious people say. He said, What troubles you? Why do you doubt? Handle me and see for yourselves that it is I myself. I am not a phantom—a ghost. A phantom hath not flesh and bones as you see me have. They were so bewildered—dazed—and so filled with joy, they could not believe their senses. To further assure them he asked for food, and ate before them.

While I was yet with you, before I was crucified—I told you that "all things written in the law of Moses and in the prophets, concerning me, must be fulfilled." This deserves extended comment, but it is not the lesson, and we pass on.

He opened their understanding. He made himself known to them, so fully, both by words and actions, that he cleared their minds of all doubts and fears, and they understood the Scriptures, John ii. 22, that he should be crucified, and rise from the dead, and "the things concerning the kingdom of God, and the name of Jesus Christ, Acts viii. 12, should be preached among all nations." And it was. Acts viii. 4; Rom. x. 18.

Ye are witnesses—they had heard, and seen and handled. 1 John i. 1, 2. Those who preach the glad tidings of the kingdom now, are not witnesses, but have received, believed and adopted the testimony of the witnesses, and therefore preach and teach.

The promise of my Father—the comforter, the Spirit of truth. John xiv. 16, 17. The Holy Spirit, Acts viii., with which he baptized the twelve apostles. Acts i. 13, 26.

As far as Bethany, about two miles east of Jerusalem. And while he blessed them,—spoke well to them, and of them, and for them, giving them joy and encouragement, "Was carried up into heaven—borne up, ascended, taken up." Acts i. 2. Jesus was the first among men to rise—be raised—from the dead and ascend to heaven. The first fruits of them that slept, 1 Cor. xv. 20, the first from the dead that "ascended up on high." Eph. iv. 8, the first from the dead "that is passed into the heavens." Heb. iv. 14. "The first born from the dead" —pre-eminent in ALL things." Col. i. 18. Enoch was taken alive, Heb. xi. 5; Gen. v. 24. Elijah was taken alive. 2 Kings ii. 11. It was expedient that Jesus should ascend into heaven. Jno. xiv. 8. It was necessary for perfect working out of God's great plan and purpose of salvation. Jesus spent forty days, after his resurrection, and before his ascension, instructing the apostles concerning the kingdom of God. Acts i 1-3.

They worshiped him—no wonder, they were privileged, had advantages and blessings, both conferred—and promised, beyond any men that had ever lived. No one before had ever seen a change from the natural body to the spiritual. None ever had such promises. Matt. xix. 28. His resurrection and ascension had proved to them all that God by holy men, 2 Peter i. 21, had promised.

His ascension was a positive demonstration to them that when he comes again they would be caught up to meet him in the air. 1 Thes. iv. 16-18. For the dead shall be raised, the living changed. 1 Cor. xv. 52.

"They returned to Jerusalem with great joy"—why? Was it because Jesus had gone? No, but all he had told them and all they saw, coupled with the statement of the two men in white apparel, Acts i. 10, 11, answered them that they were indeed blessed above many prophets and kings. Luke x. 23-24. "And were continually praising and blessing God. Let all who have believed the glad tidings of the kingdom of God, and been baptized, praise and bless God continually, our reasonable service.

There are some things that are likely to be often repeated in the lesson notes, those who love the truth will love the repetitions. Believing parents, be entreated by the love of God, to see that your children know and understand the glad tidings of the kingdom; it will keep out of their minds many traditions and errors, and bring you much joy.

Teachers be advised—kindly advised to leave out all opinions, teach the Word only. The Word saves, opinions do not. Students, you are anxiously urged to know the Bible, if you should not know any other book.

P. NEILL.

Berean Notice.

Remembering that "he who giveth to the poor lendeth to the Lord," and also that it is "more blessed to give than to receive," the Chicago Bereans have made it an annual custom to give dinners at Christmas time to the *poor*. During the year we have heard isolated Bereans and Bereans living in small towns say that they know no poor to whom to give. So we extend a hearty invitation to all Bereans or older members to co-operate with us in this work. In a large city the poor are easily found, and it is a blessed thing to send to them some of the Christmas joy. We never send any name with the baskets. If any one desires to take part in this work send the money—up to *Dec.* 16, to Miss Gertrude H. Ellis, 1290 Washington Boulv'd, Chicago; after Dec. 16, send to Lelia E. Whitehead, 5428 Ontario St., Austin Station, Chicago. Please send as soon as possible.

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When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Evangelising Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

The Gift of Eternal Life.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

Yours in the Blessed Hope.
W. H. WILSON.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

Communicated.

Bible School Department.

TEACHER TRAINING LESSONS.

"Teach me good judgment and knowledge; for I have believed thy commandments." Psalm cxix.

"Teaching" is causing another to know, hence teaching implies two—a teacher and a learner. It is the teacher's business to find out how much the scholar has retained of previous lessons so that he may begin at the right place—where the scholar's knowledge ends.

Our last lesson ended with a teacher preparing a lesson. By way of review of previous lessons, the connecting thought is found in Psalm cxix. 99, 100, "I have more understanding than all my teachers for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts." Daily meditation, the power of a holy life, are suggestive themes for our young people.

CLASS MANAGEMENT.

The teacher must first use good judgment combined with knowledge. A scholar learns only as his activities are aroused, directed and enlisted. The principle of co-operation is involved in this, and the teacher must secure the active co-operation of the scholar in order to secure attention and interest.

1. Attention. Webster's definition of "attention" is the act of attending. It may also be described as a concentration of the mind upon any thing or upon any idea. There are many lessons in teaching to be found by giving attention to the great Teacher. The many incidents connected with his teaching furnish good illustrations of his method of teaching. The following incident is a striking illustration and shows the effect of the unexpected in securing attention. Luke xix. 40 to the end. The fact of the incident, "He taught daily in the temple." The unexpected in the incident. "He went into the temple and began to cast out them that sold." The result of the incident, immediate attention. Then he began his teaching: "It is written." In this incident we have two kinds of attention given. In the first case attention was secured by an act.

In the second, appreciative attention was given because of what was said. "All the people were very attentive to hear him." So attentive were they to what he said that "they heard him gladly." Their interest was such that they followed him from place to place as he taught.

Interest is described as the motive power of attention, they certainly are closely connected for the two always exist together. The teacher's aim is to train the pupil so that things that now require an effort of the will in order to direct the attention to them, will by and by claim appreciative attention. This is why we must use various methods in arousing the activities of the pupil. The scholar's attention must be maintained not by compulsion, but by the skill of the teacher. This often requires that the unexpected be introduced to bring the mind of the pupil to the lesson. What we are interested in we attend to; and the business of the teacher is to so arrange the ideas in the mind of the pupil that appreciative attention to desirable things will be aroused.

In relation to knowledge interest has been described as the holding firm to acquired knowledge with the desire to acquire more. So long as a pupil desires to know more about a given subject he is interested and the activities of the scholar may then be directed. One of the definitions of interest is self-activity. This leads us to the most practical deduction. We must secure the co-operation of the pupil in all that we do. Unless the pupil does his share of the work nothing can really interest him.

The teacher usually is tempted to do too much for the pupil. It must be remembered that the teacher's business is so far from being to save the pupil trouble, is to make him trouble of a particular kind. We are all familiar with Watts' remark about the connection between Satan and idle hands. Teachers ought not only to know these lines, but to realize all that it implies. In order to be interested the pupil must share in the work that is going on. To get scholars thus interested and co-operating will make teaching delightful. To be interesting one must be able to look at things from the point of view of the person to whom he is speaking.

An interesting teacher always leaves something for his pupils to do, this is a share of the work they enjoy. An interesting speaker will supply the premises and leave his hearers to draw their own conclusions. If the teacher is able to arouse interest and maintain attention, the question of keeping order will need only the suggestion: Keep the pupils busy. One way of being dull and uninteresting is to say all that can be said on a given subject. So now, we will turn our attention to a short review of a suggestion in THE RESTITUTION, dated November 21, 1906.

A HOME STUDY CLASS.

This was suggested with the International Lesson in mind. If you are following a study by subject or a special theme of course you must follow some different plan. Home study of the Bible school lesson may be secured.

1. By co-operation with parents. Visit the parents and get them interested in assisting in the study and by reporting the progress of the study.

2. By co-operation with scholars, showing interest in their individual progress. Suggesting books for them to read and inviting them to your homes to look over some helpful book. Teachers of young pupils must make modification of suggestive plans to suit circumstances.

THE HOME DEPARTMENT.

To our messenger boys of the Home Department. I would like to meet all of the boys in our Bible School next year. Some boys seem to regard the Bible as a volume designed just for older people. There must be some reason for this, I wonder if it is because that most every body has a Bible of their own, and older folks forget that boys need one too. I believe that if more boys had Bibles of their own that they would take pleasure in reading and stuying for themselves. I hope you all have Bibles. I believe the Bible is a book for boys, and I know you will be interested in your study. You have to learn to study its pages and then it is like digging in a gold mine. There are some things in this wonder book that seem to me were written just for boys. Don't you think that God inspired the Shepherd boy to write some things especially for boys. I do, for he seems to have them in mind many times. In David's beautiful songs, prayers and writings God was talking to you through David. The many experiences that he had are such as are apt to come to any boy or man. How the beautiful words that God inspired him to write fit into a boy's life. How his mind is directed back to his boyhood days, when he was a Shepherd boy on the hills of Judea, when he wrote the 23rd Psalm, "The Lord is my shepherd, I shall not want, he maketh me to lie down in green pastures, he leadeth me beside the still waters." Go to the Book and read the story of David's life, and of the messengers that were sent by King Saul to call David from the fields to the court of the King. How David went with his harps to play before the king. How when Saul became jealous of David, he tried many times to kill him. Then read how the prophet was sent to anoint his head with oil, for he was to be king some day. Don't you think you will appreciate reading these Psalms after knowing the many incidents of David's life that he mentions in his writings. He was human like you are and he made many mistakes, but you will know his heart was right, when you read the Psalms. You must remember when you read about the wicked things that men did, that these are written for warnings. All through the Bible you will find how God's chosen people made many mistakes. God sent messengers to tell them of their many mistakes, sometimes these were angels. The meaning of the word angel is messenger. Sometimes they were prophets. Sometimes God told these prophets to write all he had spoken to them in a book, these writings or books were preserved very carefully and so our Bible grew into this completed volume, we now call the Bible. This is our Guide Book to show us how to live in this world of sin and sorrow.

God has two books in this world, one is the Bible, and the other we call the book of nature. The Psalmist must have read in this book too, out in the night, guarding the sheep, for he says, "The heavens declare the glory of God; and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge." Then in one place he says, Make me to understand thy precepts: so shall I talk of thy wondrous works All these things are for you to read and know for yourselves, and then to apply to your own lives. How much better it is for you to talk about God's beautiful and wonderful works than to forget and speak words that fall from many lips of boys that forget God and take his name in vain.

Make the prayer David uttered your prayer, and never forget what he said, because God was speaking through David to you. The lessons we are studying will help you to reverence God's Word and study it, not as other books, but with a conviction that it is the Word of God. That it contains a revelation from him, a revelation of him, and a revelation of our ownselves. Let the conviction take firm hold of you when you open the Book, that God is here speaking to you. We must allow this Book to have supreme sway over our lives.

This lesson today is a word outline of the books of the Bible. Each word will suggest to you the contents of the book. When you write, "1, Genesis, Beginnings." This will suggest to your mind the contents of that book. In order to turn readily to the different book. First learn the order in which they come: (1) Law, (2) History, (3) Poetry, (4) Prophets. Then learn the title of each division and you will soon turn to your books as readily as an old student of the Bible. Follow the lessons as carefully as you can and if you wish to ask any question, write to the Home Department. Sign your number instead of your name and it will be answered in our home circle talk.

HOME CIRCLE STUDY.

The Book, the Bible. Lesson 2. Text. "In the volume of the book it is written of me." Psa. xl. 7. Note 1, Christ is the center of Scripture. Toward him all its lines converge. In him all its strange voices harmonize and blend; in him its promises and predictions have their fulfilment. One majestic thought runs through it all from first to last, binding together its diversified parts into a single and harmonious whole. The Author of the New Testament is the Author of the Old. One mind pervades them both, the mind of God.

Memory verses. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim iii. 16, 17. Sing "Holy Bible." Tune Nuremburg.

Gold text. "Cleanse thou me from secret faults."

Psalm xix. Responsive reading and daily meditation. Read repeatedly. Prayer: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight. O Lord, my strength and my Redeemer."

Senior grade. Themes for written work on Psalm xix. "There is a living personal God, the Creator of the universe, as revealed in the Bible and the Book of nature." "Looking at the heart." "Cleansed by the Word." The best theme sent to me will be published.

Junior grade. Topic, Old Testament books. Note 3. Continue your circle of book adding the word outline.

1 The Pentateuch.
1 Genesis, Beginnings.
2 Exodus, Redemption.
3 Leviticus, Laws.
4 Numbers, Wanderings.
5 Deuteronomy, Repetitions.
II. Historical Books.
1 Joshua, Conquests.
2 Judges, Deliverance.
3 Ruth, Love.
4, 5 1 and 2 Samuel, Kingdom.
6, 7 1 and 2 Kings, Kings.
8, 9 1 and 2 Chronicles, Temple.
10 Ezra, Return.
11 Nehemiah, Rebuilding.
12 Esther, Providence.

Note 3 Senior. The titles to the books are an addition to the original writings. The titles of the Old Testament books are chosen to indicate the character and contents of the books, or the writer of the same. The Hebrews took the name of their sacred books from the first word with which each begins, but the Greeks, whom our translators generally follow, take the name from the subject matter of them. Genesis is the Greek title to the book and means "origin or creation." The Hebrews called the book "Bereshith" in the beginning.

"Exodus" Greek, meaning a going forth. Leviticus, because it contains the law of the Levites, or priesthood.

Numbers so called because it gives the census of the Israelites.

Deuteronomy is from the Greek and means, the second or repeated law.

Joshua after its chief character. Joshua means, "The Lord is salvation."

Judges because it is a record of the acts of the Judges of Israel.

Ruth after chief character.

Samuel because of the earlier part being a history of this prophet, Samuel means "asked of God."

1 Kings from the chief character, otherwise known as the "Third Book of Kings" as it is a continuation of the history of 1 and 2 Samuel.

2 Kings from chief character.

1 and 2 Chronicles is the name given by Jerome. They were called the "Words of Days" also called "Things Omitted" that is things omitted in the book of Samuel and Kings which cover largely the same ground.

Ezra from author and principal character. Ezra means help.

Nehemiah named after the author, the word means "Jehovah comforts."

Esther from the chief character.

Note 4, Pentateuch, this term designates the first five books of the Old Testament. Modern critics who regard the book of Joshua as an integral part of this great historical work designates the whole as the Hexateuch, the sixfold book.

QUESTIONS FOR SENIORS.

1 What does the universe teach concerning God? Answer Psa. xix. 1.

2 What does the voice of nature teach? Psalm xc. 2.

3 About what is the book of Genesis?

4 What did the Hebrews take the name of their sacred books from?

5 Give the word outline for each book of the Pentateuch.

6 Give the second division and the outline.

QUESTIONS FOR JUNIORS.

1 Name the first 5 books of the Bible.

2 What was this division of the Bible called?

3 Name the second division?

4 What four names are given the Word of God in Psa. xix.?

5 What seven things are said of the Word of God in Psa. xix.?

6 Name seven things Paul said of the Scriptures in memory verse.

7 What does James say of the tongue in James iii.?

8 Why do we need to pray? Psa. xix. 14.

QUESTIONS FOR PRIMARY.

1 What did the Psalmist call sweeter than honey?

2 What is more to be desired than gold?

3 What does the Word of God do to the eyes?

4 What will it do to the heart?

5 What shall we do to the tongue?

6 Repeat the prayer.

Now sing

"Two little eyes to look to God,
Two little ears to hear his Word,
One little tongue to speak his truth,
One heart to give him now in my youth."

Scripture Illustration for Primary. The 7 branched candlestick. Use yellow crayon for the stick and red for the flame. Write the following word coming out of the flame. 1 Perfect; 2 sure; 3 right; 4 pure; 5 Clean; 6 true; 7 righteous.

Home Circle Talk. Home classes are being formed now. No. 46 reports a class of 7 members. No. 22 reports she thinks she will be able to form a class. Let the good work move on rapidly.

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Published Weekly by the
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Poetry.

The Star of Bethlehem.

How many centuries have passed
Since on His natal day
The Magi journeyed from the East
To where the Christ-child lay!
And brightly in the western sky,
To lead their steps aright,
Before them moved the Star of Hope
Throughout that sacred night.
And when upon His holy bower
Their offerings rich they placed,
All sure from Herod's wicked wrath
Their final steps they retraced.

So every year, through every sky,
That star of promise gleams,
And not an eye that knows the light
But sees its radiant beams;
And unto them that far astray
In fields of sin may roam,
It shines with kindly beckoning ray
Again to lead them home;
And whoso'er shall bravely dare
Until his task is done
To follow this unfailing light
The wrath of sin shall shun.

—H. E. Shepherd.

Communicated.

What is the Gospel?

"It is the law of the Spirit of life in Christ Jesus." In other words it is the truth, as taught, and exemplified in the life and character of the Lord Jesus. The truth of God is pure and absolutely good, and generates goodness in the life of every man who in sincerity of heart believes it. It is the staff of life to the honest and good heart. The truth is light, and darkness flees from it. It makes manifest evil doing, and exposes what is false and hypocritical. Jesus could justly say, "I am the light of the world," for he was truly the embodiment of the truth. He endured hardness for the truth's sake, and though put to the proof and tried in every way, came off triumphant because the truth of God was in his mind and instantly at his command under all circumstances, and in every emergency.

A lie originates in ignorance, and often times when ignorance is combined with evil intent. A lie becomes the arrow of enmity and death. Lies are the foundation stones of confusion and mental uncertainty, producing moral feebleness and degeneracy. Light and heat are as essential to spiritual life, as they are to the animal and vegetable economy. Sin and death entered the world through the deceptive influence of a lie, and only by the truth can man recover or regain a standing again in life and peace. It is the truth of God that makes a man conscious of sin, and to see himself as unclean both mentally and morally. When a man who is as the apostle affirms alienated from the life of God through the ignorance that is in him hears the gospel, he becomes first of all conscious that he is a sinner, and estranged from his Maker by wicked works of wrong doing. Not only do we witness the effect of apostolic preaching in making men conscious of sin, but also the earnestness and sincerity of heart of those convicted. Sincerity coupled with ignorance is often violently cruel as well as blind, but when combined with knowledge it is the cream of goodness. Sincerity will not save a man, and yet salvation cannot be attained without sincerity. It is the man who is sincere at heart, that makes himself an acceptable sacrifice through the operation of the law of the Spirit of life in Christ Jesus. Paul desired his brethren to have an accurate knowledge of things divine, not that they might argue and debate well, nor for the mere defense of a unique theory, but rather for the upbuilding and strengthening of spiritual mindedness as opposed to fleshly lusts.

Clearness of perception is equally essential to spiritual growth, as is digestion to physical vigor. If bodily strength is rooted in sound digestion. Spiritual health must be the fruit of that love of the truth that springs from an understanding heart. The law of the Spirit of life is not merely a statute or command forbidding the overt act of sin, but rather a life giver, power that kills or neutralizes the desire to sin,—it in a word crucifies evil desires, and at the same time, invigorates the mind not only to will to do right, but to perform and practice what is good. This the law given at Sinai could not do. The law said, "Thou shalt not covet, thou shalt not steal, but it imparted no strength, or help to perform what it required. It left its subjects helpless, because of another law which the apostle "discovered working actively in his member" and constituted him a sinner in spite of the mandatory commands of Sinai. Hence the apostle wrote his brethren that "the righteousness of God cannot be attained by the law," and that no man is justified by the deeds of the law." The law of Sinai by antagonizing that "other law" of sin, could and did keep sin alive until the time of reformation, but could not overcome and expel it from its stronghold. What does it avail to say "thou shalt not kill" if envy and hatred is permitted to dwell unmolested in the human heart? The way to stop murder is to kill the root, by renovating the thinking and reasoning of the flesh, and thus purifying the affections, eradicating the human soul of evil desires, making the subject thereof "dead to sin," even hating the thought of sin. The "law of the Spirit of life," is the law of goodness and love, and being also the law of faith, it is the inbreathing of God of a new life, untainted by sin, or evil desire and therefore that creative energy that regenerates and makes one a new creature in Christ Jesus. It reveals the goodness of God, making man sensitive and responsive to his Creator's love, inspiring him not only with the disposition, but also the ability to be obedient to the divine will. It also creates an interest in the Deity's work and purpose, because it reveals his purpose, and just how we as his servants are related to it. To be delivered from mental and moral darkness,—released from the bondage of ignorance and sin, enlightened and renewed in spirit, raised up and made to sit in the heavens of faith and hope is a condition and experience certainly all sufficient to inspire an active and intense desire to know more and see more of the Deity's work in the earth. To cherish the hope of life everlasting, and an inheritance in the kingdom and glory of the Lord Jesus, is certainly such a manifestation of God's goodness and favor that we can hardly conceive how any grateful heart could even tolerate the thought of any thing sinful and offensive to his creator. Indeed this is just what the law of the Spirit of life accomplishes for all who are intelligently and sincerely in Christ Jesus,—they become partakers of his Spirit, and rejoice in hope of his glory. "For the joy set before him he endured the cross, despising the shame." Likewise all his faithful servants are imbued with a like disposition and ambition, for they all drink from a common fountain,—all are looking not at the visible things of the fleeting present, but to the unseen principalities and powers of the age to come. The law of faith and life is not written upon tables of stone, but upon the heart, as promised to Israel in a future time "I will put my law in their inward parts and write it in their hearts," Jer. xxxi., which is also now the experience of all those who have received the love of the truth and are holding fast to the anchor of hope. But says one we must have the law in order to salvation, because "by the law is the knowledge of sin." The knowledge of sin by the law, is what brings us under the curse of the law, and from which curse there is no deliverance provided by the law, for salvation is not to be obtained by the works of the law, and whoever seeks justification by works says the apostle fails, and even to such he says, "Christ will profit you nothing." The knowledge of sin by the law is not merely an apprehension of what sin is, but rather an experimental knowledge, which caused the apostle to exclaim, "O miserable man that I am, who shall deliver me from this body of sin," condemned and doomed to death by the law.

There are some well meaning and sincere persons who think to merit God's favor and blessing by keeping the 4th commandment, but it is a vain and foolish effort, be they ever so honest. It however involves a principle of corruption, in that the gospel of itself is not the power of God unto salvation, but there needs to be a mixture of works, human works, a voluntary effort to do something not commanded or required, and therefore a presumptive effort to mix the reasoning of the carnal mind, with the teaching of the Spirit. They that are led by the Spirit, that is the truth, are not says the apostle under the law." The purpose of the law given at Sinai if properly understood would preclude the necessity of showing the folly of seeking justification through Moses, instead of Christ. It is not the law of commandments and ordinances given through Moses that regenerates, and makes anew in Christ. The law of the Spirit of life is the power of God unto salvation. The vital principle is faith, or belief of testimony submitted for our enlightment, that we may be able, as expressed by the prophet, to see and know and consider and understand." It is an intellectual process requiring it is true more or less of time and strength in the way of self application to the study of the Word. The treasures of divine wisdom do not lie on the surface, but must be sought after and searched out, in other words, "Seek and ye shall find, knock and it shall be opened unto you."

In conclusion permit me to say, it is not theory, doctrine or dogma, to be sought after, but rather how and in what way we can be so related to our Creator as to think and act in harmony with his Word and work. The law of the Spirit of life, is the formative energy of God to reform and make new, in a word to create in man a new life or character, spiritually a foretaste of life everlasting—the glory of the divine nature. In this process of creating anew there are the following stages:

1. Begettal by the Word of truth—the gospel.

2. Birth mentally, a new creation, a babe in Christ, as yet undeveloped in character under trial.

3. The period of infantcy and childhood, a time of growing in knowledge of things divine, and especially in the development of moral stamina, and spiritual strength.

4. Mature manhood, enduring hardness and self control, the exercise of patience and love for the truth's sake. Moreover watchfulness, lest we forget things we have heard and received, and neglect the opportunities of the hour, cautious that is fearful of becoming entangled with the affairs of this world, and so overburdened with many cares, unnecessarily exposed to the manifold temptations and trials that come thick and fast where domestic and financial troubles abound. How many have pierced themselves through with sorrow by making haste to acquire riches? How many have come to grief by contracting debts and becoming otherwise involved in business complications and perplexities? The law of the Spirit of life in Christ Jesus is more than meat and drink, for it gives promise of the life that now is, as well as the life to come, but threatens with chastisement all who become indifferent, and irresponsive to its requirements. He that searcheth the reins and hearts, is ever present to comfort and protect his loyal servants, but at the same time demands of the lukewarm repentance, and will give unto every one according to his works. Rev. ii. 23.

GEO. MOYER.

Dear Restitution:

I will write a few lines to let the household of faith know that I have not forgotten the glorious faith we so cherish, and am waiting and watching for the glorious appearing of our blessed Lord and Savior to establish that long promised kingdom that shall never fail, but shall come in the fulness of time. We can lift up our voices with praise and joy, giving thanks to our great King and Savior who hath abolished death, and brought life and immortality to light through the gospel and herald the eternal banner of endless life to a perishing world. Dear brothers and sisters, have we a firm grasp to that great helm which will tow us to that great port of eternal safety, to rest for a season while God's great indignations and judgments shall meet out punishment to an ungodly world? May this sin and sorrow, pain and death soon pass away, and peace and righteousness take its place through eternal ages. I do not want to forget the Conference which was held near Kesler Station on the premises of our esteemed Bro. and Sister Lehman, who did all in their power to make our meeting just what it turned out to be —a glorious success, where we all felt as though we were one large family in Christ Jesus; and to add to this important gathering two dear ones came forward confessing their sins, one being the daughter of the writer. Now dear ones, rejoice with me, I have been rejoicing ever since that grand Conference and expect to as long as life continues. May those dear ones stand firm in the faith, immovable, always cherishing the glorious hope which they have espoused, looking to Jesus the author and finisher of their faith.

A few of the brethren probably would like to know why I am here in New Mexico. I came here soon after the Conference, I thought the climate would cure my disease, which I thought was asthma. So I went home to prepare to come to stay, but found out by examination my disease is incurable heart trouble. I will say this is a cure for throat, lung and asthma, if taken in time, pleasant climate, nice, clever people, far more hospitable than our eastern folk. As to myself I would be most miserable, but with that glorious hope which I have embraced for over thirty three years. I shall be happy in Christ. Love to all of the brethren. Yours in Christ.

J. C. VENABLE.

A Remarkable Sermon.

The *Christian Herald* of Oct. 3, 1906, prints a sermon by "Rev." John Balcom Shaw, D. D. on "The Unseen World." He preached it in the Second Presbyterian Church, Chicago. It is, in many ways, a remarkable sermon. He asks and answers two questions: "Do our dead friends know?"

The following extracts from his sermon are his answers to this question: "They do." "Their sensibilities are infinitely keener" than ours.

Then the second question: "Can the dead speak to us?" With "sensibilities infinitely keener" than ours are, you would expect him to say yes to this question; but he strangely says no. He regards hypnotism or mind reading as equivalent to Spiritualism. Then remarks: "If it be not somesuch translation of our own sub-consciousness, how sad and unsatisfactory these communications are. They give us no assurances about departed friends save that they have obviously deteriorated since their entrance into the spirit world." "According to returns which these socalled mediums bring us, immortality must mean insanity, or, at the best, inanity." "They were above such puerile exhibitions as table-rapping and piano-moving when here among us, and their writing was intelligent and sensible, whereas now it seems to have neither reason nor purpose." Because the immortal spirits of the departed have "deteriorated;" because their "exhibitions" are "puerile," "sad," "unsatisfactory," and indicates "insanity" rather than keen "sensibilities," this great preacher decides that it is not the dead speaking to us. Their writing is not "sensible and reasonable" enough to convince him. The dead, he thinks, are "sensible," "reasonable" have very keen "sensibilities"? They are so wise that they make him feel uncomfortable. He says, "I am forced to believe—I could almost wish it were not so,—that the citizens of eternity know what is taking place down here on earth." He then proceeds to talk about "Lessening the joys of heaven." "Your loved ones," says he, "are fully aware at this moment whether you are a saved or an unsaved man. If you are living an immoral life, they are conscious of it and are pained by it." "We have the power to lessen or increase the joy of the redeemed. Pain by right has no place in heaven, but we sometimes actually force it into the hearts of our departed friends." "Man, your mother whom you promised on her death bed you would meet in heaven, knows that up to this hour you have broken your promise, and it lays a weight upon her heart."

From which it appears that heaven is, after all, a poor place to go. Hits joys are lessened by the immoral life of relatives; if their conduct "actually forces pain into the hearts of the departed;" if the instability of a son "lays a weight upon" mother's heart, one might, if his relatives and friends were mean enough, be miserable in heaven. Beloved reader, "prepare to meet thy God." Christ will soon come, and his promise is that you shall have no more "weights," pain, sorrow and death. Let them go to sleyana who will; let us be ready when Christ comes to "enter into the rest" of God's people, and reign with Christ on the earth made new.

ROBT. G. HUGGINS.

Faith.

Much has been written and much has been said from our pulpits in regard to faith and still there seems to be just as much need today as ever to cultivate this oft mentioned grace. Why should we cultivate it? 1st, Because by it the elders received a good report. 2nd, Because if we have the faith of the gospel it will beget love for others within us, and we will neither be barren nor unfruitful in God's work. For Paul says the faith of the gospel works by love, and John says by this we know we have passed from death unto life, because we love the brethren. Therefore we are the sons of God with the promise that we shall be like Jesus, for we shall see him as he is. And if we have this hope in us we will purify ourselves even as he is pure. It is often our boast that we have the faith that was once delivered to the saints. Brethren, we should be careful not to carry our zeal too far, I have seen and perhaps have been guilty many times of the same things. Many of our brethren earnestly contend for the faith and argue for hours that made no effort whatever to take part in our church work. Never attempt to teach a class, lead a prayer meeting, pray in public, or make an open confession to the world that they were really interested in church work. How was it with the Savior? Did not every one know what his life was every day? Why? Because he had faith God would do what he had promised and he showed his belief by his works. As also did Abraham. Now brethren, if we have faith that God will fulfil the promises to Abraham we will cultivate the FAITH that works by love and thereby keep God's commandments and have right to the tree of life and enter through the gates into the city. Will we do it? We must.

O. J. ALLARD.

Those Hast the Words of Eternal Life.

This phrase has lost its meaning. God told the children of Israel he placed before them life or death, blessings or cursings (Deuteronomy). "Choose you this day," we find Christ talking to the sinful woman at the well that he could give her living waters to drink. And again he told his disciples he came to give them life and more abundantly. Now the beauties of the above and the difference as a beautiful diamond and a counterfeit. Yes, still worse, take our life and all is gone, the woful counterfeit who established it on earth, mysterious Babylon, the mother of harlots, the Catholic church. She is the first one that taught a burning hell for immortal souls that don't exist, but she has a purgatory not like her daughters, the Protestant world, who send them all direct to an endless, burning hell. One time I was talking to a Catholic priest and he said, Why, the laws of our country don't punish all alike. He was hissing at the Protestants punishing all alike in an endless hell. Well may our Presbyterian friends get ashamed of this horror and erase it from their creed as they recently did in Chicago. And recently one of our neighbors Mr. Inman was asked where would the righteous be recompensed (in heaven and hell). Our preacher says, No, they will be recompensed in the earth. He had never heard this before, and it was good news and now we see our neighbor out at our meetings. The old theology taught by mysterious Babylon only causes him not to search his Bible. How eagerly he would grasp for life. Seek ye first the kingdom of God and all these things will be added, not seek all these good things and then lose life, for then all is lost, all is oblivion. If we are closed in the grave all is lost.

This Scripture now comes forcibly to me, They shall move out of their holes like bats and be afraid of the Lord when he ariseth to shake terrible the earth. Now it is this false theology that has been taught us that makes us afraid and makes us not desire his coming, when if we had been taught that he would make this earth beautiful and it would bloom as the rose, then we would desire it. Now I have lived half a century and in that time wonderful changes. We are seeing wonders done with electricity, steam, etc. No doubt the former will be used for cooking, and the latter for plowing. Yes, Edison says, The horse will soon be in the past and it seems he will rest. And we also see people having success with the baloon and navigating the air. All this is beautiful, but what if we have to loose life, as the test is soon coming. Jesus is coming and then the saints can navigate the air. They can visit the heavenly planets all though the earth will be their home. Sister E. Hochteller recently said, The remnant whom the Lord thy God shall call. Yes, he is calling them now, "To occupy as kings and priests, and reign with him on the earth." God's ways are higher than our ways. This I said to one who was wishing a burning hell for the wicked. How could I dream of this but God says the wicked shall perish, be as though they had not been, and many who have perished without knowledge will yet be given an opportunity in the age to come will be progressive.

Yours waiting,
MRS. GABRIEL ROHRBACK.

To the readers of the Restitution:

I feel it my duty to say a few words concerning Bro. W. H. Wilson's book, "The Pine Woods Bible Class." While these articles were in THE RESTITUTION I read them with much interest. I have read the most of them again in the book. I find them very interesting and instructive. The questions and answers are so arranged that they will interest the young as well as old. I have spent many years as a teacher and am able to judge in these things. To ask a question and answer it correctly and interestingly requires tact and talent. These two traits are not often found in one person. Bro. Wilson is known everywhere he has been as a profound Bible scholar. In this book he has put his best thoughts. It is now ready, just having come from the publisher's hands. All of "like precious faith" should have one or more copies of this book. It should be out doing a missionary work. In sending this book out you are sowing the good seed of the kingdom of God. Many lessons in this book are well worth the price asked for the book. Hoping that Bro. Wilson may meet with a ready sale for his book we are your brother in the "one faith."

D. C. ROBISON.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 19, 1906.

Our wish for each of our readers is that you may enjoy a Merry Christmas and a Happy New Year.

We have so much matter in hand in the shape of communications that we give them preference as much as possible, and give variety. Bro. Joblin has promised to supply some more of his writings soon, so we can assure our readers that we will have some good things for them in the future.

The Japanese trouble with the California education rules is likely to settle itself without violence, and the complete separation of church and state in France is accomplished with less difficulty than was at first apprehended.

The "*Messenger*" is a monthly magazine published in Glasgow, Scotland. Brother Alex D. Donaldson, 127 Ryerson St. Brooklyn, N. Y. is the American representative. The price has been reduced to 37 cents post paid. Five or more copies to one address at 25 cents a year each. This magazine advocates Conditional Immortality, Baptism by Immersion and the Coming of Christ. Send to above address, and the order will be attended to promptly.

This is the season when renewals should be sent in. We have passed through rather a hard year, and trust that our friends will need no urging to renew promptly. We will appreciate your efforts in this line, we assure you. There are a number of the poor that no one has provided for the past year. We have carried them through so far, but our ability is about reached the limit. We dislike to ask for this purpose, but we also dislike to cut one of the aged poor off. Perhaps when it is once known that there is a need in this direction, some who can spare a little will help.

Communicated.

Exhortations at the Breaking of Bread, Springfield, O.

Lesson Rom. xii. 2

"And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Thou shalt not follow a multitude to do evil. Jesus says, The world cannot hate you, but me it hateth because I testify of it that the works thereof are evil. But if you were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, and if the world hate you, ye know that it hated me before it hated you. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not because it knew him not.

Where in times past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. And what is the exceeding greatness of his power to usward who believe according to the working of his mighty power. For which things sake the wrath of God cometh on the children of disobedience. For we ourselves were sometimes foolish, disobedient, deceived serving divers lusts and pleasures. For the wisdom of this world is foolishness with God, for it is written he taketh the wise in their own craftiness and the counsel of the forward is carried headlong. Among whom also we all had our conversations in times past in the lusts of our flesh, fulfilling the desire or will of the flesh and of the mind, and were by nature the children of wrath even as others. And this I say, Then walk in the spirit and ye shall not fulfil the lust of the flesh.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Let the eyes of your understanding be enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints to give light to them that sit in darkness, and in the shadow of death to guide our feet into the way of peace.

Then Jesus spake again unto them saying, I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life. And be renewed in the spirit of your mind, for to be carnally minded is death (minding the flesh), but to be spiritually minded (the minding of the Spirit) is life and peace. Because the carnal mind is enmity against God, and you that were sometimes alienated and enemies in your own mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblamable and unreprovable in his sight. So they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwelleth in you, and if Christ be in you, the body is dead because of sin, but the Spirit of life because of righteousness. Know ye not that ye are the temple of God and the Spirit of God dwelleth in you. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season if need be ye are in heavincss through manifold temptations. That the trials of your faith being much more precious than of gold, that perisheth though it be tried with fire, might be found unto praise, and glory at the appearing of Jesus Christ. For the Word of the Lord endureth forever, and this is the Word which by the gospel is preached unto you. For by grace are ye saved through faith, and that not of ourselves it is the gift of God.

Annie Beck.

Romans xii. 2.

Brothers and sisters, our lesson this morning is of twofold importance and full of meaning. Not only is it so to the seeker of truth, but also to those who have obeyed the requirements of the lesson by the change or form of walk in life prior to the putting off of those things Paul calls the "old man." The Dieglott version is, And do not conform yourselves to this age; but transform yourselves by the renovation of your mind—*i. e.* leave off former desires and love of pleasure we once had so that Bible reading and study was then dull and uninteresting. I apprehend that all now present in this room have passed through the trial of faith and belief of the Word in the act of obedience by a burial of former affections partaining to this life—and in so doing have changed or renovated desires and loves to walk after spiritual things and not after that which is carnal. Having thereby so renewed our mind by love for the truth we want to know and to prove or ascertain what is the will of God—the good and well pleasing, and perfect.—Dieglott.

We know that God is love—he is good and perfect. Then to ascertain what is the good and well pleasing in question, must be something pertaining to ourselves. And to determine this, is first the ground in which the seed, (which is the Word of God) has fallen or been sown. If it has been sown in a good and honest heart, predestinated to be called, according to God's purpose, it germinates and takes root—Leading from conviction which is repentance, to obedience. Continuing henceforth steadfast and unmovable, believing that God is, and that he is the only true God—and that Jesus is God with us and was sent of God to redeem us—keeping our faces Zionward, running the race set before us with patience and godly fear. This is good, and also well pleasing and acceptable to God. How we ought to rejoice that we have been called "out of the darkness unto his marvelous light"—for to be predestinated to be called means to be justified—and Paul says in Rom. viii 30—"that whom he justifies, them he also glorifies." Then to those of the called out ones begotten by the Word of truth who have called many to righteousness, and have brought forth fruit an hundredfold is perfect. And to those who by well doing as outlined from our lesson—will prove when Jesus comes what is that good, and acceptable and perfect will of God, by being found worthy of an entrance into the kingdom of God. The way of life age lasting is a narrow one. We have put our hands to the plough, brothers and sisters, will we turn back, discouraged? Nay, verily—"For to him that overcometh will I make a pillar in the temple of God"—is the assurance given us by John the Revelator in Rev. iii. 12. Let us be patient, brothers and sisters—few we are—"but the Lord knoweth that are his." And we know he is coming again because we believe his Word. And we know he is coming as the great Restorer to judge with equity and justice. Let us then love the Word of God and be conformed to the precepts it contains and the love of fleeting pleasures will vanish away.

Mathilda Woodbury.

John, an apostle of Jesus Christ, sent from God to bear witness of Christ, or the light that all men through him might be saved, or all that would accept him might be saved. As he said, He came to his own, and his own receive him not, meaning the Jews, and lo, I turned unto the Gentiles to take out a people unto my name. But as the words of our text, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." They were born not of blood, nor will of man, but of God. If we are led by the Spirit of God, then are we sons of God, for we have received the spirit of adoption. And we are then heirs of God and joint-heirs with Christ. As the marginal rendering gives it, we have the right or privilege to become the sons of God, and what a blessed privilege it is, to be counted as one of the worthy ones to enter into the kingdom of God, and not only enter into, but to occupy positions of honor therein, some to rule over one and others to rule over ten cities to live and reign and be with Christ, as Paul says is far better. All have the privilege to become the sons of God, even to them that believe on his name, as Paul says to the Galatian brethren. But after that faith is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus. If we have been baptized into Christ, and are then neither Jew nor Greek, bond nor free, male nor female, but are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise made to Abraham. When we think of Christ as being our elder brother, and giving his life as a ransom for the sins of the world, or who died that we might live, live eternally in his kingdom, and enjoy all the blessings that are promised to those that obey and serve him, ought we not then be up and doing while it is yet light, for the night cometh wherein no man can work. Put not your light under a bushel, but let your light shine that others may see your good works. And we hope that many others may yet see the light, and come to a knowledge of the Lord Jesus Christ before he gets the full number that he is today taking from among the Gentiles, and may we all so live that when our summons comes to go down into the valley and shadow of death, we may go with the full assurance that when he comes, we will then be raised to immortality, and live and reign with him eternally.

A. E Overholser.

Bible School Department.

Sunday, Dec. 30, 1906.

Review of the Lessons.

Lesson 1. The Two Great Commandments.

Golden text—Thou shalt love the Lord thy God with all thy heart. Mark xii 30.

Lesson 2. The Ten Virgins.

Golden text—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Mat xxv 13.

Lesson 3. The Parable of the Talents.

Golden text—A faithful man shall abound with blessings. Proverbs xxviii 20.

Lesson 4. Jesus anointed in Bethany.

Golden text—She hath wrought a good work upon me. Mat xxvi 10.

Lesson 5. The Lord's Supper.

Golden text—This do in remembrance of me. 1 Cor xi 24.

Lesson 6 Jesus in Gethsemane.

Golden text—Not my will but thine, be done. Luke xxii 42.

Lesson 7. Jesus before Caiaphas.

Golden text—He is despised and rejected of men. Isa liii 3.

Lesson 8. The World's Temperance Sunday.

Golden text—I keep under my body and bring it into subjection. 1 Cor ix 27.

Lesson 9. Jesus before Pilate.

Golden text—Then said Pilate, I find no fault in this man. Luke xxiii 4.

Lesson 10. Jesus on the Cross.

Golden text—Father, forgive them; for they know not what they do. Luk xxiii 34.

Lesson 11. Jesus risen from the dead.

Golden text—He is risen, even as he said. Mat xxiii 6.

Lesson 12. Jesus ascends into heaven.

Golden text—While he blessed them, he was parted from them, and carried up into heaven. Luke xxiv 51.

For consideration today there is given the title of the lesson and the Golden text. Long experience has proved to me that it is impossible, in the usual class-time to do more than give a passing notice of each lesson for the past quarter. The review can be made interesting by giving each scholar a lesson title and golden text to recite. The Sunday before review give the pupil a slip of paper with lesson number and date, title and reference of golden text. The teacher calls for them in rotation.

This with a few leading questions, will occupy the time to good advantage.

The lessons for the coming year begin with the first chapter in Genesis, and will be full of interest and information. All who search as for hidden treasure will find many jewels of thought.

P. Neill.

Lesson for Sunday, Jan 6, 1907.

God the Creator. Gen. i 1-25.

Golden text: "In the beginning God created the heaven and the earth." Gen i. 1.

Reader, you will notice that God's book is unlike men's. Therein no preface, introduction, explanation or apology. It starts out with the strong, bold, definite statement, "In the beginning." Many and various are accounts and opinions about when the beginning was, one guess is as good as another, for no one knows, and as the Bible is not a history of the world, but God's great loving message of salvation to mankind, it is not necessary to know the particulars of the beginning.

"God created"—produced, formed, caused to be. In the mind of the average civilized and educated man and woman there is no doubt about God being the Creator. There is no possibility of correctly and reasonably accounting for the existence of the heaven and the earth without God. There is one class of people who say there is no God. David moved by the Holy Spirit said they are fools. Psa. liii. 1. It is sad to record that these thousands and thousands of men and women who believe that God is the Creator, but who live and act every day as if there was no God. We find them described in Psa. xlix. 12. There is a third class who honor God with their mouth only. Matt. xv. 8, 9. But there is yet another company called "the people of God." Heb. iv. 9. Also called "the house of God, the church of the living God, the pillar and ground of the truth. 1 Tim. iii. 15. They have faith in God, they not only believe, but teach that God created the heaven and the earth, that he "formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. Isa. xlv. 18. "He formed the mountains, he created the wind." Amos. iv. 13. "God created the creation." Mark xiii. 19. "He created the heavens, the earth, the seas and the things therein." Rev. x. 6. In these few Bible references we have the best of testimony, covering a period of about four thousand years, that God is the Creator.

The rest of the lesson text informs us how God arranged—put in order the earth to be inhabited. It was without form—in a state of chaos, a disordered condition, and void—nothing on it, or in it suitable for man or beast. In darkness, and under—covered with water.

"The Spirit of God," the power by which God often manifested himself to men. "Moved" began the work of getting ready for occupation.

"God said, Let there be light, and there was light." God said, God spoke, God gave the Word, "the Word that was in the beginning. All things were made by it, and without it was not any thing made that was made." John i. 1-3. The light and darkness he called day and night. Evening and morning marked the beginning of night and day, the two together were called the first day.

"The firmament"—the space between earth and sky, called heaven. Verse 8.

The earth brought forth grass, herbs, trees, verse 12, and living creatures, fowls, creeping things and beasts. Verse 24.

The waters brought forth the moving creature, and great whales, and winged fowl. God spake to the light, or for the light, the darkness, the earth, and the waters, and they obeyed him. All was done according to the Word. He spoke and it was done. The same power was exhibited on the Sea of Galilee, by the Lord Jesus when he said, "Peace, be still, and the wind and waves obeyed him." Mark iv. 39. The apostle Paul reasons most conclusively that God is the Creator. The things of his eternal power and Godhead, though invisible from the creation of the world, are understood by the things that are made, which we clearly see, leaving no excuse for doubt. Rom. i. 20. David, the poet king of Israel, often breaks out in glowing testimony to the fact that God is the Creator.

"The heavens declare the glory of God, and the firmament showeth his handiwork." Psa. xix. 1.

"The earth is the Lord's and the fulness thereof: the world and they that dwell there in. For he hath founded it upon the seas, and established it upon the floods." Psa. xxiv. 1, 2.

When the kingdom of God is established, Dan. ii. 44, and chapter vii. 27, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. Psa cxlvi. 10, then all will know and confess that God is the Creator.

The attention of students is called to the reference given concerning the Word, John i. 1-3, "All things were made by him," should be by it, as I have quoted.

P. Neill.

Obituary.

Died on Thursday, Sept. 6, 1906, at his home in Attica, Kan., of old age, David Williams, aged 81 years, 1 month and 2 days. David Williams was born at Llanon, Cardigonshire, Wales, on the 21st day of Aug, 1825; came to America in 1849; was married to Elizabeth Nightingale, Nov. 21, 1853. Lived in Brooklyn, Canada, Illinois and Kansas. He was successively a miller, a sailor and a farmer. He and his wife were baptized in the faith of Christ's second coming, in Illinois, 1866. He has lived in Attica since the fall of 1900. His wife, six children (four daughters and two sons) twenty-two grandchildren survive him. The children are; Mrs. D. R. Jones, Mrs. L. A. Jones, Mrs. Milton, Mrs. Smith, Joseph and Newton. The funeral services were conducted by Dr. Cleveland, Friday, Sept. 7th, at 2 P. M., and words of comfort were spoken by the writer from the subject, "The reason of our hope." Then we laid our dear brother to rest in the Attica cemetery to remain until the faithful are called to reign upon the earth forever. The remains were followed by a large concourse of sorrowing relatives and friends as all who knew him knew him only to love him. Thus we bade him adieu till Christ shall come. May we all prove faithful so as to hear the call, when we shall be born from the dead.

On account of business this was neglected.

Dr. O. B. Cleveland.

A Beautiful Thought.

I do set my bow in the cloud.—Gen. ix: 13.

It was out of the cloud that the deluge came, yet it is upon it that the bow is set. The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow would not suit us in our passage to the kingdom. Therefore he draws the cloud above, not once in a lifetime, but many times. But lest the gloom should appall us, he braids the cloud with sunshine, nay makes it the object which gleams to our eye with the very fairest hues of heaven.....Peace in trouble, gladness in sorrow, nay peace and gladness, produced by the very tribulation itself, such is the deep love of God, and such is the way in which he makes all things work together for good to us.—*Dr. H Bonar.*

Beauty is its own argument, its own evidence; and there is nothing so beautiful as the graces of the soul. There is nothing like meekness and gentleness and sweetness.

It takes a lifetime to build a character; it only takes one moment to destroy one. How sensitive is righteousness, how resentful is the spirit of purity and nobleness!—*Joseph Parker.*

Feeling vs. Duty. To rest upon the feelings is to [illegible] They will always be ready to [illegible] slothful work in some way. Feelings are apt to end in smoke; purpose well maintained must accomplish. When feeling whines out, "I don't want to!" if the face smiles and the steps go steadily forward to right doing, just as much of a victory will be won as if one went to war with great shouting and noise of instruments. In the end feeling itself will fall into line and become a strong ally.

"A delightful compliment was paid to religion, and to her own form of faith, by a sweet faced Quakeress, the other day. A street car had stopped in front of a meeting house, to let off a number of Friends. Among them was an aged and very infirm man. One of the passengers took his arm and helped him to the ground, and the old man's companion acknowledged the service by saying, 'Thank thee; I see thee is going to the meeting, too.' Evidently she thought that only a Quaker could be courteous!"

Infidelity reproves nothing that is bad. It only ridicules and decreases all that is good. It tears down: it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate substitute.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us! Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. Allard, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. Darby.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zeis[illegible] day. Any one visiting [illegible] for C. A. Stark[illegible] Mrs. Gabri[illegible]

Christmas Hymn.

Songs of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work began,
When He spoke, and it was done.

Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose, when He
Captive led captivity.

Heaven and earth must pass away,
Songs of praise shall crown that day;
God will make new heavens and earth,
Songs of praise shall hail their birth.

—J. H. Tenney.

Communicated.

"I Have Fought."

Dear brethren and sisters:

My Lesson for your consideration to-day are those ecstatic words of the Apostle Paul's,—"I HAVE FOUGHT."

As a working force of Jesus in the world he had not been an idler. Immediately after his conversion and baptism he had gone out under the banner of the cross to battle with the effete superstitions of the Romans, the philosophic sophistries of the Greeks, and the still more dangerous errors of the Gnostics. His opposers were strong, for they were backed up by the governmental arms of mighty nations and by the no less mighty power of a wealthy and cunning priesthood, who sanctioned and partook of the sins that the people loved. The sword that Paul wielded struck constantly at SIN, and to strike at SIN was to strike at the gods of the people, at the priesthood, and at every idolatrous system of religion. It was to strike at the very head and foundation of the nations, for the gods were sinners deified, and the very emperors who were worshipped by the multitude as almighty and deathless beings, were steeped in the most odious crimes. Babylon and Greece and Rome were built on fraud and deceit,—the father of lies was their father. For Paul to uncover the hidden life of such a people was treason against the rulers, though so foul as delineated by Roman historians as to be totally unfit for any person to read of. "It was a shame even to speak of the things they did in secret." In the name of religion, said Paul.

He wrestled not against flesh and blood, as earthly soldiers wrestle; he did not kill those pitted against him, but his fight was against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is the heads, the leaders of the people who keep them in darkness. Idolatry can only thrive where there is ignorance of God.

Paul proclaimed a gospel that was to unseat alike emperor and priest and king. They rule for the present but the rulership of the world is not theirs, for "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Preaching this kingdom of God, and teaching those things which concern the Lord Jesus Christ as exalted of God to be our Priest and King, and believing in the future restoration of his people, and in the resurrection of the dead at Christ's coming, and showing the deluded people that an "idol is nothing in the world." Paul, as the apostle of the Gentiles began the fight that will culminate in the utter downfall of all sinful powers.

"I HAVE FOUGHT." He had let the the light shine, he had rebuked sin, he had spoken boldly, he had not been "ashamed of the gospel of Christ," knowing it to be "the power of God unto salvation unto every one that believeth." And while showing wicked men that the judgment of God is against those who "change the glory of the incorruptible God into an image made like to corruptible man, and birds and four-footed beasts and creeping things," "who like not to retain God in their know'edge" being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity" and that those who do such things are treasuring up wrath against the day of wrath for themselves, and are worthy of death, he was careful to keep his own body under, lest he also might himself be a castaway. He knew that this fight for God must begin in one's own heart, that if he would win others, he must himself overcome, must "be temperate in all things" must put away wrath and anger and clamor, and evil-speaking, and let no corrupt communication proceed out of his mouth. He must "endure hardness as a good soldier of the Lord Jesus Christ." He must submit to be worsted, to be troubled on every side, to be perplexed, to be persecuted, to be cast down, to "alway be delivered unto death for Jesus' sake;" to be "in stripes above measure," and in prisons; to be "beaten with rods," to be stoned; to be ship-wrecked; to hunger and thirst; to suffer from cold and nakedness; to be weary and in pain; preaching the gospel of God freely, after long and tiresome journeys, the way beset by robbers, by his countrymen and by cruel heathen who sought his life.

"I HAVE FOUGHT." O the exultant words! Well might he say them. "I have fought the good fight." It was faith that gave him the courage to fight. He believed the promises made of God unto the fathers. He was hoping to come to the same inheritance that the twelve tribes instantly serving God day and night hoped to come.

"I HAVE FOUGHT the good fight, I have finished my course." The battle was over, and he had won the victory. The result was assurred.

"I HAVE FOUGHT the good fight, I have finished my course, I have kept the faith." No worry, no trouble, had turned him aside. Not an iota of the gospel had he given up. Not for a moment had he submitted to the Judaizing Christians who would have had him again put his neck under the yoke of the law.

"I HAVE FOUGHT the good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a CROWN." Write it in capital letters shining like the light. "A CROWN!" for a crown means rulership and a throne. "A CROWN of righteousness," because it had been won by a righteous course of life. "A CROWN, which the Lord, the righteous Judge shall give me at that day, and not to me only but to all them also that love his appearing."

Paul strained every nerve that he might attain unto the first resurrection. He knew that the righteous dead would be raised at the coming of Jesus, and that the crown would be awarded then, and so he fought.

Are we fighting as Paul fought? or are we letting self gain the victory? We call the Christian life a warfare,—do we make it such? Look back, pass under review. What worries have we patiently endured for Jesus' sake? What perils from false brethren? Have we overcome in the battle with passion? with appetite? Can the world point at us and say, "There is one who is walking in the footsteps of Christ?" Can we truthfully and conscientiously say "I HAVE FOUGHT?" —"I HAVE FOUGHT THE GOOD FIGHT?" If not, we had better be about it. Time flies on apace, and brings us near the tomb, and whether we die or live the Master's coming is near, and then it will be too late to win a crown, too late—too late! Drones and cowards keep in the wake of the army as camp-followers, but they are of no earthly use, they never win a single contingent for God. What matters it to them if the cause of Truth languishes, and its banner trails in the dust? They are not going to spring forward into the very ranks of the foe to save it, nor give their money that others may go. Yet, what victories might be won if all would fight! How fast our ranks would fill, if the money and time that is wickedly wasted in useless things and soul-destroying pleasures were spent for God! Yet that is just where the fight comes in. This "keeping the body under" as Paul did, is not an easy thing for a luke-warm or half-converted Christian. We want lovely adornments for our homes, fine clothes, dainty food, and exciting journeys here, and there, and unless we love God better than these, we are not going to deny ourselves in anywise for Christ's sake. When Paul set out to fight he laid his ALL on the altar, and nothing short of that will make a victorious soldier. Want things? Don't I? No one is more passionately fond of beauty. The home that is like a poem in its perfect ordering is such a delight. Fresh new things appeal so to ones love of cleanliness, and comfort, but I fight down my desire for these and find it an easy thing to do when the great needs of my Savior's cause are set before me. If others will not give, why, I must work the harder, do with less, and give the more. What will it matter when Jesus comes, that the smoked-up paper staid on, and the worn carpets were made to do a few years longer?

O I would rather fight the good fight than to have all the world! For to fight the good fight is to be on the side of law, of love, of holiness, of safety. Paul showed this plainly in every letter that he wrote. "The thief," he said, "who collets in this warfare, will steal no more," and the man who grew insane with anger at every provocation will no more fling wrathful invectives at his fellows, nor fret at wife and children; both out of love for God, will be transformed into the likeness of Christ. The very savage, who like Old Africaner, thinks of nothing but war and bloodshed, losing his wolfish leoline disposition, will become like the Lamb and there will be nothing too hard for him to do; nothing too dear to give up for the sake of him who gave his life on his behalf. But the sinner who has never studied these things; who has taken no thought about his salvation, and dreams not of his imperative need of a Savior, wonders what this fight is about; why it must go on for age after age, and when it will end and how? He hates it all; it seems to conflict so with all that is pleasant and agreeable to him in his theater-going, card-playing, money-getting life. Yet, his questions are pertinent ones and could be easily answered to his satisfaction, if he would but study the Bible and yield his heart to God. But, instead of studying, and finding out what God designs to accomplish through this warfare, and what is required of him as a created being, he but scoffs. Well did Solomon say,—"The scorner seeketh wisdom and findeth it not, but knowledge is easy to him that understands."

But what is the fight about? It is, as to who shall gain the mastery; who shall hold the reins of government in the world,—satan, or God? You remember that Paul said, "We wrestle not against flesh and blood, (as earthly soldiers wrestle with sword and cannon) but against principalities and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places?"

It is easy to point out these wicked powers, for we all know them by name. Do not the Sultan of Turkey, the ruler of Thibet, the Shah of Persia, the Czar of Russia and the Pope of Rome, to say nothing of the emperors of China and the petty kings of Africa keep the millions under them in ignorance of the Bible? They want to shut the doors of their countries against its truths. They would kill all missionaries if they dared, just as the Jews are being slaughtered in Russia and in Roumania; as the Armenians are being murdered by the Kurds, and the American and English Bible-teache by the Chinese. These rulers consider themselves the infallible priests or fathers of their people, and teach them all manner of idle superstitions, to worship pictures, crucifixes and hideous images, or to follow the teachings of a spurious Bible as the Mohammedan do.

These rulers, must "be wise now;" "be instructed;" "serve the Lord with fear and rejoice with trembling;" and "kiss the Son," or "perish from the way when his wrath is kindled but a little," for God has given to the Son, "the heathen for his inheritance and the uttermost parts of the earth for his possession."

All governments that stand up adversely against him will be broken with a rod of iron and dashed in pieces like a potters vessel.

But why then must the fight go on so long?

For several reasons. You know how long it takes to discipline, to teach, and to prepare a man in every way for the highest and most responsible positions even in any earthly government. And, after choosing the very best that are available how many fail when the test of temptation is applied! The men that God chooses for his immortal rulers will be men that will not fail. And if it takes time to fit a man to be governor or president, there must be time for a far more important work. Only a few can be picked out in any age who will not recant from the truths committed to their charge, though a howling multitude bear them on to the gallows or the stake. Only a few in each cycle are brave enough, and so toughened in moral fiber that they cannot be bribed to battle for the wrong. Only a few who will always deal justly, who will not bear false witness, who will take up no reproach against their neighbors. The battle will end when the needful number for these are elected to rule the world. Christ over all, the apostles ruling the twelve tribes, and the saints governing the peoples and nations of earth, conjointly with Christ.

I said the battle would end when the needful number of rulers were elected. It will, so far as the present Sultans and Shahs, and Rajahs, and Popes and Czars are concerned, but even the Millennial reign will be a reign of subjugation, for "Christ must reign," Paul says "until he has put all enemies under his feet." But we are talking about the battle of the present dispensation, or Christian age, and the next question is, How will it end? Can the few Christians in the world put down these mighty powers by the peaceable proclamation of the gospel of a coming King and by earnest endeavor to lead lost sinners to Christ?

No, indeed they cannot. Throughout the gospel age these have been the means that God has used to bring the kingdom near, but in using the proclaimers of the gospel to bring about his ends, he has taken out of the nations, "a people for his name," —a nation,—that has been cut out, or isolated in position and by his Word from the continental nations of the Old World.

We are continually forgetting that the multitudinous seed of Abraham, as well as his spiritual seed, has a great part to play in this battle with the evil powers of earth. Read the history of England and you will see that it was not only cut out or separated from Europe by a great storm that destroyed the connecting isthmus that bound it to the mainland, but that it was also separated from the idol-worshipping dominions of the Pope, by the strong arm of God himself, working through his Word to break the yoke wherewith that Antichrist had bound the people to ignorance and sin. Since Henry the VIII. gave the Bible to his people, "the man on the Tiber" has not ruled England as a nation. I will not stop to argue the question that the English speaking people are the descendants of the Ten Lost Tribes, taken captive by the Assyrians at Samaria, and carried into Media about 721 B. C. for God says that Israel is his battle-ax and weapons of war wherewith he will break in pieces the nations, and where is there a people that are being used as God's battle ax, if the Anglo Saxons are not? Why are the English in Egypt, in eastern, southern and western Africa, in India, and Canada and in the islands of the sea, and why are we Americans in Alaska, in the Philippines, at the Isthmus of Panama, and in Guam, if we are not the multitudinous seed of Abraham? And where is there a nation that is being used as God's battle-ax if the Anglo-Saxons are not?

Even before this people settled in Great Britain, and while still in Europe they were pitted against Rome, they have been pitted against her ever since. In more than two hundred and fifty battles they have been threshing and fanning the upholders of Roman Catholicism—France and Spain. They were against Spain in the Cuban and Philippine affairs. God is a God of war. He says so himself. From Sinai to Canaan, the army marched surrounding the tabernacle and ministers of the Church, and though in the Christian dispensation God does not permit the followers of Jesus to defend themselves with the sword, he, nevertheless defends them with an army just as he did of old. The great battle-ships and the strong arm of the English and American nations protect those who go out to tell "the story of Jesus and his love" to heathen people in foreign lands. But had it not been for "the good fight" that Paul and others have made, would the Bible have come to England, to America, and have fitted these nations for the part they are taking and are still to take in the great drama?

There is to be another great battle fought and Israel is to be in it on the side of God. Many nations massed on the side of Russia are to pour into Palestine like a flood to overwhelm the Jews—our brethren—who are settling there, and to take that land that they might have the dominion of the world. But they will be beaten by Israel of Anglo-Saxondom, and will find only a place of graves. That is how the battle will end.

The warfare has been a long one because God is long-suffering; not willing that any should perish," but when he calls and keeps on calling, and men will not hear, he will by and by "laugh at their calamity and mock when their fear cometh" by taking up the rod of judgment in earthquake overthrows and Armageddon onsets. There will be no escape for the wicked. Make your escape now, dear sinner. There is time now. You need remission of sin, you need a Savior. Woe and poverty, disease and death follow close on the heels of sin. Only they are rich who have treasure laid up in heaven. Do not deceive yourself by thinking you will be given future life whether you fight the good fight or not, for you can find no promise of life in God's Book, to an unrepentant, unbaptized man.

Come, and take part in the struggle that you may have part in the glory of the great consummation; when the arch-enemy of man will find himself beaten; when death itself will perish; when tears will all be wiped away. There will be no property-losses through cruel thieves over there, no murderous hands to smite the innocent, no riots, no mobs, no little children in sweat factories, no Ghettos, no starving poor, no famines, no pestilences, no terrible cyclones, no seismic disturbances.

"Peace be still!" will have been said to all warring elements. There will be no more devil-built saloons to rob the wife of her rightful dowry of food, of clothing and of home, and worse still, of her husband's love, and of his and of her children's souls. Vice will no more stalk the streets to seize with horrid grasp our innocent babes. The chilling fear of contaminating SIN that poisons the blood, eats up the tissues and destroys the minds of its victims will be felt no more forever. It will be a grand, a glorious country to live in. Do you want to live over there? Then enter the arena and fight as Paul fought.

"I HAVE FOUGHT." Yes, dear saints of God, you have fought to a purpose and are winning the mightiest battle that was ever waged in the universe of God—a battle—that will take out of the kingdom, the tares, and will fill the earth with a righteous race and so cover it with the knowledge and glory of the Lord as the waters cover the sea."

Though few in number and hated of all men; persecuted and put to death, you have fought, standing unmoved as the mountains in defence of truth, of purity and of true character-building. And Jesus has been with you alway, and he is coming again!

Soon where earthly beauty blinds not,
No excess of brilliance palls,
Salem, City of the holy,
We shall be within thy walls!
There beside you crystal river,
There beneath life's wondrous tree,
There with naught to cloud or sever—
Ever with the Lamb to be!
Heir of glory,
That shall be for thee and me.

Yes! Jesus is coming and the dead will be raised in glory, raised in power, raised spiritual bodies.

And you, dear saints, who are alive when he comes, you will all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." We are living under that very trumpet at the present time, "in the days of the voice of the seventh angel," "when the mystery of God is to be finished as he has declared by his servants the prophets," and we have not to wait until it has done sounding for our redemption to come, for the Revelator says "When he shall begin to sound, the mystery of God shall be finished." That angel is already calling the nations to the battle of the great day of God Almighty.

They have made war with the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. The sword will go out of his mouth as it were, for he will speak the word that will set Israel,—made into a new, sharp threshing instrument,—strengthened and helped and upheld by God's own right hand of righteousness,—against the beast and the kings of the earth and their armies, and will finish the warfare for you. He will turn every man's sword against his brother in the great army of Gog and "will plead against him with pestilence and with blood and will rain upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone."

But before this fiery onset comes, and it seems very near (for already the actors are capturing the approaches to the Holy Land, England in Egypt, in Cyprus, in the Persian Gulf, in the Suez Canal and we in the Philippines, and Russia, with fortress on Mt. Oliver, holding the gate of the Caucasus in undisputed control, with forces massed, and munitions of war stored in this "place of arms," has her face set to go via the Euphrates to Aleppo, thence to Haman, and then through the valley of the Strangers to the Plains of Esdraelon,) we shall be "above the storm."

S. ROXANA WIXOM.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

THE BAPTISM OF THE HOLY SPIRIT.

"Ye shall be baptized with the Holy Spirit." Acts i. 5. When this baptism occurred the Spirit was "poured out." Acts ii. 17. Pouring, then, and not immersion, is baptism. Is this true? —An interested reader.

REPLY.

If "pouring out" is baptism, then what was "poured out" was baptized, and not the object upon which it was poured. Since the Spirit was "poured out" the Spirit was baptized, and not the men upon whom it was poured! The Spirit, in that case, baptized itself!!

Let "interested reader" note that it was men, and not the Spirit, that was baptized: "Ye (men) shall be baptized with the Holy Spirit." Acts i. 5. The Spirit was "poured out" that this baptism might be accomplished. The Spirit is not only said to be "poured out," but to be "received" (Jno. xx. 22), sent (Jno. xvi. 7), fall (Acts x. 44) and "shed abundantly." Titus iii. 6. Men are said to "drink" of it (1 Cor. xii. 13) and to be filled with it. Acts ii. 4. Now if "pouring out" the Spirit is baptism so is receiving, sending, falling, shedding, drinking, and filling! The pouring is not baptism; the sending, falling, shedding, drinking, etc., is not the baptism. The Spirit had to come in some way from heaven, or men must be taken up to heaven, that the baptism in the Spirit might be possible. We can say with aplomb that the Spirit was sent as a matter of necessity; that it fell, was shed, etc. This simply brings the Spirit and man together. Something was accomplished after the Spirit descended, and that something was the baptism.

What was the baptism of the Holy Spirit? In 2 Cor. v. 2 we have the words, enduo epi, "clothed upon." In the third verse we have "being clothed" (endus). Clothing envelope—covers up. In speaking of the Holy Spirit baptism our Lord says, "Behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem till ye be endued (enduo) with power." Luke xxiv. 49. "Clothed with power." Revised Version. The Apostles went out in the power of the Holy Spirit, invested, "endued," clothed with power from on high. They were immersed, enveloped, enclosed, overwhelmed, baptized in the Spirit. "It filled all the house where they were setting." Acts ii. 2. The pouring out of the Spirit brought the Spirit down; but this was no more the baptism, than the going up of the men would have been, if God had taken them up to receive the baptism of the Spirit. To make it possible for men to be overwhelmed, immersed in the Holy Spirit as a mighty influence and power from heaven, it is said that God poured it out copiously; that it was "shed abundantly" on his people. Titus iii. 6 But to say that pouring out the Spirit was baptism is to say that the Spirit was baptized, not man. And since to "pour out" means to turn out in a stream, if a man was to be baptized, he would be turned out in a stream! And if this be so I can only say, God, pity the man!

ROBT. G. HUGGINS.

True Consistency. During to day what one would not or did not do yesterday is not an infallible sign of inconsistency. Tribute must always be paid to increasing light. The truly consistent person is always searching for the best and keeps himself in teachable mood. Today's light and to-day's revelations are what determine his doings. If this were not so, progress would be but a dream, a name. Advancement, not fossilizing the life in a bed of imperfections, is what the true child of God desires. His gaze is set on things ahead, and he does not let the ignorance and blindness of yesterday be a stumbling-block in his path.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Selections.

When Was the Law Given?

That the law was first given in the time of Moses is so plainly stated many times over that it is strange any one should deny it. We have the most definite statements as to when it was given, where it was given, who gave it, to whom it was given, what it was, and what it was for. There is no room for guesswork about it. It was given by God through Moses, at Mount Sinai, to the children of Israel when they came out of Egypt. It was to govern that people as a nation till the Messiah should come. There were not several laws given, nor two laws, but only one law—"the law." Of course, there were numerous precepts, as in any national law, some relating to moral duties, some to religious duties, some to civil duties, public duties, private duties, family duties, national duties, temple service, etc. But it all was one law. These various precepts were intermingled indiscriminately. Often the same chapter will contain precepts of these several different kinds. See, for example, Leviticus xix.

Now as to when this law was given, here is the testimony clear and explicit: "The law was given by Moses" (John i: 17). Then it was not given before. "Did not Moses give you the law?" (John vii: 19). Then it did not exist before. Again: "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses" Rom. v: 13, 14. Here, again, the entrance of the law is located in the time of Moses. Once more: "If therefore perfection were by the Levitical priesthood, for under it the people received the law" Heb. vii: 11. The Levitical priesthood was first ordained by Moses, and here is where the recovery of the law is located. Again, Paul locates the giving of the law 430 years after the promise to Abraham. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul" Gal. iii: 17. From the covenant with Abraham to the exodus from Egypt was just 430 years. See Ex. xii: 40, 41. Beyond dispute, therefore, the law was not given till the time of Moses.

The law is nowhere found till we come to Moses. This alone is proof enough as to when the law was given. To say that the principles of the law existed before Moses, is not to the point. The law of Ohio forbids murder, theft, adultery, etc. All these principles existed from the days of Adam. Does that prove that the law of Ohio was Given in Eden? Surely not. So when our legalists go on to prove that the principles of the law existed before Moses, they are off the question entirely. Moral principles existed, law existed, sin existed, before Moses, but what the Scriptures everywhere designate as "the law" did not exist till God gave it at Sinai, as we have abundantly proved.

The law was given only to the Jewish people. No other nation had that law. Paul says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" Gal. ii, 14. Twice in this verse it is stated that the Gentiles did not have the law. Of course not, for it was never given to them. When the law was first given, Moses stated that no other nation had that law, and states that it was given only to Israel. "And what nation is there so great, that has statutes and judgments so righteous as all this law, which I set before you this day?...And this is the law which Moses set before the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt" Deut. iv: 44, 45. Again: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Mal. iv: 4

All these Scriptures, and scores more, state over and over, that this law was given to the Jewish nation by Moses at Sinai. There is not a single intimation anywhere that any other nation had it, or that it was meant for others. Paul distinctly limits to Israel the giving of the law. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law" Rom. ix: 4.

The wording of that law, first and last and all the way through, exactly fitted the circumstances of the Jewish nation at that time, and no one else. See how plainly this was stated when the Ten Commandments were given: "God spoke all these words, saying, I am the Lord thy God, which have brought thee out of the house of bondage" Ex. xx: 1, 2. To that nation this law was then given for the first time. No intimation is anywhere given that this law was for any other people. All the directions of that law, from first to last, are worded to fit the circumstances of the Jews in the land of Canaan at that time.

To go through this law and pick out certain parts, and claim that these were meant for all nations for all time, is to interpret into the law what God never put there. This is perverting the Word of God. Any theory can be proved by this method. But we must not read into the law what is not plainly stated there.

The rewards and penalties of the law were all national and temporal. Will the reader consider this proposition carefully? A failure to recognize this fact has led to great error in reading the law. Notice that from first to last, in all the law of Moses, no reference is ever made to rewards in a future life for keeping this law. Every promise relates only to this life and national prosperity. Read only two passages out of scores:

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land; the number of days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." Ex. xxiii. 25-27. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee." Deut. xxviii. 1-8.

This is too plain to be misunderstood. If they kept God's commandments, all temporal blessings are promised—health, children, cattle, corn, national success, etc. No reference is made to heaven, eternal life, or anything of the kind. If this is contradicted, then find the text anywhere in the law of Moses.

So, on the other hand, all the penalties of the law were temporal and national. Death by stoning was the penalty for idolatry, murder, adultery, theft, etc. (Deut. xvii. 5 12.) God's curse on all the land, and on the people, and on all they had, was to follow disobedience. For example (Deut. xxiii. 15-20:) "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and, cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me."

It will be seen that all these curses were in temporal things. No reference to a future day of judgment, eternal punishment or anything of the kind. And why not? Because the law was only a temporal, State or national code. Do our State or national laws threaten future punishment for criminals? Such an idea would be absurd, because State laws are not given for that purpose. Neither was the law of Moses. If people would only read that law as plainly worded, it would save a vast amount of useless and erroneous speculation.

—*Selected by W. M. Farley.*

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through The Restitution and make the proposition to them, and if they responded I would enter the field. I will report my work through The Restitution. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through The Restitution, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for The Restitution, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. Daniel.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The difference between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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T. J. Daniel.

Announcement.

The Central Washington Conference of the Church of God will convene at Cashmere, Washington, Jan 4, 5, 6, 1907. All interested in the Master's work are earnestly invited to be present. Let us bear one another's burdens and so fulfill the law of Christ.

A. L. Corbaley, Pres.
Myrtle Tuttlesal, Sec.

The Gift of Eternal Life.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

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POETRY.

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[illegible]

And it may be "The Day" it may be the End."

The songs and the sighing will mingle no more,
The cup of sorrow is drained to the lees,
The midnight is past, and the shadows are flown,
There's dawning and sunrise and heavenly noon,
We have reached the fair city, the palace of God,
We are satisfied now with the sight of our King,
Forever and ever with Him we shall be.

But we, the living, who shall be changed in a day,
The sleepless, the deathless, the glorified band,
Translated, silently, [illegible] caught away,
We spend all our years in the twinkling of an eye.

W. D. N.

Communicated.

The Resurrection. No. 4.

Having shown in my other papers on this subject that but one class, the righteous, or worthy ones will be roused at the coming of the Lord; and that the rest of the dead will be raised a thousand years thereafter, it follows, as a logical conclusion, that those who will be raised in the first resurrection will have been previously thought worthy of eternal life. The fact of their resurrection at the epoch of the Lord's coming as a peculiar class, shows that the Great Judge had settled the question of their worthiness of eternal life before raising them. Their record was full when mortal life ended. They had been faithful unto death so the question of life will not be pending when they come into the presence of the Judge at the moment of their meeting him in the air. Let us now look at a passage which has a direct bearing on this point. Before I quote the passage I will [illegible] the charge publicly made [illegible] church of God. Here are [illegible] It is taught in the church [illegible] believers shall not come [illegible] at the appearing of [illegible] stand guilty to the [illegible] be glad to believe it [illegible] Lord this comfort- [illegible] horily I say unto [illegible] session my word and [illegible] en of sent me, hath [illegible] as shall not come [illegible] ped passed from [illegible] n v. 24. It is a [illegible] the word trans- [illegible] condemnation (krisis) in King James version [illegible] ment, and is so translated in [illegible]. The Diaglott by Wilson so renders it in the verse quoted and so in every occurrence of the word in the chapter. Christ teaches here that touching the matter of eternal life the believer comes not into judgment, and, takes the point doubly strong by the statement—"is passed from death unto life," eternal life. Eternal life is assured when the person hears Christ's Word and believes on the Father who sent him; and is assured at the end of a faithful life when the believer lies down in death to await the trumpets call and the voice of the Son of God. "The Lord knoweth them that are his." They are entitled to life and immortality. They sought for the one by patient continuance in well doing; the other will be rendered without their going into judgment at the bar of Christ. Paul, addressing [illegible] man brethren in the flesh or [illegible] condition says, "But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Ro. viii. 11.

The rendering is through the medium of the Holy Spirit; it quickens into life. Christ was "put to death in the flesh,—in his mortal condition but quickened by the Spirit." 1 Pet. iii. 18. Eternal life was his from the moment of quickening and he being a sample, a first fruit of them that sleep, the offer from or harvest will be like him from the moment of quickening by the spirit. The rendering of life will be to make alive the dead and this will be in the day when God shall judge the secrets of men according to Paul's gospel. Rom. ii. 5,16. In that day those verses are printed in capitals to call particular attention to them one who holds that good and bad are raised together, go into judgment together, both, alike mortal the good to receive eternal life, and the bad their doom of death. "Same," is also used to qualify day. But capitalizing and qualifying for emphasis will not in those passages in Rom. ii., and similar passages limit the day to twenty-four hours, inasmuch as inspiration places a thousand years between the two resurrections. There are short days, and long days in Jehovah's calendar of time. The judgment day is a long one. "One day is with the Lord as a thousand years, and a thousand years as one day." The interpretation cannot be refused to the measure of ones impressions illogically inferred from passages which look strongly in the direction of time to follow the first resurrection before the wicked are raised; which fact appears plainly in the last revelation on the subject under discussion; settling the point conclusively and beyond the possibility of successful contradiction. And yet those who hold that the righteous and the unrighteous alike go before the judgment-seat simultaneously say the only passage known to them which has any semblance or show of support for the view (on view) they combat is Rev. xx. 4. Surely in this chapter there is more than the semblance of support to the Church of God's view of the resurrection and judgment; for here it is plainly taught that there are two resurrections with a thousand years between, them consequently two judgments equally apart in point of time. This chapter is so plainly against the view of a simultaneous resurrection and judgment that its advocates feel the force of its proof on our side; so have little or nothing to advance by way of explanation. The chapter remains an irrefutable argument for the view I am defending, and against the view I am combating. The author of the argument in the September No. of the *Advocate* referring to the 4th verse of this chapter says, "From this it is inferred that only the faithful are the subjects of Christ's dealings at the commencement of the Millennium." I would ask, Is not the inference logically drawn? The words are, "The rest of the dead lived not again until the thousand years were finished." Undoubtedly this language will bear the weight of the inference in the light of the fact that it is said of those who have part in the first resurrection that they are "blessed and holy;" (v. 6), that they shall be priests of God and of Christ, and shall reign with him; that the second death has no power on or over them; that in the preceding chapter they are called the Lamb's wife; all of which affirmations support the inference that the faithful alone are the subjects of the Lord's dealings as set forth here. The inference is as strong as it could be made. I ask, Is there any ground for inferring that the unfaithful, (apostates) are raised and judged at the commencement of the Millennium? Surely not? It is charged that the Church of God wholly neglects one essential feature of the gospel, the judgment as set forth, for example, in Heb. vi. 1, 2; Rom. ii. 5,16; Acts x. 42. We will not plead guilty to this charge. I know I have preached the judgment and so have others; but we have not preached the other view of it, for the very good reason, we think it is not Scriptural.

JOHN L. WINCE.

(To be Continued.)

Subscribe for THE RESTITUTION.

Lesson for Young Students.

Teacher. What lesson have you selected for this occasion?

Student. While in Conference with my fellow-students, we decided to request you to give us a lesson on "The More Excellent Name," based on Heb. i. 4, 5.

Teacher. Please read the Scripture.

Student. It reads as follows: "Being [illegible] hath by inheritance obtained a more [illegible] than they. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee?"

Student. To whom does the personal pronoun "He" refer?

Teacher. His Son. See verse 2: "Hath in these last days spoken unto us by his Son."

Student. To whom does the word "they" refer?

Teacher. The angels. See verse 5: "For unto which of the angels said he at any time, thou art my Son?"

Student. What are we to understand by the phrase: "More excellent name?"

Teacher. It is a comparative phrase, showing that his name is more excellent than some other name.

Student. With what other name does it compare?

Teacher. The angels. See verse 4: "Being made so much better than the angels, he hath by inheritance obtained a more excellent name than they?"

Student. That much is proven, that he hath a more excellent name than the angels; but may not some other exalted personage, have a more excellent name than his?

Teacher. No. For proof see Phil. ii. 9, 10: "Wherefore God hath highly exalted him, and given him a name that is above every name." See also Eph. i. 20, 21: "He raised him from the dead, and set him at his own right hand in the heavenly place, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Student. That certainly is a marvelous name, but surely the name of the Father must excell it?

Teacher. No, it does not.

Student. How can that be?

Teacher. Because he bears that same name.

Student. Please show us that?

Teacher. See John v. 43: "I am come in, (or bear) my Father's name, and ye receive me not."

Student. In what way did he obtain that exalted name?

Teacher. By inheritance.

Student. Yes, I know every son inherits the name of the father which begat him; but sons by adoption never inherit the name of his adopted father, that comes by adoption.

Teacher. Yes, that is true, but our Lord gets his exalted name by inheritance. See Heb. i. 4: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Student. What reason did he assign, for having a more excellent name than the angels?

Teacher. That is given in Heb. i 5, 6: "For unto which of the angels said he at any time, thou art my son, this day have I begotten thee. * * * Again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." That which is worshiped is greater than the worshiper.

Student. Does the phrase, "first begotten," indicate that he may have other begotten sons.

Teacher. No. See John i 14, 18: We beheld his glory as the only begotten of the Father. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father hath declared him. See John iii. 16, 18: He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 1 John iv 9: "God sent his only begotten Son into the world, that we might live through him. Being the only begotten Son of the Father, he has the exclusive right by "inheritance," to the "name that is above every name," and hence the Son's name excells every name that is named, even in heaven or on the earth.

Student. If he was the begotten Son of some earthly Father, whose name would he bear by inheritance?

Teacher. The name of the Father who begat him.

Student. But suppose the Father had other begotten sons beside Jesus, would they receive the Father's name by inheritance?

Teacher. They would. But seeing that he informs us that Jesus is his "only begotten Son," he alone has the exclusive right by inheritance to his exalted name.

Student. Has God other sons which have been received by adoption, and who bear his name, by right of adoption?

Teacher. Yes. See John i 12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Student. Believe on what name.

Teacher. Why believe on the name which his only begotten Son received by inheritance.

Student. What name did he give him?

Teacher. See Phil ii 9, 10: God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow.

Student. *Is* Jesus, the Father's name?

Teacher. The word Jesus is not a Hebrew word. We must find the Hebrew [illegible], from which the name Jesus is derived, and then we will see, that the Father and Son, both bear the same name. Jesus affirmed: I come in my Father's name. John v 43.

Student. What is the Father's name?

Teacher. The true name of the Father does not appear in the English translation of the Hebrew Scriptures?

Student. Why don't it appear?

Teacher. Because the Hebrews feared the sacred name of the Father would be profaned by its common use.

Student. What does appear then?

Teacher. Substitutes.

Student. What are those substitutes?

Teacher. The word "Jehovah," and also the word Lord, when it is printed in small capitals.

Student. Then " those words are merely substitutes, they cannot be translations from the original?

Teacher. They are not.

Student. What is the original name then?

Teacher. The nearest that we can get at it, from the deep researches of eminent students, and learned men is the word *Yahveh*, and fifty times in the Old Testament, we have abreviated name, *Yah*. See Psa lxxxiii 18. That men may know that thou whose name alone is *Yahveh*, art the Most High over all the earth.

Student. Can you give a Scripture where the word LORD, in small capitals, is used as a substitute for the Father's name?

Teacher. Yes. See Exod vi 2, 3: And God spake unto Moses, and said unto him, I am the Lord (*Yahveh*); and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but my name *Yahveh*, was I not known unto them.

We have another instance in Gen xxi 33: And Abraham planted a grove in Beersheba, and called there on the name of the Lord (*Yahveh*) the everlasting God.

Student. Will you please quote an instance where the abreviated name *Yah* occurs.

Teacher. Yes. You will find that in Psa lxviii 4. They use the substitute word *Jah* for *Yah*. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name *Jah*, (*Yah*) and rejoice before him.

Student. Now please show us how the sacred name, enters into the name Jesus?

Teacher. I will call attention to a note in the "Emphatic Diaglott." It says that the name Jesus is a compound of two words, *Yahshua*. *Yah* signifies, I shall be, and *Shua*, powerful. I shall be the powerful one. All power is given unto me, both in heaven and in earth.

Eubius says the name Jesus, means "The salvation of God." This is also what the aged Simeon called him. "Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation. Jesus has a right to the name *Yah* by inheritance. Sons by adoption also bear this name, it being called upon them in baptism. Not three names, but the one sacred name.

Teacher. The subject of the Name is so large, that it may be profitable to resume it at some future time.

Yours in the Blessed Hope.

W. H. WILSON.

Miss R., My Dear Friend:

Your card forming a link in one thousand, requesting me to write to ten friends. To join in the prayer that God will bless our missionaries, and raise up young men and women to go forth with the glad tidings to those who have it not.

I cannot comply with your request. I want to explain why I cannot acquiess in a work which seems so good.

The request to join in the prayer that God will send forth young men and women with the glad tidings. The mention of glad tidings, makes it necessary to know what the glad tidings are about.

The Bible teaches plainly and positively, that said glad tidings are concerning the literal kingdom of God, that Jesus preached, See Luke viii. 1; Mark i. 14. The literal kingdom he announced himself the King of. John xviii. 37. Concerning which he said to his apostles, Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on twelve thrones judging the twelve tribes of Israel. Luke xxii. 28-30. The kingdom of Israel overturned, and to be restored by him whose right it is. Ezek. xxi 25; Luke i. 31-33; Matt. xix. 27-28.

The kingdom he preached, and the one he commissioned his disciples to preach. The same glad tidings or gospel, Paul affirms is the power of God unto salvation, Rom. i. 16. The importance of which he declares in 1 Cor. xv. 1, concerning which he says he or an angel from heaven dare not preach any other. Gal. i. 1-6.

The one our Savior affirms is the converting power. Matt. xiii. 15. My dear Miss R., this brings us to the important feature of the request.

Is it not the rule among present day conversionists, that the sinner is to pray for conversion, rest audiences are asked to stand up, asking good people to pray for their conversion.

Now is not this a strange idea, when there is not one single instance in the Bible where any one was ever taught to pray for conversion, and not one place where any one is requested to pray for anothers conversion, Christ says in John xvii. 9, pray not for the world. Then could I in the light of the Scriptures, unite in a prayer for a means to be used, which I positively known to be of human origin. Our Blessed Lord in the Parable of the sower, Matt. xiii. 10-23, states positively the means of conversion. The word itself meaning to turn with, (con) with, conversion to turn. In the 15 verse Christ says, seeing, hearing, and understanding, are the means of conversion, and in the 19th verse he tells definitely what we are to hear, The word of the kingdom. The same message he sent the apostles out with, saying, go ye into all the world, and preach the gospel to every creature, he that believeth (believeth the gospel of the kingdom) and is baptized shall be saved, and he that believeth not is condemned, Mark xvi. 15-16. Not just any gospel. This saving gospel is a definite gospel, given for a definite purpose,—The power used for conversion, Rom. i. 16: "The power of God unto salvation, Psa. xix. 7. The Law of the Lord is perfect, converting the soul, John xvii. 3. See also 17th verse, sanctify them through thy word, thy word, (word of the kingdom) is truth.

I am aware that it is taught that the Holy Spirit was given to convert sinners, but, it was not.

It was given to converted sinners for a purpose, and that purpose was to confirm his word, Mark xv. 20. In John the 14th, 15th 16th chapters was telling them he would go away, and that he would come again.

He also told them if he went away, he would send the comforter. To whom was he speaking? To baptized believers. Notice carefully the reading of John xiv., xv.; xvi.; If ye love me keep my commandments, and I will pray the Father and he shall give you another comforter, that he may abide with you, even the spirit of truth, whom the world can not receive. Chapter xvi. 7-8, If I depart I will send him, the comforter, unto you, and when he is come, he will reprove the world of sin, and righteousness and judgment.

Notice the Marg., for the word reprove, convince, Marg. This agrees with the 26, and 27, verses of the 15th chapter which reads, When the comforter is come, whom I will send unto you from the Father even the spirit of truth, which proceedeth from the Father, he shall testify of me, and ye shall bear witness because ye have been with me from the beginning. Christ is not addressing the sinner, or the world in general, but his followers. In connection with this, notice Acts i. 8, ye shall receive power after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. See also Acts ii. 1; keep in mind to whom he is talking. This shows conclusively what it was given for.

The birth of the Spirit in John iii. 1-8, is said to mean conversion, and is claimed that the Spirit is what comes and goes like the mind. Read carefully Miss R., and I know you will see the language conveys no such an idea. What is it that comes and goes like the wind? not the Spirit, the person born of the Spirit. The wind bloweth where it listeth, thou hearest the sound there of, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit.

In 1 Cor. xv., that grand argument of Paul's which shows there is no hope of life eternal, save by a resurrection, or birth of the Spirit, verse 45. The first Adam was made a living soul, the last Adam a quickening Spirit. Read carefully 45-48. In the 20th verse, But now Christ is risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead, as in Adam all die, even so in Christ shall all be made alive.

Every man in his own order, Christ the first fruits, afterward they that are Christs' at his coming, 21-28, read carefully this whole chapter, 1 Cor. xv.

Dear Miss R., does this not prove that the birth of the Spirit refers to the resurrection, and not to conversion.

If I have not made plain the means of conversion, I am willing to try again. There is plenty of evidence that this is correct. In the time of Christ it was the seeing eye, the hearing ear, and the understanding heart, and this is still God's legal plan. If I can say or do any thing to convince any one you may suggest of God's means of conversion, I am willing by sending reading matter, or answering questions. I am yours set for the defense of the truth as it is in Jesus.

MRS. NANCY BARBER ROBISON.

No cheating nor bargaining will ever get a single thing out of nature's "establishment" at half price. Do we want to be strong?—we must work. To be hungry?—we must starve. To be happy?—we must be kind. To be wise?—we must look and think.—Ruskin.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the right-come, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Jan. 16, 1907.

Caring for the sick has taken much of our time of late.

A letter from Bro. George Neill informs us that he began his work in Indiana at South Bend, on Sunday Jan. 13. He had two excellent meetings with the brethren and sisters there, and looks forward to many more still bet'er. He expects to work in Warren and Clinton Counties a part of the time, as soon as arrangements are completed. We most heartily bid Bro. Neill welcome to this State, and pray that the Father will bless him and his efforts to advance the cause where he is called to labor.

Communicated.

A New Year Greeting.

Sunday, Jan. 6, being the first Sunday in 1907, the Church of God in Salem, Ohio, read the following selected verses as a greeting to each other, and to the faithful in Christ everywhere.

By Sister Baker:—"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers."

By Sister Ella Knowles:—"Grace be unto you and peace from God our Father and from the Lord Jesus Christ." This is Paul's Greeting to the Church at Phillipi, and all his letters to the Church, are full of exhortations; and Dear Brothers and Sisters, I greet you, this morning, our first meeting in the New Year, with these same words of comfort and exhortation, "Grace be unto you and peace from God our Father and from the Lord Jesus Christ. I thank my God for your fellowship in the gospel, and this I pray that your love may abound yet more and more in knowledge and in all judgment that ye may be sincere and without offence, till the day of Christ, and let your conversation be as it becometh the gospel of Christ. Stand fast in one Spirit with one mind striving together for the faith; do all things without murmuring and disputing, that ye may be blameless and harmless the sons of God; that ye may shine as lights in the world, holding forth the Word of Life. Finally my brethren, whatsoever things are true, and just, and pure, those things that ye have learned and received, do, and the God of peace shall be with you." I ask the prayer of each one that I may keep the words of exhortation in my thoughts, and that we all may press toward the mark for the prize of the high calling of God in Christ Jesus, is my prayer.

By Sister Mary Knowles:—"The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

By Sister Crawford:—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

By Sister McCave:—"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you. Remember the word that I said unto you, The servant is not greater than his Lord. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

By Brother Barber:—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

By Brother Townsend:—"As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

By Sister Townsend:—"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

By Sister Cole:—"I thank my God through Jesus Christ for you all, and I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

By Brother Buckman:—"Peter said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall set upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

By Sister Buckman:—"He that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward."

By Brother Morron:—"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

By Sister Morron:—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law, and in the prophets. And herein do I exercise myself to have always a conscience void of offence toward God and men.

Sister Neill. Dear brothers and sisters, my heart's desire and prayer to God for you today, the first Sunday in the new year, is in the words of Paul to the saints at Ephesus. "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.

P. Neill. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction and patience, for the coming of the Lord draweth nigh.

Historical Sketches.

A letter was sent to Sister Emma Jackman of Grand Rapids, Mich., and by her referred to Sister A. S. Miller, of Coats Grove for reply, and she sends the following:

I think the work undertaken is a fine thing, one that will be of much interest to the people of that region especially, and to all who were in any way connected with the work there. And I wish I was able to give items of information that would be helpful, but I fear all I can tell will hardly be worth writing.

My first acquaintance in Indiana was in 1850, the year my husband and I were married. My home was in Mendon, Mich., and we settled in Middlebury, Elkhart Co., that spring. Our faith was not a new thing there then, for there were quite a good many bodies of believers scattered about the country. At Mid Nebury I think there were about twenty, a small company but they were true and faithful. Mr. Miller had monthly appointments in four places Middlebury, Lagrange, near there a place called Salem, and the other place I cannot recall. Milford I think. A good brother and sister by the name of Craton lived near the Lagrange appointment and Bro. Craton who occasionally has communications in The Restitution is his son. In thinking over the places where he preached more or less I recall Orland for one. There were quite a number of families there of our faith, one very good substantial family by the name of Hendry. He also had appointments at Angola for some time. There were a few of our faith out on the Vistula, not far from Middlebury. They sometimes met with us at Middlebury. There were also a few believers on White Pigeon in the edge of Michigan. He preached there some too, and they used to come to our Sunday meetings at Middlebury frequently. The two principal families were Rollin and Fieldhouse. There were many other places where he preached some. Be assured of one thing, no opening for preaching presented itself but what he occupied if it was a possibility, and if there was any time not filled he would seek an opening.

We attended Conferences at Otsego, Kingsbury, Antioch and Middlebury and some other places. There was also a family of our faith in Goshen by the name of Matchett, we used to call on as we passed through to go to Otsego. I don't think of any thing more now of his work there, and will close by saying I formed many very precious acquaintances in Indiana and we felt very sorry to leave there, which we did after four years stay in Middlebury. My parents being left alone, my brother having died, they felt we must come and live with them and that Mr. Miller could preach in Michigan as well as in Indiana. Well, what I have written may not be of any account, but it has brought to mind so freshly the times and the pleasant acquaintances of my early days that I am not sorry to have had it called in that direction. I might apologize for my poor memory and my poor writing, but will only say excuse me because of my four score years.

With Christian regards yours,
A. S. Miller.

P. S. I see I did not mention the names of any of the brethren and sisters of Middlebury and I would not forget them for they are some of the excellent ones of the earth. There were Brothers Walker, Duncan, Foster, Rice and Beech, and their wives. They were always ready for any good work.

Bible School Department.

Lesson for Sunday, Jan. 27, 1907.

The Story of Cain and Abel. Gen. iv. 3-15.

Golden Text. Whosoever hateth his brother is a murderer. 1 John iii. 15.

Cain and Abel were sons of Adam and Eve, born after they were driven out of the garden of Eden. Gen. iii. 24. "In the process of time" take notice of this expression, it occurs many times in the Old Testament. It suits the purpose. Many things succeed or fail, or both in the process of time. It is only a matter of time when all present evils will, through or by the Lord Jesus Christ, be banished from the earth. Rev. xxi. 4. "Cain brought of the fruit of the ground an offering to the Lord." But God had no respect, no regard, no acceptance for Cain nor his offering. What was the reason for God's rejection?

Cain was a tiller of the ground, Gen. iv. 2—a farmer, and brought what he had, which seems without further thought—to be quite reasonable. If the story of Abel was not linked with Cain, we might be at a loss to account for God's action. It is quite safe however to conclude that Cain and Abel had the same religious instruction from their parents, and both knew what would be acceptable to God. Cain was very wroth—very angry, his face showed his great rage. The Lord asked him why he was angry. If he made any answer it is not recorded, it would have been hard for him to give a reason for his conduct. We need not doubt for a moment but that he knew that his gift was not according to God's will. And if he really did not know before, he certainly knew after his plain duty was to repent—change his mind, and his offering. The story shows that he despised government, was self-willed and presumptuous, 2 Peter ii. 10, and like all such would not listen to the advice and entreaty of the Lord who kindly assured him that—if he did well—brought a proper offering—it would be accepted. If he did not, the sin—the fault was his own, he had no right, no need, no cause to be angry.

"Unto thee shall be his desire, and thou shalt rule over him." The sixth and seventh verses seem to be mixed, a thing sometimes found in Scripture. Cain was the elder brother. The reasonable understanding is, that as the younger brother would admire, respect and honor him, looking to him for example, advice and instruction—if he did well—but he did worse, he slew Abel because his own works were evil, and his brother's righteous. 1 Jno. iii. 12. To the question, "Where is Abel thy brother?" he said he did not know, and added, "Am I my brother's keeper?" This was falsehood, presumption, insult, rebellion, added to murder, the combination could hardly be worse. The Lord was not asking for information, for there is nothing hid from God. "O God, thou knowest my foolishness, and my sins are not hid from thee." Psa. lxix. 5 and xliv. 21. "Thou art cursed from the earth." It will not after this, reward you for your toil, will not yield—produce, grow for you that which is good, because you made it drink your brother's blood. You will be a wanderer on the earth. Such was the fate of the first-born man. He said his "punishment was greater than he could bear." It was certainly not greater than his sin—crime, which he treated as of no consequence. He not only complained of the severity of his punishment, but also that he was driven from tilling the ground, that God's face would be hid from him, and every one that found out he was a murderer would want to kill or smite him, and not once did he even hint that he himself was solely to blame, nor did he mention forgiveness, ere then God took a little pity on him, setting a mark on him—whatever that might be—so that he would not be killed—as he had done with his brother Abel.

Abel was a keeper of sheep, Gen. iv. 2, a stock raiser, and "In process of time—in due time—at the proper time brought an offering to the Lord of the first of his flock, of the fattest and best, and the Lord accepted his offering—why? because it was according to the will of God. It showed faith and obedience on the part of Abel. His sacrifice was more excellent than Cain's. God's acceptance of it was a proof that he had done what was right in the sight of God. Heb. xi. 4. About four thousand years after the Lord Jesus Christ spoke of Abel, saying that his blood was righteous, and therefore he was righteous. Matt. xxiii. 35. He was justified by faith. Rom. v. 1. His works showed—proved his faith, James ii. 22, the same as Abraham. Abel was the first martyr, the first one put to death for faith in God. Many have shared his fate since. There is no written law concerning sacrifice previous to the offering of Abel. Inference is not always safe, but we may infer something from the statement that God clothed Adam and Eve with coats—garments of skins. Gen. iii. 21. It was afterwards written that "The firstlings of ox or sheep belonged to the Lord, Lev. xxvii. 26, and the law of "the sin offering." Lev. iv. 27-32. "Without the shedding of blood no remission," Heb. ix. 22, no remission—no putting away—no forgiveness of sin. When we believe the gospel of the kingdom, and are baptized in the name of the Lord Jesus our past sins are remitted, washed away. Acts xxii. 16. But the blood of Jesus Christ that speaks better things than that of Abel. Heb. xii. 24. Cleanseth from all sin. 1 John i. 7.

Cain and Abel represent every living man. There are but two classes, the godly and the ungodly. Cain was that wicked one, and his brother was righteous. 1 John iii. 12. It is not necessary to murder, or lie, or even be stubborn. We can be very good—as men call good—kind hearted, honest and respected, but without faith and obedience we are of the ungodly, and classed with Cain. By faith. "In the things concerning the kingdom of God, and the name of Jesus Christ, and obedience in baptism, Acts viii. 12, we become sons of God, Rom viii. 14, 15, and are classed with Abel. May every reader of this be—or become—a son or daughter of God. 1 Cor. vi. 18.

P. Neill.

Dear Restitution.

Through your columns I would like to say to the dear ones of like precious faith that we have missed your Christmas greetings in the dear old Restitution, it seems to cheer us up to read your testimonies, and hear you say that you are still working for the Master. There are only a few of the one faith here now, but we are still strong in the faith and hope of the gospel, and trying to serve the Lord. We were rejoiced last Sunday to have our dear Brother Groat with us, and he gave us a good discourse. It made us feel encouraged to begin the new year with rejoicing, and a determination to live nearer to Christ this year than we did the past year, to try and grow in grace and in knowledge of our Lord and Savior Jesus Christ, who has done so much for us, who gave his life that we might have life and have it more abundantly. We are striving to let our light shine, and to talk and reason on the Scriptures with any one that will talk, but it seems that there are but few that will listen. They think their way is all right, and they don't care to investigate the Scriptures. We expect to have Brother Groat to preach for us once in three weeks until the first of June. If any of the brethren should be coming this way we would be glad to have them stop and make us a visit, or give us some good gospel sermons, and we will pay this extra expence. We are close to the Santefee railroad, get off at Oleander, Cal., and you would have no trouble to find us, and we will do all we can to make your visit pleasant. Now may God bless you all, and help you to endure to the end, and that we may all strike glad hands in the kingdom of God, no more to part. Wishing you all a happy New Year, I am as ever your sister in Christ.

M. A. Calder.

Dear Brethren and Sisters:

As promised I beg to say we have received one dollar from the following: Edna Anderson, Mrs. F. J. Powers, Mrs. J. H. McFarland, Alex McFarland, Orphia Fullbright, H. E. Paddock, P. W. Bourk, Mrs. M. F. Cook, Katherine Townsend, Lillian Logan, W. W. Roll, Mrs. B. Coleman, Lizzie M. Johnson, M. D. Morrow, Jennie Page, F. P. Powers, Mrs. C. W. Pettigrew, E. L. Bogden, Mrs. W. P. Gillillan. And two dollars from each of the following: Mary A. King, Jacob Reed, P. H. Bouk, H. L. Hillsbuck. And three dollars from Rena Endsley, Wm. D. Root; and five dollars from Albert Siple and R. S. Waldron. Four dollars from Nelson Hill and seven from G. W. Chalder. Some requested us not to give their names, and if we have, it is a mistake in us. We have done our best under the circumstances. Sickness in our family has kept my husband at home for the last two weeks, but he will start again in a short time. Our own daughter has become obedient to the faith, and four others were baptized at our home, a short time ago. May God bless the helpers and all of like faith. Pray for our work here.

Your sister in the Abrahamic faith.
Mrs. E. C. Daniel.

P. S. If any have ordered the Cargile-Daniel discussion and failed to get it, please write me, as I am anxious for each one to get the book.

E. C. D.

A Criticism.

Bro. Underwood:

The indomitable courage with which some correspondents to The Restitution exercise their knowledge of philology causes each lachrymal to precipitate copious quantities of the quintessence of human grief. Our concomitancy leads to a desire for harmonious helpfulness. This cannot exist where scribes exercise themselves in the art of circumlocution. Irrefragible syllogisms that confound the ordinary mind are as lacking in fructification as are chimerical premises, logic, and conclusions. The transmogrification required of us to comprehend the uncognoscible literature of some of our scribes makes the dear old Restitution almost a blank to the man of ordinary erudition.

Very truly,
A Mental Wreck.

Dear Restitution:

Enclosed please find $2.50 for which pay my Restitution for 1907, also one dollar to pay for any one who cannot afford to pay for it. I trust all who cannot afford means to pay, would be supplied. The Restitution is a very valuable paper, and I am sure that any one who has been used to it, would be hard to do without it. I bid you good speed on this New Year, and trust all who can afford will do right by you when you ask no more. May God bless you all in your good work is the sincere wish of your sister in the one faith.

Selma Samuels.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

How Much Did He Leave?

How much did he leave? was the question asked when the death of a wealthy man was announced. "He left everything," was the prompt and sad reply. He could take nothing with him. He brought nothing into the world, he carried nothing out. No matter how much time he had spent, how much money he had acquired, how much influence he had heaped up all was left behind.

My friend, you must by and by pass from this mortal state. What will you leave behind you? What will you carry with you? What have your investments been? Where are your treasures laid up? A little while and these questions will become intensely practical. Lawyers, executors, heirs, speculators, and fortune hunters will be looking to find your wealth. Relatives that have never known or cared for you when living may possibly have a great interest in your affairs when dead. Lawyers whose names you have never heard, may preside over the settling up of your estate and may serve themselves right royally out of it. The will you have made may be broken, the plans you have made may fail, the projects you have had in view may be forever unaccomplished, and while you are mouldering to dust others may riot in your dwelling and consume your substance. Treasures laid up on earth are a very poor capital to begin with in another world.

What will you leave behind you? Work done for God will last. If you disperse and give to the poor your righteousness shall endure forever; if your treasures are laid up in heaven, neither moth nor rust can corrupt, nor can thieves break through and steal. Flames may devour, floods may overflow, and wealth may vanish, honors may depart, but those things which are laid up in heaven are sure and steadfast and eternal. Blessed are they who, looking beyond this world of vanity and vexatious uncertainty and disappointment, have made their home and laid their treasure up beyond the storms and tempests, beyond the losses and crosses, beyond the disappointments and uncertainties of this troubled and tempest-tossed pilgrimage.

May the God of all grace help us to lay our treasures up in heaven, to build our dwellings on the Eternal Rock, to make the Lord our trust, our refuge and our all, that in the great day, when earth shall depart and all its pride shall turn to vanity and dust, we may have our heritage, our life, our joy, our treasure and our rest beyond time's stormy scenes, in the kingdom of our God.—*Christian.*

Dear Restitution:

And those of the household of faith. Another year has gone into the past and God has been very good to us sparing our lives and showering told blessings upon us, for give him thanks, and let us gratitude by doing his wi him more in the coming y with all our might what for the Master.

Your brother and sist
John

Our Hel

We whose name believing that it i vide a fund to be u Restitution is (h for it themse erfully give the amount se ite our names for the purpose iding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances in need, or whose case is presented by some one known to be trust worthy.

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Poetry.

The Road to Yesterday.

There is a road to yesterday—
A wondrous thoroughfare,
Where wanton breezes idly play
And blossoms scent the air.
It stretches long and far and straight;
It wanders up and down;
It passes many an open gate
And many a little town.

There is a road to yesterday;
The grasses grow beside,
And trees that spread and swing outlay
And shade the pathway wide.
Its flowers are a goodly sight,
And it goes on and on
And leads to many a starry night
And many a cloudless dawn.

There is a road to yesterday
And we may trace its gleam
In flecking shade or dancing ray
Upon some little stream;
Or we may see it, when, with eyes
Half-closed, we hear a song
That calls up many a glad surprise
And many a twilight long.

There is a road to yesterday,
And each one knows its start—
An portal to this wondrous way
Is held within the heart.
From there the pleasant courses lead
As far as one can see
It rests on many a golden deed
And many a memory.

A Prayer.

Laid on thy altar, O my Lord divine,
Except this gift today, for Jesus sake,
I have no jewels to adorn thy shrine,
Nor my world-famed sacrifice to make;
But here I bring within my trembling hand,
This will of mine—a thing that seems the small,
And thou alone—O Lord, canst understand,
How when I yield thee this, I yield my all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep love, fond hopes, and longings infinite,
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till nearly it hath grown;
Now from thy footstool, where it vanquished lies
The prayer ascendeth, may thy will be done.

Take it, O Father, e'er my courage fail,
And merge it so in thine own will that e'en,
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been,
So changed, purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it mine own,
But gaining back my will, may find it thine.

Vanlyke.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Review of No. 2.

Dr. Strong says chapter 3, p. 25 on "Embodied Spirit:"

All the analogies of the human constitution and, we may add, all the experience of human existence, go to show the essential or native mortality of man."

This is a true statement of fact, in accordance with the whole Bible. Dr. Strong should not have added it, as it will be seen he

says, is commonly re- penalty of sin, and pre- is obviously so. Poets Scriptures have been thority for the belief ession of Adam and en of Eden was the as a divine inflic- posterity; but sci- this is certainly

It is clear above statement that Dr. Strong only repudiates as unscientific, but unscriptural the fact that death was the penalty of the Adamic law! His science and the higher criticism led them to reject the words of God to Adam—For in the day that thou eatest thereof thou shalt surely die; for he says, That act of disobedience was not followed by immediate physical death, even in the case of our first parents.

It is evident that, because Adam did not die the twenty-four hour day he sinned, Dr. Strong believes with the orthodox churches that spiritual death was not only the penalty suffered by Adam and Eve, but the penalty the wicked will suffer by the second death, i. e., the death that never dies! But suffice it for me to here say for I will prove further on what I now assert; that spiritual death is not, never has been, and never will be a penalty for sin, for the unanswerable reason that spiritual death in an absolute state of sin which the wicked are called upon to forsake.

Dr. Strong virtually asserts that physical death is not the penalty of sin, but says, In contradiction of this that premature death is obviously so, i. e., the penalty of sin. But infants who have never sinned die, premature deaths, then it absolutely follows that they die because of the sin of our first parents in the garden of Eden.

Dr. Strong says that even the Scriptures have been adduced as authority, that physical death was the penalty of the Adamic law.

If we go to the Scriptures, as we now will, we shall see that Dr. Strong does not believe what they clearly declare on this penalty of the law; and that the popular churches virtually reject these Scriptures when they assert that spiritual death is the penalty of this law. All Christians ought to accept the statement that God himself gives of this penalty, and what the inspired writers so clearly declare it to be. But the evident reason they do not is that they know it would negate and abolish the hell of King James' Version of the Bible, and endless misery for the wicked!

And unto Adam he, God, said, Gen. iii. 17-19; Because thou hast harkened unto the voice of thy wife and hast eaten of the tree.....cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, Thorns and thistles shall it bring forth unto thee.....In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

These unambiguous and emphatic words of Jehovah have been unwittingly perverted by the friends of God in order to harmonize them with their unscriptural theology. They assume that these personal pronouns refer only to the body of man, and not to man. They also say that it was the body that was formed of the dust of the ground. Well, this is an unintended admission that the body is the man; for Moses says, The Lord God formed man out of the dust of the ground. He does not say the body of man as our orthodox friends will have it. And this dust-made man, at death, shall return to the earth as he was; and the ruach—breath, not the spirit as erroneously rendered Eccl. xii. 7, shall return to God who gave it? Moses tells us,—And the Lord God formed man out of the dust of the ground and breathed into his nostrils the neshorno, which is the breath of God, and which becomes the roonkh—the breath of man when he gets it, the breath of life; and man became, not received, but became a living soul.

That Dr. Strong and orthodox theologians are in a great error on the Adamic penalty is further shown by St. Paul in such clear and decisive words that it is marvelous that Dr. Strong, who professes to believe the inspired words of the Bible, should reject them as he has! The apostle says, Rom. v. 12: Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all men* have sinned; For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But the apostle leaves no loophole to crawl out of the above when he further says, 1 Cor. xv. 21-23: For since by man came death, by man, second Adam, came also the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive. Murdoc's Version. But every man under his own banner: Christ the first fruits, afterwards they that are Christ's at his coming.

But Dr. Strong says, as before quoted, Poets and even the Scriptures have been adduced as authority for the belief that death came into the world because of the transgression in Eden. It is surpassing strange that a man with such great titles, and professing to believe that the Bible is a revelation from the God of heaven, should reject as he evidently does, the inspired words of Moses and of the great apostle of the Gentiles! But he doubtless saw no other way to sustain the orthodox creed—spiritual death as the penalty of sin, and endless misery for the wicked in King James' papal, hell. But this cherished creed must be upheld even by the virtual rejection of thousands of passages that declare that the wicked shall perish, and be destroyed by being burned up.

On page 27, Dr. Strong says: The human body, we therefore believe, was not originally immortal, perse, but whether it was or not is of little practical moment for our present purpose, seeing as a matter of fact it is not now such. In any case, an essential remodification of it is absolutely necessary before it can be free from the liability and tendency to corruption. There is no surer certainty in the world than the proverb that we all must die.

And yet Dr. Strong does not believe that we all must die; for he only believes that the body of the "we" dies! In continuation he says: That the human soul survives the dissolution of the body we assume on the authority of Scripture. We do not believe that its immortality can be logically proved from its immateriality; for, in the first place, its nature is not absolutely known, and its non-material character is but an inference from certain—not all—of its phenomena; and, in the second place, matter itself is equally indestructable. Nor, again, do we think that the soul's perpetual existence can fairly be deduced from its unity and individuality; for these qualities are rather assumed than known, since it has varied powers, functions, and capacities at least; and furthermore, there seems to be no valid reason why a simple substance might not cease to be as readily as a compound one. Nor yet again do the aspirations and almost universal expectations of mankind afford a sure ground for the opinion that the soul survives the death of the body, inasmuch as the many hopes of the human heart, however fondly and widely cherished, have proved fallacious. Nor, once more, may we depend upon the arguments of theodicy, that this life is insufficient to balance the account of human sin and its reward, and therefore there must be another in order to adjust the full retribution; for, on the whole, natural law does inflict its own penalty even here, and moral rewards and punishments themselves are not without serious difficulty if wholly remanded to a future state. We must therefore fall back—or rather forward—upon divine revelation as the only safe guide in the dark passage; for the close connection between the soul and the body in this state of being, and our total ignorance of their functions, when discovered, would inevitably lead us to conclude that they must perish, what! in endless misery? together with the brutes?

We have given this long quotation in order to show that Dr. Strong rejects as illogical and invalid the common arguments used by theologians and others which are resorted to for lack of Scriptural evidence, to prove the old Platonic, heathen doctrine. Hence he assumes that the soul is immortal on the authority of Scripture. In continuation he says; Nature seems to indicate, therefore, that the mind is but a higher result of animation or vitality, and all metaphysical and philosophical or moral considerations would be powerless to afford a plain, positive and definite assurance of the immortality of the human spirit after life has ceased in its earthly organism. Fortunately, we are not left to vague conjecture or mere corollary on this most important subject; the declaration of Scripture, especially the New Testament, are clear, abundant, and decisive, and their authority is direct and paramount. They lie everywhere upon the surface of the text, and will hereafter come in review; so we need not cite them here.

It is true that the Scriptures, alone, must settle this whole subject. And, we shall further show at the proper time, that it is man that dies, and will be resurrected, instead of the body of man; and, that soul, and spirit, are not synonymous, and are not thus used, and so interchangably in the Bible; as commonly understood and used; and that the soul—spirit is not a living entity in man, as believed and promulgated by the popular churches of the world.

H. H. Hall.

To Be Continued.

At the Breaking of Bread.

SPRINGFIELD, OHIO.

Matt. xiii. 3, "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow." (A parable meaning a fable or representation of something real from which a moral is drawn for representation). It seemed to be rather difficult for the disciples to understand why Jesus spake unto them in parables, which is the trouble of so many people of today that take parables to mean real representations. The disciples not fully understanding came to Jesus, and said unto him, Why speakest thou unto them in parables? He answered and said, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, how true it is. To us it is given to know the Word of God, but to the world it is not. God hath revealed them unto us by his Spirit, for [illegible] all things, yea, [illegible] God. For [illegible] revealed it unto thee, [illegible] which is in heaven. But [illegible] receiveth not the [illegible] Spirit of God, for they are [illegible] unto him; neither can he [illegible] them for they are spiritually discerned. The mystery which hath been hid from ages, and for generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. If any of you lack wisdom, let him ask of God, that giveth to all liberally; and it shall be given him; for the anointing which ye have received of him abideth in you.

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand, so it is today, though ever so faithful and hard may we work to teach the world or some dear friends the gospel, yet we cannot make them understand, in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive. He hath blinded their eyes, and hardened their hearts, that they should not see nor understand, and be converted. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted. Conversion—to turn or change from one state into another; we changed our hearts from enmity to God, and worldly habits to love of God and rejoicing hope of eternal life. What a blessed conversion we have, for others the minds are blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But blessed are your eyes, for they see; and your ears, for they hear. O Lord, save me, and I shall be saved; for thou art my praise. God shineth in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. Here ye therefore the parable of the sower. When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. And this is the condemnation, that light is come unto the world, and men loved darkness rather than light, because their deeds were evil, for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it.

Cry aloud, spare not, lift up thy voice, like a trumpet, and shew my people their transgressions, and the house of Jacob their sins, and they seek me daily, and delight to know my ways as a people that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labors. Behold, you fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as you do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isa. lviii.

Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? and they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For often times it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now there was a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. While he yet spake, there came from the ruler of the synagogue's house one that said to him, Thy daughter is dead; trouble not the master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing everywhere. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. And the apostles, when they had returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. Then the twelve came, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. Then said one unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would a long time ago have repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Now a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I cast out devils through Beelzebub, by whom do your children cast them out? therefore they shall be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. No man, when he lighteth a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say. Then one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to smite the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he loo

The Bereans Column.

Dear Bereans:

As Chairman of the Berean Committee for THE RESTITUTION I wish to say a few words in regard to resolutions for this year. So many have taken hold of the work and have written such splendid letters that our column has become a source of interest to the many readers of the paper, and is looked forward to with pleasure. We can not afford to allow this interest to waver. But it is only by continued energy and untiring efforts on the part of the members that this work can be continued. Do not wait for a personal request to write an article. Make this *your* column and whenever time and opportunity permit send a letter to any member of the committee and it will be gladly received, and in due time forwarded to this paper. The Ripley Society have been doing this for some time and we wish to thank them for their efforts. "God loveth a cheerful giver." Is this not one way of giving to the Lord? Give a little of your time, some extra thought and some words of cheer and comfort to the hungry seekers of the truth. Perhaps some one may become interested through these letters which are written by the young people who would not at first care for those of the older people. Let us sow the seed and look to the "Giver of all good for our rewards."

Yours interested in the society.

ELIZABETH EATON.

The Antioch Berean Society was organized Sept. 2, 1906, and the following officers were elected: President, Mabel Drummond; Secretary, Grace Williams; Treasurer, Francis Wells. The membership, as yet, is small, but we find our lessons very beneficial. Our meetings are held on the second Sunday, and fourth Saturday of every month. We have held five meetings, and have had an average attendance of five.

MABEL DRUMMOND.

THE RESURRECTION OF THE DEAD.

We are looking forward to the morning of the resurrection, when all shall come forth, those who have done good unto the resurrection and those who have evil unto condemnation. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall ever be with the Lord. We are to comfort one another with these words. Some among us say there is no resurrection of the dead. But if there be no resurrection of the dead then is Christ not risen, and if Christ be not risen then is our preaching and faith also vain. If Christ be not raised we are yet in our sins, then those who have fallen asleep in Christ are perished. This life is full of sorrows, trials and disappointments, and if in this life only we have hope in Christ we would be of all men most miserable. In Adam all die even so in Christ shall all be made alive. Paul's hope was the resurrection of the dead, both of the just and the unjust. It leads us to expect the return of Jesus. It is the assurance of our own resurrection, and our own bodies shall be fashioned like his glorious resurrection body.

VENA DENSMORE & PEARL WOODS.

Dear Bereans:

In Paul's second letter to Timothy ii. 8 we read, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." And in the 11th verse, it is a faithful saying: For if we be dead with him, we shall also live with him. In the book of Rev. xx. 6, we read, Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Let us strive to gain a part in the first resurrection.

GRACE HUTCHINGS.

Dear Bereans:

In Gal. vi. 10 we read, As we have therefore opportunity let us do good unto all men, especially those who are in the household of faith. We should be patient, kind and gentle, not to those only who are kind to us, but to all, for Jesus said, (Matt. v. 44-45), Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For God so loved us, that while we were yet sinners, Christ died for us, therefore we ought to love one another. In Eph. iv. 32, Paul says, Be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

NORA E. CLAYPOOL.

CHRIST OUR FOUNDATION.

We find in Titus iii. 8, "That they which have believed in God might be careful to maintain good works." But to maintain these works what materials should we use? In Gal. v. 22-23, we read that love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are good materials for our character building. But how are we to secure these? Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Ps. hns and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And "if we heareth the sayings of Christ and doeth them, we will be likened unto a wise man which built his house upon a rock. Matt. vii. 24. We have Christ the rock and our foundation. For "there is no other foundation than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

FRANCES WELLS.

This letter should have been printed last January but through a mistake in the address the Committee did not receive it until in June. It is just as good now as it would have been then, like many good things. It will never grow old.

PURPOSES FOR THE NEW YEAR.

At the dawn of this new year filled with so many hopeful and happy anticipations, let plans be made to make it one crowded with spiritual blessings. In Proverbs xx. we are told that, "Every purpose is established by counsel;" and in Psalms, "Thou shalt guide me by thy counsel." May we form all our purposes with God's counsel given us through the direction of his Word. During the past year did we do the work Christ intended for us? Why was duty shirked many times? Was it because the foundation upon which we builded was only sand that crumbled away leaving us too discouraged to begin again? Or was it through lack of faith and trust that we allowed the evil one to enter and batter down our frail structure? The foundation must be laid first, and that foundation must be Christ, "for without Christ we can do nothing." Then begin the work in God's temple. Let us fill each nook and corner with kind words, loving deeds, and gentle and patient recipes for helping one another. Bar the back door firmly against the evil one. He is a coward and will not dare to enter except by the back way. Then open widely the front door and let the sunshine come into our hearts. Do not close the door, but leave it open, raise the windows, and let the rays of light be reflected. Let them travel to those who need the sunshine, and may that sunshine be crowned with the rich promises God has given us. Tell to others that "the Lord is ready to forgive; and plenteous in mercy unto all them that call upon him," and to cast "all your care upon him for he careth for you," and above all, "That whosoever believeth in him should not perish but have everlasting life." And may we not be as the Pharisees who "loved the praise of men more than the praise of God," but may we do all to the glory of him, who "hath said, I will never leave thee nor forsake thee;" and ever serve him whose workmanship we are, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And so in this short life that is compared to the flower of the field that passes so swiftly and quietly away, may we be constantly building for eternity, "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

ETHEL LOPER.

The Bible is not a book containing a revelation; it is a revelation struggling within the limitations of a book. —*Jos. Parker.*

The Gift of Eternal Life.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

Yours in the Blessed Hope.

W. H. WILSON.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box 67, Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

To the Brethren of the Kansas and Missouri Conference:

I have moved to the state of Oregon, so all letters in the interest of the conference work will be sent to J. P. Bitner, Severance, Kansas.

A. W. DARBY.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Clive, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

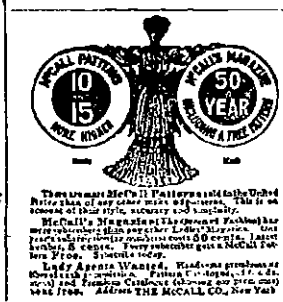
Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Prayers should always be characterized by entire submission to the will of God. The undertone of every supplication should be, Not my will, but thine be done. There is a warrant for stretching earnestness up to this point: "Father, if it be possible;" but that must always be combined with the "nevertheless, not as I will, but as thou wilt."



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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

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"But go ye not up through [illegible] Jerusalem, and see [illegible] if there be any that [illegible] that seeketh the truth." Jer. v. 1.

Whether it be to hold the plow,
Or with the sword to boldly stand,
We may know, somewhere somehow,
Will run the race appointed [illegible].
That our every work be [illegible]
While [illegible]

[illegible]
[illegible]
[illegible]
[illegible]

Yonder [illegible]
Across [illegible]
The [illegible]
[illegible]
Sometimes [illegible]

[illegible]
[illegible]
The [illegible]
The [illegible]
[illegible]

A. D. N.

Commentaries.

The Resurrection. No 6.

I Cor. xv. 45.

The apostle stated in v. 22, the broad contrast between living in Adam and living in Christ. "In Adam all die even so in Christ shall all be made alive." So was by man that death came and by man the resurrection of the dead. The cause of disobedience is connected with death followed. What a mournful history was foreshadowed by that act of rebellion against the great Sovereign of the universe. What is written on the pages of history overwhelms our minds by its tremendous [illegible] of evil; but how much that was recorded by the rivers, and the seas [illegible] never know;—where millions [illegible] written with unheard of [illegible] astounding proportions. Jehovah has witness of it all. The great ocean of moral evil still rolls on, engulfing every generation of the race as it comes on the scene. Death ends the sinful career of each individual of each generation, but sin survives and thrives as before; like a contagious disease it is enriching. The lesson has been taught, the example set and the new individual and generation are willing to learn the lesson, and partake of the example and are disposed to improve or discover new ways of sinning, unknown to the fathers. Adam [illegible] from Divine warning the consequence of transgression: knew what would befall himself and guilty Eve. But did he stop to consider what would be entailed upon his posterity, a heritage of evil for thousands of years, accompanied by physical infirmities and suffering of every sort terminating in the silence of death? Did he have any idea of the untold misery and wretchedness into which his disobedience would plunge the numerous family springing from him? He surely did not or the serpent would have been shown the way out of Paradise. The apostle keeps up the contrast: at v. 45 the Two Adams are put on opposite planes: So also it is written "The first man Adam became a living soul; the last Adam became a life-giving spirit. The first is of the earth earthy: the second the *Lord from heaven.*" These descriptions were given to show a broad difference between the two Adams. The one brought sin and death into the world "with all our woes;" the other pardon, and peace, and life. By one man sin entered into the world, and death by sin, Rom. v. 12. The two are different in character and also in nature; the one a sinner, the other without sin, holy, harmless and undefiled. As to nature, Adam was on the plain of animal life with this to his advantage in case he had not sinned—access to the tree of life for the purpose of perpetuating a life that would naturally terminate like that of the animals about him, without such a provision; as it did terminate at nine hundred and thirty years. How much his life was shortened by excessive toil and change of environment we do not know. He was not created deathless by nature. It is not likely that any sentient and moral being was endowed with such a nature to start with. But rather this was to be won by a course of action in harmony with the Divine will. We learn but little from the revelation God gave even to his angels. The allusions are incidental. That they were put on trial, and some of them [illegible] we know from [illegible] 2 Pet. ii. 4. [illegible] the latter. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Adam could not transmit to his posterity a course different from his own. Having obtained access to the tree of life he lived, and death has been the sad heritage of his children whether righteous or unrighteous. Christ by his mediation has not given us a reprieve respecting sin as to the inherited from Adam. We still bear the image of the natural man. Says the apostle "As we have borne the image of the earthy, we shall also bear the image of the heavenly," v. 19. To bear the image of the earthy is to be entirely mortal, as really as are the animals which were called living souls or natures, by the writer of Genesis, before these same terms were applied to man. Both alike are animated by the same principle, the breath of life. Touching the matter of life and death man has no pre-eminence over the beasts. Inspiration ranks them on a level here. Says Solomon: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity. All go unto one place. Eccl. iii. 19, 20. It may be humiliating to those who hold to the doctrine of inherent immortality to be put on a level with beasts, to be like them in so many points; yet they are obliged to here these statements or deny the inspiration of Solomon. Let us enumerate: 1. One thing befalls man and beasts, as one dies so dies the other: 2. They all have one breath; 3. all go unto one place; 4. are of the dust: 5 all turn to dust again." The immortality of the human soul is not in this count, for the very good reason that Solomon did not believe the doctrine; nor did any other inspired writer. If the Wise Man had believed the popular notion concerning the soul, he certainly would not have used the language he did. Neither Wesley nor Watson believed man died like the beasts of the field or forest; therefore they used language utterly at variance with that used by Solomon. They could not speak of man as did Solomon—impossible from their standpoint. Nor could Solomon affirm of man what Wesley and Watson affirmed of him. It is appropriate at this point to again quote their words. The former said, "I am now an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and remove into another state." And the latter, "Our organized bodies are no part of ourselves." To refute what is here asserted it is only necessary to say that the Bible nowhere employs such language. These men fairly represented the common view of the nature of man, but how contradictory of God's Word.

The apostle, by saying "we shall bear the image of the heavenly, doubtless the proof of man's entire mortality. The heavenly image or nature is not borne at the same time that the earthy is borne. First the earthy or natural; afterward that which is spiritual, is the divine order. See v. 46. The spiritual is yet an object of hope and promise, to be realized at the coming of the Lord, the Great Head of the church, the captain of our salvation made perfect through suffering. He has had since his resurrection a nature that is deathless. Says the apostle, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. vi. 9. He said himself, "I am he that liveth and was dead; and behold I am alive for evermore; Amen; and have the keys of the grave and of death." Rev. i. 18. What a joyous anthem of victory for himself, and for those for whom he holds the keys that will unlock the gate of death. Such as he is now, his quality of being, they will be raised from the dead. Says John, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him," I John iii. 2.

"We'll all be like him; O beautiful sight;
Well may the soul unto rapture be wrought;
After the sorrow, the woe and the tears,
We shall be like him when Jesus appears."

To be like him is to be deathless. But dear reader know this that in order to be like him in his physical nature you must be like him in character, be a child of God by adoption into his family. This must be now.

JOHN L. WICKS.

(To be Continued)

The Doctrine of a Future Life, By James Strong, S. T. D., L. L. D., Reviewed. No. 4.

Under the head of "Disembodied Spirit," chapter iv., Dr. Strong says: "We propose now to enquire whether there really is or can be such an entity as this title indicates, and, if so, ascertain whatever we may concerning its condition, relations and experiences.

1. If, as above indicated, it be true that the soul is distinct in substance no less than in nature from the body, and that it also survives the shock of death, it necessarily follows that it must subsist in a disembodied state in the interval preceding the resurrection."

We have seen that Dr. Strong's arguments, hitherto, have been predicated on his assumption that it was "the body of man" that was formed of the dust of the ground, when God says by his servant Moses that it was "man" that was thus "formed," and that it is the whole man that returns to dust at death. Gen. iii. 19.

His "enquiry" as to whether man has a soul entity, and the "logical proof" thereof may satisfy a biased mind, but it will not satisfy an earnest seeker for truth. He must give Bible proof of his assertions, or fail. When he says: "It must necessarily follow that [the soul] must subsist in a disembodied state in the interval preceding the resurrection," he founds this argument or assertion on two ifs; if man has a soul-entity and if it survives the shock of death, then it must subsist, etc.

After a long argument against what he calls the development theory of its [the soul's] continued existence, an absurd theory which few believe in, Dr. Strong gives a negative view of the condition of the disembodied spirit, by which he means the Platonic-heathen, or outside of the Bible hypothesis. He gives a very gloomy picture, even of the souls of the good. He says (page 43): "In the first place we may safely say that the disembodied spirit cannot be aware of any sensible occurrences which take place after death, for all the senses which are the only outlets of perceptions from natural things are by supposition absent. This single remark cuts off at a blow the whole world of ghostly imaginings which superstition has conjured up to fill the void of sensation. There is no room for the visionary creations of Swedenborgianism with its sensuous pursuits.....All pain and pleasure such as now reach us through the senses are necessarily excluded.....Every avenue of intelligence is closed; the spirit is absolutely alone, so far, at least, as finite association extends, and can only be aware of what goes on within itself!"

If Dr. Strong had carefully, and without bias, read the Scriptures on this subject, and believed them, he would have found a solid bar against this popular doctrine of a soul, or spirit entity in man, and the condition of which in a disembodied state he is futilely laboring to show. He would have found, as we will elaborately show at the proper time, that the soul dies, is destroyed, goes into the grave, that "the dead know not anything, neither have they any more a reward," while they are dead, for "the grave cannot praise the Lord, neither does any that go down into silence." If therefore follows that according to these Scriptures there is absolutely no consciousness between death and the second advent of Christ and the resurrection; and, as the first thing the dead in Christ will know after death will be the voice of Jesus calling them to life and their great reward, how much more glorious and more to be desired than to have a part of one's self, of which we know nothing, go to heaven, (of which there is not even an intimation in the Bible) leaving the most important part, and the only part we know anything about, of which we have shown is ourself. And so the wicked ones who have died in Christ and hated God and the Bible, and those who have neglected the great salvation for the sinful pleasures of the world, or for its honors or riches, will also hear his voice calling them 1000 years after "the resurrection of the just" (Rev. xx.) to the condemnation of "the second death," which is an everlasting deprivation of life, and the "everlasting punishment."

"The first positive element which we deem important to name under this head," says Dr. Strong, "is the soul's continued consciousness in the disembodied state. Without this it can hardly be said to have an appreciative or real existence at all."

Ah, indeed! If this be true, why does not the doctor first prove from the Scriptures the real existence of this immaterial—substance—immortal soul or spirit entity. For this would have saved him the time and space in his futile effort to prove the soul's continued existence. And, instead of assuming that the words soul and spirit are synonymous terms as used in the Bible, he had better have proved it true, but did not attempt it, doubtless because he knew it could not be done.

Under the head of Scriptural Evidence Dr. Strong says (page 49), "But we are not left to unassisted reason on this momentous subject; our convictions are corroborated by the powerful authority of Holy Writ.....The state of disembodiment itself is, as we have seen above, often alluded to both in the Old Testament and the New. (?) Without citing the numerous passages that give details which we prefer to reserve to a later stage of this discussion, we may here refer to general statements, some of them already quoted, and others quite ample for our present purpose. For example, the expressions frequent in the patriarchal and royal period alike, "gathered to his people, slept with his fathers," cannot mean simply that they died, for they are usually added to words that properly express that idea (gave up the ghost, etc.); nor that they were buried in the family cemetery; for this, too, is often added specially, and in some places the persons spoken of were interred in a different place from their ancestors as (Abraham, Aaron, Moses, the Israelites who entered Palestine, and others); and for this idea a different phrase is adopted "gathered into the grave; buried with his fathers." They therefore signify a union with their forefathers in the other world, or as David tenderly expresses it with regard to his deceased child, "I shall go to him."

Before replying to the above long quotation, which was necessary in order to give a clew to the evidence he promises to give of the existence of a soul, or spirit-entity in man, we wish to notice a casual expression the doctor made in regard to "soul sleepers." He says, Hence the term soul-sleep is absurd, for it is borrowed from a false analogy." And it is absurd if soul-entity is meant, as doubtless it is, for the term soul-sleepers is not only a term of reproach given to the Adventists, but a culpable misrepresentation of their belief, which is that the saints who have died are asleep in Jesus; so it is saint-sleeping instead of "soul-sleeping." And this is answer to the expression, "he slept with his fathers," but not necessarily in the same place, but in sheol, the state of the dead which all go at death. The expression "he slept with his fathers" means that the person, not the body of the person, as generally believed—"slept," etc. The personal pronouns are never used in the Bible for parts of persons or beings, and were it not for such absurd use of them, Christians would believe what God says when he says to Adam, "For out of the ground wast thou taken, for dust thou art and unto dust shalt thou return."

When Dr. Strong stated that the phrases were gathered to, and slept with their fathers, could not mean simply that they died, for they are usually added to words that express that idea ("gave up the ghost," etc.), he must have either ignorantly or knowingly stated what is not true, for the Hebrew word *goon* rendered "ghost" does not mean to die, or death, but "wasted away," [Pick's Hebrew Concordance]. By referring to Gen. xxv. 8, 17, and many other places where these words occur we shall see the correctness of our statement. "Then Abraham gave up the ghost [wasted away] and died [after he gave up the ghost] in a good old age.....and was gathered to his people,"—not in heaven, nor in "hell," but in sheol, the state of all the dead. And what is said of Abraham is said of Ishmael and of many others.

"If the words "gathered to their fathers" mean what Dr. Strong claims, namely, that the soul goes to heaven or hell at death (which is also claimed by the orthodox churches), then it follows that the soul of a wicked king of the Jews would go where his good father's soul had gone; and the soul of a good king would go to the soul of his wicked father! All this would happen among the kings of the Jews, according to Dr. Strong.

The words of David, of his dead child, "I shall go to him," do not mean as claimed, that David expected that his soul would go to the soul of his child in "another world, but to sheol, where all the dead are. But Dr. Strong further says, "The survival of the human spirit after death is definitely told in the book of Ecclesiastes (xii. 7, "shall return to God who gave it"), and that in contradistinction of brutes (iii. 21).

Note the fact that, instead of quoting the whole of verse 7 which shows, from the allusion to the creation of man from the dust of the ground, that it is not a spirit-entity that returns to God at death, but the breath of life which God breathed into his nostrils—he only quotes one phrase which he thinks will serve his purpose as evidence of what he has asserted in regard to the nature, and destiny of the spirit of man when he dies! Every Bible student who has access to the Hebrew language knows the word *rooachh*, which in this verse is rendered "spirit" is also rendered "air," "wind," and many times "breath," and sometimes "spirit," as in this verse, when it should be breath, and in Eccl. iii. 21, which he refers to without quoting it, should be breath instead of "spirit," as the verse itself shows, which is as follows: "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?" The simple meaning of this question is evidently the following, Who understands the principle of life in the breath of man, which in consequence of his upright position goes upward, and the breath of the beast, which in consequence of his drooping position goes downward to the earth? We shall show hereafter from this chapter that, "that which befalleth the beasts.....as the one dieth, so dieth the other; yea, they all have one breath, all go to one place [where? not to heaven or hell surely], all are of the dust and all turn to dust again."

In continuation Dr. Strong says, "In fine, the Hebrew word sheol and the Greek hades, used to denote the state of the dead, are in themselves a standing testimony at least to the Jewish writers and readers in human [soul] existence after death."

But how can this be when the inspired wise man says—"There is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest." These words are in palpable contradiction to what the doctor says above of the "Jewish writers and readers," and, so far from being a "standing testimony of future existence after death," they present a dark and gloomy prospect for the Jews, if they believe with the doctor, that the Old Testament is silent in regard to the resurrection! They are also in absolute contradiction of all that Dr. Strong has thus far asserted, and what is so generally believed as to the consciousness of man, or "the soul or spirit of man" between death and the resurrection.

H. H. HALL.

To Be Continued.

Who Will be Gathered?

Isaiah xlix. 12, Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim. Mr. Stead quotes the above as proof that the natural Jews will be gathered back to Jerusalem.

But Paul says, Rom. ix. 6-8, They are not all Israel, which are of Israel. 7. Neither, because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called.

8. That is, they which are the children of the flesh; these are not the children of God; but the children of the promise are counted for the seed.

Chapter xi. 20, Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. 21. For if God spared not the natural branches, take heed lest he also spare not thee. 22. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. 23. And they also, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again.

Galatians iii. 26. For ye are all the children of God by faith in Christ Jesus. 27. For as many of you as have been baptized into Christ, have put on Christ. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. 29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise.

Peter charged the murder of Jesus upon the Jews and demanded that they repent, so did Paul.

No promise to any man in sin; but to all men alike on repentance. "No difference," the council at Jerusalem said. Acts xv. They must get the "new name," and that is "Christian."

The Mohammedan Little Horn (Dan. viii.) controls Jerusalem, and will till he is "broken without hand."

O. R. L. C.

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus! Oh, ye who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burden for you.—*M. A Holt.*

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, FEBRUARY 6, 1907. NUMBER 5.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb. 6, 1907.

We did not issue a paper Jan. 30, which makes the one of Jan. 23, and this week consecutive issues.

Brother John Foore has issued a little tract entitled "The Great Divine Healer vs. Last Day Healers." We have not had the opportunity to read it carefully yet, but no doubt it gives the Divine Healer the proper place and sets the false imposters in their true light. Send to the author at his home 2012 W. Corning Ave., Parsons, Kan. The price is 10 cents.

The following clipping is from the *Chicago Tribune*, and tells its own story.

Kokomo, Ind., Jan. 27.—Probably the most peculiar will ever filed for probate in this state is that of the late George W. Deffenbaugh, who left the church of his faith $50,000 on condition that his spirit be elected a member of the board of trustees of the church and consulted at every meeting. The money is left to the Swedenborg church here. In his will Deffenbaugh also provided liberally for his wife and children. The will is a long involved document. It stipulates that Deffenbaugh shall be a member of the board of trustees after his death and shall be consulted in all things relating to the church. A plan for the government of that church is contained in the will. The trustees are to meet often and consult with Deffenbaugh's spirit regarding details. In the event that the trustees appointed by the will fail or refuse to act, then a convention of church members is to be held, and they are to select a board of trustees and proceed as though the parties selected had accepted the trust. Children of Deffenbaugh are contesting the will on the ground that their father was insane."

It just happens that the Editor of the *New Church Messenger*, published at Chicago, sent us the issue of Jan. 23. This paper is the organ of the Swedenborg Church, and contains a "statement of the New-Church Faith, as set forth from the Word of God in the writings of Emanuel Swedenborg." This man Deffenbaugh who died as above stated, evidently had studied this statement, and believed it. His acting on its teachings in this literal, consistent common-sense manner, now causes his children to claim he was insane. Not a bit of it. He was a very sensible man. The most reasonable man we have heard of for some time. One section of this statement of his faith says, "Man is an immortal spirit, having an earthly body which is laid aside at death; after which he awakes to consciousness in the spiritual world, and dwells in heaven as an angel, or seeks an abode with his like in hell, according to the character he has formed on earth." This statement further teaches that men after awakening in spirit form can associate with angels and with the Lord. Inasmuch as this theory is held by thousands of members of so-called "orthodox" churches, and is taught by pastors, and teachers in churches and Sunday schools, in funeral sermons, and on every occasion stated by those who devote all their lives to disseminating the doctrine, what wonder if a man now acts rationally and sensibly, and demands that men who have not yet passed to that "spirit land," shall listen to his directions regarding the use of money he has given to further propagate these ideas. There is no occasion to question his sanity. If the pastors, and teachers and members of the popular churches of the day are sane, then this man is just as sane, and acted in accord with the teaching of those whom he trusted to tell him the truth. The trouble is that God's Word teaches no such stuff. It plainly says that this man and all others like him, are "dead." They have no life. They have lost their life. God's Word teaches that no man can get life again till Jesus comes, and the man is raised from the dead. Man is nowhere in the Word of God said to be "an immortal spirit." No terms that indicate this are used to describe man. Man is possessed of life—mortal life—is mortal and liable to die. When he dies, he ceases to live. No sense that he had when alive is in operation. He is simply dead. A dead man—opposite to what he was when he was alive man. A future life—immortal life—is promised him on certain conditions, and the way to get this future life is to comply with the conditions laid down. Friends, be sensible—like the man who has just died. Read the terms God has given in his Word, and act,—not on the say so of Emanuel Swedenborg or any of the promoters of like false theories, but on what God has said.

Communicated.

Historical Sketch of the Church of God at Union Chapel, Jasper County, Illinois.

Until about A. D. 1885. I had never heard a gospel sermon. The first one I heard was preached to me alone at the old saw-mill in Jasper Co. Ill., by George Rollings, a tile-maker from Greenup. He talked in the Union Sunday School, and wherever he could get a hearing. I think about August of that season he got Brother Hook to preach about ten sermons in the grove at the Galloway School house. None obeyed, but the seed was sown. Bro. Hook came again and Brother and Sister Rogers, who are at Fair Dealing, Mo., now, were the first to become obedient. Later on Brother Rollings preached and four more became obedient and organized a church and we began to follow the early Christian example of meeting from house to house and had preaching as often as we could; for we were all poor in this world's goods but rich in faith. Brother Hatch was main preacher, and we grew to a church of 27 members, and of all of my life these were the happiest to me, to meet every Sunday with the dear ones of like precious faith, and I did commune in partaking of the emblems and singing and exhorting one another to good works. But, alas! today there is not one at that place. I do not mean that they have gone to the world, but are scattered from Indianapolis to Colorado. I hope that from every one there will be some good done.

This may not be interesting to all, but it will let the dear ones know that I have not forgotten the good times gone by and am looking for the good time when Christ comes.

Your brother, in hope of eternal life.

B. J. Woods.

1 Corinthians ix. 1.

Paul is showing his liberty to the Corinthians where he openly says, Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord? He knew what he was, he knew he was a chosen vessel, a servant of Jesus Christ. Called to be an apostle, separated unto the gospel of God. If I be not an apostle unto others, yet, doubtless, I am to you for the seal of mine apostleship are ye in the Lord.

Hear what he says in the same chapter, 17th verse, For if I do this thing willingly, I have a reward, but if against my will (or freedom) a dispensation of the gospel is committed unto me. But Paul was stronger in the work of the Lord.

Again, he says, as the truth of Christ is in me, no man shall stop me of this boasting or this act in the regions (or country) of Achaia. I believe this was the name of that country where Paul mostly preached. He was a bold brother. It was his work to do and he feared nothing. He put on the whole armor of God and went about preaching the gospel of the kingdom of God, and he was faithful unto the end. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship-wreck, a night and a day I have been in the deep, in journeying often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2 Cor. xi. 25, 26, 27.

Beside those things which cometh upon me daily. What a Christian soldier he was, to battle daily for the gospel of the kingdom. He put his trust in God, and with the sword of the spirit he fought the good fight of faith. He has won many a battle, and saved many from death. Showed many how to escape death through the gospel promises by which he has been chosen an apostle of God through Jesus Christ our Savior.

May we all who have joined that army do good work unto the Lord, put on the whole armor of God and fight the good fight of faith, with that blessed hope of believing that when Jesus comes we shall receive that great reward, eternal life, in that kingdom which was promised to all them that believeth. To see Jesus as he is, to be made like him, see Abraham, Isaac and Jacob, and all the holy prophets and apostles. May we all be faithful unto the end, and reign with him in glory.

John Grier.

Dear Restitution.

I come to tell you good news. On the morning of Jan. 23, 1907, there came a rap at my door and when I answered the call there stood a young man who introduced himself as William Barber, who said he wanted to be baptized. He had come 340 miles to be baptized into the all-saving name of Jesus Christ, the Son of the living God. He had learned from the Bible that there was no other name under heaven whereby we must be saved, neither was their salvation in any other. His father and mother both belonged to the Church of God, and took The Restitution [illegible] they lived. He learned the truth from his parents and through The Restitution, which he also takes. We have been corresponding for some time, although we were strangers. He could have been baptized by some one nearer home, where his expenses would have been almost nothing, but he was so strong in the faith that he could not make up his mind to have any one that did not believe what Peter said to Christ, "Thou art the Christ, the Son of the living God. And the Savior answered Peter, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

In the afternoon in company with Brother R. M. Brisco, we went to the water, where we buried him in baptism. We rejoice with him in hope of the glory of God.

In the evening we gave to him the parting hand, and he went on his way rejoicing.

I am afflicted some with rheumatism, but if there are any others who see this notice that want to be baptized, come and do as this man did.

May God be with you all to the end, is my prayer. Amen.

John Foore

Bible School Department.

Lesson for Sunday, Feb 12, 1907.

Abram called to be a blessing. Gen. xii. 1-8.

Golden Text, "I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. xii. 2.

The Sunday School lessons are all important, but none more so than this.

In the first verse a command from God to Abram.

Second, four promises.

Third, three promises.

Fourth, Abram's obedience, his company, his age, and leaving Haran.

Fifth, the journey and entering Canaan.

Sixth, arriving at Sichem, and the inhabitants.

Seventh, one more promise, and worship.

Eighth, a removal, the place and worship.

Abram called to be a blessing. He was called out of Ur of the Chaldees. Gen. xvi. 7. He traveled northward about 500 miles to Haran, and about 300 miles southwest to Sichem, some 40 miles north of Jerusalem. The Canaanite—descendants of Ham, Gen. x. 6, were there. It is certainly interesting to know that Abram descended from such men as Seth, Gen. iv. 25. Enoch, Gen. v. 24, Noah, Gen. v. 29, Shem, Gen. vi. 10, Terah his father, Gen. xi. 31.

There is some conflict in accounts of places, conditions, and distances. Latest information is that Ur when Abram lived there, was a large busy city on the shores of the Persian Gulf. Highly civilized, and in a very fertile country, famed for wheat and choice fruits. A city of magnificent temples full of idols, a fine library, and with all very wicked. Haran was a fine pasture country, so was Siphrim.

Space forbids much general explanation.

We will now consider the promises.

"A land I will show you"—all the land thou seest. Gen. xii. 14, 15. "A great nation"—what nation is there so great. Deut. iv. 7. "I will bless thee"—the Lord blessed Abraham in all things. Gen. xxiv. 1. "And make thy name great."

Abram—Abraham is mentioned some 300 times, and linked with the name of Christ, who is called the seed of Abraham. Gal. iii. 16

"And thou shalt be a blessing." Let us carefully consider this promise. "In thee SHALL,"—in process of time, in due time, "shall all the families of the earth be blessed." Every living man and woman knows that there never was a time in the history of the world when all the families of the earth were blessed, therefore, "Abram was called to be a blessing" In the future, and still future, the blessing was to come through Jesus Christ. Gal. iii. 14.

In Gal. iii. 8, we are informed that the gospel—good news—glad tidings—was preached to Abraham, in these words, "In thee shall all nations be blessed"—through and by Jesus Christ as the seed—the Son of Abraham, Matt. i. 1. We all know that Jesus Christ has not as yet, blessed all nations.

Let us further carefully notice that at the best, the promises have had only partial fulfillment.

The Israelites were a great nation, but when the Lord Jesus Christ establishes them in their own land again, Ezek. xlviii, they will be much greater, Jer. xxxiii. 9, and a new and [illegible] covenant will be made with them. Jer. xxxi. 31-34. This will be the Kingdom of God—the Kingdom of heaven that Daniel talks so much about, so gladly, and so plainly about. Dan. ii. 44. The Lord Jesus Christ—the Seed of Abraham—will not only be King of the Jews, Matt. ii. 2, but King over all the earth in that day. Zech. xiv. 9.

Jesus throne—the seat of government—will be on Mount Zion. Psa. ii. 6 The throne of David, Luke i. 32. The headquarters of the kingdom of heaven. Abraham will be there. Matt. viii. 11, and so blessed—his Son—Christ blessing all the nations, and he himself busy helping, for the "Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. vii. 18. "They shall speak of the glory of thy kingdom." Psa. cxlv. 11. "When the kingdom is restored to Israel." Ezek. xxxvii 22, and the land is like the Garden of Eden. Ezek. xxxvi. 35. The surrounding nations will be astonished. Micah vii. 16. In the process of time they will say, "Come, let us go up to the mountain of the Lord—Mount Zion—he will teach us, and we will walk in his ways." Micah iv. 2. "Yea, all kings shall fall down before him; all nations shall serve him. He will break the oppressor. His presence will be like refreshing showers. The righteous shall flourish. There will be abundance of peace. He will have all dominion, enemies will lick the dust. Kings will do him honor. He will deliver the needy, help the poor, save their lives, redeem them from deceit and violence, and they will be precious to him. Men shall be blessed in him, and all nations shall call him blessed." Psa. lxxii., read the Psalm carefully, make yourself thoroughly familiar with it. It contains a condensed account of how Abraham was called to be a blessing through his Seed, Jesus Christ.

It is impossible to do justice in a short lesson to the fact that "Abram was called to be a blessing" on account of his unwavering faith. Rom. iv. 20. God promised that he should be heir of the world. Rom. iv. 13, and if we belong to Christ, we are Abraham's seed—children—and heirs of the same promise. Gal. iii. 29. We belong to Christ if we have been baptized into him, Gal. iii. 27, believing the gospel, Mark xvi. 15, 16.

From first to last—from Gen. xii. to Gen. xxii., Abraham received from God about thirty promises. The last in Gen. xxii. 17, 18, Thy seed shall possess the gate of his enemies,—that is kingdom and dominion, and in thy seed shall all the nations of the earth be blessed,—that is Christ, and glad tidings, because thou hast obeyed my voice,—that is faith and obedience.

May we all be the seed of Abraham, and be called to be a blessing.

P. Neill.

Home Department.

Dear ones of the Home Circle:

Do not become discouraged because our work is conducted under difficulties. You will soon learn the co-operative plan of work, systematic study, and the Home Bank system of contributing to the Bible School work.

Our aim is to work unitedly and systematically, although separated by distance, isolated from other workers and shut in by sickness. If Sister Woodward will put her number on her Home Bank as was suggested, she will become familiar with number 6, for Paul says, On the first day of the week let every one of you lay by him in store. Each first day of the week place your offering in your Home Bank. At the end of each quarter send your offering to Sister Woodward, Treasurer of the Bible School Association, with your number marked on your offering.

Remember the Home Circle prayer. Jesus said, "If two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If Jesus should ask the same of us today, that he did of the rich young man, would we also go away sorrowful?

Give as you would to the Master
If you met his pleasant look.
Give as you would to an angel
Awaiting your gift at the door

How can we work unitedly?

Let every member try this plan and note how soon our work will grow. Begin with the Home Department, let each member secure another member and pledge that one to secure another. This plan will work anywhere. Our membership should be doubled in two weeks. Let every member of our Bible Schools try the plan. Every member invite a friend to your Bible School or Bible Circle study.

If every member of the church should try this plan of work, every one win one for Christ, how long would it be before you could say with Paul, "The gospel is the power of God unto salvation." We must become connected with this power of God. God works through his people, but there is no compulsion, we are free moral agents.

The trolly car will run when connection is made with the source of power, so with the people of God, as soon as we work with God, his power will be manifested in us, but not until we are willing workers.

In the words of the apostle, "We pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

We are exhorted to purge ourselves from all that is unclean, to be vessels unto honor, sanctified (i. e. set apart) meet for the Master's use, prepared unto every good work. Set apart for what? For the Master's use. Yes, this is what we were cleansed and sanctified for. This vessel must be filled. With what? Filled with all the fullness of God, till we become perfect men and women unto the measure of the statue of the fullness of Christ.

Dear ones, followers of the meek and lowly Jesus, this means much. We are called with a high calling. God is able to do for us more than we think or ask, if we will let his power work with us and in us.

Teacher's Training Lesson.

Hindrances to Home Study.

1. Indifference.

(a) The parents and teachers are too little concerned about home study of the Bible.

(b) The teacher not expecting it and parents not requiring it.

2. Method.

(a) The method of teaching in which the teacher does all the thinking, reducing the scholar to a mere listener.

(b) The failure to assign definite advance work to scholars as an incentive to home study.

(c) The lack of a definite plan of study adapted to the several grades.

Questions.

Who will send suggestions on "Helps to Home Study."

1. If children are ignorant of the Bible whose fault is it primarily?

2. Is it less important that children should be taught the Word of God in this Gospel dispensation than it was under the Law dispensation?

3. How may teachers and parents co-operate in securing home study? Who will answer?

Harriet E. Boice.

On account of illness, I did not respond when my number appeared. "A multitude of the heavenly host praising God, saying glory to God in the highest, and on earth peace good will toward men." What better song could have been sung by the holy angels? Not only a day of rejoicing to the shepherds, watching their flock by night but to the whole sin cursed world. Let us look up with rejoicing to the time when the Prince of peace shall come and reign with judgment eternally as we read in Isaiah ix. 6-7.

From a shut-in.

No. 9.

All that God has to give he gives to those who do all he gives them to do. Obedience shows men to be in harmony with the order of God, and in that order and harmony are to be found perfect peace and strength and joy. Obedience is the supreme law of all life.

Obituary.

Sister Janet Elton, wife of Brother David Elton, in the 69th year of her age, died at her home in Nottingham, O., Jan. 13, 1907. Her maiden name was Campbell. She was born in Columbiana Co., Ohio, and always remained a citizen of this State. She was united in marriage to David Elton, to which union two daughters were born and grew to womanhood. In 1904 the family circle was broken by the death of one of the daughters, and on the above date the enemy claimed the beloved mother. Sister Elton was a very exemplary Christian woman. She was exceedingly quiet and unassuming in disposition, yet cheerful and alert to the questions of interest to the disciples of our Lord. By years of study and devoted service of our Master she had developed the rare qualities, meekness and true piety to a rather marked degree. She walked meekly yet firmly in the footsteps of her Lord, whom she loved and served so well, until she fell asleep in full assurance of securing a crown of life when our King comes.

On Friday just preceding her death the writer was a visitor in her home. She then appeared to be in the enjoyment of her usual health, but at about four o'clock P. M. she was stricken with apoplexy, from which she was unable to recover sufficiently to converse with her loved ones, and two days later she died, leaving, other immediate family her husband, and daughter Mary, to labor on in the Master's vineyard without her wise counsel and encouragement and assistance with her unselfish love and ever willing service. But they sorrow not as those without hope, for they are living and laboring in the Lord, knowing that their loved ones are sleeping in Jesus. Funeral services were conducted at the late home by the writer.

L. E. Conner.

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Give the Bible its rightful place in your home. Let it not be crowded out by the magazine, the newspaper, or the novel. The standard author is a poor substitute for God's Word. Countenance no teaching or custom that would treat it as if it were of subordinate or secondary importance; but let it be first and last in your affection and interest. It is needful for instruction, for counsel, for reproof, for comfort, for direction, and for spiritual culture and refreshment. It is the best of books for parents as well as for children. Let it, then, be read, reverenced, and obeyed. Prize it above rubies. Show your love for it and appreciation of it at all times and under all circumstances.

A cannon ball of the enemy, plunging into the ground at Sevastopol, opened a spring of water for the soldiers there. A block of granite, placed in the way for a stumbling-block, may become a step upward. The Jews' persecution of Paul was the means of his getting safely to Rome and preaching the gospel there.

It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.—*F. W. Robertson.*

"Prayer that is not based on God's promises and offered in the name of Jesus Christ is like the clicking of a telegraphing instrument that is not attached to the transmitting wire. The sound is all right, and the petition may be understood on earth, but it will not be transmitted to heaven."

Subscribe for The Restitution.

Poetry.

Be Strong.

"Quit you like men; be strong."—1 Cor. xvi 13.

If you walk your way with a fearless tread,
You will find some shade on the weary road;
If you go your way, neither forced nor led,
You may toil again toil, but will feel no load,
And will gather strength as your hour your load.

If the cup is filled it is yours to drink,
Though the brim be touched by a bitter draught;
There are gifts for you if you seem to shrink,
And the trembling jest and the living shaft
Are the need of him with true penetrated.

And the word is this: That the man who knows
Of the sparkles about of the cold or heat,
Or the joker reels in the hard at times,
For to drown the sound of the music sweet
That is meant for all the trudging feet.

But the one who knows where the bitter is
Will one day come to the cup again
And find more wine in that draught of loss—
That draught of his, which was bitter, then—
For he is not alone who never like men.

And the greatest deed that a man may do—
Though he work with running thought and plan;
Though its acts be a mem all things enough;
Though he walk behind—though he lead Or son—
It is this, that he make himself a Man

If you quit yourself as a man ought,
There will be no one who will widely read
Or will wag the tongue with a word to write—
But wit, heed reject you may well discard
In the love of mankind and your God.

The Child's Resolve.

I will do as he tells me,
The little child said.
I will go to my Savior
And be born to bed.

I believe in his Word:
The Gospel is true;
It tells of a time,
When the cents shall be new.

I want to live then
And never more die,
Feel no sorrow at all
And never more cry.

OMAR CLOVER.

Communicated.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

THE KINGDOM IN MEN, OR MEN IN THE KINGDOM?

Dear Brother Huggins:

I think brethren should be able to satisfactorily explain all difficult texts of Scripture to the interested inquirer For this reason I want you to give an exposition of Luke xvii. 20, 21, in our "Question Box."—A. Brother.

REPLY.

Luke xvii. 20, 21 reads as follows: "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within (among mar.) you." It is important to note 1. that the kingdom of God had not "come" when the Pharisees made the "demand." Then it is not true that the kingdom was established in the days of John the Baptist. And 2. Since "the Pharisees" demanded when the kingdom was coming, and Christ said, "The kingdom is within you," he must have meant by the word, the pronoun "you," the Pharisees. Of the Pharisees the Savior says: "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. xxiii. 25. And again: "Ye are like whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." v. 27. "Within," right where our friends try to make us believe the kingdom of God was, is "extortion and excess." "Dead men's bones," and not the kingdom, was what was "within" the Pharisees Now if you will notice the text you will see without an effort that Pharisees is plural, and that, therefore, the pronoun "you," to agree with its noun, is likewise plural. Had Christ said to one man, "The kingdom of God is within you," the pronoun "you" would have been in the singular number, and then the language would have put the kingdom "within" the individual spoken to! But since Christ was speaking to a number of the Pharisees, he must have meant "within" or "among" the circle of persons to whom he was speaking. A parallel text to this one is found in John i. 26: "There standeth one among you whom ye know not." Christ as King of God's kingdom, was the most important and essential of its component parts and using language of synecdoche could affirm that the kingdom represented by himself, was truly [illegible] among the Pharisees, wicked as they were, for he was standing among them. But to say that the kingdom was in the heart of those abominable Pharisees, is only to exhibit an ignorance of the Word which makes an enlightened believer of the gospel of the kingdom, shudder.

Had the Pharisees been righteous it would still be unscriptural to say the kingdom was within their hearts Such a theory would put the kingdom in men, whereas the Scripture always puts men in the kingdom. Christ says *the kingdom is for men to enter*; he lays down the conditions by which we are to get admission to it: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. If the kingdom is in man, how can men enter into the kingdom? A man would have to enter into himself to get into the kingdom! Abraham, Isaac, Jacob and all the prophets are to be "in the kingdom of God;" the saints are to come *from the four points* of the compass, and "sit down" with them "in the kingdom of God." Luke xiii. 28, 29. Observe, the kingdom is not in the prophets and saints, but they are "in the kingdom of God."

RIGHTEOUS AND GOOD MEN.

In reading Rom. v. 7. I always get confused, for Paul seems to make a difference between a righteous and good man. A. M.

REPLY.

Paul says that for a righteous man one would "scarcely" (hardly) die, but for a good man "someone even dare (be willing) to die." Rom. v. 7. Paul here certainly makes a difference between a righteous and good man. We can easily understand the difference, and when comprehended, the difference brings out the beauty of the apostle's argument, and gives power to his line of *reasoning* throughout the 5th chapter of Romans.

Righteousness is right-doing; the man, that "doeth righteousness is righteous." 1 John iii. 7. A man who does right is righteous. A man who exceeds right, who does more than is required of him, becomes a "good man." A "good man" is better than a "righteous man." For a righteous man no one would likely die; for a good man "some" might dare to die. "But God commended his love toward us, in that, while we were yet sinners (neither righteous nor good), Christ died for us," Rom. v. 8. "Christ died for the ungodly." v. 6. It is common for the good to love the good, the beautiful, and the upright; and to give life—the mother for her child, the father for his children; but it is uncommon and heavenly for Christ who was both righteous and good to die "for us while we were yet sinners," while we were "without strength," while we were indiscribably deformed in sin. How great the love of God, and what a commendation of his kindness, that while unloving and unlovable, God loved us, and sent his Son to die for us! Blessed be God, "from whom all blessings flow"

IS THE HOLY SPIRIT AN INTERCESSOR?

If not, what does Paul mean in Rom. viii. 26, 27? A. T. B.

REPLY.

In 1 Tim. ii. 5, Paul says: "There is one God, one Mediator between God and men." The "one Mediator" he affirms is the "man Christ Jesus." If the Holy Spirit intercedes; if it is a Mediator *between God and men*, there are two Mediators; and Paul made an unpardonable blunder when he said there was "one." If there is but "one Mediator" and that "one" is Christ Jesus," the Holy Spirit is not an intercessor.

The "Man Christ Jesus" was born a "natural body," 1 Cor. xv. 46; his nature was the same as ours. Heb. ii. 24. The Spirit of God at the resurrection of the Lord Jesus "quickened his mortal body," Rom. viii. 11; and it became a "spiritual body," 1 Cor. xv. 44. Being then a "spiritual body," or a body of Spirit like God, John iv. 24, and the angels, Heb. i. 13, he is called a "quickening (life-giving) Spirit." 1 Cor. xv. 45. Death has no more dominion over him, Rom. vi. 9; and having been exalted to God's right hand as a prince and Savior to give repentance and forgiveness of sins, Acts v. 31, he is there a "quickening spirit"—"The Spirit itself maketh intercession for us with groanings which *cannot be uttered*" (by mortal man) "He makes intercession for the saints according to the will of God." Rom. viii. 26, 27. Once understand that Christ is called a "quickening spirit," and then you can easily see that when "the Spirit" is said to intercede, Christ is meant. Indeed, there is only "one Mediator," and the "Man Christ Jesus" is the "one."

Had you carefully read the 8th chapter of Romans you would have found this expressly taught there. After saying the "Spirit helpeth our infirmities," and that it "maketh intercession for the saints," the Apostle says in the 34th verse: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "It is Christ that died" and that makes "intercession for us"—not the Holy Spirit. But since Christ now has a "spiritual body," and is a "quickening spirit," he is sometimes spoken of as "the Lord the Spirit." 2 Cor. iii. 19 With "groanings which cannot be uttered," and with pleadings "for the saints" which are according to the will of God," we have, in our "One Mediator," a High Priest of great influence and power with God. To say that the Holy Spirit is an intercessor not only denies the Word, but robs Christ of his glory, in that in "all things" he is to have pre-eminence" Col i. 18 And to say that the Holy Spirit makes intercession for sinners when they gather round an "anxious seat," is to deny the divine atonement. "He makes intercession for the saints (not sinners) according to the will of God." Become a saint, dear reader; and you will have "the Lord the Spirit," "the Spirit itself" to plead for your sins, and he will do it with "groanings which cannot be uttered." With so powerful an intercessor you can ask, "Who shall lay *anything* to the charge of God's elect? It is God that justifieth." "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (created things) shall be able to separate us from the love of God, which is in Christ Jesus our Lord." vs. 33, 38, 39.

ROBT G. HUGGINS.

Hindering.

"Lest we should hinder the gospel of Christ." How careful we ought to be in conduct and conversation, lest we hinder the gospel from taking effect on the hearts and consciences of men. We can hinder it in so many ways, though we may be unconscious of the fact. The minister may be very much in earnest; he may himself feel the force of every truth he utters and the responsibility he is under to God to carry out that truth in his life; he may be logical and pointed and serious, but—if he forgets,—and shows irritability at home when dealing with his little ones,—if he gets vexed at his brethren when in some trivial matter they go contrary to his wishes,—if he *shows not a brave front* "when pressed out of measure, above strength" and "the sufferings of Christ abound in him," but showing "the white feather" backs down and will not be worried, who will have faith enough in him to follow him to Jesus? Who will believe the gospel that he presents?

If it has not power to keep him sweet and strong and patient, how can it keep others?

And we lay members—if we worry over disappointments, fret and murmur at the providence of God, scold because it rains, and growl because it is dry; never expressing thanks to God for our abundant blessings, can we expect others to learn from us to be humble and trustful and full of faith, relying ever on God?

And if we say unkind things of the dear children of God, if we hold up their faults before the cruel world, will God work through us to save people out of that wicked world?

Let us look at ourselves as God looks at us, tearing down every curtain of subterfuge, putting away every excuse that we have used to set in better light our wrong-doing. I have known dear ones, kept out of the church, just because the members said hateful things about each other. My own brother was one of these. And yet, those who were guilty, were utterly unconscious of the mischief they were doing, and are so to this day.

"Lest we should hinder!" "Speak evil of no man." "Laying aside all evil speaking." "Let bitterness and evil speaking be put away from you." "Let none of you imagine evil in your hearts against your neighbor." "Charity thinketh no evil." "Take not up a reproach *against thy neighbor*," lest thou be debarred from the tabernacle of the Lord and come not into his holy hill!"

"Lest we hinder."—"Let us make straight paths for our feet" turning none back that are about to enter in. *If we do wrong even in little things* our Christianity will be doubted, and others will be led to do greater wrongs. "Abstain from all appearance of evil." Do not put a foot over a dropped piece of money and keep it, nor refrain from paying for a car-ride, because you have been overlooked by the conductor. God wants honest Christians.

"Lest we hinder the gospel of Christ" —Let us be careful, not to darken the light, when in the company of those who are out of Christ. How do we know but they may be longing for the waters of life?

Our pleasant conversation as we walk with them from the house of God, may turn them away from serious things forever. This very thing, has happened many and many a time, just when the "Word spoken in season" would have saved.

MRS. S. R. WISE.

Special Meetings.

For the past three years, just after New Year, the Church in Salem, Ohio, has held a series of meetings, presenting [illegible] and discussing subjects [illegible] that religious people are not familiar with, and it may be added, subjects that we seldom make a direct effort to speak upon. Program just carried out was:

The Nature of Man.
Where is Abraham's Bosom?
Where did Jesus prepare a place?
Will God have the wicked tormented forever?
Where do we go when we die?
Is Sunday the Sabbath Day?
Was Moses and Elijah on the Mount?
Is baptism necessary?
Can we give a reason for our hope?
What spirit goes back to God?
Who has been saved?

All questions except the first, all answers given from the one authority —the Bible.

The special services have always been interesting and productive of some good. This year more satisfactory than usual. The attendance was good, notwithstanding there was extra service and revival meetings going on in town. Some came who had never been before, that was a surprise, but the satisfaction was in the close, earnest attention given, and the interest manifested. The chief pleasure was in the delight the church took in the topics discussed. Some had not before heard sermons on such subjects, to others the thoughts expressed, the Scripture reasons given were new and conclusive. The whole series was much enjoyed by all. The climax was reached Friday Jan. 18, when Mrs. Farmer asked to be baptized—of which notice is given elsewhere.

The writer had the unusual pleasure of being a listener, as Mrs Neill delivered six of the eleven sermons.

May the Lord find hearts and minds to bless, and give the increase where the good seed was sown for the first time.

P. NEILL.

A Baptism.

We have much pleasure in introducing to the Church of God in Ohio and elsewhere, our Sister, Mrs. M. A. Farmer, Salem, Ohio.

Mrs. Farmer is the mother of our Sister, Mrs. Buckman. She has attended nearly all our meetings for a considerable time, and given much earnest attention to "The things concerning the kingdom of God, and the name of Jesus Christ." She has steadily gained in the knowledge necessary to salvation, and of course, gradually lost interest in the prevailing traditions and superstitions, realizing that remission of sins, and a promise of salvation to eternal life, by a resurrection, through Jesus Christ, could only be secured by faith and obedience she was anxious to be baptized. After an examination on precepts and commands necessary to know and confess before immersion. The Scriptures pointed out to, and read by Mrs. Farmer were not only familiar to her but well understood by her. This was followed by exhortations and experiences by those present, all being satisfactory Mrs. Farmer was immersed in the name of the Lord Jesus.

The baptism took place on Saturday, Jan. 19, 1907. The following day she received the right hand of fellowship, and there was much joy in the church in Salem, Ohio.

P. NEILL.

For every suffering heart there is at hand or can be found some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—*John W. Chadwick.*

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal *at once*, we will appreciate the favor

Selected.

Who Told an Untruth?

In Genesis the second chap., seventh verse, the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul, the man, the clay, became alive. Adam became alive 10 verse, "And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat, 17 verse, But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." 3 chap. 4 verse "And the serpent said to the woman, *ye shall not surely die*," now here is a lie surely; who told it? This is the strongest evidence in the Bible of the immortality of the man that the Lord made out of the earth, if the serpent told the truth. God said "In the day thou eatest thereof *thou shalt surely die*." Adam lived 930 years after he ate of the tree, then he did not die the day he ate, notwithstanding the Jews and the Fathers all believe that he did, and it was never questioned by any of the writers of the old Bible. About *four hundred years before Christ*, a Greek philosopher, Socrates, discovered, or thought he did, that matter was indestructable, and that the life principle was composed of matter but that the particles were so infinitely small that no magnifying power could bring them into view, nor ever has to this day, and that this life principle at death went into anything that was coming into life, it might be a horse, cow or any thing else. He was put to death for teaching this doctrine, they afterward raised a statue of brass to his memory, and the doctrine spread and is the foundation or the corner stone of the Pharisee doctrine that is taught today. About, or at the same time that Socrates was teaching this doctrine, Malachi wrote the last Prophecy of the Bible, 400 hundred years before Christ. Malachi 4 chap. 1 verse: "Behold the day cometh that shall burn as an oven: and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch." Well that looks like destruction, ceasing to be. Now there is a way out of this, that God did not mean that Adam's body, that is the clay part, but be died, *spiritually* or a *spiritual* death, the part that God breathed into Adam, commonly called soul, no that won't do because the soul that sins shall die and then the Bible speaks of dead souls and souls being put to death. Eight souls were saved from drowning in the ark, all the other souls drowned. We had better stick to the spiritual part, then we see how that will harmonize. God breathes into Adam a part of his own nature, part of himself. God is immortal and the part he breathed into Adam must be spiritual or immortal, then that day he sinned his spirit died. No that won't do because if it is immortal it could not die, then God did not breathe into Eve and she did not have an immortal part, she was made out of one of Adam's ribs and that was made of clay, then again God said to Adam, "Because thou hast eaten of the tree, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field, in the sweat of thy face shalt thou eat bread till thou return unto the ground: out of it wast thou taken; for dust thou art and unto dust thou shalt return." This is the sentence pronounced on Adam and in it the word thou is used eight times and every time applies to all that there was of Adam, no spirit, soul or immortal part spoken of or referred to, then again if he had an immortal part or principle it must have been a part of God, and there is nothing said about its being punished in this sentence, nor any where in the Bible, then again if Adam was of two parts, part God and part clay, then the clay part or man part is punished here in this world and the spiritual or God part is punished in the other world, fire and brimstone forever and ever, and this fire is as much hotter as any fire we can make is hotter than a painted fire on paper, and the pain is increased in proportion. Think of it, we are punished with having to labor to live, that is the clay part, and 120 years is as long as it can last and suffer, and our enjoyment with the labor and difficulties is such that we want to stay here as long as possible, but God will send a part of himself, the spiritual soul or immortal, that can never die into a lake of fire. Now is is not this reasonable and logical? The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 21. In the day thou eatest, the very moment death entered, time commenced. There was an end then again, the word, in the day, does not mean literally 24 hours and is used in a number of places in the Bible an indefinite time. 2 Peter 8 verse, Beloved be not ignorant of this one thing that one day is with the Lord as a thousand years and a thousand years as one day. Now how does this agree with the Bible? From Adam to Noah the average life of man was 900 years, but no one lived 1000 years or ever has. Adam had eternal life on condition, so long as he obeyed the Lord there was no death, failing to do that he brought death on himself and all his posterity. Heb. ii. 14. Christ came into the world and took part of us on himself, flesh and blood, so that through death he might destroy him that hath the power of death, that is the devil. Now we have the same chance to live always, that Adam had. Christ has died and arose from the dead and promises to raise all who accept him to everlasting life. There is no place in the Bible where it says the wicked will live forever, but any number of places where it says they will be destroyed, burnt up, perish. I forgot there is one place in the Bible where it says, if you call it Bible, the devil said to Eve, "You will not die." Hundreds of places in the Bible have been twisted and misrepresented to prove that the devil told the truth and that man had something in him that would have a conscious existence through all eternity, whether good or bad. Paul says in 1 Cor. 15 chap. 46 verse, "Nowbeit that was not first which is spiritual but that which is natural and afterwards that which is spiritual," then Adam was not a spiritual man, then he had no spirit to die, and died a natural death and is dead. Cor. xv. 22, For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits and afterwards then that are Christ's at his coming. Now here is three classes. Christ is the first that ever rose from the dead to eternal life, the second class those who are Christ's at his coming, the third those that are not Christ's to destruction if they ever rise. The 26 verse, 15 chap. Cor. says the last enemy that shall be destroyed is death. At the grave of Lazarus, John 11 chap. 26 verse, Jesus said unto her, I am the resurrection and the life: he that believeth in me though he were dead yet shall he live: and whosoever believeth in me shall never die, believest thou this. If a man has a soul that is immortal it will live always whether he believes in Christ or not. Lazarus had been dead four days, where had his soul been while he was in the grave?—*J. E. Donaldson.*

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of a noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king-boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Be known for your fidelity to Church and Sabbath School. Be true in every friendship. Help others to be and do good.

If you are going on a journey be at the station when the train comes along.—*W. S. Rogers.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Emeline Stiers	1 00
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Communicated.

Pine Woods Bible Class.

Teacher. Last Tuesday morning, I made a trip to Janesville, Wis., sitting just ahead of me on the train were two gentlemen, who were criticising the Bible, much after the style of our Colorado lawyer. Our Colorado critic reminds me, somewhat of a Presbyterian pastor, at Austin Station, Chicago, Ill. A Mr. Dunn, a man who was suffering from consumption, was a member of his church. I visited Mr. Dunn, and held a brief talk with him. This pleased him, and he insisted on my repeating my visit. I did so, and also at his request I continued my visits, until he came to a knowledge of the things concerning the kingdom of God and the name of Jesus the Christ; and at his request, I baptized him into the all-saving name. After this, the Presbyterian Pastor visited him, and reproved him for his act. Bro. Dunn then asked him if he could prove the Immortality of the soul from the Bible? He replied that he could. Bro. Dunn then asked him where such proof could be found? He replied, "almost anywhere." Bro. Dunn said to him there is a Bible on the stand, please find me one text, that is all I want. At this request, the Pastor lost his temper, and said, "The Bible is like an old fiddle, you can play any tune on it."

Our Colorado lawyer, in a letter to Bro. Hogarth, said: "You cited a large number of texts, and Scriptural statements about the mortality of the wicked, and the immortality of the righteous. I could go through the same Scriptures, and cull as many more against your position. I could spiritualize a lot more, as some do, and prove most anything. Hence I cannot make myself believe that the book which will admit of so many contradictory proofs, is reliable, much less that it came from an Omniscent Being as a revelation for man's guidance."

Teacher. This reminds me of Dr. Abott, a learned Chicago physician, who said to me, Mr. Wilson, I can prove from the Bible, two opposite sides of any proposition, you can name. He urged me to test him.

George. Did you test him?

Teacher. I surely did.

George. What proposition did you test him on?

Teacher. I said, Dr. Abott, please prove to me the proposition from the Scripture that man, at the present time has an immortal soul, and then prove to me that he has not?

George. Did he attempt to do so?

Teacher. He did.

George. What Bible text did he quote to prove the *present* possession of an immortal soul?

Teacher. He quoted from 1 Cor. xv. 52-54: "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

George. What did you say to him after making those quotations, as proof of *present* immortality?

Teacher. I said: Dr. Abott, those are very unfortunate proof-texts by which to prove *present* immortality, they prove immortality to be a *future* acquisition, at the resurrection.

George. How did that affect him?

Teacher. His arrogant boasting left him, he did not ask for any more test propositions.

Ella. That is almost like the statement of our Colorado lawyer. When he wrote to Bro. Hogarth, saying: "You cited a large number of texts, and Scriptural statements, about the mortality of the righteous. I could go through the same Scriptures, and cull as many more against your position."

Teacher. What would be the best way to prove to him his mistake?

Ella. The best way to show to him his mistake, would be to urge him to do what he has said he can do. For instance, let him cull out as many texts to prove "the immortality of the wicked," as Bro. Hogarth can for "the mortality of the wicked." If he will only try to do what he says he can do; he will never again repeat his rash statement. He will find to a practical demonstration, that the Bible is not like an old fiddle, upon which any tune can be played.

He seems to be of the opinion that the Bible can be made to suit any teaching that may be desired. He says: "Hence, I cannot make myself believe that the book which will admit of so many contradictory proofs, is reliable when I hear any one making such statements as the above, it is proof positive to me, that the maker of the statement, has not properly tested what he says, personally; but is simply repeating rash statements of others. The honest thing to do is to make personal tests and then he will know whereof he affirms. If he used the statute books, the same as he does the Bible, he may prove his case before the court, if such proof would be considered legitimate.

Arlon. If he thinks the Bible is so elastic, that it can be made to fit anything desired, I want to give him a test, and if he is honest in his convictions, he will test it. There is a genuine offer of a $500 reward to find the following words and phrases, in the Scriptures, in the English, Greek or Hebrew: "immortal soul, deathless soul, deathless spirit, glorified spirit, spirit world, the brighter home above, the upper and better kingdom, gone to the spirit land, is safe in heaven, has gone to be an angel, the death that never dies, death is the gate to glory, death is another life, the body is only a cage, go to heaven at death, eternal hell, never-ending torment, endless misery, ceaseless anguish, eternal sorrow, everlasting torment." If he can find Bible texts for both sides, let him try the above.

Now, sir, if you can "cull out" as many texts on one side as the other, the above will furnish you with a wide scope; try it, test it, as an honest man should, and you will never again make such rash statements. Practical experience is the best teacher.

Bessie. But you must recollect that he has reserved a mouse-hole by which he can contract himself, and creep out.

Teacher. Please explain.

Bessie. He says: "I could spiritualize a lot more, as some do, and prove most anything." In other words prove most anything by corrupting the Word. If he really did spiritualize the texts, he would use the texts just as the Spirit gave them. He probably means that he would humanize (not spiritualize) the texts. If he humanized the texts, that means that he would use them illegitimately, by twisting them to suit his purpose, away from the intent of the Spirit. That would be handling the Word of God deceitfully, and hence, would not be legitimate proof.

Lucy. I want to ask him if that would be considered legitimate proof at law? Suppose as a lawyer he had a case to present to the Supreme Court. He goes to work and prepares his brief and abstract to present to the Court. Tell me, suppose you take the evidence, or proof, as given in the lower court, and use it the way some people use the Scripture evidence, when they are said to "spiritualize it;" that is, try to make it mean something else quite foreign to the sense the words convey; would that be considered proper and legitimate practice at law? If the judges should detect that in your printed argument you had used the evidence in that manner, you would probably lose your case before the court.

Many people when they find the Scripture evidence is against a theory they wish to maintain, they at once seek to break the force of the evidence by the baneful practice of what they call "spiritualizing the evidence," which is nothing more than another word for corrupting the evidence.

Lud. I want to ask, if wicked men contrived and wrote the Bible, would they not make it to suit their own tastes, convenience and desires?

Teacher. They doubtless would do so. What do you think, Carrie. Does the Bible cater to the human desires and practices? You know it would likely do so, if the Bible is a fraud, pretending to be the Word of God, when it was not in fact. It would be a tremendous fraud, and it would be seen to be such upon its very face?

Carrie. The Bible is very unfavorable to wicked practices, passions and appetites. It pronounces penalties and very severe judgments upon evil and sinful practices.

Now, men who perpetrate fraud are wicked and immoral men. Now if would be a fraud if they wrote a book, and then claimed they did not write it, but that it was of divine origin. If they were conscious in their own hearts that they were both liars and cheats, what would be their conduct in life? Would they have been jealous of the honor of God? Would they insist on piety, goodness, virtue, love, purity of life, truthfulness, and honesty? Such is very far from the practice of liars, cheats and frauds.

Q. Does the Bible insist on those virtues?

A. It certainly does.

Q. Is it in the heart of conscious frauds, to suffer the loss of worldly possessions, give themselves over to a life poverty, privation, suffering, and hazard their lives for that which they were conscious was only a pious cheat?

A. It is quite unlikely. Frauds do not act in that manner.

Q. Whom do Bible writers claim is the author of the Bible?

A. They say: "The Word of the Lord came again unto me, saying." "Thus saith the Lord God." "Hear ye the Word of the Lord." "Holy men of God spake as they were moved by the Holy Spirit."

Hence, the writers of the Bible were not its authors, any more than a telegraph operator is the author of the message, which he receives for some one else. If the Bible writers did not receive their messages from a divine source, as they claim, then they could not be good men, but liars.

Q. Did the Bible writers suffer on behalf of the messages they received?

A. They did.

Q. What did they suffer?

A. They sacrificed ease, pleasure, the loss of property, were persecuted, had no certain home, dwelt in caves and dens of the earth, were clothed in animal skins, were whipped, scourged, imprisoned, bound in chains, mocked, stoned and slain by the sword.

Q. Is it conceivable that they would thus suffer for a pious fraud?

A. It is perfectly inconceivable.

Q. What is the Bible in its make up?

A. It is practically a library of sixty-six booklets.

Q. By how many writers?

A. About forty.

Q. About what space of time elapsed between the first and last writer?

A. About fifteen hundred years.

Q. Then there could not be much of a chance for collusion, could there?

A. None at all.

Q. Did the first and last writer harmonize with each other?

A. They did.

Q. Does the same story permeate the different booklets between the first and the last?

A. The same story is told.

Q. Name one, which all agree on?

A. The Christ, beginning with the seed of the woman in Genesis.

Q. Please name another.

A. The covenants of promise made unto the fathers Abraham, Isaac and Jacob, in Genesis.

Q. How do you account for the harmony running through each book as complete as if written by one man?

A. Because the holy men of old simply wrote as moved by the Holy Spirit. One Master mind controlled the whole. These lessons will be continued next week.

Yours in the Blessed Hope,
W. H. WILSON.

Joseph Hume, the skeptical philosopher, was once twitted for his inconsistency in going to hear Dr. John Brown, the Scotch preacher, when he made reply; "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 536 South Limestone St. Springfield, O.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they respond as I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

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Who has written the things you write?
Who has spoken the words you speak?
You but look with another's sight;
Others sought what today you seek.
Others, ages and ages gone,
Knew the thoughts that today you think.
'Neath the ground that you tread upon
Work of others must slowly sink.

What? You clutch it, and hold it fast,
Thinking it is entirely new?
Some one, there in the ages past,
Held to it as today you do.
All our dreamings are bauble old,
Freed from stainings and marks of rust:
Not a tale that was ever told
But rose up from the mother dust.

Who has cherished the thing you make?
Who has deemed it all virtue and use?
Does it pretend it would never break,
But must firmly for aye endure.
All the past is heat-worn with these—
Heaped with wrecks of the work men wrought;
Nothing lives through the centuries
Save the flame of eternal thought.

Communicated.

Bible School Department.

LESSON FOR SUNDAY, FEB. 17, 1907

LOT'S CHOICE. GEN. XIII. 1-13.

Golden Text.—"Take heed and beware of covetousness." Luke xii. 15.

As a rule the Golden Text is very appropriate—very much in line with the lesson, if in time it is a good warning—good advice, but has nothing to do with the lesson.

"Abram went up out of Egypt."—Because of famine in the land of Canaan he went down—south—into Egypt. Lot was with him, they came up from the north of Egypt to the south of Canaan. Near to Bethel where he had before built an altar to the Lord. Gen. viii. 12. He worshiped God from whom all blessings flow. God had blessed Lot, he had flocks, herds and tents. Their flocks had grown so large that there was not pasture enough for both at one place—in one locality, their herdsmen began to strive—to quarrel—about the best places, or room enough. The Canaanites and Perizzites were there also, that would add to the crowding. When Abram heard of it he made haste to end the trouble. He said to Lot, Let us not strive, nor our herdsmen, for we are brethren, "Behold how good and how pleasant for brethren to dwell together in unity." Psa. cxxxiii. 1. "Be all of one mind, sympathizing, loving as brethren, compassionate, humble," (Dia.) 1 Pet. iii. 8. While Abram and Lot could not dwell together, they could and did "Keep the unity of the Spirit, in the bond of peace." Eph. iv. 3. Abram said, Is not the whole land before thee,"—all the unoccupied land. The Canaanites and Perizzites were on the west and north, the right and left would be the east and south. Lot took his uncle's advice and as we say, looked round, and saw that the plain of Jordan was well watered *everywhere*—*even as the garden of the* Lord—likely referring to the garden of Eden,—like the land of Egypt,—for instance Goshen, "the best in Egypt," Gen. xlvii. 6. It was rich pasture land; that was what Lot was looking for, and he journeyed east and south towards Sodom. "The Sodomites were exceedingly wicked in the sight of the Lord." And not only before the Lord, but also before Lot. By the Word of the Lord, through the Holy Spirit in Peter we are informed that Lot was just, and was vexed and grieved with the filthy talk, and shameful conduct of the wicked Sodomites. The lawless behavior of his neighbors was a daily distress of mind to him, but being godly he was kept from the temptation, and the Lord delivered him. 2 Peter ii. 7-9.

It is a grief to every child of God, at the present day, to know that when the Lord Jesus Christ comes again that the same condition of wickedness will prevail. Luke xvii. 28 30.

It is very unwisely charged against Lot—by those who say they believe God's Word—that he was selfish, greedy, worldly, unwise, foolish, because he chose the best land. Lot might go where he liked, but it was the will of God that Abram should stay where he was, in the land of Canaan. Let us charge our minds earnestly and seriously with the great fact, that men's writings are sometimes valuable for general information, but the Word of God, the Bible, is the only correct and safe instruction concerning God, the Lord Jesus Christ, and the people of God.

Lot believed, and had faith in the good news of the seed of the woman, Gen. iii. 15,—Christ the Messiah, or he could not have been justified and called righteous. The gospel of Christ was and is the power by which God has promised to save. Rom. i. 16.

Let us briefly follow the history of Lot as found in the 14th, 18th and 19th chapters of Genesis.

The king of Elam, and others captured Sodom, taking Lot with them. Abram pursued them north to Hobah, and brought Lot back. Some time after the Lord decided to destroy Sodom and Gomorrah, and the cities of the plain, for this purpose two angels came to Sodom. Lot hospitably and kindly entertained them. That night the Sodomites demanded of Lot that he put them out. Lot tried to reason with them. That enraged them, they would have done him harm but one of the men—angels pulled him in and shut the door, blinding and bewildering the Sodomites so they could not find the door, as the Lord did to the Syrians. 2 Kings xviii. The angels told Lot they had come to destroy the city, telling him to warn his family. His sons-in-law thought he must be joking or worse. He was loathe to leave them, the time was passing, the angels took Lot, his wife and two daughters and led out of the city, saying, Flee for your lives. They did, the mother looked back and perished, Lot and his daughters reached Zoar and were saved.

We get a very important lesson from the story of God's people. When made rich there was no boasting and great display, and when made poor no complaining, no grumbling. "The Lord gives and takes away; blessed be the name of the Lord." Job i. 20.

P. NEILL.

The Resurrection. No. 7.

THE ABSOLUTE NEED OF A PHYSICAL CHANGE.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50.

The kingdom of God is to be an eternal kingdom. Says Daniel, "It shall stand for ever," (Dan. ii. 44), "an everlasting dominion that shall not pass away—shall not be destroyed." vii. 14; see also 2 Pet. i. 11. So those who shall inherit this kingdom must live for ever to enjoy its blessedness. Paul's statement that flesh and blood cannot inherit the kingdom, is misunderstood by many Bible readers. *These, knowing that Christ had* flesh and bones after his resurrection and guessing that he had no blood (?) say flesh can inherit the kingdom, but blood cannot. This view does not remove the difficulty. It is in fact a contradiction of what the apostle states, for he as plainly says "flesh cannot," as he does that "blood cannot inherit the kingdom." What he predicates of the one he predicates of the other. Both alike are barred out of the kingdom—and this by strict adherence to the grammatical rule governing the use of the capulative conjunction "and." Flesh and blood, in the passage, are not used in their primary sense of mortal nature, or human nature as derived from Adam—the very condition the apostle has been discoursing about under other words and phrases as "living soul," "natural," "earthy," "corruption," "weakness" and "dishonor." The four verses from 51 to 54 inclusive furnish an additional illustration of his meaning. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." The apostle reveals some things in this passage not made known to the Corinthian church before. "We shall not all sleep." Sleep is used here by figure of speech because of resemblance in the condition of waiting unconscious, to those who sleep and all bears to death. The similarity may be only in a single point. This would be sufficient to warrant the use of the figure. Taking off the figure we have —we shall not all die. A remnant of the church will be alive when the Lord comes. The writer has all along indulged the wish—not to say hope—to be one of that number, and so be exempted from the pains of dying. Some who now sleep the sleep of death I heard say with a good deal of assurance that they hoped to see the Lord come before they died. The advent was postponed too long, so death foreruled their hope. It matters but little, for the issue is the same. Death may claim its victims as captives for a time but the release is certain. Then the liberated captives will shout, O death where is thy sting? O grave where is thy victory? The dead shall be raised incorruptible. The action expressed by the Word raised begins with the dead as its object. There is no hint of an immortal soul and its reunion with the body. It is the raising of personalities in incorruption, which implies a change in harmony with what the apostle says in verse 53, "We shall all be changed," referring to the dead, and to the living remnant; and this change wrought by the quickening spirit is said to take place "in a moment, in the twinkling of an eye," We are not informed of stages in the process. The resurrection does not include the ascension to meet the Lord in the air. This is another act or event following the resurrection. This distinction is shown in 1 Thes. iv. 16, 17. It is affirmed here that "the dead in Christ rise first, *i. e.* before any action takes place touching the living. After the raising of the dead, they and the living are caught up together to meet the Lord in the air. So raising the dead is the one thing and being "caught up" another thing or sequence. The logical conclusion is that the raising of the dead incorruptible is a completed act preceding the ascension to meet the descending Lord; and just so of the putting on of immortality or the deathless nature; and as a further conclusion, the rendering of eternal life precedes the meeting in the air. How well this accords with the Lord's words in John v. 24. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into judgments; but is passed from death unto life. The question of life is a foregone decision at the epoch of the resurrection. The very face that none but the approved have part in the first resurrection shows this.

A marvelous change awaits the believer. I never think of this change without a mental effort to grasp its full import, to fathom its depth of meaning, but the finite mind of man is not adequate to the task. The realization of it will demonstrate how much it means. Youthful health and vigor, and buoyant spirits of the springtime of life furnish but a faint conception of the reality. There will be a vivid sense of relief from all that was painful, a feeling akin to that of laying down a weight or burden, after we have borne it until tired and exhausted; especially will this be so in the case of the sick, the aged and infirm; and this difference coming on so quickly, in a moment, in the twinkling of an eye, must by reason of contrast with the mortal condition cause an ecstasy of joy surpassing anything of the kind in past human experience. That headache that racked the poor tired brain of the invalid mother as she taxed her little remaining strength to perform her household duties, has been cast out like the demons of old, never more to return. That distressing cough of the emaciated consumptive laboring hard for the vital air that sustains life, has ceased with the first touch of the quickening spirit. Old age, bowed with the weight of years, and tottering on feeble limbs at the brink of the grave, has been exchanged for eternal youth and vigor. That martyr at the stake, with the flame curling about him, and consuming the last vestige of life in his body, [illegible] harm, to meet his descending Lord in the air. What joy! what transport of praise will well up from every unburdened heart

JOHN L. WIRTH.

(To be Continued.)

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, FEBRUARY 13, 1907. NUMBER 6.

The Bereans Column.

"THE DAY OF OUR LORD'S COMING."

It is the day of our Lord's coming. He was here not long since, travelling upon the earth, and about our business, which done he went away to heaven upon an errand for his saints. He is now sitting at the right hand of God, his Father interceding for them. He is their advocate and is preparing a kingdom for them. When all is ready, and he has prepared this kingdom, will he not come again, has he not left a letter to that effect? I will come again, and receive you unto myself, that where I am, there ye may be also. John xiv. 3. Why is he so long coming? Why does he tarry? It is the day of his revealing. 2 Thes. i. 7. But at the day of his revealing, he shall be unfold, and the saints shall see him less to *him*, they shall be with him for ever more. does he not tell us to comfort one another with these words? 1 Thes. iv. 18. When he was on earth he appeared in our dress; many then saw him, who then said of him, "there is no beauty in him that we should desire him." Isa. liii. 2. It was said to see him crowned with thorns, and scourged with whips, and nailed to the cross; but in his next appearing, dear Bereans, if we are ready, we shall see in him his best attire, arrayed in white, with glory, smiling upon his saints. Oh! let us strive hard, dear ones, to attain to this desirable place. May we all be among his jewels that shall see him face to face, and be with him forevermore.

LILLIE MAY FISHER.

To the Bereans:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. vi. 7. We cannot expect to reap what we have not sown; therefore we should be careful to sow nothing but good seed. Our blessed Savior set the example of doing good wherever he went, we should follow in his footsteps. Though we cannot do great and noble deeds as some do, we all have the opportunity of doing many little deeds of kindness. We can often speak a kind word of encouragement, in time of trouble, and so make some one's burden lighter. "And let us not be weary in well doing, for in due season we shall reap if we faint not." Let us sow to the Spirit, that we may of the Spirit reap life everlasting.

JESSIE CLAYPOOL.

Dear Bereans:

Having been requested to write an article for the Berean column I have chosen for my subject, "Forgiveness." Forgiveness, I believe, is of all Christian virtues most essential to our salvation. How can we expect our Father to forgive us if we do not forgive others? In Luke xvii. 3 4 we are told to forgive those who trespass against us as often as they repent and ask it. Is that too much? Don't we ask the same of our heavenly Father? In the Bible we are taught never to hold a grudge, however small it may be.

How much has God forgiven us? How many times have we disobeyed his holy commandments and asked him to forgive? Think of what we ask if we repeat the Lord's prayer with an unforgiving spirit. "Forgive us our debts as we forgive our debtors." Then if we do not forgive we cannot expect to be forgiven. What an example we have in Christ's forgiving spirit. Even while dying he could forgive his accusers. With such a leader we should be willing to do our best.

GRACE M. WILLIAMS.

PATIENCE.

Behold I stand patiently at the door and knock—dear Bereans, may I cross the threshold and draw my chair within the circle? What is patience, and is it an important part in the building of a Christian's character? Webster says patience is long sufferance, forbearance, and let us, in kindness, add charity and love. In considering it in all its bearings, we will, for convenience, divide it into three heads: (1) Political power; (2) Personal power; (3) As a Christian's need. No decisive battle of the world was ever fought and won by chance, but by patience and perseverance; no great country was ever long controlled by an impatient ruler; our master pieces of literature were produced, not by a few hurried, spasmodic impulses, but rather by years of patient and laborious effort.

It matters not how lowly or how prominent our daily walk of life may be, there will come times in which discouragements must be met, when the threads of our work have apparently matted themselves together beyond human power of untangling. Yet if we work with all patience there is some thread that holds the key to unlock the door of enchantment. Heb. xii. 1, Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us.

Rev. iii. 10, Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, etc. Jas. iii. 7, Repatient therefore, brethren, unto the coming of the Lord. These are only a few of the many examples that show patience as a necessary virtue, taught through all the pages of sacred history.

JESSIE GRAY.

The Berean Society at Adeline was re-organized Thursday evening Jan. 24th, at the home of Mrs. Carrie Tinmer. That evening was the last of a Bible school held by Brother Huggins, and while the interest was at its height, fourteen young people gathered, and we started our society anew. A president, vice-president, secretary and treasurer were elected, the place and time of meetings were decided. The first meeting was held on Saturday evening, Jan. 26th, at Walter Miller's and all took an active and earnest part in it.

There are quite a few among our number who have not yet learned the truth, and we want all your prayers for wisdom and strength in showing them God's precious truth revealed in his holy Word. Pray for us also that the interest now so manifest in all the members may be maintained and the obstacles, which always arise may be surmounted, and that each one of us may be the means of bringing one other to believe and obey, and accept the gospel in all its simplicity and beauty.

Yours striving for an entrance into his kingdom.

MARY A. GESIN.

MARGINS.

Three young men were working in an office. One of them spent his spare time in studying the Spanish language. The other two spent their time in training a dog. An office was to be opened up in Cuba and one of these young men stood a chance of obtaining this position. I do not need to tell which one was selected.

If we read the pages of history we find many men who have become experts in the fields of investigations by spending their spare time in reading not idling.

Moments are little things, yet upon them much of the future depends. Horace Mann, the great educator, once said, "Lost somewhere between sunrise and sunset, two golden hours each set with sixty diamond minutes. No reward is offered for they are gone forever."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and as holy life as essential for final salvation.

How often we hear people say, "Oh, it's only ten minutes till dinner time; there's no use doing anything," or use similar expressions. It is in just these spare bits of time, which most people throw away, that men who have risen have gained an education.

Every one should form the habit of utilizing the moments. As success in business depends upon the small margin of profit secured and retained, so success in life may depend upon our ability to save the moments, the precious margins that are left after we have discharged our daily duty.

Some people think that a liberal education cannot be attained without a college education, but this is wrong as we may attain cultured minds by spending our spare time in reading and studying. A man is educated who is trained in faculties and powers to the best. Lincoln was not a learned man, but would anybody today think of speaking of Lincoln as uneducated!

Reading is one of the great means of education. Whether it shall be a blessing or a curse depends upon what is read. By reading one communes with the mightiest and wisest of men. Our great men have usually been readers of the best literature.

Elihu Burritt acquired mastery of eighteen languages and twenty dialects in his scattered moments stolen from his daily occupation of blacksmith.

The brains of Martin Luther, the poor German miner's son flashed fire over the dark ages. We do not need to mention the hosts and hosts of his fellow men eminent in religion, in science, in art and in literature, who whether they had the advantages of school or not, fed their minds with knowledge gained in their moments of leisure. Many lives run to waste for lack of self development. Many a man pines for an education, but still will not take the trouble to educate himself, as he might in odd moments with persistent inquiry and careful study. Many a man wastes enough of opportunity in dwadling and trifling to make him a power and then wonders and murmurs at the success of others, and complains at his own lack of prosperity. Using well or wasting the fragments of time, the nooks and corners of life, makes all the difference between success and failure. Often the best results are gained from the systematic use of fragments of our business or daily life, the by products of living. We have no right to waste the fragments of our life; to let them slip by while we are mourning because we are not great, for it is true that

The heights which great men gained and kept,
Were not attained in a sudden flight;
But they while their companions slept
Were toiling upward in the night.

Literally, thousands of men whose names blaze on the world's roll of honor have done the same and have risen by saving the time which others flung away. Numerous are the opportunities of the higher education which may be acquired while earning a living. If we grasp these opportunities we will become rich in stores of wisdom.

EDNA ANDERSON.

"Father Forgive them."

LUKE XXIII. 34.

Dear Restitution:

Only Luke records this prayer, but it is in harmony with Matt. v. 44; Acts vii. 60; 1 Cor. iv. 12; Isa. liii. 12. And we can judge from his introductory remarks to his gospel, that some things at least, concerning our Savior's life and teaching, were not made as explicit, by the former writers, as they should have been. And that he understood what was said on the cross better than Matthew. Hence the difference.

I am pleased with the "Question Box."

Yours in hope of life everlasting.

R. A. HUMPHREYS.

The complete overthrow of the infamous liquor traffic is a great economic question, but as a moral issue is far surpasses every other in our history.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb. 13, 1907.

Word comes that Brother and Sister B. W. Woodward are both sick with the grip.

We have an article from the pen of our beloved Brother Joblin which will appear next week.

Brethren and Sister D. C. Robison are now at Bowling Green, Ohio, at the home of Brother Armitage, holding meetings. We trust they will give report of their labors in Ohio soon, so the brethren may know what has been done.

Brethren D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1 50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

Brethren Geo. Neill writes that he has just closed a very successful series of meetings at Hillisburg, this State, lasting from Feb. 2 to Feb. 7. The weather was good and the attendance splendid, with good interest. The brethren and sisters there expect to start their Sunday school again as soon as possible. He is to go to this place again March 17. Brother Neill preached at South Bend over Sunday the 10th, and goes to Warren County for the 17th, after which he expects to move to South Bend. We pray the Father in heaven will give strength to our brother, and that the brethren will encourage his efforts by the proper support in all ways. Give of your substance, attend the meetings, take part in the various departments of the work, and the result is safe in the Father's hands. Your reward is sure.

Communicated.

Pine Woods Bible Class.

Teacher. We will still further consider the sceptical objections of our Colorado lawyer. I will now quote from his letter the following objections:

"Evil and suffering exist, this everybody admits. Now, God must have foreseen this before the creation of the world, or he cannot be Omniscient. But if he foresaw it, he must either have been able or unable to prevent it. But if he saw it though all-powerful, he cannot be all-good, or if all good, he cannot be all-powerful. To think of God, then as at once all wise, all powerful, all good, is an impossibility, and theology has never been able to extricate us, or themselves from this dilemma."

Teacher. Wherein does the difficulty of our Colorado critic lie?

Lad. While we must admit that the gentleman is a good reasoner, and a capable man, yet his reasoning must of necessity be faulty.

Q. Why so?

A. Because of his failure to properly conceive of the design and plan of God's creation, which is quite evident from his conclusions.

Q. Wherein does he fail to grasp the design and plan of creation?

A. He evidently looks upon what is called "The six days work of creation," as being the finished and completed work of creation.

Q. Was it not?

A. No, sir; it was not. "It was good," as far as it had progressed, but it did not reach perfection, at the end of the "Six days."

Q. Has it yet?

A. No, sir; the work of creation is still going on, gradually taking form that will finally end in perfection.

Q. Suppose that some mechanic was at work on the production of a machine of intricate design, would it be fair to criticise and condemn his work before its completion?

A. It would not.

Q. Would it be fair to fault the work of the Creator before the work of creation is perfected?

A. Certainly not.

Q. Does the Bible say, That at the end of six days, "Thus the heavens and the earth was finished?"

A. Yes, sir; finished as far as it was his design to finish it at that time, but not perfected.

Q. Can there be perfection where evil exists?

A. No, of course not.

Q. Is that which is evil necessarily sinful?

A. Not by any means; that which may be evil to one man, may be another person's good.

Q. Did God create sin?

A. No, sir; he did not.

Q. Did he create evil?

A. Yes, sir; he did.

Q. What proof have you?

A. See Isa. iv. 7: "I form the light and create darkness; I make peace and create evil: I the Lord do all these things."

Q. Will evil exist when creation is perfected?

A. It will not; the design of the creation of evil will no longer exist. Rev. xxii. describes the perfection of creation, and says: "There shall be no more curse." If evil existed it would be a curse to some one.

Q. Does evil serve a good purpose toward developing perfection?

A. It does.

Q. In what way?

A. We are taught by contrasts: there could not be any knowledge of good, if evil did not exist.

Teacher. You will notice that our critic refers specially to the existence of "evil and suffering," and that "God must have foreseen it before creation," and that he either had, or had not the power to prevent it; and if he had the power, and did not use it, he could not be all-good.

Q. Has God the power to prevent "evil and suffering?"

A. He has.

Q. Does he intend to use his power and blot out "evil and suffering?"

A. He does.

Q. When?

A. When creation is perfected.

Q. Why does he not do so now?

A. Because "evil and suffering are necessary agencies," he uses to develop perfection.

Q. Why is suffering necessary in order to the perfection of character?

A. As a disciplinary agency.

Q. Would suffering have been necessary, if God had created man in the first place a mere automatic machine?

A. Why no; he could have made him a perfect, senseless, automatic, irresponsible machine, without any power of choice, or free will agency which could not do anything else than run in the same monotonous rut of a machine, by having no power to develop merit, or character. It was not the design of God, in creation, to fill the earth with perfect machines, which could not be anything else, but good, if they wished to, because the machine was constructed and designed to run in that rut.

Q. What was God's design in the creation of man?

A. It was his decision to make man like himself as a pattern. See Gen. i. 26: "Let us (Elohim) make man after our image (person) after our likeness" (person and character.)

Q. What evidence have you that it includes the person?

A. See Heb. i. 3 Speaking of Christ, we read: "Who being the brightness of his glory, and the express image of his person," if Jesus is the "express image of his person," then the personal form of the Creator, and that of man, is the same.

Q. What does our critic say about personality?

A. He says: "Personality implies limitation. To speak of God as an Infinite person, is to make him at once Infinite and finite, unlimited and limited, which is of course absurd."

Our friend gives us no reason why his being a person would make him finite, unless it is a personality must have location.

Q. Do the Scriptures speak of God as having location?

A. Yes. We are instructed to pray: "Our Father which art in heaven."

Q. Does that fact of having locality, make it possible for any one to hide from his presence?

A. No, sir; he is Omnipresent by his spirit.

Q. What proof have you?

A. See Psa. cxxxix. 7-12: "Whither shall I flee from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light, are both alike to thee."

A writer once said: "If a man was imprisoned a thousand feet below the surface of the earth, God could see him as distinctly, as we see each other at noon-day, above ground."

Q. What reason did he give for his assertion?

A. Because of his spirit nature, "which is like unto condensed lightning, glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and developing life and motion in all things."

Teacher. Now, coming back again to "evil and suffering," which our friend seems to think, limits both the power and goodness of God. Does it do so?

Arlon. It does not; "evil and suffering" exist by willful disobedience and are now used as agencies for the purpose of developing character in man, whom he created as free moral agents having the power of choice. Now if God had created man simply as perfect, irresponsible machine that could not be anything else but [illegible] could not develop character good or bad, because he was nothing but an automaton, then he might have dispensed with the agencies of evil and suffering. Now our first parents were not created with perfected characters, nor with perfected bodies. Both perfected characters, and perfected organisms, are results to be attained by enduring tests of obedience satisfactory to the Creator, who gave the tests.

Q. Were Adam and Eve placed on trial, and given tests of obedience, by which characters may be developed, as free moral agents, with power of choice?

A. They were. Command was given them not to do so and so, and they were also informed that disobedience would bring them evil.

Q. Then suffering and evil, resulted from wilful disobedience, after being previously informed of the result of disobedience?

A. It did. They deliberately disobeyed after being informed of the result.

Q. Now, if our sceptical critic, has a child, and he commands his child, not to do such a thing, and informs the child, that the act will bring suffering, and yet the child deliberately disobeys, and the suffering results, who is to blame for the suffering, the parent or the child?

A. I am of the opinion that the father would not consider himself at all responsible for the suffering.

Q. Then, why does he charge God with being responsible for the suffering?

A. It is inconsistent. But he says God could have prevented it, being "all-powerful." The only way he could have prevented it, would be by denying man free moral agency, with power of choice. He would, then, amount to nothing more than a senseless, irresponsible machine.

Q. Is it God's purpose and design when creation is completed, to eradicate evil and suffering from the world, and do this, on the basis of free moral agency and the power of choice?

A. It is.

Q. Please show us where the power of choice comes in?

A. See Rev. xvii. 14. "Blessed are they that do his commandments, that they may have a right to the tree of life (from which Adam was excluded) and may enter in through the gates into the city."

Verse 3. "And there shall be no more curse."

See also Rev. xxi. 4, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; (suffering) for the former things have passed away."

The above describes the work of creation completed, with sin, sorrow, suffering and death, entirely eradicated, on the basis of free will agency, character, and right of choice. This is far more ennobling and preferable to filling the world with good machines, even if it did take the fires of affliction to develop character.

Q. Then God never designed evil and suffering should be a part of his perfected creation?

A. Never. It was introduced into the creation, while undergoing the process of formulation, not by the design of God, but by man's willful disobedience, while knowing the result. The design of God was not to permit it to remain, however, but seeing man did introduce it, God has used it as an agent of discipline, for the purpose of trying, and developing character.

Q. Please show a case where suffering was used for the purpose of perfecting character?

A. See Heb. ii. 10: "For it became him, by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation, perfect through suffering."

Q. Do other Scripture confirm the above?

A. Yes. See Heb. v. 8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered."

Q. How does he bring "many sons unto glory?"

A. See Heb. v. 9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." They must also come in along the line obedience. Obedience implies right of choice, and free agency.

Q. Then the trial of faith must come before the crown?

A. Yes. See James i. 12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." Suffering and trial are necessary, in order to develop characters worth preserving in the perfected creation. See Heb. xii. 6-8: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Then ye are without chastisement, whereof all (true sons) are partakers, then are ye bastards, and not sons."

2 Tim. ii. 12: "If we suffer, then shall we also reign with him."

1 Pet. iv. 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you."

1 Pet. iii. 14: "If ye suffer for righteousness sake, happy are ye."

Teacher. Because God permits suffering in the world, our critic thinks that he cannot be "Omniscient," and must also lack either "goodness," or "power." In what does he err?

A. He evidently errs in supposing that the condition of things which now exist, represent the perfected creation of God.

2. He errs in finding fault with the Creator, for not making man a perfect machine, in place of a free moral agent.

3. He errs in attributing suffering to the act of God, in place of the disobedience of man.

4. He errs in supposing the Creator was either not good or lacked power, because he elected to use suffering as an agent of discipline, in testing, or proving, or developing characters suited to inhabit God's perfected creation. He errs in supposing a personality cannot be Infinite.

These are the principal errors which make him a skeptic. This lesson will be continued next week.

Yours in the Blessed Hope.
W. H. Wilson.

At the Breaking of Bread.

Springfield, Ohio.
Lesson 2 Peter i. 2-4.

Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ. According as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye show forth the praises of him who hath called you out darkness into his marvelous light. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and in spirit perfecting holiness in the fear of God. And by so doing the will of God with diligence and patience; we have hope of receiving these great and precious promises and everlasting life in the kingdom, through our Lord and Savior Jesus the Christ.

Mrs. Maggie Poole.

Matt. xi. 7, 8, John the Baptist was remarkable for a couple of characteristics which Christ here negatively describes. He was not a reed shaken with the wind; and he was not a man clothed in soft raiment. I never read these words without wondering admiration of their expressiveness, and of the splendid character they portray. We must have firmness and fortitude. And we must not be too careful lest we soil our clothes, "Behold they that wear soft clothing are in king's houses." And the door has not as yet been opened in these heavens for men of John the Baptist's stamp. "Thou therefore endure hardness as a good soldier of Jesus Christ."

QUESTION BOX.

[Interested readers of the Restitution who desire to have Scriptural questions answered on this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

A LETTER.

Dearly beloved brethren greeting:

I get questions on all kinds of subjects, and as a matter of course, some of my answers you do not agree with. When we agree on a doctrine it often happens that we disagree on the proof-texts used to establish the doctrine. We may all hold "the one faith" and yet you may quote a text to prove, for instance, that Israel will be restored, and I will look at your proof-text, and decide it has no bearing on the subject, and will explain it as having reference to some other subject. Because I cannot see that your text proves the restoration of Israel, I do not, for this reason, deny their restoration. There is a difference then you see between denying an element of the truth and showing the impertinence of a misapplied text.

Some brethren get frightened when a passage of Scripture is explained differently to the way they have always viewed it, and without investigation they pronounce it "new," and therefore untrue. It is the duty of Bible teachers to bring out of God's great treasure-house—the Bible—not only "old things" but "new" ones as well. Matt. xiii. 52. Because an idea is "new" it does not follow that it is heretical. Let us have both religious toleration and religious investigation. Before long an article will appear in the "Question Box" entitled, "Did Enoch die?" We take the position that he died—a view that will be "new" perhaps to some of our readers. Study the article when it appears. If the preponderance of evidence shows that Enoch never died, stay by the "old" theory. If, however, prayerful study of the Holy Oracles convince you he died, accept the "new" view, and thank God for clearing away the mists which have obscured this subject in the past. We are humble students of the Word, we are willing to learn from any teacher of the blessed Word. When we advance something you cannot accept, write us brotherly and sweet-spirited as did our dear Bro. Woodward when he gave strictures on the baptism of the thief. We apologize for using awkward, and sometimes ungrammatical sentences in our writing. We were raised in Dixie, Southern environment has fastened on us a full stock of provincialisms, solecisms, and improprieties. Deal kindly and truly with us along this line; and do not loose your temper when the compositor makes typographical errors, and blunders, though they are of a serious nature. A printer does not intentionally make contributors appear unscholarly. He regrets the errors he makes fully as much as you do. And now a question. An esteemed brother has asked a question—a practical question. I want the readers of The Restitution to answer it. I will give a prize to the one who sends the best answer. Write on one side of the paper only. Write not less than four and not more than ten pages. Send your answers to me. Here is the epigrammatic, practical QUESTION. Is it right for believers of the truth to identify themselves with an orthodox church for the sake of having a "church home"?—C. E. W.

Robt G. Huggins.

It is a truth at once sublime and comforting that he who believingly accepts the Lord Jesus Christ, and thus comes into vital union with him, is in harmony with God, with the universe, and with himself. He dwells in love and dwells with God, and God dwells in him. He loves his neighbor—his brother-man—as himself, and so all the law is fulfilled in him. So true is it that "on these two great commandments," or laws, two which are really one, being eternally united and co-existing; neither of which could by possibility exist without the other, "hang all the law and the prophets;" and science adds, on this one law of love, "hang all the laws of the physical world." It says it but feebly and faintly now, but it will say it bye-and-bye in songs as of a "great multitude, as the voice of many waters, and as the voice of mighty thunderings. Alleluia! for the Lord God omnipotent reigneth!" And the law of his illimitable empire is the law of love.

Present trials may be severe and unpleasant, but there is an afterward—there is a blessed and glorious afterward in all of God's dealings with his children. Afterward they will yield the peaceable fruits of righteousness.

Obituary.

Early in the morning, of Saturday, February 2nd, 1907, our dearly beloved Sister, Sarah C. W. Rothe, wife of Brother William G. Rothe, fell on sleep. She was buried in Cedar Grove Cemetery, and now awaits the trumpet call, that shall sound at the coming and appearing of our Lord and Savior Jesus the Christ, to awaken those who shall be counted worthy to be part of the Lamb's wife and to enter with her Lord into his kingdom and glory. "Come Lord Jesus, come quickly."

Sister Rothe was a consistent Christian, always ready and able to "give a reason for the hope with in her," she was a fond mother, and her children, although all grown to maturity, shall miss her wise counsel and kindly advice. She was a devoted wife, and it is in this connection she will be missed the most, for she was strong and true, with love unfeigned, in her wifely duties, and we pray our heavenly Father that he will give our bereaved brother divine strength to be able to stand this great affliction that has befallen him. She was a staunch friend, and those who knew her best, loved her most, her life was so consistent, loving, kind and true that we not only loved her, but we respected her.

Sister Rothe was born in Newark, New Jersey, 63 years ago, and for many, many years has been an obedient servant of her Lord, letting her light brilliantly shine, so that others would be brought to glorify the Master. She was just and liberal in the giving of necessities to the needy, and in every way we mourn her loss in a way, knowing that her place will be hard to fill, still we mourn not as those who have no hope, for we know our Sister shall be among those who shall have an abundant entrance into God's everlasting kingdom.

Brother Samuel Wilson, the speaker at the funeral services, spoke at length on the second coming of Christ, the resurrection out from among the dead, and through these, life everlasting. He said he dwelt on these for they were our Sister's hope, she had none other, neither was there any other, for it was through Jesus alone we had hope of life beyond the grave.

Oh, that there were more such disciples on earth who are not ashamed to be known as a follower of the meek and lowly Jesus, but who will stand forth, boldly proclaiming the love of God who sent into this world a Savior who is Christ the Lord. Friends, pray for our esteemed, bereaved brother. Sincerely in hope of a coming Lord.

Alex D. Donaldson.

Mary E. Grant, daughter of Brother and Sister W. H. Bernard of Oxford, Kansas, was born January 20, 1882; died January 23, 1907, aged 25 years and 3 days. Was united in marriage to William Grant, July 12, 1900. At the age of sixteen she embraced the faith of the gospel of the kingdom of God and was baptized by Bro. Isaac Miller and united with the Church of God at Oxford, Kansas of which she ever remained a true and faithful member, always manifesting a kind and loving disposition. After a lingering sickness with that dread disease lung trouble she calmly fell asleep in Christ. She often told her folks not to worry for her, she had no fear of death, fully conscious of the fact that "when Christ, who is our life shall appear" then she shall "appear with him in glory." She leaves a husband, one son, a little boy three years, her father, mother, one brother, three sisters and a host of friends to mourn her loss. After a few words of comfort being spoken by the writer, showing our hope in the re-living of the dead, we laid her in the Mount Vernon cemetery to rest in the peaceful slumber of death until he comes who said, "I am the resurrection and the life," then our sorrow will be turned into joy. In that time "all tears shall be wiped from all eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

We would say to the sorrowing ones, put your trust in the God of all the earth, draw near to him and take his blessed Word for your counsel, and strive to live that upright life, that you too, if you fall asleep, may rest in that blessed hope and be worthy to meet Sister Mary and with her enter into that glory that God has in reserve for those that love him.

"Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

S. C. Oliver.

Poetry.

The Day of a Thousand Years.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Psalm xc. 14.

And one star calls to another
The full strains of a song
Till the deeps of space glow with its grace
And echo it full and strong;
And whirling out of the silence
A world of worlds appears
In an onward rush through the endless hush—
And a day is a thousand years.

And one star sings to another,
And sun holds speech with sun,
While the drifting veil of a vapor pale
Shows another world begun.
But we count time by a dawning
Or mark by a twilight fall—
Yet the stars sing on when the years are gone,
And what are we, after all?

The words and the hopes and doublings,
The joy and the drama and dread,
And the puny lives in the puny lives
Where toil is done for bread;
A day, a night, and another—
A round of the spinning ball;
A sigh and a smile for the briefest while—
And what are we, after all?

And one star calls to another
A song we may not know;
Calls a distant sun to a dying sun
As the ages come and go.
And we mark time by a minute,
And groan over smiles and tears—
But the stars sing on when the worlds are gone
And a day is a thousand years.

Communicated.

The Reasons Why I Cannot Reject the Testimony of Matthew and Luke Concerning the Divine Begettal of the Christ.

First, the record itself, in the language employed, is in perfect harmony with the teaching of the New Testament as a whole. It is more like inspiration than forgery. The testimony of Gabriel (see Matt. i. and Luke i.) "That Holy One which shall be born of thee shall be called 'The Son of God.'" It does not say an adopted son. He was to be the "only begotten" of the Father—a born son; that is, he was conceived by the power of the Holy Spirit. It is admitted by all—God's power is sufficient; for we read in connection with the record, "For with God nothing shall be impossible." To show the pre-eminence given "this Son," we give a few testimonies as proof (you know them all). The whole New Testament is a confirmation of the record as it stands; thus you will see why I cannot consider them as spurious. In fact this divine record of the nativity is a basis or key of what follows in the New Testament writings. The promise that "the Seed of the woman should crush the serpent's head," is a very old promise. God is faithful in fulfilling it in its due time. "When the fullness of the time had come God sent forth "his Son"—born of a woman—under the law, that we might receive the adoption of sons." "This Son" is frequently represented as the only begotten of the Father;" and furthermore, the Father acknowledges him as such when he was made manifest to Israel, viz., "This is my beloved Son in whom I am well pleased." Is there nothing suggestive in this miraculous voice from heaven? It ought to have some weight in confirming the record of his conception and birth.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And I saw and bear record that this is the Son of God." "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "He that believeth on him is not condemned, but he that believeth not is condemned already." Why? "Because he hath not believed in the name of the only begotten Son of God." "We have beheld and bare witness that the Father hath sent the 'Son' to be the Savior of the world,"—whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him." 1 John iv. Who is he that overcometh the world but he that believeth that "Jesus is the Son of God." For the witness of God is this, that he hath born witness concerning "his Son,"—the witness is: He that believeth on the Son of God—hath eternal life. "These things have I written unto you that ye may know that ye have eternal life—even unto you that believe on the name of the Son of God. Grace, mercy and peace shall be with us, from God the Father and from Jesus Christ, the Son of the Father, and that he is the "Son" given, spoken of by the prophet Isaiah." Don't you see we have line upon line in proof of his heavenly origin?

Paul among the first things preached "Jesus as the Son of God." He that spared not "his own Son," but delivered him up for us all. How shall he not with him also freely give us all things? "What the law could not do, God hath done—in sending "his own Son" in the likeness of sin's flesh. When Jesus came into the coasts of Philippi, he asked his disciples, saying, Whom do men say that I am? Mark viii. 29. And they (the disciples) answered, Some say that thou art "John the Baptist," some "Elijah" and others "Jeremiah," or one of the "Prophets," etc. "He saith unto them, But whom say ye that I am?" Simon Peter (the spokesman, the foreman of the jury) answered, "Thou art the Christ, the Son of the living God." (He did not say he was the son of Joseph). Jesus himself said, "I am the Son of God." Jno. x. 36. "Say ye of him, whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said, I am the Son of God."

The first verse in Mark's gospel corroborates the testimony, "The beginning of the gospel of Jesus Christ, the Son of God." Jesus said of the twelve on one occasion, "Will ye also go away?" Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." Twenty years later Peter had not forgotten his good confession, "Blessed be the God and Father of our Lord Jesus Christ." 1 Pet. i. The whole life of Jesus corroborates all these testimonies.

In the closing of John's gospel we read, "Many other signs Jesus performed in the presence of his disciples which have not been written in this book, but these have been written, what for? "That you may believe that Jesus is the Christ the "Son of God," and that believing ye may have life through his name. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by "his Son," whom he hath appointed heir of all things, and on account of whom the ages or dispensation were arranged. "Unto the Son" he saith, "Thy throne, O God, (given to thee by God) is forever." Thus we see the pre-eminence of God's only begotten and well beloved Son.

All these testimonies go to corroborate the truth of Gabriel's record of the nativity of the Christ as given in Matthew and Luke. The whole New Testament would be an enigma, if they were ruled out as spurious. We can go on and multiply testimony on this subject, although we think enough has already been said. The disciples are in unison on the heavenly origin of Christ, e. g., And they that were in the boat worshiped him saying, "Of a truth thou art the Son of God." Even the unclean spirits, whensoever they beheld him, fell down before him and cried, saying, "Thou art the Son of God." The centurion in witnessing his death (the miraculous phenomena attending it) says, "Truly this was the Son of God." Nathaniel's testimony is also to the point. Hear what he says, "Thou art the Son of God—thou art the King of Israel." What about Martha? John xi. 27, after hearing what Jesus had to say concerning the resurrection, "I am the resurrection and the life," she saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God." The eunuch's confession is disputed, still we will not leave that out of the innumerable testimonies bearing on this important subject. "I believe that Jesus Christ was the Son of God," was his confession. This confession is not out of harmony with the general tenor of New Testament teaching concerning the divine origin of Jesus the Christ and which has been a subject of discussion, and may continue, from all appearances, till God's Son returns from heaven; and for which the Church is anxiously waiting.

Have not I quoted enough from the inspired Word to conclusively prove that the divine record of his begettal is genuine and can only be explained on the basis of the language as it reads in Matthew and Luke (which is too plain to be misunderstood). There are things in the Bible hard to be understood. The ordinary mind cannot grasp the infinite. "God manifestation" is a mystery most all will admit. There is, however, no necessity of dictating to Infinite wisdom, and so carry out our own fleshly thinkings on the "deep things of God." We will see eye to eye when the Lord returns to Zion. When the promise came to Abraham that he should have a Son of promise when he and Sarah, his wife, were past age. To them it might have appeared an incredible thing. Sarah laughed at the idea, and said, Shall I of a surety bear a child which am old? "Is any thing too hard for the Lord?" Gen. xviii. This is similar language to that we find in Luke, viz., "With God nothing shall be impossible." Don't let us limit God's power. The language of inspiration as contained in the record, viz., "With God nothing shall be impossible," and also, "Is anything too hard for the Lord." Gen. xviii. 11-15, and Luke i. 37, harmonize with the miraculous conception as given in the above passages of Scripture.

About the last question Jesus asked while the Pharisees were gathered, "What think ye of Christ? Whose "Son" is he? They say unto him, "the Son of David," "He saith unto them, how then doth David call him Lord? etc. If David then calleth [illegible] Lord, how is he his Son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions, "He was the root and offspring of David."

In the parable of the vineyard and the husbandman (see Matt. xx.) After sending out servants at different times, who were beaten and sent away empty and shamefully handled; and in meditating what he should do, I will send my "beloved Son." It may be they will reverence my Son. You know the sequel. It is not necessary to go outside of the Bible to prove its authenticity.

Now, my dear brother, you will not blame me for not taking much stock in any theory, which requires the rejection of a goodly portion of this Book as spurious, in order to maintain its footing. In the next place the repeated endorsement of the New Testament writers ought to be enough to satisfy any reasonable mind or Bible student. I am aware there are those who try to prove the genealogies are contradictory. But when we remember that Luke takes the line through Nathan while Matthew through Solomon, (the problem is solved). The New Testament begins very appropriately. "The book of the generations of Jesus Christ, the Son of David, the son of Abraham, etc. "'s genealogy which Matthew gives that of Joseph, who became the son of Heli; and the reputed father of Jesus through his marriage with "Mary," the mother of Jesus. In this genealogy we find the name of Jechonias (verse 12) and of this same Jechonias, or Coniah we read in the book of Jeremiah the terrible prophecy, "Thus saith the Lord—write this man childless (as far as the royal line was concerned), a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." Jer. xxii. and so the throne was overturned, and will be until he comes whose right it is, and I will give it him." Is it any more absurd that the second Adam should have a divine origin as well as the first? He was called the Son of God by creation. Christ the Son of God by begettal and Son of Man by birth. "For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, Why? That through death he might destroy him that had the power of death, that is, the devil." He was tried in all points as we are, yet without sin." Jesus was an overcomer. Flesh in the abstract contains no sin; neither is there sin in the God given "propensities," the appetites and passions, etc., they all have their place, and were given for a wise purpose. It is only when they are not under control that sin comes in. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself temptath no man." "Each man is tempted when he is drawn away by his own lusts, etc.

All responsibility is taken from God as being the author of sin. "Who among you convinceth me of sin? Jesus not being a sinner, death had no legal claim upon him (?) His death was a voluntary affair. He died for our sins according to the Scriptures. He who knew no sin was made sin offering for us that we might be made the righteousness of God in him." Thus "He was made a sin offering in being treated as a sinner. A love substitute if I may so speak. It is testified, "we are bought with a price, ye are not your own," etc. Let us be careful not to deny the Lord who bought us. The buyer and the price paid for us, are all plainly revealed in the Word. He gave "himself" for us, "the just for the unjust," that he might bring us to God," without strength and ungodly. "Thus God commendeth his love toward us, in that while we were yet sinners Christ died for us." Herein is love, not that we loved God—but that he loved us. We have line upon line and precept upon precept of the love of God, which is in Christ Jesus our Lord. Have we reciprocated that love? The cross (love) is the drawing power. "We love him because he first loved us." "God is love"—personified (if I may so speak) in the person of Jesus Christ. "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly desires we should live soberly, righteously and godly in this present kosmos—looking for the Blessed Hope and the appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purchase to [illegible] people, zealous of good works. These things teach and exhort and rebuke with all authority. Let no man despise thee." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, and be ye kind to each other, tender hearted, forgiving one another even as God for Christ's sake, freely forgiveth you. "And be ye followers of God as beloved children; and walk in love as Christ also hath loved us and hath given "himself for us" an offering and a sacrifice to God for a sweet smelling savor." "I am crucified with Christ, (says Paul) nevertheless I live, yet not I but Christ liveth in me, and the life I now live in the flesh, I live through faith in "the Son of God," who loved me and gave "himself for me."

Grace and peace be to you from God the Father, and from our Lord Jesus Christ, who gave "himself for us" —our sins, that he might deliver us from this present evil world,—according to the will of God and our Father to whom be glory forever." Amen. Thus we see the price paid (or "Ransom") was "himself;" and ought we not to give ourselves away to him? and glorify God in our bodies and spirits which are his." Yes, and all we have belongs to him and we should be very careful how we use God's property. The pre-eminence the Bible gives to the Christ, proves conclusively that, as the "last Adam," he is the "Son of God" on a higher plane than all others. To which of the angels said he at any time, "Thou art my Son; he has a "name above every name." The time will come when every knee shall bow to him. This will be in the coming "age," which will be an age of sight. It will be the consummation of all prophetic declarations. Many things will have their fulfilment in that age—which were supposed to belong to the present dispensation. Death will not be a necessity. "As the days of a tree, so shall be the days of my people." No sin permitted. "Sentence against an evil work will be executed speedily." The rulers will be of divine appointment. Conspiracy will be a thing impossible. It will be emphatically a reign of righteousness."

We have only given a tithe of the prominent characteristics of the "only begotten Son of God," "the last Adam," "a life giving Spirit;" the first born from the dead; and "in whom dwelt all the fulness of the Godhead bodily." In view of the plain testimony of the angel Gabriel, concerning the Savior's origin, as revealed in Matthew and Luke, must we destroy the harmony of the whole New Testament teachings by blotting out the record of his nativity as revealed, and consider it spurious, to suit the caprice of certain ones who so earnestly contend that Joseph was his paternal father. Surely I have given testimony enough to prove the contrary; and I that he was the only begotten of the Father, full of grace and truth

The Church is in a waiting position, waiting for "God's Son" from heaven—not Joseph's son; no, no. I have yet to find the place where Jesus acknowledged Joseph as his paternal father. His wonderful works all prove his pre-eminence.

Dost thou believe on the "Son of God?" was a question Jesus asks the (born blind) man whom he cured. He answered and said, Who is the Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee; and he worshiped him." Jesus was always ready to confess the truth concerning his Sonship. The New Testament as before stated, confirms his heavenly origin; no one denies that God manifestation is a mystery; there was no other way to reach our finite capacities—infinite wisdom does every thing right. Now "he that hath seen me hath seen the Father." Under such a weight of testimony I cannot be a Josephite. From a seeker for the truth on all subjects.

JOHN O. WOODRUFF.

Separated.

FOR THE YOUNG PEOPLE.

There is in the minds of young persons, when deliberating as to whether they shall take the side of the Lord or no, a dread of the separation that must inevitably follow. Their gay young companions must be left behind. They can no more go with them to the dance or to the play. The evening frolic must be forsaken, the enchanting ditty be no longer sung. Cards must be laid aside; all questionable games, all foolish talk and merry jesting be forsworn forever. It seems hard to be shut off from all these delightful pleasures, that seem so innocent, so harmless in themselves. How can they give them up, and make themselves a laughing stock for all the rest? Alas! how many measure the cost and find themselves unable to go out to battle. They cannot forsake all that they have, and cannot therefore become disciples of Jesus. It matters not that "Restoration can only come by re-establishment of the connection with almighty power and infinite wisdom that has been sundered by sin," and that this at-one-ment, this restoration of the connection of man and of themselves to God, can only be brought about by acceptance of the offered Savior; they cannot endure the thought of the "separation" of broken friendships and shattered loves. To the maiden—

> Comes there one with flaunting feathers
> And she follows where he leads her.

Would you like to know where? He looks all right as he stands with her at the altar; he is well dressed and his manners are faultless. But wait—a dozen years have gone by. You would not know that young man now. He looks old, his hair is uncut, his clothes ragged, his gait distressingly slow. The couple live on a little farm, but the place is as unattractive as the man, save for the flowers and shrubbery that the wife has planted.

No pretty new house has taken the place of the crowded cabin. There are children, but in what squalor they live. The poor wife cannot care for them as they ought to be cared for; she must spin, she must weave, she must plant, she must hoe, that they may have something to eat, while her husband

> Sits by the chimney lug,
> Dozing and grumbling o'er pipe and mug.

She was warned, but she would not heed, though friends would sooner have followed her to her grave, than to have gone to her wedding.

He was a Universalist—the first one of that faith to appear in the new country. He led her away from the faith of her parents. He taught her to scoff at and reject the doctrine of the near advent of Jesus. He sowed the seeds of his baleful faith in the whole community where he lived. He led two of her dear brothers away from God and into lives of down-right sin. He influenced the chum of one of these brothers so that he too went far astray. Wherever the devil had any work to do there were his devotees. There was no restraining force in the doctrines he taught, and savage tempers, unchecked appetites and destroying passions had their way.

> He sowed the seed—
> O what in the judgment will be the gain?
> O what will the harvest be?

That young girl would not be "separated" from her friend; she would not be "separated" unto God, and so she reaped the consequences.

The beautiful intellectual and spiritual life that she might have lived, she never entered. The high forehead, the finely constituted brain, availed her nothing. Her histrionic talents, her keen perceptions were useless in the environments into which she had thrown herself.

Clothed more like a gipsy than the daughter of proud New England forebears, with no care and little love from her husband, this woman lived and died—died, e'er the noontide of life had been reached.

The tale is a true one. It is drawn from actual life. What a fearful work that man did, and it is not yet finished! Whole families ruined by his teaching, unrepentant, unregenerate; untouched by the crimson flood, and yet hoping for salvation. And their children and children's children will follow in their steps, and will influence hundreds of others outside of their homes to trust in the same "rope of sand."

How much better to be "separated" from the things that Jesus calls us to leave, for instead of wisdom's way being the hard way, it is the other road that is hard. We give up some things but we get things that are incomparably better. We shatter such loves as the one the lady of my tale would not give up, but we gain a royal friendship. We drop "the beggar's acquaintance," and win the friendship of Jesus; throw away the brass and gain the gold of the eternal years.

"We lose people," as Miss Havergal says, "but we find 'brethren' with all the love and pleasure and freedom of intercourse—yes, and even with mirth—which that relationship brings."

We find treasures hid in a field and we buy the field, selling everything that we have to secure its possession, and finding such joy in its ownership that we "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

Pleasures that we counted pleasures before, seem vapid and worthless now. We feel the purposelessness, the uselessness; the senseless waste of the life that is spent in the halls of mirth, be our companions ever so gay. How unsatisfying their conversation. How like husks the food they set before us is.

I cannot but contrast the hours spent in the company of the worldling with the hours spent with the lovers of Jesus. Foolish jest, sinful gossip, fretful murmurings at the providences of God, and wearisome business details—these fill up the time of men and women who are out of Christ. On the other hand, the little bands of God's "separated" ones talk joyfully of the coming kingdom, and of the riches and the glory that will be theirs "over there."

"Separated unto the gospel of God" —"chosen vessels unto the Lord to bear his name before the Gentiles," they know that "some sweet day" "with gladness and rejoicing they shall be brought and shall enter into the King's palace."

They are servants and yet they are friends of the Lord himself. They are "separated" from the world that they may be brought near to him, be "his inheritance," and his "peculiar treasure."

Therefore, my dear young friends, do not hesitate to be "separated unto the Lord" and touch not the unclean thing, and the Lord will "bless you with favor and will compass you as with a shield," and in the day of trouble will save you.

MRS. S. R. WIRGE.

Read not much at a time; but meditate on what you read, as much as your time, capacity and disposition will give leave; ever remembering that little reading and much thinking, little speaking and much hearing, frequent and short prayers and great devotion, is the best way to be wise, to be holy, to be devout.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

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Poetry.

The Log of Life.

"They that go down to the sea in ships."—Psalm cvii. 23.

Now, you set sail and I set sail upon the sea of life—
And times there are when comes a gale that cuts us like a knife.
When comes a blast that shudders past and shrivels up our souls—
It blows from off the barren rocks where sorrow spreads her shoals,
Where bitterly the billows break and clatter of defeat;
Long after we have struggled by their solemn homely beat.

Some of us set sail but where the sea in silver spray is curled;
Some of us beat beyond the rim that bounds the rounding world;
Some of us ride upon the tide that in the moonlight gleams
And sighs of peace and happiness within the port of dreams;
And some go blindly up and down across the silent sea
To find the vaunted harbor in the land of good to be.

But every here and there in our ships may moor or sail
There is a call for one and all—a wholesome, friendly hail.
It may be in the port of dreams, or off of sorrow's shoals,
Or when in misery's pleasures the vessel idly rolls.
Wherever, on or off our course, we will but pause to hear,
There comes to us a hail that rings with fellowship and cheer.

So you go down and I go down into the sea of life—
To feel the bite of angry winds along the reefs of strife,
To hear the sirens of dire calculus from off some singing coast,
But through it all the friendly call is what we count the most.
The sea of life is long and wide, but we will to the end—
Through shine and fog we write the log: "This day we hailed a friend."

W. D. N.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D., L. L. D., Reviewed. No. 5.

"In the New Testament, as we have repeatedly remarked," says Dr. Strong, "proof-texts so abound that it is superfluous here to adduce them, especially as we shall presently have occasion to cite some of them for a more definite purpose.

2. For detailed statements as to the circumstances of the human spirit [which is breath], after death, we therefore return to the Scriptures, which so often touch more or less especially upon this point. Of course, we are not to expect this information to be conveyed in set form [*i. e.* in clear and direct testimony] and scientific and philosophical phrase [no, indeed, it should be in clear and decisive language]; but we are enabled, nevertheless, to gather from the various hints [what! only "hints" on such an important subject?] and incidental communications [which may be of doubtful interpretation] of divine revelation, a tolerably clear idea of the surroundings and experiences of what is now generally known of "the intermediate state."

(a) The direct Biblical testimony is contained in comparatively few passages, and the most important and conclusive of these are not purposely didactive [i. e. properly teaching], but exemplary! Of formal statements; in addition to the texts already adduced, we may especially mention the repeated declarations of the book of Ecclesiastes, which all go most decidedly to confirm the views we have advanced as to the negative or isolated condition of the disembodied spirit.... It is not merely or chiefly ignorance of the exact time when we shall individually die that depresses and torments us;.....but the most aggravated and tormenting feature of our imperfect knowledge, and that which affects our destiny most permanently is our lack of positive items, at least from natural sources, concerning the life beyond the grave, except that it will be an absolute end of all mundane pursuits and avocations. The living know that they shall die; but the dead know not anything; neither have they any more a reward [while dead and unconscious]. In the same vein it is affirmed that there is no work, nor device, nor knowledge, nor wisdom in the grave [sheol] where thou goest. Now, the main point of these and numerous other passages that might be quoted from this and similar Scriptures is not the mere quiescence and solitariness and beggary of the tomb, for the bodily condition [!], for the bodily condition is comparatively insignificant."

Thus it is very clearly seen that Dr. Strong, in his elusive and delusive argument, placed the wise and inspired king of Israel with the heathen philosophers, and outside of the wisdom and revelation which Solomon received from Jehovah, the God of Israel; and all this too, in order to nullify the meaning and drift of the inspired words he quotes, which explicitly declare that "there is no knowledge in sheol" where all go at death; and, that "the dead [dead persons] know not any thing."

In this connection (p. 55) the doctor states what he must, or should know is not true in fact, when he says: "The doctrine of the Hebrew preacher exactly tallies with that of a modern evangelist." This simply means that Solomon has taught in the above passages what the popular church believes, namely, that the souls of saints go to heaven, and the souls of the wicked to Gehenna—"hell," the valley of Hinnom south of Jerusalem at death! But "the Hebrew preacher" never even intimates that man possesses a soul or spirit entity. He does say that the breath—breath of man goeth upward, and the breath of the beast goeth downward to the earth; and that "the breath" [of man] returns "to God who gave it." Dr. Strong continues and says:

"As to the New Testament we do not need to adduce many formal proof-texts concerning the theological nature of the departed soul and its environments [but he will "need" them, and not find them], of which the gospel writers are proverbially and purposely chary [if he had said silent, it would be true], as they prefer to hasten [they had no preference, for they wrote under the inspiration of the Holy Spirit] forward to the glories of the resurrection state; for we have something more plain and lucid [than direct proof-texts?] by way of illustration yet in reserve. We will, nevertheless, call attention briefly to certain doctrinal passages which are in entire harmony with the foregoing, and which may serve to fill out the picture [which is attempting to color without even one "thus saith the Lord"] to some extent. First we notice the beautiful figure of sleep borrowed from the Old Testament writers (1 Kings i. 21; Job xiv. 12; Dan. xii. 2; etc.) and adopted in the New Testament as the characteristic for the repose of the saints [why did he not say the bodies of the saints, as he believes, and which belief is contradicted by all the passages he cites on this point, and all others in the Bible] after the cares and trials of this life (spoken of Lazarus, John xi. 11, of Jairus's daughter, Matt. ix. 24; of lately deceased friends Matt. xxvii. 52; of Stephen, Acts vii. 60; of Christians generally (Cor. xi. 30; xv. 20, 51; 1 Thes. iv. 14) in place of the older and more natural phrases noted above, expressing a reunion with forefathers."

Dr. Strong's Scripture citations above, in regard to the sleeping saints, as proof of his view are all against him, and conclusively show, as we shall see, that the saints sleep in the dust of the earth until awakened "by the voice of the archangel and the trump of God." We shall also see by reading these Scriptures that the doctor is mistaken when he says "the beautiful figure of sleep" in these passages "is borrowed from the Old Testament." Christ's words to the disciples in regard to the death of Lazarus settle the question of a "borrowed figure," for it was not necessary for Jesus to borrow his idea of death! nor was it for the inspired apostle, for many things were revealed to him, of which there is no intimation elsewhere.

We will now examine some of the above cited passages, and first the death of Stephen. "And they stoned Stephen, he calling upon God, and saying, Lord Jesus receive my spirit." Dr. J. J. Griesbach renders "to pneuma mou, the breath of me." We have already seen that the corresponding Hebrew word *ruakh* is often rendered "spirit" when it should be breath; and we will further show that this is true of the Greek pneuma. That the Scriptures have been culpably perverted in the interest of the doctrines of the State church of England at the time of translation is easily shown; and, we will now show that the last words of Christ on the cross, and the words of the evangelists connected therewith are egregiously perverted. We find the following account (Luke xxiii. 46) as in the common version, and also in the revision. "And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit, and having said this he gave up the ghost."

Here the Greek word *exepneusen*, which means "breathed out," i. e. gave up his breath, they made it say up the ghost." Dr. Griesbach renders it—"Father, into thy hands I commit the breath of me, and having said this he breathed out." "And he (Stephen) kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Does the personal pronoun "he" here refer to Stephen, or only to an "insignificant" part of Stephen as the doctor thinks? The most of his citations merely state that the dead saints are asleep, which he does not believe, as we have seen. He cites 1 Cor xv. 20, 51, but we will look at the connection. Verses 17, 18: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished." The doctor, with the popular churches believes that the word "perish" as used in the Bible, means endless misery, but it will not be affirmed that it means that here. But it absolutely [illegible] according to the doctor's and the common belief, that if the souls of the dead saints are in heaven, and are conscious and immortal anywhere else, it would make no difference if there were never any resurrect on, for the resurrection is not for the living, but for the dead; it is for the dead, or sleeping saints. But the apostle further says (verses 32): "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink for tomorrow we die." It is certain from these words of the apostle that he knew nothing of disembodied souls anywhere. And he knew more about it than Dr. Strong. His last citation on "sleep" is 1 Thes. iv. 14. We will begin with verse 13, as follows: "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe (verse 14) that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him (Jesus) from the dead, as he "brought again our Lord Jesus Christ from the dead, that great shepherd of the sheep," Heb. xiii. 20). For this we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not precede them who are (in heaven? no, but them who are) asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

In view of the above inspired statement, the question naturally arises, what about the "souls or spirits" of these resurrected saints who are thus caught up to meet the Lord in the air? Is it possible that the great apostle forgot to reveal "the glorious reunion" of souls and bodies? It will be in "the resurrection of the just" as it was when Jesus called the dead Lazarus from his grave—his soul, if he had such a one as is claimed was left somewhere! So we can see in the light of the above, and shall further see that man is not a dual being as generally claimed, but one being, and that he cannot be dead and alive, and in two places at the same time.

H. H. HALL.

To Be Continued.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

We read what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call, I am yours in the one faith.

T. J. DANIEL.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents, Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

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A Prayer.

Lold on thy altar, O my Lord divine,
Accept this gift to-day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any worthy sacrifice to make;
But here I bring within my trembling hand,
This will or purpose thing that seemeth small,
And thou alone, O Lord, canst understand
How when I yield thee this, I yield my all.

Hidden therein, the sorrowing gaze can trace
Struggles of passion, visions of delight,
All that I crave, or sin, or fain would be,
Deep love, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty it hath none;
Now from thy footstool, where it crucified lies
The prayer ascendeth, may thy will be done.

Take it, O Father, o'er my courage fail,
And merge it so in thine own will that even
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
Sweetened, purified, so much love-grown,
So one with thee, so robed with grace divine,
I may not know or fear it more mine,
But gaining back my will, may find it thine.
—Vandyke.

Communicated.

One Hour to Come.

The sounding of the seventh trumpet, the reappearing of the Lord Jesus and the resurrection of his saints, introduces what is termed the hour of Judgment. The following appears to be the order of events:

1. The rising up from the death state of the one body, and their gathering together unto the Lord.

2. The setting in order the house or tabernacle of God, involving account giving of its individual members, and the necessary organization for the future work of executing the will and purpose of Jehovah concerning the establishment of his kingdom and rule in all the earth.

3. The raising up of the anti-typical tabernacle, and its anointing with Holy Spirit, as shadowed forth in the work of Moses setting up the tabernacle at Mt. Sinai. See Num. vii. 1, and anointing, and sanctifying, the same will be completed when all that is unclean and dishonorable is purged out, and only vessels of honor and glory remain. The elements represented by hay, wood and stubble will disappear, and the one body will become the perfected, glorified tabernacle of God among men.

4. The saving of the tents of Judah first, in smiting the northern Gog upon the Mountains of Israel. This will be the darkest hour in the history of the Jew—the time of Jacob's trouble, but he will be saved unexpectedly out of it, for the Lord Jesus will come to the rescue, when there was no help from any earthly source. "And I looked and there was none to help. and I wondered that there was none to uphold; therefore, mine own arm, brought salvation, and my fury it upheld me, and I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." See Isaiah lxiii. 5-6. When the events of this prophecy occur, large numbers of the Jewish race will have settled in the midst of the land, having accummulated wealth in the way of cattle and goods, and silver, and gold, apparently exciting the cupidity of the Russo Gog of the north, who comes down upon them like a whirlwind and a cloud to cover the land; that is he will come so swiftly and unexpectedly and with such an immense military multitude that there is at the time no other power prepared to resist the forces at his command. This is one reason why it is written "I looked and there was no one to help." Again, it comes within the range of probability, that the Jewish people will have succeeded in establishing an autonomous state in the land recognized and guaranteed by the concerted action of the great powers of Europe. It hardly seems possible for the Zionites to accomplish this work and purpose contemplated without some such stipulated guarantee on the part of the European powers. A condition of this kind having obtained would certainly justify the statement, "I wondered that there was none to uphold."

The desire and ambition of those in the land of the Zionists is no doubt in the right direction, to bring about the condition that must obtain in the time of the end, and the hour of judgment. There is no rest or peace for Israel until the time appointed. In fact, his trouble will no doubt be greatly intensified from this time forward. At the present moment the Jew in Russia is the active leader and advocate of revolution, and even assassination. He is, so to speak the leaven or yeast that keeps the Czar's subjects in a state of fermentation, but it will not alleviate or better his condition politically or otherwise. There may be temporary periods of respite, but no more. Russian autocracy will be on top in the end, and its hatred of the Jew will be none the less bitter and unrelenting.

The Northern Gog's invasion of Israel's land at the time of the end, is not necessarily the ultimate purpose of his ambition, but rather incidental to his going forth to battle for the Empire of the East, which will necessitate his breaking any stipulation favorable to the Jew. All continental Europe will be at his back, as outlined in the description of the prophet. See Ezek. xxxviii., but he in the mean time thinks no "evil thought" saying "I will go up to the land of unwalled villages. I will go to them that are at rest that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods that dwell in the midst of the land." The invaders' career however will be cut short and his disaster such as will astound the world, as it is written "I will call for a sword against him in all my mountains, saith the Lord God, every man's sword shall be against his brother, and I will plead against him with pestilence and with blood."

The world of mankind in the present day feed upon the tragical and sensational. The daily papers are dry and uninteresting if lacking in a sensation of some kind, or other. Just think for a moment of the sensation that will occur when the daily press in flaming headlines print the news of Gog's disastrous, yea, miraculous overthrow. Indeed, it is graphically described by the inspired penman. "In that day there shall be a great shaking in the land of Israel.....and all the men that are upon the face of the earth shall shake at my presence, and I shall be known in the eyes of many nations, and they shall know that I am the Lord." And again, he says "that the Gentiles may know me when I shall be sanctified in thee O Gog, before their eyes."

To think seriously of the hour of Judgment to come, will impress upon the mind the truth, that the present state is a vain show, that is passing away.

More in my next.

GEO. MOYER.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 7.

Dr. Strong, after writing some four pages of general remarks, commences the fifth chapter by referring briefly to what he had previously stated on the subject of "pure or unembodied spiritual beings such as God, the infinite Spirit, and angels (of various orders, whom we suppose to have no bodies, although they and Deity have assumed temporarily what we presume to have phantastic forms) and mixed or embodied as men."

In our reply we showed that the doctor was inconsistent in stating that spiritual beings were "immaterial" and without bodies, but "it [spirit] can only be a substance distinct in nature and attributes from matter"—which is a palpable contradiction for "substance" is material and matter, but pertaining to spiritual things it is not gross, but spirit-materiality is the exact opposite, or immaterinlly, and is therefore just nothing at all. There cannot be, consequently, such a thing as an immaterial soul, or an immaterial body.

Dr. Strong, in introducing the subject of the resurrection of the body says: "Our present inquiry relates to the corporal embodiment which the human spirit [when in the breath of man, as we shall further show] is hereafter to be re-invested, especially in its nature and capabilities."

This ridiculous idea of the "spirit" being invested with a resurrected body reminds me of a similar paragraph of the "soul" in that good man's "Faith Papers," Dr. S. A. Keen, page 51, which is as follows: "But when the contest is ended, and the soul [person] has made up its [his] mind to trust the sure Word of the Lord, it [he] becomes just as confident that it [he] believes as that it [he] sees, or hears, or lives." (!!!)

Any person of unbiased mind, reading the two statements of these eminent men of the "spirit" and of the "soul," would, doubtless, be perplexed to know which were right, and would probably conclude that both were wrong.

After giving his view of the future resurrection of the "body"—not recognizing the fact that it is the man who is to be resurrected—that the sleeping saints are to be awakened—Dr. Strong refers again to the resurrection of Lazarus and other saints, as not affording "a fair pattern for comparison with those (we suppose he means) who will be resurrected at the last day. He knows that Lazarus, with others, was called up from his grave, where he was unconscious, to life again—and that without any "reunion" of soul and body. Hence, he thus attempts to avoid the great Scriptural truth that "man"—who was "formed of the dust of the ground," "and unto dust shalt thou return"—should be resurrected.

We believe that thinking persons outside the church are in advance of the great majority of Christians on this point, for they believe, with physiologists, that man thinks by means of his brains just as the animals do—and that our bodies are ourselves. The new-born infant knows nothing but to instinctively, as the animals, take nourishment from its mother. But where is the thinking, "immaterial soul" at this stage of existence? Does it grow in thought or stature as the child grows? Let the soul or spirit-entity theologians explain these puzzling questions!

Before concluding his remarks on the resurrection of the "body," Dr. Strong says, "We perceive reason for believing that the glorified body will actually be etherialized or sublimated or refined in its very constitution—"transfigured," we would say, but for the metaphorical aspect of the term—that it will become a fitter vehicle for the soul than it had been before." (!!)

According to this crooked theology, the glorified saint would be a dual being in that eternal life state, as is assumed of man in this state! and if Dr. Strong were asked to tell which would dominate, and be the most happy—the "soul" or "body"—in the future state, the reward being according to what each had done in this state, we think it would puzzle his brains to give a consistent and satisfactory answer.

In discussing the final abode of the "re-embodied spirit" Dr. Strong says: "Where this sphere of the re-embodied and rejuvinated and re-enforced spirit is to be located is a mystery—rather a profound secret; but that heaven (for that, in fine, is the name for it) abode) will be [if so, then why does] so puzzle his spirit or brains as to its location in the regions of infinite space?]—nay, is—a place [indeed] as well as a state is certain not only from the nature of the case, but likewise from many and clear indications [is that all?] of Scripture."

Dr. Strong's "spirit" is greatly mystified and unsettled in regard to the final abode of the saints and their everlasting inheritance (and thinks that God has kept it a secret) simply because he virtually rejects (as do the popular churches) the clear and emphatic enunciations of the inspired Scriptures on this point. The Bible is just as explicit on this subject as on any doctrine therein taught, as we shall clearly show. The fact is that, [illegible] it for centuries, namely, that "heaven" is the final abode of the saints, and where they go at death, and that "hell" is the place where the wicked go, the Scriptures that we shall quote which clearly contradict all this, have been, and are still ignored and thus rejected as above charged.

The covenant that God made with Abraham that he and his seed should inherit the land of Canaan, and the scope of which is explained by St. Paul, and the nature of the promise and time of fulfilment, etc., by the psalmist, the prophet Isaiah, Daniel, Christ, Stephen, Paul, Peter and John should settle this question without the least doubt, and will with every unbiased minded person who believes the Word of God. The covenant is found, Gen. xiii. 14-16.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, southward, eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of earth, then can thy seed be numbered."

This covenant is confirmed in chapter xvii. 8, in which chapter Abram's name is changed to Abraham. This covenant is also confirmed to Isaac and Jacob, and to David. Verse 8 reads as follows: "And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."

That this promise embraced more than the literal land of Canaan (as bounded in the statement, Gen. xv. 18, where Canaan is promised only to Abram's seed after the flesh) is affirmed by the apostle, Rom. iv. 13, 14, as follows. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they who are of the law be heirs, faith is made void, and the promise of no effect."

The apostle also tells us that Abraham's seed is Christ (Gal. iii. 16) as follows: "Now to Abraham and his seed were the promises made. He does not say, And to seeds, as of many, but as of one, And to thy seed who is Christ.....For if the inheritance be of the law, it is no more of promise..... Wherefore then serve the law? It was added because of transgression till the seed should come to whom the promise was made.....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." That this promise was not fulfilled in this world is shown by the inspired testimony of Stephen (Acts vii. 5) as follows: "And he gave him [Abraham] no inheritance in it [the land of Canaan], no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

But the apostle tells us when this promise is to be fulfilled, for the promises of God never fail. He says (Heb. xi. 8-10): "By faith Abraham, when he was called to go out to a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." This, as all can see, is the holy city, "New Jerusalem," which John saw in vision, coming down from God out of heaven upon the new earth.

H. H. HALL.

To Be Continued.

Bible School Department.

LESSON FOR SUNDAY MARCH 24.

WOES OF DRUNKENNESS. ISA. XXVIII. 7-13.

Golden Text. Wine and new wine take away the heart." Hos. iv. 11.

The woes of drunkenness have been the theme of the powerful and eloquent orator. The more humble speaker has used his most earnest efforts upon it; the poet has woven it in heart rending strains; even the painter has portrayed it with distressing vividness, but the sordid selfishness of the drunkard is seldom touched by either eloquence, solicitude, pathos, or the life-like picture.

It is believed to be a fair statement, that the drunkard is getting more kindly consideration now than ever before. There is more effort made now than ever to reform the drunkard, however latest reports show that drunkenness is on the increase, therefore the woes of drunkenness are increased. By the many and wide spread efforts of reformers the tide of woes may be somewhat stemmed in certain locations, but in others it surges more powerfully than ever. According to the Word of God drunkards are classed among those that cannot enter the kingdom of God. 1 Cor. vi. 10.

Who hath woe, sorrow, contentions, babbling, wounds, redness of eyes?—the drunkard. Prov. xxiii. 29, 30. While this is positively true, let us not forget that God has presented both sides, or both effects of drunkenness. The golden text informs us that wine and new wine take away the heart—the sense, reason, intelligence, judgment, and makes men senseless, foolish, unreasonable, shameless, without conscience. And so while the woes of poverty, wretchedness, shame, misery and disgrace falls as a crushing weight on parents, wife, children, relatives, friends and even neighbors, and the burden of expense comes on the public for judges, juries, lawyers, courts, jails and insane asylums. The drunkard has his good time with music, wine and feasting. Isa. v. 12. This was noticed in the world's temperance lesson for November 25, 1906. The woes of drunkenness are many, and it is much to be regretted that they do not recoil on the drunkard only.

We will now consider the lesson verses. They also—most likely including Judah and Israel have erred, sinned, gone astray, done that which was wicked in the sight of God.

Through strong drink—It was indulged in by all classes, even the priest and prophet—drunkenness had become so general, they were said to be swallowed up, or plunged in wine. Drunkenness was error for the people, but gross error for the priests, they were in a sense mediators between God and the people. If one of the common people sin, he shall bring a kid of the goats.....the priest shall burn it upon the altar.....the sin shall be forgiven. Lev. iv. 27-31. They were to be joined with the high priest to keep the charge of the tabernacle, that there be no wrath on the children of Israel. Num. xviii. 4. It was of the utmost importance that they should not be under the influence of wine or strong drink that they might teach the children of Israel all the statutes of the Lord. Lev. x. 8-11.

The prophets acted as God's messengers to make known his will to the people, as revealed to them, to denounce sin, to foretell of punishments, to warn and exhort the Israelites to reform. Hosea vi. 1; Amos v. 6.

Through drunkenness there was no distinction, no marked difference between people, priest and prophet. This was the condition or state of affairs when Isaiah was sent among them, to endeavor to get them to hear, to understand and realize that if they kept on in their rebellious and disgraceful conduct, they would be severely punished. Isa. vi. 9-12.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Isaiah had the same success as modern reformers have; the more plans and efforts to suppress or check drunkenness, the more it grows. The priests and prophets could not see, think nor judge correctly, this added to the woes of such as sought good counsel.

Let us know and remember that although drunkenness debars from the kingdom of God, sobriety, without faith and obedience, obtains no favor from God. God wastes no sentiment on drunkards. If his law as given through Moses, Deut. xxi. 18-21. was in force today, the woes of drunkenness would hardly supply a topic for pulpit or platform.

Among other things men have tried to frighten the drunkard by showing the destructive nature of strong drink on the liver, kidneys, heart, arteries, lungs, bronchia and brain, producing lingering, painful, distressing diseases, dragging to the grave, even this has failed. With stammering lip—with people of another tongue God would speak to them, and punish them because they did not heed his warning. This was fulfilled by the Assyrians. 2 Kings xvii. 6.

When the Lord Jesus Christ comes to Mount Zion with his saints, Ob. 21, and punishes the nations, the people will learn righteousness, Isa. xxvi. 9, and the woes of drunkenness will cease forever.

P. NEILL.

Obituary.

Ruth Huggins was born in West Virginia, Jan. 9, 1846. Came to Illinois in 1861. Married W. C. Nowlin, Mar. 30, 1862. Came to Iowa, Oct. 1863, and spent most of her life in Iowa. Died at Humboldt, Iowa, Feb. 24, 1907.

In 1872, while sojourning for a short time, near Liberty, Kansas, she and her husband heard the good news and glad tidings of the kingdom preached by Uncle John Foore, and both became obedient to the faith, and united with the Church of God. She leaves a loving husband, a family of thirteen children, all grown, three of which have become obedient to the faith. It was her desire to see all her children become obedient to the faith.

She was a loving wife and devoted mother, and her life was an example worthy of emulation.

She fell asleep in the glorious hope of a resurrection from the dead, when Jesus comes. Words of comfort were spoken by the writer from 1 Thess. iv. 13, after which we laid her away to await the call of him who said, "I am the resurrection and the life."

O. J. ALLARD.

ITEMS.

Charity is not an action; it is a life.

Procrastination is the thief of eternity.

If the Lord sends trial, he goes with it.

Sow good services; sweet remembrances will grow from them.

The great steps of the Infinite are not to be measured by our childish walk.

All the scholastic scaffolding fall as a ruined edifice before one single word—faith.

Let our lives be pure as snow-fields, where our footsteps leave a mark, but not a stain.

The best society and conversation is that in which the heart has a greater share than the head.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 13, 1907.

BROTHER D. C. Robison writes Mar. 5, from Monroeville, O., where he is holding meetings near Sandusky, at the home of Brother B. F. Smith. He writes that Bro. Smith is in earnest in his defense of truth, talking and distributing literature as he has opportunity.

THE last one of the original founders of the *Scientific American*, Mr. Orson Desaix Munn, died at New York, Feb. 28, aged 83 years. This journal has been at the head of all scientific matters for many years, and a recognized authority. Mr. Munn leaves the work in the hands of competent successors, and the publications will not depreciate in value, though the active mind of the founder no longer guides.

IN spite of the pretensions of John Alexander Dowie, and contrary to the expectations of his blind dupes, this pretended prophet and apostle went the way of all humanity, and died at Zion City, March 9, 1907. Many persons have an idea from pictures that he was an old man, but he was born in Edinburgh, Scotland, May 25, 1847, making him less than sixty years old. He refused to have the aid of a physician, and as the organization he founded is disrupted by contending factions, and he has had difficulty with his wife and son, he died attended only by a half-dozen who remained with him. The world knows that John Alexander Dowie was a man of considerable ability, and if he had used it in a right way would have been a useful member of society, and a help to his fellows. But he simply chose to go wrong, and by false pretensions he won to himself foolish dupes all over the world. The collapse came with exposure, and Dowie died almost forsaken, a wreck. We can only add "I told you so."

Man's Soul has Weight.

From a dispatch dated at Boston, Mass. March 10, and published in the Chicago *Tribune* we call the following information:

"Five Massachusetts physicians of the highest professional standing have just attained what they believe to be decisive results in a scientific investigation to determine the existence or nonexistence of a soul in the human body, and to determine also whether flight of life is attended by any manifestation of a nature that can be made evident to material senses.

"The investigations, which extended over a period of six years, were conducted in a sanitarium. The results obtained, according to Dr. Duncan MacDougal, one of the physicians who undertook the investigation, shows that when the soul flits from the body it diminishes the weight of the body by a certain measureable amount.

"This weight has been found to vary between one-half ounce and one ounce, after all known scientific deductions, such as loss of respiratory air, of moisture, and of all excretions and secretions of the body had been taken into consideration.

"The method of finding this result, as followed by the doctors, was to place dying patients in a bed upon one of the platforms of specially made expressly for the experiments. These scales were so delicately adjusted as to be sensitive to weight of less than one-tenth of an ounce."

Dr. MacDougal says "During my practice among hospital patients, and in being present at the bedside of many dying persons, my curiosity was aroused as to whether there might be some material change discoverable by actual tests which would throw scientific light upon the mystery of the flight of life.

"When a person dies, the current belief is that his spirit or soul continues to live. My first thought was, Has continued consciousness and personal individualism an existence? Can it exist in space as nothing? It is known as a force—as a personality, real and actual. It is impossible to think of it as not occupying space. With that granted, the next query was, Has it weight? Forthwith I began my experiments."

After telling about the weighing of several persons, and noting the variations just as death occurred, and the astonishment of the doctors, the account goes on to tell about a certain phlegmatic case, a man of large frame and sluggish temperament. "When life ceased there appeared to be no change in weight. The physicians waiting in the room looked into each others' faces silently, thinking their test had failed. Then suddenly there came a diminishment in weight. I believe in this case, of a man slow of action and thought, the body held the soul after death during the minute that elapsed before it came to consciousness of its freedom.

"Thus it appears that the soul must be some space occupying body, either of gravitated or some other form of matter which has weight."

We give this account that our readers may see how completely these scientists have upset orthodox theology. It is currently believed by immortal-soulists that the soul is without substance, or at least so small that "ten thousand of them could dance on the point of a needle." If so very small they cannot possibly weigh one-hundredth part of an ounce, to say nothing of a half ounce or an ounce. Then again, as in their last case when "the body held the soul after death" for so long a time—suppose some old hardened body should hold on to a soul for an hour, a week, a year, or a thousand years. Or suppose a soul was so comfortable and satisfied in a body that it failed to realize the "consciousness of its freedom," and did not get out.

Brothers and Sisters, science and learning are most excellent in themselves, but when used in such senseless ways as this they are sure to result in "higher criticism" and the next step is "new thought" infidelity. Be warned it time, and do not become entangled in the wily spider's web.

Selected.

The Silence of Scripture.

It was said by one wise man of another, that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to "a dial in which the shadow as well as the light informs us."

For example of this, how full of meaning to us that we have nothing told us of the life of our blessed Lord between the twelfth and thirtieth years,—how significant the absolute silence which the gospel maintains concerning all that period; that those years in fact have no history—nothing for the sacred writers to record. How much is implied herein!—the calm ripening of his human powers, the contentedness of his wait, the long preparation in secret, before he began his open ministry. What a testimony is here, if we will note it aright, against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world: against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and permanent harvest, which should have been the season of patient sowing, of an earnest culture, and a silent ripening of their powers.

How pregnant with meaning may that be which appears at first sight only an accidental omission! Such an omission it might at first appear, that the prodigal, who, while yet in a far country, had determined, among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he reaches his father's feet, when he hangs on his father's neck, says all the rest which he had determined, but not this. This desire to be made as a hired servant, this wish to be kept at a certain distance, this refusal to reclaim the fullness of a child's privileges, was the one turbid and troubled element in his repentance. How instructive then its omission that, saying all else which he had meditated, he says not this. What a lesson for every penitent—in other words, for every man. We may learn from this, wherein the true growth of faith and humility consists; how he that has growth in these can endure to be fully and freely blest—to accept all, even when he most strongly feels that he has forfeited all; that only pride and surviving workings of self-righteousness and evil stand in the way of reclaiming of every blessing which the sinner had lost, but which God is waiting and willing to restore.—*R. C. Trench.*

The Best Stimulant.

The best possible thing for man to do when he feels too weak to carry his work through, is to go to bed and sleep for a week if he can. This is the only true recuperation of power, the only actual recuperation of the brain; because during sleep the brain is in a state of rest, and in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed in previous labor; since the very act of thinking consumes, or burns up solid particles, as every turn of the wheel or screw on the splendid steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from food previously eaten, and the brain is so constituted that it can best receive and appropriate itself those nutritive particles during a state of rest, of quiet and stillness—sleep. Mere stimulants supply nothing in themselves; they only goad the brain—force it to a greater consumption of its substance, until that substance has been so exhausted that there is not power enough left to receive a supply;—just as men are near dead by thirst and starvation that there is not enough power to swallow anything, and all is over.

Not Good Enough.

Nothing is good enough that can be as good as it can be. The verdict "good enough" says a well known writer, which in boyhood pass the defective task, will become "bad enough" when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you, Frank?" asked the carpenter of an apprentice.

"O, it will do," replied the boy, "it don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as neatly and as smoothly as possible," replied the carpenter, who had a reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect it is not good enough for me."

"You have not made things look very neat and orderly here in the back of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant, sharply, and then added in a kinder tone, "You must get rid of that kind out of your head, my boy. If you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who do not sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who make failures in life, because the habit of inaccuracy has become a part of their character.

The old adage, "What is worth doing at all is worth doing well," is as true as it was when first spoken, and it will always be true.—*Youth's Companion.*

Straight Paths.

The best railroads are made at great expense for right of way, bridging, grading and cutting, and the best material is used for cross-ties, trestles, etc., and laid with heavy steel rails. When completed, large engines pull heavily loaded trains over them at great speed with safety. Cheap roads are built, with poor material, and go curving around hills and other obstacles, up hill and down over shaky bridges and dangerous trestle work, and when done it is quite dangerous to run trains at all fast, and good engines can't go up the grades with what ought to be an ordinary load. So it is in religion. There is a cheap, twisty kind that doesn't cut down the mountain of unbelief, but curves around every disagreeable duty, and is destined not only to be a failure here, but to wreck those who have it for all eternity. It curves around the hill of repentance, runs over the valley of humiliation on a trestle work, scarcely comes in sight of restitution, the ties are worldly interests, the rails self-righteousness; the engine a phantom of Christ, run by good resolutions and self-righteousness. It stops at all the towns of worldly pleasure, and never has time for works of charity, except to be seen of men, and has its head quarters in worldly conformity and sensual pleasure. It is a cheap route, and popular with poor deceived souls, some of whom think they are serving God, and will reach the kingdom by and by.

Obituary.

Ellen F. Noyes was born at Lanoff, N. H., Aug. 12, 1827. Died at Manchester, Iowa, Feb. 17, 1907. Married to Jas. Snow, May 21, 1859. Five children were born to this union, only one surviving her, Mrs. Josephine Marsh of Marshalltown, Ia. Mr. Snow died July 16, 1870, and a few years later she married Israel Bowcomb of Manchester, Ia., who died 9 years ago. Since the death of her son Oscar Snow six years ago, she has made her home with her daughter. In early youth she united with the Baptists but in later years united with the Methodist church at Manchester, Ia. Words of comfort were spoken by the writer at the family home at Manchester after which we laid her away to await the call of him who said, "I am the resurrection and the life." Deceased was the grandmother of Mrs. Eldred Marsh, of Marshalltown, Iowa.

O. J. ALLAND.

[illegible] N. Aldrich was born in Sullivan Co. New York, April 12, 1821. With his parents he moved to Erie Co., Ohio, when seven years of age. Was married Oct. 31, 1843, to Jeannette K. Mills. Eleven children were born to this union, 8 of whom survive him. In 1868 the family moved to Tama Co., Iowa, on a farm 3 miles east of Gladbrook. In July, 1885, his wife was stricken by the grim reaper. In 1892 with his daughter Mrs. L. J. Wilson and family, he moved to Gladbrook, where he resided at the time of his death, which occurred Feb. 19, 1907. He was a man of exceedingly generous nature, a loving parent and a kind neighbor. Words of comfort were spoken by the writer to a large concourse of neighbors and friends at the Gladbrook church setting forth the hope of the resurrection as recorded by the apostle Paul in 1 Thes. iv. 13. Interment at the family burying ground 2 miles east of Gladbrook. Deceased was the father of our beloved Sister L. J. Wilson.

O. J. ALLAND.

On the evening of Sunday, Jan. 27, at the home of his niece, Mrs. Louisa Bradley, occurred the death of Jacob J. Durr. Deceased had made his home with Mrs. Bradley and family since Aug. 1905. His illness was brief and resulted from an attack of pneumonia complicated with heart disease.

Mr. Durr was born in Wittenburg, Germany, Aug. 31, 1821. Came to America with his parents in 1830. He was a devoted Christian from early childhood but had never heard the Gospel of the Kingdom until he came to make his home with Mrs. Bradley, and after hearing the gospel and plan of salvation, he said, "I believe, and I want to be baptized." So we lost no time but sent for Brother Wilson, and on the 12th of August, 1906, he was buried with Christ in baptism, at the age of 85 years. O how our hearts rejoice to know that he is asleep in Jesus, and when our blessed Lord appears he will hear his voice and come forth clothed with immortality. Those left to mourn are an aged sister, Mrs. Mary Jaeger and the members of the family. We should have liked very much to have had Brother Wilson to conduct the funeral services, but on account of his being away from home, it would be impossible to reach him in time. The funeral services were conducted at the home on Tuesday afternoon, by W. D. Wells, a Baptist minister. He was laid to rest in the Eureka cemetery, to await the resurrection morn.

LOUISA BRADLEY.

Early Friday morning, Feb. 15, our dearly beloved Sister Mary A. Vermillion, fell on sleep. She was buried in Bath Branch Cemetery, and now she awaits the trumpet call that shall sound at the coming and appearing of our Lord and Savior Jesus Christ, to awaken those who shall be accounted worthy to be part of the Lamb's wife, and to enter with her Lord in to his kingdom and glory.

Sister Mary was a consistent Christian, always ready to give a reason for the hope within her. She was a staunch friend, and those who knew her best loved her most. Her life was so consistent, loving, kind and true, that we not only loved her, but more than respected her.

Sister Mary A. Seaver was born in Cumberland County Pennsylvania 76 years ago, and at the age of 25 years moved with her parents to Ft. Scott, Kansas in Nov. 1857. On June 10, 1880 was married to E. R. Vermillion. To this union there were no children to bless their home. Her husband died 13 years ago, and Mary lived all alone on her farm east of the city where she discharged all the duties pertaining to the farm.

All her brothers were at her bedside when she died except James, who resides in California. She leaves six brothers and two sisters to mourn her death. The funeral was preached by Mr. Newlin, of the Church of God.

W. A. SEAVER.

Dear Brother Seaver:

Your letter received giving the sad news about our dear Sister Mary A. Vermillion. She is not dead, but sleepeth. Mary passed through the rebellion of the south against the north. Surely that was a great trial. They did not know what moment they would be attacked by the bushwhackers. She again had to pass another trial of persecution when with her husband and Sister Chapman she was baptized by the writer into the name of Jesus Christ. Then the trial of persecution began which no one knows excepting those who have lived a frontier life.

But her trials are over. She could say with Paul, I have fought a good fight, I have kept the faith, I have finished my course. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also who love his appearing.

In conclusion I will say to her sisters and brothers, if you want to see Mary in the kingdom of God you must become an heir of God, a joint heir with Jesus Christ. Read Romans viii. 17; Gal. iii. and as soon as you get ready to obey the gospel, write to me and I will come and assist you to put on Christ.

Now brethren and sisters, let us so live that whether we wake or sleep when Jesus comes, that we may meet him with joy and not grief. One more reader of THE RESTITUTION laid to rest, sweetly sleeping in the embrace of our Savior who will watch over his chosen ones.

JOHN FOOTE.

In Troublous Times.

When the angel Gabriel foretold to Daniel the restoration of Jerusalem, he said: "The streets shall be built again, and the walls, even in troublous times."

Days of peace and prosperity are favorable to the accomplishment of important enterprises; but it is not always safe to wait for prosperous and peaceful days. Though times are troublous, yet the necessity is urgent; the work cannot be postponed, and so the walls must be built, "even in troublous times."

Ezra, Nehemiah, and the other Israelites, found this to be the case. They could not delay the work. To wait for peace might be like waiting for the river to run by. They needed walls, and must have them, and they must be built, and so in spite of Sanballat, Tobiah, and Gashmu, and all the opposing throng, they built the walls. The times were troublous, and they were prepared for trouble. They girded on their swords and grasped their trowels, and they were prepared any instant to hear the trumpet of alarm, and, obeying the signal, make haste to repel their foes. They were building against their own houses. Enemies were numerous and homes needed protection, and every man would naturally see to it that the wall was strong over against his own houses, so that no breach could be made there. So the walls went up in troublous times, and when they were completed they helped to bring the peace the people had longed for.

In security and safety are the elements of quiet and rest. We must not be deterred by troublous times from doing the work which needs to be accomplished. The walls must be built. Duties must be done. And if there are dangers and troubles there is so much the more need for active, earnest effort to accomplish the needed work without delay.—*Christian.*

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter *registered*. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and it will be as safe as the stamps could possibly be.

The Bereans Column.

Dear Bereans:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." In the beginning God created Adam "and as in Adam all die even so in Christ shall all be made alive." We are looking for that day when Christ shall come and the dead in Christ shall rise to everlasting life, and those of us that remain shall be caught up to meet him in the air. So shall we ever be with the Lord. To attain that end we must ever be watchful that we enter not into temptation; but we have an advocate in the Lord and if we confess our sins, he is faithful and just to forgive us.

RUTH ANDERSEN.

Dear Bereans:

In John xviii. 30, Pilate said to Jesus, "What is Truth?" The Savior said in addressing the Father, "Thy Word is Truth." Then, if the Father's Word is truth we shall see God on the resurrection morning, not when we die, shall we see God, but on the last day when the trumpet shall sound and the dead in Christ shall be raised incorruptible.

Job expects to see his Redeemer upon the earth at the last day. Job xix. 25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." This is certainly one good proof that we do not go to heaven when we die.

"If ye continue in my Word, then are ye my disciples indeed, and you shall know the truth, and the truth shall make you free." John viii. 31-32.

So Bereans let us study the Word, so our faith may be known by our works.

LILY LINDSAY.

Dear Bereans:

I think the words found in Eccl. xi. 9, mean that we are to accept the Lord and take pleasure in doing his will. We cannot all be great, but our lives can be filled with love. The Good Samaritan was the Master's ideal of the working of love in the human experience. Continually men close beside us are needing sympathy and love which we have in our power to give, but which we do not give, letting them pass on unhelped. Take, for instance a Christian young man in the factory. I think he has a good opportunity to prove himself a Christian, because there are not many in those places who are Christians. If a young man cannot talk much he can preach by his actions. Young men need help in the factories. I think the shop meetings are excellent plans that are being held in some places. We should distribute some of our good tracts, and wherever a young man that is timid is found we should go to him and tell him something of Christ's love. It may be discouraging at times, but we may by our patience and continuance in prayer succeed in helping some man to be Christ-like. These are some of the things we should find pleasure in. Let us lay up knowledge. Prov. x. 14, and always take heed to the Word of God, for the time is near at hand, I think, for the Savior's return.

"Life were not worth the living,
If no one were the better
For having met thee on the way,
And known the sunshine of thy stay.
Give as thy deed is giving;
To no one be a debtor!
So hearts shall faster beat for thee,
And faces burn thy light to see."

CHAS. ANDERSON.

Dear Bereans:

A greeting of love to all. If in this life we had more of the pure love, or the love of God, how different a clime this old earth would be. "Thou shalt love the Lord thy God with all thy heart," is a divine command. Shall we obey it? We have no time to waste. All the elements of evil seek our destruction. We should contend earnestly for the faith. Contend for it out of gratitude to God for our own deliverance from the errors that surround us; contend for it out of love for those whose minds are darkened by false doctrine and teaching of men. Thus we are bound by the strongest obligations of love to God and to our fellowmen. By this we know that we love the children of God. When we love God and keep his commandments and his commandments are not grievous.

Thanking all Bereans who have remembered us by letter and the sending of literature, I beg to remain,

Yours, in Christian love.

MRS. MITTIE CHANDLER.

Poetry.

If Christ Should Come Today.

If Christ should come today!
If we could find Him on the broad highway
Or city street;
O, would we crowd to touch His garments' hem
Or kiss His feet?

If He should come today!
If the All-Searching One should find us out,
And call our name;
Would we utter forward toward the nail-stretched hand,
Or sad, in shame?

If He should come today!
The Prince of Peace sandal the clang of war
And battle beat;
O, would we haste to lay our weapons down
Before His feet?

If He should come today!
Above all honors and the paltry things
That men call great,
In the enshrined, and have we kept our faith
Inviolate?

O, poor and weak and blind!
Living for self, we make our petty plans,
Map out each year;
Forgetting in an hour we know not of
The next appear.

Our Christ, pitying Christ!
Coming to the weary soul,
Sick of sin;
Whose Thy words of love until his heart
Shall take Thee in.

Then come at noon or eve!
Whether in manhood, youth or feeble age,
Thy visit fell,
To him who loves Thee all is well, since Christ
Is all in all.

—Helen A. Beard.

Communicated.

Random Thoughts. No. 23.

Dear Restitution:

I have not got through yet with Random Thoughts, but sickness and other things have prevented my writing for some time, nor do I yet feel much like writing. But in RESTITUTION for Feb. 6, in question box, I notice some queries and answers, which interested me, and suggested to me other thoughts in addition to the thoughts there given. I have no wish to criticise what is there given, but would like to express some different thoughts. The querist asks, "Is the Holy Spirit an intercessor? If not, what does Paul mean in Rom. viii. 26, 27?" Then follows Bro. Huggins' answer. As I said, I do not wish to criticise what is said, but to express a few thoughts of my own. The querist takes it that the Spirit mentioned in Rom. viii. 26, 27, is the "Holy Spirit" or Holy Ghost as many say, but Bro. Huggins understands it to refer to our Lord Jesus, as "the Lord the Spirit." Now for myself I do not think it refers to either, but that the spirit referred to is our own spirit or the spirit of the saint. But I will not say I know or I believe it, but only that it is my opinion. I think so. There is room for difference of opinion on many things, especially on spirit. Even our Bible, common version, frequently puts a capital H. S. or G. for holy spirit or ghost, when it should not be a capital but a small letter. Thus leading the reader to think the Holy Spirit is referred to, when it should be simply holy spirit, and the spirit of the Christian should always be a holy spirit.

Thes. ii. 13 reads, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning (when Paul first preached to them) chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel," etc. Now this is generally understood to mean that the Holy Spirit sanctified them, but I do not so understand it. It was the spirit that was sanctified and that believed the truth, the saints having heard Paul preach the gospel, believed it and yielded obedience to it, thus setting themselves apart, their spirits, hearts, minds, or as Paul puts it in Rom. vi. 17, But God be thanked that though you were servants of sin, yon have obeyed from the heart (mind, spirit, etc.) that form of doctrine which was delivered you, being then (not before nor after but then) at that particular time being made free from sin, ye became the servants of righteousness." It was not the Holy Ghost that was sanctified—that is set apart and that believed the truth, but the heretofore sinners, who at that very time and place became saints or holy ones. 1 Pet. i. 2 teaches the same things. Says Peter to these saints "Elect according to the foreknowledge of God, the Father (so God beforehand had determined just how he intended to save men namely) through (not to) the sanctification of spirit (their spirits not God's) unto obedience and sprinkling of the blood of Jesus Christ."

Now certainly the Holy Ghost (Spirit) was not sanctified, or set apart to obedience, nor did it need any sprinkling of the blood of Christ; but sinners in order to become saints, must first hear the gospel and believe it, then obey it, which they must do from the heart—the whole heart, mind or spirit, they thus became God's chosen ones. Now God did not choose them in order that they may become his elect, but they became his elect through, by or on account of them having been obedient, or having been sanctified or set apart in obeying the truth from the heart or spirit. God will only accept such as his elect or chosen. True many are called, invited, but those only are elected or chosen who accept the call or invitation by obeying the truth. This he must do in his heart, heartily in his spirit, mind, wholly.

Another passage is often misquoted thus (Eph. vi. 18), Praying always with all prayer and supplication in the holy ghost, etc.; but the passage does not read that way, but praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, etc. Now the spirit referred to is the spirit of the saints. They could not always be praying in the meeting house or closet even, but in their spirit they could pray anywhere at any time. And they must always pray in the spirit or heart anyway, but they can only pray in the spirit or heart sometimes. And when they pray for blessings, they should be watching thereunto, expecting to receive what they prayed for, or that God would open to them the way they should go.

I now turn to Rom. viii. 26, 27. The Diaglott reads, "And in like manner also the spirit assists our weakness, for we do not know what we should pray for as we ought; but the spirit itself intercedes with unspoken groans. And he who searches the hearts knows what is the mind of the spirit, because according to God it intercedes on behalf of saints. Now what spirit is it that intercedes for the saints with unspoken groans? Many think it is the Holy Spirit of God, others that it is our Lord Jesus, as the Lord the Spirit. But in my opinion it is the spirit of the saint or child of God. True there is one Mediator between God and men, the man Christ Jesus, who will be the Mediator of the New Covenant with the house of Israel and Judah after he comes, and he is also an Intercessor for his saints or disciples, as per, Jon. xvii. where he intercedes not only for his apostles, but also for those who would believe on, or into him through their word. And all the disciples may be intercessors as we see, 1 Tim. ii. 1, I exhort, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior. Also especially for Paul, Rom. xv. 30 32. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that you strive together with me in your prayers to God for me that I may be delivered from them that do not believe (are disobedient) in Judea, etc. Paul wished them to join in their prayers, pleadings, intercessions, etc., with him. 2 Cor. i. 11, And their prayer, etc., must be always in or with a holy spirit, their heart, yes a pure heart must be in it, or God will not hear them. But sometimes, especially in cases of severe afflictions or terrible calamities, the distressed one does not know what to pray for or how to express himself or herself, but can only sigh, or moan, or cry and groan, and here the spirit itself without the bodily organs, only the spirit maketh intercession with groaning that cannot be uttered by the tongue or mouth, just the spirit itself helps or assists our infirmities or inabilities, and he (God) that searches the heart, knows what is the mind of the spirit that (mar.) maketh intercession for the saints according to the will of God. Even Jesus, our Lord, when he saw the dear ones weeping he groaned in the spirit and wept with them, etc. How often is it in those dreadful calamities where our dear ones are killed or mangled that we do not know what to pray for, or what to say to the suffering or friends. We can only join in weeping with them and often in their groaning and crying, and moaning and sighing.

Much more may be said, but I think I need say no more, but my readers will see, that in my opinion, the spirit mentioned in Rom. viii. 26, 27 (and in some other places) is not what people in general suppose the Holy Ghost, but the spirit of the saint. More anon, if I am able, but I have entered my 80th year.

GEO. ELTON.

Catechism on Death and the Resurrection.

Job was sorely afflicted, so he prayed, "O that thou wouldst hide me in the grave; that thou wouldest keep me secret until thy wrath be past." Job xiv. 13. Why did Job think that the grave would relieve him from his troubles? "There the wicked cease from troubling, and there the weary be at rest." Job iii. 17. "So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "His sons cometh to honor and he knoweth it not; they are brought low and he perceiveth it not of them." Job xiv. 12, 21. "For the living know that they shall die, but the dead know not anything." Eccl. ix. 5. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." Psa. cxlvi. 4.

Did Job expect to remain forever in a state of oblivion? O no, for he says, "That thou wouldest appoint me a set time, and remember me! If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." Job xiv. 13, 14.

Did Job expect that God would call him into existence again at his appointed set time? He did. Jesus says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John v. 28, 29.

Did the prophets teach that there will be a general resurrection of the dead? Yes, all of a certain class, both of the just and of the unjust; but it is not clearly understood just what people will constitute that class, but it is very certain that all who have been called, or begotten of the Spirit, will be included, some to a resurrection of life, and some to a resurrection of damnation.

David says, "Man that is in honor, and understandeth not, is like the beasts that perish." Psa. xlix. 20. "He shall go to the generation of his fathers; they shall never see light. But God will redeem my soul from the power of the grave; for he shall receive me." Psa. xlix. 15.

Isaiah says, in regard to other lords who had dominion over them, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Isaiah xxvi. 14, 19, but he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Daniel says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

Ezekiel says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. xxxvii. 12. Is this "land of Israel" the land that God promised to give to Abraham and his seed for an everlasting possession, and that the Israelites or house of Jacob got possession of when Moses led them through the wilderness out of the land of Egypt, and where David had his throne over which Christ is to rule as King? Is it the same land. The angel Gabriel said to Mary, "Thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31-33.

Will Christ's kingdom be a literal kingdom, and those who inherit it live as they do now? It will be a reality just as now, but before we can inherit it, Jesus says, "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 3, 5. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Jno. iii. 6. "Christ was the first born from the dead," therefore the first born of the Spirit. Col. i. 18. Why the first born of the Spirit? Because, "It is sown a natural body, it is raised a spiritual body," (1 Cor. xv. 44); therefore the birth from the dead must be the spiritual birth.

Does not the Bible say that God has already given eternal life to them who are Christ's? Yes, he has given them eternal life in the person of Christ, for John says, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God *hath not life*." 1 John v. 10, 11.

If he that hath the Son hath life, is he not then in present possession of it? No. Christ is the life, and as a guardian, he holds it in trust to give to the faithful at "that day," or the day of his coming.

You will see that in all these quotations, life, eternal life, everlasting life, crown of life, crown of righteousness, and crown of glory, all mean the same thing.

Christ says, "I am the resurrection and the life." John xi. 25.

Paul says, "For ye are dead (to sin), and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8.

Christ says, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

Will he give the crown of life at death? No, it will be at his coming, for Paul says, "As in Adam all die, so in Christ shall all be made alive, but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv. 22.

"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

"For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." Matt. xvi. 27

What great power will the Son of Man have, and what will be the reward of the righteous? Jesus said in his prayer, in regard to himself, "As thou hast given him power to give eternal life to as many as thou hast given him." John xvii. 2.

"Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel." Matt. xix. 28.

"Know ye not that the saints shall judge (rule) the world?" 1 Cor. vi. 2.

"He shall have dominion also from sea to sea, and from the river to the ends of the earth." Psa. lxxii. 8.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 22, 27.

F. M. HOWELL.

2 Cor v. 8.

In the question box in THE RESTITUTION of Feb. 27th, Bro. Huggins gives an exposition of the above Scripture. I would suggest the following explanation of the first four verses which I think to be the key to the problem. In verse number 1 the apostle is contrasting two things—our earthly house and our house from heaven. To understand this verse is to be able to solve the four verses and verse 8 of this chapter. Mcknight in his translation gives us this. "For we know if (or that) our earthly house which is a tent is dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

It is very evident from verse 2 that this earthly house of ours cannot mean our human or animal body. The apostle says, "In this (earthly house) we groan, earnestly desiring to be clothed upon with our house from heaven." The pronoun we does not stand for a part of the man but the whole man. In verse 4 he says, "We that are in this tabernacle (house or tent) do groan, being burdened." Again the pronoun must stand for the whole man and not a part of him. We groan, desiring a deliverance from our surroundings.

In verse 4, Paul reaches the climax when he desires that mortality might be swallowed up of life. This can only take place in the resurrection. We therefore conclude that this earthly house of ours does not mean our human body. For we cannot groan in ourselves. When we take this position we place ourselves in a very dangerous position toward those who believe in the immortality of the soul. This earthly house which is a tent means the unsubstantial things around us. It means this cosmos or political arrangements, these human governments and the curse that now rests upon the earth. In this we groan desiring deliverance. And can only hope for it when mortality is swallowed up in life. When this cosmos has passed away or is destroyed we have an house not made with hands. One that God will build. Abraham looked for a city which hath foundations, whose builder and maker is God. Heb. xi 10. Abraham hoped for this kingdom of God. In Heb. iii. Paul calls attention to the fact that Moses was faithful over his house as a servant and Christ as a Son over his own house; whose house are we (the ecclesia) if we hold fast the confidence and rejoicing of the hope unto the end. This house of Christ over which he was faithful as a son, to our mind means the church of which he is the head. This is no part of our earthly house, and is the body spoken of in verses 6 and 8 of the above named chapter (2 Cor. v.) We are at home in the body (ecclesia) of Christ and are absent from the Lord. Our desire is that we may be absent from this body and to be present with the Lord. In this ecclesia we are mortal but when Christ who is our life shall appear we shall appear with him, and have our glorified bodies.

The hope that Paul expresses in these verses is that Christ may appear and change our vile bodies and make them immortal. In this political arrangement we (God's people) do groan and are burdened, desiring a deliverance from mortality and to become the possessor of that house from heaven, which is the kingdom of God.

These lines are submitted not with a view to criticise, but to present what we consider to be the truth on this subject. We have enjoyed Bro. Huggins in THE RESTITUTION.

Submitted in Christian love.

D. C. ROBISON.

Pacific Coast Evangelizing.

I wish to again call the attention of all that are interested in the proclamation of the gospel of the kingdom on this coast, to the fact, that last June the Northwestern Conference added California and Arizona to the Conference work; and that the Conference field reaches from the British possessions on the north, to Mexico on the south and stretches back from the coast into Arizona. "Too big an undertaking for one man." Of course it is! but "The harvest is great, and the laborers are few." A few believers are scattered through California and Arizona. The design is to make such brethren nucleus, around which others may be gathered; with the hope that laborers may be added, as the interest increases.

I am now at Wolf, Cal., where nearly a year ago a lone Bro. and Sister Cook called me. A few names were added. They are becoming established by this visit, and the meetings we are holding. "My Word shall not return unto me void," will be verified when the gospel is told in its purity. The anxiety of the messenger is always, that it may prove not the savor of "death unto death, but life unto life."

I have done what I could in Washington and Oregon, and wish to be kept busy during the remainder of the Conference year in this State and Arizona. I will depend on the brethren to inform me, where new fields may be opened, or old ones canvassed. I need not tell the brethren that traveling expenses, and local expenses must be considered. I am poor, and although it is a task to call attention to the expense of gospel work, I feel that means for prosecuting this work will be furnished without any begging. It is much harder work for an evangelist to wait for the work to be arranged, and published, than to be constantly engaged in it.

My plan is to go on to Pomona, and canvass localities as I return to Oregon. Localities on or near the S. P. R. R. can be taken into the work without much additional railroad expense. The railways share the expense with you, by allowing half rates during the year. Meetings are offered to different localities, without placing a heavy burden on the brethren. I will gladly respond. Address me in care of W. O. Stella, Pomona, Cal., at present.

I closed my meetings at Wolf Sunday night, March 3. I parted with my congregation with regret—made more intense, because I felt that some were persuaded that they ought to obey that were rejecting the call. Warm expressions of interest were expressed after the meetings had closed. I gave twelve talks. The weather is unfavorable to meetings. But after consulting with Bro. Cook, we have decided to wait till the weather clears up, and resume the work at this place. This will postpone my trip south for a period of time. Friends and brethren at this place have been very liberal with their donation, considering their ability and means.

W. L. SKEELS.

QUESTION BOX.

(Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Hubert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.)

CHATS WITH CORRESPONDENTS.

Lizzie M. Johnston.—For an explanation of your question see THE RESTITUTION of Feb. 27, 1907.

G. W. Smith.—I am always delighted to hear from veterans in the truth. The brethren will no doubt be glad to have your views on the subject you speak of. Your question will be answered, but there are so many inquiries ahead of yours, you will have to wait patiently.

John Sanford.—The address of Bro. John L. Wince is Pierceton, Ind. He is, I think, a good writer. Perhaps he can give you a helping hand. Your question is a good one, is placed on file, and will be answered.

Mrs. M. Satterfield.—The original word for replenish is *male*. It occurs in Gen. i. 28; ix. 1; Isa. xxiii. 2; Jer. xxxi. 25; Isa. ii. 6; Ezek. xxvi. 2; xxvii. 25. Lexicons define the word *male*. translated "replenish" in the above texts, "to fill, be full, make full." They never define the word to mean "fill again." The two letters "re," do not repeat unless used as an affix. For an explanation of your question see an article in THE RESTITUTION, Jan. 2, 1907, entitled, "Did Angels Marry?"

C. W. Willey. Your letter, dear brother, was full of helpful suggestions. Blighting criticisms are injurious; brotherly advice helpful. My duties prevent me from corresponding with anyone, much to my regret, I assure you.

Several.—We have received answers to C. B. W's question from the following brethren and sisters: E. R. Hawley; A. A. Johnston; H. Juergensen; A. C. Stephens; C. W. Willey, Minerva Gibbs; C. W. Tompkins, and Lucy W. Horner. All these contributions have been sent to Brother Underwood, and all of them will appear in THE RESTITUTION, if space will admit. The best ones will be printed at least. I thank you, dear ones, for your interest in this practical question. If others intend to write let them get their answers to me not later than March the 20th.

R. L. Zug.—Many others are very anxious to know what the "Question Box" has in store for its readers. It seems some get in a hurry and can hardly wait for their questions to be answered. For the satisfaction of such I will say that the following subjects will be discussed in the Question Box, and in about the order named: "On the other side of the flood," "Tithing," "Not able to kill the soul," "An apparent contradiction harmonized," "Christ's brethren," "Forgiveness," "Feet washing," "The closed door," Two kind of sins," "The way of holiness" and "Woman's position in the church."

G. N.—After the reply to Brother Woodward is printed, entitled "An apparent Contradiction Harmonised," I will not again notice strictures on my writings unless sent to me. If I err I am the one to tell (Matt. xviii.) and then it becomes my duty to rectify the mistake.

God bless you, dear brother, and make you useful.

ROBT G. HUGGINS.

Show me a man who has absolute control over himself, and I will show you a powerful man. The most powerful man in this life is he who has himself under control. Every man is "in a sense a 'tamer of wild beasts, and these are the passions.' The question is ,not how shall be imprison them, but how shall he effect their expulsion. When this is accomplished, he then has indeed achieved one of the grandest of victories. What does Christ say in regard to this? 'He that ruleth himself is greater than he that taketh a city.'"

Communicated.

Bro. Huggins:

Your question in THE RESTITUTION of Feb. 13, 1907, has very forcibly impressed me to reply with an answer, based both on my actual experience and what I found out to be Biblical also. One day in the year 1896, I was reading the words of our Master, when my mind was especially attracted to the words found in 33rd verse of the 6th chapter of Matthew, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Seeing at once the importance of the first step or thing to do was to find out or seek out what was meant by the "kingdom of God" and his righteousness," which was of more importance than "food and raiment," as they came in as a secondary matter.

Now being so enthused over the above, I felt it was best to affiliate myself with some church, so I could have the assistance of a minister or teacher who I supposed at that time were the only ones I could get any spiritual advice from, so I was taken in on probation for six months, and during this period of time I was reading the gospel of the kingdom of God that Jesus preached. Mark i. 14, 15. And had become thoroughly persuaded in my own mind that the kingdom was yet future, etc. Then I was taken in as a full member of the First Methodist Episcopal church of this city. So as a full member I felt as though I could be more at home and ask more questions. So as the beauties of the coming kingdom and the restitution of all things, which God hath spoken by the mouth of all his holy prophets," Acts iii. 19, were coming before me I questioned the minister as to why he did not teach his congregation these truths so as to inspire them with a future hope. I noticed he became very agitated at times, and finally he advised me that with the light I had and views I maintained I could live better out of the church, or home than I could in it. Now I cannot explain my feeling at this advisement, but I and wife with three children withdrew with a question of what shall we do? Then remembering that the word was a light to the wayfarer's path we opened it to read, and found that while we had been put out, as advised us to "Come out." 2 Cor. vi. 14-18, was what we read, and in following the references from this, we found 1 Cor. v. 9; Eph. v. 10 12; Rom. i. 21-25; 2 Thes. iii. 13-15; Rom. xvi. 17-18; 2 Thes. iii. 6. So in obedience to these instructions we have been cast out as evil by the orthodox or so-called Christian world. When asked by different societies in late years to join them and telling them our reasons for not doing so. As we did not want to be unequally yoked or joined together with unbelievers, as they did not believe in the coming kingdom, the resurrection of the dead, nor the restitution of all things which God hath spoken, and many other like truths which they deemed as false and spurious. So I don't see how any one could make a home in any company who ignore the simple gospel of the coming kingdom, which Jesus preached and instructed his disciples to teach, commencing at Jerusalem, and to be carried to the uttermost parts of the earth.

Your brother in hope.

E. R. HAWLEY.

Brother Huggins:

In THE RESTITUTION of Feb. 13, 1907, I notice you make a request that the readers of THE RESTITUTION answer this question: Is it right for believers of the truth to identify themselves with an orthodox church for the sake of having a "church home"?

My answer to this question is, No, it is not right or best for one holding the truth, and striving to be obedient to it by yielding up his will to the will of God. Such an one would find any of the sectarian denominations a very inharmonious and unpleasant place for a home. It could hardly be otherwise than a hindrance to growth in the knowledge of the truth. Besides he would be standing in a false position before the world, posing as a believer in the truth, and at least a passive advocate of doctrines which he must regard as utterly false.

I know whereof I speak in this matter. I made my home for fifteen years with a denomination which held to doctrines which to me were entirely foreign to the truth as taught in God's Word. The congregation with which I associated, and where my name was enrolled, knew where I stood, for I thoroughly explained wherein I differed from them when I offered myself for a home with them. They accepted me notwithstanding my belief was adverse to theirs. So to them I did not stand in a false position; but to others who did not know the conditions, when we would be conversing on Bible teachings, would tell me I was not what I professed to be by the associations with which I was identified. So I withdrew that I should no longer hold a false position. And also I saw it was God's expressed will that all who have learned and accepted the truth and consecrated themselves to his will, must come out of Babylon. He says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. If we believe, as do nearly all, even of sectarian denominations, that this city Babylon, the great harlot, is the great apostate church, the Catholic church, then her daughters would be the churches of Christendom. Can we find anything anywhere that fits the description, daughters, but the sectarian organizations? The harlot, this vile woman—sat on the scarlet colored beast, having seven heads and ten horns. And in her hand a cup of gold filled with abominations and filthiness of her fornication. Rev. xvii. 3. The cup of gold indicates that the cup was all right—could not be faulty—for gold is the material that in Bible symbols is always used to represent purity, perfection. In this text I believe it represents the Word of God. The filthiness with which she had filled it, must have been the false doctrines, the God-dishonoring theories, she taught and handed to the people. This same filthiness to a large extent is handed out by the orthodox churches, her daughters.

"Come out of her, my people." Why? "That ye be not partakers of her sins." If we remain in her we will in an indirect manner advocate her errors, and teach others who are weak to become partakers of her filthy errors, even though we may not believe them ourselves. Paul says (1 Cor. viii.) if eating meat caused his brother offence or made him weak, he would eat no meat. If we who understand the truth join one of the sects to have a home, to us it would be sin. I do not say it would be a sin to attend their meetings sometimes, but this only when there is no meeting of believers to attend at the time. Let us present the truth in the spirit of love; never use harsh epithets when showing errors. Let us show the contrast between truth and error in a mild and loving spirit, else we may prejudice the mind we wish to enlighten.

C. W. WILLEY.

Brother Huggins:

With the spirit of love for all who may read these lines, I will send you my reasons why I do not believe it is right for believers of the truth to identify themselves with an orthodox church for the sake of having a church home. I do not write this for the sake of the prize which you have offered, but to exchange ideas on this important question which I presume you will have printed in THE RESTITUTION. In the first place having been identified with the Methodist church, for a number of years as a teacher in Sunday school and class leader, and after hearing what I now believe is the truth according to the Scriptures of course my former beliefs and teachings were in error and after exchanging error for truth, there is not any one or anything that could induce me to again teach error for truth. It would be exchanging God's sunlight for the darkness of sheol. Yea, it would be more than that, it would be exchanging the truth concerning God's only begotten Son, the King of all the earth, for the harlot daughters of Rome or the scarlet colored beast. For me to now identify myself with an orthodox church or people, it would not be right for the Church of God to teach the devil's lie for truth, it would not be right to exchange the Bread of life for the swine's husks. It is not right for a believer of truth, if he is isolated to identify him or herself with the orthodox church for the sake of a home, because you are or ought to be a peculiar people, called out ones, for a special work. It is right to enter the stronghold of Satan or an orthodox church and let your light shine by proclaiming the truths when you have a chance, in whatever means you have, by scattering tracts of truth. One can go in and out, and even teach if called on among people of other denominations, without joining or identifying themselves with them, but always preach the Word, it may be the cause of your persecution. I would rather die a martyr, if need be, than to knowingly proclaim error for truth. When I denounced Methodistism and all other isms for truth I could no longer hold the pitcher of water for the orthodox minister in sidling him in the sprinkling of babes, that would be assenting to error. I cannot sing the Satanic songs that are sung in popular churches of today. If you have the truth that was once delivered to the saints, speak and sing with an understanding, for you cannot identify truth with error. I have no church home here at present. I remember we are pilgrims and strangers here, we seek a city to come, for the Son of Man had no where to lay his head, yet he is heir to the throne. It is all very good to have a church home here in this age, and the assemblings of ourselves together is a heavenly calling, as we see the day approaching, it is a grand thing, but if you are an enlightened one as I am, you cannot afford to swallow the Satanic lie for truth by identifying yourself with some orthodox church. I have been shunned and spoken evil of and even been denied the right to speak, for I never would for one moment tolerate error. There are many other reasons which I could give for not identifying myself with other churches for the sake of a home.

A. C. STEPHENS.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Joseph Williams	1 00
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BROTHER D. C. ROBISON has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope and can be had for 2 cents each, 5 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 590 So. Limestone St. Springfield, O. and get a supply of these tracts.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

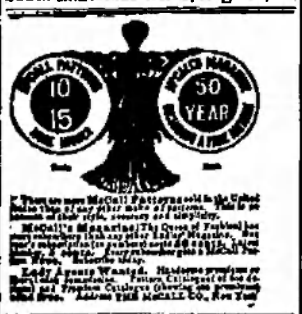
Address S. J. Lindsay, State Evangelist, or Robt. C. Huggins, Box C. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 590 South Limestone St. Springfield, O.



We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can leave some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magnaline, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. DANIEL.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Set the last issue on the paper when ordering books, and it acts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject and when it is ready puts up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A bird in the wire is enough.

Poetry.

Paradise.

Is it a dream, to be dispelled at last,
That when the time of waiting here is past,
And all the errands of the flesh are spent,
The Lord returning to us His regretted saint?
O, dream delicious! O, illusion grand!
That pictures visions of the Heavenly Land,
And wafts the fragrance of its fields of lilies
Across the deserts of a world like this!
Be still, oh soul, that gives to mortal eyes
A passing glimpse of its resplendent skies,
And rolls away the clouds that rule the night
Hearing on hope that all will soon be light!
Tramp o'er the desert, that lifts the sore-shorn
To worshipers regions of eternal love;
O, dream divine! Upon all the cares of God;
By thee allured, I seek His grand abode!
But where, O dream, them hast not told me
where—
Lies this bright land of rest from toil and care?
Where is the sphere celestial, on whose shores
No thunder tarts, no surging tempest roars?
Where the resplendent firmament, that hears
No sigh or grief, no sound of falling tears?
Where may the pilgrim's drooping eye behold
The crystal river, with its sands of gold;
The living waters, on whose banks of green
The Tree of Life with mellow fruit is seen?
The gates of pearl, the throne of dazzling light
And the immortal words of white?
Where the abode of angels, and the place
Where ransomed men behold their Saviour's face?
Where the vast immensity, unawed
By mortal thought, resides the Immanuel God?
To questions such as these, the answer given
Is clearly this: To be with Christ in heaven.
His presence makes the glory and the home,
And all creation calls unto Him "Come"
For Paradise is in no distant sphere;
The Second Adam makes His Eden here.
Rainbow, 1902.

Communicated.

God's Love.

"For God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John iii 16.

The above passage reveals God's love for man. Unlike man's limited love, it reaches out to, and comprehends the world as the object to be the recipient of the divine love and favor. The statement that "he so loved the world," is the language that includes, within its scope, both the animate and inanimate creation. We find in Rom viii 20, that the creature was made subject to vanity. The apostle Paul here refers to the transgression of God's law by our first parents in the garden where they had been placed. They by violating the divine command given them while in their sinless condition, made themselves subject to vanity. Bringing, [illegible] pain and death, but these direful consequences were inflicted upon all to their posterity, which condition it is needless to say still exists. The word of inspiration teaches very plainly, that the earth also, was a recipient of the divine chastisement inflicted upon the original transgressors. The language used by the Almighty in addressing Adam when he pronounced the penalty upon him, saying, "Cursed be the ground for thy sake, thorns and thistles shall it bring forth to thee," shows very forcibly that the earth was also involved in the divine sentence pronounced upon man in the garden. Thus both the animate and inanimate creation has been defiled and disfigured by sin and its fearful and demoralizing effects, since Adam's fall down to the present time. Hence we can see the necessity of the restoration or the "restitution of all things" under the curse or sentence pronounced upon it back to its original condition of perfection, beauty and purity, before God can again look upon it, and call it good. This is just what God's plan, as revealed in his Word, contemplates. Not the lifting up of "mansions in the skies," as is popularly believed in, but the removing of ignorance, wickedness, sin and its defilements from the earth, wherein [illegible] righteous or redeemed shall dwell. When we ponder upon the magnitude of the work and the energy and power required in the undertaking of such a universal crusade against sin and all manner of wickedness in order to overcome the works of Satan, remove the curse and usher in a righteous government. It is then that we realize that this transforming power must come from a supernatural source. Those belonging to the true faith understand that the restitution of all things is to be wrought or accomplished through Christ, who is called the "beginning of the creation of God." God love for the world was so great that he sent his Son to ransom from its sin-cursed condition. His work of regeneration has already begun in those who are of his Church, namely the Church of God, or those who are called according to his plans and purposes. God's regenerative power during his present epoch, of favor and love is being exhibited through those who shall finally constitute the Christ Body, as a disciplinary, refining and constructive principle, which if followed will ultimately constitute them inheritors of eternal salvation. This transforming power which is being manifested during this age, is inherent in the "gospel of the kingdom." Paul calls it "the gospel of Christ," which "is the power of God unto salvation." Rom i 16. "The power of God unto salvation," will be exercised only in behalf of him, who heartily believes in the gospel of the kingdom, accepts it, repents, and is then baptized into Christ. It is through this process that we are brought into a covenant relationship to God, and by being baptized into the Abrahamic seed we thus become heirs to the things which Christ is an heir too, through the promises made to him. All who are looking forward to the fulfillment of God's promises to Abraham and his seed, realize that until that consummation takes place we are heirs only. That before that event transpires in God's own time and way, the law of regeneration or the law of the Spirit of Life shall have so left its impress and effect upon our minds and characters as to work out a complete change both morally and mentally in our lives, qualifying us for the greater change from the natural to the spiritual at the first resurrection. When we are raised spiritual be-

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, MAY 6, 1908. NUMBER 17.

ings no more to turn to corruption the new creation shall have been wrought out in us, making us perfect and completely equipping us for the reign of Christ which immediately follows. The restitution is accomplished through Christ, who is called The First and The Last, The Alpha and Omega, an appellation referring to the prominent position God has given him in the redemptive work of his plan of salvation, from its inception by a [illegible] the Gospel, until we attain unto a full and perfect union upon the Spiritual plane of his creation.

Yours, in the Blessed Hope.
G. W. WOODMAN.

The Great Commission.

In this "age of doubt" and theological revolution, when the flames of unbelief and destructive investigation are consuming the accumulated dross of centuries; when dogmas and creeds, for ages considered as indestructible as granite are melting like snow under the burning rays of advancing truth; when foundation principles having withstood the ravages of time, are crumbling to dust before the billows of "reason" and "prudence" hurled against them by "Higher Critics" and modern infidels, it is time for the friends of revealed truth and those that "follow after righteousness" to awake, shake off their lethargy and indifference, clothe themselves in the whole armor of God, and grasping the shield of faith and the sword of the Spirit, enter the lists in defense of the throne and standard of their King!

"In the world's broad field of battle,
In the bivouac of life,"—

we soon discover that we not only have our recognized foes to meet an [illegible] but traitors and sneaks disguised in "the stolen livery of heaven," skulking within our lines and seeking to give help to Satan's forces by pointing out the weaker places in our defenses. These enemies within our borders are the ones the most to be feared and the ones the most difficult to overcome; for, while they come to us in sheep's apparel, inwardly they are ravening wolves.

Then, there are men and women earnest and conscientious in their convictions, who really love the King and desire to serve him, and number themselves among his most devoted adherents, who, through a mistaken sense of duty, and possible failure to consider the consequences of their acts point to the rest on the sword [illegible] by themselves and their fellow soldiers, and, gloomily shaking their heads declare that because the keen bright blade has become slightly corroded from contact with human hands the weapon is not to be wholly relied upon at all times, and even him [illegible] in the stress of battle it may break.

By these depressing suggestions many a promising young soldier who might otherwise have enlisted and bravely and successfully fought "the battle of the Lord," has turned back discouraged, or still worse, has been driven into the ranks of the enemy!

The blame of it all lies in the fact that the man that caused the greatest trouble is frequently so insignificant that it would pass entirely unnoticed was it not pointed out and magnified by its discoverer, and generally the defect, or alledged defect, is acknowledged even by its discoverers to be so unimportant that it cannot possibly effect the final outcome of the conflict in one way or the other.

At the beginning of the civil war the real issue between the north and the south lay in what was known as "The Question of State's Rights." At the commencement of the struggle the north was a unit in the belief that the doctrine of "State's Rights" was absolutely unconstitutional, and that its supporters must be put down with an iron hand. This unity of opinion, however, did not extend to the question of slavery; for at that time many men, even in the northern army, believed that if the south desired to hold slaves they had every right to do so. Now suppose, that instead of unanimously marching to the front and exerting every effort to overthrow the religion, the northern states had spent half of their time, money and energy in contending among themselves as to the merits or demerits of human slavery, how long would it have been before the stars and stripes again floated peacefully over the sunkissed hills of "Dixie?"

Let us, therefore, not spend our time and substance in "vain jangling" over questions not essential to salvation, [illegible] which is to burn." The world is rapidly nearing the final consummation of human authority in the [illegible] The rumble of the approaching storm of divine wrath already echoes and re-echoes in the distance. The time is at hand. Our duty now is to warn men everywhere to "flee from the wrath to come," to preach "the gospel, the kingdom of God," to try and induce them to come to Christ that they may have life!

Two thousand years ago the Captain of our salvation delivered to his followers the "great commission," [illegible] the only orders they were to observe until he returned to claim his throne. Impressive, indeed, were the circumstances under which this important command was given. A few days had elapsed since his glorious death upon the cross. Three days of silence in the tomb, the season of inexpressible anguish for his disciples, and his glorious and triumphant resurrection from the dead. In compliance with instructions received prior to his crucifixion the faithful eleven assembled on the mountain where Jesus had appointed them.....and Jesus came and spoke unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy [illegible] Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. —Matt. xxviii. 18-20.

Thus was the "Great Commission" given and the gates of the world thrown open for the advancement of Truth and Righteousness, and Love! Ever since the gospel was preached to Abraham (Gal. iii. 8.) had the plan of human redemption been [illegible] to the Gentile nations of the world. But now the joyful message was to be carried on faithful witnesses over the mountains, valleys and plains, and across the rolling billows of the deep to the heathen lands before the end. For this gospel of the kingdom must be preached in all the world for a witness unto all nations before the end shall come. Onward! Onward! to the uttermost parts of the earth, until from every clime a ransomed thousand voices breathe the prayer "Thy Kingdom Come!"

The Master said in substance—"Go ye therefore,—you cannot fail,—for power is given unto me in heaven and in earth.....and lo, I am with you always, even unto the end of the world."

No longer confine your labors to "the lost sheep of the house of Israel," but [illegible] every sorrowing sin-sick heart your words of hope, and love, and life. Tell them of him who gave his life upon the cross for their transgressions. (1 Cor. xv. 3.) Tell them of his resurrection. (1 Cor. xv. 4.) Tell them of his nail pierced hands out stretched to receive. (Matt. xi. 28-30; Rev. iii. 20-21.) Tell them of his soon return to raise the sleeping saints to immortality. (1 Cor. xv. 20-23; 1 Thess. iv. 15-18.) Tell them of his coming kingdom of glory, peace and truth,—the kingdom that shall never pass away. (Isa. ix. 6-7; xi. 1-5; Dan. vii. 13-14; Matt. x. 7.) "Teaching them to observe all things whatsoever I have commanded you."—He was speaking to the apostles. Whatsoever he had commanded them to observe and teach they were to carry to the world as their message. No authority was given them to add to, omit from, or in any way change in the slightest degree the instructions they had received from him. It was not what Moses had commanded, or what God had commanded through him; nor yet what the prophets had said, or even what Jesus had told some one else to observe; but only the things he had commissioned the apostles to teach, had they the authority to preach to the world. And what had he commanded them? To observe the philosophy and vain reasoning of men? To enter the arena of politics and try to reform the governments of the world? Had he instructed them to seek for "new truth" to darken and obscure the blessed hope? Had he required them to establish his genealogy, and by this means prove to the world his right to the throne of his father David,—a right which his followers have always acknowledged? Had he told them to observe and teach the law as delivered to Moses? No! But he had commissioned them (Mark xvi. 15-16) "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He had taught them (Matt. x. 7)—"As ye go preach, saying, The kingdom of heaven is at hand!" He had told them (John xiii. 3, 4,) "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another."

O that the trumpet might send forth no uncertain sound! That the "heralds of the kingdom" would cling close to the text of the "Great Commission," and "preach the Word"—the blessed Word of the kingdom and coming King; for it is only by faith in "the things concerning the kingdom of God and the name of Jesus Christ," and obedience to that faith that we may be saved.

G. EDGAR MANSH.

Dear Restitution:

On Easter Sunday, April 20, 1908, the Church of God at Guthrie Grove, South Carolina, enjoyed one of the grandest meetings ever held in the south. The Program for the day was as follows:

Song Service at ten o'clock A. M. by the Singing Class, led by Prof. P. A. Guthrie, after which five minutes was given for recreation.

At eleven o'clock we again came together for preaching and for one hour we listened to a noble sermon by Brother John Anderson, his subject being The Resurrection of Christ. After this one hour was given, and everybody was invited to spread dinner together which they did, upon a long table prepared by the brethren for the occasion. The table was laden with almost every good thing necessary for the nourishment of our mortal bodies. The writer has never enjoyed a more beautiful scene than that, when the table was spread, I looked around it and saw there in the circle a goodly number of the true Church of God. It reminded me of the time when our Savior, with us, shall eat and drink together in the kingdom of our Father.

After dinner the congregation was again called together by a song, after which an hour was spent [illegible] Brother S. J. Foster, occasioned by Sister Sarah Durham. This was followed by a very able sermon by her father, Brother Newton Durham and concluded by the Pastor, E. M. Anderson. We then partook of the Lord's Supper and sang a hymn and went out.

The only thing that darkened the enjoyment of myself for the day was the absence of my father and mother who were not permitted to be present on account of the ill health of my mother who has been sick for the past five months. I want every child of God to join with me in prayer to our heavenly Father, who is our only help in time of need, that he may in accordance to his will restore my dear mother to health again. Oh that the time may come when all troubles shall cease and there shall be no more sickness and death for the former things have passed away.

Your Sister, in hope of eternal life,
EMMA PACK.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Indiana Bereans.

LIFE OF CHRIST. No. 23.

The following for daily reading beginning May 4.

THE NATURE OF HIS TEACHING.

May 4 Originality of, Heb i 2 Col i 14-18 Matt xiii 54-58.
" 5 Mark vi 2 John vii 45-46 viii 12-19 viii 28-29 and 47-59.
" 6 Essence of Law of Love, Rom v 8 John iii 16-17 Luke xii 10 John xiii 34 xv 13 [illegible]
" 7 1 John iv 8 16 1 Peter iv 18 1 Cor xiii Rom xiii 8-10 Matt v 43-48.
" 8 Authority of. Matt vii 28 29 Mark i 22 Matt xxi 23-27 Matt viii 8 10.
" 9 John v 27 1 Cor xv 23-24 1 Peter iii 22 Rev i and Rev six 11-16.
" 11 Method of—Parables to multitude, Psa lxxviii 2 Mark iv 33-34 Matt xiii 34-36 viii 10-13 xv 10-20.
" 12 Plainly to disciples, Rom xvi 25-26 1 Cor ii 7 Eph iii 9 Col i 26.
" 13 Relation to o'd law, Luke v 35-39 Matt v 17-20 Dan ix 24 Acts xiii 38-39 xv 23-29 Rom iii 20 31 iv 13-25 v 20 vii 1-8 ix 30-33 x 1-5.
" 14 Gal ii 16-21 iii 8-29 iv 1-10 21-31 v 1-6 14 Eph ii 15-16 Phil iii 1-14.
" 15 Scope and effectiveness, Luke iv 21-32 Rom i 16 John i 12 Matt xiii 18-23.
" 16 Matt xiii 36-39 Acts iii 22-26 xv 14.

QUESTIONS.

1 Why could Christ teach original doctrines?
2 Was his originality of himself?
3 Which is the more effective, the law of love or the law of penalty in making true Christians? Why?
4 From whence did Christ get his authority?
5 What condemnation did his authority bring upon him?
6 What use did Christ make of the objective method of teaching? Why?
7 Why did he teach in parables?
8 Define "fulfil" in Matt v 17-18.
9 What great difference between the old and the new law?
10 Was Christ's teaching intended to convert the world in this age?
11 Has his teaching accomplished all that God purposed it should?

Dear Restitution:

We wish to announce that on Sunday afternoon, April 19th, 1908, that those of the faith of faithful Abraham at Antioch, Illinois, were made to rejoice in the fact that Mrs. Cable of Chanan, Illinois, made an open confession of her faith in the promises of God, by putting on Christ by baptism, being "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

Sister Cable was brought to a knowledge of the truth through the instrumentality of Brother E. J. Huggins, who [illegible] her in putting on the all-saving name of Christ, "for as many of you as have been baptised into Christ have put on Christ."

May the grace and favor of God, and of our Lord Jesus Christ, abide with her in all her trials and temptations is our prayer.

Your Brother, in hope of a resurrection from the dead.

JOS. H. WILLIAMS.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, May 6, 1908.

Last week we were informed that Sister Foore had died on Sunday before, but have no particulars. She was the mother of Bro. L. E. Conner's first wife.

Brethren J. H. Willey returned and preached for the Plymouth Church on April 26. He reports that on April 19 he visited the Church at Oregon, Illinois, and spoke for them twice to good audiences. He enjoyed his stay with the friends there very much

A letter dated April 21, from Sister Matilda Woodbury, at Springfield Ohio, gives the good news that Bro. D. C. Robison was holding meetings there, and that on Sunday following three were to be immersed. We re- [illegible] and pray that these new babes in the Christ may be kept by the Father in the right way. And may Brother Robison, seeing thus some manifest results of labor, be thereby greatly encouraged to work on with renewed energy.

It will be remembered by all who have been interested in reading the reports made of late by both Brother W. L. Skeels and Brother W. H. Wilson, that they mention the kindness and generosity of Sister G. Ruhrback, of Stillwater, Okla. While they give this Sister praise for her efforts to provide a place for holding meetings and for providing entertainment for them, she in turn wishes to extend thanks to others who assisted her in various ways. To certain Christian Advents who opened their homes, to J. W. Butler for cash contribution, to J. S. Riley minister of the Methodist Church for opening his Church for the meetings, and all others who assisted in any way toward making the meeting pleasant and profitable.

Editor Restitution:

I sincerely thank the dear one or ones for sending me The Restitution free. I should love to renew my subscription, but I am old, and very feeble and poor and it takes all I have to get medicine.

May God bless all the Household of Faith is ever the prayer of

Your Sister in the one Hope,

Mrs. S——— H———

This letter is from one who has been supplied by our Helping Fund. We give it to show how the gifts of our friends are appreciated by those who receive them. We always send as far as possible. If we were rich we would gladly supply all, but our funds are limited, and the Helping Fund is now overdrawn several dollars. All gifts are free will offerings, and if any one wants the credit for supplying this aged widowed Sister, the opportunity is yours.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, MAY 17.

JESUS BETRAYED AND DENIED. JOHN XVIII. 1-27.

Golden Text.—"Jesus said, unto them, The Son of Man shall be betrayed into the hands of men." Matt. xvii. 22.

This is not a review, but it is well worth our while to remind ourselves of the import of the last few lessons. For instance, "Humility." Real humility is a rare thing among men of [illegible] profession.

There are few things more plainly taught in both the Old and New Testaments, than that the "Heavenly Home" of the saints will be on the earth.

And there are few things more plainly written than that the "Mission of the Holy Spirit" was to witness to the truth of the gospel as preached by the apostles.

We have discovered, in the lessons of the past that the apostles did not all write notes of the same events, but all write freely of Jesus being betrayed and denied.

We may read of many cases of cowardly, cruel betrayal, but among all there is none just like the betrayal of Jesus.

From the standpoint of Jesus we cannot say that he was betrayed, because he knew that Judas was scheming to betray him.

To his disciples he said, "Ye know that after two days is the feast of the passover, and the Son of Man is—will be betrayed to be crucified."

At the passover supper he said, "Verily I say unto you, that one of you shall betray me." Matt. xxiv. 22.

Jesus said, "Verily I say unto you, One of you which eateth with me shall betray me." Mark xiv. 18.

Again we read, "Behold, the hand of him that betrayeth me is with me on the table. But woe unto that man by whom he is betrayed." Luke xxii. 21, 22.

We see from these records that Jesus was not like others that have been betrayed. He was not surprised nor taken unawares. This does not in the least excuse Judas. He was the meanest of all betrayers.

Referring to Matt. xxvi. 21, 25, we read, "It had been good for that man if he had not been born."

Then Judas—with what seems like child-like innocence—asked, Master is it?

From all the circumstances previous to the betrayal, one might be led to wonder why Judas did not forego his purpose, knowing as he did that his Master knew of his treachery. It is the observation of observers that when a man goes wrong "religiously"—When they turn away their ears from the truth, 2 Tim. iv. 4, it is next to an impossibility to induce them to reconsider and repent.

God the Father knew that his Son would be betrayed, and moved David, by the Holy Spirit, 2 Peter i. 21, to prophesy, "Let Satan—the adversary—stand at his right hand—let his days be few, and another take his office." Psa. cix. 1-20. It was this prophesy the apostles referred to when they cast lots for one to take the place of Judas among them. Acts i. 16 26

In connection with the betrayal and other events we read "All this was done that the Scriptures of the prophets might be fulfilled." Matt. xxvi. 56.

From what is written let us not conclude that Judas—or some one—HAD to betray Jesus. He was naturally bad, but no man ever had a better opportunity to reform than he. Jude informs us that some turn away from the grace—favor—of God. Jude 4. and Paul tells us that such are fit only for destruction, Rom. ix. 22.

Moral cowardice is not a part of the make-up of every man, but every man is liable to have an attack of it, a spasm as it were. This was the case with the apostle Peter when he denied all connection with, or knowledge of his Lord and Master Jesus Christ. He loved his Lord, and his Lord knew it. John xxi. 15 17. Paul says, Charity—Love—never faileth, 1 Cor. xiii. 8. This is true, absolutely true in the case of God and Jesus Christ. it was true also in the case of Peter, as far as could be true of a man. The love of Peter did not utterly fail when he denied the Master. It was a slight break in his life of affectionate devotion to his Lord.

The story of the denial in the lesson is that Peter followed Jesus to the door of the palace of Caiphas the high priest. The apostle John was inside, and through his influence Peter was allowed—by the girl doorkeeper—to come in. The imagination or still better, the recollection of those who have been really over-awed by unusual surroundings will help such to understand Peter's state of mind when the young woman doorkeeper asked him, "Art not thou also one of this man's disciples?" Had he been outside his answer would not the least likely have been a denial, but the over-powering impression on the simple honest-hearted Galilean fisherman by the great hall, the so-called place of justice and judgment, seemed—for the time being—to completely frighten him, and he denied his Lord. Satan was trying to hit him, Luke xxii. 31, At his third denial his Lord turned and looked at him. That look brought him to himself, he went out and wept bitterly. Luke xxii. 61, 62.

If we have in any way denied our Lord Jesus, let us confess our sin. He is faithful and just, and will forgive us, 1 John i. 9, as he forgave Peter.

Next Lesson, Jesus' death and burial. John xix. 17-42.

P. Neely.

Report of Meeting.

At Stillwater my meetings were continued four nights at the little hall that Sister Rohrback has seated at her own expense in her home in this city. If you think of or repeat this name in connection with field work pronounce the name Roe-baw. It is a German name and you need a pronouncing directory. I find by years of experience that strangers will mispronounce a name that should be spelled by the form of the orthography and by observation that we are hopelessly stalled with names like [illegible] ter Rohrback's.

What I wish to say about this se[illegible] one action of this lady away in th[illegible] new country, "away" whether you [illegible] the east, or we of the Pacific think [illegible] the locality. The hall has been free[illegible] offered to all "soul-sleepers." It we[illegible] our first meeting-place, but as [illegible] stands some distance from the clu[illegible] of orthodox church buildings and h[illegible] been used by the different Advent pa[illegible] suasions that have visited this tow[illegible] it had not become a popular reso[illegible] for the multitude, either the religion[illegible] or irreligious. No one of the mos[illegible] singular events happened in m[illegible] evangelistic work. I changed to a [illegible] church building. The Methodist min[illegible] ister Smith invited me to hold m[illegible] meetings in his church. Our hall wa[illegible] large for our little audience, but t[illegible] church would surely bring a goo[illegible] hearing.

I began my work in the new hous[illegible] by speaking from 1 Cor. xii. 13. Whe[illegible] I speak from a text this is my favor[illegible] ite, because it brings to my hearin[illegible] the leading principles of Christ[illegible] The attendance was good, and the a[illegible] tention persist at this meeting. I wa[illegible] hopeful. This was on Sunday ev[illegible] ing. I gave four discourses on "[illegible] Truth of the Bible," during the we[illegible] On Friday night I closed abruptly.

The minister had received a t[illegible] gram that his father was dying; t[illegible] members of his church were not at [illegible] meeting, and though about sixty [illegible] that do not belong to the Methodis[illegible] church were present. I did not think [illegible] had authority to continue in the ab[illegible] sence of the minister, or assumed right.

I am now at Brother Hollenbaugh's home, near Avery, Oklahoma. Meetings are announced to begin here Friday night, April 24th.

From here I expect to go on to Texas on my homeward journey.

W. L. Skeels.

Dear Restitution:

To those of like precious faith these greetings are sent. It was our good pleasure to close a very interesting and profitable meeting with the church at Springfield, Ohio, April 26. We left them rejoicing over the addition of three worthy ones. It gives me great pleasure to introduce to the readers of The Restitution the following sisters, viz: Jessie Flab, Jessie Kauffman and Ora Beck. Sister Flab is a sister in the flesh of Sisters Woodbury and Kauffman, and Nellie Sister Jessie Kauffman is a daughter of Brother and Sister Kauffman. Sister Beck is a daughter of Brother and Sister Beck, also a sister of Brothers David and Frank Beck, and Sisters Staley and Poole.

We spoke on first day morning on the Trial of our Faith. Our subject was well fitted to the occasion and all enjoyed it. Our purpose was to show them that our heavenly Father invites all who come to him. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Peter i. 7.

This meeting will be remembered by all as the best for many years. The brothers and sisters of the occasion are greatly strengthened and will now renew their vigor. May they continue to walk worthy of the vocation wherewith they are called.

My prayer is that our sisters may make their calling and election sure.

Your brother in hope of eternal life.

D. C. Robison.

Report of Labor.

Brother Underwood,

We wish to say through The Restitution that Brother [illegible] Portland, Oregon, is here holding a series of meetings. He is awakening up a fine interest. It is a place where the orthodox could not get a hearing and if they did the order was so bad that you could not hear what the speaker said. Now, under Brother Skeel's preaching you can almost hear a pin drop. He makes it so plain that little children can understand him. He has had a large attendance all through the meeting, and it is still increasing. Some are coming ten miles although the roads are muddy and the nights are dark. They respect him so well that they place bouquets on the stand, until he has hardly room to lay his Bible. He thanked them for this respect and said it made him think of the time when the desert will blossom like the rosa.

One of my neighbors said he did not intend to take any part in the meeting although he came and he and his wife have attended every night, and have had Brother Skeels make his home with them part of the time.

SUBSCRIBE FOR

THE RESTITUTION

Published at

PLYMOUTH, INDIANA

The Price is

Quiet Forces.

All great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great revolutions, follow the action of these forces; but they act noisily. So it is in spiritual things. God's Holy Spirit works silently—nothing works so powerfully. It is the still voice, it is this voice, unheard by the ear of sense, that wakes the sleeping soul and calls the dead man to life.

Look at the sun, the moon, the stars; consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills. Great revivals of religion are calm. It is awful to see a great congregation in tears, and so silently that you hear only an occasional sob and the clock ticking on the wall. The hardest hearted are still [illegible] where there is confusion and they only laugh and look, "Not [illegible] by power, but by my [illegible] saith the Lord."

Happy.

"Sometime since," says Dr. Payson, "I [illegible] a letter to a young minister, "I [illegible] up a little work purporting to [illegible] the lives of sundry characters, re[illegible] ated by themselves. Two of these [illegible] characters agreed in remarking that [illegible] were never happy until they [illegible] aimed striving to be great men. This [illegible] mark struck me, as you know the [illegible] but simple remarks will strike us [illegible] heaven pleasant. It occured to [illegible] at once that the most of my sufferings and sorrows were occasioned by [illegible] unwillingness to be nothing, which [illegible] am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be any thing or nothing, just as God pleases, I might be happy. You will [illegible] it strange that I mention this [illegible] a new discovery. In one sense it [illegible] is not new; I had known it for years. But I now saw it in a new light. My heart saw it and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy, [illegible]."

[illegible] Christian for the sweet fruits he bears to God and men, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs into many superfluous stems, and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.

Brethren, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

We have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or [illegible] rest from this office, as you wish. The price is 10 cents single copies postpaid or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, [illegible] ren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Foothill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Mendon, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees will be [illegible] at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in The Restitution.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. Woodward,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. Lindsay.

The yearly meeting of the Church at Foothill, Ontario, will (D V) begin on May 22, and continue over the following Sunday. The principal speakers will be Brother Austin of Foothill, and Brother Huggins of Oregon, Ill. An invitation is given to all who may desire to be with us on that occasion. We expect an enjoyable meeting. For further information apply to me at Foothill, Ont. Box 105.

P. H. Bone.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. E. Boyar Pelton, Va. or to me at Dilbeck, Va.

Virginia Ritenour.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 19, and continuing over the following Sunday. A competent programme committee

Books and Tracts.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Ten 8 Page Tracts.

One Text Book of a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A pamphlet of proof texts on this subject.

Life and Death. A short comprehensive statement of the facts in the case.

Age to Come. Not a Heresy, by H. Grant.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that assuring any of the unrighteous? A 160-page pamphlet by Wm. [illegible] [illegible] was in the Restitution for previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

Lydia Ballshaw, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Cramer or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

George Neff.

To the Household in Texas.

I shall soon be in Texas. If there are others in Texas and Louisiana who desire me to hold meetings in their neighborhood, they can arrange for the same by addressing a letter to my home address immediately. Write to 120 N. Willow ave, Austin station, Chicago, Illinois, and my family will forward them to me.

Yours in the Blessed Hope.

W. H. Wilson,

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John C Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

An Exposition of Isa. vii 14-16.

A booklet by Robert C. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 10cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

What others read in same Bible neighbors do,
I see how long 'twill take to read it through.

Some read the Book of Book, they don't know why;
It somehow lay, gets in the way to die;
While others read it with uncommon care,
But all to find a contradiction there.

One reads with ardor's eyes upon the head,
And sees the thing exactly as he did:
Another reads — reads through it or through
Scott,
And thinks it means exactly what they thought.

Some read to prove a pre-adopted creed,
Thus undertake all but what they read;
And every passage of the book they bend
To make it suit that important end.
Some people read, as I have often thought
To search the Book, instead of being taught.

—Selected by Wm. Hardesty.

Editorials.

When you hear a man praising himself, depend on it he is doing it because no one else will.

Son.—Father, what is the difference between a skeptic and "higher critic?"

Father.—A sceptic, my son, is an unbeliever out of the church, and a "higher critic" is an unbeliever in the church.

Not long since we were *greatly* surprised to hear a friend remark that the world *is getting better*. In justice to him, however, it be but right to explain that he is very old and feeble, in fact a "shut in," and that he has not been out in the world for many years.

A little error mixed with truth is like a little poison in good food. The food looks nice to the eye, and is palatable to the taste, but it will kill you if you eat it. The pabulum of truth to be wholesome and life-giving must be entirely separate from error.

The last Quarterly Meeting of the Illinois Conference for this year will be held with the Antioch Church, near Chana, Saturday evening, May 16th. All intending visitors are requested to write Brother Jos. H. Williams, at Ashton, Illinois, and he will make all necessary arrangements for your care and comfort during the meeting.

The brethren in Oregon, Ill. had the pleasure of hearing Brother J. H. Willey preach two sermons on Easter Sunday. Bro. Willey was in our city on business, but made it a point to remain with us and preach on the First Day. The Lord bless our brother in his ministry. Come and see us again, Bro. Willey.

In Tom Paine's time the church believed and taught that every word in the Bible was true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology, false in its history, and so far as the Old Testament is concerned, false in almost everything.—*Lecture on Tom Paine by R. G. Ingersoll.*

To these eloquent but lying charges against the Bible the "higher critic" shouts a hearty "Amen."

Easter Sunday was our regular appointment at Antioch Church, near Chana, Ill. Mrs. Mary Jane Cable, mother of Sister Melissia Drummond, formerly a Methodist, confessed her belief in the first principles of the gospel, and was clothed in the righteousness of God, as provided in Christ, through baptism into his death and name. All of our brethren were glad to extend to Sister Cable the right hand of fellowship, but her daughter, Sister Drummond, was a trifle happier than the rest of us, if that were possible.

They Wrote Letters. Acts xv 23.

Dear Brother:

We would like for you to preach the funeral of Sister Richard Appleyard, who died today, and whose funeral services will be held at Northfield at

Brother Huggins:

It has been so long since I have written to *you* that you may think I have forgotten you are on earth. This is not the case, however, but for a number of weeks I have been very busy getting our new Church building finished, furnished, etc., so that I have taken very little time for any thing else. We dedicated our new building March 29th, and we are now getting settled and adjusting ourselves to the new conditions. We have a neat and comfortable house of worship, with new auditorium for preaching services, and basement with Sunday school room, etc. It will be known as the "105th Street Church of God," and is located at corner of 105th St. and Columbia Ave, Cleveland, Ohio. I trust we may be able to build up a nice little congregation in this apparently good field.

L. E. Conner.

Brother Huggins:

It is unprofitable to spend time in writing, in printing, and in reading matters of opinion apart from the recorded testimony of Holy Scriptures. Opinions or "views" about this or that are only sources of controversy and contention, frequently ending in envy and incessant wrangling.

"The Birth of the Spirit," Word and Work, vol. 2, No. 12, serves to illustrate my meaning about speculative "views." A few words from Scripture near the close of Brother Corbuley's letter on the next page, is of more value to the student of Scripture than any amount of mere human reasoning and indiscriminate quotations from Scripture, having no reference to the point under consideration. I quote from his letter: "What was the mystery which Paul would reveal? Was it not, 'We shall not all sleep'—something given as an exception to the general rule laid down by Moses and all the prophets?" Better still if the brother had confined to emphasize the immediate succeeding context, giving the disjunctive "but" its full force, thus, "We shall not all sleep, *but* we shall all be changed." Our various opinions about this statement leaves the statement itself unchallenged. It matters little to the believer what I may think about this or that. We have something believable, reliable, trustworthy, and termed by Paul "The testimony of God," 1 Cor. ii. 1. He did not come with what his "views" were, but he came with a message from God, and demonstrated as such by manifestations of spirit power, verse 4, 5. But I must close for the present. I remain as ever in the hope of eternal life through Jesus Christ our Lord, Redeemer and Advocate.

C. W. Tomkins.

Brother Huggins:

I am sending you copies of ——— in which you will be interested, especially the marked paragraph relative to your reply to a question. Keep the good work going; and *may* your strength be as your day. While others are busy "sifting out the error," occupied with endless eulogies and strivings "about the law," busy with "foolish and unlearned questions, whereof comes strife," "the man of God" will eat the bread and drink the water of the Word, not despising the blood, for by it his past life of sin is washed clean, Rom. v. 10; Eph. v. 26.

Fraternally yours,

Jos. Wil——ams.

Brother Huggins:

We were glad to hear that you were well. We are still in the faith, and are stronger in it even than when you were here. If we never meet again in this life, we hope to see you with all the redeemed in the coming kingdom.

V——ron, read, "Went forth into the world." "They went out from us," writes John in his first epistle, ii 19, and then gives this reason for their segregation. "They were not of us; for if they had been of us, they would no doubt have continued with us; but [they went out, that they might be made manifest that they are not all of us." They are called "deceivers" and "antichrist" because they transgressed "the doctrine of Christ." 2 John ix. The Greek word translated "transgresseth" in verse 9, literally means to "go beyond." Their transgression took the form of being wise above what is written; and they not only "went forth" from the faithful brethren, but they "went beyond" the "doctrine of Christ" which he had revealed from the Father during his personal ministry in the days of his flesh. In fact they denied that he had come in the flesh at all. This was an prominent plank in their platform or creed. The word "come" in verse 7, is "coming" in the Greek. To deny Christ's coming in the flesh formally denied God's manifestation in his person; and to deny that God was manifested "in the flesh" (1 Tim iii 16) in the person of his Son, denied the "doctrine of Christ" in one of its most clearly revealed and important features. The Greek present participle implies both the first and second coming of our Lord. He is called emphatically the "Coming One" in the Greek (see the Greek Testament and Diglott in Matt xi 3; Heb x 37. Those who deny the incarnation of God in Christ at his first coming, and his personal coming again, as do the Russellites, are more than "deceivers;" they are *Antichrist.*

Faith in the Messiah of Jesus.

"Our salvation hinges on faith—faith in the things concerning the kingdom of God and the name of Jesus Christ. Why God requires faith rather than works alone I do not know." These words, or at least their substance, occurred in a Scriptural and forceful discourse delivered last summer by Brother A. J. Eychaner while engaged in evangelistic work in Iowa. A careful study of the Bible reveals the fact that the speaker's statement is undeniably true—our salvation depends on a belief in the promises of God.

At this time when higher criticism, human-paternityism, Universalism, Sabbatarianism, and many other "isms" are occupying the minds of Bible students and investigators, frequently to the exclusion of more important matters of faith and Christian conduct, the question to which those who "seek for glory, honor and immortality" should direct their careful attention should no longer be "What must I do"—but "What must I believe in order to be saved."

We agree that "without faith it is impossible to please God." In other words we cannot be saved without faith; for it is plainly said, "By faith are ye saved."

No one will dispute Paul's definition that "faith is the substance of things hoped for; the evidence of things not seen." Therefore our eternal salvation *depends on* belief in the promises of God unsupported by visible evidence. We must believe without knowing.

This being true must we not accept the Messiahship of Jesus—his right to David's throne on the basis of faith and not knowledge? If we knew that Jesus was the son of David would it require faith for us to believe in his right to occupy that throne? Let us again insist that salvation comes by faith, not by *knowledge*. It is he that

—2 Thes ii 8, 14.

congregation, therefore, that determine itself from fellowship unworthy is an enemy of and the faithful are warned to not of it. Rev xviii 4; Acts xx vi 17.

The congregation of God is composed of saints of Jesus Christ (1 Cor i 2) who walk in the light as God is in the light (1 Jno i 7), who continues (chiefly in the apostles' doctrine (Acts ii 42; Rom xvi 17; 2 Jno v 11), who speak the same thing, having no divisions among them, united in the same mind and the same judgment (1 Cor i 10; Phil i 27; ii 2, 3. It is he and *they* of the truth (3 Jno iii 15); it teaches the "way of truth" (2 Pet ii 2), hence it is opposed and is opposed by, the seats of error. 2 Pet ii 1-3.

E. H. Gipson.

Gold Dust.

Honest work for Christ is the best kind of spiritual culture.

When a man tries to hide his religion he is wasting time covering up invisibility.

He who has God's work to do needs to live in the light of God's companionship.—Humbut.

If we would reap life everlasting in the world to come, we must sow to the Spirit and manifest its fruit now.

Our religion is no Sunday dress; he expects us to wear it every day in the week and especially in business relations.

The unadulterated gospel by men whose life work is to destroy all confidence in men, is like tendering water in a dirty cup; it disgusts, rather than refreshes.

Go to the root of things. The gold mines of Scripture are not the top soil. You must open a shaft. The precious diamonds of experience are not picked up in the roadway, their secret mines are far down. Get down into humility, the divinity of the Word and seek to possess with it the inward work of the blessed Spirit.

Anna Drew.

Interesting Paragraphs.

The United States produces nearly twice as much coal than Great Britain.

The total number of persons in receipt of state relief in India exceeds [illegible].

The Belgian King, Leopold of Belgium has a true friend in his kingdom now.

[illegible],500 saloons were voted out of 828 last year, 31 counties out of 102 in Illinois dry.

The cotton mills of Switzerland have remained almost stationary for the last ten years, owing to foreign competition and tariffs.

There are 300 paint factories in this country, making over 100,000,000 gallons of paint a year and the business demand is increasing faster than the facilities.

There have been coined $50,000,000 worth of double eagles ($20) and $12,000,000 worth of eagles ($10) without the motto, and the coinage is continuing and will until the bill restoring the motto becomes a law.

The Swedish national commission for the prevention of tuberculosis has recommended the gradual establishment of 4,600 retreats for consumptives to be scattered throughout the length and breadth of the country. The total cost will be nearly 11,000,000 crowns. It is proposed that the cost of maintaining patients should be by the municipalities from which they are sent.

Andrew Carnegie's library gifts amount to 50,000,000.

It is computed that the dew falling in England is equal to five inches of rain each year.

Louisiana has seven million acres of swamp land, which are at present totally useless.

Germany's population is increasing much more rapidly than that of Britain or France.

Mrs. Frederick Hall, of Wanda, Ill., who lost her voice three months ago on *account of an* explosion, suddenly recovered the power of speech in a severe coughing fit.

More pay for Emperor William is planned in Prussia because, it is said, on account of the increased cost of living, $75,000,000 yearly will not be enough to meet expenses.

Presidents of national banks in conference in Chicago vigorously denounce Aldrich currency bill and inaugurate crusade to defeat measure as passed by the senate.

[illegible] to be [illegible] authenticating [illegible] beyond [illegible] genes. There is invested in it something like £15,500,000, and it gives employment to 70,000 people.

Unplanted mammoth remains are among the vast natural resources of Siberia awaiting exploitation. For commercial purposes the skeletons are more valuable than the best Indian ivory.

The New York Methodist Episcopal conference refuses to hear charges of defamation of the character of President Roosevelt preferred against Chancellor James R. Day of Syracuse University.

Almost three-fourths of the world's production of diamonds are brought by the people of the United States. The declared value of these gems, covered by invoices presented at the American consulate-general at Antwerp during the year 1907, amounted to $5,230,519 for cut diamonds and $1,953,057 for rough stones.

One of the most important additions to astronomical science in years was the recent announcement from the Lowell observatory, Flagstaff, A. T., that the planet Mars is very rich in vapor. This information was gained by a comparison of the spectra of Mars and the moon. Astronomers have been trying for 45 years to settle the question.

Coincident with the return to activity of the volcano Soufriere, near Pozzuoli, Vesuvius is showing some signs of unrest. The activity of Solfatara is always supposed to coincide with the inactivity of Vesuvius, and in the present instance scientists are of the opinion that the activity of Vesuvius is caused by the large amount of rain that has entered the crater.

Simultaneously with the organization of a pigeon postal service in the French Congo, where the climate makes both ordinary and wireless telegraphy impossible, it is announced that the British government has replaced the pigeon post by wireless telegraphy in both the naval and the colonial service, and that this year's budget contains no appropriation for pigeons.

The high price of meat is not a hardship, but a blessing at this season, according to Dr. Bosley, health commissioner of Baltimore. Dr. Bosley is of the opinion that in the spring and summer, when the body does not require so much heat, meat can be dispensed with the greater part of the time. The doctor thinks that with meat at its present prices people will eat more vegetables and be the better for the change.

Women of the town of Kuniehfeld, which lies partly in Meiningen and partly in Meiningen, Germany, have sent a petition to the governments of both principalities asking that something may be done to regulate the closing hours of the drinking houses. They complain that after their husbands have been turned out of the public houses which lie in Meiningen they cross the street to Meiningen, where the closing hours are much later.

The body of Emmanuel Swedenborg the famous mystic and writer, was exhumed in London, April 7th, and was started on its journey to Sweden for final burial in Swedish soil. The remains were taken up from the vault in front of the communion table in the Swedish church in Princes square, where they were deposited in 1772. Services were held over the body in the afternoon, after which it was placed on a train for Dartmouth, where it was embarked on the Swedish cruiser Fylgia for transit to Sweden. The Swedish government formally requested the exhumation and surrender of the body, and the British government assented.

Hiding in Christ.

It is said that the deeper waters of the great ocean are never moved by storm or tempest. Though the outer surface may be in the wildest commotion while the terrible storm is raging, yet the deep waters never feel the least thrill of the stormy scene above them. Eternal calm holds them in its strong arms and they rest as peacefully upon their coral bed and long seaweed as though no fierce tempest were beating upon their outer surface.

This is a fitting emblem of what our spiritual lives should be. While our outer life must feel the lashings of sorrow and misfortune, the great silent depths should never be moved by these "light afflictions" which work out everlasting glory. There are golden milestones all along the Christian journey, and if we are guided by them we shall soon [illegible] the quiet, [illegible] "Rock of [illegible]

And if we cling to our hiding-place we are forever beyond the reach of danger. Upon Alpine heights there is a sweet little flower which clings so tenaciously to the crevices of the stony rocks, that it blooms on regardless of the fierce, wild storms which sweep over the grim old mountains. After the tempest passes by it is sweeter and lovlier than ever and one would never guess it had felt the breath of the hurricane's power upon its face of sweetness. The secret is, it is shielded by the everlasting rocks—something stronger than itself.

Thus is the life hidden with God and safe in eternal arms; for nothing can ever tear it from its secure hiding-place.

Oh, blessed faith that holds the soul hidden away from the power of this world! Let us in life's blessed morning seek for this dear hiding-place. Then shall we be safe forever while clasped in infinite arms.—*Unknown.*

Smokers and Voters.

Each year the people of the United States smoke nearly 8,000,000,000 cigars, cheroots, stogies and all-tobacco cigarettes, 3,500,000,000 cigarettes with paper wrappers, and consume 3,000,000,000 pounds of smoking and chewing tobacco and snuff. Every day we smoke 22,000,000 cigars and 10,000,000 cigarettes, and nibble smoke or chew 500 tons of tobacco, all of which costs $860,000. Every minute of the 16 hours a day that we are awake we make ourselves poorer by $800—for 28,000 cigars, 10,000 cigarettes and a half a ton of plug and fine cut. It is estimated that there are 18,000,000 devotees of the weed, or about as many smokers as voters. This estimate is based on the assumption that one person in each six of our population is a puffer of smoke.—*Ogle County Republican.*

The First Use of Firearms.

The use of firearms in battle, must, necessarily, date from that of gunpowder. Although there is but little doubt that a compound of nitre, charcoal, and sulphur was well known to the Chinese as early as the ninth century as an explosive agent, and had been heard of in Europe about the time of the first crusade, it does not appear from history that it was well known in Europe until introduced by Roger Bacon in the twelfth century. It is alleged that firearms, in the shape of cannon, were first employed by Edward III., King of England, in 1327, in his campaign against the Scots. The first well-authenticated use of cannon in battle was by Edward III., in the battle of Cressy, A. D. 1346.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Kate Quackenbush	2 00
Mrs L B Chapman	1 00
Nancy Morris	50

Questions on Sunday School Lesson May 3.

OUR HEAVENLY HOME.

John xiv 1-14.

Golden text: In my Father's house are many mansions, John xiv 2.

Read between the last lesson and this, so as to get the circumstances under which this lesson was spoken.

1 Verses 1 and 27, What troubled the disciples?
2 What was Jesus going to leave with them?
3 Why do we need peace?
4 Does the world give any peace?
5 Will believing in Jesus give peace?
6 Verses 2 3 4. Is it necessary to have knowledge of the future?
7 Do our experiences in this life make us long for the hereafter?
8 What does Jesus assure us of in these verses?
9 What is God's house?
10 Is it a place?
11 Where is it located?
12 We hear people talk of Heaven, of going to heaven, etc. If this be a place where God has his throne, have we a promise of going there?
13 Where is the promise recorded?
14 Do you think the words "my Father's house" used here mean a large place in heaven, where there is room for all, and that Jesus is now there arranging a "mansion" for each of his followers?
15 Going back to ancient times, whose was God's house, and who built it? 2 Chron iii 1, vii 11 12. Matt xxi 12 13
16 What was to happen to this old "house of God?" Mark xiii 1 2
17 Does history prove that this actually occurred?
18 Where is God's house now?
19 What does Paul say in 1 Tim iii 15 about God's house?
20 What does Eph v 29 30 Heb iii 1 to 6 teach?
21 See Mark xvi 14 15 and tell who are now in the Father's house.
22 Do we have a right then to say that God's house—or the Father's house—is his household, his family, his people, his children, his church?
23 Who is the Head of the Father's house or family?
24 Where is Jesus now?
25 What is He doing now?
26 Where is his family or people now?
27 What is the condition of God's people or house now? 2 Cor v 2
28 What do they desire? 2 Cor v 2
29 When will this be realized? 1 Thess i 10
30 What will happen when God's Son, the head of his house, returns from God's throne? 1 Cor xv 53
31 All things now change. How will it be when Jesus returns? 2 Cor v 2
32 Tell what Paul says about changing from the earthly to the heavenly condition. Thess iv 15-17
33 Tell what the prophet says will occur at that time. Zech xiv 4
34 Judging from Psa xvi 11, xxxvi 8 what will be its condition?
35 Do you think all will be like David then? Psa xvii 15
36 Who guides us to our heavenly home? and how?
37 What does Jesus say he is? verse 6
38 Is there any other way but his?
39 Jesus is in heaven now preparing for his people—do you think he will come back before his work is done?
40 If the ones for whom he is preparing places fail to make themselves ready, but disobey his commands, refuse his truth, do not follow in his way, have they a right to expect he will furnish a place for them?
41 Are you ready to enter the Heavenly home?

LESSON FOR MAY 10.

MISSION OF THE HOLY SPIRIT.

John xv 26 to xvi 24.

1 What were the circumstances under which Jesus was talking?
2 What great truth had he just taught his disciples?
3 Tell the meaning of "offended."
4 What dangers would the disciples be exposed to?
5 Could people persecute others, and think they were doing God service?
6 What was it Jesus told his disciples that caused sorrow?
7 What had Jesus promised them? John xiv 16
8 Why was it expedient that he go away?
9 What does comforting mean?
10 Who is the Comforter?
11 When was this promise fulfilled? Acts ii 4
12 Why would the Comforter not come till Jesus went away?
13 What is the meaning of the world?
14 Webster says "reprove" means to refute, contradict, to blame, or to censure, etc. Is this the meaning of the word here?
15 The Diaglott and Syriac both say "convict." Is this a better word?
16 If the Holy Spirit was to reprove or convict the world of sin, etc. has it accomplished this?
17 Why did Jesus not tell all the disciples ought to know?
18 What does "guide you into all truth" mean?
19 If an instructor guides or leads his pupil to see the truth, does this imply more than merely telling him the truth?
20 What things to come, or coming things, does the Holy Spirit show?
21 What was the mission of the Holy Spirit? John xiv 15 to 17, 26
22 What did the Holy Spirit enable those who received it to do? Acts ii 4 vi 5 to 8, viii 5 to 7
23 What was the object of these demonstrations of power? Mark xvi 15 to 20
24 Do we get the idea from all this that the mission of the Holy Spirit was to confirm, to establish, give assurance of, to render certain, to verify the truthfulness of what these men preached?
25 What were the persons who were anointed of the Holy Spirit told to do? To go and preach?
26 Did they do as they were told?
27 Did the Holy Spirit accomplish the mission for which it was given?
28 Have these persons who were given the Holy Spirit left any record of their words and deeds?
29 Are these records of their words and deeds sufficient for us?
30 Do we need any other guiding or leading to enable us to understand, believe and obey all that is necessary for us?
31 Are any persons now possessed of the Holy Spirit so that they can do as the apostles did?
32 If any one should claim to have the Holy Spirit now, would we have a right to expect them to be able to do as the apostles did?
33 How can the Holy Spirit guide us now?
34 Are you following the Holy Spirit's guidance in ways of truth?

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Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

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After leaving Kansas my first inge will be at Blackwell, Okla. T wanting meetings in Oklahoma Northern Texas will address me out delay, in care of Eliza Rabe, 254, Blackwell, Okla.

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W. L. Sa

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Will all persons interested truth, and all isolated brethre in the State with whom we acquainted, please write to loved, we are anxious to local correspond with you, that w impart unto you some spiritu

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Paul 2 Tim. iii. 13. "But evi and seducers shall wax worse, worse, deceiving, and being decei

Matt. vii. 21. "Not every one saith unto me, Lord, Lord, sh ter into the kingdom of heaven he that doeth the will of my F which is in heaven. Many will s me in that day, Lord Lord, ha not prophesied in thy name, a thy name have cast out devils in thy name done many won works. And then will I pr them, I never knew you; depart me, ye that work iniquity."

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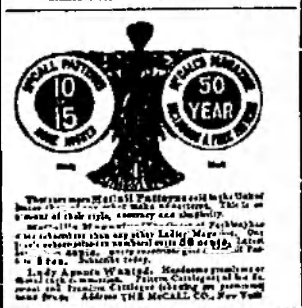

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Once ye to bless our earth again!

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Turn [illegible]
And every heart its tribute pays.

And hill, and valley, and sounding plain
Swell the notes of the glad refrain.
Bountiful, beautiful, blessed rain.

Weak and helpless, we children call
Upon our Father who heareth all,
And into his sheltering arms we fall.

The crumbs from his table it is withheld,
Or a moment leaves us without his fold,
We faint with hunger, or grieve withheld.

He holds the sea in his hollow hand;
The mountains arise at his command:
We pitiful children help see and stand.

But his tender mercy doth never wane,
He sendeth the early and latter rain,
And our barns are filled with golden grain.

Communicated.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box 6, Oregon, Ill. No anonymous communications will be noticed.]

ENOCH IN TYPOLOGY.

Is Enoch a type; and if so, of what is he a type?—Wm. Hardesty.

REPLY.

We are told that even Adam was a "figure of him that was to come." Rom. v. 14. "Figure," from *tupos*, means "a type, impression." Read 1 Cor. xv. 21, 22-29; Psa. viii.; Heb. ii. 6-10, and you will see that "the first man Adam" was, in many ways, an "impression" of "the last Adam," the Lord Jesus. 1 Cor. xv. 45. Since we have a type so early in antiquity, we are led to expect types more elaborate and perfect as we come nearer the realities of the new dispensation. That Enoch was an "impression" to be antitypically exemplified, is suggested by his name which means "teacher." He was a prophet; and Jude records one of his prophecies, and shows that while it is primarily applied to the antediluvians, its ultimate fulfilment will be at the final judgment when the Lord comes. Jude 14, 15.

Enoch in typology is an interesting study. Many precious truths are embodied and embedded in him as a typical character. "It is the glory of God to conceal a thing; but the honor of kings (the saints) is to search out a matter." Prov. xxv. 2. The following "concealed" truth can be "searched out" in regard to Enoch: I. He pleased God by faith. Heb. xi. 6. II. Enoch—"teacher." He prophecied or taught the truth. Jude 14. III. He "walked with God." Gen. v. 24. IV. He was "the seventh from Adam." Jude 14. V. And he was "translated that he should not see death." Heb. xi. 5.

Jude is careful to tell us that Enoch was the "seventh from Adam." v. 14. This statement, made just before giving Enoch's prophecy, is full of meaning. The Lord "finished" the work of creation and "rested on the seventh day." Gen. ii. 2, 3. Here seven is associated with completion and rest; God "finished" and "rested" from his work. From the beginning seven has been a number which signified completeness, fulness. In the Mosaic constitution, every week when "finished" brought the seventh day, a day of "rest," to the Israelites. Seven is a complete cycle, a round number, a totality of parts. In Enoch the sacred number seven, and his freedom from death, are combined. Six thousand years of sin and death will be followed by a thousand years of "rest" and peace (Rev. xx). This is spoken of as a "Sabbath keeping for the people of God." Heb. iv. 9. We "enter into rest" (Sabbath keeping) (Spar. Heb. iv. 4-12) when the Lord comes. 2 Thes. i. 7. "Enoch the seventh from Adam," as a "teacher" in typology, preached the coming of the Lord "with ten thousands of his saints." Jude 14. "Enoch the seventh from Adam," intimates that he, as a typological character, prefigures antitypical realities proximate to the "sabbath keeping" or "seventh day" of six thousand years, introduced by the Lord's advent. Divinely guided by God's instruction, as to the time when he was typically represented, will be duplicated in the antitypical realities. The struggles of God, as [illegible] ensure that the following truths are beautifully illustrated. I. When the Lord comes "with ten thousands of his saints," there will be a people on earth who please God by faith. They will have the same "testimony" Enoch had that they please the Lord. Heb. xi. 5, 6. II. They will not only have faith, but they will "walk with God," as Enoch did. Gen. v. 24; Rom. iv. 12. III. They are alive when Jesus comes, "with his saints" (angels), and they "shall not see death," being "translated" as Enoch was. Heb. xi. 6: 1 Thes. iv. 15, 16, 17; 1 Cor. xv. 50; Jno. xi. 26.

There is one mistake you must avoid in Enoch and all other types, namely, making types realities. Because it is said Enoch was "translated that he should not see death," many have made the mistake of concluding that he never died. Skin means "a shade, shadow," and is translated "shadow" in Acts v. 15: "The shadow (skia) of Peter * * might overshadow some of them." You must discriminate between "the shadow of Peter" and Peter himself. His shadow cast on the ground or in the water would perfectly represent Peter; it would be a good photograph of the apostle; but still it would not be a reality. Now the entire Mosaic economy was an enigma, "a shadow (skia) of things to come." Only flitting "shadows" in the panorama, flimflam; Christ and his saints being the "heavenly things," "the body" (soma). Col. ii. 17; Heb. viii. 5. So when it says Enoch did "not see death," do not conclude that he was physically exempted from death; that epilogue would make a reality out of a "shadow." The word "translated" (Heb. xi. 5), metatheesis, means to "pass over." The first born of Israel, when they had applied the blood of the "passover" lamb, according to the commandment, were, like Enoch, "passedover" by the angel of death. Ex. xii. 13. Not that they never died. But in the shadowy representations of the Levitical law, which illustrated in a "figure" and "impression," "good things to come" (Heb. x. 1), they were "translated," "passed over" by death in "shadow," "in a figure," like Isaac whom Abraham slew. Gen. xxii.; Heb. xi. 19. Isaac did not literally die, and neither was he literally raised from the dead; it was only "in figure." Enoch's translation "in a figure" will find its reality in the "body" of Christ's brethren when the Lord comes, as Enoch prophecied he would, "with ten thousands of his saints." All of them alive then will "not see death;" one of the "good things to come," typologically taught by "Enoch the seventh from Adam."

DID ENOCH DIE?

In Genesis 5th chapter Moses gives the genealogy, age and death of the patriarchs from Adam to Noah. Of them all he says, "And he died" until he gets to Enoch, and of him he says, All the days of Enoch were 365 years * * * and he was not; for God took him. Verses 23, 24. Instead of saying of him as of all the others, And he died, he says, And he was not. Did Enoch die?—Lillis Filson.

REPLY.

That Enoch did not die has been a postulate with the learned for many years. However, in his Homiletical Commentary on the Book of Genesis, the learned Rev. J. S. Exell, M. A., confessed that Enoch died. On page 100, when speaking of the longevity of those days and comparative shortness of Enoch's life, he says: "We should have thought he (Enoch) would have lived longer than the wicked around him." On page 101 of the same book he says: "The life of Enoch was a comparatively busy one; he died in the prime of manhood." The prevalent idea that Enoch did not die is [illegible] beset with difficulties. The [illegible] mystics, always on the lookout for something with which to play; always ready to darken counsel by words without knowledge, Job xxxviii. 2, rejoice exceedingly because the [illegible] think in Enoch they have found [illegible] which [illegible] natural law [illegible] nation. "And they have if he did not die. The hypothesis contains us with inexplicable difficulties, and what is worse, the theory carried to its logical upshot, obscures, and even denies some of the plainest elements of divine revelation. Among the inexplicable difficulties of which I speak, I will mention these: I. Death has passed upon all men. Rom. v. 12. Enoch was one of the "all men" upon whom death passed, and equally with them was under condemnation. II. The testimony of inspiration is that all men (Christ not excepted) have died Psa. xlix. 8; Eccl. viii. 8; Psa. lxxxix. 48; Job xxx. 22. III. The veil which divided the Holy from the Most Holy place finds its antitype in mortal flesh. Heb. ix. 3; x. 20. Christ is our forerunner within the veil. Heb. vi. 19, 20. Forerunner means one who runs before or goes ahead. Christ is the first born, the forerunner; the first to pass from the Holy to the Most Holy; from the veil—the flesh—to the spiritual nature. But if Enoch was immortalized before Christ, Enoch was the forerunner—he ran before Christ into immortality!! IV. Christ died for all—every man. Heb. ii. 9. If Enoch never died—was immortalized hundreds of years before Christ died, he did not die for Enoch! V. Christ is the Savior of all who will be saved. 1 Tim. iv. 10. But he cannot be the Savior of Enoch, since he has already been immortalized!!

And he died, was said of them all, Enoch excepted. Then to create the impression that something different happened to him, that he did not die, the words, And he was not, are quoted. Let us understand phrases, not jingle them. It is unwise to make a distinction when there is no difference. Read Gen. v., and you will see that in recording deaths, Enoch's with the others, identical phraseology is employed. All the days that Adam lived were 930: and he died. (Verse 5) All the days of Seth were 912, and he died, (verse 8) All the days of Enos were 905 years; and he died. Verse 11 Coming to Enoch, Moses uses exactly the same language he used when speaking of others; And all the days of Enoch was 365 years: and so far the writer speaks of Enoch just like he did the others; he comes to where you expect him to say, And he died. You do not have to use the same words to express the same thought. And he died, and he was not, are synonymous terms. This is evident from the words, All the days of Enoch were 365 years. If he is alive yet; if he never died, 365 years falls short of expressing all the days of Enoch's life. All the days of Enoch, is a phrase which indicates, like the words addressed to the serpent, (Gen. iii 14). limitation of days. 365 years states all the days Enoch lived. He died comparatively young for those days of longevity.

So much for inferential evidence. Let us now examine evidence that is cognoscible and positive. After stating that all the days of Enoch were 365, we are told, And he was not. What is meant by this statement? Some people understand it to mean he was not longer on the earth; that he was translated to the skies! This view our Lord flatly denies. Jno iii 13 Ia Lam v 7 we have this statement: Our fathers sinned, and are not. Does this mean, Our fathers sinned and went to heaven? Enoch walked with God; and was not; the fathers sinned, and are not. Whatsoever happened to Enoch when he was not, happened to our fathers when they are not. Enoch if the words, and he was not, means that Enoch did not die, then our fathers, that sinned, never died!! If Enoch was immortalized, so were they; if he was translated to the skies, so were they. The Bible links death with sin. Rom. v 12 As the wages of sin is death, (Rom vi 23) the decree has gone out, "The wicked shall not be," Prov xxvii 10. Our fathers have sinned, are not, must mean, Our fathers sinned and have died. Indeed, it is said that they did not live forever, that they died Zech i 5; Jno viii 52; Heb xi 13. Here is proof that as they sinned and died—are not [illegible] days of Enoch. And he was not, it must mean, And he died.

All doubts as to the meaning of this statement are removed when we examine its occurrence in the book of Genesis: for it must be admitted that a writer has the right to interpret his own writing; and that the words, And he was not, as used in the 5th chapter, must mean the same as used elsewhere in the book. Every time Moses used this expression, he means death every time. When Joseph's coat was dipped in the blood of a goat, his brethren presented it to his father and said, "This have we found; know now whether this be thy son's coat or no. Gen. xxxvii 32. Convinced that it was, Jacob said, An evil beast hath devoured him; Joseph is without doubt rent in pieces. Ver 33. Thinking that Joseph was without doubt dead he said in great sorrow of heart to his children, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. xlii 36. Like Reuben, to express his death, Jacob said, The child is not. Gen xxxvii 30 That he means he was dead is positively stated: My son shall not go down with you for his brother is dead. xlii 38 One time Jacob says Joseph is not; and then telling the same thing later, says he is dead. In the same way Joseph's brethren speak of his death. At one time they referred to it as, One is not. (Gen xlii 13): at another time they said, We have a father, an old man, and a child of his old age, a little one, and his brother is dead. xliv. 20. And he was not, always means death: I do not think it can be shown to mean anything else in the Word of God. I feel strong on this point, incited as I am by the words of the infallible Book. When Herod slew all the children that were in Bethlehem, he killed them, of course Matt ii 16. This fulfilled a prophecy of Jeremiah (verse 17) about Rachel weeping for her children, and would not be comforted, because they are not, verse 18. When Jacob was convinced that without doubt Joseph was dead, he said, Joseph is not. When Herod slew the children they were dead, and of them it is said, They are not. When the wicked are swallowed up in the second death they shall not be (Psa xxvii 10)—they are dead. Now I claim that in Gen v 23, 24, the words, and he was not, means what they mean everywhere else in the Bible; and that therefore Enoch's death is plainly recorded. All the days of Enoch were 365 years * * * and he was not—he died. And this is just what Paul thought. To make his death doubly sure the great Apostle records Enoch's death with all the "worthy ones of whom the world was not worthy." Heb xi 38. These all died in the faith. ver 13. How many does he mean by these all? Though he includes many not mentioned by name (verse 32), he certainly means all he has named. Beginning with Abel (verse 4), he names Enoch, (v 5) Noah (v 7), and others, and then says: These all died in the faith. verse 13. When the kingdom comes (Rev xi 15) the time of the dead (for those who died in the faith) will have come, and God will wake up his servants the prophets (Enoch was a prophet, Jude 14), and reward them with all his saints, whether they be small or great (as Enoch): all will be glorified and rewarded together. Rev xi 18; Rom viii 17. Amen and amen.

ROBT G. HUGGINS.

Kind words produce their image in men, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not begun to use them in such abundance as they ought to be used.

The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, MARCH 20, 1907. NUMBER 11.

Bible School Department.

The annual meeting for Bible school work will convene at Torch Lake, Antrim Co., Mich., in August, 1907. It is important that every member of the church should do all in their power to continue and develop the work already begun.

It is not only desirable but essential that the workers from all the states be brought into association with one another. We need the encouragement that comes from the communion of earnest souls engaged in a common effort, and a conference of workers is absolutely essential to the success of the Bible school work. This convention is the place to decide upon courses of action with regard to the work, and it is urged that each state be represented in this gathering. There must be united, persistent action, a coming together of our scattered forces, if the gospel work shall receive the support, that it should. Come, let us put shoulder to shoulder, and become "workers together;" learn to keep step, and sing as we march,

"Onward Christian Soldiers,"

and join heartily in the Bible School work. It is stated that eighty-five per cent of all church members and ninety-five per cent of all preachers come from the Sunday schools. The church without a Sunday school is loosing its greatest opportunity. Let us awake to this fact, and shake off that feeling that "It can't be done," "It is too big a task." Let us not say "we can't" take up the gospel work and make it as successful as we do our worldly business enterprises.

Let us put the same amount of energy into the gospel work, that we put into our daily business affairs and the work will prosper. There is strength in co-operation, the business man knows it and the saloon keeper too. Every person who will plan to be present at this convention of workers, and can assist in the work in any way, are asked to communicate with the writer or P. Neill, corresponding secretary. Do not delay, do it now. We would like a report from every Sunday School in connection with our churches before this meeting, which will include both convention and institute work. The convention is designed to awaken interest, to arouse enthusiasm, to bring workers together, to discuss and devise ways and means of promoting the work and to receive reports from the work already established.

The institute is for educational purposes, to instruct and to fit for the largest fulness in Bible teaching. No institute can be successful unless it really instructs. There must be solid thought and careful preparation for the work by both teachers and pupils.

It is for the purpose of giving sufficient time to prepare for the part each is to have in this work that this notice of the Bible school work is given. If you will co-operate in any way to make the work profitable, let it be known at once what part you can take. It is desired to use as much talent as possible, and especially to cultivate the talent for teaching in our young people. Music has become a great factor in Bible school work and any who can assist in this accomplishment will please let it be known. We must give to our young people a chance to become leaders in the Bible school work and to become trained workers for service.

The teacher who tells his pupils to be good and not good for something, is loosing his opportunity, and the Bible school is our opportunity to train for service.

HOME DEPARTMENT.

Our motto—work, pray, give. "Go work today in my vineyard." Labor is the upbuilding element in the Christian life and success lies in our submission and confidence in God. "In everything by prayer and supplication let your requests be known unto God." With the prayer let us make the offering a sacrifice acceptable and well pleasing unto God for "God loves a cheerful giver."

HOME CIRCLE STUDY.

Reading the book of Genesis. Are you reading the book? Please report, do not neglect this.

I am now on the sick list, so will ask number 50 to please prepare a Teacher Training Lesson for our next paper. Also give the chief characteristic of the book of Genesis for the Home Department.

A good report comes from No. 31, it says, "We have repaired our building here. Next Sunday preaching." This is good, do not neglect the children. Open up the Sunday school work. More later.

Yours in hope.

HARRIET E. BOOK.

Somethings Christians Should Avoid.

But foolish and unlearned questions avoid, knowing that they do gender strife. 2 Tim. ii. 23. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker of whom is Hymenaus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some. Their mistakes would have been considered a very small matter in our time, nevertheless the apostle considered it fatal. But avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain, and yet there is generally some one close at hand to insert the dividing wedge and divide the flock if possible; and when they talk you would almost think the apostle made a fearful mistake when he said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile;" and you would almost think the law was that power, but Satan has accomplished his object and gone his way looking for new fields. There are questions that have been under discussion for at least fifty years to my personal knowledge, which are no nearer settlement today than they were then; look at the results, havoc and shipwreck to a great many. Would it not have been far more profitable to have spent that time, talent, ink and money in trying to instruct some one in the way of life. O that we might learn lessons from the past, and make a general effort even now to teach people the gospel that will save them from their sins, and provide a home in the kingdom.

Some of the things we should diligently practice.

Now I beseech you brethren, by the name of our Lord Jesus Christ, that you speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor. i. 10. Let this rule be thoroughly practiced, what a power the Church of God might be in the world. Love is the crowning grace and by this rule shall all men know that you are my disciples, because ye have love one for another, and it must be pure and true without dissimulation or hypocrisy.

Again, Be kindly affectioned one toward another with brotherly love, in honor preferring one another, distributing to the necessity of the saints, given to hospitality. Be of the same mind one toward another, and be not overcome of evil, but overcome evil with good. 2 Pet. i. And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. If these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off. Wherefore the rather brethren, give diligence to make your calling and election sure. For if ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Dear ones, avoid the switches and side tracks, and keep the straight and narrow way, for it promises to lead to eternal life.

Yours striving for the kingdom.

B. W. WOODWARD.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead: the immortalization of the saints, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins as pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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PLYMOUTH, INDIANA, MAY 20, 1907.

SISTER M. A. Woodward is to be at Plymouth and preach for us next Sunday, as they have both recovered from their recent illness sufficiently to be able to get at the work as soon as the weather will permit.

BROTHER George Neill called on us Monday on his way home from Clinton County. He reports good audiences at all points he visits, and the prospect for work is encouraging. He is to visit the Church at Rollover next Sunday, and we trust the brethren will give him a good hearing.

THE Bible School Association of the Church of God, which was organized last year has the following officers, who will answer all questions regarding the work—Miss Harriet E. Peter, General Superintendent, 1003 Church Wright St. Champaign, Ill. P. Neill Corresponding and Recording Secretary, 300 W. Main St., Salem, Ohio. Mrs. Mary A. Woodward, Treasurer, Dutton, Mich.

Bro. Underwood.

Mr. Lindsay came home Monday night from the field of labor sick and bed. The doctor says he has congestion of the lungs brought on by overwork. He will need to keep in doors for some time. Please publish so that the members of his correspondence Bible class, and others who are expecting to hear from him may know the reason for delay. Your Sister.

MRS. NELLIE LINDSAY.

The foregoing letter explains itself, and any one who is expecting to hear from Bro. Lindsay will please wait patiently until he is able to attend to your wants. Bro. Lindsay attended his debate in Illinois, came to Burr Oak, Ind., and started meetings, which has ed some time longer than intended at first. Three were immersed there. He then went to a point a few miles out of Argos for three nights, then to Argos over Sunday March 10. He had planned to go home on Monday following, and there were five to be immersed at Argos. As it is some distance to the water, it is easy to see the task our brother had to perform. Then on Sunday a telephone message called him to preach the funeral of Sister Coffin at Champaign, Ill., on Tuesday, March 12. Bro. Lindsay reached Chicago, intending to answer this call, but was taken sick, and had to hasten home, where he is suffering, as is stated in Sister Lindsay's letter. Our prayer is that our beloved brother will speedily recover, that he may go forth with the message of life to other fields, for he is a worthy workman in the vineyard of the Lord.

Communicated.

One Hour to Come.

The hour of judgment is a period of time intervening the presence or personal appearing of Christ and the beginning of the millennial era of one thousand years. It is specially designated as a time of war and conquest. Of course this is quite a different view from that entertained by those who are looking for and predicting the conversion of the world by peaceable and what they term spiritual means.

The popular impression that the world of mankind is continually growing better, and that eventually all will become Christianized is not only contrary to the teaching of the revealed Word but also irreconcilable with the general trend of human affairs, and unsupported even by the facts and figures of current history.

Christendom at the present hour is morally no better than the idol worshipers of the oriental world. There is doubtless more of knowledge with reference to things material, yet at the same time it cannot be truthfully affirmed that Christendom has increased or grown in the knowledge and fear of God, or anything like an intelligent appreciation of his work and purpose as revealed in the holy oracles. The discourses of modern science—the mastery that men have gained over the forces of nature may conduce to a betterment of material conditions, but does not appear to abolish or neutralize the moral delinquencies, and impurity that everywhere prevails corrupting and demoralizing both rich and poor, old and young alike. The spasmodic efforts of the church to stem the tide of corruption and crime is more an evidence of its irresistible increase, and uncontrollable force than it is a cure. The reformers and pulpits may preach against intemperance and denounce corruption and crime in both low and high places, but their proclamation reaches comparatively but a small number, while the masses of the people are both deaf and blind to the voice of the religious prophets, and reformers, who are regarded more as hirelings earning their bread, than as teachers of truth and righteousness.

Indeed there is no cure for the worlds ills this side of the Gear of judgment. When the indictment is read God is in the earth, then will the people learn righteousness as not before. Though knowledge has increased and the comforts and luxuries of life have run riot, the struggle to maintain existence and supply the things that gratify man's sensual wants, appears to be as difficult and as exacting as in the ages that are past. The people are restless, inconstant, and discontented, even as the force is exploiting and clamoring for more and more of the things pertaining to this world. The world appears to be out of joint, disjointed and perverted. The good things that men crave appear to be unequally distributed, great wealth on the one hand, and extreme poverty on the other,—ignorance and squalor on the left, refinement and luxury on the right, embittering and disturbing the conditions on all sides. In vain the world struggles to set itself right and make itself contented and happy. I repeat again there is no cure for this unhappy condition this side of the "hour of judgment."

My last article concluded with the overthrow of Gog's armies upon the mountains of Israel, and the subsequent announcement that the Lord's Anointed had established his authority in Jerusalem. It must not be supposed however that all the world will known momentarily that it is really Jesus of Nazareth that has returned to Zion and saved Israel in this dark and critical hour of distress. When we pause to consider how momentous the darkness that prevails concerning the prophetically revealed purpose of God, it is in no way difficult to see that the nations and their rulers will be slow to believe or credit the announcement that the Son of Israel's God is actually the one that has crushed the invading army of Gog, and proclaimed to the world that he is king by right divine. This appears evident from the fact that the kings and emperors of the Roman world make war against him, seeking his overthrow. As it is written the Gentiles will rage tumultuously, and imagine a vain thing: the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed..... The Lord shall have them in derision, he will speak to them in his wrath and vex them in his sore displeasure, yet have I set my King upon my hill of Zion. See Psa. ii. 1-12. The hour of judgment incarcerates a suspension of education, and discipline, to teach the nations and peoples righteousness supported with adequate authority and power to punish the obstinate and rebellious. The judgments executed in this trying hour are not for the purpose of destroying the earth's inhabitants, but to bring them into subjection to what is right, good and just, that all may equally share the good things promised as a "feast of fat things to all people." Isa. xxv.

This work begins with the Jew, Israel is my son, my first born, and it is through the first born that the process of renovation and the knowledge of God is extended and made manifest among other nations. Among the first things that transpire in the prophetic hour to come, is the sealing of the 144,000 out of all the tribes of Israel, 12,000 from each tribe. That this work may be accomplished without interruption or hindrance, the four winds are held in check by the four angels represented as standing on the four corners of the earth. The winds of strife and war are not permitted to hurt the earth nor the sea nor any tree, until these servants of God are sealed in their foreheads. To be sealed in the forehead, is to become intellectually instructed, and made to understand the things pertaining to the knowledge and wisdom of God. In the 11th chapter they are again brought to view, and said to have been "redeemed from among men, and styled the first fruits unto God, and unto the Lamb." That is they are the national first fruits. The order of God is first the Jew, afterwards the Gentile. This order was observed in the preaching of the gospel individually, and will be repeated nationally. Most expositors appear to think that the 144,000 sealed ones symbolize the one body redeemed—the church or congregation of God. I however regard their exposition as little more than guess work, even though it has the support of standard authors and great names. The 144,000 constitute a perfect square, that surrounds the tabernacle. Under Moses in the wilderness the twelve tribes encamped in a square in the midst of which stood the tabernacle of God, the holy and the most holy. The antitypical tabernacle of the future is the glorified, one body of Christ. The house of God wherein he will dwell in his spirit. The square of the Urim of the future is thus foreshadowed in the Mosaic order of things in the wilderness. Israel stands next and nearest to the tabernacle of God. In another place they are represented as the 12 gates of the holy city through which the nations bring their "honor and glory into it."

I escape for [illegible] reasons revealed concerning the 144,000. The hour of judgment will more naturally be a trying ordeal for the nations who know not God, and who will be disinclined to take kindly to the new order of things that will follow the establishment of Jehovah's kingdom on the earth, but will result eventually in great good to all people in filling the earth with the knowledge and glory of God.

GEO. MOYER.

The Power of the Gospel.

Paul says in Rom. i. 16. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

From the language in the above text, it would imply that we are required to believe something, in order to get the benefit of the salvation that is promised in the gospel.

In the first place we must find out what the word gospel means before we can hope to receive any reward from it.

Paul calls it the "Gospel of Christ." Now if it is the "Gospel of Christ;" it must be something that Christ taught his disciples to believe, and in order to find out what we are to believe, we must search the Scriptures to find out what the gospel was that Christ preached. First we find in Matt. iv. 24, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." And again in chapter ix. 35, we find that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Before the gospel of the kingdom can be of any power to us we will have to become acquainted with the message that God has dealt us.

Paul says in Gal. iii. 8, "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed; so then, they which are of faith, are blessed with faithful Abraham. Gen. xxii. 17, 18, and Gal. iii. 16, tells us how the blessing is to come to us through Abraham and his seed, which Paul says is Christ; so then let us take heed to the gospel of Christ. Jesus tells us in John iii. 16, "That God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Do we believe this saying? can mortal man comprehend such love as this? Who is there among us that would be willing to sacrifice a son that we loved, to save the life of a friend, to say nothing of our enemies. I verily believe there is not one. It was through faith and obedience more noble, are necessary: And those members of the body, which we think to be less honorable, upon those we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism (margin, division) in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. xii. 14 27.

"Believers of the truth" are members of the body of Christ, "which is the church," Col. i. 24. And he (Christ) is the head of the body, the church. Eph. i. 22, 23.

Having been baptized into Christ, we belong to the body of Christ, the church, and our "church home" is in his body, in contradiction of Bible authority that, "the dead praise not the Lord." Psalm cxv. 17; that "the dead know not any thing." Ecc. ix. 5. "The earth has he given the children of men." Psa. cxv. 16. The righteous shall never be removed; but the wicked shall not inherit the earth. Prov. x. 30. Paul urged his followers to contend earnestly for the faith once delivered to the saints, and made this emphatic declaration. Though we or an angel from heaven, preach any other gospel unto you than that which we have preached let him be accursed. Gal. i. 8. Are not the orthodox preachers [so called], preaching another gospel? Then let not those who know the truth follow their teaching or give of their means to support error. We should cease to hear instruction that will cause to err from words of knowledge. Prov. xix. 27.

I have been a believer of the gospel of the kingdom for forty-seven years, isolated from those of like faith, but have never felt any desire to find a home in a popular church.

LUCY W. HORNER.

Question: "Is it right for believers of the truth to identify themselves with an orthodox church for the sake of having a church home?"

The question is a deep, far-reaching one, and there is scarcely a limit to what might Scripturally be said upon the subject. Before taking up the question properly, we wish to notice the term "orthodox church." The true meaning of the word orthodox is: "Sound in the Christian faith; believing the genuine doctrine taught in the Scriptures." (Webster.) We understand orthodox as used in the above question to mean the so-called orthodox, or sectarian churches, and in this sense we use it.

We wish to call attention to the following Scriptures:

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say; Because I am not the eye, I am not of the body; is it not therefore of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be

the one body, or church. "For the body (church) is not one member, but many." Jesus said, "I will build my church." And again, "The Lord added to the church daily such as should be saved." Notice he did not add churches, but added to the church, "Many members, yet but one body," or church. Is Christ divided?

The questioner might find a "church home" in some orthodox sect, but not in some other church, or body of Christ. What would it profit him? "Come out from among them," and be not "partakers of other men's sins" is the Scriptural way.

"No man can serve two masters." Jesus does not say that man will not or shall not serve two masters, but he cannot. So no man can serve the church of God and an orthodox sect at the same time. On one side the meek and lowly followers of Christ, on the other antichrist. You cannot serve God and mammon.

A Christian cannot, Scripturally, identify himself with a people who deny the facts of the gospel, the death, burial, and resurrection of Christ, just to find a "Church home." One would not feel very much at "home" with them when their preacher said "All who know they are saved, and on their way to heaven rise while we sing, Heaven is my home." The "church home" would give you an abundant entrance into society but not an abundant entrance into the everlasting kingdom of God. The lodges extend just as good, if not better, fraternal courtesies than the sectarian churches.

Again, if one identifies himself with an orthodox sect, he would be in honor bound to help support it, or else be a parasite. There is but one gospel, or glad tidings, of the kingdom of God, and "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8, 9. This would apply just as forcefully to the one who spent his time and money to send out a preacher to preach another gospel, "than that ye have received." If orthodox churches are saved, they are saved by another gospel, as many of them never heard the gospel of the kingdom. Is it right for "believers of the truth" to work in mourners' bench revivals, and shout as though God's hand was shortened that he could not save, and his ear was heavy that he could not hear? The great commission is "Go ye therefore, and teach all nations, baptizing them in name of the Father, and of the Son and of the Holy Ghost," Matt. xxviii. 17. God's way to save sinners is, faith by hearing, hearing by the word of God, and remission of sins by obedience. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 28. The sectarian way is via the mourners' bench, calling on God to leave his throne in heaven and come down and save sinners. Thus they reject the Word.

Members of a family bear at least some family resemblance. But this cannot be said of "believers of the truth" and the "orthodox churches." I think the Scriptures will bear me out in saying these churches are fulfilling "last days" prophecy. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 3, 4. I think we could safely say that we do not hold one point of doctrine in common with sectarians or so-called orthodoxy. Not even the one true and living God as they teach, "Father, Son, and Holy Ghost, three in one, and one in three." Like Israel of old, they have turned away from the holy commandment; "Thou shalt have no other Gods before me." They are serving three gods instead of one. They deny that the real Christ died according to the Scriptures, and say it was just his body that died. All of Christ that was alive died or else he was not dead, and there was no sacrifice for sins. But we have neither time nor space to enumerate the things those who have believed and obeyed the gospel of the kingdom would have to renounce or compromise as making no difference in order to find an orthodox "church home." To such we say, "It was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude 3. "Be ye separate, saith the Lord.....and I will receive you," 2 Cor. vi. 17. "Turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain." 1 Sam. xii. 21.

MRS. MISHUVA GIBBS.

Obituary.

Ebenezer Helms was born in Jefferson Co., Ind., near Madison, July 31, 1826 and died March 18, 1907, at the home of his daughter Mrs Kinney, near Harris Station, aged 80 years, 7 months, and 18 days.

In 1829 his father moved to Hamilton Co., where he grew to manhood.

In 1848 he entered land in Howard Co., where he decided to make his home.

In 1851 he was married to Hannah Bradshaw, daughter of Rev. J. W. Bradshaw, of the M. E. Church, to whom were born eight children. One daughter and one son are dead. Four daughters, Lettie of Warsaw; Mrs. Hamman of near Nappanee; Mrs. Kinney of near Harris and Mrs. Miller of Washington, and two sons, John of California and William of Plymouth, Ind., are still living.

In 1862 he purchased a farm in Kosciusko County where he lived until 1882 when he sold this farm and bought near LaPaz, Marshall Co.

In 1857 he became a member of the Church of God, his wife uniting a short time after. It will therefore be seen that he was a pioneer in the faith, for which he always contended earnestly. He was a subscriber to the first church paper and as far as the writer knows took THE RESTITUTION from the time it was established until the time of his death. Until he became too deaf to hear preaching he took an active part in church work, since which THE RESTITUTION and the Bible have been his preaching, and he was reading in the New Testament when the chill which resulted in death, came on.

Funeral services were held by Geo. Neill, of South Bend, on Thursday afternoon, and on Friday he was buried at Stony Point, in Kosciusko County, by the side of his wife who died Aug. 18, 1877.

David Cole died with pneumonia at his home near Dutton, Mich., Feb. 11th, and was buried from the Church of God in Dutton, Feb. 14th, Elder R. W. Woodward officiating. Mr. Cole had passed his 78th birthday on Jan. 1, 1907. He leaves an aged wife who is nearly blind, one son and two daughters. He was born near Naples, N. Y., but has been a resident of this community more than fifty years. He and his faithful wife braved the hardships of pioneer life, but by persevering industry carved out a comfortable home for their old age. We sympathize with the family in this affliction, especially with Sister Cole, who is very feeble, being very sick at the time of her husband's death. They were both tenderly cared for by their children during their sickness.

M. A. WOODWARD.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 1-5. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

BROTHER D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

Poetry.

Just to ba Tender.

Just to be tender, just to be true,
Just to be glad the whole day through.
Just to be merciful, just to be mild,
Just to be trustful as a child.
Just to be gentle and kind and sweet,
Just to be helpful with willing feet.
Just to be cheery, when things go wrong,
Just to drive sadness away with song.
Whether the heart is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in his proud service to rest.
Just to let love be our daily key,
That is God's will for you and me

Communicated.

Bible School Department.

LESSON FOR SUNDAY MARCH 31.

Easter Lesson. 1 Cor. xv. 12-21; iv. 58.

Goided Text. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20.

As a rule there are several things in every lesson worthy of notice, our efforts should be directed to the main topic. It is somewhat difficult to "Stick to the Text," let us at least try it.

The quarterly review can be made very interesting, but the subject of resurrection is more important, and should receive our best attention, for that reason the Review is left out.

Among remarks in the notes for March 17, there was one that should be more fully stated, as follows:

Any one writing on Bible subjects are apt to make mistakes, but those who do not know the Key do make very many serious errors that are taught in Sunday School for God's truth.

"The things concerning the kingdom of God, and the name of Jesus Christ," Acts viii. 12, is the KEY to the Bible.

In the lesson verses Paul, an apostle is writing to the Church of God in Corinth. 1 Cor. i. 2. He had preached to them that Christ rose from the dead, not only had he preached to them, but the Holy Spirit had proved his words by a demonstration. 1 Cor. ii. 1-4, by signs, and wonders, and mighty deeds. 2 Cor. xii. 2.—The best of proof is no proof to those who do not want to believe, some such rose in the Church speaking perverse things, Acts xx. 29, saying there is no resurrection of the dead, which is contrary to sound doctrine.

Verse 13. If there is no resurrection, Christ is not raised.

14. If Christ is not raised, our preaching is vain—useless, worthless, profitless,—so is your faith.

15. And we are false witnesses of God.

17. And ye are yet in your sins.

18. And the dead—in Christ—have perished.

A more conclusive fact—or facts—was never put in words that men can understand. How true that some will not be persuaded though one rose from the dead. Luke xvi. 31.

If Christ be not raised his own teaching was vain—false—he said—I will be killed, and rise again the third day, Matt. xvi 21.

If Christ be not raised, his promise to believers is false. "I will raise him up at the last day." John vi. 40.

Faith in this promise is certainly vain if there be no resurrection of the dead. And Paul the chosen apostle of Jesus Christ, Acts ix. 15, is truly a false witness, and the comfort he gave to the church in Thessalonica concerning the faithful who had fallen asleep in Christ was false. He testified that the Lord himself would descend from heaven and raise them. 1 Thess. iv. 16.

Peter was also a false witness, if Christ is not raised. He testified that God raised up Jesus. Acts ii. 24, and those who believed and repented and were baptized were counted sinless. Acts ii. 38.

If Christ be not raised. Those who have believed and been baptized, Mark xvi. 16, are yet in their sins, and are of all men most miserable, because they have been duped—fooled, and cannot even eat, drink and be merry. And the dead in Christ have perished. They died in faith, but if there be no resurrection of the dead, their faith was vain, they will never rise again.

Verse 20. It is now time to turn the seals. Christ is risen from the dead. One of his last messages to John about 60 or 60 years after his resurrection—was. I live and was dead; and behold—take notice—I am alive forevermore. Rev. i. 18.—The first-born of the church, from the dead. Col. i. 18. The first one born of the Spirit. John iii. 5-8. He proved what he said to Nicodemus, he stood among his disciples when the doors were shut, John xx. 19—they did not know where he came from.—They were terrified, thought he was a ghost, Luke xxiv. 36. He vanished out of their sight, Luke xxiv. 31,—they knew not where he went to. He is not only raised himself, but he is the resurrection and the life to all who have believed his message; and obeyed from the heart. Of such he said, when talking with Martha about the resurrection. He that believeth on me, though he were dead, yet shall he live—by a resurrection, and he that lives and believes on me—when I come—shall never die. John xi. 24-26.—Because at the resurrection the dead shall be raised incorruptible, and the living changed from mortal to immortality. 1 Cor. xv. 51-54. This fully and clearly informs all the simple-minded, how Christ will give to his saints eternal life, the gift of God. Rom. vi. 23. Death is no barrier to the love of God. Those who have turned away from the traditions of men, and are waiting for God's Son from heaven, whom he raised from the dead, even Jesus. 1 Thess. i. 10, will be the children of the resurrection—the children of God equal to the angels—and can die no more. Luke xx. 36, and can truly say, O death, where is thy sting? O grave where is thy victory? Blessed and holy is he that hath part in the first resurrection—they shall reign with Christ a thousand years. Rev. xx. 6. On the earth. Rev. v. 10. Over the nations. Rev. ii. 26-27. To execute the judgments written. Psa. cxlix. 5-9. They shall judge the world. 1 Cor. vi. 2.

This gives us an intelligent understanding of the necessity and value of the resurrection of the Lord Jesus Christ and his saints. May we all so believe, repent, obey and live, so that asleep or awake we may hear the Lord say, Well done.

P. Neill.

Selected.

"My Kingdom is Not of This World."

The Beatitudes are the Magna Charta of Christ's kingdom, and whoever considers the character of its citizens as therein delineated can readily believe that it is "not of this world," for "then," said Christ to Pilate, "would my servants fight," which is just what no real Christian can do, because he is too much like his Master to cherish a vindictive or resentful thought. Christ describes the inheritors of his kingdom as a multitude of poor, meek, hungry and thirsty mourners, who are pure in heart and merciful peacemakers even while they are persecuted for righteousness sake—people who feel their need of Jesus, and are conscious of their unworthiness of such a glorious inheritance as he has promised to reward them for all they might do or suffer for his sake.

The Jews, however, to whom Christ offered himself as their King and his kingdom as their inheritance, thought they were lords over the Gentiles, whom they called "dogs." They were the porcelain of human nature, the favorites of high heaven, and expected Jesus to confirm their convictions and gratify their pride by telling them of their leadership and inalienable greatness; whereas he showed them that they were utterly destitute of the first claim of heirship to the kingdom of heaven, which is promised only to "them that love him at his coming." Jas. ii. 5; Matt. xxv. 34. They were looking for higher honors in the kingdom because they were "Abraham's children," whereas Jesus knew the doom impending over Jerusalem and those who despised and rejected him, and was seeking citizens for his kingdom who were poor in spirit and contrite for sin. Its King was meek and lowly hearted, and such must be every one of his subjects; whereas the Jews were exasperated against the Roman power that held them in vassalage, and thought Christ had come to crush it and enable them to retaliate, while his was a "kingdom of righteousness and peace, and joy in the Holy Ghost." They were hungering and thirsting for deliverance from the Roman yoke, and longing to exalt as the lords of creation over the whole world. Conformity to God's will was not what they wanted, but the gratification of their pride, vanity and selfishness. They were selfish and unmerciful to the Samaritans, and cruel to all Gentiles. Jesus showed them that they must become like him, if they would reign with him, or hope for mercy at his barbarian he is kind even to the unthankful, and merciful to the evil and unjust.

The Jews were so sodden in their own corruptions that they could see no beauty in Christ that they should desire him to rule over them. The vile see only blackness where the sun shines, and if we are not like God we cannot see him even now, much less when he shall appear. The Jews were great pretenders to superior sanctity outwardly, but inwardly full of rottenness and all uncleanness. Jesus knew that they neither loathed sin nor loved purity. The love of God makes us pure, and purity makes us see him more and better, just as the sunshine opens the petals and tints the flower with its own colors the more deeply the wider it opens.

The citizens of Christ's kingdom are children of "the God of peace," and brethren of "the Prince of peace." The Jews were so contentious that they had to have a garrison near their temple to quell their frequent riots even during their religious feasts. They were continually manifesting their unfitness for Christ's peaceful kingdom, because of their self-conceit and corrupting prejudice. They were always inclined to persecute those who would not bow down to them, as Haman wanted Mordecai to do. If a Jew served a Gentile he was at once scorned and boycotted by the proud, selfish and arrogant. Hence Jesus told them that their victims would enter the kingdom before them.

Christ came to his own, but was rejected by them; but to all that did receive him he gave the privilege of becoming the children of God. Anticipating Jewish reviling and maligning he pronounced them happy who should endure it for his sake, and told them to "rejoice, and be exceeding glad, for their reward was great in heaven."

What good suit is for the preservation of food, and light for preserving temporal happiness, that Christians are for saving the human race from total putrefaction and keeping spiritual happiness in the world. As men light lamps to banish darkness, so Christians must shine forth in good works, by which men may see that God's children are like him, and that they belong to a King whose kingdom is "not of this world," because they can neither "fight" nor be contentious.

How a Bible is Made.

In this age of education and culture, books have become such a part of our lives that few people think of the labor necessary to produce a single volume.

The first step in the making of a Bible, after the stereotype plates are made, is the printing of sheets. A sheet is printed on both sides, thirty-two pages of the Bible on each side of the sheet, so that when folded each sheet represents sixty-four pages of a Bible in consecutive order.

American inventions are equal to all emergencies. The blank sheets of paper are piled on what is technically known as the "Iron Man," or mechanical feeder. This automatic device feeds the blank sheets into the printing press. The paper passes around one cylinder and is printed on one side, and then around another cylinder, and is delivered printed on both sides of the sheet. Each one of these sheets represents sixty-four pages of a Bible.

When sheets leave the printing press they are perfectly flat, and the next step toward making the finished product is to fold these sheets. Here again American invention asserts itself. These printed flat sheets are fed into the folding machine and are delivered folded in signatures of thirty-two pages each.

The signatures are laid down in piles of 500 high in their proper order, so that the pages when the bible is completed will follow consecutively. These signatures are then gathered, making the Bible ready for the sewing machines.

Great precaution is taken in the binding of Bibles, and before the signatures are sewed they are examined carefully to see that each page is in its proper place.

In order to produce a well-made, solid Bible, the sheets before they are sewed are put in an immense machine under heavy pressure. This forces the air out from between the pages. The signatures are sewed firmly together, making the Bible ready for the large improved cutting machine, where the edges are trimmed. The Bible is at this stage ready for the finishing touches before being bound into its beautiful leather case.

To many people the effect produced in a Bible by what is commonly known as a red under gold edge seems wonderful. This rich, beautiful effect is obtained by a somewhat unique and yet simple process. After the edges of the Bible have been trimmed, about a dozen Bibles are clamped securely and very tightly in the gilding press. The edges are then sand-papered, and a specially prepared chemical carmine is applied to the edges. This is allowed to dry and is polished. Then a thin, albumen-like substance is applied merely to hold the pure gold-leaf, which is laid on the edges of the Bibles very carefully. After the gold-leaf has been laid on, the edges are highly polished by the use of a gilding onyx burnisher.

After a Bible has been golded it is placed in what is known as a rounding and backing machine. This bit of mechanism gives to the Bible that rounded back which not only adds beauty but makes the Bible more flexible.

The contents are now ready for the cover. "A good book is the precious life-blood of a master spirit," and the [illegible] of the ages. The cover, therefore, must be befitting this valuable and well-loved contents.

From morocco skins the covers of the Bible are cut over a zinc pattern. The edges are then pared down to a certain thinness, so that they may be easily turned in over the lining. Leather with the edges not pared could not easily be worked.

When the case or cover is finished, the Bible is most carefully placed in same, and the result is a finished product of the highest order. The Combination Red-letter Bible is, indeed, a credit to the manufactures.—*Philadelphia Evening Telegram.*

What Blackens.

There is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius: "I would like to call upon Lucinda; may I go to-day?"

"I cannot allow you to do that, my daughter," replied Sophronius:

"But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly.

Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it will not hurt you."

She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, "did you give me this? It blackens."

"Yes," came the reply. "Coal, when it does not burn, blackens."

Do you see the lesson of the old Greek? Bad company will blacken, even if it does not burn.

A Wrong Notion of Progress.

Progress is not movement, but improvement. Its measure is not the ground passed over, but what has been gained in passing. There are people who imagine that so long as they are going from one to another they are progressing; and there is probably no greater hindrance to advancement than the modern habit of dropping the latest method, or idea or machine, for the next that comes in sight. Many persons who have all the latest methods on their fingers' ends are making no more progress than did the little girl who tried hard to gather a bouquet, but dropped a flower every time she reached out to pluck a new one. True progress consists in bringing forward from yesterday, and adding to the store the good of today.—*S. S. Times.*

Speak kindly in the morning; it lightens the cares of the day, it makes the household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her space of life, and it will be too late to ask forgiveness. Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them. Kind words are balm to the soul. They oil up the entire machinery of life, and keep it in good running order. Always leave the house with loving words, for they may be the last.

Courtesy is the cheapest advertisement of a man's business. Courtesy is never a mistake. Courtesy saves us from lands and enmities. Courtesy is the well-spring of friendships. Cultivate it—not as a duty if you are insensible to the authority and beauty of that solemn word—but on every ground of worldly wisdom and practical expediency.

Kindness in a Street Car.

One warm spring morning a poor woman entered a heavily-laden down-town cable car in one of our large western cities. Besides her large basket, she had two small children, hardly more than babies. A glance at her careworn face and the shabby, although clean attire of herself and the children, told at a glance of many a struggle with poverty.

She was evidently on her way to market, and, having no one to leave the babies with at home, had been forced to take them with her. Perhaps this had been the case before, for with a glance at the "rules and regulations"—all fares five cents cash, and only infants in arms free—she put her basket on the floor in front of her and took both the children in her arms for the long, weary ride.

Shortly afterward there entered the car two daintily-dressed school girls, as fresh as the June morning. Their merry faces sent a thrill of pleasure to the hearts of the other passengers, so much of youth's buoyancy and happiness did they seem to bring with them.

They found seats next to the poor woman, and after a minute or two the one nearest said to her, "Let me hold your little boy for you," at the same time transferring the warm little bundle of humanity from the overcrowded mother's lap to her own.

The words were spoken so gently, and accompanied with a smile so winning, that the little fellow made no objection, but was happy and contented all through the ride; especially when a rosy cheeked apple from the pretty lunch-basket found its way to his tiny hands.

The woman's grateful "Thank you," as she left the car, showed that not only were the weary arms rested, but the heart cheered, by the little act of thoughtfulness.

"What made you do that, Ruth?" asked her companion. See how he has mussed your nice, clean dress. It would have been so much easier to have paid his fare and let him have a seat."

"Yes," said Ruth, "it would have been easier, but I don't think it would have been a kind."

"God bless her!" exclaimed an old gentleman with white hair and gold-rimmed spectacles, as the corner was reached where the girls got off to go to school. "God bless her, and may she long live to make the world brighter and better by her kind acts!"

The Curfew.

"The curfew tolls the knell of parting day."

"Did you ever wonder what the word "curfew" meant? Its origin is this: When William the First conquered England he enacted a law, in imitation of a French and Spanish custom, that every poor person should put out his fire and go to bed at dusk, when he heard a bell rung for the purpose, which was called in Norman-French *couvre feu*, corrupted by the Saxons into "curfew," and means "cover up the fire." The law in a few centuries ceased to be enforced; but the habit of ringing the bell continued, and in some parts of England and America is still continued.—*S. S. Visitor.*

The gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and the frigid. It does not seem to be scorched by heat or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the plains of India we find it shooting up the same plant of renown, the same vine of the Lord's right-hand planting the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds the tribes and tongues and people shall one day rejoice.

There are two ways of doing work. One may go about it with a clouded brow, a lagging step, and a general expression of disgust and weariness; or it is possible to be alert, energetic, bright of countenance and elastic of step, as if the labor were really enjoyable. The work is done in either case, of course, but there is something in the latter manner that inspires confidence in the worker and assures him of a reward that would not crown his efforts were they put forth in the other way. This is just as true of selling goods as it is of any other labor. It is the clerk who appears to delight in his vocation that wins.

The Red Man's Lecture.

In the dense forest along the banks of Black River, in Northern Michigan, foxes and wolves are numerous, and occasionally a bear or deer may be seen.

One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the river, he decided to call at the nearest Indian hut and borrow a boat to take his game to Sheboygan. He found an Indian working in the woods peeling birch bark, and thinking to ingratiate himself, he drew from his pocket a flask of whiskey.

"Me no drink whiskey," said the Indian.

"You don't drink whiskey?" asked the sportsman in astonishment; "I thought my red brothers all liked whiskey."

"Yes, me like it," said the Indian.

"Like it and don't drink it!" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it and drink little, brother drink little, he want more; himeby heap drunk injun. Ugh! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the whiskey, and finally dashed the flask against the stone, breaking it, and emptying the contents upon the ground.

He stood gazing at the broken flask, while repeating: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I have been a brute, but the red man's lecture shall be remembered.

He then told his errand, and the Indian rolled up his bark, went to the river with the sportsman, helped to get the deer into a boat, and took them to Sheboygan. At parting, the sportsman grasped the red man's hand, and said: "Thank you for your temperance lecture; I shall drink no more."

The Indian smiled, seated himself in the boat, and rowed back to his hut.

An Endless Story.

The story of Jesus Christ, from the manger to the cross, from the Jordan to the Mount can be dwelt upon perpetually and not be exhausted. It is, as the apostle says of our Lord, "the same yesterday, today, and forever." It is a spring that never ceases to flow; an ocean always full. If we select any one event in the Savior's history, any vital doctrine of the gospel, and begin to dwell upon its substance its connections, and its lessons, how the lines of thought and duty and interest stretch away; reaching from the depths of a sinful heart to the final inheritance of the saints; sweeping perhaps from one eternity to another; now ranging in the footsteps of Jesus, in the places where taught, or dwelt, or suffered: and now hearing his parables and witnessing his miracles; and then lingering at the sacraments of the church and then contemplating the world to come, the Judgment, and the final awards. Sometimes we are alone and sometimes in a crowd; sometimes with demons; and sometimes with angels; sometimes on earth, sometimes in heaven; but always with Christ.—*Christian Secretary.*

For the Boys.

The best side of a saloon is the outside.

Never tease anyone. Teasers never like to be teased.

A distinguished teacher says he can pick out a boy who uses tobacco by his absolute inability to draw a straight line.

Don't take the easiest chair, put it in front of the fire and forget to offer it to mother, or to some other lady, or to some aged or sickly or lame person.

The greatest duty is the present one.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J W Hardy	3.50
H C Hammond	1.50
Mrs J L Bancroft	1.50
Mrs J W Dickinson	.50

Communicated.

A Suggestion.—Matt. vii. 22.

There is probably no subject in the Word of God of such universal importance to the church as prophesy. For this reason there should not be great objection to its discussion in any age or day, even admitting the probability of unavoidable errors. Prophecy is a matter of many aspects, requiring peculiar application and steadiness. Very few persons possess the abilities and balance to handle its ramifications perfectly. It is not like a big charade or riddle. It is not at all like theology. It is eventual. Its time is divinely secreted, hence any reference to time or attempts to locate its chronologies, must be extremely involved. Jesus' caution is timely here, and should always be studiously and reverently observed. Read again Matt. vii. 22, remembering that "good intention," is no excuse here. I have studied the Prophetic Word since my youth, beginning by almost disbelieving it in toto; thinking a trifle better of it; then going at it staunchly, more and more determined to protect myself from such manifest errors of the past as were often laughable. With years of patient sifting and a more perfect divine guidance (as I trust) I have learned its vast consequence, especially in these "last" and "evil" days.

Looking over some recent RESTITUTIONS and noting the very small and disjointed advance that has been made over the old standing mistakes, and recalling my own particular experience along that line, I was wondering whether the fruitful source of failure does not lie (as did mine) in unwittingly setting the buck against the literal letter, or, in plainer speech, persisting in wandering eternally down the same old lane, to find a structure that never did or can stand there! One trip over that species of route should suffice forever. God does not "hide" truth that way, at least. I propose these thoughts in the conviction that no authoritative writer in our ranks (The Church of God) feels obligated to any particular prophetic theory or view, but is wholly concerned with the one grand purpose of getting at the facts: "line upon line, here a little and there a little" There can be no surer way, and no disrepute can arise through occasional misconceptions, as must arise through mistakes in theology. For, observe that prophesy is not "doctrine." Theology is our way to God. Prophecy is God's way to us. Doctrinal truth says: "Come, unto Me." Prophecy says "Behold, I come"—to you. This sweet distinction gives us much room to study, forbear, and progress. Doctrine is not thus flexible in its study, because ever present and apparent.

Accumulating about all human research there is always much (or some) debris. I have by the most painstaking examination found no use for the following very old factors in my prophetic studies:

1. Millerism (every whit of it.)
2. The year day Theory.
3. The 70 weeks in the past (instead of all literal, consecutive weeks of days, in the "times of the end," yet future.)
4. The Romish church as "Mystery Babylon."
5. Mohammedanism, in toto.
6. The anti-christ as a system.
7. The "little horn" as a system (instead of one, solitary king.
8. The revival of the Roman Empire.
9. The Ottoman empire (Turkey) in toto.
10. "The man of sin," and the scarlet harlot of Rev. xvii. as identical.
11. The coming of Christ for His "Body" and the visable coming as the same.
12. Any of Revelations (of John) as in any but "the last (the Lord's) Day."
13. The 2nd and 7th of Dan, as identical.
14. Any of Dan. xi. from verse 5 to end, as in the past.
15. That there is any significant prophetic event or personage, between the Ascension (or say the apostolic Day,) and "the time of the end," except the general phrase "the mystery of iniquity," (not "Mystery Babylon.")
16. That any but a faithful "remnant" of Israel, (that is out of "all Israel,") or some out of each of the 12 tribes, from dead and living, shall be "saved," and restored to their land in the present age. By rejecting these and all assumptions and "plausibilities," I (we) assured we will be amply rewarded, as I have been, with unspeakable glimpses of the divine purposes, far exceeding anything that can be expected in these present trying and disruptive seasons.

I would like to say briefly as to Wm. Miller, that he was not (as is pretended by those who sneer at Conditional Immortality) "a Second Adventist!" as their general misnomer goes, but one of their own dear "orthodox" selves—ever! He was not one of us. Not for a moment. His views were gathered largely from Elliott's (English) Horae Apocalyptice, and, as are most of the partialist views, totally subversive of the literal letter. It was not until after the '43 failure, that the present conditional immortality movement was born. There was not and could not be a "midnight cry" then, for the reason that that feature of Jesus' words apply to his "immediate" (not "soon" —there is no such word,) coming, "with" his "Body." The tarrying period is before the midnight cry; and none of these "virgins" could be "the Bride," but brides-maids!

I do not think that any fact is more clearly defined than that the prophetic periods are nearly all short, sharp and decisive occurrences, lying in very brief lapses of time. I can find few of the fulfilled prophecies expanding, like a panorama, over long reaches of time, as is claimed by the year-day theory. Results may be far-reaching, but the prophecy distinct is never protracted. The crucial idea of prophecy is suddenness. Though the bondage was 400 years; the Captivity 70 years, etc. their passing enclosed no prophetic significance. It was as events, only, that they fulfilled their prophecies. Between Dan. xi.—5 and 6, there is a hiatus, clearly marked, to the end of the present dispensation, an interregnum of some 2200 years, to date. Between Malachi and Christ, 400 years, or less. Between the Apostolic times and "the time of the end," yet future, there is a hiatus, or interregnum of some 2000 years, during which nothing is indicated that is all inherently prophetic. In a sense, the whole course of the world is a working out and up to prophetic data; but I am remarking only upon the grand, direct subject of straight prophecy, as marked events, which, only, the student has to do with. Every attempt to fix the papacy (Romish) and Mohommedanism in the prophetic chart has been futile. Not a line of Rollin's Ancient History (as to the Epiphanies and Ptolomies) is of the slightest prophetic import.

All the panoramic prophetic "expositions" expose a weakness to "hurry up" things. They are what I term "lo, here; lo there!" shifts, which Jesus plainly warns against. Then, again, they do not materialize. They remain figures—never progressing out of the symbolic stage of coma. For instance, Mohommedanism does not fulfil or effect anything—it is not even effective history. At best it can only symbolize a bad symbol. It is preeminently barbaric. It touches nothing in civilization. Like all the ethnical (heathen) matters, it belongs to the next age—the "gospel" age. Rev. xiv. 6. Turkey has had no bearing upon Judah and Jerusalem, and not for one instant in hundreds of years has it been a "power." It is entirely in the clutch of the other powers of Europe, whose business with her is purely strategical and mercenary. It has had no hand in the destiny of Israel, one way or the other. Its demise is very problematical. I fully expect Jesus to find it exactly as it is today; when the King comes to take a high hand in the affairs of men! But even if it shall go down, we may be assured that Dan. xi. 45 will not be affected by it. Compare the prophecies of the first advent of our Lord. Observe the instant, clear-cut fulfillment. Perfect, at once. The appearance of Christ among men was not to be a standing symbol, but a sudden fact, with an effect as far reaching as sin, past and future.

It is plain enough to the close student that anti-christ (the apostate Jew,) of Dan. viii. and xi., will come out of one of the Alexandrian divisions of the old Grecian empire, for Dan. viii. 23 says so, but that is quite another matter from Mohommedanism. It is not likely that he will come out of Turkey, and it is sure he will not be a Turk.

There is danger in handling the prophecies that we habituate ourselves to a certain line, as we habituate ourselves to a drug, and ramble mentally up and down a beaten path. If the papacy is the anti-type of "Mystery Babylon, the Great," etc., and the seals, trumpets and vials, etc., are spread over the past, then there has been no Climax, and the matters in Revelations have wheeled about, and shown palpable and visible improvement. There is no "waxing worse and worse" at all, but a plain betterment. To be on the verge of a climax and suddenly pulled off, is prophecy with "a string to it;" and the very best divine intimation that something is wrong. All these long-range, panoramic expositions are involved and weak, here. Compare the Deluge, Sodom, etc., and note the "rapid-fire, disappearing" method of those prophecies. Read Rom. ix. 27, and Matt. xxiv. 22.

The subject is much too extensive for this kind of an article, which I had no intention to oursue so far. But I love the subject, and I love my church affiliation with (I believe) a reasonable people, who are mainly in dead earnest, and who, unlike any other branch of the conditional immortality belief, are not afraid to go the whole length of the Divine Word! My concern is not to assert myself on certain ideas, but that not one jot nor tittle of the faith shall be missing when we [illegible] "No not one." It is not presumption, but a privilege to look into the Prophetic Word. He has invited us. Let us go on. Not with vain boasting, but fearlessly; with humility, sweetness and brotherly love. It is good exercise for the spirit. Let us find the Truth among ourselves, if we can. Let us do the work, and let God do the directing.

ANTHONY HOECH

Obituary.

Dear Restitution:

The Church of God, at South Bend, Ind. sorrow over the death of Sister Eva Conner. We had not had the pleasure of her association for nearly a year, ill health compelling her to leave the city. She succumbed to a stroke of paralysis, at the home of her daughter, Mrs. John Lake, 1508 South Bend, Ave., South Bend, Ind., on Saturday, March 9, 1901, at the age of 67.

She and her husband, (who died three years ago,) were baptized into the name of Jesus with a full understanding of the things concerning his name and of the kingdom of God, many years ago. They lived for some time at Knox, Ind.

Although unknown to her personally the writer was much pleased to hear expressions of commendation concerning her life and character. After singing by several of the sisters of the church and a brief address by the writer, Sister Conner was interred at Bowman Cemetery.

She leaves two sisters and four daughters with their families to mourn her loss.

GEO. NEILL.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

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So patient-grave, so dainty-skill that dear
They earned for whose hands a jewel to wear,
And kept their scars unloved for their share.
Patient and slow. Dear hard the way to bear
The whole world's burdens, but no power to save
The flying pageantry, the gilt that pales
The gold and gems that others find or grab.
Dear hands, dear hard. Upon each scar a stone.
Whereon her lover's kiss was ever pressed,
Crossed in unwonted quiet on the breast,
Love, through tears, wears glory newly won.
The golden circlet of life's work well done,
Set with the shining pearl of perfect rest.

Communicated.

An Hour to Come.

The regathering of Israel, and the sealing out of Israel's tribes the undefiled virgins in the hour of judgment, necessarily transpires before the execution of judgment upon the nations of the Gentiles. The Jew first is the order of God in his dealings with men. In the future as in the past, it is through Israel the first born as the instrumentality by which his work is carried forward among the nations. The 144,000 sealed ones are said to follow the Lamb whithersoever he goeth, and by another they are described as being the virgin companions of the bride. David in spirit gives a very nicely drawn pen picture of the bride queen, and her companions as follows: "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work; the virgins, her companions, shall be brought unto thee, with gladness and rejoicing shall they be brought; they shall enter into the king's palace." Psa. lv. 13.15.

It is really refreshing to see how the Word of the living God will interpret itself, if the reader with patience will diligently search for the hidden treasure. There is no necessity for guessing at the mind of the Almighty concerning those things of which he has spoken through the prophets and apostles.

In connection with the 144,000 sealed ones, the bride's virgin companions, the parable of the 10 virgins, 5 of whom are wise and 5 foolish can I think be more satisfactorily interpreted than anything that I have seen in the writings of prophetic expositors. It is said the 10 virgins all slumbered and slept, may this not be simply another way of saying, "blindness in part has happened to Israel, as it is written God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day." The startling cry at midnight, behold the bridegroom cometh, arouses the virgins from sleep and causes them to set about trimming their lamps, a work of preparation for a meeting of the bridegroom. The parable appears to be Israelitish in its make up, being founded upon a custom in common practice among the Jews, which apparently indicates that it was designed to illustrate a certain aspect of the situation with reference to Israel at the time of the kingdom's restoration. The thoughtful student of the Word will doubtless find his effort in the direction indicated to be more satisfactory than the expression given by Adventists and others. The wise virgins enter the king's palace with gladness and rejoicing, they sing as it were a new song before or in the presence of the one body glorified and no man could learn that song, but the 144,000 which were redeemed from the earth, being the firstfruits unto God, and to the Lamb, "and in their mouth was found no guile, for they are without fault before the throne of God."

A bountiful harvest will follow these firstfruits, from among all nations and tongues, of which we cannot speak in this article. The spirit of slumber and blindness that has come over Israel cannot be removed by man. There have been great efforts

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, MARCH 27, 1907. NUMBER 12.

mode to convert Israel, large sums of money have been spent to open the eyes of the Jew, but very little has been accomplished. Indeed, a Jew in the church, is more a pervert than a convert. Just think of a Jew renouncing the sublime and fundamental doctrine of Monotheism and embracing the trinity. Is it possible for the Jew to give up the hope of a promised Deliverer in the line of David, and accept in lieu thereof the pre-existent Son and second person in the trinity of Gods? Or what is still more abandon his long cherished faith in the testimony of Moses and the prophets concerning the restoration of the kingdom to Israel in the land promised to their fathers, and take kindly to the doctrine of the church kingdom advocated from the pulpits of the apostasy? Judaism may not have much whereof to boast, but it is certainly in no way inferior in its influence for good either in doctrine or practice, to the names and denominations of the Gentiles, while in spirit and practice it is more progressive in the betterment of material conditions than the church. Of course Judaism has no ear for the voice of the church, and thus providentially they have been kept clear and free from the strong delusion that has overtaken the Gentiles. Quite recently I have been reading of one, who entertains the desire and ambition to convert the Jew, but who has not been able to make a beginning because of an empty treasury; but something more than money is required, and which has not been taken into account. Before a man starts out to convert Israel, he should ask himself the following questions:

1. Can I cause the deaf to hear?
2. Can I give sight to the blind?
3. Can I cleanse the leper?
4. Can I raise the dead?

Now if he cannot do all these things it is useless for him to think of converting the Jews. But admitting that he has the ability to perform these wonders and more, it would then be ten chances against one in his favor, but if he entered some populous ghetto and preached Jesus and him crucified as the promised Messiah of the prophets, that he would be beaten, and perhaps stoned to death, at any rate he would have cause to be thankful if he escaped with his life. Before you can convert a man you must get his ear and understanding. But if he will not hear it is impossible to reach either his head or his heart, for both the mind and the affection must be secured as the necessary steps to faith and repentance. In the parable of the rich man and Lazarus, father Abraham in response to the rich man's request that his five brethren be warned is made to say "they have Moses and the prophets, if they will not hear them, neither will they be persuaded though one rose from the dead." What was true then as to Israel, still continues. It is worthy of remark that in this parable we see the number 10, 5 wise ones in Abraham's bosom, and 5 foolish in national torment. The five wise ones were the lost sheep of the house of Israel, whom Jesus had searched out and enlightened in the truth, the five brethren, those who refused to hear and understand in the day of their visitation. The reader will notice that the two are brethren, and therefore strictly Israelitish as illustrative of a condition obtaining at the close of the Jewish age. Even as the parable of the ten virgins illustrates a condition at the close of Gentile times. In the hour of judgment to come Israel will hear the voice of one that they can understand, even as Paul was made to understand, and instead of being a pervert in some Gentile church, will be truly a convert, saying blessed is he that cometh in the name of the Lord, nationally acknowledging that the Stone the builders rejected, has indeed become the head of the corner, it is marvelous in our eyes, but it is the Lord's doing.

GEO. MOYER.

Subscribe for THE RESTITUTION.

Judgment of the Nations. No. 3.

There were national judgments in the past, and the language and imagery employed to describe these are very similar to that employed to describe the judgment scenes at the close of this dispensation. Some of these judgment eras are called the "days of the Lord;" as for instance the time of Babylon's overthrow by the Medes and Persians. In chapter 13 verse 6 we have: "Howl ye for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Also the 9th v. "Behold the day of the Lord cometh cruel with wrath." When Egypt was invaded by the Babylonian army it was called, "The day of the Lord." Anciently punishment was visited upon nations by other nations being sent against them by the Almighty. Assyria is called the rod of God's anger sent against Israel, and Babylon the hammer of the whole earth. With these for a time God punished other nations and these in turn were similarly punished: both rod and hammer were broken. Of Babylon it is written, "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" Jer. l. 23. Such was God's way of dealing with nations anciently—with a few exceptions—will he thus deal with them in the future by employing Israel to inflict punishment upon the nations that refuse allegiance to his Son? Of Jacob or Israel it is affirmed, "Thou art my battle-ax and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20. It is predicted of Joseph that "his glory is like the firstling of his bullock, and his horns are like the horn of the wild ox: with them he shall push the peoples together to the end of the earth." Deut. xxxiii. 17. And of Jacob it is predicted by Micah "The remnant of Jacob shall be among the nations in the midst of many people as a lion among the beast of the forests, as a young lion among the flocks of sheep: who if he go through, both treadeth down and teareth in pieces, and none can deliver." Micah v. 8. This prediction was made just after Ten-tribed Israel had been carried into captivity, consequently it would meet its fulfillment subsequent to the time they dwelt in Samaria. These prophecies (and others might be quoted) show what was, in the purpose of God, to be part of the mission of Israel. She was to destroy as well as to bless. The writer believes that Ephraim—Israel as a military power has, in the last days been doing a part of this work of destruction; but what has been done by no means exhaust these prophecies: Israel remains to be God's battle-ax in the impending crisis or judgment of the nations.

THE JUDGMENT OF GOG.

Through their writings I am acquainted with quite a circle of prophetic expositors, all of whom, with one exception, regard the power brought to view in chapters xxxviii., xxxix., of Ezekiel, as modern Russia, and that the invasion of the land of Israel by the army of Gog is still in the future. It is not to my purpose in this brief paper to give a detailed exposition of this prophecy. The extensive military preparations made by this power, the alliances formed with so many "peoples," (R. V.) and the thorough equipment made for war, show that this power meditates something else than a tilt with an insignificant foe. A foe worthy of his steel is in sight. It is true, Gog contemplates no conflict with the Almighty, but it is equally true that he is to be such a one: for it is written, "Thus saith the Lord God; Behold I am against thee, O Gog." It will be a justifiable war on the part of the power or powers having on their side the God of hosts. The call to arms is primarily made by Jehovah, for it is written, "I will call for a sword against him throughout all my mountains." Chapter xxxviii. 21. This language means the summoning of an army to meet the invaders. Mountains in the passage is not used literally to denote high elevations of land but by figure or speech denoting states or governments having power to levy soldiers; and equip them for war. The Babylonian kingdom is called the destroying mountain; and after God inflicted punishment on it, it is said to be a burnt mountain. This of course is not the usual meaning of mountain, in the Scriptures.

It is commonly understood by statesmen, and prophetic students as well, that England is Russia's inveterate foe; and this is rendered all the more probable by the fact that England holds a protectorate over Palestine, and Arabia, and is in possession of Egypt, countries embraced in the land promised to Abraham and his seed. It is also very likely that England will take the lead in the restoration of the Jews to the land of Palestine, to share with them the ownership of the soil, and swell the aggregate of wealth, which at some future day, not very distant, will tempt Russia to plan the invasion of the land brought back from the sword, for the purpose of taking a spoil and a prey, of carring away silver and gold, cattle and goods, of taking a great spoil. Will the Anglo-saxon nations or peoples, England and her colonies, the many nations, and the United States muss their military strength to oppose this Gog power of the North? According to the prophecy the result will be the utter defeat of Russian arms, "Woe to him that striveth with his Maker." When the conflict is past God says "Behold, it is come, and it is done.....; this is the day whereof I have spoken." Chapter xxxix. 8. It may be a question as to to what extent the supernatural figures in this execution of judgment upon Gog and his allies. Some may think that supernatural agencies alone are employed to accomplish the defeat of the invading army, and draw this inference from Chapter xxxviii. v. 22, which reads, I will plead against him with pestilence and with blood; and I will rain upon him and upon all his bands, and upon the many peoples that are with him, an overflowing rain, (shower R. V.) and great hailstones, fire and brimstone. I would not wholly exclude the supernatural, yet the description as here given accords very well with a description, given by a fluent press correspondent, of a modern battle. It looks no more supernatural than the Revelator's description of the Turkish horsemen, under the sixth trumpet, with their breast-plates of fire, of jacinth and brimstone; from the mouths of whose horses issued fire and smoke and brimstone; bringing these war-scenes down to the era of the use of gunpowder. See Rev. ix. 17. In Ezekiel's description the sword is used by figure of speech to denote implements of war, whatever their nature, whether small arms or gatling guns. When that conflict comes the whole engiory of war will be brought into use, including some deadly weapons yet to be invented by the prolific brain of modern ingenuity and skill. Will the destruction of the great army that Russia musters into the field involve the destruction of the whole population of the countries engaged in this conflict? Surely not. The raising of an army by modern nations does not call into action one-fifth of the population, however formidable the foe to be met. Whatever proportion of soldiers may be demanded in the event of this war it may be safely concluded that a numerous population will be left at home engaged in the civil pursuits of life. These will not be in this executive judgment of Gog's army of invaders. Nations will be left to witness the result of Gog's overthrow; for it is written "I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them. Chapter xxxix. v. 21. The nations shall know at that time the reason of Israel's captivity, and why God hid his face from them, and why they all fell by the sword. vs. 23, 24. And Israel will also know some things—have a practical knowledge of the fact that the Lord is their God from that day forward, v. 22. During their captivity God's face was hid from them, but following this judgment on Gog the prophet affirms that God will hide his face no more, v. 29. This showing favor to Israel is final God has something in reserve for Israel after the flesh. He still watches over them for good.

JOHN L. WILCE.

(To be continued.)

The Story of a Happy Christian Life.—No. 1.

OBITUARY.

Died—At Huddonfield, New Jersey, at the home of her son, Dr. Rowland Willard, March 11, 1907, Elizabeth Smyres (Borland) Willard, aged 92 years, 4 months, 2 days.

Miss E. S. Borland, was born of pious parents, in or near Cincinnati, Aug. 9, 1815,—the year that Napoleon was defeated in the battle of Waterloo. She began attending Mr. and Mrs. Truesdell's Female Seminary in that city at the age of thirteen, taking a three years course, "piety and purity being the vitalizing elements, which gave life, power, and stability to the Institution."

The motto given to her class on the close of the term was:—

"Science may conduct thee to eminence. Piety alone can guide to Felicity."

Thus was piety exalted in her mind as the super-excellence of all attainment, and peace and praise made her constant guests throughout her long, and radiantly beautiful Christian life. For it was while in this school that she found Jesus. She was listening one day to the sermon of a Mr. Gallaher. He was speaking of a class harder to reach than another.

Those who belonged to it, he said, had never done any thing very wrong; they did not lie, nor cheat nor steal, nor swear, nor break the Sabbath, so they could not see what they had to repent of. Miss Borland thought to herself, "This is my case. I obey my parents, I try to be good at school, I do not do any thing very bad; therefore I do not know what I have done that calls for repentance." But when Mr. Gallaher went on to say, Do not such people know that every hour they neglect to give their hearts to God they are sinning against him? her eyes were opened, her whole life rose up before her to her condemnation, and overwhelmed with the forbearance and mercy of God, she resolved at once, if her life was spared to seek his grace and favor, as she did from that time onward.

There after, of all the bright scenes in Mr. and Mrs. Truesdell's school, "the brightest and most indelible to her mind was to be the worship." Every morning the whole school, numbering sometimes two hundred were assembled in the hall, where the Principal would read a portion from the blessed Bible, and all having risen, prayed in low, clear voice, she wished not to loose a word, but thus to learn, herself, to pray.

What a commentary on the influence of the Bible, the life of Mrs. Willard has been!

It is well as Tupper says:—

"To "Hold the little hands in prayer,
teach the weak knees their kneeling;

Let him see thee speak to thy God, he will not forget it afterward.

For the seeds of first instruction are dropped into the deepest furrows."

Miss Borland's first experience in spiritual life was very joyful: it far exceeded her pleasure in the acquisition of science, though she at this time, did not of course understand the truth, being under the pastorate of of Dr. Wilson, of the Presbyterian church.

In the summer of 1832, she was married to Dr. Rowland Willard, senior, who had but recently returned from Mexico with large wealth, amassed in that country in the practice of his profession. She, but 17 years of age at the time, while the Dr. was 37.

The question of baptism now became to her quite a perplexing one, but after listening to and reading all that her pastor could bring forward on the subject, she was convinced that "the sprinkling to which she had been subjected when about twelve years of age, was not the baptism of the Bible. "God's Word is a revelation of his will." She could know his will by going to that word for she had it in her own language. She must know or be guilty for the means were before her; examining every passage in the New Testament, where baptism is mentioned, she saw that immersion is the mode, and that believers and no others, are the subjects of the ordinance.

With the security that others felt, in having submitted to sprinkling she had nothing to do; her business was with her God, and his word, whereof it is gravely affirmed—"The word that I have spoken it shall judge him in the last day." She and her husband were therefore baptized by Elder J. B. Cook in the Ohio River.

About this time her mother died and her father gave over to her keeping a boy of seven years that he had taken from The Commercial Hospital. She had already accepted the charge of a little motherless girl of eight years, and also that of her husband's nephew, a lad of fifteen from Vermont. She was young and inexperienced but most anxious to do her duty. So every day a few moments were spent after breakfast and dinner with these children, in reading short passages of Scripture and in praying with them. She had been doing this for sometime before Samuel from the nature of his duties in his uncle's drug-store had an opportunity of being drawn into the circle, though of course he had been present at the family worship when her husband led. But when he was about to enter school he was left at the house, and Auntie Willard, as we will now call her, did not know what to do, she was afraid to pray before Samuel, and yet she dare not give up, though for a moment her courage failed her and she started to leave the room. But the eyes of the little boy and girl were gazing at her in questioning wonder, and happening to look at a desk that stood by the door there lay a Testament, and picking it up she opened it. What lesson do you suppose she saw? The parable of the vineyard let out to unfaithful husbandmen! These children, were her vineyard, she would yield the fruit to God and secure his blessing.

Turning, she frankly told Samuel, what her custom had been and invited him to take part in the simple exercises. He burst into tears, as did also the little ones, and with tears rolling down her cheeks she read the parable, and after explaining it knelt in prayer, her fear all gone. Every young Christian, must fight just such a battle, and the issue of it will determine the complexion of all his after life, just as the issue of this battle did that of Auntie Willard's. Decide for God in every case like this. You will soon see how this victory, won at home, strengthened her to win other victories elsewhere.

She had heretofore dreaded the weekly prayer-meeting and had even refused to closed the meeting with prayer when asked to do so by Mrs. J. B. Cook, the wife of her pastor, not because she had no delight in prayer but because she feared to pray before the sisters.

But on the very afternoon after the little prayer-meeting at home with the children, she felt in a hurry to go and could hardly wait until the hour came round.

The room was filled, Sr. Cook talked very discouragingly. She said she had so often called upon each member present to open the meetings with prayer and had been refused that she thought it best to give them up altogether, but,—just at this moment she paused, and turning to Auntie Willard, said "Will you pray?"

AUNTIE WINCE.

(To be continued.)

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 27, 1907.

BROTHER Robison has just held a successful Bible school at Springfield, Ohio, report of which will be given next week. The announcement is in for the Bible school in connection with the Illinois State Conference in August, and the Committee in charge of the Torch Lake Bible school are at work arranging for their meeting. This shows an earnest desire and determination to study and become familiar with God's Word, and can result in nothing but good. We bespeak for all of these enterprises the good will and support of those interested in the different localities, and trust a good measure of valuable results will follow.

THE Church at Plymouth had a treat on last Sunday. Sister Woodward was with us, and preached two excellent sermons, such as are calculated to build and cheer us up. We are glad to be able to announce that the arrangements have been made for Sister Woodward to visit us regularly once each month this year. When it was known that Sister Woodward would come if desired, the enthusiasm with which the brethren and friends came forward and pledged the necessary support, shows that not withstanding some discouraging conditions that exist—many being sick, and others moving away—showed plainly that the Plymouth Church is still alive and ready to do all possible to present the truth to the people.

Communicated.

A Brief Statement-Resurrection.

"Thou shalt be recompensed at the resurrection of the just." This language is addressed to those who heed and obey the Lord's instruction. The language not only promises a reward, but specifies a particular resurrection, (viz) at the resurrection of the just. Suppose he had said to the same person; "Thou shalt be recompensed at the resurrection of the unjust. What would have been the query in their minds? Such language would have strongly implied that they would receive the recompense of the unjust. No such incongruity of expression can be found. Since it is granted that, There shall be a resurrection both of the just and the unjust, and also admitted that there will be a first resurrection of blessed and holy ones who are Christ's at his coming. ("Blessed and holy is he that hath part in the first resurrection on such the second death hath no power.") It devolves upon those who contend for a promiscuous resurrection at the coming of the Lord to produce at least one text that surely implies the doctrine. The Savior declares, "The hour is coming in which all that are in their graves shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This text is regarded as very near affirming the doctrine, since it leaves no class out. But had the Lord said, The time is coming in which all that are in their graves shall come forth, it would have sustained the argument just as well, and would have been as definite as to time. But this bears no weight when thrown in the balance against those Scriptures that were written for the express purpose of setting forth the order of the resurrection. While the Savior's language there declared a general resurrection to come; these specify the manner in which it will take place. Which class will rise first, the righteous or the wicked? The just or the unjust? In answering these questions we will first notice the one great event. The coming and presence of the Lord. Let Paul speak. If you believe that Jesus died and rose again, you must believe also that they who sleep in Jesus will God bring with him; For I say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent (go before) them who are asleep. For the trumpet shall sound and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first-fruits; afterward [illegible] Christ's at his coming." Now we introduce Paul's mystery; uncovered to show the rapidity of the events transpiring in this first resurrection. Behold I show you a mystery, we shall not all sleep, (die) but we shall all be changed in a moment in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this mortal shall put on immortality, and this corruptible must put on incorruption. Now we submit there is nothing in these testimonies that conflict with the declaration of a resurrection of all the dead. These testimonies refer exclusively to the first resurrection; and cannot be made to apply in any particular to the unjust, nor the wicked. All herein specified are in Christ. All are blessed. All are changed in a moment from mortality. All caught away to meet the Lord in the air. All are to be forever with the Lord. Blessed and holy is he that hath power in the first resurrection, on such the second death hath no power. In concluding this brief article I would congratulate all who are walking in the narrow way, in that they have the blessed Christ as their sin-covering, and he will never uncover their sins, nor sit in judgment on them if they are faithful unto death. But he will give unto them eternal life, and none are able to prevent him.

A. B. WINCE.

Throw Out the Life Line.

Mr. T. J. Golightly: Kind Sir:

Reading your lesson in the *Clipper* of Feb. 23, 1907, "God's Covenant with Abraham," which you failed to explain according to "Thus saith the Lord," the fulfillment of which is future. If you were standing on the bank of a stream, with a life-line in your hand and a man coming down the stream bound to drown without help and you could throw the life-line to him and did not do it, and he went a little below you and you had seen him go down and rise no more, how would you feel if you let a life be lost that you might have saved, but neglected your duty, and the men has gone beyond your reach, lost forever, so far as your rescue is concerned? So judging from your explanation of the lesson, you are wide from the mark of one of the greatest questions that ever came before the children of men. You seem to stand where the Ephesian brethren did before their conversion, Eph. ii. 11-12. Notice carefully the 12th verse. What worse shape could we be in, as Gentiles, who are to become citizens of the commonwealth of Israel. This 12th verse is mighty strong language, to us Gentiles, strangers from the covenants of promise, having no hope and without God in the world. Bad, floating down the stream of time in this condition. Who would not want some one on the shore to throw us the life line?

In the 19th verse Paul says, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Read on to the end of chapter.

How did they get to be of the household of God? Turn with me to Gal. iii. "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, (then what?) and heirs, according to the promise." We Gentiles become Abraham's seed by adoption, and without that we stand as those described in Gal. ii. 12.

Paul, in Rom. xi. describes this adoption as a grafting process, taking out of a wild olive tree and grafted into the same. Read this chapter carefully. Notice that Paul is talking to both Jew and Gentile. The Gentiles are the wild branches. In the 15th verse Paul says of the Jews, "What shall the receiving of them be but life from the dead." Turn to Ezek. xxxvii. and you will see how God will receive them from the dead.

Now, my friend Golighty, I throw out the life line to you in these few remarks I have made, hoping it may land you on the shore of the river of the water of life on either side of which grows the tree of life, and that you and I may be among those that shall come from the east, west, north and south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. Then Abraham and his seed, with Christ their Head will receive that promised land. Then they will sing the new song as recorded in Rev. v. 9, 10, yes, shall reign on the earth, reign a thousand years. Rev. xx. 6, in that beautiful city that will come down from God out of heaven in which God will dwell with men, Rev. xxi. 2, 3, and the nations and kings of the earth will bring their glory into it. Verse 24. As to t[illegible] Abraham, the Jews, [illegible] at that time, (after the city comes) is described in Ezek. xlviii. Notice from verse 30 to the end of the chapter. Now turn to Rev. xxi. 12, 13. They will be heirs of the promise. Theirs will be a national blessing. The seed of the covenant will be immortalized and dwell in the city.

Written in love of the truth and the best regards to my fellowman, I am waiting for Christ.

JESSE HAMMOND.

Dear Brother Huggins:

In answer to the question, Is it right for believers of the truth to identify themselves with an orthodox church for the sake of having a "church home?" I answer briefly, It is not right, it cannot be right. For years I have—in my mind—made a distinction between a believer, and a faithful one. If one is simply a believer, he or she, may put their light under a bushel, keep quiet, they cannot say or do right—join any thing that has a religious appearance, but a faithful to God, to Christ, to the covenant, and to themselves, they cannot, they are illuminated with the marvellous light of the glad tidings of the kingdom of God, and no "orthodox" church will either receive such or harbor them. It is not therefore a matter of right, but light.

P. NEFF.

Selected.

The Charm of Speech.

There are certain speakers who seem to have an indefinable charm; and who, when they commence to speak, immediately arrest the attention of people, and hold it to the end. Sometimes it is the melody of the voice, the purity of the tones, the distinctness of the articulation, but these will not hold the attention unless there is sense as well as sound. There must not only be distinctness of speech, but clearness of thought. Frequently those persons on whose words the people hang with the intensest interest, are persons whose writings are read with the same attention. The charm in such cases is not in vocal sounds, but it is more frequently in the clearness of thought, and the apt expressiveness of the words employed to convey thought to the minds of the people. There are persons whose words conceal ideas, whose explanations need explanation; whose terms and phrases are indefinite, misty, obscure. There are others whose words are clear as crystal,—who not only make themselves understood, but cannot make themselves misunderstood. They say what they have to say in such a way that there is no possible chance to misunderstand them unless persons wilfully misconstrue their words.

If in speaking the sense of every other sentence is broken in two by some obscure or unusual word, of course the continuity of thought is at an end, and the attention is diverted from the thoughts to the words, and instead of thinking about what the man says, we are querying in our mind what in the world he is trying to say.

The great and popular speakers of the day who have a hold upon the people, are men whose words do not admit of two interpretations, and do not need a dictionary to explain them. Such speakers plant their ideas directly in the minds and thoughts of the hearers, and there they remain, undisturbed by any convulsive efforts to extract sense from obscure, mysterious sentences. Words thus spoken are like nails in a sure place fastened by the masters of assemblies. How many preachers are there who are really "Masters of Assemblies?" How many can really master them?—*Common People.*

Speaking to One Another in Psalms.

Aside from offering praise to God, one object of sacred song is to speak "to one another, in Psalms, and hymns, and spiritual songs." If we are thus to speak to each other, it must be because we have something to say, something which needs saying, and something which others need to hear. Our speaking to each other may be for purposes of instruction, encouragement, admonition, entreaty, warning and invitation. We may by such speaking in song, comfort the sad, strengthen the weak, inspire the fainting, admonish the unwary, and warn the unruly. "They that feared the Lord spake often one to another."

If we are to speak to each other in song, we should speak the truth, and we should speak it in fitting words, for "words fitly spoken are like apples of gold in baskets of silver." Hence our songs should be based upon the Word of God, and saturated with divine thoughts. Thus the ancient Psalmist on the throne of Israel, bore witness to the truth, warning men against evil, and testifying to the goodness of God, rehearsing the wonders which God had wrought among his people and on their behalf.

If our songs are to be addressed to each other in this way, they should be filled with solemn and undeniable truth, that they will come home to the hearts of men, and remain like nails fastened in sure places. Mere sentimental imaginations, popular traditions and misconceptions, and hence, erroneous or unscriptural ideas have no place in such an exercise of sacred song.

"Speaking and admonishing one another," implies a need of admonition; and admonition is an earnest matter. It is not amusement; it is not trifling; it is a necessary reminding others of obligations which they seem to forget, or of duties which they leave undone, dangers which they should guard against, and of truths which they have overlooked.

Such admonitions in song are exceedingly important and have been exceedingly useful, and many such words have brought conviction to the hearts of sinners and inspiration to the minds of saints. Hymns of this description are far more needful than many strains which may sometimes foster hopes of joys without any adequate foundation.

Let us sing something which has sense, which has fact, which has Scripture at the bottom of it; let us sing it with voice and soul and understanding; let us sing with grace in our hearts unto the Lord; and then our songs will be profitable as well as pleasing, and will honor the Lord and benefit our fellow men.—*Christian.*

How Shall We Study the Old Testament?

The popular study of the Old Testament has within the present years, among the English-speaking peoples, assumed a character different from that which it before possessed. This is due to the popularizing, within that period, of the literature of what may be called the new tradition concerning the Old Testament. Certain opinions concerning the origin and the historicity of the Scriptures, formerly regarded as heretical, have in the last fifty years attained to traditional standing among Jews and Christians, along with the older traditional opinion.

Most persons who take sides in a conflict between a new and an old tradition do so, necessarily, not on the basis of thorough investigation, but that of general probabilities. In these Old Testament questions, men who were not experts formerly said, "The old opinions are those commonly held by serious students, and are probably correct;" now many are saying, "The new opinions are presumably the product of scientific methods, and are probably correct." When in 1901, the Sunday schools last began the study of the Old Testament, the English-speaking world was being flooded with introductions, Bible dictionaries, manuals, articles in teachers' Bibles, and other popular works, advocating and practically applying the teachings of the new tradition; and the flood has continued.

These things are not here mentioned for the purpose of either attacking or defending the teachings referred to, but in order to show that the existing situation emphasizes the importance of three particular habits in our study of the Old Testament. They are habits the mention of which is very trite, but the need of them will be especially imperative during the study of the International Lessons for the current year. They are,

First, the habit of studying the Bible itself.

Second, the habit of studying the Bible as it exists.

Third, the habit of rejecting unproved charges of falsehood or immorality as made against the Bible.

First, the studying of the Bible itself in distinction from the things that somebody says about the Bible. Every one affirms the correctness of the principle; yet four-fifths of the persons who use helps give most of their time to reading what some one has said, in order that they may repeat parts of it to some one else. Such will now find themselves, more than ever before, the hapless victims of contradictory statements made by the advocates of the two opposing views. It is to be hoped that some of them may be driven to study the Bible itself, in order to find out which of the contradictory statements are true.

Second, the study of the books of the Bible as they stand, in distinction from the studying of the known or conjectured sources of the books. One of the great problems of the new tradition is the resolving of the books of the Old and New Testaments into the sources whence their final authors copied or otherwise drew them. The problem is a legitimate one, but it should not be permitted to obscure other problems. Suppose we could become perfectly sure, for example, as to the written sources which the author of Genesis put together to form that book, that would not justify us in substituting the sources for the present book. It would still be true that we possess only these fragments of the sources which he copied, while he possessed the sources in more complete form. He had also other information which we lack. His judgments is expressed in the way in which he has combined his sources, giving the book its present form. We cannot afford to neglect his judgment in these matters in which he was better informed than we. He was not an ignoramus whose opinions are worthless, for he has combined his materials into a literary work that has been one of the world's classics for from twenty-three to thirty-three centuries. But, further, it is not certain that we have reached a final analysis of the sources. There is no way of knowing the sources save by inferring them from the book as it stands, and all analyses heretofore made have been based on insufficient study of the book as it stands.—*Sunday School Times.*

What Must We Do To Be Saved?

1. What is the Bible sense of the word "saved?" Peter said, "Lord, save!" Matt. xiv. 30. Jesus "saved others; himself he cannot save." Matt. xxvii. 42. Saved life. Luke vi. 9. A soul is to be saved from death. James v. 20.

2. Jesus Christ came to save sinners. 1 Tim. i. 15. How does he do this?

(a). As the Father has life in himself, so hath he given to the Son to have life in himself. John v. 26; Psa. xxi. 1-7; Rev. i. 18.

(b). He has the power to give eternal life to as many as the Father hath given him. John xvii. 1, 2.

3. Upon what conditions will the Son give this life to men?

(a). Believe on the Son. John vi. 39, 40; xx. 31. This means not to believe ourselves; that the life is in us. But faith without works is dead. Jas. ii. 14, xvii. 20. Obedience to the faith is required. Acts vi. 7, Rom. i. 5; vi. 16, 17. They that gladly received his word were baptized. Acts ii. 38, 41.

(b). Repent. What is it to repent? Repentance has reference to "sin." Acts iii. 19. Follows sorrow for sin. 2 Cor. vii. 8-11. Is toward God. Acts xx. 21. The motive for repentance: God's goodness. Rom. ii. 4. Repentance is "unto life." Acts xi. 8. Who is to repent? "All men." Acts xvii. 31. Works meet for repentance. Restitution. Acts xxvi. 20.

(c). Be baptized. What is baptism?

Jesus was baptized in the river Jordan. Mark i. 5, 9, 10. There was a certain water. Acts ix. 36-40. The baptism was in the water. "Buried in baptism." Rom. vi. 1-5; Col. ii. 12, 13. Baptism is "the like figure unto the death of Christ." 1 Peter iii. 18-21. Baptism is "for the remission of sins." Acts ii. 38. Having forgiven you all trespasses. Col. ii. 13. Having remitted the sin itself, the penalty is also remitted, and the person has hope of life. He that believeth in me, though he die, yet shall he live. John xi. 25.

(d). This is to be followed by walking in newness of life; by a life of faith in the Son of God. Gal. ii. 20.

The end of such faith is the salvation of the soul from death. 1 Peter i. 4, 5, 9.

A String of Pearls.

In the commission of evil, fear no man so much as thyself, another thou mayest avoid, thyself thou canst not. Wickedness is its own punishment.—Quarles.

God is no Pharaoh, no taskmaster to demand bricks without straw. If the straw fails, if the strength fails, just then he needs from us not the bricks, but something else, or perhaps for the moment nothing else, only always our will, our hearts, ourselves.—Unknown.

In this wonderful world no boy or man can tell which of his actions is indifferent and which not; that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in; and that whether we eat or drink, or whatever we do, we are to do all in his name and to his glory.—Thomas Hughes.

Each day, each week, each month, each year, is a new chance given you by God.—Canon Farrar.

Live with wolves, and you will learn to howl.—Spanish Proverb.

He never was so good as he should be, who does not strive to do better than he is; he never will be better than he is, that doth not fear to be worse than he was.—Selden.

Half the misery in the world comes from want of courage to speak and to hear the truth plainly, and in a spirit of love.—Harriet Beecher Stowe.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.

It is every way creditable to handle the yardstick and to measure tape; the only discredit comes in having a soul whose range of thought is as short as the stick and as narrow as the tape.—Horace Mann.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—H. Bedi.

"Umph! 'The Lord's will, you know!' Well, I must say I don't know it, John, and I don't think it either. Not a bit of it. The Lord's will I went over the moors t'other night without a lantern, and tumbled in a big hole, and I said, 'Dan'el, you're an' old sloopid for to go wi'out your lantern, serve you right,' But I didn't think it was the Lord's will, John, and I hope I shan't be so foolish again."—Daniel Quorm.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for man to live.—Phillips Brooks.

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A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Poetry.

The Wierd of the Morrow.

You'd be sorry to-morrow, sorry
For the harsh words said to-day,
You will wish you had waited a little,
Till the mood had passed away.
You will grieve for the friend you wounded,
But you'll grieve till your heart is sore
For the strife and sin that entered in
When anger set with the door.

You'll be sorry to-morrow, sorry
That an old fire quivered and broke,
As if a blow had struck it,
At the hasty words you spoke.
You'll be low in your mind, to-morrow,
That a fit the child with dread
At the glance of your eyes went harrying by,
With downcast, drooping head.

You'll be sorry to-morrow, sorry
That you played the cowardly part,
That you hid in a mask of silence
And the hypocrite's baleful art;
For silence is sometimes shameful,
And born of the worst degree,
As it creeps away at the end of the day
To look where the worst things be.

Sorry to-morrow? Truly
'Twere better to be contrite,
And have no ill to atone for,
No willful sins to repent—
The mind, the look, the action,
By the help of God may wear
That light of heaven, forever given
In the hush of the answered prayer.

M. E. Sangster.

Communicated.

Address Delivered at Funeral of Ebenezer Helms, Harris, Ind., Mar. 14, 1907.

This afternoon under the influence of this sad event, our minds naturally revert to those Scriptures which tell us that man is mortal, is subject to death and does die.

In the very beginning of the Bible we are told of the introduction into this world of sin and death. We read in the account of the creation of this earth, the creation also of man, and that in the sight of God. this creation, man included, was very good. But, as Ecclesiastes records, Although God made man upright he has sought out many inventions. After making the man, the record tells us, Gen ii 15, 16,17, And the Lord God took the man and put him in the Garden of Eden, to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the Garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

We are familiar with the fact that Adam chose to disobey God and did eat of this tree, and brought upon himself the sentence that God had passed, that he should surely die. And we see in the following verses the steps which God took to carry out this sentence.

Gen iii 19, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return. Gen iii 22, And the Lord God said, Behold the man is become as one of us to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat and live forever. Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man.

Gen v 5 fittingly states, And all the days that Adam lived were 930 years and he died. He died, not a part parts of him, but all of him.

The apostle Paul plainly explains in Rom v 12, The effect of this transgression of Adam upon mankind, Rom v 12, Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned.

We sometimes find people who do not have a correct understanding of what God means by the word sin. Let us therefore go to James for an explanation.

Jas i 14-15, But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death.

Thus it was Adam's desire to eat of the tree, this desire created a longing, a tempting, this tempting being listened to, produced, or brought forth, or conceived, an act of disobedience or sin. The punishment for disobedience was death. Rom vi 23, The wages of sin is death. The violation of the law was voluntary, the punishment was just. And we do not wonder that James exclaims, Blessed is the man that endureth temptation.....He shall receive a crown of life.

We have many Scriptures which tell us that death has passed upon all men. Psa civ 15, As for man his days are as grass. Psa cxlvi 4, His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Eccl. iii 19-20. For that which befalleth the sons of men befalleth beasts. Even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no preeminence over a beast, for all is vanity, all go unto one place, all are of the dust and all turn to dust again. Eccl ix 5-6, For the living know that they shall die, but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten, also their love, their hatred, their envy, is now perished.

Thus we see that man's utter extinction, physically, mentally and morally is complete; and as we see our dear Brother Helms lying here cold in death, unable to talk, or advise, or suggest, or to enter in any way into our life, we realize the truth of these Scriptures.

But we also find in the Bible Paul's statement to Timothy that the Holy Scriptures are able to make us wise unto salvation, and Jesus says, John v 39, Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. And this gives us a hope that there may in some way be an escape from the sentence of death.

What do we search? 2 Pet iii 9, The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

And then the promise in John iii 16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life. What a splendid promise, "That whosoever believeth on the Son might not perish. What has the Son said? John xi, 25, I am the resurrection and the life, he that believeth in me though he were dead yet shall he live. John vi. 40, And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day.

Thus we see our hope centers in a resurrection. It is true we do die, but if believing in and obedient to Jesus, we know we shall be raised. The apostle Paul gives us further satisfaction on this point as follows:

1 Cor xv 50, Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. 1 Thes. iv 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, Wherefore comfort one another with these words." And what a comfort it is to know that the trumpet shall sound, no doubt about it.

Then shall be brought to pass the saying, Oh death, where is thy sting, Oh grave, where is thy victory? Death has a temporary sting; grave has a temporary victory. But let us thank God that he has put a limit to their existence.

Num. xiv. 21, Tells us that all the earth shall be filled with the glory of God. This will be done, we are told, by the righteous reign on earth of Jesus Christ. Acts ii. 36, Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ. John in Revelations tells us he will be Lord of lords and King of kings, and Psalm ii. that the heathen will be his inheritance, and the uttermost parts of the earth his possession.

1 Cor xv 25, 26, For he must reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death. This is a blessed assurance, that our enemy death will some day be destroyed. It brings to our mind that beautiful picture painted in Rev xxi 34, And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. How beautiful!

Oh how thankful we ought to be that our Creator, God, so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. But note the words, "Whosoever believeth in him." It is true that God gave his Son to be the propitiation for our sins, that we might not perish, but expects us to do our part. Absolute faith in, and implicit obedience to Jesus and his commands is required from us.

Although we sorrow at the loss of our dear brother's companionship, we rejoice that "he believed." He had a hope of a glorious resurrection out from among the dead. He could exclaim with Paul. "I have fought a good fight, I have kept the faith," 2 Tim iv 8, Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing.

God's law demanded the sacrifice of a victim without spot or blemish, and Jesus although tempted in all points like as we are, was yet without sin, and could satisfy this demand, and his sacrifice was therefore an atonement for our sin. Being born of a woman, made under the law, it was necessary for him to die. Equally necessary was his resurrection, for of what use would be a dead Savior.

Now then we, by crucifying the flesh, Rom vi 6; Gal v 24, called the old man in Ephesians, and burying him, the old man, in the likeness of Christ's death by baptism, do rise from the grave, represented by water, to walk in a new life, Rom vi., and have been baptized into Christ, Gal iii 27, and according to Rom viii 1, There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Accordingly when we pay the physical debt of nature we only "sleep in Jesus." Acts vii 60 records, "Philip fell asleep." 2 Pet iii 4 records that "The fathers fell asleep."

1 Cor xv 20, But now is Christ risen from the dead and became the first fruits of them that slept. 1 Thes iv 13, But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as those who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.

Bro. Ebenezer Helms was born in Jefferson Co., Ind., July 31, 1828, died near Harris station, Marshall Co., Mar. 13, 1907, age 80 years, 7 months and 13 days, at the home of his daughter. Leaving six children.

He was a pioneer of the Church of God uniting with the household of faith about 1857. He was a regular attendant of the North Salem Church since 1882 until too deaf to hear, faithfully performing his duties as Elder and Sunday school superintendent.

I did not know Brother Helms personally but was pleased to learn he had a good report from those without. That he loved and earnestly contended for the faith once delivered to the saints. He thought nothing of walking five miles to meeting to be with those that loved the Lord. The Bible and THE RESTITUTION were his great friends and comfort. When taken sick he was reading from James. The fruit of the Spirit was shown in his life of honesty, kindness and patience.

I am told he had not an enemy in the County. Oh what a beautiful record to leave, to live 80 years amongst family, brethren, friends, neighbors and fellow citizens and not have an enemy. Children liked him, he was kind to them. Children are innocent and are quick to appreciate kindness in adults. His life, we are sure, must have been, and is, a consolation to his family. He was faithful and if they are they will meet with him in the kingdom of God. And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. And the inhabitant shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint. (the prophet Isaiah).

Oh may we stop! in the midst of a busy world of desires, ambitions and plans, and think! soberly! of our frailty, our destiny; think of God's mercy and love, of his promises. Think of the blessings in store for the faithful. Our Father, again we petition thee for wisdom to know thy will and understand thy plan of salvation, for courage to do thy will, for strength and grace to bear our sorrows and burdens, and to thee do we give all honor and glory. Amen.

GEORGE NEILL.

Bible School Department.

LESSON FOR SUNDAY APRIL 7.

Jacob's vision and God's promise. Gen. xxviii. 1-5, 10-22.

Golden Text—Behold, I am with thee, and will keep thee in all places whither thou goest. Gen. xxviii. 15.

In the lesson for today the story of Jacob is again taken up. At the close of the lesson for 31 reb 17, Esau had threatened to kill Jacob, and his mother was urging him to flee for his life.

Lesson text, verse 1, Jacob's father blessed him. The Canaanites were descendants of Ham, whom God cursed through or by Noah. Gen. ix. 25-27.

2. Padan aram, northeast from Beersheba about 250 miles.

Jacob was to marry a cousin. Gen. xxix. 19.

3. The Almighty bless thee, Gen. xlii. 15.

4. The blessing of Abraham. Gen. xxii. 17, 18.

5 and 10 Jacob leaves Beersheba, the home, for Haran in Padan-aram.

11. At night he took stones for a pillow, and lay down to sleep. There was nothing unusual about that, especially in that country. He was now about 40 or 50 miles from home, most any resting place would be soft and downy.

12. He dreamed. From the time that God appeared to Abimelech, of Gerar, Gen. xx. 2, until John's vision of the Lord's day, Rev. i. 12, God often impressed men in dreams and visions.

A ladder or steps by which we can easily get to things and places otherwise far beyond our reach. Jacob saw steps reaching to heaven, and angels going up and down. Angels—messengers—agents. Since the time that God said, Let there be light, Gen. i. 3, until Jesus said, I have sent mine angel, Rev. xxii. 16, Angels acted an important part in God's dealings with men. The law was given to Moses by angels. Acts vii. 53. Jesus told Nathaneal he would hereafter see heaven open and the angels of God ascending and descending upon the Son of Man. Jno. i. 51.

13. The Lord stood at the top of the steps, and proclaimed himself as the God of Abraham and Isaac, and then included Jacob in the everlasting—age lasting—covenant. The promise of the land of Canaan, and numberless seed, when as yet—like Abraham—he had no child. Acts vii. 5.

14. The crowning promise—In thee and in thy seed shall all the families of the earth be blessed—a covenant that promises the Messiah—the Christ—the King of the Jews—the restoration of Israel, in short the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began Acts iii. 21. The covenant was more fully noticed in the lesson of Feb. 24.

15. A promise of protection for life.

16. The Lord is here. I know it not—where the expressions are plain and definite, and can be clearly understood by reference—comparing Scripture with Scripture—there should be no inference—no guessing at the meaning, inference on plain truth is dangerous, even fatal to a hope of eternal life in the kingdom of God. Inference on Jacob's expressions, Verses 16, 17 will have no such effect. He had lain down at or near Bethel, and knew it not. Now—since the vision—he knows he is where Abram built an altar to the Lord, Gen. xii. 8, the place of the altar, Gen. xiii. 4. Where God gave Abram the promise of the land forever—for the ages, Gen. xiii. 15.

It will help us much in our studies to remember that the words "forever" in the promise, does not refer to this life, age or world, but to the world—properly age to come. Heb. vi. 5. What we may safely call the kingdom age.

17. The words afraid and dreadful are not nearly as good as reverential awe, the effect of his dream, and so intensely vivid was it to his waking thoughts, he said, this is the house—household—family of God. Eph. iii. 15, the entrance to heaven.

18 He set up a pillar—witness. Behold this stone shall be a witness. Josh. xxiv. 26, 27.

19, Bethel—The house of God.

20, God had promised him, and now he promises God, he asks nothing more than daily necessaries.

21. The Lord would be his God, as well as [illegible] and Isaac.

[illegible] truth unto

thee. This was a free will offering, those who now freely give a tenth to the Lord are blessed, and realize that it is but a very, very small gift, or return for glory, honor, immortality, eternal life. Rom. ii. 7.

P. NEILL.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. Such communications will be noticed.]

TITHING.

We know that God has approved the tithing plan under two dispensations, and why not under this one? If you will read 1 Cor. ix. 13, 14 you will see that the tithing system is transferred to the gospel dispensation. Don't you think so?—Eld. H. C. Gregg.

REPLY.

Without doubt reference is made to the Levitical priesthood in 1 Cor. ix. 13: "They which minister about holy things live (feed, mar.) of the things of the temple." "Under two dispensations" and under the present economy, called by Bro. Gregg, "the gospel dispensation," God has "ordained that they which preach the gospel should live of the gospel." (v. 14). We are left without doubts on this point by the following plain Scripture: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "For our sake, no doubt, this is written; that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (vs. 9, 10, 11). "For our sakes" these Scriptures were "written in the law of Moses." Those who claim it is wrong to pay a proficient servant of God who preaches the gospel, denies to him the pecuniary compensation which is rightfully his. They would not "plow" without "hope" of raising a crop. They would not plow an ox muzzled—they would not, for any consideration, plow a beast without feeding it. Yet they would work a minister called in other words, they would treat an ox better than a minister of God!!

Admitting that those who sow spiritual things have the right to do so "in hope" of reaping "carnal things," the question arises, How much ought we to give to support the gospel? Bro. Gregg thinks the tenth. Our dear brother is a deep Bible student, and his opinion has great weight with me. The writer has not yet, however, been convinced that the "tithing system" is a part of gospel duties. But as our brother, who is a deep thinker, and who, as a result of deliberate study of the question, takes this position, I exhort the reader to investigate the evidence, and adopt the "system" if he feels it is God's requirement. To me, I must confess, the evidence for the tithing plan is not sufficiently strong to convince the understanding. Love is the ruling principle of this dispensation. The philanthropical basis of the Christian economy contravenes the iron-clad rule of a tenth. Benevolence dislikes a circumscription of its bounty. Liberality by "law established" is the "tithing system;" liberality unbounded, as God has prospered us, is the gospel requirement. 1 Cor. xvi. 2. And in keeping with this principle of giving, no definite amount is stated in 1 Cor. ix. 13. This text contretemps tithing. Paul does not say, "Those who preach the gospel should have a tenth;" but "should live of the gospel." This is what God has "ordained"—they shall "live of the gospel." If Paul was seeking to show that the "tithing system" approved "under two dispensations" was "transfered to the gospel dispensation," he should have said, "They should have a tenth." God bless the reader in his study of this subject.

ABRAHAM "ON THE OTHER SIDE OF THE FLOOD."

In Jas. xxiv. chapter we are told four times (vs. 2, 3, 14, 15) that Abraham, together with his relatives, were "on the other side of the flood." The book of *Genesis* puts Abraham on this side of the flood. How is this?—A. B.

REPLY.

The apparent contradiction of Jas. xxiv. 2, with Genesis has been the cachinnation of skeptics for decades and centuries. Their blunder buss, however, is harmless. The objection, like most all their objections, is impromptu. The translucency of Jas. xxiv. 2 is clandestined by the cacology of the translators: The Hebrew word *naahar* (Gen. vi. 17) [illegible] a flood, a deluge. The word .nahar means a river (Young) and is translated river 98 times in the Old Testament, "On the otherside of the flood" (nahar) has no reference to the "flood" in the days of Noah: it has to do with nahar, a river. The Euphrates is meant. See Dean Stanley, Ezra viii. 31; Nehe. iii. 7.

"NOT ABLE TO KILL THE SOUL."

Give an explanation of Matt. x. 28.—Anna Drew.

REPLY.

The text reads, "Fear not them that kill the body but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." The immortal soulist in reading this verse of Scripture put emphasis and stress on the words, "not able to kill the soul." To his mind this phrase proves that the soul has a different nature to the body. The body can be killed, the soul cannot be killed, therefore, he concludes, it must be immortal. In order to "rightly divide the word of truth," and to see how strong the expression is, let me ask, Who are "not able to kill the soul?" God sent his apostles into the world as "sheep in the midst of wolves," (v. 16). Kings, governors and wicked men (vs. 18, 23) persecuted and killed the saints, killed their bodies; "and after that," says Luke, "have no more that they can do," xii. 4. Of men it is said, they are "not able to kill the soul." Many things men are "not able to do" can be done. Under certain circumstances a mortal body cannot be killed. An illustration: Suppose a mob undertakes to lynch a prisoner who is incarcerated within the walls of a jail. The Sheriff enlists a sufficient number of the police and other help to defy and defeat the enraged mob. He might address them and say, you cannot, you are "not able," to kill him. Would you conclude from this form of speech that the culprit was immortal? Certainly not. The prisoner is a mortal man, but circumstances of a defensive nature justifies the statement made.

The words, "not able to kill the soul" does not militate against the mortality of man's nature. When we finish the text one interpretation is demonstrated correct: "Fear him which is able to destroy both body and soul in hell." Man, it is admitted, is "not able to kill the soul;" but the text speaks of One who is to be "feared" and who is "able to destroy" it. Under certain circumstances man is "not able" to kill the soul; under other conditions he can. Rev. vi. 11. Lexicons define the word *apokteino*, here translated "kill" "to kill utterly." In view of the fact that man under stated conditions can kill the soul, together with the truth that God is "able" at all times to "destroy" it,—how weak the statement, "not able to kill the soul;" and how inadequate a foundation upon which to build the Cyclopean doctrine of the immortality of the soul, and all its ramifications!

The text asserts that God is "able," not only to kill the soul, but to "destroy" it as well. This statement is meaningless unless God means to do what he is "able" to do. Here it is declared God has power to destroy the soul; other texts asseverate that he will. Acts iii. 23. "Every soul which will not hear that prophet, shall be destroyed from among this people." It cannot be claimed that God will destroy the soul in some "spiritual sense," for the word is *exolothreno*, and means "Destroy both body and soul." He destroys the soul in the same sense he destroys the body. He destroys "both". As the soul is destroyed in the same sense the body is, we conclude the soul is just as mortal as the body.

ROBT G. HUGGINS.

Announcement.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

"If you send one person, only one, happily through each day," quotes Sydney Smith, "in forty years, you have made 14,600 beings happy, at least for a time." It was this same Smith who, though quite sick at one time, wrote the following to a friend: "I have gout, asthma, and seven other maladies, but am otherwise very well."

Communicated.

Pine Woods Bible Class.

Teacher. A correspondent in Canada has written to me making suggestions, asking questions, and desiring an investigation of the subject of:

EVIL SPIRITS AND DEVILS,

as recorded in Holy Scripture.

I find by the questions and arguments of my correspondent, that he favors the idea of supernatural, demoniacal possessions.

Albert. Does he understand that the Scriptures so teach?

A. Yes. He says: "The Bible teaches me that there was, and is, an Holy Spirit, and another Spirit, called an evil spirit—the devil and Satan."

Q. Does he believe in the personality of the Holy Spirit, and also of the devil?

A. No. He said: "I do not understand either one of those spirits were personal, or solid bodily forms, like ourselves, because they could enter men, and leave them, and were only known by their effects."

Q. Did he also believe in a plurality of devils?

A. Yes, sir; he said, quoting Luke iv. 33-41: "And devils came out of many, saying, thou art Christ, the Son of God, and he rebuked them, for they knew that he was Christ. Was there not something more than human or natural in this?"

Q. If they were neither "human," nor "natural," then they would be supernatural devils, would they not?

A. Even so.

Lad. It seems to me, that these devils must be something akin to the fabled immortal souls?

Q. How so?

A. Because our correspondent says: These devils are "spirits," and these spirits, are not "personal," then they must, of necessity, be impersonal. He further affirms that they have not "solid bodily forms."

Teacher. What conception could you have of "evil spirits," that are not "personal," and are not "solid bodily forms?"

Lucy. If they are not "solid, bodily forms, like ourselves," then of necessity they must be immaterial evil spirits, and if they have no "forms," they have no shape, and no organism.

Q. What reason did he give for not having material, or "bodily forms"?

A. "Because they could not enter men and leave them? if they were.

Q. There is some sense in that, is there not?

A. Yes, sir; if they were "bodily forms," of any size, and if a person was possessed of "seven devils," they would have more in them, than would be comfortable to get along with. But if they were so small that "ten thousand of them could dance on the point of a cambric needle," then, it might be possible to get along easily with only "seven devils."

Q. Now, if these devils, or evil spirits had no personality, and were not "bodily" or material beings, and had no "form," or shape, they must indeed be like the fabled immortal souls, which are not material, and have no form or shape, and consequently they have neither body, parts, nor passions, nor could they occupy space, because they are immaterial. Now are not these "evil spirits," or "devils," which our correspondent ascribes as being devoid of personality, or "solid bodily forms," just like these immaterial souls?

A. It seems to me, they must be just like them. If they have not body nor form, they must be devoid of body, parts or passions.

Q. If they had no "bodily form," they could not have real material brains. Now, if they had no brains, how could they know anything?

A. They could not know anything any more than souls which have neither "body, parts nor passions," could do so.

Q. Are those "devils which came out of many," said to know anything?

A. Yes, sir.

Q. What did they know?

A. "They knew that he was Christ."

Q. If they had no material "body," or "form," they could not possess either tongue nor vocal organs. How could they speak and utter vocal sounds?

A. It seems to me to be incredulous to believe that "evil spirits" which our correspondent claims are immaterial, and hence devoid of vocal organs, how could they utter vocal sounds.

Q. Did he claim that they could?

A. Yes, he quotes: "And devils came out of many, saying thou art Christ the Son of God."

Teacher. In what way is our correspondent led astray?

Bessie. It is doubtless by supposing that these "evil spirits," or "devils," were supernatural beings.

Q. Have we evidence that they were not?

A. Yes, sir; our correspondent is doubtless not acquainted with the idiom of the Jews.

Q. What was that?

A. I will quote from Dr. George Campbell: "It was a common idiom of the Jews to put spirit before any quality ascribed to a person, whether it be good or bad, mental or corporeal." For an example take the case of the damsel mentioned in Acts xvi. 16-18: "And it came to pass as we went to prayer, a certain damsel possessed with a spirit (of Python, an idol in the temple at Delphi. See margin to the word spirit in verse 16) of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried saying, these men are the servants of the Most High God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit (of Python) I command thee in the name of Jesus Christ to come out of her. and he came out the same hour."

Now, this idol certainly could not have had a conscious, disembodied spirit which inhabited this damsel.

Q. What is the original word for spirit in that text?

A. It is *ob*; it occurs sixteen times, and is said to be the only word rendered "familiar spirit." Gesenius Lexicon, says it is rightly translated ventriloquist," since among the ancients, this power of ventriloquism was often misused for the purposes of magic."

Liddell and Scott's Lexicon says: "In Plutarch's time (A. D. 110) ventriloquists were called Puthones." From Python, an idol, in a temple at Delphi. It could hardly be the case, that this idol possessed a supernatural conscious spirit, which left the idol and entered the damsel, and followed Paul and Silas, crying: "These men are the servants of the Most High God."

Teacher. If we consider the idom of the Jews, was it not the case, if a person was afflicted with some disease, they were considered to be possessed with a devil, or evil spirit?

A. Certainly.

Q. In what way were the devils cast out?

A. When the disease was cured. Take the case of the raving maniac at the tombs, when Jesus cast out this crazy devil, he was "clothed and in his right mind." When a person was deaf and dumb, they accounted for their being deaf and dumb, because they were possessed by a conscious supernatural evil spirit or devil, while it was only a physical defect in the person so afflicted.

Q. What other case did our correspondent refer to?

A. He refers to the case mentioned in Acts xix. 13-16, which reads as follows: "Then certain of the vagabond Jews, exorcists: took upon them to call upon them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus, whom Paul preacheth. And the evil spirit answered, and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and so they fled out of that house naked and wounded."

Q. What explanation do you make of this?

A. The Jews held a superstition that people who had adverse afflictions, both of mind and body, were possessed by a supernatural devil or evil spirit, which was the cause of the evil acts of the person so possessed.

Q. Well, do you think they had the true cause?

A. No, sir; I do not.

Q. Well, then, to what cause do you attribute the acts of this person?

A. He had naturally an evil spirit in him, that is a very bad quarrelsome disposition,—an ungovernable temper,—had a very vicious spirit, or disposition, or quality of mind, which when excited would fly into a furious insane rage; he was a man that it was unsafe to tackle, because his temper really amounted to insanity. We see just such people today, but no one would attribute his acts to being possessed by a supernatural devil; unless such person was inclined to be superstitious.

Teacher. Our correspondent quotes the temptation of Christ by Satan, also Job, and the enemy which sowed tares in the field; and wishes to know what Satan, devil, or evil spirit it was which so tempted them?

Aries. I think the tares were in themselves, and was not the work of supernatural conscious, evil spirits.

Q. Can you give us a sample?

A. Yes, sir; see Acts v. 3. In this case, we have the sin, or devil of covetousness personified as Satan.

Q. Please read that Scripture?

A. It reads as follows: "Ananias why hath Satan filled thine heart with a lie to the Holy Spirit, and to keep back part of the price of the land?"

Q. Who filled his heart?

A. Satan.

Q. Who ought to have been punished, then, Satan or Ananias?

A. Why Satan, of course, he was the one who did the mischief, and Ananias was his victim.

Q. Who was punished, Ananias or his devil?

Q. Ananias.

Q. Was there an evil spirit in Ananias?

A. Yes; he had a disposition of mind which was inclined to be covetous.

Q. Did that spirit of covetousness originate in himself, independent of some impersonal, supernatural evil spirit?

A. Certainly. We read in verse 4: "Why hast thou conceived in thine heart," etc.? He was his own devil. It was an evil thought which originated in his mind, which culminated in a lie, and resulted in his being struck dead. That was not fair, if he was simply a victim of an immaterial devil, which tempted him.

Q. Did not Mrs. Ananias confirm her husband's lie?

A. Yes, sir.

Q. What did they say to her?

A. "How is it that ye have agreed together to tempt the Spirit of the Lord?" We see clearly that this was a conspiracy to commit fraud, which originated in themselves. This is a sample of Satan's tempting people to sin. The *modus operandi* is given in James i. 14, 15. I quote from 20th Cent. Trans.: "People are in every case tempted by their own passions (not by an immaterial spirit) allured and enticed by them. Then the passion conceives and gives birth to sin, and sin on reaching maturity, brings forth death."

The people in general have believed human traditions, handed down from their fathers. It is certainly high time that educated Bible people should put away from them pagan superstition.

Yours in the Blessed Hope.

W. H. WILSON.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrback.

WHAT all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so few and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through THE RESTITUTION and make the proposition to them, and if they responded I would enter the field. I will report my work through THE RESTITUTION. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through THE RESTITUTION, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for THE RESTITUTION, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

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"To feel a hand extended
By One who cloudeth near;
To view the love that shineth
In eyes serene and clear,
To know that he is calling—
That is to hear."

Communicated.

Bible School Department.

THE PRINCIPAL CHARACTERISTICS OF THE BOOK OF GENESIS.

The word Genesis means "beginning" therefore the book of Genesis is the book of beginnings. "In the beginning God created the heaven and the earth." *When* that beginning was we are nowhere informed. In this sublime sentence we find the golden gateway between eternity past and the long aisles of coming time.

In this first chapter of Genesis we are ushered into the presence of earth's morning and also the dawning of human history. Man cannot count the ages which may have been included in the vast period of that "evening and morning" which were called "the first." We know that there were seven great epochs called "days" during which God wrought alone. His Word bringing order out of chaos and the dry land out of the seas. In those seven creative ages, which are called "evenings and mornings," every storm that swept over the chaotic earth—every earthquake that shook her surface and every volcano that poured out her burning lava wrought together in the great work of the completion of our globe.

When the mighty work was finished and man had been introduced upon the new born earth, "God blessed them and God said unto them, 'Be fruitful and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth." See Gen 1:26-28 Hence we see in verse 26 that the first deed ever made was a joint deed given to both man and woman—the dominion is given to "them," the commandment is given to "them"—"They twain" were equally honored and become equally responsible before God. When they had become equally disobedient, they heard the voice of the Lord God in the cool of the day and they hid themselves from his presence—from his lips they heard the curse pronounced upon them for disobedience and and also heard the curse upon the serpent and the promise of a redeemer. In this third chapter of Genesis 15th verse is the first prophecy of the Christ in the promise that the seed of the woman shall bruise the serpent's head.

It was evidently the angel of God's presence—the name-bearer of the Lord God who was "walking in the garden in the cool of the day" and through whose lips come these primeval revelations to our first parents, that it was the same bearing angel of God who was his messenger in his earliest revelations to the children of men is evident from Ex xxiii 20-21, and many kindred texts in Old Testament. See also Heb xi 2; Acts vii 53; Gal iii 19, etc., etc.

In these early revelations it is evident that there were not only lessons of obedience to him but also instructions concerning the altar and the sacrifice, for we read that both Cain and Abel brought "offerings" to the Lord.

When man sinned and fell away from God it was disobedience first and then, murder—afterward we have polygamy with Lamech and his two wives but as yet there was no polytheism. As surely as God was first, so surely did the doctrine of the One God precede the doctrine of many gods, and the farther we go back in all the old mythologies the nearer we come to the primeval principle of monotheism.

When Enoch "walked with God three hundred years," we may all understand that he received revelations of the Most High and his will concerning the children of men.

Noah also "walked with God" and he too was the favored recipient of divine revelation. When the flood had destroyed the world of the ungodly (chapters vi and viii) "Noah builded an altar unto the Lord and took of every clean beast and every clean fowl and offered burnt offerings on the altar." viii 20 The clean beasts and clean fowls having been provided for this purpose when the animals were taken into the ark. vii 2, 3.

In chapter xii we have the call of God "unto Abraham"—we have the record of repeated communications with Abraham—repeated revelations to this "Father of the faithful" coming also through the lips of God's chosen messenger or messengers. We have a record of the covenant thus made with Abraham and his seed. "And he saith not, And to seeds as of many but as of one, And to thy seed, which is Christ." Gal iii 16 Read carefully whole chapter. In the days of Abraham we have not only revelations concerning God and the altar and the sacrifice—but we have prophecies concerning the Christ, and we find that in this early period God had also a priesthood for "Melchizedek was a priest of the Most High God" to whom even Abraham paid tithes.

These primitive revelations of God to the sons of men account for the fact that in all religions there may still be found some vestige of the altar of the sacrifice and the priesthood. When the name bearing angel of the Lord communicated with Moses in the burning bush,—with him in the wilderness and on the Holy Mount—when "the law was given by the disposition of angels," it was a revival of earlier teaching through angelic ministry—a revival of the altar, the sacrifice and the priesthood belonging to the periods of God's earliest communications with men, therefore we need have no fear of any successful criticism of the book of Genesis from those who claim that any of its teachings were "borrowed" from the early Babylonians or Assyrians.

God's primeval revelation precedes the early races of men, having been given to the primogenitors of the human race, and we cannot wonder that some vestiges of this revelation may be found among all peoples.

The facts recorded in the xiv. of Genesis received an unexpected confirmation when in the tablets of Tel el Armana were found the names of the kings who are mentioned in the first verse of the chapter—the kings who captured Lot, the brother of "Abram the Hebrew." When he heard that his brother had been taken captive, he armed his trained servants and pursued them and smote them, "And he brought back all the goods and his brother Lot and his goods, and the women also and the people." verses 14-16.

On his return from this victorious pursuit "Melchizedek, king of Salem brought forth bread and wine; and he was the priest of the Most High God, and he blessed him. Verse 18-19. It was a surprize to many scholars to find that the tablets of Tel el Armana contained the names of the five kings, thus assigning them to the period where they are found in Biblical history, and not only this but also gave the name of Melchizedek as the priest king of Salem. It had been claimed that "the whole chapter was mythical" that Jerusalem did not exist in any form at so early a period," and "much less was it known by the name of Salem."

But the tablets bringing evidence from far distant sources have established beyond a question the historicity of the fourteenth chapter of Genesis.

"When Abram was ninety years old and nine" the same bearing angel of the Lord appeared to him again and made a renewed covenant with the promise of the birth of Isaac. "And I will establish my covenant with him for an everlasting covenant and with his seed after him." And yet God did "tempt" or test by commanding him to offer up this well beloved Son as a burnt offering. Abraham walked loyally up to the place of sacrifice and there learned lessons new of the faithfulness of God, for a lamb had been provided for the offering. All of these offerings from that of Abel in the morning of human history down to the last sacrifice made under the dispensation of the Old Covenant were prophetic of the Christ—they are pointed forward to "The Lamb who was slain from the foundation of the world,"—to that high priest who needeth not daily to offer up sacrifice, for this he did once when he offered up himself (on Calvary). Heb vii 27.

Isaac was the prototype of Christ. "In Isaac shall thy seed be called." He was the "only begotten Son." Heb xi 17. He was the child of the covenant born outside of ordinary natural law. He was "offered" as a type and received in similitude of a resurrection. "Accounting that God was able to raise him up even from the dead; from whence also he received *him* in a figure." Heb xi 17.

The promise made Abraham was renewed in Isaac, renewed in Jacob—extended to the twelve tribes, and Christ become the heir through the tribe of Judah, hence all the promises are fulfilled in the Christ and all those who become his are the "Seed of Abraham" and heirs according to the promise. Gal iii; Rom v; Heb vii; Heb xi.

From Isaac and Rebekah the line of descent passed through Esau and Jacob, but Joseph the well beloved son of Jacob was hated of his brethren—he was sold to the Ishmaelites for "twenty pieces of silver." But poor Joseph learned as many a loyal suffering soul has since learned, that man's extremity is God's opportunity. He learned that whatsoever God suffers to come to us is in some way or other for good. He learned that through the doctrines of trial and suffering, hope and joy are born—learned that "All things work together for good to them that love God—who are called according to his purpose."

Coming from a dungeon (Gen xli 14) to be made "ruler over all the land of Egypt" when he was but thirty years of age, he learned that God maketh even the wrath of man to praise him.

Having interpreted Pharaoh's dream concerning seven years of plenty to be followed by seven years of famine, the new "ruler" prepared to hoard the surplus grain of the plentiful years in treasure houses in the cities, that it might be ready for use in the coming years of need.

The beautiful story of Joseph and his brethren forms a very important feature of the book of Genesis—a complete victory of good over evil thus finds its place in history, and not only this but it introduces the people of Israel into Egypt where they were an important factor for four hundred years.

It was the political sagacity of Joseph which made all the land of Egypt the property of the crown, except that part belonging to the priests, and as it thus become in the days of Joseph so it remaineth until today.

When the people had no more money with which to buy grain, Joseph bought their cattle for Pharaoh, and the next year he began buying their lands for the crown. When the people had lived upon the price of the land until the amount of its value was gone Joseph made a liberal arrangement with them whereby they were furnished with grain for seed, and instead of giving one-half or one-third to the landlord, as is often done in these days, they paid only one-fifth of the produce to the crown as rent.

A singular testimony to the proof of the accuracy of the story of Joseph is thus found in the present political condition of Egypt and in the fact that the imperial ownership of the land cannot be traced further back than the days of Joseph.

Thus even a cursory view of the book of Genesis, shows that all the types, promises and prophecies culminate in Christ Jesus as the rightful heir to the inheritance. This will necessitate the resurrection of Abraham, Isaac and Jacob from the tomb of Machpelah and the return of the Christ as the promised seed of Abraham in order to fulfil the promise of an everlasting inheritance in the land of Canaan under the New Covenant.

E. A. REED.

Judgment of the Nations. No. 4.

ZECH. XIV.

We have in this chapter another prophetic description of the last great struggle of the world powers, prior to the Millennial reign of peace. This conflict ends in the overthrow of Israel's foes. It is styled the day of the Lord in which the nations (that oppressed Israel) will be gathered against Jerusalem to battle. The Lord says he will gather them, not for the purpose of giving them the final victory, however, but to bring about their final defeat, and inflict upon them well merited punishment. This seige or battle seems to be one scene in the drama of war waged by Russia as described in Ezekiel chapters xxxviii. xxxix. The object of Russia's invasion of the land is the immense amount of wealth accumulated there, not alone in the country and villages but also in Jerusalem, the metropolis of the nation. Her design is to take a spoil, a large proportion of which will be found in the Capital. The spoil taken by the besieging army will be divided within the city limits—not carried out and divided.

V. 1. The soldiers search for treasure in every building. For a time every thing is their will and pleasure. They are victors. Half of the city goes forth into captivity, and the residue of the people shall not be cut off from the city. When flushed with victory and elated over the rich spoils taken, the Lord appears on the scene. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. He comes to vindicate and save his suffering people from their enemies who have spoiled them so long. Joel iii. 9—may be cited as a parallel prophecy. In Zech. xiv. the prophet simply speaks of the gathering of the nations against Jerusalem to battle. In Joel is a description more in detail concerning the preparations for battle and for war—the assembling of the nations which have maltreated God's people. The proclamation goes forth from Jehovah, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." v. 9. The implements of peaceful pursuits are to be converted into implements of war, and the weak will say I am strong. The massing of forces about the city of Jerusalem for this conflict is in the divine purpose, the bringing of them together for God's executive judgment to fall upon them. "Thither cause thy mighty ones to come down. These are the Lord's mighty ones, really so, in contrast with military chieftains who fancy themselves mighty because invested with a little brief authority by the governments they represent. At this point in the prophecy is a fitting place to make mention of our Lord's associate judges who are in the design and purpose of Jehovah to share in the judgments of the nations, and in the subsequent reign over them. "Thy mighty ones" is the phrase that introduces them as personal actors on the theater of Judgment. They are to come down. The nations and their leaders are to come up to the place of gathering, the valley of Jehosaphat, where the Supreme Judge says he will sit to judge all the nations round about. In v. 13 the agency of these mighty ones is clearly brought to view, "Put ye in the sickle, for the harvest is ripe; get you down; for the press is full, the fats overflow; for their wickedness is great. In Rev. xiv. 15, this judgment of the wicked nations is called "the harvest of the earth." If the righteous are to judge the world, as Paul affirms, and exercise the same executive power that Christ is to exercise, as he himself affirms, is it not in harmony with plainly revealed truth to find here in the prophecy of Joel this same class exercising executive judgment jointly with the Lord Jesus? Joel and Zechariah referring to the same judgment supplement each other. The former describes the preparations for war and the massing of forces, and the latter on actual conflict waged by the enemies of Israel; in which conflict Jerusalem is taken and one-half of the population are carried into captivity. Both speak of the infliction of punishment on the assembled nations. Joel refers to the shaking of the heavens and the earth, and Zechariah to the cleaving asunder of Olivet beneath the tread of the avenging Judge of all the earth. As my object in these papers is to show the future judgment of the nations at the coming of the Lord it is not necessary for me to notice every statement of the prophets, connected with this judgment. The constantly recurring question is, To what extent the judgment of the nations, as brought to view in the prophecies examined, affects the population of the earth at large. Putting the question in another form: Will none of the human race in the flesh survive this judgment? Some say none; God will rid the earth of all sinners; and all are sinners who shall be on the earth and not with the Lord in the air. But, did no sinners in all the history of the past survive a national judgment? Who dares to say no? Some expositors dare to say no to the other question, and when their attention is called to such prophecies as I have been examining they say these were fulfilled long ago. N. Pile says Zech. xvi. was fulfilled before the Christian era in the days of Antiochus the Great. All that is necessary to refute this theory of the past fulfilment is to call attention to a few things in this prophecy.

1. The Lord's feet stand upon the Mount of Olives, the Mount from which he ascended to heaven.

2. The Mount is cleft asunder, part of it moving north, and part of it south, thus forming what the prophet calls a very great valley by which the besieged flee.

3. Living waters (that flow continually) go out from Jerusalem, flowing eastward and westward into the Mediterranean and Dead seas.

4. The land turned as a plain from Geba to Rimmon south of Jerusalem.

5. From that day forward there will be no more utter destruction, and Jerusalem so often ruined by the hand of Israel's enemies shall be safely inhabited.

6. Those of these gathered armies that escape, seeing the hand of the Lord in his judgment became obedient worshipers and go up from year to year to pay homage to the King, and keep the feast of tabernacles.

7. Following the infliction of punishment on these armed forces, comes the punishment of non-combatants at home, styled all the families of the earth, for their refusal to go up and keep the feast of tabernacles.

8. Upon the bells of the horses shall be inscribed; Holiness unto the Lord, the same as was on the mitre of the high priest. Ex. xxviii. 36. This implies that all things, even the most common shall be sacred to Jehovah, and not merely the things which had a peculiar sanctity under the law.

I have selected those particulars from the prophecy, touching which I think it is impossible for any expositor, however skillful, to show a past fulfilment. So the prophecy remains to be fulfilled in that coming day toward which events are shaping themselves. We who believe that the coming of the Lord does not close the door of hope against nations in the age to come can triumphantly ask: When were all those things accomplished agreeably to the language of this prophecy? When was Olivet cleft in the manner as here described? What about, "no more utter destruction after destruction of Jerusalem and other towns of Palestine? Facts are stubborn things and must be reckoned with in our search for truth. Every particular in prophecy must find at some time subsequent to the date of its utterance its historical counterpart scored against it. This must be the test now as it was in the days of Moses. Has this and that come to pass? Tell us ye wise ones. Do not say, as one expositor now dead, said, That it (the prophecy of course) "smacks of flesh and smells mulish." It is true the terms horses, mule, pots, seethe and sacrifice, occur as a part of the prophecy, and it is not the part of true wisdom to sneer at facts. To take the prophecy as it reads may seem to some people altogether too literal; so they set themselves to objecting, urging that sacrifices will be out of place in the next age; that it is not to their taste to have mortals and immortals in the kingdom. Now, whether fastidious saints like such a condition of things or not, all that the prophets have mentioned as pertaining to the coming age will be there. Our likes and dislikes are not the criterion by which to settle the question.

This prophecy and many others relating to the close of this age and the beginning of next, clearly and unmistakably reveal the fact of probation and mercy for men after our Lord comes; that nations then will exist to be blessed by the benign government of King Jesus; exist to fill the earth with a numerous posterity of obedient children of God, to subdue the earth as decreed back at the cradle of the race; develope its resources and enjoy the fruits of moderate labor, and delight themselves with the beauties and harmonies of nature, and adoringly bow to him who is the Creator of all things.

Brother Tomkins has written on Matt. xxv. 31-46; so I will not consider this portion of Scripture.

JOHN L. WIKE.
(Concluded.)

Dear ones of like precious faith:

It has been many months since I have written a letter for the dear old RESTITUTION. Seeing in last week's issue of the paper, the obituaries of two with whom I was acquainted in years gone by, I thought I would write a few lines in sympathy:

Dear Sister Coffin of Champaign, Ill. Pa and I used to visit when Pa preached in Champaign Co. She was a dear good mother. May God comfort the bereaved ones.

Aud Bro. Holmes we visited when Pa was holding meetings in northern Ind., after the death of his companion. Sister Kinney you should feel so comforted to know you could have your father with you to the last, and be able to care for him. He had reached a ripe old age, few live beyond those years. We were grieved to learn that Bro. Lindsay was sick. We pray he may soon be able to go into the Master's vineyard where he is so much needed. I feel that I must comment on Sister Lucy W. Horner's little letter which is certainly to the point all the way through. You are right dear sister, there is no home in other churches for the people of God. My dear old father always contended for that truth. And Sister Minerva Gibbs article, how good.

Yes be ye separate saith the Lord, is proof enough for me.

May God help us to see the true way and walk therein.

Yours waiting for the Nobleman.

AZUBAH M. SCHOOLS.

BROTHER D. C. ROBISON has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, APRIL 3, 1907. NUMBER 13.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 3, 1907.

We give most of our space this week to our correspondents. Will get to all as fast as possible.

We were glad to learn, and we know all will join in thanksgiving, that our beloved Brother Woodward is able to again go out into the Master's work. He has been compelled to remain indoors nearly all the winter, suffering with the la grippe and other ailments. Now that he is again able to be out at work his old friends will be rejoiced to see him wherever he goes. We at Plymouth shall hope to have him visit us some time when Sister Woodward will be at some other point. There is a warm place in the hearts of our people for both Brother and Sister Woodward, and we want to have them feel that when here they are at home among brethren and friends, who praise the Lord for still sustaining them in the work of spreading the glad news of the love of God to mankind.

Communicated.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

AN APPARENT CONTRADICTION HARMONIZED.

Matthew xxvii. 44 says, "The thieves also (plural number) which were crucified with him cast the same in his teeth." Mark xv. 32 says, "And they that were crucified (plural again) with him reviled him." No repentance there, but cruel tauntings. .....Two witnesses say: the thieves were reviling the Son of God while all were suspended in agony upon the cross.....We must accept the record of Matthew and Mark, and I believe Luke's original history must have been correct and in harmony with the other evangelists, but it was an easy matter for the translators to change the words to suit their theories.—B. W. Woodward, RESTITUTION, Jan. 23, 1906.

REPLY.

Of course "We must accept the record of Matthew and Mark;" and Luke's gospel is also binding on all who believe in the inspirational integrity of the Holy Scriptures. The probity of the Bible writers is not destroyed by the fragmentary nature of their writings. God, in giving evidence on any subject, always gives it "here a little, and there a little." Isa. xxviii. 10. Agreeable with this characteristic he gives a "little" (or part) of what occurred on the Cross, in Matthew and Mark, and then in Luke he gives "a little" more. In doing this he did nothing problematical. There is not even a seeming conflict, no clash whatever in the testimony of the witnesses. The contradiction is only apparent, and is easily harmonized. Accept what Luke says with unwavering faith; accept what Matthew and Mark says; accept what they all say, and let one writer qualify the statement of another writer; and when you combine what they all say, you will have the whole truth, and harmony. Let one writer qualify or amplify what other writers say, and you have a method of interpreting the Bible that will harmonize every contradiction urged by skeptics. Sister E. A. Reed in her book called "The Bible Triumphant," has admirably harmonized the difficulty which troubles Bro. Woodward. On page 80 she says: "It is plain that at first (according to Matthew and Mark) both of the thieves reviled the Messiah, and afterwards (according to Luke) one not only ceased to revile him, but reproved the other for so doing. Hence the infidel argues with great complacency, "The Bible contradicts itself." Surely this is a very weak argument for a man to offer, and that too in the very face of the fact that they hung over six hours on the Cross."

CHRIST'S BRETHREN.

A question was asked in THE RESTITUTION about two years ago. Would like for you to answer it: Who are the brethren refered to in Matt. xxv. 40?—P. B. Stouffer.

REPLY.

Speaking of Abraham's descendants God says in Gen. xii. 3: "I will bless them that bless thee, and curse them that curseth thee." From the time these words were uttered by the Deity to the present moment, history, without an exceptional incident, records how minutely God has fulfilled his words. As God has remembered his words to keep them in the past, we can conclude that he will, in the future, "remember his holy covenant." Lk. i. 72, and that without fail, he will keep it. We are not left to opaque inference here; we are expressly told that when the Lord comes the nations which have "blessed" the Jewish people in their afflictions, are to be blessed, while the nations which have "cursed" them, are to be cursed. Russia, the inveterate hater of the Jew, will yet "go forth with great fury to destroy," Dan. xi. 44, the Jews resettled in the Holy Land, Ezek. xxxviii. 11; and as the King o the North, Dan. xi. 40; Ezek. xxxviii. 15, he will defeat the King of the South (England in Palestine), and take half of Jerusalem captive, Zech. xiv. 2, and "plant the tabernacles of his palace between the seas in the glorious holy mountain;" yet, says the prophet, "he shall come to his end, and none shall help him." Dan xi. 45. Having cursed Israel he is himself cursed. While England and other nations have been friendly to the Jews, having "blessed" them in assisting them to return to the land of their fathers, and protecting them there, Isa. xviii. lxvi. 19, 20; lx. 12, will be "blessed" as especially favored subjects of the kingdom during the benign reign of Jesus the "King of the Jews." Matt. ii. 2.

While all this is plainly revealed and heartily believed by us, we do not believe that the positions of the nations during the reign of Christ, is taught in Matthew xxv., neither do I believe that the Jews are the brethren Christ speaks of in verse 40, as "my brethren." The theory which says, they are Christ's brethren is decapitated by one simple truth, namely, when Christ "Comes in his glory," v. 31, he places the sheep on his right hand and says to them: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." v. 34. This invitation, "Come," is not given to sheep nations at the end of a thousand years; but when Christ "Comes in his glory," v. 31, "then" v. 34, he says this. He does not say to the sheep, "Come, be subjects of the kingdom;" but "inherit the kingdom." There is a great gulf of difference between inheritors of the kingdom and subjects of it. The subjects are mortal, though righteous, people; inheritors of it, are immortal saints, "Flesh and blood," says the apostle, "cannot inherit the kingdom;" they must be changed to immortality, 1 Cor. xiii. 50. The sheep, therefore, to whom Christ says, "Inherit the kingdom," are the sheep or saints now grazing in Christ's pasture, who know his voice, and follow him, as the Shepherd of their souls. Jno. x. 3-15; 1 Pet. ii. 25.

That Christ meant his saints, and not the Jews, by the words, "My brethren;" is further evident from the fact that Christ has explained who his brethren are. And in explaining who they are, he has inferentially explained who they are not. While Christ was himself a Jew, he has told us that the flesh is "nothing," Jno. vi. 63; and Paul affirms that the Jews who are only children of Abraham by fleshly ties, are not the children of God. Rom. ix. 6; Matt. iii. 9. To be plain about it, they are children of the devil, Jno. viii. 44, and can not, ergo, claim kinship with our blessed Lord. They were "a generation of vipers"—dangerous as snakes. Matt. iii. 7. They "both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;" for their sins the wrath of God has come "upon them to the uttermost." 1 Thess. ii. 15, 16. That Christ the "Holy Child," Acts iv. 30, the Son of the Highest, Luke i. 35, would call these vipers and "children of the devil" "My brethren," is an outrage on reason; it would identify the blessed Lord with the devil. Jesus himself explains who his brethren are; hear him: All of the human race, whether Jew or Gentile, who do his Father's will. Matt. xii. 50. Every one sanctified by the truth, John xvii. 17. Of such he says he is not "ashamed to call them brethren." Heb. ii. 11. Christ would be "ashamed" to call "children of the devil" his brethren. Read Heb. ii. 11, carefully and notice particularly why Christ call us brethren: "They who are sanctified are all of one (Father); for which cause he is not ashamed to call them brethren." If sanctification is the "cause" why he is not "ashamed" to "call them brethren," [illegible] ashamed to call an unsanctified [illegible] a brother. The conclusion is inevitable: The saints who do the Father's will, and are sanctified by the truth, in the present dispensation, are the brethren whom Christ owns as his in the day of his coming and glory. Mark viii. 38.

FORGIVENESS.

Why does God forgive?—Eld. Jos. Williams.

REPLY.

When the wicked return to the Lord, our God will have mercy and will "abundantly pardon" them. Isa. iv. 8; Why? Because:

1. God "delights in mercy." "Who is a God like unto thee, that pardoneth iniquity.....because he delighteth in mercy." Mi. vii. 18.

2. He forgives for his Name's sake. Psalms xxiii. 11; "For thy Name's sake, O Lord, pardon mine iniquity." Ps. xxv. 11.

3. He forgives because it augments his glory to pardon. "I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them." Jer. xxxiii. 8, 9. Throughout eternity the pardoned and immortalized saints will sing in heavenly music, to the joy, praise and honor of our God, the forgiveness which God has so abundantly, and anxiously bestowed upon them through Christ's death and name. Rev. v. 9.

PEETWASHING.

Is feet washing a church ordinance?—A. M.

REPLY.

That it is a church ordinance, and binding on the people of God now is a conclusion reached by people who look narrowly, and unthinkingly at the statements, "Ye ought to wash one another's feet," "Ye should do as I have done unto you;" and "If ye know these things happy are ye if you do them." Jno. xiii. 14, 15, 17. Those who believe in ceremonially washing feet are in the habit of quoting these statements, and then giving a prolix discourse about how "awful" to neglect and even deny, as some people do, that we "ought" to wash "one another's feet." There may be such people in the world; I do not know. In all my travels I never met a man who denied we "ought" to wash feet, as Christ instructed us. Of one thing I am sure, and that is, the Church of God teaches we "ought" to wash feet, and that if we take Jesus for our example in this, we will be "happy" if we do as he directs us.

All admit that we "ought" to wash feet; but divergent views are held as to the manner of doing it. We deny it is a church ordinance to be ceremonially observed. Those who believe and observe it as a church ordinance affirms that:

I. Christ did not eat the passover, but a supper specially instituted the night of his betrayal. II. That this supper was a full meal. III. That the Lord washed his disciples' feet at Jerusalem the same time they had the breaking of bread. We destroy all these false positions by the following Scriptural propositions: I. Jesus ate the passover with his disciples—not a supper of his own institution. Matt xxvi; Luke xxii II. The feet washing took place at Bethany—not Jerusalem. Jno xiii 1, 2; xii 1, 2, 3; Matt xxvi 6, 7; Mark xiv 13. (Note, "They made him a supper." Instead of the Lord making them a supper, they *made him a supper!*) III. The breaking of bread is not a full meal—nor a supper. 1 Cor xi 23-26. IV. Feet-washing is an act of hospitality, a private duty, to be observed at home—not a church ordinance. 1 Tim v 10; 1 Pet iv 9; Acts xvi 15, 33; Heb xiii 2; Gen xviii 4; xix 2; xxiv 32. V. The apostles had the Holy Spirit, and it guided them into all truth. Jno. xvi. 13. If guided them to strictly observe baptism and the breaking of bread as church ordinances. But feet washing was never observed by the apostles as a church ordinance.

THE CLOSED DOOR: AGAINST WHOM, AND WHEN CLOSED?

What does closing the door mean in Matt xxv 10; Luke xiii 25? Against whom and when will it be closed?—John L. Barnes.

REPLY.

Noah was a righteous man (Gen vii 1, 5), and the Lord could not destroy him with the wicked in the deluge. xviii 23, 25. It is said, "The Lord shut him in" the ark. Gen vii 16. On this text J. S. Exell, M. A., remarks: Literally, "Then does Jehovah shut [illegible]." How touching! [illegible]fall "Then"—a closing [illegible] when a mother closes up about her dear ones for the night: "Jehovah,"—the God of covenant grace, the Becoming One, ever becoming some further and something fresh to those who trust him." Noah was a righteous man, therefore the Lord in mercy "shut him in." Truly this is "touchingly beautiful." But we must remember that while God "shut him in," graciously, he, at the same time, and with perfect justice, shut the door in the face of a world of sinners.

In shutting Noah in God shut a world of sinners out. "And the door was shut" (Matt xxv 10) is an expression borrowed from Dan vii 10. The thoughts, if not the words, are copied from Moses, and must, therefore, be identical in meaning. The door of God's kingdom now stands ajar for every coming and willing soul. But a time is coming when it will be shut.

I. The door closed. A door is used both ways—to either open and admit, or shut and exclude. To Peter was given the keys of the kingdom; the door has been opened in the gospel preached; those who embrace the gospel, and keep their lamps burning till the Lord comes, are wise virgins; they are ready for the marriage of the Lamb: "they went in with him to the marriage of the Lamb: "they went in with him to the marriage, and the door was shut." They are "shut in" as was Noah. Closing the door of the House (Luke xiii 25) or kingdom, means that all God's "wise virgins" who were "ready" for the Lord's coming, and who entered in for the marriage, are "shut in." When the door is closed every one within the house is "shut in," enclosed; and every one without, the door is "closed" in their face, and they are excluded from the kingdom to perish in "outer darkness." There is a proclivity among some people, especially the Universalist, to talk incessantly about the love, mercy and goodness of God; but they shudder at the justice, and deny the anger of God. The anger of God is not inconsistent with his mercy. Not only is not inconsistent, but God's anger is necessary to his mercy. Let those who are fond of talking softly about the love of God remember if God's wrath is not righteous, his mercy is not real. If God's anger toward the ungodly is not right, he is bound to pardon everybody. Pardon made compulsory is no longer mercy. If mercy is real, anger is real also. Destroy anger and you destroy mercy. Mercy is a lovely flower growing on the soil of divine anger, and you cannot take away the ground on which the flower grows without removing the flower too. If you like the flower, and want to keep it, keep the ground where it grows. These observations are for those who can see the mercy, love and goodness of God, but cannot see their opposite—the justice, anger and wrath of the Almighty. The door is closed.

II. Against whom? The context in Matt. xxv 10; Luke xiii 25, answers this important question. The "foolish virgins" were not fools in the sense of intellectual weakness, nor were they ignorant of the truth. God's Word is called a lamp (Ps. cxix 105), and this the foolish virgins had as well as the wise. Matt xxv 7. Their foolishness consisted in not keeping the light they had. Here apostates are clearly defined. Luke xiii 24 reads: "Strive to enter in at the strait gate." The "Master of the house" (v 25) is represented as in a sitting posture (Acts ii 34; Heb i 13), watching those who "strive" and those who do not. When the time arrives for him to make his enemies his footstool, he raises up, and the first thing he does is to "shut too the door"! We have learned whom he "shuts in;" now whom does he shut out. Every one which did not "strive" to "enter in;" all who sought to enter in by their own plan, and were not obey it, and are "workers of iniquity" by choice. Rom i 21-32.

III. As to when the door is closed: It is closed when Abraham and all the saints are glorified in the kingdom of God, and the wicked are punished; these are all synchronal events. They all occur when Jesus comes, the proof for which you will find in Luke xiii; Matt xxiv 25.

ROBT G. HUGGINS.

Dear Restitution:

Find enclosed renewal for my subscription to THE RESTITUTION. I certainly enjoy reading the paper, and as I have no preacher I stand in need of just such a good paper as THE RESTITUTION. Oh, how I wish everybody could and would read THE RESTITUTION, and believe its teaching, then they would understand and believe the Bible in its purity and simplicity. But the minds of the people are carried away with established theories, they think they can believe just anything and be saved, it does not make any difference about the gospel. But Paul thought different to that, he says, Though we or an angel from heaven preach any other gospel than that which we have preached unto you let him be accursed. Gal i. 8. And Jesus says, I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book, Rev. xxii. 18, 19, so we should be very careful what we believe and teach. I trust it will not be long before we can identify ourselves with the people of God, by being baptized into the all saving name of the Lord Jesus, and W. H. Wilson has promised to come and help us put on that name. Paul says, For as many of you as have been baptized into Christ have put on Christ," so we get into Christ or put on Christ by baptism according to Paul, for "there is none other name under heaven given among men whereby we must be saved." We believe we have all the faith necessary in the things concerning the kingdom of God and the name of Jesus Christ, but still we are not in a saved condition till we are baptized into the sin-covering name of the Lord Jesus, we are strangers from the covenants of promise having no hope and without God in the world. Eph. ii. 12.

I am as ever a lover of truth.

MRS. A. J. MARTIN.

Brethren, Beloved in the Lord:

I am at home; not feeling very well but able to do some writing. I have been a reader of THE RESTITUTION in all its changes since 1861. I was baptized by Jacob Shaffer in 1861. Bros. Shaffer, J. F. Wagoner and R. Corbaley were my teachers, and they were good instructors and good men. Bro. Shaffer and Bro. Corbaley have fallen asleep in Jesus. I loved these teachers dearly.

There was one lesson that I learned from Brother Corbaley that I shall never forget. I will tell it to our young preaching brethren. The last time I ever saw him, with my hand in his, he said, "Brother John, remember this, that you can catch more flies with molasses than you can with vinegar," and I add, "or salt and pepper either." But my motto is, "No compromise of truth with error."

In the fall of 1861, at Old Antioch Church at Conference meeting, Bro. Hugh Barnhill and Brother S. A. Chaplin, set me apart as an ordained minister of the gospel in the church of God. There was a strong attachment also for these two brethren. They too have fallen asleep in Jesus, sweetly sleeping low in the ground, resting from their labors and their works do follow them. I will never forget those good times we used to have with Bros. Wagoner, Cuffel, Shaffer, Corbaley, Hatch, Drew and others; but many of them have fallen asleep.

In the spring of 1869, May 8, I took my wife and little family, and went to Neosho Co., Kan., where we have resided ever since except two and one-half years we lived at or near Tempe, Arizona.

In Kansas we saw hard times with the rest of the early settlers, and with the doctrine I taught made it all the worse for me, but an honest and upright life made our enemies and all respect us. When I meditate and think of how many of our old soldiers of the cross, who at an early day went out into the field to help to clean away the rubbish and sow the seed of the kingdom, for others to follow. Let us count the old ones that are gone: Shaffer, Stephenson, Barnhill, Chaplin, Corbaley, Hatch, Carter, Kimsey, Oram, Gower, Hicklin. Oh how our ranks are thinning out. We have had several severe trials in our own family, sickness and death. In July 1906 my oldest brother died at the age of 79 years. So you see we have had our bitter with the sweet. Soon, soon will the old soldiers be laid to rest if the Lord does not come.

When I look back over my work, I feel almost as though I had done nothing; but when I see the confidence my dear brethren have in me, in the places where I have preached for 36, and 25 years, and where I have baptised grandparents, children and their grandchildren, and they are still anxious that Uncle John must preach for them, and while people of other denominations respecting me and allow me to preach in their churches I feel that my work is not all in vain.

I have adopted the rule "Therefore, all things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets."

Many of our dear brethren and sisters whom I have baptised have been laid away in the grave, and I am just now wondering who will be the next one to follow them.

Dearly beloved, once more, pray for me, that my faith fail not. God bless you all, is my prayer. Amen.

UNCLE JOHN FOSTER.

Losses Compensated.

Consider even, the undoubted sorrows and trials of this mortal life. "Sweet are the uses of adversity." With all pains and losses there are sent blessings, or remedies, or, at least, alleviations if we will only receive them. Of old times was it found that what the Church lost by martyrdom was more than repaid by new accession of converts, and new fervor of zeal? The Church lost a deacon, Stephen; but how rich and strange the compensation, as from the deacon's martyred dust there sprang an apostle, Paul! For the individual, too, as well as the community diseases and calamity have their uses, their alleviations, even their ample compensations. Uses—for as much as they serve to refine, humble, and hallow the character. Alleviations—since "God stayeth his rough wind in the day of his east wind." And even compensation—for some help, some vintage, not seen at first, is sure to reveal itself to those that are watchful and wise. When Paul came to Macedonia "his flesh had no rest;" but God comforted him "by the coming of Titus." Thus, often when we are in great straits, some Titus comes—some friendly compensation—and we are not weaker, rather stronger; and after tears, sometimes in our fears, we are happier than before. It is true of life, as with nature, that with the dark cloud God sets a rainbow in the sky.

What can we do? What are we doing? What have we done? These are questions for the future, and for the present, and for the past. They are not to be considered all at once, but we have to make and to meet the answers to them in the passing time; and their result reaches into eternity. Our heeding this thought, or failing to do so, marks our improvement of life, or our failure to improve. Lowell says:

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night."

As we cannot gather a rose and scatter its petals to the winds of heaven without some of the perfume resting on our own person, so we cannot do an act of kindness to another, without some portion of love's essence resting upon ourselves.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trust-worthy.

Alex Moore	1 50

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

"This Same Jesus."

This same Jesus! O, how sweetly
Fall those words upon the ear!
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear!
He who changed to health and gladness
Helpless, suffering, trembling fear!

He who wandered near and homeless,
By the stormy Galilee;
He who on the night-robed mountain
Bent in prayer the wearied knee.

He who gently called the weary,
"Come and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed!

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray;

Then we lift our hearts in adoring:
"This same Jesus," loved and known—
Him, our own most gracious Savior—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Blessed Master—changeless mate,
Yesterday, to-day, forever,
Jesus Christ is still the same.

—Frances R. Havergal.

Communicated.

Bible School Department.

LESSON FOR SUNDAY APRIL 14.

God gives Jacob a New Name, Gen. xxxii. 9-12, 22-30.

Golden Text.—Rejoice because your names are written in heaven. Luke x. 20.

Where dates and distances are given, they are not exactly accurate, but to indicate, for instance, about 40 miles north, saves the searcher from looking east, west or south. The last lesson left Jacob at Bethel, from there he went northeast to Haran, married Leah, and Rachel. Kept Laban's sheep for over twenty years. Laban did some mean things to him, but the Lord was with him, and prospered him till he had more than Laban. Gen. xxix. 30.

The Lord told him to return to Canaan, after consulting his wives, they felt without telling Laban know. Laban followed, but God warned him not to trouble Jacob, they made a peace covenant and Laban went home. Chapter xxxi.

Jacob went on, saw the angels of God, said they were God's host, and called the place Mahanaim, meaning God's host. Esau was coming with 400 men. Jacob was afraid, as years before Esau had threatened to kill him, and Jacob prayed. Lesson text, verse 9. O God of my father Abraham, and Isaac. It is a singular fact men—and women—according to Scripture, address or pray to God some over 4000 times but very rarely do they use the expression "My God," often thy God, our God—the covenant keeping God. 1 Kings viii. 23, the covenant to which Jacob was now the third party of the second part. This is the first recorded prayer. He pleads God's promise

10. I am not worthy. He that humbleth himself shall be exalted. Luke xviii. 4. He knew what mercy and truth was. He had left home with a staff. Like Moses he left all for the kingdom of heaven's sake. Heb. xi. 26. Now he had two large bands—great possessions. Gen. xxxii. 7.

11. He prayed for deliverance from Esau.

12. And reminded God of his great promise of the future.

24. Jacob had sent his people on before, a man—an angel, Jud. vi. 11. wrestled—held him—Jacob held too.

25. He prevailed not.—It is not clear what the object of the angel was, but he did not succeed by ordinary strength, using supreme power he put Jacob's thigh out of joint.

26. Jacob still held for a blessing. —From his youth up he had valued God's blessing above all else, the kind of blessing that delighted David. 2 Sam. i. 20.

27. What is thy name—Jacob—supplanter or following after.

28. Thy name shall be Israel—meaning, ruling with God. A power with God,—a prince with God,—truly a wonderful name. It seems to have been about seven years after before the name was used. When Jacob got back to Bethel the Lord again told him his name should be Israel. Gen. xxxv. 10. It is first used Gen. xxxv. 21. from there to Rev. xxi. 12. it is found about 2000 times, the name was applied to all the descendants of Jacob the twelve tribes, the Levites, though an important tribe in Israel were known as Levites Num. 3. 39. In the history of Israel—Jeshurun—they figure in almost every [illegible] ble condition of life. When the division took place, 2 Chro. x., the ten tribes were called Israel, the others Judah, the blessing of God on Jacob is sure. Israel will have a glorious future. Eze. xxxvii.

Jacob prevailed, not by strength, but by weeping and supplication. Hosea xii. 4.

29. The angel did not tell his name, but he blessed Jacob.

30. And he knew, and called the place Penuel—the face of God.—His impression was quit different from Gideon, Judges vi. 21 28. Gideon thought he would die because he had seen an angel face to face. Jacob knew he would live. that his prayer was answered. Esau would not kill him.

31. The wrestling—holding—clasping—was not in prayer alone—as we have been taught,—that also a bodily conflict the result of which Jacob could not hide, he halted—limped—as he passed on to join his company.

We here take leave of Jacob, Israel, as the central figure in our lessons, it is to be hoped that we have learned much from his example of faith and patience. As a man he is not rated very high by men in general, but before God, a man to be—and was—trusted, honored and blessed, and will be with the Lord Jesus Christ, and his fathers in the kingdom of God. Matt. viii. 11. May we also be there.

P. NEILL.

Is It Right?

Bro. Huggins:

After reading your kind letter in our RESTITUTION I have made a trial in my weakness to answer the question, "Is it right?" As this question can be answered in the affirmative as well as in the negative, I ask you to publish two answers, one on each side of the question, and then say which is the best. Hoping that many brethren will give their opinion on this serious question I am yours looking for "that blessed hope."

H. JUERGENSEN.

Is it right for believers of the truth to identify themselves with an orthodox church for the sake of having a "church home"?

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." These words of joy from the lips of our Lord and Master are just the expression of my heart in answering the question above mentioned, and so I say, let us all humble ourselves to be babes, that we may receive the right answer according to the law, which is given us, the law of love. I do not want anybody, who reads these lines to feel hurt, when they do not agree with me, but nevertheless, I pray you to consider this matter, as it is a very serious one and should have the closest attention, as our whole future is involved in it or in other words, it means "life in the kingdom" or "death in outer darkness."

"Is it right?" This question can be answered in the affirmative and in the negative, and I do not like to answer it right now, but let us take up the other parts of the question and then come back to the question, and then answer it with a yea and a nay.

Is it right for a believer of the truth? Who is a believer of the truth? In John iii 16-18, Jesus is dealing with two opposite parties; a believer and an unbeliever: to the believer God has promised everlasting life, but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. So I say a "believer of the truth" is a person, who believes in the name of the only begotten Son of God. And Acts viii 12 confirms this statement by saying, "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." In John xviii 37 we have recorded the words of our Savior, "Every one that is of the truth heareth my voice," and what has he just answered Pilate on his question, "Art thou a king then?" "Thou sayest that I am a king, to this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

A "believer of the truth" is a person who believes that Jesus of Nazareth, the only begotten son of God was born to be the King of the Jews; and as the angel Gabriel told that Jewish maiden, saying: He shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom shall be no end."

Beloved in the Lord! This is my creed, the shortest way to put it, and I do not consider a person who has a man-made creed (the socalled apostolic creed which is not mentioned in the Bible) or a person who has added something to these God sent words of Gabriel, a believer of the truth.

As the orthodox church may believe this all right in their way of believing, they do not teach the restoration of Israel and Jesus to be the king of the Jews, and ignore entirely the oath-bound promises of God to the fathers of the Jewish nation so they are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world, and so I call them "unbelievers" and how can a believer unite with an unbeliever so as to make one, or in other words, how can a person be a "believer of the truth" and an unbeliever at the same time? Brethren, don't take anything short of the oath-bound promises of the God of Israel!

"Church home." The word home signifies the abode of the family to which one belongs; therefore when a person joins a class of people and calls that his "church home," he shows thereby that he belongs to that family; but God in his great wisdom reserved this right for himself, for on the day of Pentecost after the people had believed, repented and had been baptized by the apostles the record finishes in this wise, "And the Lord added to the church daily such as should be saved!" Now I am ready and willing to give you an answer to the question, "Is it right?" in this way.

IT IS NOT RIGHT!

As I have been trying to prove the question to the negative side, I beg of you to allow me to show you, why believers of the truth should have a church home without identifying themselves with an orthodox church! Paul wrote to "the Church of God at Corinth," What concord hath Christ with Belial? or what part hath he that believeth with an infidel (unbeliever)? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore

COME OUT FROM AMONG THEM

and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Children of the living God! When we repented and sealed the covenant with God through our act of obedience in baptism, we took upon ourselves to follow the teachings as laid down in Holy Writ and need not fear the talk of men, nor shrink to take the lonesome walk, but rather take courage and hold fast the profession of our faith without wavering, "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching."

About three years ago the writer moved away from one of the largest congregations of the Church of God to a small village and could not find a believer and had no place where to go to worship; as we were only my wife and myself, I could not see how we could constitute a quorum. [illegible] my wife said we could, and so we agreed to bring the matter before the Conference of the Church of God in Ohio. At the Conference in Cleveland, Ohio, we met our beloved Bro. Underwood, and he proved to me, how necessary it was for us to remember our absent Lord, even where two are striving for the kingdom. Returning home we prepared for meetings, and so, brethren, you will find now a small congregation, perhaps the smallest congregation in the county, state or even in the United States, on each first and third Sunday of the month worshiping in the little green cottage on the hillside and having for our motto, "Fear not little flock, for it is the Father's good pleasure to give to you the kingdom." (God bless the church in the "little green cottage." Phil. ii, R. G. H.) These meetings are backed by a great power, which God in his great mercy and loving kindness has provided, the greatest thing in the world, the power of love.

Brethren, if our hearts are filled and energized with love to God and to Christ as the motive power of our [illegible] tion, then these meetings [illegible] ch, and all his children had [illegible] his steps.

[illegible] city pleasure. They will become to us, the joy and the rejoicing of our heart."

May this be the happy experience of all those two's or three's who are gathering on each first day of the week in remembrance of him, till he comes. I cannot leave the consideration of this important question more fitly, than by recalling the solemn and weighty words of Paul, when he did a last farewell to the Ephesian elders. "And now, brethren, I commend you to God and to the Word of his grace which is able to build you on and to give you an inheritance among them that are sanctified." Amen.

H. JUERGENSEN.

The Story of a Happy Christian Life.—No. 2.

I left Auntie Willard at the Woman's prayer meeting. Sister Cook had just asked her to pray, was she afraid now, do you think? Not in the least. We never find how strong we can be for God until we have won a battle or two like this. She knelt, and forgetting everything else but the love she felt for God and for poor lost human beings, prayed as she never had prayed before. She had no sooner ceased, when another voice took up the strain of earnest supplication and joyful praise, and then another, and another until five had followed her. There had never been anything like it before. All were blessed and comforted, and you may be sure the meetings were not discontinued. God always honors those who honor him. It was "a lasting triumph" for Auntie Willard—"as real as any ever won on the field of carnal strife."

She had other conflicts, but God never allowed her to be vanquished, not even when her little daughter, her first born child, was about this time taken from her. Her will acquiesced in the will of her God, she could hope in him, knowing that she should yet praise him who was "the help of her countenance and her God"—praise him, when that little child should come from the land of the enemy, and be her own again.

The Baptist denomination had made Dr. Willard their agent for the purchase of lands whereon to erect a theological seminary. These lands were in Covington Kentucky, just across the Ohio River from Cincinnati, and the doctor was to supervise the work of building, so the family moved over there. It was a field "white for harvest." One of the Baptist brethren offered a large room in his house as a place for the gathering of the children into a Sunday school, and helped in calling them together. But so delighted were the little ones to find friends who could teach them of Jesus that the room soon could not hold the large number that came, and the school was moved from Mr. J. W. Jones' into town, a short distance away, seventy-six pupils came the first day, and were carefully taught by Auntie Willard, her husband and others, according to the knowledge then in their possession. Having succeeded in establishing a sunday school, two evenings out of every week, were given up to the young people in Bible readings and in instructing them in the grand lessons of morality and virtue found in the pages of that holy book. Other evenings were spent in visiting the parents of the children, that by conversation and prayer those who had once been professors of religion, and who had grown cold, might be won back to duty, and bear their part in the work, so auspiciously begun.

It was a busy five years. Elder J. B. Cook and Dr. S. W. Lynn often came over to preach, and soon a little church was organized with nineteen members, with nineteen more added within a month. Auntie Willard and her husband, soon after this, invited their pastor to move into the house with them, assuring him that they themselves would support him and his family, without cost to the church, until such time as it should become strong enough to do this for itself. This he accordingly did, and the happy friendship, so knit between these people in those blessed years of daily association, was never broken until broken by death. Sister Susan L. (Huntington) Cook dying April 28, 1885, in the 86th year of her long and very useful life; and Brother J. B. Cook several years later, he being twenty years younger than his wife.

Dr. Willard's aged mother was also living in the family at the time. She had never accepted Jesus as her Savior; though her husband, according to the light vouchsafed to people in those days, had been for many years a prayerful and devoted member of [illegible] ch, and all his children had [illegible]

Auntie Willard felt that she could not rest until this dear mother should also find peace in believing, and spent the day after her arrival in fasting and prayer on her behalf. At ten o'clock in the morning was now the time set apart for prayer with the children. The mother was asked to join them, and readily did so, saying "But I do not know that I can kneel down I am so infirm." And yet she did kneel, and as soon as Auntie Willard had ceased praying, cried out, "God be merciful to me a sinner and open my blind eyes!" Auntie Willard instructed her as well as she was able, and the dear old woman was soon after baptised, and six months later fell asleep in the blessed hope of awakening in the resurrection to life everlasting.

A few hours before she died, she said, "Elizabeth, I shall have cause to bless God to all eternity that I ever saw your face; but for this I should now be without hope." She also left messages for all her sons and daughters exhorting them to be faithful and meet her in the kingdom."

Are there any of those whom we have met and passed on the journey of life, who can bless God for the meeting? Any who can rejoice, that because of us Christ has become to them their salvation? It is a dreadful thing to pass by people who are sinking in the floods, without stretching out a hand to save. It would be accounted a murderous act, were it only the present life that was endangered, what then shall it be considered, when the thing at stake is the glorious future life?

But what about the foster children? I do wonder if Auntie Willard's teaching and prayers had any influence over them? Indeed they had, every one of them were baptized before the organization of the church in Covington; from the oldest to the youngest, making profession of their faith in the Lord Jesus Christ as their Savior. I do not know what became of them, I wish I did. Perhaps some time I can find out, at least about Samuel Willard, I never knew, the names of the others.

The church and Sunday school planted at Covington, were in a flourishing condition, a house of worship had been built, there were meetings for missions and monthly concerts of prayer, and Auntie Willard and her husband began to think they could be spared to enter other fields.

Their pastor had lost his voice and health and a Dr. Roberts of South Carolina had taken his place in the pulpit. But alas! he was an advocate of slavery, and openly apologized for the system, even advising Auntie Willard to buy a good black girl to do her work! But she told him that "never, never would she do this;" that "her parents had raised her clear from that sin," and that "she should 'touch not, taste not, handle not,' the unclean thing," nor would she consent to hire a slave belonging to another, "feeling that whoever did her work ought to have the reward and not a rapacious master." She felt now that "it was time for them to leave and go where the air and soil were free.

Her husband had already purchased in partnership with two other men, quite a tract of land on the site of an Indian village in Kosciusko County, Indiana, and had laid out a town there, which he had named Oswego. A number of lots had been taken and it was becoming quite a village.

AUNTIE WINCE.

(To be continued.)

Bro. Underwood:

As the result of a Bible class conducted in Chana, Ill., by Bro. R. G. Huggins, Mrs. Melissa Drummond was buried in baptism, March 28, 1907, in the all saving name of our Lord Jesus Christ, by Bro. Huggins. May the blessing of God be with her, as she continues to "Press on toward the mark for the prize of the high calling of God in Christ Jesus," is the prayer of all who know her.

JOS. H. WILLIAMS.

Announcement.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

In Memoriam.

Sister Elizabeth Coffin fell asleep in Jesus in the 82nd year of her age, at her home in Champaign, Illinois, March 9. 1907.

"As sleep in Jesus blessed sleep
From which none ever wake to weep."

Elizabeth Tate was born in Dayton, Ohio, Oct. 28, 1825. She was united in marriage to Albert G. Coins, in January, 1843, to which union was born six children.

They resided in Indiana until 1856 when they moved to near Tolono, Illinois. Two years later she was left a widow with five children, one child having died previous to the death of her husband.

In 1875 she moved to Champaign, where she has since resided. Her children were all with her during her last sickness and tenderly cared for her, and laid her to rest in Mount Hope Cemetery to await the resurrection morning, when Jesus will come to awaken from their long rest those who have died in the Lord.

Now she sleeps, but the sleep of death will end with the morning of that day, when faith shall be turned into joyous realities of an immortal life.

The funeral sermon was preached by Eld. Stanley, pastor of the Adventist Church.

The last thirty-eight years of Sister Coffin's life was spent as an invalid.

The gospel hope cheered her during these years of suffering and trial.

She, with two of her daughters, Sisters Adaline and Ella Gardiner were brought into the faith through the teaching of the Word by Bro. J. S. Hatch.

She often spoke her appreciation of Bro. Hatch and his faithfulness in teaching them the truth. She was always strong in the faith and ready to give a reason for the hope of the gospel.

Those that came to call on her, were often given a Scripture, a tract, or a RESTITUTION to lead them to see the glorious truths she loved so well.

But I should not be faithful to the memory of this dear sister if I should neglect to speak of one thing that was the burden of this faithful mother. Her great desire was that all of her children should become obedient to Christ. She did not neglect to mark the Guide Book for those she loved so well," and our prayer is that they may become devoted to Christ and his Word as they were to this loved mother; ever cherishing the memory of her who cared for them and who gave them wise council, not only in things pertaining to this life, but of that which is promised to those that believe and obey.

More tender than a mother's love is the love of Jesus, who died on Calvary for you and for me. "Like as a father pitieth his children so the Lord pitieth them that fear him, for he knoweth our frame, he remembereth that we are dust," and because God so loved the world, "He gave his only begotten Son, that who so ever believeth in him might not perish but have everlasting life."

May we all prove worthy of this great love, and like our sister, remain faithful unto death.

"Though she sleeps 'tis not forever,
There will be a glorious dawn,
We shall meet to part, no, never,
On the resurrection morn."

HARRIET E. BOICE.

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When thou prayest rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often; for prayer is a shield to the soul, a sacrifice to God and a scourge to Satan.—John Bunyan.

Communicated.

Evangelizing on the Pacific Coast.

I left Auburn Cal. for Tulare, via Sacramento, at 8 a. m. March 12th.

These towns in the foot hills of the Sierra Nevada Mts., and the rolling hill country northeast of Sacramento, make beautiful scenery. A good many orchards among these hills, some of them pretty, bearing orange groves. At a small village, called Penryn, we notice that the distance from San Francisco, is 118 miles, and from Ogden 716 miles.

A few miles farther down grade we reach Rocklin. The round-house is here which will soon be moved lower down to Roseville, and as Rocklin is noted for nothing but rocks, its prestige must soon give way to the Roseville, of the future. Here, at Rocklin, is where my newly made friend, Mr. Bancroft, lives. He is train conductor. Mrs. Bancroft is a well established gospel believer. Mr. Bancroft is a man of high morals. It is not always the occupation that determines the morals. All R. R. men do not have good morals; but they compare better than I once thought, with the rest of us.

The region about Rocklin is worth noting for its beauty. The rolling prairie covered by its carpet of green, and shaded by its evergreen live oaks, interspersed by still leafless, white oaks. Its occasional orchards, often of orange trees, the beautiful bright sky, seeming more glorious on account of some days of gloom and clouds, all make our world a desirable and an enjoyable place to stay.

In leaving Wolf I parted with those that I shall always hold dear as a people of unassuming ways, and of natural worth.

While I anxiously hoped that some, who have apparently become established in the things of the kingdom, would have rendered obedience during these meetings, and was disappointed, I feel confident that results will still follow.

If only one or two shall be led to obey the Master, it will repay time and expense, more than can be computed.

My stay with Bro. and Sister Cook was become like, and agreeable. My visit in the neighborhood was pleasant. During the meetings I formed the acquaintance of Mr. King and his wife. This young man is a San Francisco attorney. He lost his health as a rough rider in Roosevelt's noted regiment. He is seeking his health by dwelling at different altitudes in hills and mountains.

I felt a great interest in trying to get him and his wife interested in the truth, which will give mental and spiritual food to those of their intelligence and enquiring minds. They had heard no system that they could think of with satisfaction till in these meetings they learned that man is a unit being instead of a dual nature; and that Christ had come to save man and will bless the nations at his return.

I hope that their study may establish them in something better than skepticism.

I took the south bound train at Sacramento, at 10 a. m., and enjoyed the extensive Sacramento valley which stretches out in its millions of acres of level prairie lands, framed on the east and west by the distant ridge of mountains.

At Tracy we waited nearly an hour to change cars. We found Modesto to be a town of some rural importance, surrounded by a beautiful farming country, situated 99 miles south of Sacramento or 114 south of San Francisco. So beautiful a world as this would be good enough for eternity if sin and its consequences were removed. This level strip of country running hundreds of miles north and south through the San Joquin and Sacramento Valleys through the greater length of California is so similar in general appearance and outline that the strangers cannot determine where one valley ends and the other begins; no separating line. How fortunate if God's people could be united and submerged into each other so beautifully and completely. But it will not be so till in the age to come.

At that time, the knowledge of the Lord will cover the earth, as the waters cover the sea.

Merced is one of the pretty prosperous towns of this farming and stock region. It is 138 miles south of Sacramento. Its elevation is 171 feet above sea level. I find that the elevation has ranged from 23 to 171 feet, over the distance we have passed, since we left Sacramento; but we will get nearly 3000 feet high before we reach Los Angeles. Pretty well up into the clouds! I reached Tulare at 8 p. m. where Bro. Geo. Watts met me at the station; and took me to his home to entertain me for 24 hours or until the train of the next day should pass. We have planned this visit in order to arrange meetings at Tulare, as we shall return to Portland. We also have other meetings in view in this part of California at that time.

Bro. and Sister Watts are established in the faith. They first heard our system of faith about 15 years ago, from Bro. T. J. Whitsett in N. W. Iowa.

W. I. Skeels.

Our Better Side.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things. Phil. iv. 8.

These words are an appeal to the best in human nature. In every man there is an angel and a demon; tendencies toward right, inclinations toward the wrong. There is no man so thoroughly bad that some good may not be found in him. There is no man so truly good that he is without imperfections. Every once in a while we say of a man that there is no good in him whatsoever. But that judgment is rather an expression of our attitude toward him than a real estimate of his character.

A Christmas card was in circulation last year which read: "There is so much good in the worst of us and so much bad in the best of us that it does not behoove any of us to talk about the rest of us."

We frequently speak of the fixity of character, but almost every passing hour our consciousness is undergoing change. The mechanism of thought, feeling, purpose, is one of stupendous variability. One hour we are under the influence of one set of emotions, the next hour these emotions are succeeded by an entirely different group of sensations.

In a sense we are all victims of the clock and the man of the morning and the man of the evening, while one and the same man, yet are two different men. On the purely spiritual side there is even a deeper mystery. Over the lives of the majority of men living within the confines of Christendom the Sabbath day casts something of its spiritual influence. There is some elevation of soul, some thought Godward, however slight, on the Sabbath.

Our liability to change under some influence from without is enormous, incalculable. A single glance at the face of Beatrice revolutionized the life of Dante. His case is typical. Today throughout all Christendom men are being strangely and wondrously affected by the sanctity of the home, the worship of God, the anthem, the voice of the preacher.

There is an unrealized self in every man. Now and then we catch gleams of our better life. They come to us in stray, sacred moments as prospects caught a few times from some lofty mountain altitude—the vision of that other being, that self buried down deep within us, that cries out now and then for freedom, for a larger, truer, nobler, divine life.

Every man may live a better life. Not in any ascetic, monastic scheme, which ties up our days and our souls as in a straight waistcoat, but in an alliance, a working compact between our souls and God.

Two young men came to this city from a western town. One of them had felt the narrow limitations of his boyhood. He thought, well as a man passes through this world but once, and he will be a long time dead, he might as well have his fling and see what there is in life, so he shunned the good people. He had seen enough of them at home. He visited the haunts of sin. Well, he has had his fling, his face and his eyes tell the tale.

The other young man came with the determination not only to make the best of his opportunities, but also, as Jean Paul Richter said: "To make as much out of himself as it is possible to make out of the stuff." He put himself in touch with the best associations, yes, he went to the church and was encouraged in his purpose. The passing years have witnessed not only his material success, but also his growth in manhood. He paid attention to what was best.

The difference between these two young men consisted simply in the different voices to which they responded. One responded to the highest, the other to the lowest. One endeavored to bring out the best, the other stifled and smothered the best.

My appeal to every young man who reads these words is: Overcome the lethargy and tyranny which holds you down to your lower self. Bring out the angel that is within you.—*W. C. Stinson.*

The Boy Who Cannot Wait.

The boy who cannot wait for a good time until it is ready for him, is the boy likely to get in trouble. He is the one who eats the apples swinging on the tree, before the warm sun has had a chance to ripen them for him. It is the same boy who, in haste for the first skate, braves all risks and takes his pleasure when others are waiting for another twenty-four hours' hard freeze to make perfectly safe the long stretch of shimmering ice. This boy has yet to learn that safety is cheap at the price of a little patience, and pleasure loses nothing by a reasonable postponement.

If we cannot wait for our good times till they are ready for us, we must take them green, and along with them dissatisfaction and frequently danger. If our impatience does not give the sour fruit a chance to ripen, nor thin ice time to thicken, we have no right to complain if the result is disastrous; and the same holds good of many other things we are inclined to grasp and make our own too quickly.—*Young People's Weekly.*

Faith is the starting-post of obedience, but what I want is, that you wait not for more light to spiritualize your obedience, but that you work for more light by yielding a present obedience up to the present light which you profess, that you stir up all the gift which is now in you, and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service you will grow in the likeness of his character. The graces of holiness will both brighten and multiply upon you.

A New Tract.

The Great Divine Healer vs. Latter-day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

The gift that rises supreme over all other gifts, is the gift of eternal life. The season when it is the custom to exchange gifts, is near at hand. In making a gift, the greatest good to the recipient of the gift should be considered in the selection of a gift. Would it not be wise to make a gift that may lead the one receiving the gift to receive also the gift of eternal life? Then, give your friend a copy of The Pine Woods Bible Class. It points out the way in a clear and simple manner, how the gift of eternal life may be secured. It would make the giver happy also, should it lead to that happy result.

Yours in the Blessed Hope.

W. H. Wilson.

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Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at as early date as I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. Allard, Pres.

Brothers T. H. Owens and Killough of Beaver County, Okla., preach at Cline, Lavern and Zelma each Sunday. Any one visiting here enquire for C. A. Starkey, M. A. Starkey or Mrs. Gabriel Rohrbach.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 598 South Limestone St. Springfield, O.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remit the same. We appreciate the favor.

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Editor Restitution:

Some of the brethren in this part of the country are anxious for me to take the field as an evangelist, but are so low and so poor, they are not able to support one. After much study I have decided to enter the field, provided I can have some assurance of support for my family. It has been the desire of my life to devote my time to the cause. The thought came to me, that if the brethren east, north and west knew it, they would gladly give one dollar each for this work. So I decided to write them through The Restitution and make the proposition to them, and if they responded I would enter the field. I will report my work through The Restitution. The brethren can send the money to Sister E. C. Daniel, Magazine, Ark., and she will report it through The Restitution, and if enough is not sent in to justify me in entering the field, she will return it to the senders. Brethren this is the Macedonian cry. Help us just one dollar each, and we assure you, you will never regret it. I will solicit subscribers for The Restitution, and report my work promptly. Hoping you can see your way clearly to respond to this call. I am yours in the one faith.

T. J. Daniel.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 624 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. Daniel.

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Go and Reap.

Go and reap! The world is great harvest
Ripens round you far and wide;
Hear the promise to the reapers:
"Ye shall rest at eventide!"
To the fair fields in the morning
Hasten o'er the dewy heaver
If you cannot wield the sickle,
You can carry in the sheaves.

Communicated.

Will we be Among the Saved?

If Jesus came to the Jews, his chosen people, offering them salvation, and in their refusal of the precious gift he turned to the Gentiles, to take out of them a people for his name, who will eventually be his Bride, what kind of a people will he expect them to be? Has he made his expectations known to them, that they need make no mistakes in regard to his will?

A loving parent would not demand obedience of a child until he had first made his will known to that child. So Christ has made his will known to us in his Word, and warns us thus:—"My Word shall judge you in the last day," and if we are found worthy, he has sacredly promised wealth beyond any human conception, and life without an ending. But these happy conditions are only reached by obedience to certain conditions.

First, we are directed to a very straight and narrow road, where we must not expect over-much company, as very few are willing to comply with the given regulations; for none can start on the road without passing through the gate of belief. They must have perfect faith in the guide as he directs them through the second gate called Repentance. Here they must leave all their sins, few or many, and close the gate upon them; for there would be great obstacles and hindrances on this road; for just ahead is the third gate opens which leads to the fountain of cleansing where all traces of sins are washed away by obeying the Word which is to judge them at the last day; for this Word says, we are to be "buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," which newness means a cutting off, or out of our life all unholy things such as the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but of the world. All these being hurtful lusts which drown men in destruction and perdition. All goes well with the one starting in this new life until these explanations are made by the guide, then the complaint comes, "The way is too narrow." They were offended because of the Word. Their attention is called to a throng of richly dressed, jeweled and flower-bedecked people, from whence comes beautiful music, peals of laughter, all seemingly happy, and on their way to different places of amusement and revelry.

The question is asked, Who are those people, and have they too the restrictions and rules that we have? The guide lovingly answers, No! my child, those people have chosen the broad road and are carrying out their own wills not mine. For a moment they were touched to tears by the wonderful influence of his voice, but another shout of laughter decided several, and without a word of explanation they turned into a winding path and soon overtook the gay throng, who welcomed them gladly casting a triumphant look of scorn toward the few who were steadily following the guide. On they went with the careless throng until tired and worn they look for a resting place, but are told by a strange, hard-faced personage, to move on, this is no place for rest. Difficulties gather thick around them. No one to direct aright none to sympathise or help. What should they do? Only one thing they could do,—retrace their steps and reach as quickly as possible the narrow way again. No sooner determined than they discover a guide post where these words greet their anxious look, "He that cometh unto me, I will in no wise cast out." They hurry on the way and stop to read, "Come unto me all ye that labor and are heavy laden, and I will give you rest." O they were so tired, and rest so near at hand. The guide stood looking at them, they fall at his feet asking forgiveness—willingly it is given, and in his company they journey on, occasionally stopping to read such words as these: "Fear not little flock, it is your father's good pleasure to give you the kingdom." Only bear in mind you are to be a peculiar people zealous of good works, and it may be through much tribulation you are to enter the kingdom; for those in this straight and narrow way trust the Christ for their future life and not Adam—while the world at large believe they already have the immortal life as a part of their being, and at death are taken to heaven and receive their reward; but my Word has been given that I would reward the saints at my second coming back to earth, not at death; for this mortal shall put on immortality, when the dead in Christ are raised, not before. So do not be deceived by the passing throng; for no true, loyal child of the gospel, will forfeit their right to become the beloved Bride of Christ, by uniting with that which is positively contrary to the 'bridegroom's Word.' Did you say we must have charity for all? Certainly. Love is a deeper word, and it was because I loved you so well that I told you all the truth in this matter. The multitudes wish to follow the fables of men. It is an easier way, not so many sacrifices to make, but it is my Word in the matter, and my Word shall be your Judge. Only the true and faithful ones have the promise of being my beloved Bride. Blessed indeed are all who choose the right, God given way.

Have you made your choice, dear reader? Be sure the Bridegroom's voice is calling you, keep in the narrow way, shun the company and influences of the broad road; for O, it leads to death, while the narrow road leads into the kingdom of God, where we wish be among the saved.

M. A. WOODWARD.

Notes on D. D. Lathrop's Article on Pre-existence.

"Ascending up where he was before." John vi 62 Compare chapter iii 13 with Eph iv 8, 9. "This going up" must imply that he already had gone down into the under world; and he who went down is the one who went up beyond the highest heaven." John viii 58 "I am"—note the present tense, and allow the grammatical usage; and don't read "Before Abraham was I was."

Consult Dr. Young's word for word translation "I am (necessarily) before Abraham's coming"—also to come to pass, to be produced, to be born, to come to be or become, that is come into existence [I am away from home without books, and quote from memory as best I can; so that you may get my understanding of the case in hand]. The truth affirmed is really intelligible when one considers the circumstances. Jesus was present with a view to a certain work for a purpose. And were it not for this, Abraham, nor any one else, would ever come from the unseen. How very comprehensive then the above assertion!

The prophetic utterance quoted from Heb x 4 agrees with the Hebrew idom, in asserting things that are not, as though they were, "Thou hast prepared me a body." No necessity of making a distinction between "me" myself and "body" any more than when it is said "my soul"—"O my soul," "Thou wilt not leave my soul in hell." Consult Psa. cxxxix. 13-16, "Thou possessed my reins—my inward parts—Thou hast covered me over in my mother's womb.....My substance—bones, frame, body—was not hid from thee when I was made in secret; worked over curiously in invisibility when your (the Creator's) eyes did see my unfinished frame (or body) being developed, fashioned continuously from day to day, during the appointed [marg.] days: And all were written in thy book, when, as yet, none of them existed." The Christ was manifested in flesh, to be sure. It is not what God can do in the exercise of his power. But we have to do with his message—his Word. Jesus shared in our common human nature for a purpose: he taketh not hold of angels, but takes hold of the seed of Abraham so as to help them out of trouble. These need his help, while those do not.

He was made out of a woman—made under law for a purpose. The Adamites are groundlings. He was generated by God Almighty, his Father, and therefore from heaven descended. And he the only One who could truthfully say—I came down from heaven—the bread of God. "The true bread"—etc. Examine John vi 62, 63, and compare verses 32, 34, 36, 48, 51, 53, 57. "Where he was before"—figuratively speaking—as in the case of others. In the bosom of his Father—emphasize verses 63, 64. Flesh as such literally cuts no figure here. But sacrificially it does though.

"Being poor" compare 2 Cor vi 10 with chapter viii 9, having a legal right to the throne of his father David, to say nothing of his rights as the Son of God—he laid aside all his dignity, and submitted to the will of his Father in all things, looking for that recompense awaiting him at the right hand of the Majesty on high. As it is written Psa cx 1; John xvii 5. Compare verse 1, it being the key to interpretation of verse 5, "Father the hour has come, glorify thy Son, so that the Son may glorify (honor) thee." The honoring of the Son at this hour or time makes it possible for the Son to honor the Father sometime in the future, namely, when he reigns in "times of restitution"—"In the dispensation of the fulness of times"—Then he will glorify the Father by causing the Father's will to be done on earth. The matter of verses 4 is a request, or rather, he affirms the completion of the work which the Father sent him to do, and for his redemptive work completed, he requests as compensation a seat of honor at the Father's right hand in "heaven itself," according to the prophecies going before concerning him.

Psa xvi 11, "In thy presence fulness of joy, at thy right hand pleasures for ever more." And Psa cx. 1, (or on) "I have said to my Adonay: sit enthroned at my right hand until I make thy enemies a stool for thy feet." These and other prophecies were familiar to Jesus when he made the request." Verse 5.

In view then, of all these circumstances, he prays, And now, O thou Father, glorify me at the side of Thyself (the right hand side, as Psa cx 1) before that (glory understand) of the world to be with the glory which I had with thee."

Aual from eini—present infinitive to be, not "was." See Rom. iv 16, "So that Abraham might be"—in the future Jesus himself is the subject of the sentence—"which I had with thee" "With, in the sense of "In company with." He had it some time before he made the prayer. At the time he made the prayer he had it not; but prayed for it as aforesaid. He selected three competent witnesses to accompany him into the "holy mount" and there was transfigured in their presence. Which was, referring to this, Peter says, 2 i 16, 17. "He received glory and honor from God the Father, when from 'he glory of the Divine Majesty, there were borne to his ears.....This is my Son, my beloved, in whom I delight. These were the words which we heard borne to our ears from heaven when we were with him on the holy Mount." They were "eye-witnesses of his Majesty." Compare 1 John i 2, 3. "In the mouth of two witnesses or three every word will be established."

Our subject treats of the "Word of life," that life which was actually made visible, and we have seen, and now bear our testimony to and tell you of; that age-life which was with ("with, in the sense of source) the Father and was then made visible to us. It is, we repeat, of what we have seen and heard that we declare to you so that you may have fellowship with us. Yes, truly fellowship with us means fellowship with the Father and with his Son Jesus Christ. The "we" in the case, refers to more than one. Both Peter and John have borne testimony and therein substantial agreement in their statements of the facts in the case. As to the glorification of Jesus in answer to his prayer; references may be had, John vii. 39; Acts iii 13; Phil ii 9; Heb xiii 8; 1 Pet iii 22, and numerous references. "And now, O thou Father, glorify me at the side of thyself; before that of the world to be; with the glory which I had with thee" upon the holy mountain.

Respectfully submitted by,
C. W. TOMKINS.

Notes by the Way.

After concluding our interesting meetings at Rush, near Fredricktown, Missouri, I took the train for Ardmore, one of the "outposts." One lone sister in all there is of the one true faith and hope of the gospel at this place. Sister Sims is one of the Camplins. On arriving there, I found her out of health, having trouble with the heart. The roads were excessively muddy, so much so, that it would gum up the carriage and wagon wheels so completely that they could not turn around. Under these circumstances it was not possible to hold public meetings. Nevertheless I don't think it was in vain that we met each other. It is a source of pleasure, strength and comfort to isolated ones, to meet and converse with some brother or sister of the same precious faith with themselves.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

After bidding [illegible] and other [illegible]s well, and I think [illegible] fine other fields of labor.

In due time I arrived at Arkansas City, Kansas. After a brief visit with Bro. and Sister Arthur Chaplin, Bro. Vickery, living some six miles distant, in the country, came for me. After dinner we took our departure.

In the neighborhood of Bro. Vickery's home, the brethren have recently built a nice church building. It is a real neat, well-built structure, and well finished, both inside and outside. The mechanical work was mostly done by the brethren and sisters. I think I can hear some one ask, did the sisters help in the mechanical work? They surely did. They had a heart in the work; they were bound to have a good church home. They helped to nail down the floor, and two sisters lathed the whole house, sides and ceiling, and sand papered the wood work, oiled and varnished it. It looks nice. A sister also built cement steps by the door of the church. How true the old adage: "Where there is a will, there is a way." Brother Butcher, Sister Rahe, and another sister whose name has slipped my mind, came from Blackwell, Oklahoma, to hear me; also Bro. Oliver, and a married son from Attica, came for the like purpose. How pleasant it was to meet dear ones in Christ.

I opened meetings on Sunday morning, although suffering from a cold contracted by a previous hard experience, through which I had recently passed. My topics were illustrated by charts. Very earnest and close attention was given by the audience to the expositions given. It is very encouraging to a speaker, to find that he has anxious auditors, desiring to drink in heavenly wisdom. As time went on, the audience and interest increased. The meetings continued until Thursday night, when my cold ended in a spell of sickness. A doctor was speedily sent for. After a careful examination, the doctor said that my lungs were badly congested. He at once set to work, and gave me a very vigorous treatment. He proved to be a very skillful physician, and soon checked the progress of the disease.

Bro. Butcher watched with me nights, and Sisters Hadrike and Rahe also assisted some during the day. With a competent doctor, and careful nursing, I was soon put upon my feet again.

Elder Oliver continued the meetings which I had begun over the following Sunday. I am told that the audience and interest still further increased.

I think the household of faith in this locality may take courage, and press with vigor on. Owning their own church home, no one can say, "Thus far shalt thou go and no further."

I feel under a great debt of gratitude to them, for their kindness in ministering to my necessities during my sickness. A kinship, fellowship, and love, exists between true believers, that can never be excelled by any organization on earth, either secular or religious. Even earthly kinship can never excell the heavenly kinship, which exists between true fellow-believers in the one true faith and hope of the gospel.

"Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.
A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

Having recovered from my sickness but feeling weak in body, I took the train for Blackwell, Okla. Bro. Butcher met me at the depot, and took me to the home of Sister Chambers, who is a daughter of Sister Rahe. Bro. Butcher's wife was also a sister to our Sister Rahe. Both Sister Rahe and Bro. Butcher make their home with Sister Chambers, Sister Butcher having fallen asleep in Jesus, about a year ago. Soon after arriving at Blackwell our meetings began. Interest and the audience grew as the meetings progressed. One encouraging feature was, that most of them attended the entire course of lessons. When that is the case, they will be sure to better comprehend the lessons. The seed found lodgment in some bosoms, I feel assured. Aside this, I noticed that believers seemed to take new courage, and expressed their determination to be more energetic in the work. They were even talking of building a new church house.

There was a Bro. Allen, who attended the meetings, who had no use of his limbs at all. He came on a wheel chair. The poor afflicted man was just hungry for the Word of life. He did so much enjoy the preaching of the Word, as illustrated by chart. When he shall reach the culmination of his faith and hope, then "the lame man shall leap as an hart."

The mayor of the city attended two meetings, and expressed his appreciation. He said that it was his desire to attend more, but said that official business would claim his time. We have some good sincere believers at Blackwell, and in time I believe they will accomplish some good work in that portion of the Master's vineyard.

"Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally."

Having completed the work in the city of Blackwell, I started for my next appointment at Renfrow, Oklahoma. I changed cars at Medford, for the Rock Island R. R. I arrived at Medford, at about four o'clock, P. M., took a bus to the Rock Island depot. Train due at 7:32 P. M., but being behind time, the train did not reach Medford until 10:45 P. M. Arrived at Renfrow, at a little past midnight. I found John Fisk Jr., waiting for me. We then had a four mile ride before us, in a carriage, to his father's home. I remained there all the next day, until the time set to go to the meeting, some six miles distant. During the continuance of the meetings, I made my home with Bro. and Sister Wagoman, who resided some two and a half miles from the place of meeting. They did all in their power to make my stay with them both pleasant and comfortable.

There is a congregation of sixteen believers at Renfrow. I had no idea that a congregation existed at this place prior to arriving there; I expected to find one or two isolated ones.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

I found the congregation were experiencing opposition from another denomination, the same as others have experienced in other localities. They built a large new house within about two hundred yards of their meeting place, and were using both fair and unfair means to draw away people who might otherwise attend their services.

Our meetings at this place were very satisfactory. I never had better interested congregations anywhere. The members seeing the interest, and the increasing congregations caught the enthusiasm. The singing was good and lively, which helped so much to keep up the interest of the meetings. The interest was so great, that the meetings of the opposition were almost deserted. The effect of the meetings upon the believers at this place, was to give them new life, they have taken new courage, and have determined to press forward in spite of all opposition. The seed has found lodgment in the hearts of at least a half a dozen. More than one of these seekers bid me good bye with tears in their eyes.

I told some of the members at Blackwell, that I was going to Renfrow, with an impression on my mind that the meetings at that place was going to be a success. They surely were.

"Go work in my vineyard, oh, work while 'tis day,
The bright hours of sunshine are hastening away;
And night's gloomy shadows are gathering fast:
Then the time for our labor shall ever be past.
Begin in the morning, and toil all the day,
Thy strength I'll supply and thy wages I'll pay;
And blessed, thrice blessed the diligent few,
Who fulfill the labor I've given them to do."

On Tuesday morning, March 19th, I boarded the train for Carnegie, Oklahoma. Arrived at Chickasha, Indian Territory, at about two o'clock, P. M., where I was to change cars for the Mangum branch. Having some over two hours to wait, I stored my things in the ticket office, and went out for some dinner. I then walked about the business streets. A city primary election was in progress for city officers. There were five candidates for chief of police. I thought of how men will exert every energy, and use both fair and unfair means to obtain a small distinction among their fellow mortals. How little they care about the eternal weight of glory, which can never end. It is the case also with many professed believers; they don't half believe that which they profess to believe; if they really did believe it, they would not let the things of this life take precedence over the things eternal.

I next came upon a band of the Volunteers of America, who were playing upon instruments and singing while others beg.

In due time the train arrived, and I resumed my journey for Carnegie. At Roosevelt and Fort Cobb the Indians appeared to view. There was a camp of them at Anadarko. There is also another camp just west of Carnegie. I enjoy watching and studying these native Americans. As a boy I was always interested in reading Indian stories. Today I enjoy visiting their camps, and study their manners and customs.

March 19th was a very hot day indeed. At Chickasha I noticed the thermometer in the shade was ninety-one degrees above zero.

The train arrived at Carnegie on time. Bro. Morrow meet me at the depot. I then met Mr. Chandler. After supper, I went home with Mr. Chandler, and was heartily welcomed by Sister Chandler and family.

I happened to strike this place when farmers were exceedingly busy in putting in new crops, and finishing cotton picking, hence our meetings on week days were poorly attended. Sundays being the only time we could secure a good audience. I staid over two Sundays with them.

After the conclusion of the meetings I made a short visit with Bro. Morrow and Sister Dorsey in the town of Carnegie.

I expect next to visit Higgins, Texas.

Yours in the Blessed Hope.
W. H. WILSON.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, April 3, 1907.

We trust correspondents will avoid personalities. Write on the subject—not the man. In explaining the meaning of certain texts that may seem obscure, one brother may give his idea of it, and if another differs it is not necessary to use language that will be insulting or in any way belittle a brother. He has as good a right to express his opinion as you have, and his opinion is as good as yours, if there is no positive authority to appeal to for settlement. This applies to matters that are non-essential to the gospel. The fundamental principles of the kingdom of God, and the good news concerning our Lord Jesus Christ, admit of but one conclusion. The things that are *truth* are settled, and it does not become us to be forever questioning *facts*. We need not discuss as to the establishment of God's kingdom—where it will be, and what and when; who its King will be who will be joint heirs in its glories and government. We have no occasion to dispute about the resurrection, the coming judgment. Their literality and surety is beyond question. We need not quarrel over the restoration of literal Israel. That the righteous will be rewarded with life—and the wicked punished with death is so clear that there is no chance for dispute. That Jesus Christ, the only begotten Son of God, is the only name by which we can enter into relationship with the family of God, is settled unquestionably. That man is sinful, and must be washed clean in the blood of the Lamb if he wants salvation, is clear to all. That we must repent of our wrong doing, and be immersed to get into his name, and then order our lives in accord with our profession, is settled in the fundamental principles of our faith and hope. Our lives must be in accord with God's will, else we have no claim to recognition at his hands. These things are the things that we as a church and people should be *telling* to the world. Being *truth*, settled and established, we have no need to be disputing, or "investigating" concerning them. Preach and write for the purpose of informing others of these matters, so they will see and understand, and lay hold on God in the appointed way. Suppose one brother has an opinion regarding the meaning of an obscure text, and ten other brethren have a different idea. Each has his say, all differing. After writing repeatedly week and month about, at last the ten give in that the first brother is right. How good he feels. He beat. He is satisfied, and laughs at the defeat of the others. Now please look the ground all over, carefully, calmly, soberly. Are you satisfied? Was the victory even worth the effort? What has been gained *for Christ?* You won a victory for yourself, and you are pleased. What did God get out of it? What real good did it do to your fellowman? If it did not further God's cause and also help lift up some poor sinner man, your whole effort is wasted; and more, you will have to answer to God for the waste. Preacher, writer, brother and sister, consider soberly and prayerfully before each sermon or article. If your effort is to be to put self to the fore, and satisfy the desire to gain advantage over another, then you better seal your mouth, and sheath your pen. Preach for God and fallen man. Write that others may know the love God has for humanity in its weakness. Preach and write because God's cause in the world needs your utmost endeavor.

Communicated.

Bible School Department.

Lesson for Sunday April 21.

Joseph sold by his brethren. Gen. xxxvii. 5-28.

Golden text. For where envying and strife is, there is confusion and every evil work. James iii. 16.

At the close of the last lesson Jacob—Israel—was leaving Penuel limping. Esau met him, the greeting was very affectionate. Jacob went on to Succoth, then to Shalem, where his sons made trouble for him. God told him to go to Bethel where he met him, and repeated the great promises. Jacob went on towards Ephrath. Rachel died on the way, and he came to Hebron, where his father Isaac died. Jacob and Esau buried him, and Jacob dwelt in the land of Canaan. Gen. xxxiii. to xxxvii.

Joseph was about seventeen years old, his father (Israel) loved him more than he did the others, for this reason they hated him. Gen. xxxvii. 2-4.

Verse 5. Joseph dreamed—Joseph was the best loved son of Israel's best loved wife Rachel. Gen. xxix. 18; Gen. xxx. 24. Joseph means increaser, he was the eleventh son Jacob, and first of Rachel. The history of Joseph shows that he—like his father—valued and treasured above all things, the covenants of promise, Eph. ii. 12, his brothers did not, was it any wonder that his father loved him the most? The natural affection was strengthened many fold by the love of God shed in their hearts, Rom. v. 5, and the exceeding great and precious promises. 2 Peter i. 4. Even at the present time, men who never saw each other, living in lands far apart, are bound heart to heart by learning of each other's faith in the promises made to Abraham, Isaac and Jacob.

Joseph's dreams were in accordance with his faith, his brothers doubtless knew that, and that made his dreams the more offensive. A living faith in God's Word, whether under the title of promises, or covenant, or the glad tidings of the kingdom, has always—and still does—produce enmity. See Jesus' words, Matt. x. 34-39.

7. It was directly personal.

8. And they were very angry, and their hatred of him was increased. It may be said, that had he been older and more thoughtful he would not have told his dream, and so avoided trouble. If Jesus had kept quiet, he would not have been crucified. If the apostles and others had not pressed the gospel of the kingdom, and Christ as the King, they might have lived and died in comfort. Those of faith cannot hide the truth.

9. Joseph told another dream—to them more insulting than the first.

10. Even his father rebuked him this time, but loved him none the less.

11. And also cherished remembrance of the dream.

12. Shechem—about 50 or 60 miles north of Hebron.

13. Surely Israel did not know of the intense hatred his sons had for Joseph, and Joseph did not know; the father was willing to send, the son was willing to go.

14. He arrived at Shechem.

15. He could not find his brothers.

16. He enquired for them.

17. Was told they were at Dothan some 20 miles further north—had likely gone there to procure better pasture for the flocks. Joseph went after them.

18. They saw him, and consulted to kill him,—the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood. Prov. xii. 5, 6.

19. Called "this dreamer."

20. They made up a lie so they could all tell the same story.

21. Reuben objected to blood shed.

22. As the oldest brother, he realized that the burden of the guilt would fall on him, he advised putting him in a pit, intending to rescue him after and take him home.

23. The coat was a token of affection from his father. Gen. xxxvii. 3.

24. In his anguish of distress he entreated them, but they would not hear, Gen. xlii. 21, they cast him into the pit. Madness was in their hearts. Eccl. ix. 3.

25. Eating, no doubt, good things Joseph had brought them from home. A company of Ishmaelite traders came in sight.

26. Judah saw an opportunity of getting rid of Joseph, and not have his death on their minds.

27. Let us sell him—they could make by him, he would be entirely off their hands, and besides he was their brother. This was satisfactory to all. Reuben was not present.

28. They sold him. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver them from death, to keep them alive in famine. His ears are open to their cry. Psa. xxxiii. 18, 19; Psa. xxxiv. 15. These words fit the case of Joseph so exactly that we can well believe God was watching, and overruling in his behalf.

P. Neill.

A Bible School.

We take pleasure in stating that we have closed a very successful Bible school with the ecclesia at Springfield, Ohio. Our school began Wednesday evening March 13th and closed Tuesday evening March 19th. Our attendance was principally confined to the church here. We are pleased to say that we had mar[illegible] all our sessions. Those [illegible] of the faith expressed themselves [illegible] paid for their time and trou[illegible] subjects studied were as follows. The Bible as it was and as it is. This proved to be a very interesting subject to all present. It has taken many centuries to bring the Bible to its present form. We then took up the subject—God's purpose in creating the earth and man. Few people seem to see that God's plan of salvation has anything to do with the earth. In Isa. xlv. 18 we read, "For thus saith the Lord, that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited. The Psalmist says, "The earth abideth forever." It is nowhere taught that the earth is for the purpose of peopling heaven. This proved to be a very interesting subject. The covenants of promise were next taken up and discussed.

In the Bible school we took time to teach the facts as we find them in the Book. We showed that these promises related to the future ruling of Jesus the Christ in the kingdom of God. And that the promises are verified in the New Testament. We closed our school by studying the kingdom of God as taught by Nebuchadnezzar's dream. Dan. ii. We showed that God's purpose in the beginning was to give man dominion. Adam lost it by disobedience; Christ gained it by obedience. The Bible plainly teaches that God formed Israel into a kingdom and ruled them as their king until they demanded a king like other nations. This kingdom was still called the kingdom of God, and was overturned during the reign of the wicked king Zedekiah. Ezek xxvi 27. This kingdom will again be restored and will be the fifth universal empire spoken of in Dan ii 44, and will not pass to other people but will remain forever. This is the kingdom about which the gospel is preached. It is good news or glad tidings concerning David's kingdom. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

We hope to be able to hold a Bible school with each ecclesia throughout the state. It is our opinion that more local Bible schools should be held. Use the Bible as the principal text book and get all the helps you can. When Bro. Wilson publishes his student's text book it should be used. Our State and National Bible schools' are all [illegible] reach very few, while [illegible] schools can reach the masses. Our local schools are attended with very little cost to those attending. It will cost but little to have teachers come from a distance while it will cost the pupils a good sum to attend a State or national school. Brothers and sisters, let us have more local Bible schools that the ecclesias may become better posted in our text book, the Bible. Arrangements should be made to have two or three teachers to attend and instruct in these schools. These lines are written that others will give their opinions regarding the matter. We have the pleasure of introducing to those of "like precious faith" our young sister Miss Grace Staley whom we baptized into the sin covering name of Jesus the Christ. Sister Grace is a very intelligent young sister, and is the daughter of Sister Staley of the Springfield ecclesia. It is our prayer that she may add to her faith the Christian graces and that they may be in her and abound. That they may make her to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Your brother in the hope of the gospel.

D. C. Robison.

At the Breaking of Bread.

Springfield, Ohio.

Our lesson will be found this morning in Luke xii, 15, "And he said unto them, take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

1 Tim. vi. 7. "For we brought nothing into this world and it is certain we can carry nothing out, and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." But how soon those sorrows can be healed if we will look more to the faith and lay hold on eternal life, and not the things of this life."

[illegible] says "All that a man hath [illegible] give for his life," how much ought we to be willing to give up all for that eternal life.

Matt. vi. 25, says, "We are to take no thought for our lives, what you shall eat, or what you shall drink, nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment."

How oft we find those possessed of this world's riches, what selfish lives they lead, caring little for the needs of their fellowmen. On the other hand we find some who possess these riches who are continually striving to overcome the evil of coveting after more and to live a life conformed to Christ's life, and try to become more patient, kind and loving, and denying themselves many of the comforts of life and the lusts of the flesh, toying by so doing to obtain that better life.

Our prayer is that we may all seek after that life and not covet the things of this world.

Grace Wilmore.

In Memory of Thos. H. Grant.

Again the congregation at Hansselaer are in sorrow, through separation by death of another dear brother, Thos. H. Grant.

He was born Jan. 17th, 1823 in Fleming Co., Ky. Died at his home in Rensselaer, Mar 26, 1907, at the age of 84 years, 2 months and eight days.

He was the second child in a family of ten children, born to Daniel and Rebecca Grant, five of whom survive him, and residing here, viz: Washington Stott Grant; Mrs. Ruth Phillips; Mrs. Josephine Warner; Alton and Shelby Grant.

He was united in marriage to Martha McDaniel June 20th, 1847, came to Jasper Co., Ind. in 1849.

To this union were born five children, all still living, viz:—Mrs. Livonia Hemphill of Greensburg, Kan. Mrs. Rebecca Hemphill, Franklin and Albert Grant of Rensselaer and Colfax Grant of St. Joseph, Mo. The mother having died Jan. 6, 1860, he was married again Sep. 17, 1863 to Hannah [illegible] Hemphill, who died Sep. 1, 1902 leaving no children of her own; but was a true and devoted mother to his beloved children, who esteemed her as a mother indeed.

He became a member of the congregation of the Church of God at Rensselaer, at the time of its organization in 1881. Never faltered in active service and true devotion, always at his post while strength lasted, even attending service when unable to walk without some one to support him, usually his devoted daughter, living with him—Mrs. Rebecca Hemphill, who also ministered to his wants in almost unparalleled kindness during his long and painful sickness, which he greatly appreciated, as also the assistance from others.

For the last few months he endured excruciating pain, but never murmured. His patient endurance was almost marvelous. He was entirely resigned to pass into the quiet, restful sleep of death, with the sure hope of a part in the first resurrection—to "die no more."

Though he is now dead, yet the influence of his unpretentious, yet noble Godly life, will live on, as an inspiration to others and a solace to his sorrowing family, relatives, and many friends.

After funeral on the 27th, listening to Paul's assurance of hope of receiving a crown of righteousness at that day, and also all that love his appearing, we laid him away in hope. May we also patiently run the race and receive the crown, at his appearing.

D. T. Halstead.

Selected.

Conserve Your Vital Forces.

Every person is endowed with a certain amount of vital force and energy. The amount may be small, it may be large. If small it may often be increased by judicious action, and if large it may be diminished by indiscretion, neglect, or violation of natural laws. Deprive the strongest man of atmospheric air for a few moments, and his strength is gone. Deprive him of food or water a few days, and his strength will speedily vanish. Excessive exertion, lack of sleep, undue indulgence of the passions and appetites, all tend to weaken the constitution and impair the vital forces.

A person who spends more money than he earns is on the way to poverty. A person who spends more strength than he gains is on the way to death. He who neglects to take proper rest, who toils when he is exhausted, who gives to indulgence or pleasure the hours which should be sacredly devoted to repose, may impair his health so gradually and imperceptibly that he will not himself be aware of it, until the ruin is wrought and life is the forfeit.

There are many people who seem to have no conscience or thought with regard to their own bodily health. They act on the impulse of the moment, and have no regard for the morrow. Such persons waste their vitality, violate the laws which God has ordained should govern and conserve their physical constitutions, and at last in an unexpected hour go down to the grave.

There are times when almost any constitution is liable to be subjected to severe strain. Emergencies occur demanding unusual effort; persons are exposed to accidents, dangers and injuries. Contagious diseases, and epidemics prevail, which tax the vital energies to and in an unexpected hour a man may be called upon to meet special drafts upon his strength. If, like the prudent business man, he has reserved capital on which he can draw, he meets such crises and overcomes the difficulties; but if, like a poor financier, he has used his strength needlessly, and reached the utmost limit of his reserve force under ordinary circumstances, the extraordinary burden is sure to break him down.

Many persons lose their lives by diseases which in themselves were not necessarily mortal or even dangerous, simply because they were taken by them when they were "all run down," and were not able to resist even the slightest attack,—the last feather breaking the camel's back. There are constantly floating in the air germs of poison and disease. There are also latent in our own bodies, hereditary taints and elements of danger, which need but a spark to produce an explosion. The vital forces of the human constitution resist the encroachments of disease, and myriads of disease germs die in the uncongenial soil of a healthy and well-preserved physique, which is filled and thrilled with the spirit of life from God. On the other hand, if the constitution be impaired; if excess and over exertion have taxed it to the very verge of the breaking limit; if the stomach is deranged, the digestive energies enfeebled; if the lungs are cramped, and the breath is constricted and unnatural; if the appetite is perverted, and the mind is disturbed and uneasy; a very light attack of disease is frequently sufficient to destroy a man's life.

People note with surprise instances of sudden and premature death, forgetting that these sudden deaths are the result of long protracted processes of physical transgression, which persisted in, reach at last the only possible result. Men may trifle with these things, they may laugh at instruction, despise reproof, and neglect admonition, but the time will come when, struggling in the grasp of disease and physical decay, the physician will shake his head despairingly and say, "If there was anything to build upon the patient might be saved, but the constitution is broken, and there is no hope."

Guard your vital forces. Lay up strength against the time when you must encounter misfortune, contagion, disease and pain; and take such care of your physical strength that when that day comes you will ride triumphantly through the storm, and having listened to the words of wisdom, will find that "Length of days are in her right hand, and in her left hand wisdom and honor."—*H. L. Hastings.*

For Boys Who Smoke Cigarettes.

Only within the last score of years have the pernicious effects of cigarette smoking been fully appreciated. Today, insurance companies, banks, railroad companies, express, the U. S. Weather Bureau, and hundreds of other business organizations will not employ a man or boy who uses cigarettes.

Speaking a short time ago, an employer of skilled labor said: "I will not employ a cigarette smoker in any department of my business, and my reasons are not ethical, but strictly commercial. There are four of them:—

First. A cigarette smoker cannot be depended upon. This has been proved hundreds of times in hundreds of ways. In an examination into the cases of fifty men who failed at critical junctures, I have found that forty-three of the men used cigarettes. The poisonous nicotine which is drawn into the lungs is carried by the blood to the brain where it has the effect of stultifying mental activity. It renders the memory unreliable, and so dulls the reasoning faculties that [illegible] man cannot act quickly in an emergency.

Second. A cigarette smoker's person is offensive. The breath of a cigarette smoker is not only unpleasant to his associates, but it is also poisonous. Every pore in the body of a confirmed cigarette smoker exudes filth, which the nicotine and arsenic of the cigarette have generated. An employe whose habits are offensive, is not only disliked by the other members of the office staff, but he is also the means of driving customers away. The buyer these days expects to be treated with great consideration—if he isn't, he simply goes somewhere else to make his purchases.

Third. I always question the morality of a cigarette smoker, for I have found that 'birds of a feather flock together,' and that cigarette smokers are generally found around pool halls, saloons, tobacco shops and brothels. While a man may smoke cigarettes and not be a frequenter of these places, he is classed with those that do, and so I have always felt that I could not trust my business to one who was regarded in his community as belonging to the disreputable class.

Fourth, I would not employ a cigarette smoker in my office or factory, because his term of service would be short. A boy cuts his years of usefulness in half when he begins the use of the poisonous 'coffin nail,' for I know of nothing that so quickly saps the vitality of a vigorous young man, as the deadly cigarette.

"These reasons have always seemed to me sufficient grounds for my refusal to employ cigarette smokers."

What an indictment! Will the boy who reads these lines permit his body to be polluted, his morals contaminated, and his hope of developing into a strong, active, useful man be blighted by the use of the filthy cigarette? Will the boy who has already started on the downward career permit himself to be carried without protest into the lowest depths of degradation? Boys, brace up; be men; quit sneaking into the alley behind the billboards, or into the hay-loft of the nearest barn, to gratify your tastes for a nasty weed, that will inevitably work your financial, physical, mental and moral destruction. Boys, brace up; be men.

Short Meter Sermons.

The heartless are spiritually homeless.

Love of the law finds liberty in the law.

The heaviest chains are made from liberties abused.

The sleeping church always awakes to shame.

Scratch a chronic critic and you find a hypocrite.

He cannot move hearts whose heart cannot be moved.

A man does not have to look sheepish to prove that he is not one of the goats.

The minister oppressed by a sense of his modernity will paralyze his ministry.

Many a man tries to make up for a lack of a definite goal by an excess of speed.

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.

Brother D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 3 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending This Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Maggie M Judd	3.50
T A Kemmis	3.00
Mrs F I Ellison	.75

Poetry.

What of the Night?

"Watchman! watchman! what of the night?
Shadows and darkness encircle me quite!
Earth is enshrouded in midnight gloom;
Black as the pall that envelops the tomb;
Watchers are few, and mockers are bold—
The heavens are starless—the night-air is cold!
I am weary; O would that this night were gone!
I will watch for the day till the morning dawn."

Watchman! watchman! what of the night?
"In the east appeareth a glimmering light;
Faintly it gleams—but 'tis rising now,
And streaming afar—'tis the morning's brow!
Shadows are passing—the Day Star is out—
And the glory is flashing and leaping about:
And the golden flats that are poured o'er the earth
Foretell of the bursting morning's birth!"

Watchman! watchman! what of the night?
"Bay arches on all cloudless and bright!
And warmth, and light, and beauty are driven
To the farthest bound of the far-off heaven!
Flashing flames from the throne of God
Are bathing the world in a golden flood:
Seraph and cherub are crowding it on,
And the pure on their pinions are skyward gone."

Watchman! watchman! what of the night?
"Bursts on my vision a ravishing sight;
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns!
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more!
Pilgrim and stranger, haste to thy home,
For the morning, the beautiful morning has come!"

—D. T. Taylor.

Communicated.

The Story of a Happy Christian Life.—No. 3.

I left Oswego growing into quite a village, with the light colored and stately Indian chief, Musquawbuck, and his tribe on a reservation close by. It was a lovely place for a town, the land was rich and level, and a fine lake lay just to the north, with grand farming lands all around it. Dr. Willard was obliged to be there much of his time. The question now came to Auntie Willard, "Would she go west?" "Yes, Lord," she replied, "to the ends of the earth if thou wilt go with me." Her husband knew nothing of her decision, and had not thought of making his home in Oswego, until about this time, when having returned from a business trip, he intimated that they might possibly have to remove to the place for a term of three years. He was greatly surprised when a young friend said, "Elizabeth is all ready to go!"

She felt that she could be a missionary in the new land, and the sacrifices she would be obliged to make—the leaving of her comfortable home with its delightful grounds—the giving up of the loving hearts in the Lord to which she clung—the separation from her father and only and beloved sister Rebekah—"weighed nothing in the balance with Jesus on the other scale." With this text in her thought, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother.....or lands for my name's sake, shall receive an hundred fold and shall inherit everlasting life," she could gladly face the dangers of a long and perilous journey over the worst of roads, with an infant son in her arms and another a few years old by her side,—leaving all behind, for the sake of him who had left all for her.

She found her new home neat and comfortable, and the people around her wonderfully kind. But her first experience at a monthly meeting in the new country was somewhat amusing. The people began to come Saturday night, for some of them lived as far as ten and twelve miles away. Mrs. French, the wife of the third partner in the firm, had prepared for them and took it all as a matter of course, but Auntie Willard was not looking for these country guests and was taken completely by surprise. The next day a still larger number came in wagon loads from long distances, and instead of going home when meeting was over crowded into her home and into other homes to be entertained. For a few moments she felt perfectly overwhelmed. How could she ever get dinner for so many? But stealing away by herself she bowed in prayer, and rose, quiet and ready for the work that lay before her, feeling that in entertaining these friends she was entertaining the brethren of Jesus, and that he would accept it as if done to him.

A Sunday school and prayer meeting was soon organized. A woman who had just buried a lovely child came to the prayer meeting that she might find some foundation for hope. She was pointed to Jesus as the resurrection and the life, and in a short time was baptised and asked that meetings be held in her neighborhood two miles away. As a result of these meetings thirty-eight members were added to the church, among the rest the husband of the bereaved mother.

But Auntie Willard little knew why God's guiding hand had led her into the wilderness; that a feast would be prepared for her there, that would last almost as many years as Elijah's journey was days in length. Yes and would continue to last her to the true mount of God and to that great city, the New Jerusalem descending out of heaven from God.

To stand up for the right might bring one like Mordecai into sackcloth and ashes, and cause loud and bitter cries, but the crown of gold and the royal apparel would be held in reserve." Auntie Willard came to Oswego in 1841, and in 1842 the message that Jesus was soon coming, was brought to her ears. Previous to this she had been taught that there would be a "a thousand years of glory before the coming of Jesus" and the establishment of his kingdom. Searching the Scriptures she found that the wheat and tares were to grow together until the harvest and that the harvest was to be at the end of this age or Christian dispensation. That the righteous and the wicked are to be found dwelling together as they were in the days of Noah and Lot. And that the mission of the gospel is not to convert the world but to gather out of it a people for his name."

My own dear father was the instrument used of God to proclaim these glad tidings, that brought the day of salvation a thousand years nearer. He was at this time 38 years of age, young and of timid disposition, he yet went forth, clad in homespun garments to preach the glad message in houses, school houses, barns and churches. He was ordained at his father's house the last day of August 1842, and preached at Oswego once every month, and on other Sundays to sister churches.

It did not look at first as if the doctrine of the near advent of Jesus would divide the church. All the members seemed to love it and to rejoice in it. But it is hard for people to follow in the track of truth if they find their leaders are not going that way and that they will be laughed at, and get the cold shoulder if they desert their leaders. The way to the kingdom is the way of the cross. There was a ministerial Conference at Oswego in Jan. 1843, that lasted for three weeks, and twenty-eight were added to the church. Elder Brown, the State missionary of the Baptist church was there, and in private conversation and in public bitterly opposed the doctrine of the Advent. His course awakened in many hearts a desire to know the truth and my father was requested to spend a week "in giving evidences from the Word of God and the signs of the times of the Advent near." This he did, and to the mind of Auntie Willard "it was a perfect Caleb and Joshua defence in the face of unbelieving, modern Israel of the return of the King of the Jews in God's own promised time and way, to possess with Israel the antitypical Canaan."

Shortly after the ministerial Conference of January, 1843, was over Bro. Willard was taken very sick, and lay for weeks hanging between life and death. He had only recovered so he could walk a little at a time around his room, when his second son, the little Rolando, four years of age, the flower of his group of three, a child lovely in disposition and comely in face and form, sickened and died. This brought on a relapse for the father. Did the happy Christian woman of my story—whose story is also the story of the Advent movement in northern Indiana, sink under this accumulation of troubles?

No, she made up her mind that she would not even mourn for the dear little boy, though God only knew the anguish of her heart. Was not Jesus coming; and would not God bring with him from the dead her dear sleeping one? God would help her not to mourn. Rolando had been looking for Jesus. So intently had he thought about it, that after he had gone to bed at night he would call out her, "Mama! Mama! will Jesus come before morning?" And she would have to go to him and talk in a happy childlike way about the savior he was hoping soon to see, and pray for him that he might be ready, and then he would fall asleep.

Bro. Willard finally recovered, and was able in the spring of 1843, to superintend the building of a house of worship at Oswego. It was so nearly finished by the first of ... Northern Indiana Baptist Association was held therein. It had met at Laporte in the fall of the previous year—1842, and Bro. and Sister Willard and my father had attended it and had found many of the membership deeply interested in the fulfillment of prophecy as set forth in the writings of William Miller and in the religious periodicals of the day. There were several Baptist churches in LaPorte County and father went out and preached to one of these in a country school house on Sunday afternoon. Many were anxious that he should, after the close of the Association, stay and deliver a series of lectures on the Prophecies, but he did not feel himself strong enough, nor well enough informed to do so. But many pleasant acquaintances were formed both by the Willards and himself, among these being Joseph, Mead, Theodore and A. S. Catlin, their sister—Mrs. Sarah Clark, and Mrs. Matilda Catlin the wife of Theodore. All of whom embraced the doctrine of the Advent near, and kindred views. They were very nice people, and letters from some of them are heirlooms among our household treasures. Matilda was a small woman, Sarah Clark quite tall. Auntie Willard was expecting these friends at the June Association at Oswego in 1843.

AUNTIE WILL.

(To be continued.)

QUESTION BOX.

[Interested readers of the SENTINEL who desire to have Scriptural questions answered in this department, should address Robert G. Huggins, Box B, Oregon, Ill. Nonsensuous communications will be omitted.]

TWO KINDS OF SINS, THE PUBLIC AND PRIVATE.

Dear Brother Huggins:

Will you please explain 1 Tim. v. 24. What is meant by sins going before to judgment and some following after?—H. B. Hathaway.

ANSWER.

To "rightly divide the Word of truth" (2 Tim. ii. 15) or to correctly expound any text, especially a difficult one, as this passage admittedly is, we must be guided largely by the context. Give verses 19, 20, 21, 22 a thoughtful reading, and you will then solve the difficulties and lucidly explain the 24th verse. As rulers in the church, elders were not to be accused of sins unless proved to be guilty by two or three witnesses (19). All who were proved guilty of crimes were to be rebuked before all the church, that others might fear (20). This injunction was to be enforced without preference or partiality (21). "Laying hands" on people, that is, ordaining them to be elders in the church (iv. 14; 2 Tim. i. 6; Tit. i. 5) "suddenly" (verse 22) lacked judicious deliberation and proper caution. Unknown and untried men put in positions of trust hastily, might bring the truth into disrepute. Suddenly placed in responsible positions before they were known to be trustworthy, they might be sinners, and old master time, who does wonders, might expose their ungodliness. Now "keep yourself pure;" avoid "partaking of other man's sins" (22). This requires that you "lay hands suddenly on no man."

Now this contextual reading prepares us for, and brings us to the laconic verse: "Some men's sins are open before hand, going before to judgment; and some men they follow after" (the judgment) verse 24. The Greek for "open before hand" ought to be translated "palpably manifest" (A. R. Fausset, A. M.) The same word is translated evident in Heb vii 14: "It is evident our Lord sprang out of Judah." Literally "before" the eyes, that is, notorious. When the apostle speaks of sins which are open before the judgment, he means public sins; sins which are open, palpably manifest, evident, known, etc. Some sinners are hardened—they are past feeling (Eph iv 19); they have lost all sense of shame, and cannot blush. Jer vi 15. They sin with a high hand, and don't care who knows it. All sinners are not of this kind. Some so effectually cover their sins that they do not become known; their sins will be exposed, and turned wrong side out at the judgment. You see there are two kinds of sins; there is the palpably manifest, open, evident, going before to judgment, known, kind; the other kind Paul defines thusly: Some men (i. e., their sins) they follow after. Their sins are not open public crimes, loudly accusing, and generally known. They are private sinners. Their sins "follow after" the judgment. When the Lord comes in judgment he will bring to light the things of darkness (private sins, sins from which David ... pt (Psa xix 12), and ... manifest the counsels of the ... Cor iv 5. Our work will then ... n of what sort it is." 1 Cor iii 13. Sins, unknown before, are known now. Hence Paul's instructions to Timothy are in substance, "Keep yourself pure;" when others sin rebuke them before all; don't partake of other men's sins. Don't lay hands suddenly on some promising, but unknown brother. Be vigorous as an overseer in carrying out their instructions—in rebuking those who sin, whether in presbyters or people, and avoid participating in other men's sins by ordaining ungodly candidates. Remember there are two classes of sins, those "palpably manifest," and those not so; on the former you must act decidedly, whether to rebuke the people who sin in general, or to ordain ministers in particular. As to private sins, the judgment will bring them "to light." However successfully sins may be hidden now they "cannot be hid" then. You are only responsible for "palpably manifest" sins; you must not connive at these. Those that "are otherwise" the Lord will expose in the day of judgment. This explanation of the 24th verse also Scripturally elucidates the "good works" spoken of in 25th verse.

ROBT. HUGGINS.

A Righteous King.

"Behold a king shall reign in righteousness; and princes shall rule in judgment." Isa. xxxii. 1.

In all the ages past there has never been a king who has been able to rule the world with a righteous and just rule, even King David whom God said was a man after his own heart, made mistakes, and Solomon with all the wisdom he had, allowed the carnal nature to overcome him at times, and so it went on, and on, until we come down to king Zedekiah, whom God calls that profane wicked prince of Israel, and on account of his wickedness took the kingdom from him, and gave it over to the children of men, and God says it shall remain in that condition until he come whose right it is and I will give it him. Eze. xxi. 27. And it is in a broken up condition yet, and has become so corrupt, that even the leaders in the political world are wondering what the outcome will be. But to the student of prophecy there is a hope of something better to come by way of governmental rule, than has ever been. Yes, we are looking [redacted] to the time when God's kingdom will be restored back again, with Christ as king, to rule over it with a righteous rule, who will not make any mistakes, for he will not be partial to the rich on account of their wealth, neither to the poor on account of their poverty.

We read in Psa. lxxii. 1, 2, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment." This will come to pass when the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," Rev. xi. 15. There are very few people in the world that believe that Christ will ever take the reigns of government on his shoulders, but let us see what the Scriptures saith. By turning to the second of Daniel we find a prophecy relative to the divided condition of the kingdom, and in the 44th verse it tells what is to take place, it says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." And again we read, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 27. This is very plain language and can be early understood if we believe that God is true, it does not say the kingdom in heaven shall be given to the saints, but it says plainly, that the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High. Hence this brings us back to the words of our text. "Behold, a King shall reign in righteousness, and princes shall rule in judgment." David says in Psa. ii. 7-9, "I will declare the decree; the Lord hath said unto me, thou art my Son; this day have I begotten thee, ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Daniel says, I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. This is in harmony with the teaching of our Savior in Matt. xxv. 31, 32, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." And O, what a glorious time that will be to those who have made themselves ready to come with him, this is when his judgment commences, verse 32, "And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The Revelator, says, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth," Rev. v. 9, 10. Dear ones of like precious faith, are we ready for that day to come, have we got oil in our lamps, or will they be empty if the Lord should come. Jesus admonishes us to "Watch therefore, for ye know not what hour the Lord doth come." Matt. xxiv. 42.

Submitted in love of the truth.

JOS. H. WILLIAMS.

Dear Brother Underwood:

Please allow me to say to those of like precious faith, that for the want of means I shall have to retire from the field. There has been about fifty dollars sent in, but have spent it paying my expenses, and food for my family. I regret so much to have to give up the work, but must care for those under my protection. How I am to return what has been sent in, I do not know, but I shall sure do it, as soon as possible. Many of those who responded, said not to return it, while others said nothing. All who wants me to return it, please drop me a card stating the amount, and where to send it, and I will get it up some way. While in the field I know some good was done at least. I converted a Second Adventist Preacher to the truth, and he cast his lot with us. He is a fine scholar and a logical preacher. The discussion between myself and John A. Cargile on the restoration of Israel, prepared the way for his conversion. We took the Bible and sat down and studied it closely on points of difference, and he saw the truth.

Thank God one more has been added to the one body, who is able to teach others. And, while I have to give up the work, I have the consolation to know that through my efforts, he will be preaching the glad tidings of the kingdom of God. He is zealous in the work, and a man of unblemished character. I want to thank those who have helped us, and assure them that they will ever be remembered by me in love. This is a good field, and O, how bad I hate to have to give up the work. But it seems that all of the one faith are poor, so far as this world's goods are concerned. Those who have means, don't seem to want to give it. I can realize the truth of James' statement, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, promised to them that love him." For years I have hoped the time would come when I could devote my whole time to the work. But now I have given up all hope. But when opportunity affords, we will do all we can. If any have ordered the Daniel-Cargile Discussion, and failed to get it, please notify us. We want every one to get it, and some times it gets lost in the mails. We will refill any order.

So dearly beloved, I now bid you good by. May we meet in the kingdom, and be permitted to see the "King in his beauty," and reign with him over the nations. Send no more help, unless it is a free will offering. And in conclusion let me again say to all who want us to return what they have sent us, write us, and we will manage some way to get it up. Of course we could not work without means to pay expenses and hoping enough would be sent to keep us at work, we went to work before we knew whether enough would be sent to keep us at it or not, and spent what was sent in. So again thanking you all, and asking you to remember me at the throne of grace, I beg to remain yours in the "Blessed hope."

T. J. DANIEL.

Account Giving.

There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and handing them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope,

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Truths.

A good man is a silent homily.

Be doubly watchful in prosperity.

God's sweetest facsimile—obedience.

Give thyself early, wholly, to the Lord.

Christ's service is the highest dignity.

High motive can ennoble meanest acts.

As Christ died for sin, let us die to sin.

Let me be nothing, so that Christ be all.

Our leisure is the devil's tempting time.

We serve the devil if we serve not Christ.

Time will be priceless, ere we come to die.

Be generous, and God will send them means.

Think less of man and gain, than usefulness.

He is the greatest who serves Christ the best.

Life is a warfare, much more Christian life.

See that thy good thoughts grow to holy deeds.

Our praise should be as boundless as God's love.

Prayer is the ladder between earth and heaven.

None are so wrong as those whose lives are wrong.

Good is self-knowledge, but Christ-knowledge is best.

"Hear the Master's word of warning—
Watch ye, every one and pray!
Waiting for your Lord's returning,
For you do not know the day.
Keep your lamps all trimmed and burning,
Watch and pray lest ye should sleep!
Though the darkness seems increasing,
Still your faithful vigil keep!"

Obituary.

W. Loyd Hardy was born April 10, 1856 in Gaines, Kent Co., Michigan; died March 21, 1907, at Excelsior, Minn. Mr. Hardy leaves a widow, one sister and two brothers. He moved from this place several years ago, but was held in very high esteem in his home town where he had lived several years. He was a 32nd degree Mason, also a shriner, but all these worldly helps were not enough, for his wife informed us he was a very devoted Christian for several years preceding his death. He was reared in his youth by parents who kept the Sabbath. He was brought to his childhood home for burial, Elder B. W. Woodward officiating at the funeral.

M. A. WOODWARD.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

Evangelizing on the Pacific Coast.

On March 14, I reached Los Angeles from Tulare, Cal., after a night's railroad ride.

This is one of the most noted tourist resorts in the world. People with money visit this beautiful city and region; but neither wealth, or pleasure brought me, but a desire to tell somebody of the time when the whole earth shall surpass this region in beauty and grandeur.

I went from the city out to Pomona, one of the most desirable localities of this Eden, and visited with Brother and Sister Sieth, and held counsel as to any prospect of gathering the few together, that not only believe in the coming Paradise, but are looking for the kingdom to come, and the will of God to be done on earth as it is done in heaven. Many repeat the petition, a few believe it will be answered, and less act as if they believe in, or anticipate such a condition "near at hand."

Conditions, for a present, or successful work are discouraging.

On Friday morning, the 15th, I retraced my 35 miles, over the Southern Pacific road, to Los Angeles, and took electric car about 15 miles out to Pasadena, to look up a few names, whose garments are not defiled with the filth of Babylon, and dirt of mammon.

At Pasadena, a variety of beauty, and grandeur made by man, and created, by his Creator, such as may not be surpassed, and scarcely equaled any other place on earth gladdens the eye. If, when as boys, we were discussing the lyceum question, "Which is most beautiful, the works of nature or the works of art?" we could have pictured this panorama, to the vision then both sides would have been sure that we gained the question. I wonder if we are not still overgrown boys, in the discussions of the questions that we have to do with, in this our more advanced life.

If you could combine the bright sky the snow-clad mountains, the green grass, the gardens of flowers, the lofty blocks for commerce, the church palaces, the edifices of learning, the mansions of millionaires; and then picture the trees, shrubs and flowers, they and their forms, foliage and fruitage, as semi-tropical, and combined as only God and millionaires can do such work; if your home had been in a northern climate, and your dwelling among the poor, then your spirit would swell with the ecstacy of youth too, even if you were starting down the shady bank of life, and were anticipating dark clouds, and gloomy valleys, before stepping into the cold, silent stream! If such corners of the earth can be made into such desirable places in a few years, what will God, angels and men accomplish for our now sin-cursed earth in a thousand years? it will be a place to be desired above all things. Brother! Pray seek and work for it.

Brother Elliott, of Central Point, gave me an idea that is worth thinking about, it is, that when the full number that shall reign with him are selected, he will come. Do we want him? Do we want a King, kingdom, a paradise? If so, and this idea is correct, we may hasten it.

On this interesting day I visited the dwelling place of Brother and Sister Kimball, but did not find them at home. I found Sister Huntoon, and spent two hours here. I found her daughter and son-in-law to be, both interested and interesting. These young people, and another son, a boy of 18, are the earnest people that Brother Dwiggins wrote of being baptized nearly a year ago, they having gone to Pomona for that purpose. If more would remember their Creator, in the days of their youth the world would be much better. On this same day, so faithfully spent in looking and working, I went back to the city and made another electric run of 15 miles, to Long Beach, where I found Bro. (Dr.) J. T. Smith. A great contrast in years, between this Brother, who is past 70, and those with whom we had visited at Pasadena. But when it comes to Bible truths there still burns in his heart the zealous fires of youth. His home was with the brethren of Cleveland before he came to this coast.

Here we are right on the beach of the Pacific Ocean, another of nature's indescribable grandeurs.

March 16th I spent a portion of the morning visiting with Brother Smith, and part of the time looking at the ocean, and admiring the buildings at this noted resort. About fifty people were trying in vain to catch the finny inhabitants of the ocean with no visible results. This was about as encouraging as the present prospect of becoming the fishermen of men here at Los Angeles, and its suburbs! The only thing is to return to the city, and to try to develop results. To do all we can is all that is required.

Went back to city and visited Bro. Wagoner and Brother Corbaley, but completed nothing in arranging for meetings. Stayed all night at rooming house, in the city and next day I went out to Brother Corbaleys and visited part of the Sunday. I learned of Brother Clarence Corbaley where to find the residence of Brother and Sister Knox. Found them strong believers in a restitution age, and life through Christ only. Efforts to continue the eye to some people had proved a failure, on account of their hobbies. They were discouraged. He had evangelized considerably.

On the morning of the 18th I went a number of miles, to a different part of the city to call on Sister Forsythe, formerly of N. Y. State. Found them living in a very pleasant home in a pretty part of the city. Remained for dinner, after which I called a few minutes at Mrs. Bailey's, a former member. Postponed making a call till a few days later so as to call on her mother, Mrs. Lamphere, at same time. Went to rooming house to stay at night.

On the 19th I called on Brother Clarence Corbaley, at the office of Bro. Taber, to consult over the prospect of getting the brethren together at some house or hall. Both these brethren were discouraged over any prospect of sufficient unity to form a church organization in the city, or even get the believers together.

After this interview I went to Bro. L. J. Kimballs, at South Pasadena. Brother Kimball is out in the mines; but Sister Kimball expressed an anxiety for a work to be engaged in and pressed to a successful terminus. They will do all they can.

After this visit I took the Southern Pacific train from Los Angeles to revisit Brother and Sister Stella, at Pomona, 35 miles east from the city. Here I learned that Brother Dwiggins had been enquiring after me, and was very anxious that meetings should be held.

In response to invitation, I took the train on the 20th and went six miles east from Pomona to Ontario, one of the beauty spots of southern Cal. In this village of cottages nestling among the trees and shrubs of this climate, I was kindly received by Brother and Sister Dwiggins. The readers of THE RESTITUTION know something of the years of labor, both with pen and tongue of this brother.

Sister Dwiggins is lately afflicted with blindness. How our sympathy goes out to those who suffer such distress. How gladly we will welcome deliverance. We could not reconcile our conditions under affliction, to the mercies of God if we did not know the sweet by contrast with the bitter; health contrasted with sickness; or happiness by comparison with suffering.

W. L. SKEELS.

Lesson from xii. 48.

The Diaglott version, brothers and sisters, for this lesson is best, and reads thus. "He rejecting me, and receiving not my words, has that which judges him, the Word which I spake, that will judge him in the last day." The context, 49th verse, explains fully what will judge, the source of, and who the Judge will be—making binding the words uttered by Jesus in 48th verse.

What is the lesson here meant to imply, viz: "He rejecting me." The answer is forcefully given by Jesus himself to Jews who were at the feast in Jerusalem. John v. 40. The context, 39th verse implies that a knowledge of the Scriptures alone will not give aionian life. Hence the answer, "And yet, the Scriptures testifying of me, you are not willing to come to me that you may obtain life."

The import of the relative position between Israel after the flesh and the Israel that is by adoption—*is.* believing ones "walking not after the flesh but after the Spirit," see Rom. viii. 1 and Gen. xlviii. 5, 16, is apparent. Rejecting Jesus by the one—receiving the Word, Jesus and the Father who sent him by the other. As we all know a gracious inheritance was offered God's chosen Israel in the land of Palestine. Also an age-lasting inheritance in the kingdom of God—even immortal life. But to only those during Christ's ministery that received him—believing the Word and on the Father who sent him, gave he them power to become sons. And this number were then mea... real by adoption. "Begot... Word of truth." As Paul... Romans ix. 6, 7, 8, "For all th... are from Israel, these are not Israel. not because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called." That is the children of the flesh, these are not of God, but the children of the promise are accounted for the seed."

How imperative and how plainly discernable this lesson is, that we must believe God and his Word through his Anointed One to become children of God. And then by so doing adopted into his family by obedience of it.

Again to bring out the force of this lesson Jesus said as he taught in one of the synagogues on the Sabbath day. And they shall come from the east and from the west and from the north and from the south, and shall sit down in the kindom of God. And behold there are last which shall be first, and there are first which shall be last." Luke xiii. 29, 30.

Do we realize, brothers and sisters, the position we occupy as predestined and called children heirs of God and joint heirs with Jesus the Anointed? First in right to the birth right? It is God's plan that it should be so. The first Israel shall be last, why? Because Jesus was wounded in the house of his friends. He was rejected, his Word scorned, he was crucified and cast from them.

Confessing Jesus as is eminently done today without having a knowledge of the Word avails nothing unto future life. As Jesus said in the 44th verse, He believing unto me, believes not into me, but into him who sent me. And he beholding me, beholds him who sent me. I have come a light unto the world, so that he believing unto me may not abide in darkness." So the Word judges us. If it dwells in our affections, it will raise us up at the last day. O I do rejoice that I ever heard the truth as it is in Jesus. And I know my brothers and sisters do, and that we have been brought out of the darkness into his marvelous light. I am glad to be of the Israel to whom Jesus is coming and from which he will gleam those who have loved him, believed into him and received him. And blessed be God for his gracious promise to forgive the iniquities of Israel after the flesh as a nation that they will enjoy the fruit of their labor in the land of promise and ... in the kingdom. Having lost ... position as crowned heirs ... reign with Christ. They are not looking and loving the appearing of the Messiah. But alas! will mourn and lament when they look upon him whom they pierced and rejected. And the will be the fate of all, Jew or Gentile who do not receive both Jesus and his Word. O may we all stand acquitted, approved and granted an abundant entrance into his glorious kingdom is my earnest prayer.

MARTHA WAMMACK.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

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The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

The Bible School will begin on Aug. 13, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 630 South Limestone St. Springfield, O.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Poetry.

The Morning Cometh.

We wait, O blessed Jesus,
For yet a brighter hour,
Though clouds of sorrow linger,
And Satan wield his power.
Hope anchors on the promise;
God's Word can never fail;
The truth shall surely triumph.
The light shall yet prevail.

Night must have place to morning;
The Sun of peace shall rise,
And flood the world with radiance,
Too pure for sinful eyes,
And when the royal Bridegroom
Comes forth to claim his bride,
And on the clouds of heaven
In majesty doth ride,
Then shall thy waiting children
Adore earth's rightful King,
Angels shall swell the anthem,
While woods and mountains sing.

Return in all thy beauty,
Messiah! Lord of life!
Begin thy reign of glory,
And end this mortal strife!
—Christ's Coming Kingdom.

Communicated.

Hebrews ii. 1.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

What are the things we have heard? We heard and read, Christ is our Savior, through him only can we be saved. We know he came into the world to save us. He died on the cross so that we might be saved. By believing in him, repenting of our sins and being baptized, we have the hope of eternal life. If by meeting the requirements that are laid down for us. What they are, we are all acquainted and familiar with. The Word of God, the truth and the promises he has given us. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Do we realize all that means? Let them slip. How easy it is to think, O, I'm all right, nothing would turn me from the truth. But there comes a time of trial, a trial of faith, some new doctrine springs up, or we get careless and mingle more in the world, or think its not worth the effort, so we let them slip. We perhaps do not realize all it means, "Eternal life." A life with Christ and his angels in a world made so beautiful its almost beyond comprehension. Are we working for that home? Do we keep the things we read of in his book before our minds? Are we mindful lest they slip away from us? We can only do so by being steadfast, earnest and faithful workers of the Lord. When Christ prayed to his Father, "Just before he was betrayed, he said, I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy Word. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine and thine are mine, and I am glorified in them. Holy Father! keep through thine own name those whom thou hast given me, that they may be one as we are one. I have given them thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world. Sanctify them through thy truth, thy Word is truth.

I love to read that prayer, I like to think Christ was praying for me, for us all. O, that we were more like him. If we could keep that prayer before us all the time, I know it would be easier to overcome the things of this world, and hold fast to the truth, keep before our minds all that is promised to us if we be faithful to the things we have heard. For if the Word spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

MAMIE L. KAUFFMAN.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, APRIL 24, 1907. NUMBER 16.

Did Christ Pre-exist?

If Christ pre-existed as the Son of God from the beginning, must he not have been immortal, and if immortal, how can we reconcile his birth, death and resurrection with that idea? Existing, he could not have been born, neither could he die, consequently could not have been raised to life again. This would remove the very foundation of our faith. "If Christ hath not been raised your faith is vain."

Christ was the only begotten Son of God. His existence as a son must have begun when "He (Christ) was begotten not of blood or the will of the flesh, nor of the will of man, but of God." (Greesbach's rendering.) When the angel said to Mary "that which is to be born, shall be called holy, the Son of God."

An understanding of the Word, which in the beginning "was with God and was God, and that became flesh," will harmonize those passages which seem to teach a pre-existence. The Greek given us for Word (John i. 1) is logos, meaning mind, reason, wisdom, speech. In Heb. i. 2, we read, "through whom (the Son) also he made the worlds." Heb. xii. 3 "the worlds have been framed by the Word of God," in Prov. iii. 9, "The Lord by wisdom founded the earth," "when he prepared the heavens, I (wisdom) was there." In these texts, the Son, the Word, wisdom, are used identically. It is clear that the Word which was in the beginning, was not a person, but that which it signifies, mind, wisdom or purpose of God. Of Christ it is said, "His name shall be called the Word of God." On the birth of Jesus, God through the prophet said "They shall call his name Emanuel, which being interpreted, God with us." "God was in Christ reconciling the world unto himself." Christ as the Word, logos, was in the beginning, with God, in that sense, was God. That God was to be manifested in the flesh, was predicted in the promise of the woman's seed, the child born, the Son given, and "When the fulness of time came God sent forth his Son born of a woman, born under the law," Gal. iv. 4. By virtue of his begettal, through his mother, he bore the nature of man, through the Father, his origin and character was divine. "I came forth and am come from God; for neither have I come of myself, but he sent me." Some may claim this text shows pre-existence, but it refers to his origin. He was sent of God, the apostles also were sent, John the Baptist was "sent from God." Read Christ's prayer in John xvii. showing the oneness of Christ with his Father, and that his followers, in the same way, might be one with him. "I and my Father are one," one in mind, one in purpose. "As my Father taught me, I speak these things." "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, through whom (as the Word, logos) he made the worlds."

Accepting Christ as the Word, which signified the mind, reason, wisdom, power of God, we can understand John vi. 62, a text given as teaching his pre-existence. He was also the bread from heaven, sent from God to give life to the world "As the living Father sent me and I live because of the Father, so he that eateth me, he also shall live because of me." John viii. 56, 58 in another text quoted, Christ was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake. Christ as the pre-existent Word, was before the foundation of the world, was before Abraham. Abraham believed God, and looked forward to that day when the promise that in his Seed, Christ, all nations of the earth should be blessed, should be fulfilled and by the eye of faith he saw it and rejoiced. T. Nesbit offers a rendering of the passage (John viii. 58) "Before Abraham was, I am" conveying the sense of the tense of the original meaning, which is, "Before Abraham comes—about—for himself, I am existing" before the appointed time arrives for the receiving of the promise. Again in Eureka, Vol. I. "I am" is fully explained, referring to Ex. iii. 14, where "I am" properly rendered is "I will be," further giving the rendering from the Hebrew, of Jehovah, the true pronunciation, Yahweh, signifying "He who will be," the memorial name chosen to be known among his people, in this name declaring he would be a person or persons not yet manifested.

"Christ suffered for us." "Who his own self bore our sins in his body upon the tree," the body referred to in Heb. x. 5, 5. He came to do his Father's will, "God sending his Son in the likeness of sinful flesh, as an offering for sin, condemned sin in the flesh." After his resurrection he became the very image of his Father's substance. 2 Cor. viii. 9. Christ was rich in promise as the appointed heir of all things, in him are all the treasures of wisdom and knowledge hidden, yet he lived a life of poverty and self denial, for our sakes.

John xvii. 5. The glory which Jesus had with the Father before the world, was that which he had when he was the Word or power with God. 1 Cor. xv. 47. "The second man is of heaven." (R. V.) "Christ was from above." His origin was of the Father.

ANNIE E. DREW.

The Story of a Happy Christian Life.—No. 6.

You remember how the kindness of Auntie Willard affected Elder Barnes,—the minister who was preaching at Oswego, turn about with father, during the latter part of the summer and fall and winter of 1844? "If he had come there" she said, "to defend Baptist tenets against Bible truth at the expense of the feelings of herself and husband, he was completely disarmed," and she "could talk to him as freely on her change of views as she could to my father, he never grieving her but once by an unkind allusion in public to her discrepant faith." And father, on the other side was still more careful not to wound the feelings of his brethren who differed with him as to the time when Jesus would appear; not for fear of man, not for earthly fame, or emolument, but lest he should offend God. It was a painful position for both preachers. They were tied hand and foot as it were, and could do little for the salvation of men until released. Auntie Willard felt keenly "the pressure that was upon her," for although "she cried to God to put the words in her mouth that others were holding back, she could find no place for utterance." She prayed "to God that he would bring out their ministers to sound the alarm, that the church might awake to her duty, and sinners flee to Christ for refuge before the coming storm."

The sword coming—the judgment near and none to warn! How could she keep silent? "Ah me," she cried, "the harvest of the field is perishing! O Lord send by whom thou wilt send, only let thy truth be manifested in our midst!"

"Sweet confidence then filled her soul, that she would be led of the Lord, and that in due time relief and deliverance would come to the church." How her prayer was answered you will shortly see, but just now we will go back to June 8, 1843. Now Auntie Willard nor my fa[illegible] reminiscences [illegible] that date, but in our Kosciusko Co., History—Lewis Publishing Company, 1887, it is stated on authority of a Mr. Heber Reed, who it is said "went over to Oswego on that day"—June 8, 1843—"to see the performance," at French's house, where several of the Jones' and French families and others had gathered at sunrise for a song and prayer service,—Dr. Miller being one of that number,—that shrouds were donned," that had been copiously prepared for the occasion, and a terrific thunder-storm coming up during the forenoon, the people wept, prayed and shouted themselves into a perfect frenzy" but that "in the afternoon it cleared up and the disappointed Millerites pulled off their ascension robes, and went home to get something to eat," and that "the failure of the prophecy caused murmuring among the brethren and sisters, and the society disbanded." It was just such scoffers as these that the early church had to meet,—scoffers, who aimed—not only by ridicule but by telling point blank falsehoods,—to bring the truth of God into disrepute. There never was an ascension robe made at Oswego, or anywhere else by believers in the coming of Jesus.

The Mr. Ezekiel French at whose house this sunrise prayer-service is said to have been held was hostile to the doctrine of the Advent. His brother Aaron also opposed it, but Jacob French and his wife, who lived at Bone Prairie, two miles north of Oswego, were believers. How it was with the James family, I do not remember, for I was then but five years old. If they believed the truth when this prayer-service is said to have been held, they did not remain steadfast. And as to Wm. Miller being in Oswego that particular day, he was [illegible]-ro to his life, nor was Hiram Miller there until years afterward. Nor was it possible for the Advent believers to disband at that time, for the simple reason that they had not as yet formed themselves into a society but still held their membership in the Baptist church, and the fact is they never did disband, but held together until death and removals had so depleted their numbers that meetings were no longer possible.

To return now to 1844. When Auntie Willard was crying to the Lord "to send some one to Oswego through whom his truth might be manifested to the people," the time when it was expected the Lord would come was close at hand. No wonder it was hard for her to keep still! I do not see how she could. I remember as if it were yesterday the solemnity of my father's and mother's faces, in those momentous days; remember the tones of awe in which the people talked, as one after another the signs that had been seen in the heavens were spoken of.

AUNTIE WINGE.

(To be continued.)

At the Breaking of Bread.

Jonah ii. 9.—But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed.

This was Jonah speaking after his deliverance. We are apt to be humble and penitent when we are in trouble or prosperity to be willing to sacrifice unto the Lord.

He does not require burnt offerings as a sacrifice, but willing service unto God. Let us sacrifice a part of our time to the study of God's word. And a portion of the money that is entrusted with us. Let us make a vow to render unto the Lord that which belongeth to him, and see that we keep this vow. For as Jonah said, "Salvation is of the Lord." And it is only through his mercies, that we can be saved. In the 6th verse of this same chapter, Jonah describes his feelings while he was housed in the great fish, which God prepared. He [illegible] closed me about, the [illegible] bound the head. I [illegible] was about me forever. But this forever had an end. For he afterwards said, the Lord hath brought my life from corruption.

The bars of the earth would have held him forever only for the mercies of God. Just so with us, when we go down to the grave. We would be there forever only through the power and goodness of God to call those who are worthy to life again. We of ourselves are as helpless as Jonah was.

How willing we should be to make great sacrifice to show our appreciation of the great sacrifice Christ made of his life, in order that we might have life through his death and resurrection. Christ said, "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live.

And while people all over our land are keeping this day as a memorial of the resurrection of Christ. How little most people think depends on the resurrection, when the Bible teaches that all depends on this. If the dead rise not, then is our hope in vain. Yes this is our only hope for those who have died. And we pray that before another Easter day, the Lord will have come and called to life his sleeping saints.

MARY KNOWLES.

Report of Meetings Held in Lakeside, Chelan Co. Wash.

Left Waterville, Wednesday morning, March 6th to hold a series of meetings at Lakeside, on request of Brother John Howell. There is a meeting house in the place belonging to the Congregationalists, and although it was built as a Union house they would not allow us the use of it. We however secured the use of a large hall where we held meetings Wednesday and Thursday evenings.

The hall was used several nights in the week for dancing and basket-ball, therefore we could not have the uninterrupted use of it, so a private house was secured and the meetings continued there. We visited the people in the daytime, talking privately with them in their homes, then publicly in the evenings. Gave eighteen discourses in all, had the best of attention throughout, the audience increasing in size as the meetings progressed. The first night there were twenty-five, the last evening there were thirty-eight.

The meetings resulted in six coming forward for baptism, which was performed in beautiful Lake Chelan, noted throughout this country for its wonderfully pure, clear water, almost transparent.

The names of the dear ones added to the household of faith were Bro. Fred Higley and wife Emma. They were immersed on Sunday and left the following Tuesday for Nebraska, where they will make their future home; Sister Edith Merrit; Sister Martha Mudgett; Brother Randall Shepherd and his wife Myrtle; others will be obedient later on.

The meetings closed Wednesday evening March 27th. On Thursday evening following the members met at the home of Brother John Howell and perfected a church organization, with Brother Howell as Elder; Brother Randall Shepherd, Deacon; Sister Myrtle Shepherd, Secretary; Sister Edith Merritt, Treasurer, and Sister Howell as organist.

For the present they will hold meetings in a private house. Much credit is due Brother Howell for the success of the meetings. One year ago he sent for me to come up and talk to the people, but no meetings were held at that time as no house could be secured.

May the dear Father keep them in the love of the truth.

Your Brother in Christ.
A. L. CONNALEY.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreci[illegible] favor.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

Who is the Criminal?

A ragged, shivering little boy was brought before a magistrate for stealing a loaf of bread from a grocer's window. The grocer himself was the informer. The judge was about to pass sentence on the little wretch, when a kind lawyer offered the following considerations in mitigation of his offense:

"The child," he said, "is the eldest of a miserable group. Their mother is an incorrigible sot; their father lies low in the drunkard's grave. This morning when the act was committed, the mother lay drunk upon the floor, and her children were crying around her for bread. The elder boy, unable to bear such misery any longer, rushed from the hovel, resolved to obey that paramount law of nature which teaches us the principle of self-preservation, even in disregard of the law of the land. He seized the penny loaf from the grocer's window, and returned to that wretched home, spread the unexpected morsel before his hungry brothers, and bade them 'eat and live.' He did not eat himself. No. Consciousness of the crime, and fears of detection, furnished a more ungrateful feeling than that of hunger. The last morsel was scarcely swallowed before the officer of justice entered the door. The little thief was pointed out by the grocer, and he was conducted before the public tribunal. In the midst of such misery as this, with the motive of this little criminal before us, there is something to soften the heart of man, though I deny not that the act is a penal offense.

"But the tale is by no means told. This little circle, now utterly fallen and forlorn, is the wreck of a family once prosperous, temperate, frugal, industrious and happy. The father, strange as it may appear, was once a professor of religion. The very first drop of that accursed tincture of destruction which conducted him through the path of corruption to the grave, was handed to him by this very grocer, who now pursues the starving child of his former victim for stealing a penny loaf. The farm became encumbered; the community turned its back upon the miserable victim of intemperance; the church expelled him from the communion; the wife sought in the same tremendous remedy for all distracting care, an oblivion of her domestic misery. Home became a hell, whose only outlet was the grave.

"All this aggregate of human wretchedness was produced by this very grocer. He has murdered the father, he has brutalized the mother, he has beggared the children; he has taken possession of the farm, and now prosecutes the child for stealing a loaf to keep his brothers from starving!

"But all this is lawful and right; that is, it is according to law. He has stood upon his license. The theft of a penny loaf by a starving boy, where his father laid down his last farthing for rum, is a penal offense!"

What a Book Said.

"Please don't handle me with dirty hands, or leave me out in the rain. Books catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or open me and lay me face down on the table. You wouldn't like that.

"Or put in between my leaves a pencil or anything thicker than a single sheet of this paper. It would strain my back.

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Help me to keep fresh and clean, and I will help you to be happy."

WHEN YOUR TIME IS OUT PLEASE RENEW.

H. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, April 24, 1907.

The announcement of the Illinois Conference as given in another part of this paper is wrong. It should be Aug. 21 to 26—not 28 as it now reads. This will be changed next issue.

Since the announcement of the date for holding the Torch Lake Bible School, as given in last week's issue, matters have arisen that leave the time indefinite. It will be announced as soon as arrangements can be perfected.

Brother and Sister James Burkey who have lived northeast of this city for many years, and are members of our Plymouth church, have gone to El Paso, Texas. The climate there has been helpful to their son, and as Brother and Sister Burkey have been in poor health, they wish to see if the change will be beneficial to them. We are sorry to have them go from our midst, but will rejoice if they regain a degree of health by the move. They have ever been faithful at the services here when possible, and may the Father in heaven bless them in their new home.

Communicated.

Honor to Whom Honor is Due.

While reading Sister Wince's excellent article, "The Story of a Happy Christian Life," I thought as she referred to many of the pioneers in the faith, how necessary that we have a history of those earnest workers that those just now coming to the front in Bible and literary work, may realize some thing of the difficulties they waded through, and the deep and difficult questions they mastered in such a way they cannot be successfully controverted.

We have noticed some articles in these wise days that might cause those unacquainted with the faith to think them ignorant, a sort of "rough rider" fanatical set of people. Let me correct any one of such opinions. Many of those men and women were not only well educated but were graduates of colleges, understood Greek, Hebrew and Latin with other necessary wisdom, and were as well, and perhaps better fitted to unravel the mysteries of prophecy than our learned men of today. We often see this expression in print, "O that was nothing but Millerism." Do you know who Wm. Miller was? He was a Baptist minister, a fine Bible student and an honest man. When he started the world with his announcement of Christ's coming it stirred the Christian world as it never has been before or since. Thousands accepted Christ than where only a few comparatively had been moved before. No one in Europe or America was able to answer his arguments. But the set time passed, and Christ delayed his coming. Was it Miller who made the mistake or the chronologist? Miller set the ball rolling and thank God it has never stopped, but the Bible has been searched and studied as never before. Many grand truths have been brought out. It was not for one man to do it all. We must remember the church had been in the wilderness, under the little horn power, the man of sin, the mystery of iniquity that had begun to manifest itself in Paul's time and for 1260 years dominated the earth, that power that thought to wear out the saints of the Most High, and to change times and laws, and under which power the true gospel was nearly obliterated from the face of the earth. But since the great reformation a host of noble souls have been exhuming and bringing out the truths of the blessed Bible, noble, sacrificing workers. Luther did his work well, brave soldier that he was. He would go to the city of Worms and defend what he knew of the truth, if the devils were as thick as the tiles on their houses. Calvin, Wesley, Alex Campbell, all contributed to their share of gospel work. Then we had a J. B. Cook, a ripe scholar, R. V. Lyon left a rich church and good salary to preach a pure gospel, receiving little pay and few thanks, which has always been the common lot of the one who was willing to earnestly contend for the faith once delivered to the saints. Then we have C. F. Sweet, Joseph Marsh, Wiley Jones, J. S. Hatch, E. [illegible] wife, J. M. Stephen[illegible] dear Father Chaplin, what [illegible] life he led, a ripe scholar and [illegible] defender of the faith. Then O. R. L. Crozier and wife, both living, but now feeble beyond work, both fine scholars and grand defenders of the truth in early pioneer battles. We would not forget our grand old war horse L. H. Chase, and his able son L. C. Chase, how they are missed in Michigan. Then we could take columns speaking of Bro. and Sister Wince, Bro. J. F. Wagoner, the Wilsons, Bro. Joblin and many others whose life work like my own is nearly finished, but space will not permit, but from each of these our young writers could learn many things, and many of them are just as capable of deciding a prophetical problem as some of later date, who are so sure they are the only ones who have decided those matters for all time and eternity. Let us all try and be humble, modest, earnest defenders of the gospel, ever remembering that what we do not know would make a larger volume than what we think we know.

Yours for the truth.
B. W. Woodward.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 10.

Dr. Strong says on page 101, "An attempt has recently been made to elude the force of these conclusions (of endless suffering) by the supposition of a second probation after death."

But is it any marvel that thinking men should seek a source of relief from the horrible dogma of endless misery, and so with the new but false idea attempt to relieve the divine administration of injustice?

But if the protestant church, instead of receiving the papal "hell" which should never have appeared in the English Version, had believed and promulgated the true doctrine of the Bible, namely, the destruction of the wicked, there would have been no such resorts as referred to above; and there would have been no Universalists or restorationists, and fewer unbelievers, skeptics and infidels.

After his argument against the erroneous idea of a second probation after death, Dr. Strong continues (p. 103,) as follows: "The only other release which human ingenuity has been able to devise from the dungeon of despair and misery is the theory of the annihilation of the wicked."

Dr. Strong is not candid, if not untruthful in the above statement; for he knows (as will be seen when he refers to the Scriptures quoted to prove annihilation) that it was not "human ingenuity that devised this theory," but God, who, through his inspired servants has said in 200 passages that the wicked shall "perish," "die the second death," be "destroyed" by being burned up "root and branch" "burned up as chaff, as tares and withered branches."

But the Doctor continues and says: "But to this (theory) again there are insuperable objections—Biblical, (?) moral and philosophical (i. e. the passages that the wicked shall be destroyed are morally and philosophically wrong!) First, it is wholly unwarranted by Scripture, (an assertion which we shall show is not true.) All the passages popularly quoted in its favor are perversions of exegesis that will not bear the test of careful analysis and inspection."

If "all those passages are perversions," then, either the inspired writers and our Lord Jesus Christ, or the translators were woefully mistaken! But those Scriptures will overthrow, as we shall see, his and the popular "exegesis," and will "bear the test of careful analysis and (close) inspection" of all lovers of, and candid seekers for the truth. But he continues and says: "They (the passages) chiefly rest upon a false interpolation of the words life and death; or their equivalents, which as we have seen are applicable to the soul only in a figurative sense, and simply and really denote merely his (or his soul's) happiness and not its existence." [!!!]

Dr. Strong, unfortunately for himself has here made a great mistake in using the word "interpolation" instead of interpretation in his false charge; for "interpolation," in this connection means the "foisting" of a word or words on to another word or words, "wrongfully and without warrant," thus changing the sentiment or truth expressed. The Doctor has evidently made this charge to lull suspicion from himself for he must know he has made it plain that he is [illegible] soul figuratively" as [illegible] every intelligent reader of the Bible knows that he states what is not true; for all these words are spoken of the person, the man, and not the "soul entity in man."

Now let us see the Doctor's "interpolation," first of the terms "soul" and "spirit." He and the orthodox churches are not satisfied to use these terms as found in the Bible, and so they "build," or add to them, without warrant, and therefore wrongfully the words "immaterial, immortal, deathless and never dying" souls and spirits. The following two stanzas of a beautiful hymn, except the palpable contradiction between the first and last verse very forcibly illustrates this point, as it is a favorite hymn and very frequently sung with unction and pathos.

A stranger to keep I have,
A soul to glorify;
A never dying soul to save
And fit it for the sky.

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die.

How a "never dying soul" can "forever die" is more than a poet or Solomon can tell, and it does not correct the contradiction by asserting that the "second death" is a moral or spiritual death, for what is called a spiritual death is a state of sin—"dead in trespasses and sins," as the apostle says, and not a penalty for having sinned. There is not even an intimation in all the Bible that spiritual death is the penalty for sin. If this be true where does it leave Dr. Strong and all who believe with him, but virtual rejecters of all the numerous Scriptures that declare that the wicked shall be "burned up," "and that "perish" and be "destroyed."

But the Doctor's "interpolation" is also seen in the word "life," for he has foisted the word "happiness" with emphasis for the term "life." And he with all Greek scholars, know that the Greek word *zoe* does not mean "happiness," even in a remote sense. The definition in the lexicon is "life, i. e. the state of being alive." *Zoe aionion*, life everlasting is, [illegible] fore, living forever, or as Christ [illegible] "He that eateth this bread shall live forever!" Perhaps the Doctor does not know that *zoe* is the life-word for the next world, i. e. the new earth, and that *psuche* is the life word for this world, and is used by Christ as follows: "For whosoever shall seek to save his *psuche*—life shall lose it, but whosoever shall lose his life for my sake shall save it. For what shall a man be profited, if he shall gain the whole world and lose his own life or "himself" as St. Luke has it. Revision.

Dr. Strong has attempted to make null and void all the 200 passages of Scripture which not only explicitly and emphatically declare that the wicked shall "perish" and be "destroyed," but in what way they will be destroyed, namely, by being burned up as "chaff, tares," and "withered branches" by the one word "figurative!" He says—"they [these passages] are applicable to the soul in a figurative sense!" That is, they prefigure, according to his, and the popular churches' creed, that to "perish" is to live forever in misery, and to be "destroyed" is to be preserved in hell to be tormented forever, and to be "burned up as chaff," is to burn forever, or, not to burn at all! Such a transformation of language; such a radical change of the well known meaning of words, the result of which is a virtual rejection of the pure Word of God by his friends is sufficient one would think, to make the angels of heaven blush for such inconsistent, illogical, creed-bound teachers.

It will be pertinent here to ascertain if possible, what Dr. Strong means when he asserts that the passages alluded to should be taken "in a figurative sense," and we remark, that he could not mean anything else than that God did not mean what he says of the end of the wicked! If so, then, it is also pertinent to ask such persons to tell us why did not God say what he did mean?

As an illustration of this "figurative sense," we call attention to one of the strongest and clearest cases of the end of the wicked and the manner thereof, as stated by John the Baptist and forerunner of [illegible] says (Matt. iii. 12 [illegible] in the other world. The [illegible] Edwards and his [illegible] overs are gone forever. This is the Twentieth century. They say that the Rev. R. H. Torrey, the evangelist, believes in a hell of fire and brimstone; but if so, he is one of a very small and rapidly decreasing number. Intelligent men today cannot be scared by talking of a literal hell of the brimstone kind. I know no preacher who preaches that doctrine today, and I do not believe in it for myself. I take it that hell is something like the reaction of wrong doing upon a man's self. If you break any law in your body, you must suffer the consequences without fail. If you break a moral law, there is a similar reaction on your soul. The reaction is like that of a boomerang. If you take poison into your stomach, your body will die. You can no more break a moral law and not suffer than you can a physical. Hell is the rebound of a man's dark acts on his soul—the boomerang effect of his dark deeds. The better hell to warn men of is the hell of their own wrong doing—the hell that is the consequence of their own voluntary acts. Man knows the effect of the laws of health. Warn him of the effect of the breach of moral laws."

The most scholarly contribution to the discussion came from the Rev. Zachariah Crowley, of the Philippine Islands.

"The medieval idea of hell," he said, "stems from the misinterpretation of the Hebrew word 'sheol.' There is no justification for regarding it as a place of eternal torture. It is deep (Job xx. 8) and dark (Job xi. 21), in the center of the earth (Num. xvi. 30), having within it depths or depths (Prov. ix. 18), and fastened with gates (Isa. xxxvii. 10) and bars (Job xvii. 10). In this cavernous realm are the souls of dead men, the Rephaim and Shepirite (Psa. lxxxvi. 13, etc.) In the New Testament the word 'hades,' like 'sheol,' sometimes means merely the grave (Rev. xx. 13, etc.) It is in this sense that the creeds say of our Lord: "He descended down into hell." On the other hand, there is no doubt that hades is also used in the New Testament to mean a place of torment (Luke xvi. 23, etc.), but there is no proof that this torment is to be eternal. The belief in a state of eternal torture is principally grounded on the parable of Dives and Lazarus, but modern scholarship has shown that this passage abounds in Hebrew metaphors which have been literally and crudely translated and forced to mean that Dives was in a place of torment from which there was no escape."

While we cannot agree with all to be found in the above article, yet the position taken by these leaders of the great body named shows an advancement which but a few years ago could be hardly hoped for. If Methodism accepts the views stated in this article, there can be but one of two conclusions reached by them,—either that man is mortal, or that God has provided universal salvation. Let us trust that they may come out fully into the light.

S. J. Lindsay.

Announcement.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel in other States.

We trust that all who can will meet with us, that our hearts may be cheered by your presence, and by your words of faith and hope. If we shall bring to this meeting a free will offering of love to God, and charity toward all, God will bless us and our meeting shall be a blessing.

To reach Antioch Church those coming by train will come either to Plymouth, or to Argos, where conveyance can be had to the place of meeting. Once more we urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Hallsback, Argos.

J. H. Willey, Pres.
Lydia Hallsback, Sec.

To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies, to lash ourselves with the scorpions of our foes, and to resolve to sleep no more.

Selections.

Hidden Ones.

Yes, there are such; many of them. "The Lord knoweth them that are his." There are quiet, retiring, lowly followers of Jesus of whom the organized church knows nothing—the Lord's violets, concealed from public view, and revealed only to the careful student of the Christian life by the fragrance of their modest piety. They are found in obscure nooks and corners, in thatched cottages or mud huts in country lanes, or in attics or cellars in great towns, whence the incense of their heart worship ascends in heaven with acceptance because they themselves, have already been accepted in the Beloved One. It may be that this simple piety flourishes in a room next door to a demoniac who makes the air tremble by his ribaldry and blasphemy. It is of no use to deny the Divine Sovereignty. Facts are excellent exponents of doctrine. How comes it that a thin partition is all that separates a lowly living child of God from a boisterous and odious child of the devil? I almost envy these hidden ones. It seems so poetically attractive to get away from the perpetual tumult, and to live alone with Christ. But this looks selfish. I wait until an honorable discharge comes from my Commander. But I wish these hidden ones would not remain in concealment. They lose the blessed feeling of communion with brethren in Christ, whose hands and hearts their presence would strengthen in the duty of testimony. I am certain that the organization of great hierarchies has damaged the Christian faith enormously. The sublime simplicity of apostolic institutions has been destroyed by this crafty device of the enemy. But this is no reason why any disciple of the Lord should become a practical hermit. Every saint should seek the fellowship of "the sons of God."

The question is not one of personal safety; that is a settled matter in the Lord's hands; but it is one of fellowship and witness-bearing. The hidden ones should not continue hidden in these days. They think their light feeble. Probably it is; but it is thoroughly genuine, even from the divine standard; therefore it should be "set upon a table" that others may see it and glorify God. The disappearance of the smaller stars from the splendid roof which the Divine Builder has placed over our heads would sadly dim its midnight glory. So we want the little lights to come into the church for the benefit of the dark world, and the honor of that Wonderful One who holdeth the stars in his right hand and walketh among the golden candlesticks.—*Dr. Lemke.*

Complimentary to the Jews.

The Jews are among the most moral and law-abiding citizens of any community, and are no public expense whatever, either as criminals or paupers. It is the exception when one of their number is found in any of our prisons; none of their children are in houses of refuge; none of their adults in our almshouses. They have their own hospitals for the sick, and homes for their friendless children. They are loyal people to any government in which their lot may be cast. As a tangible proof for their loyalty to our land, they have our coat-of-arms embroidered on a velvet curtain, which hangs in front of the holy places in their synagogues, in which are deposited their Scriptures; and always at the end of their Sabbath religious services they repeat a prayer (in English) for our president and all in authority. There is a yearly record kept by the Jews of all crimes committed by their members in every country; and it is asserted by one of their highest officials that not more than one Jew in fifty years is hung for murder throughout the whole world.

Editor Restitution:

I would like to say through The Restitution that Brother Huggins will preach at the Restitution Church, Clark Co., Ill., commencing on Saturday night before 1st Sunday in May, and holding over the Second Sunday. All are cordially invited to attend the meetings.

Yours in the Blessed Hope.
B. J. Woods.

We wish to avoid the labor and expense of mailing statements to our patrons. If such one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

My Hands and His

My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands,
(The scars were in his own),
And at his feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands," said he,
"Wherewith to work my work through thee."

My hands were growing feverish
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands
With healing in his own;
And calm and still to do his will
They grew—the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong with fancied strength,
But not in power divine;
And bold to take up tasks at length,
That were not his, but mine.
The Master came and touched my hands,
And mightily were his own,
But mine since then have powerless been,
Save his are laid thereon.
"And it is only then," said he,
"That I can work my works through thee."

Communicated.

Bible School Department.

The plan for local Bible school as suggested by Bro. Robison is a good one, and the fund that was started by the Home Department was for the purpose of sending out as many workers in the field as the fund would support. It was hoped that there would be enough money in the treasury to send out at least one worker by Aug. 1, 1907.

It is the doing and not the dreaming that counts in Bible School work. We need to wake up and catch up, and have money in the Treasury to supply the demand in this field of work. Instead of a small sum, let us have enough in the Treasury by July to push the work forward.

In order that the work already begun may not become demoralized because of lack of united effort, I would suggest that instead of discussing through the paper the various opinions as to how the work should be conducted, each person who is interested submit a carefully outlined plan, to be considered at the annual meeting of the Bible School Association. Not only this, but send immediately to Sister Woodward, treasurer of the Bible School Association, what you can to meet the demands in this field of work.

The first three days of the annual meeting will be a convention of workers. The date will be announced later. This makes it possible to meet in Conference and decide upon a definite plan of work for the coming year. What we need is system in our work. If the truth Jesus taught, that "a house divided against itself cannot stand," had been heeded in the past, the cause would not have suffered as it has for lack of financial and moral support. We need have no fear of what the result will be when a body of workers is well organized.

Without unity of action among our people in the several States there will always be demoralization, and inactivity, a lack of unity of faith as well as of action. For example, in Sunday school work, some are using one kind of literature and some another. This literature comes from various sources, and is published by denominations advocating Sabbath keeping, universal salvation, immortality of the soul and various other doctrines. Now can we wonder that there is so little accomplished in the local Bible School. These schools needs to be provided for and it will take some sacrificing on the part of our people to catch up what we have lost by not giving attention to the needs of our local Bible School work. If the church in general, and the individual members in particular will take the responsibility that they should take in this matter, there will be enough in the treasury before the appointed time for our Association meeting, not only to put workers in the field, but to provide suitable literature for the coming year.

The matter of graded work has been noted in the paper the past year. The principles of gradation are clearly defined.

1. The teaching must go step by step, from the scholar's level.

2. We must connect each step with the one preceding.

3. We must adapt the lesson to the grade, or in other words, we must adapt the lesson to the scholar.

It is important that our workers come together to systematize our work and plan for better work. The Institute work will follow our workers' Conference and all our workers should plan to be present and take part in this gospel work. Our workers are so few and our members so scattered that it is necessary to unite our efforts and meet these conditions the best we can. So in devising a plan for needs, we must, being few in numbers and isolated, plan for the good of all.

Where financial support must be enlisted from isolated ones, they should have a part in the work and feel that it is a united effort in a united church for the good of all, not only where churches are already established but to help them in establishing the truth in their own communities. The plan for the Home Department will meet this need if we can supply literature suitable for this purpose.

HOME DEPARTMENT.

Dear ones of the Home Circle:

We have had a fine review of the book of Genesis by Sister Reed. We hope she will assist all she can in keeping up the Home Department study, and give us notes on oriental manners and customs, and information regarding recent discoveries.

HARRIET E. BOOCK.

LESSON FOR SUNDAY MAY 5.

Joseph, the wise ruler in Egypt. Gen. xlviii. 38-49.

Golden text. If any of you lack wisdom let him ask of God. Jas. i. 5.

Last Sunday's lesson closed with Joseph asking the butler and baker to tell him their dreams. They did, and he gave the true interpretation—meaning—as God revealed it to him. There is a God in heaven that revealeth secrets. Dan. ii. 28.

The explanation of the dreams was, the baker was to be hanged, and the butler restored to his place. Joseph asked the butler to remember him to Pharaoh, the butler forgot Joseph.

Two years after Pharaoh dreamed, his dreams impressed and troubled him, none of his wise men could explain them. Just then the butler remembered Joseph, and told the king. Joseph was brought. Pharaoh asked him if he could tell the meaning of dreams. He said he could not, but God could and would. The dreams were told and explained—interpreted—to the full satisfaction of Pharaoh. There were to be seven years of plenty followed by seven years of famine—scarcity. Joseph said, this is true. God has said so, it will come to pass. He then gave Pharaoh some advice about saving the grain—as much as possible—during the years of abundance, that there might be enough for the years of dearth. His advice was considered good.

Lesson text verse 38, Pharaoh consulted his servants, none could be found equal to Joseph, none that had the Spirit of God, none who knew, and were known by the God of Abraham, Isaac and Jacob.

39. Pharaoh confessed that Joseph's God made him wiser than any in his kingdom.

40. And at once placed him in authority over all his household—servants and officers of any and all ranks, next to Pharaoh himself.

41. Also over all the land and over everything on it or in connection with it. He would see that the land was properly cultivated, and the seed sown that would produce the kind of grain best suited for food during the long famine. The seven years of dearth would seem many times longer than the seven years of plenty.

42. An engraved ring to stamp or impress seal orders. The writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Esther viii. 8.

Joseph was dressed and decorated to suit his position as supreme ruler over Egypt. Under similar circumstances Daniel was dressed and made third ruler in Babylon. Dan. v. 29.

43. Joseph was introduced to the public in a royal procession, riding next to the king, and proclaimed governor of Egypt.

44. I am Pharaoh—my authority and power in Egypt is absolute—beyond any question—so have I made yours.

There are many instances of men being raised from poverty to power, some by patient perseverance, some by a change of circumstance, but it is open to strong doubt if there ever was a case just equal to that of Joseph, from a slave in prison to ruler in a great and powerful kingdom.

The Lord maketh poor, and maketh rich, he bringeth low, and lifteth up, he raises the poor and the beggar, and sets them among princes. 1 Sam. ii. 7, 8.

I took these from the sheepcote.....

to be
8am, vii.
King David
eph. The king sent and
Joseph—made him lord and
control his princes, and teach senators wisdom. Psa. cv. 20 22.

Solomon says of wisdom, "By me kings reign, and princes decree justice. Prov. viii. 15."

It is a sad reflection on our present boasted civilization, education and cultivation that there are thousands of laws enacted to secure justice, to control and punish crime, and hundreds more are being added every year by our rulers. Here we call attention to the golden text, which says, ask wisdom of God. If from the book of Deuteronomy alone our rulers would seek out the common laws governing nothing of the religion they would be able to combine enough wisdom in a very small book to rule any or every nation, and create a semi-paradise, if said laws were applied and observed.

He that ruleth over men must be just, ruling in the fear of God. 2 Sam. xxiii. 3. God, by the Holy Spirit, moved David, 2 Pet. i. 21, to speak this simple, yet definite command or charge. David himself worked under this rule, and he left his kingdom to his son Solomon, so perfectly organized—in such complete order that there has never been a kingdom since equal to it. By a deep, conscientious respect for God's will—instructions—Joseph became the wisest ruler of all the rulers in Egypt. Considerable has been written about Joseph as a type or figure of Christ, in some points there is a similarity, but it is not a Bible theme.

45. There are various translations of Joseph's name. Bread provider or life preserver come as near as any. According to some accounts the priest of On was a man of great authority.

Joseph made himself acquainted with the country. Like all of God's faithful ones, he must know for himself.

46. Joseph had been about thirteen years in Egypt, and most of that time in the house of a ruler, so he knew the inner and upper life of the Egyptians.

47. The earth brought forth—the Lord blessed the land. Lev. xxv. 21.

48, 49. Joseph gathered the food—corn, grain—most likely wheat—the word corn is used for all cereals. He began keeping count, but the abundance was such, counting was given up.

When the Lord Jesus is ruler, there will be such a blessing there will not be room enough. Mal. iii. 10. The greatest blessing will be life for evermore. Psa. cxxxiii. 3.

P. REILL.

The Hour of Judgment.

It is worthy of note that in the prophetic hour to come the presence of the one body is recognized. The various changes or aspects that transpire under the first four seals, and also under the seven vials, the recognition of the saints, the one body glorified, the living sanctuary as actually present is clearly stated. It will not do to overlook this fact, as it materially helps us to understand some things revealed that cannot otherwise be clearly apprehended.

In my last the sealing of the 144,000 was under consideration as the preparatory work in establishing the kingdom of God among men and the further execution of the divine purpose, in making manifest the knowledge and the sovereign authority of Israel's God among the nations.

I notice briefly the following items concerning the sealed ones.

1. As virgins not defiled with women, that is they have not affiliated with the apocalyptic women, having been kept separate from the old mother and all her daughters and granddaughters. It can hardly be affirmed of Gentiles that they are free from the spiritual wickedness of the apostasy, especially Gentile Christendom.

2. They are the firstfruits unto God and unto the Lamb; that is they are the firstfruits of a national harvest that is to follow.

3. They sing a song peculiar to themselves and exclusively their own, for no others are permitted to learn that song but the 144,000.

4. They sing in the presence of the one body indicating that they are a distinct and separate company from the saints. In view of these facts it cannot be truthfully affirmed that the 144,000 symbolize the saints in Christ of this and previous ages.

The great and bountiful harvest that comes as the after fruit, is de
great multi
ith a loud
vation to our God
who sitteth upon the throne, and unto the Lamb." Rev. vii. 9-10. The reader will perceive that here again is another and distinct company, clothed in robes of white, and bearing palms of victory in their hands. This incoming multitude from all nations, kindreds and tongues can be considered by the student more in detail with profit.

1. They serve God day and night in his temple, they are not as yet in the innermost parts of the temple but perform a service pertaining thereto. Their place and employment is thus especially expressed in words.

2. They are washed, cleansed, justified, and come out of great tribulation. Tribulation really is the lot of all, who enter the service of Christ. Paul is careful to inform us, that it is "through much tribulation that we enter the kingdom of God," and again "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. The tribulations of the godly in this age are "light afflictions" indeed as compared with what will transpire in the hour of judgment. If they persecute you in one city flee ye to another, Says Jesus, by this means martyrdom was often avoided, but in the hour to come there is apparently no city of refuge—in fact no middle ground of neutrality and safety. I reserve for another article the further consideration of the trying ordeal of the future hour.

4. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat." This language is descriptive of the suffering they endured in their loyalty to the Lamb. Hunger and thirst is a condition of "indescribable distress." Esau when he felt the pangs of hunger preferred to part with his birth right, rather than to endure the torture of an empty stomach. Doubtless there have been many Esaus since, who would or have forfeited their right or title to plenty, if they had not yielded to the insatiable cravings of appetites. The heat of the sun, the scorching fire of imperial authority shall no longer afflict them with persecution, and torment their life with the heat of its fiery indignation, "For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." When they shall have quenched their thirst at the living fountains, their tears will cease, for the cause thereof will have been wiped out of existence forever. The trial of their faith is ended, their tribulation is past, former things are passing away, and the hour of trial, makes the store of good things in reserve taste all the sweeter.

We sometimes think our lot is a hard one, when in reality we have no experimental knowledge of suffering for the truth's sake. We may be spoken evil of, and our society shunned, and our convictions of truth ridiculed, but all this breaks no bones, nor does it inflict any bodily injury. There is no danger of the stake, or of the prison or even the denial of civil and religious liberty. We are permitted to proclaim the truth when and where we please, and the law of the land protects us in the exercise of this liberty, but this condition of things has not always prevailed, nor will it always continue. Our present heritage is an exceedingly favorable for the study of the Word and the growth of knowledge in things divine, that there is great danger of neglecting the opportunities of the hour, through the enticing influences—yea, the enervating effects of the prosperous times. It is the right use of our advantages, that demands vigilance upon our part, if the favors we enjoy shall profit us in the end. Shall we loiter along the way, in a dilly dally fashion (like a boy chasing a butterfly until it is too late to mend? If so future regrets remember will not compensate us for what we have lost. Gird up thy loins and press forward.

GEO. MOYER.

Evangelizing on the Pacific Coast.

On March 27, I went from Tustin to Los Angeles and enquired of Brother and Sister Knox about the prospect of finding a hall to hold meeting on Sunday. Brother Knox telephoned to Broadway for me and learned that
ll there. That night
balls.

"And after this I bal

for the
and sister had insured me
The lady who rented me the hall donated $1.00 of the amount and I took the responsibility of advancing $3.00. I stayed over night at Brother Kimballs again and went on the 29th to the beautiful city of Pasadena. I spent the forenoon looking at this nicest of towns and the surrounding country, and went to Sister Huntoons and took dinner. In the afternoon young Brother and Sister Kunkle insisted on securing a conveyance and taking me on the most beautiful drive of my life, and as pretty as can be had on earth. I remained that night at Sister Huntoons.

On the 30th I returned to Los Angeles and out to Brother L. V. J. Kimball's home in South Pasadena. As his home is situated a few steps from the ostrich farm I enjoyed an hour looking at those wonderful kings of birds of monstrous size and queer habits. I was pleased in meeting with Brother Kimball, and impressed with his interest in his study of prophecy, which he understands to be fulfilled in events yet future, in literal days, and as pertaining to literal Babylon, to be soon fulfilled in Mohammedism instead of having been fulfilled in by gone years under Catholics; without professing ability to reject his method of interpretation by conclusive evidence, or to accept it by sufficient evidence, I must say that light must be gained by investigation, and brethren should not shut out the light on a subject that requires as careful, historical study as this subject.

On Sunday, the 31st, we assembled at the hall located in the heart of this city of 230,000 inhabitants. Number of attendance at 10:30 A. M. and 2:30 P. M. ranged from 20 to 25, that professedly believe in the kingdom of God, in the age to come.

"The Russellites," as they assailed, held a meeting in another hall in the same building at the same time; from the members of that people residing in this city they probably exceeded us in attendance.

Although I was almost sick I tried to talk at both meetings to influence the brethren to combine and increase their strength and usefulness in the city and toward each other. If all had come that profess to believe in the Age to Come views, we should have had between 30 and 40 in attendance; but for reasons we did not learn many that come obeyed did not come. Perhaps two-thirds of those present lived outside the city limits.

Among those that took an active part in conferring concerning holding regular meetings, were Brethren Kimball, Dwiggins, Hatch, Stella, Wagoner, Smith and Knox. A committee was selected at 10:30, to act on the question of a permanent place and time of meetings, and report at 2:30, with the object of bringing believers into active working order. At the appointed hour they reported favorable to securing a hall and meeting every two weeks and either having a sermon from Brother Dwiggins or Brother Kimball or others, or having Social meeting of brethren. It was decided that I should remain in the city, over another week and should give discourses in the same hall at 10:30, and 2:30 April 7th.

Immediately after this date I shall hope to start north and if the brethren can arrange meetings to meet the people, in the order given: at Tipton, Tulare and Oleander, and at other places in California as may be planned with brethren interested in having meetings. I should state that at these meetings the brethren devised a plan to secure money to pay future and present rent for the hall and appointed Brother B. W. Wagoner committeeman in charge for two months, but did not accomplish a permanent organization.

For reasons of which I am ignorant the brethren who have moved to this city from Plymouth, Ind., did not get to these meetings. They were represented alone by Brother Clarence Corbaley, grandson of our esteemed Bro. Richard Corbaley, now deceased, and with whom in past years I have done considerable evangelizing. I am afraid they are discouraged with the prospect of getting together a people who are harmonious in their views. Eighteen years of evangelizing has convinced me that if we look for absolute perfection in either unity of doctrine or practice, we will only meet disappointment and failure. The extremes in this city along the lines held by the Age to Come people are represented by bodies (organized I believe) and known as Christadelphians, also as
ilitas. They, as my readers are
ffer in many points to the

taken by these people. If we are alr
that these extremes may lead us to
errors that may, on either hand be in-
creased by leading us to greater ex-
tremes we are as well guarded in this
city against this danger as in any lo-
cality that we can find to do organ-
ized work. Perhaps the facts that
these two bodies are organized in the
city and meet in halls in the same
building, should prove a benefit to a
church here in protecting our organ-
ization against the "theories" enter-
tained and made prominent by these
bodies which are so alike and yet so
dissimilar, because those holding with
the Christadelphians will unite with
them, and those adhering Russellism
will go there as they should. But
some of us can go to neither extreme.
Then let us build up the Church of
God in Los Angeles. To do a success-
ful work in this we must organize. We
must have a basis of truth to unite
on. Let it be, Life through Christ in
the Kingdom of God, with the bonds
of charity and faithfulness.

Strong churches exist in this city of Seventh Day Adventists and Advent Christians. So the doctrine of Conditional Immortality is well represented. Let us seek for glory, honor and immortality.

W. L. SKEELS.

To the Household of Faith, greeting:

While tarrying within this vale of tears, and while still pressing toward the mark for the Prize of the high calling of God in Christ Jesus, we are prone to ask: Why have we been so signally tried? Why have we been led through a pathway of thorns so grievous? Each time we are sent to the Word. From it we are assured that the Lord still loves us. Knowing that his ways are above our ways, I am trying to exercise patience; believing that in the end I shall receive the Reward, if I faint not. As the years of tribulation wane, I am able to say, "Though he slay me yet will I trust in him." Notwithstanding all this, and his assurances of mercy and of love to comfort and to sustain through these years of pain and helplessness, I am constrained to still ask for sufficient strength to rise and to walk, and, too, that the almost unendurable pain may be taken away. May I not ask that you plead my cause at the throne of grace? That my faith may endure to the end; and, that the Lord's coming be not delayed I earnestly pray.

E. R. BOYER.

Obituary.

Died at the home of her daughter, Mrs. J. C. Graham, in the town of Scammon, Kan. Friday, March 29, 1907, at the ripe age of 69 years, 4 months, Mrs. Sophronia A. Evans, of cancer of the stomach. She was a great sufferer.

She was born in Nashville, Tenn. Nov. 23, 1838. Sister Evans was twice married. Her husband left her with three children at his death. She afterward married her first husband's brother, and to them was born eleven children. She lost her second husband a long time ago, and only seven children are left, who with several grandchildren are left to mourn.

She was baptized into the all saving name in 1872, and died in the blessed hope of the soon coming of the Lord, to restore all things, which God hath spoken by all the holy prophets since the world began.

The funeral services were conducted by Uncle John Foore of Parsons, Kan., after which she was laid to rest.

JOHN FOORE.

Dear Restitution:

Brother Seneca Goodman died near Laverne, Woodard Co., Okla., of dropsy of the heart, Oct. 5, 1906.

He was born in 1840. He heard the blessed truths of the coming of the Lord and the sleep of the dead in 1860, proclaimed by the 1st Advents. In 1867 he was married to Esther Pulver, of New York State. Seven children were born to them, three of which are dead.

They moved to Iowa and lived there 26 years, and then came to Oklahoma in 1890.

His wife helped him with his preaching, and they went everywhere proclaiming these grand truths. His wife and daughter, Mrs. Shellenbarger united with the Church of God at Laverne, Okla., where the funeral was preached by Elder Owens, Brother Goodman was very zealous and cautioned them strictly to not have any errors over his dead body. He was a close Bible student. His wife still preaches and aims to devote her life to this work.

MRS. G. ROBERSON.

Great Truths.

Great truths are greatly won. Not found by chance,
Nor waited on the breath of summer-dream;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Not 'mid the hours of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-ploughed field,
And the soul feels it has not wept in vain.

—Bonar.

Selections.

The Man Whom Jesus Sent Away.

One man Christ turned away; one prayer of such reasonableness that we all should pray it, he refused. And to our human sight the prayer was not only reasonable, but it appears also to ask a necessary thing. The demoniac of Gadara sees the man who has delivered him entering a boat to go away across the water, and he begs the privilege of accompanying his deliverer. This privilege Christ denies; and the denial is not based on any such fact as that the saved man's motives were frivolous curiosity, or momentary excitement, or baser ambitions. There is not the least doubt that this nameless convert was sincerely anxious to be with Christ. He admired the power and graciousness of Jesus. He was grateful for deliverance in extreme helplessness. His admiration moved him to desire closer and elevating contact with Jesus. His gratitude prompted him to serve as a Master the Savior whose voice had broken his fetters. More important than all else was the redeemed man's terror of the past and apprehensions for the future. The living death from which he had been rescued must have made him shrink from living away from the sweet and healing presence of the Master. He had been, too, the innocent occasion of worldly loss to the owners of the swine, whom his devils had carried into the sea; and he may have feared to live among men who valued their pigs more than a neighbor's soul. It seemed, therefore, reasonable that he should be taken into the departing boat, allowed to live in the blessed sunshine of Christ's nature, permitted to escape from a worldly and angered community. But Christ refused this reasonable request, and sailed away, leaving his latest convert alone in that unsympathizing and mercenary world.

Why? Because there was work for the delivered man to do there in Gadara. The order is imperative, "Go home to thy friends." There is alleviation of the sentence in its first words. Not all Gadara is incensed against him. His friends have loved him and tried to help him. They bound him for his own sake, when that became necessary. There would be welcome for him at home. The converted man is always alive to the sweetness of home ties; the love that he feels toward God strengthens every tie of kindred or affection. If he could not go with Christ, he would pray, "Let me go home." But he was to go home, to be a living sermon and an unimpeachable witness for Christ. They knew at home what he had been; his changed nature they of all men would feel most. Across the water, as a stranger, the story of his malady would seem but a fable. At home it had been an awful and agonizing reality. Christ did not lead about with him a train of "his cures." He left them where he found them, where their past was known, where there recovery would be realized. But he is not only to stay at home. He is to tell the story of the Divine compassion that saved him. They might have inferred that some wonderful doctor had cured him; it is his business to tell just how it was that he was delivered and redeemed, and to claim the honor of it for the divine compassion. Here, then, was a work which no other man in Gadara could do. This work Christ gently lays on the young convert, and then sails away. The sweet face is gone, and the poor man will see it no more in this world except as a faithful memory shall reproduce the grave and tender lines of it in his soul. But he is left with the next best thing to Christ's personal presence; he is left

[illegible] will keep the Master [illegible]
thoughts. And ever as he [illegible]
work there will grow in him a feeling of confidence that Christ gave him something better than he asked. As a companion of Jesus he might have had pleasure; as a witness for Jesus at the spot where his testimony would win men to Christ's cause, he will see that he is in a post of honor. Somehow he will keep, there in Gadara, the Master whose business calls him to other scenes. Even as he walks men will say, "This is the man Christ saved." Even as he tells his story they will believe it, because they know what he was before Christ found him.

Is it necessary to dwell on the parallel of our own life? We also have been refused when we wanted to find a life alone with Jesus. We also have watched a departing boat bearing away Christ, as it seemed to us, and sending us back to the homes where we had sinned. An ascetic desire springs with every conversion. To be alone with Jesus; to live out of the cold and worldly circle of the old life; to escape into some form of perpetual hymn and sacrifice; to be ever by the smoking altar, and to breathe only the incense of our holy censers swung in the rapturous air of our conversion. Who has not felt that? But Christ has refused us all. Not even Mary could forever sit at his feet. To-morrow he will be away on itinerants of love. Not one of us but must go home to our friends and tell the story of the divine compassion. That world where we sinned is the world where we can speak by life and lip with power. Our Gadara we may make a better than the temple of meditative retirement. The sacrifice we make of selfish piety may be rewarded by the incense that rises from useful lives—a sweet savor even to ourselves, as well as to our Master. He did not all go away in the boat; he left part of himself in Gadara. The man who may have wept to see the last of the lessening sail drowned in the blue wave and sky will keep Christ living on that inhospitable shore. So, too, the convert who imitates the Gadarene demoniac as he follows the command of Christ will take Christ and keep Christ in the inhospitable atmosphere of the world to which, by living and by speaking, he keeps repeating the story of divine compassion.—*Christian Advocate.*

Dear Brother Underwood:

I wish to report to THE RESTITUTION the work that has been done at this place, Camden, Ill., by Bro. S. J. Lindsay. He has just left us after holding a series of meetings lasting twelve nights and added three to our number, Sister Lelah Peterson, Sister Ida Robins, and Brother Artie Chapman, having put on the saving name by being buried in baptism.

Our class now numbers sixteen, nearly all of whom have been baptized within the last year.

We have all been strengthened by the weekly visits of THE RESTITUTION, the comments on the Sunday School Lesson and the Pine Woods Bible Class being very helpful, and especially the Question Box, having found some of the things discussed that we wished to know.

ROLLA HURTOWER.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Catherine McDowell	50
Mrs R W Cooper	1 00
J N Beck	50
Mrs C N Howard	1 70

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill, we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter *registered*. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and seal that.

[illegible] his work [illegible]
The great concern [illegible]
should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.
W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

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The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it, but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the [illegible]

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The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

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Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

WILL all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 596 South Limestone St. Springfield, O.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember the favor

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Poetry.

My Bible and I.

We've travelled together, my Bible and I,
Thro' all kinds of weather, with sunshine and sigh!
In sorrow or sunshine, in tempest or calm;
Thy friendship unchanging, my hope and my psalm.

We've travelled together, my Bible and I,
When life had grown weary and death drew was nigh!
But all thro' the darkness of mist or of wrong
I found there a solace, a prayer, or a song.

So now, who shall part us, my Bible and I?
Shall "isms" or "schisms," or "new lights" who try?
Shall shadows for substances, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah, no! my dear Bible, exponent of light!
Thou Sword of the Spirit, put error to flight:
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

—Rose Penn.

Communicated.

Some Evidences that the Bible is True.

1 Peter iii. 15, "Be ye ready always to give an answer to every man that asketh you a reason *for the hope* that is within you."

You have a hope. That hope is a hope of an existence beyond this present life. Of that hope it is not my intention to bring in question at this time. But only, is your hope well grounded? It must be based on the Bible as that is the only book or Word that teaches of a future life. Is the Bible what it represents itself to be? A revelation of the Creator or God, to the created or man? Is the Bible story true? What evidence have you that it is? Should one ask, can you tell?

Just a few thoughts occur to me. There are two classes of evidence. First, evidence from without the Bible. History that coincides with what the Word says; and second, the indisputable evidence of the Word. Evidence is being unearthed through Egypt of the residence there of the children of Israel.

There is nowhere extant such a consecutive history of creation as is given in a few words in the 1st chapter of Genesis. Details are lacking, yet modern science in trying to tell by all the light that can be gathered from all the centuries, agree with this simple recital to this extent. 1st, the heavens and earth were first created; that it must have been in a nebulous form; that is, to quote the Scripture, "without form and void." 2nd, a separation between the earth and sun and other planets. 3rd, the dividing of the land from the water. 4th, the earth commenced to have vegetation before fish or animals appear. Then the fish appeared, afterwards the fowl, then the animals, every creeping thing and all kinds of cattle and beast; and last the man appears. All science, I say, teaches that in exactly this order every thing must have been created. What the length of each period termed a day, was, we do not know.

In the seventh chapter of Genesis, we have a little more extended story of the flood. And while several so-called Bibles, make reference to a flood, and it is a tradition with nearly every people, yet here in simple language is by far the most explicit account we have of the great event that has left its traces on every country on the face of the earth. An event that only can account for the great erosions and misplacement of rocks and the wearing of granite boulders until they are rounded like marbles and scattered all over the land, which is of much more recent geological formation.

That man lived before the flood, and survived it, is proven from the lapse of time that would be necessary to create man from the lower order of beings that naturally would have survived, being many times greater than the actual time that has elapsed since the flood.

The book of Jonah is probably the

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, MAY 1, 1907. NUMBER 17.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

burnt of the whole books to believe. This is the record of God's command to Jonah to go to the city of Nineveh and tell them that their city would be destroyed. For many years, possibly centuries, atheists and unbelievers pointed out that there never was such a city as Nineveh. And that the whole story was false. In 1840 an explorer by the name of Layard, discovered the ancient site, and up to 1859 excavated a considerable part of the city, and in Cuniform writing, found the very names of the kings spoken of in holy writ, and also some of the names of their Jewish contemporaries, thus confounding the unbelievers. Much more on this same line can be written, but we now wish to refer to much better evidence that is contained in the Word itself.

1. There was no pecuniary reward to any of the writers of Holy Scripture; but on the contrary, they were persecuted and often killed. So much so, that Stephen at the time when they stoned him, said, Acts vii. 52, "Which of the Prophets have not your fathers persecuted," and "They have slain them that showed before, the coming of the Just One." And Paul quotes, from first Kings, when he says, Rom. xi. 3, "Lord they have killed thy prophets and digged down thy altars." The argument in this is simply, they the prophets, had very strong motives for writing that which profitted them nothing in this life, but persecution. We think the best evidence that they wrote for the reason that they give for writing, viz., because, "Thus said the Lord God."

2. The remarkable harmony in what was written, even though centuries may have rolled between the dates, and though written by men of different stations in life, in different ages and conditions, yet all agree, and the writings come together and make a perfect whole. So much so, that we think it the best of evidence that none but an infinite mind could possibly have dictated the writings.

One of the most remarkable prophecies is found in Dan. ii. 29 to 45, inclusive. To get the full connection, read the whole chapter. This image's head was of fine gold. His breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay, (39 and 33). Now opens the most sublime chapter of the world's history. Eight short chapters of the inspired record tell the whole story. 37th verse, "Thou, oh King, art a King of kings, for the God of heaven hath given thee a kingdom, power, strength and glory." 38, "Thou art this head of gold." 39, "And after thee shall arise another kingdom inferior to thee, and another kingdom of brass, which shall bear rule all over the earth. And the fourth kingdom shall be as strong as iron, the feet and toes are as iron mixed with miry clay." A history of the world's principal kingdoms from that date on down past our times. How has history borne out the prophecy? Let us see.

The Babylonian kingdom was founded by Belesis, 747 B. C. This ruler is also called in secular history, Nabonassor, and this kingdom arose from the ancient Assyrian Empire, founded by Nimrod, great, great grandson of Noah, which had governed Asia for about 1800 years. Nebuchadnezzar added to his kingdom the provinces of Phoenecia, Asia Minor, Egypt, Syria and Palestine. These, with the ancient Babylonians, embraced all of the known world of any national influence or power.

Babylon became connected with the people of God, or the Jews, by the capture of Manasses, king of Judea, about 677 B. C. and hence comes into prophecy at that time. It was the head of gold. The character of this empire is indicated by the head of gold. It is a golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its later rivals.

Situated in the garden of the east, laid out in a perfect square, sixty miles in circumference, 15 miles on each side, surrounded by a wall 350 feet high and 87 feet thick, with a most around it of equal cubic capacity. What man could have known there by as its walls. Divided into 676 squares, each 2½ miles in circumference by six 50 streets each 150 feet in width, crossing each other at right angles. Its 625 square miles laid out in luxuriant pleasure gardens and grounds, interspersed with magnificent dwellings. 60 miles of outer wall and 30 miles of river wall through it center. Its 150 gates of solid brass, its hanging gardens, rising terrace above terrace, till they equalled the height of the walls themselves. Its Temple of Belus, 3 miles in circumference, its royal palaces, one on either side of the river Euphrates, with its magnificent tunnel under both rivers and walls connecting the two palaces. Hours might be spent in describing its magnificence. Enough is said so one can easily see how it was termed the head of gold. It was, and is, recognized by most historians to be the first universal empire.

The next verse shows it was the kingdom more than the man that was referred to. Verse 39, "After thee shall arise another kingdom inferior to thee and another third kingdom of brass, which shall bear rule over the earth."

Of the fall of this wonderful city, all are familiar. How the Medes dug a huge trench and drew off much of the water of the river Euphrates, running it around the city. How, in their drunken revelry, the 25 gates on either side through the city were left open. How the soldiers waded under the city's walls then gained the streets and palaces. And how, when the Prophet Daniel, was reading the writing on the wall, "Mene, Mene, Tekle Upharsin," "Thou art weighed in the balance and found wanting," the soldiers were striding down the guards and captured the city.

Thus was the second universal kingdom established on the earth. The Medo-Persian, the silver of the arms and shoulders, and a little more remarkable is the fact that the kingdom had two limbs or arms. One the Medes and the other the Persians.

And another third kingdom of brass shall bear rule over all the earth. On the field of Arabella, Alexander decisively defeated the forces of the last Persian monarch, and was acknowledged the king of all the earth. Thus was the Persian kingdom destroyed and the Grecian kingdom set up. A few years later Alexander died in a drunken spree, only 33 years old.

There has never been but one other universal empire. And that was the Roman Empire. The historian Gibbon may have had this prophecy in mind when he wrote, "The arms of the republic sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, Danube, the Rhine and the ocean, and the image of gold or silver or brass, that might serve to represent the nations or their kings were successively broken by the iron monarchy of Rome." He again adds, "The empire of Rome filled the world," and when that empire fell into the hands of a single person, the world became a safe and dreary prison for its enemies. To resist was fatal. To fly was impossible. Verses 41 and 42 tells that the kingdom was partly strong as iron, yet will be partly weak as miry clay. Rome was divided into ten smaller kingdoms, and although it has been tried to unite those kingdoms, notably by Napoleon, yet it never was, nor can be done. The royal families intermarry. It is a set principle of royalty, yet they will not cleave one to another, even as iron will not cleave to the miry clay. The next two verses tell of the grandest, most sublime event that the world has ever known. It is not my purpose at this time to write of that as it is not yet fulfilled. But as all the rest has been, can you doubt for a moment the balance will be? Could man or any set of men have written as accurate a history, telling so much in so few words?

Our belief or disbelief is formed by the evidence, whether we acknowledge it or not. Take it to your own [illegible]. What think ye? Is it true? [illegible] cannot understand [illegible] rule not on one animal. Not on the man alone; nor on the colt alone, but on both. Just notice the reading. Would man devise this thing? If so, for what cause?

Psa. cviii. 22, "The stone which the builders rejected is become the head-stone of the corner."

23, This is the Lord's doings. It is marvelous in our sight."

Also Isa. xxviii. 16, "Therefore, thus said the Lord, Thy in Zion for a foundation. A stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste."

Matt. xxi. 42, "Jesus said unto them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doings, and it is marvelous in our eyes."

43, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Psa. lxix. 21, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Matt. xxvii. 34, "They gave him vinegar to drink mingled with gall."

Psa. xxii. 18, "They parted my garments amongst them and cast lots upon my vesture."

Mark xv. 24, "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take."

THE PASSOVER LAMB A TYPE.

Ex. xii. 46, "Neither shall ye break a bone thereof."

Psa. xxxiv. 20, "He keepeth all his bones, not one of them was broken." John xix. 33, "But when they came to Jesus, they saw that he was dead already. They broke not his bones."

1 Cor. v. 7, "For even Christ, our passover, is sacrificed for us."

"He was oppressed and afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

9, "And he made his grave with the wicked, and with the rich in his death."

It is difficult for me to see how any one can read the Prophecies of his death and burial, then read the simple record of it all, by so many witnesses, without faith and no abiding belief that is indeed the Word of the living God. The apostle Peter said, speaking of the vision on the mountain, and hearing the voice:—

Peter ii. 19, "We have a more sure Word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

HIS RESURRECTION FORETOLD.

Psa. xvi. 10, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." Isa. xxv. 8, "He will swallow up death in victory, etc."

Psa. xlix. 15, "But God will redeem my soul from the power of the grave, for he shall receive me."

The resurrection in Mark xvi., Luke xxiv., John xx. and 1 Cor. xv.

One of the very strongest factors or causes that appeal to one to believe is this fact. All shades of religious belief, Christian, Jew, Mahommedan, Pantheist, or what not, all agree that Jesus of Nazareth was the highest type of man of which we have any record. He sought not to further his own selfish ends. His entire teaching and the life he lived was unselfish, and in his mouth was no guile. He either was what he represents himself to be, or he is the exact reverse of all this and was an hypocrite, and a deceiver of the greatest magnitude. Which do you believe? He says, "Search ye the Scriptures, for in them ye think ye have eternal life, and they are they that teach of me." Throughout all his ministry, he taught that the Scriptures were true, and on several occasions he opened the understanding of his followers that they might comprehend them. Had they not been true, he would not have taught them.

You believe that Jesus was just, true and wise. Is it not therefore [illegible] to believe what he says and taught, then to say or think, or believe that what the great Master taught was not worthy of all credence and belief?

EUGENE C. WEAVER.

At the Breaking of Bread.

PSALM I. 7.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. And the disciples were astonished at his words. But Jesus answered again and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God. Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men especially of those that believe. God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation. Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. If we believe God we will trust him as Daniel did. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice, unto Daniel; and the king spake and said unto Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me, and also before thee, O king, have I done no hurt. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

ANNIE BURTON.

Obituary.

At the home of Bro. and Sister William Plummer, north of Hillsburg, Ind., occurred the death of their daughter Laura. She was born July 11, 1885; died April 14, 1907; age 21 years, 9 months and 3 days. She leaves father, mother, three brothers, two sisters and a host of friends to mourn her loss. In the home she was obedient, kind and affectionate. In the neighborhood she was loved and respected by all. For a time she was the secretary of the Sunday school. The most important event in her life was embracing the "promises of God" and in obedience to the requirements of the gospel was baptized into Christ. Her sickness covered a period of three and one-half years. In her distress she sought the Bible for consolation and comfort. When no longer able to read from its pages she requested other members of the family to read to her. She was "faithful unto death."

The funeral services were conducted by Bro. George Neff of South Bend. He pointed the sorrowing to the Lamb of God and bid them to look through their tears to the "Dawn of the golden morning." We believe our sister is "asleep in Jesus."

She will sleep, but not forever,
There will be a glorious dawn;
She will rise to live forever
In the resurrection morn.

WILLIAM M. HUFFER.

Editor Restitution:

I would like to say through THE RESTITUTION that Brother Huggins will preach at the Restitution Church, Clark Co., Ill., commencing on Saturday night before 1st Sunday in May, and holding over the Second Sunday. All are cordially invited to attend the meetings.

Yours in the Blessed Hope.
B. J. WOODS.

Remember that gentle words will soften the heart, and in after years, when thou shalt be gone, they will linger around it, and be a shield to guard it against temptation. It is the kind word that memory twines around our hearts and guards them with care.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, May 1, 1907.

Brother Lindsay of Illinois was with the Argos Church last Sunday.

Sister Woodward of Dutton, Mich., is to visit Chicago the 2nd Sunday in May and preach for some of the brethren on the south side of the city who cannot well attend the other services.

The Plymouth Church had the pleasure of listening to two discourses by Sister Woodward on last Sunday. Her visits are always pleasant and profitable, and arrangements have been made for her, or Brother Woodward, to come to Plymouth once each month the present year.

The Committee appointed to arrange a programme for the Indiana June meeting at Antioch will soon have their work outlined. The speakers who will be in attendance so far as known are Brothers Lindsay, Waggoner, Halstead, Wincenand Neill, which insures a treat for all who attend.

The Committee who have the Bible School work in Indiana in hand, wish us to say that the next session will be held the week following the Antioch Conference, and the place is at Plymouth. The different meetings will be in charge of competent teachers, and all who can arrange to attend will surely be profited.

Communicated.

Is it Right to Join One of the Nominal Churches, in Order to Have a Church Home?

My answer would be emphatically, No! My reason, how can two walk together except they agree? We are admonished to speak the same thing, the blessing being promised on conditions that we are united in our prayers touching the things desired. The brother or sister when well settled in their new home, kneel in the prayer meeting, one prays that his immortal soul may go to heaven at death, the other prays, Thy kingdom come, and at that coming may I be raised at the first resurrection to immortal life. What a jargon in a professed Christian home. Such divisions in a home could be best expressed in the words of the dying Altamont. It would be the severest part of hell to one who loves the truth. I have sometimes noticed those who use this argument, Our people are not doing any thing, to be the very ones who were giving their presence and money to other churches, and leave God's cause to suffer, instead of putting their shoulder to the wheel and helping to move the car, working with a will. God has no use for soldiers who are always looking for places to find fault and afterward desert. But O how much easier it is to go with the throng, the broad way is the frequented route and the majority will go there. Sometimes I suppose we feel like Elijah, the prophet, we are alone and they seek our lives; but beloved, now as then, God has reserved a goodly number, who have not bowed their knees to Baal, he will have his number, and the right kind of material too. I cannot believe it will be those decoyed from duty's post into other churches for a home. How innocent seems the urgent invitation, Come join our church, you have none of your own here, and you need a church home, and we do not care about the little differences in opinion. You think it over, and conclude you can do more good, and perhaps teach some one the gospel truth, join the church, and O how soon your lips are sealed. You are made to understand the first time you approach the sacred truths of Christ's second coming to raise the dead, the establishing of his blessed kingdom, etc., that you must put a padlock on your mouth, and keep still, no opportunity to earnestly contend for the faith, but you must sit mute, dumb before your pretended friends and hear every Sunday the pastor earnestly contend for what you know is not true. What kind of a home would that be, friends? Be careful, God will ask you to give an account of your deeds some day, what will your answer be when asked, what have you done with the talent I gave you? It will make a difference then what you believed and taught. Dress a man in white and set him to [illegible] in a coal yard, [illegible] appearance be in a very [illegible] We cannot help being influ[illegible] our surroundings. Did you ever see an honest democrat go into the republican party for a political home, or a worthy republican unite with the democrat party, whose principles are so antagonistic to each other; one would be as reasonable as the other. I thought Bro. Wm. Wilson had the right of it. Come out of Babylon, my people, then stay out, not desiring like Israel of old to go back to their leaks and onions and garlick; their murmurings and disobedience resulted in their carcasses falling in the wilderness. The sword of the Lord and of Gideon prevailed, may we be true Gideonites, being content with God's plan, and never go back into Babylon for a home. We have in mind a young sister whom we baptized into Christ several years ago. Chicago has been her home for several years, she has had good instruction and understood the gospel, but circumstances threw her into the society of Catholics, and on last Easter Sunday she was sprinkled, took her confirmation name, and went to living with the old Grandmother, the Papal Roman church. God pity her, is all we can say. We do not wish such people any harm. God will take care of them in his own time, but as for me and my house, we are going to journey on with the little flock, the Church of God; and my prayer is, that we may all be satisfied with our dear old home, and not sacrifice it for uncertainties.

Your brother standing on the rock.
B. W. Woodward.

Bible School Department.

LESSON FOR SUNDAY MAY 12.
JOSEPH FORGIVES HIS BROTHERS. GEN. XLV. 1-15; I. 15-21.

Golden Text. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv. 32.

In the last lesson Joseph had gathered grain beyond all calculation. He had two sons. In gratitude to God he named them Manasseh—forgetfulness, and Ephraim—fruitful. The famine began to be felt, the people appealed to Pharoah. He sent them to Joseph. He opened the storehouses and sold grain to all from far and near.

Food began to be scarce in Canaan. Jacob sent his ten sons to Egypt to buy. Joseph knew them, they did not recognize him. Small wonder, he had been about twenty-two years in Egypt. When they sold him he was a youth of no value or promise—in their estimation—now he was—Zaphnath-paaneah one of the great men in the world. He tried them in several ways until he got them in his power, and they at their wits end. Read Genesis chapters 42, 43, 44, one of the most interesting of interesting stories, and has the charm of being true. We now come to the lesson.

Verse 1. The long pent up emotions burst forth, he wanted to be alone with his brothers.

2. His yearning affection found vent in tears, he wept for joy.

3. Getting control of himself he said, I am Joseph, doth my father yet live? First a startling revelation, next an affectionate inquiry for his father who loved him, and whose faith he shared, or of like precious faith, 2 Peter i. 1. His brothers were so astonished—confounded and frightened they could not answer.

4. They had shrank or drawn from him in their fear. He spoke kindly to them, and they were assurred that he meant them no harm.

5. Do not any longer torment yourselves concerning me. God sent me here for a purpose.

6. There are five more years of dearth. It is likely these five years would seem like several times five.

7. God who knows the end as well as the beginning, made provision for faithful Jacob and his son Joseph, others shared in the blessing.

8. God had made him a father—a provider,—a caretaker, and counsellor to Pharoah.

9. Haste, tell the good news to my father. Do not forget to give God the glory, and bid father come to me.

10. You will dwell in Goshen,—the finest pasture land in the South or Lower Egypt.

11. I will take care of you.

12. You see that I have power to do as I promise.

13. Tell my father all, so that he may feel sure, and come back as soon as you can and bring father.

14. Benjamin was his full brother. Gen. xxxv. 24.

15. His affectionate kindness overcame his brothers fears, and they talked freely. Chapter l. 15. Jacob —Israel—had been in Egypt seventeen [illegible] them for w[illegible] seemed to think he was [illegible] ves. Seventeen years of godly [illegible] ple had no effect upon them, the[illegible] like the idols of silver and gold [illegible] but they saw not, ears but they heard not. Psa. cxv. 4-6.

16. They sent a messenger.

17. With their Father's dying request, and their own prompted by their own guilty fears. No wonder he wept tears of sorrow at their utter want of brotherly affection, and their distrust of him after all he had done to them and for them.

18. They all went to him and declared themselves his slaves. This action on their part verified his dreams. Gen. xxxvii. 5-9.

19. Fear not. I will not harm you

20. What you did for evil, God turned to good. We have the full proof before us today—this present time.

21. Now—fear not, I will continue to take care of you just as I have done. They were assured and comforted. The provisions of the golden text were not applied in this lesson, the kindness, tenderheartedness and forgiving was all on one side, not to one another.

Those who understand God's law of forgiveness and from the heart obey it, conforming to it, working it out in their daily lives have a delightful appreciation of God's love and tender mercy, they have an inward joy that the natural man knows nothing of. Notice the title is, Joseph forgives his brothers, but the word forgive is not once used. As a matter of words forgiveness is neither asked by the brothers, nor offered by Joseph, and yet, in all the Bible there is not a more perfect act of forgiveness among men. He forgave from the heart, not from the mouth.

If you forgive you will be forgiven. If you do not forgive you will not be forgiven.—This is the law of forgiveness in words of the Lord Jesus. Matt. vi. 14, 15. And the forgiveness must be from the heart. Matt. xviii. 35, otherwise it would be of no value. Joseph had received God's truth and loved it, and had the promise of salvation. The love of God for him, and his love for God made it no[illegible] easy but a pleasure for him to[illegible] his brothers. There is ful[illegible] Joseph's kindly, fre[illegible] forgiveness was of no [illegible] brothers beyond that they [illegible] safe, they had no interest in the everlasting covenant, Gen. xxii. 17, 18; Heb. xiii. 20, made to Abraham, Isaac and Jacob. As they had no interest in this eternal life giving covenant, they had neither faith, hope nor charity—love, 1 Cor. xiii. 13. Joseph had all three, and so have all those who have obeyed from the heart the glad tidings of the kingdom of God, God has forgiven them for Christ's sake.

P. Neal.

Editor Restitution:

Not long ago I noticed the following question in The Restitution:—"What does the closing the door, in Matt. xxv. 10; Luke xiii. 25, mean? Against whom, and when shall it be closed?"

May I give my views on this subject, if done in a kind, Christian manner?

First, then, let me say the closing of the door spoken of in Matt. xxv. 10, is for the purpose of excluding a class of people from the presence of others already gathered.

Who are they, I hear you ask?

They are not a worldly class neither the ungodly or the sinner. In no sense do the five foolish virgins represent a wicked class. These virgins were among the ten when called to go out to meet the bridegroom. All looked alike, appeared alike and all went forth apparently with the same interest and love to greet the coming bridegroom. According to the account these five foolish ones desired to be faithful and in readiness to meet the coming bridegroom as were the other five. Loyalty and true friendship to him was stamped on their every act. When the startling cry was made at midnight, "Behold, the bridegroom cometh, go ye out to meet him," these five virgins heard the cry and appeared to be as eager to respond to the call as were the five wise ones. Therefore they cannot represent a rebellious class. If I am not correct then where the hope for the nations after Christ as the Bridegroom comes, as Brother Wince has so beautifully and truthfully pictured to our mind in his late articles in The Restitution entitled "Judgment of [illegible] The five foolish [illegible] [illegible] a stranger doth not [illegible] [illegible] joy.

Selected.

A Boy's Influence.

"I wonder why Samuel Darrow is so much loved," said a visitor at the house of a friend of the Darrows.

"I know," piped a little voice, "it's 'cause Sam loves everybody."

"How do you know Sam loves everybody?"

"'Cause I sees he does. Now, there's little Jim Blake, his father drinks, and sometimes Jim don't brieg any lunch to school. Then Sam divides his lunch with Little Jim always. And when the boys made fun of Jim Short because his elbows were out, Sam gave 'em a look that they won't forget in a hurry."

"A look! What would boys care for a look?"

"Well, sir, if you'd seen Sam's look you'd understand. It was just as if he'd said: 'Now, ain't you ashamed of yourselves—making fun of a poor little fellow, who wears the best he's got?'"

"Does that look of Sam's make the boy's angry?"

"No, sir, it makes 'em ashamed, and they like Sam all the better for it."

"What else does Sam do?"

"Oh, I couldn't begin to tell you all he does, but he's forever doin' something for somebody. That day Roy Dick Mills got hurt, Sam carried him all the way home in his arms, an' Dick just loves Sam. When Burt Brown broke his leg, Sam went to see him every day; and when Billy Chester was sick, you'd ought to've seen the nice things Sam took him."

"But what has Sam Darrow done for you?"

The little fellow's face flushed, then he said in a low voice, looking up deprecatingly: "You wouldn't think I came near being a thief and a liar once, but it's so. I found something I wanted, and no one knew but Sam. 'I'm going to keep it,' I told him; 'they won't know who's got it.'" Sam gave me that look, then he said, 'But you will know, and so will God.' So I took it back to the owner."—*Mrs. W. S. Barker.*

To-day's Duty

"It will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation—all days are swiftly passing away; and the great day, the last day, will surely and speedily come." So speaks a wise man. He speaks well. Time is short. Our waking hours are soon over. The cradle and death chair of Frederick the Great in the Hohenzollern museum are placed side by side. With all of us they stand near together. The time allotted us to do our work for God will soon have emptied itself into the ocean of eternity. We must seize the present opportunities. Their neglect can never be repaired. We have our work to do. We have a daily work. It is more important than we know. Let us be up and doing. Remember what Jesus said: "I must do the work of him who sent me while it is day; for, behold, the night cometh, when no man can work." Only one conscious of the necessity will be able to say, when the sun is setting, "I have glorified thee on the earth. I have finished the work which thou gavest me to do."

Matthew Henry's Testimony.

By the *creature* here we understand, not, as some do, the gentile world, and their expectation of Christ and the gospel, which is very foreign and forced; but the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures, which, because of their harmony and mutual dependence, and because they all constitute and make up one world, are spoken of in the singular number, *as the creature.* The creature that is now thus burdened shall at the time of the restitution of all things "be delivered from this bondage into the glorious liberty of the children of God," (verse 21) that is, they shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world shall be renewed; when there will be new heavens, there will be a new earth. 2 Pet. iii. 13; Rev. xxi. 1.

At the second coming of Christ there will be a manifestation of the children of God. And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man they shall be delivered. All the curse and filth that now adheres to the creature, shall be done away then, when those that have suffer[illegible] with Christ upon earth, shall reign with him upon earth.—*Com. on Rom. viii. 19 23.*

No Compromise for Truth.

Compromises are the order of the day. They are manifest in business. They are manifest in politics. Sad to say, they are manifest in religion, and that where principle and conscience are at stake.

Yet there never can come a time in the experience of all Christians, Christian associations or corporations, when they can afford to compromise for one moment an iota of truth or justice or honor for aught the world can bestow or that seemingly is to be gained by the compromise. We are not to do evil that good may come.

There are methods of work, there are ways of propagating the gospel, when compromises may be made between men of decidedly different opinions, without affecting honor, truth, or justice, even though selfish dignity is humbled. Here the Christian should be willing to compromise. If his brother must have a crutch to walk with, let him go a little slower. But when the honor, the integrity, the purity, or the principles of God or his cause are at stake, never. Compromise in the one case is disloyalty to God in the other, it is not "submit[illegible] one to another in fear of God."—*Signs of the Times.*

Sometimes good people honestly differ from each other. In some instances the difference is of a doctrinal nature, in others it relates to men and measures. At one time "our beloved Barnabas and Paul" dissented from each other's opinions to such an extent that they parted company to prosecute separate missionary tours. Again Peter was to be blamed, and Paul withstood him to the face. Euodia and Syntyche, two women of Philippi, perhaps deaconesses in the church, seem to have been at variance, and were besought by Paul, with all the affection of a father, and all the tenderness of a mother, "that they be of the same mind in the Lord." He repeats, "I beseech," as if he would admonish each one separately, and with the utmost impartiality. "In the Lord," the true element of Christian union. For those "in the Lord" by faith to be at variance is an utter inconsistency. "Neither pray I for these alone, but for them also who shall believe on me through the word: That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jno. xvii. 20 21.—*J. H. Vandever.*

Announcement.

The 40th Annual Conference of the Church of God in Michigan, will be held in Dutton, Kent County, Mich., Thursday evening May 30, 1907, and continue over the following Sunday, May 30th, 31st and June 1st and 2nd. Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Meeting held at their place. In the past there have been many good and profitable meetings, and it is expected that this meeting will be enjoyed by all, and all that are interested in the truth are cordially invited to attend. A program is promised and will be published as soon as arranged. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

D'Aubigne: God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Patient Waiting.

Not now, my child—a little more rough tossing;
A little longer on the billow's foam,
A few more journeyings in the desert darkness,
And then the sunshine of thy rather's home!

Not now; for I have wanderers in the distance,
And them must call them in with pain of love;
Not now; for I have sheep upon the mountains,
And them must follow them where'er they rove.

Not now; for I have loved ones and am weary;
Will them not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow,
Will the - not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And them must I teach these widowed hearts to sing
Not now; for orphans' tears are quickly falling;
There must be gathered neath some sheltering wing.

Go, with the name of Jesus, to the dying,
And speak it as none else all the living can;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour, and then the glorious crowning;
The golden harp-strings, and the victor's palm,
One little hour! And then the hallelujah!
Eternity's long, deep thanksgiving psalm!

Communicated.

Come Let Us Reason Together.

There must be a peculiar fascination about the Sabbath question, for there are many moods and expressions, that carry it into almost every subject and sermon by a seventh day advocated, especially by the regular seventh day Adventists. I have heard many able men of that faith preach upon different topics, yet it was marred in some part by an injection of the Sabbath question, when to my mind it was irrelevant to the subject in hand. Within the past few months I have learned through different publications and tracts, that there are quite a number of the brethren of the household of the one faith, that are falling into line as Sabbath keepers and bring in the major portion of the Decalogue to prove that it is binding upon the followers of Christ, and come very close to affirming as do the Seventh Day Adventists, that there is no salvation only to those who keep it. Therefore there is life in the Mosaic Law, which is contrary to the teaching of Paul in Gal. iv. 11, 21. Is it not far better to cling to the positive statements of the gospel, rather than to grope in the vast labyrinths of the Decalogue for something of doubtful import when applied to Christians? I have noticed too, in the writings of some of our brethren, that they make a frequent use of sarcasm. This I regard as extremely hurtful, for there are but few if any, but what are sensitive to sarcastic remarks, and I have yet to learn that there is any argument in sarcasm; no earnest reasoner likes to have sport made of his honest thoughts and convictions. The question has often been asked, to whom was the Law including Sabbath keeping given? We have two answers. Adventists going back to creation while a far larger number claim it was given to all men, i. e., inferentially, else why are Christians under obligation to keep it. But Moses says, "Hear O Israel the statutes and judgments which I speak in your ears this day (1450 years B. C.) that ye may learn them and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day, Deut. v. 1, 2, 3. God also exhorts them to remember that they were in bondage to the Egyptians and because through a mighty hand, and a stretched out arm, he had brought them out from under bondage he commanded them to keep the Sabbath. Was this commandment given to any other nation except to those who had been in bondage to the Egyptians? I cannot find that it applies to any other people, except the strangers within the gates of Israel; every one dwelling among them were subject to Israel's jurisdiction, the same as it is today among the nations of the earth; every person living in our land is subject to our laws as long as he may chose to live here.

The law that was given to Moses was to guide them not only in a spiritual sense but in secular affairs as well. These laws were for their guidance while they were under judges, and when God had given them a King to reign over them, they were incorporated in the laws of the kingdom, as will readily be seen by reference to different biblical writers.

Samuel told the people of Israel "that as long as they continued to obey the Lord and keep his commandments, he would remember them and suffer them to continue: but if they turned from him to do wickedly he would destroy them." 1st. Sam. xii. 25. They rebelled against God and he overturned the kingdom. Ezek. xxi. 27 and it will so continue until the Master comes, when it will be restored with Christ as King of kings Is it reasonable to suppose that after a government was destroyed its laws would be in force?

It is true that after the establishment of the Roman Empire, the authorities permitted the priests of the Jewish nation to govern them to a certain extent, in that they did not interfere with their religious worship, yet they were regarded as Romans and were held accountable to the civil law, and paid tribute thereto.

Paul was a Pharisee, the strictest of his sect, yet he claimed protection of the civil law; and I am fully persuaded that it is a misapplication of Scripture to claim that Paul had reference to the law of Moses, when he said love was the fulfilling of the law. Nearly the whole of the xii. and xiii. chapters of Romans, is an exhortation to Christian graces but not one word about the Law of Moses, but evidently has reference to being subject to the laws under which we live, for if they resisted that law they resisted the ordinances of God, Rom. xiii. 2. And further on Paul enumerates certain commandments, all beginning with Thou shalt not, i. e., if we keep the law of justice, love and right, we shall not do any of those things named in Rom. xiii. 9, but never any mention of the Sabbath.

Again let us ask if a government is destroyed would it be reasonable, that some portion of its laws were to remain in such a manner, that a people living perhaps hundreds of years after were held amenable to that portion? hardly. Well then why should it be thought reasonable that the ecclesiastical part of the Law of Moses is binding upon Christians, and the law of ordinances be obsolete. It is assuming too much to separate the different portions of the law.

It seems to me that the old Law has met its fulfillment as far as this dispensation is concerned according to the plain and positive statements of Scripture, as given by the inspired writers, and it is hardly worth while to thresh over the same old straw expecting to get any more grain out of it, yet it may be well enough to mention a few passages that have not been commented upon at length. It would be pertinent perhaps, at this time to ask, that if it is incumbent upon us to keep the Sabbath, in order to be saved, why was Jesus the great Teacher, also Paul the great apostle to the Gentiles silent upon this question, especially when giving the different commandments, in answer to direct questions upon the same topic?

Again if we are to keep a day, how are we to know when we have the right one, or the one given to Moses, or perhaps at creation? Some will say oh that is a frivolous question; but it is not a frivolous question, but the answer to it is vital to the Sabbath keepers position. It is acknowledged by learned and scientific men, that the Julian Calendar was extremely faulty and it was changed to the Gregorian, which is far better, but still is not perfect. Time is a very elusive element, if we may call it an element, when you come to measure it, and the deepest and most far seeing men of all ages have spent their lives in the study of a correct method of reckoning. The delicate mechanism for measuring time is affected by heat and cold, by wet and dry, snow and rain, storms, etc., etc., interfere with correct measurements. Much attention was given to the study of time during the Babylonian, the Persian and Grecian eras, yet all differed, none correct; and for 600 years between 800 A. D. & 1400 A. D., there was scarcely any attention given to the computation of time. They knew it was cold in winter and hot in summer, and they cared for little else, except to fight, rob and plunder. I could fill this whole paper, in the facts deducted by scientific men on time reckoning and there is but one thing they all agree upon, and that is there is none of them absolutely right. They have come so near perfection, however, that there is but one day of 24 hours lost in 3323 years. That is close enough for practical business, but this fraction that is lost is one of those provoking decimals, that will always [illegible] fore evident [illegible] starting point. [illegible] just to rest from physical la[illegible] day in seven, all reasoning minds will admit; and certainly one day in seven is not too much to devote to the study of God's Word that we may be guided by it the rest of the week, but when I come to point out a particular day and say that is Holy, I am surely at fault. When the gospel was first given to the Gentiles at Antioch and other places, certain men came from Judea and taught them saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." And when they had come to Jerusalem, certain Pharisees said it was needful to circumcise them and command them to keep the Law of Moses, Acts xv. 1, 5. These Pharisees did not specify any particular part of the law to be kept, and the balance left out; then where do these last day followers of the Decalogue, get their authority to keep the Sabbath and leave out the rest?

When the apostles and elders came together to consider this matter, Peter stood up and opposed it. For says he, "Why tempt God to put a yoke upon them, that we nor our fathers were able to bear?" After they had fully discussed the matter, they sent word back to Antioch, that they had heard that some had told them (the Gentiles) that they must keep the Law; but Paul and Barnabas further wrote them, that they had given them no such commandment but they told them in very plain language, what was necessary for them to do, but keeping the Sabbath was no part of it. There was a necessity of the law, for Paul says I had not known sin without the law, for says he, I had not known lust except the law said thou shalt not covet, Rom. vii. 7, which fact is embodied in the commandments; but think you that Paul had reference to the Law given on Sinai? By no means; for if this was true, there was no knowledge of sin for the first 3000 years of the world's history. No, it was the knowledge of right and wrong, of good and evil.

When the gospel of the kingdom has been taught and it is obeyed by going down into the watery grave of baptism and are raised up to walk in newness of life, we walk in the footsteps of our Great High Priest who was made a priest, not after the law of a carnal commandment, (as was Aaron) but after the power of an endless life, Heb. vii. 16. There was no perfection, no justification, no righteousness, no life under the Levitical priesthood, therefore the priesthood was changed, and of necessity a change of the law also. Heb. vii. 12.

But why need we go on and bring up a multitude of texts, when one saith the Lord is sufficient. We again reiterate, that we earnestly believe that six days out of seven is all that should be given to secular affairs, and as it is the law or custom to refrain from physical labor on the first day of the week, why not obey the injunction of the apostle Paul, and be subject to the powers that be. If we keep the great law of love as given us by our Lord and Master, we will surely be saved.

In conclusion, permit me to make a few comparisons that may possibly add to the correct understanding, of a mooted question, "John the Baptist preached repentance and baptism; and when he had finished his labors, by being put to death, he had fulfilled his course, i. e., his work had came to an end." Acts xiii. 25. "They that lived at Jerusalem and their rulers, because they knew not the voice of the prophets, condemned Jesus and by so doing fulfilled that part of prophecy, and it came to an end. After Jesus was condemned, he was put to death, and fulfilled what was written of him; there was no further need of that prophecy, Acts xiii. 29. God raised Jesus from the dead, thus fulfilling the words of David. Paul in his exhortation to Timothy, says I have kept the faith, I have finished my course," his work was at an end his mission that Jesus had called him to do was fulfilled. 2 Tim. iv. 6, 7. Christ is the life giver. The mission of that Law was fulfilled when it was nailed to the cross. There never was a carnal law written without limitations. The law of God, the laws of love, is Scriptural, therefore eternal, unchangeable. Did you ever call to your mind the fact that you might keep the Sabbath to a strict letter of the Decalogue, and still be a sinner carnal, and outside the pale of the Promise? I submit the above article, well aware of its imperfections, and [illegible] crude manner of expression. [illegible] trust it may be the mea[illegible]

[illegible] may be [illegible] spirit in which it is given.

MERRITT ELLIOTT.

In One Hope of Your Calling

It is no easy matter for an alien to see the importance of the one hope Hope is the product of faith. Establish your faith and your hope will naturally follow. Hope is made up of expectation and desire. If we are taught to believe that we are to inherit heaven as a reward for our righteousness our hope will expect and desire the same. Expectation is looking forward to. Our mind is fixed on the promised reward. Desire is to wish for earnestly. From what source must we get our faith and what must it be? Paul says, I am made a minister according to the dispensation of God which is given to me for you, to fulfill the Word of God, (marg. fully to preach the Word of God) even the mystery which hath been hid from ages and from generations, but now is made *manifest* to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which *is* Christ in you, the hope of glory. Col. i. 25, 27. Paul was called according to God's purpose to preach his Word fully The mystery that was preached had been hidden for ages. The angels desired to look into it but were not permitted. Abraham saw it and rejoiced. The hidden mystery contained the riches of the glory of God. Which is Christ in you, (among you) the hope of glory. This is the one hope of your calling. Again we have the message in this form. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. The riches of his grace will be shown in the ages to come toward us (who have the one hope) through Christ. In 1 John iii. we have this hope more fully explained. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God? Now are we the sons of God, and it doth n[illegible] appear what we shall be; but w[illegible] that, when he shall ap[illegible] like him; for we shall [illegible] (our expectation and desire[illegible] when he (Christ) shall appear[illegible] before) that, we shall see him as he is, not as he was. To see him as he is will be to see him in his glory. He will be the "King in his beauty." If we are children of God, we are then heirs of God and joint heirs with Christ. To be a joint-heir with him is to heir alike the promises that his Father has made to him through Abraham, which is "In thy seed shall all nations be blessed; and thy seed shall possess the gate of his enemies." They shall have the right to bind kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints. Psa. cxlix. 8, 9. The Psalmist here gives us a glimpse of God's purpose in those who are called in the one hope of your calling. The angels are God's messengers sent forth to minister for them who shall be heirs of salvation. God hath not said to the angels at any time, Thou art my son, this day have I begotten thee. To this son he saith, Let all the angels of God worship him. To the Son he saith thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom. Hab. i. David said in 2 Sam. xxiii. The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow. The Spirit spake unto David and promised him a son who should rule, stating the character of his rule. He must be just ruling in the fear of God. Has the world had such a ruler? History fails to speak of such as having ruled. Behold a king shall reign in righteousness and princes shall rule in judgment. Isa. xxii. 1. The eyes of these rulers shall not be dim, and the ears of them shall hear[illegible] eyes shall pierce through [illegible] and they shall

[illegible] hope that is an anchor [illegible] both sure and steadfast, [illegible] entereth into that within the veil. Whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchisedec. This hope is called the "hope of the gospel." A hope that produces good news concerning the kingdom of God and the name of Jesus Christ. God hath chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them who love him. He that hath this hope in him purifieth himself, even as he is pure, as Christ is pure Can a man purify himself without having this hope in him? Certainly not. The conditions are to have this hope in him. In order to be purified we must be active. We must come in contact with something pure. The apostle Peter says, Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. If these (the Christian graces) be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. By the addition of these graces they make you pure. We are to be diligent in this life. We cannot stand and be inactive. We must be steadfast, unmovable in the work of the Lord. A sluggish stream is always corrupt. We should remember that whosoever striveth for the masteries is not crowned except he strive lawfully. In order to win a prize he must be active. We are admonished to walk in the new life. This does not mean that when we have put on Christ that we may sit down or spend our lives in accumulating wealth, and expect to reach the kingdom of God. We are not to be anxious about the things of this life, but seek first the kingdom of God and his righteousness, and all these things shall be added.

The law given to the alien and that given to the heir are very different. The alien is required to believe the gospel of the kingdom of God, reform his life, that is renounce former traditions and then put on Christ in the prescribed way. As many as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. We might ask what promise? Now to Abraham and his seed were the promises made He saith not, And to seeds as of many: but as of one, and to thy seed, which is Christ. God promised the land and eternal life to Abraham, so we become co-heirs to the same promise. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. We can only walk in the new life after we have been introduced into it by being buried with Christ in baptism, not before. Merely being good does not make us one of Christ's brethren. This law to the alien given by Peter in Acts ii. and x. and by Paul in Acts xvi. 31, also by Philip in Acts viii. 12, 37, is very plain. After having put on Christ we are admonished to purify ourselves even as Christ is pure. If we should receive eternal life we must know the only true God and Jesus Christ whom God has sent.

Yours in the hope.

D. C. ROBISON.

The Story of a Happy Christian Life.—No. 6.

When the friends were talking about the signs in the heavens my uncle William J. Chaplin was carrying me home from grandather's. The night was intensely dark. I looked toward the east to see if "the pillars of fire and vapor of smoke were there, but all was as black as midnight. There had been meeting at grandfather's house. A few days later, father, on returning from an appointment said, "It will only be two or three days now, until Jesus will be here!" And that you may understand just when this was, I will explain. The Hebrews began their Sacred Year with the new moon of the Vernal Equinox, [illegible] called the first month Nisan or [illegible] consisted 30 days, and took in part of our March and part of our April. It was in this month that the Passover Supper was eaten. The second month was Jiar or Zif, with 29 days, taking in part of April and part of May; Sivan, the 3d month corresponding with the latter part of May and the forepart of June; when the second festival was held, called the feast of harvest, the day of first fruits, and the feast of weeks or Pentecost. Then followed Tammuz, the 4th month, made up of part of June and part of July. Av or Ab, corresponding to part of July and part of August, it being 5th in the list. Elul, the 6th made up a part of August and a part of September, and Tisri, or Tisbri Ethanim, the 7th month, taking in part of September and part of October, in which the third festival—called the Feast of Tabernacles, or feast of in-gatherlng, when the fruit-harvest, and the whole produce of the ground was gathered in. The other months were Bul the 8th, Kislen the 9th, Tebeth the 10th, Shebat the 11th and Adar the 12th. But it is with Tisri, the 7th month that we have to do. The 10th day of this month was the most important of all the Hebrew year, for it was the Day of Atonement—the day when the High Priest went alone behind the second veil into [illegible] tabernacle that is called the holi[illegible] all, but "not without blood wi[illegible] offered for himself, and for the [illegible] of the people." If his offering [illegible] cepted, he came out and bl[illegible] multitudes who were standi[illegible] out, watching anxiously for [illegible] ing; just as Moses and Aaro[illegible] them in the days when the tabernacle was first set up in the wilderness.

Auntie Willard, my father and mother, and all the rest of the dear Advent believers, knew that Jesus was their High Priest, and that he had gone into the Holiest of all to appear in the presence of God for us, and that, as the High Priest under the Law, came out of the sanctuary to bless the people, so would our Great High Priest come out of the "true tabernacle" in the heavens, to bless them that were looking for his appearing,—the one blessing,—being a type or shadow of the other.

They believed moreover, that, as the blessing in the type fell on the 10th day of the 7th month, or Tisri, it would also fall on that day in the antitype, and so they fixed on this day for the coming of Jesus; do you understand? This was probably correct. Jesus will in all likelihood come on the 10th day of the 7th month, which begins at 6 o'clock on the evening of the 19th of our September, and ends at 6 o'clock on the 20th. But they supposed that the prophetic period of 2,300 days, or years, spoken of in Daniel viii. 13 19, beginning at 457 B. C., when Artaxerxes made a decree that Jerusalem should be rebuilt, and covering a period of 70 weeks or 490 years that—cut off from the 2300 years, extended to the baptism of Jesus, and also covering the time that the daily sacrifices of the Jews would last, and Jerusalem and the Jews be trodden under foot by hostile powers,—reaching as it did to 1844, marked the time when Christ would come; when instead, it marked the taking place of entirely different events. It was on the 1st day of Nisan, or March 21st, 1844, that "the Sultan of Turkey was obliged by the European powers to relinquish the practice of executions for apostasy and to make a decree granting religious toleration."

That was the beginning of the destruction of Mohammedan rule,—or in other words, the beginning of the cleansing of God's Sanctuary Land. God does not do everything in a moment. It will take time to complete the cleansing. Country after country has been lost by Turkey; it will not be much longer, until her feet will be taken off from the neck of Jerusalem.

AUNTIE WINDE.

(To be continued.)

Be a working Christian or you will be a worthless one. Christ's design and desire in saving you was to save others through you. Work not to get saved, but because you are saved. Your personal piety needs exercise and airing. Thank God that religion makes you useful. Golden opportunities are within your reach on every hand.

George Elliot: O the anguish of that thought, that we can never atone to our dead for the stinted affection we gave them, for the light answers we returned to their pleints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close us, and was the divinest thing that God has given us to know!

Selected.

Two Women Who Discovered the Greatest Bible Treasure of the Century.

Probably the two most learned women in the world, certainly the foremost women biblical scholars are Mrs. Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson, of Cambridge, England, who have just been on a visit to this country.

They discovered what is known as the Siniatic palimpsest, the oldest known manuscript of the four gospels. This is the most important discovery of Biblical manuscripts which has been made in modern times.

Remarkable to say, Mrs. Gibson and Mrs. Lewis are twin sisters. Clearly it is a case of inherited talent.

The university honors won by them are extraordinary. For the first time in its history, Heidelberg University conferred the degree of Doctor of Laws upon women when it gave that degree to Mrs. Gibson and Mrs. Lewis. The University of St. Andrew's has given Mrs. Lewis the same degree, and the universities of Wittenberg and Halle each made her a Ph. D.

The earliest known date of a gospel manuscript, prior to this discovery, is reckoned to have been 160 A. D. The Scientifics are inclined to believe the Siniatic palimpsest dates back to say truly 100 A. D., and that is held the writers are regarded as the greatest Conference contributors to biblical knowledge. When Mrs. Lewis and Mrs. Gibson made their great discovery they were on a caravan journey of exploration in the heart of the Arabian desert. They found the manuscript in the cellar of an ancient Greek monastery, almost as old as the Christian era, built on the side of Mount Sinai. They had reason to believe that manuscripts of great value had lain hidden there untouched since the days of the Apostles, although, strange to say, the possibility had escaped the rest of the learned. The two sisters decided to go alone in search of the treasures in spite of all dangers and difficulties. They fitted out their expedition at Cairo, where they engaged a dragoman, camels and guards. Then they went to Suez and from there made a journey into the desert for nine days, pursuing a general southeasterly course, nearly the same as that followed by the Israelites during the Exodus.

Then they reached St. Catharine's Monastery, which is a vast rockbound pile on the side of Mount Sinai. It is surrounded by an outer wall that was built when the place was fortified by the Roman Emperor Justinian in the fifth century. It was founded at least 200 years before that. It is now held by a colony of Greek Catholic monks. They can read modern Greek only as a rule and have no knowledge of any ancient tongues. They possess a vast quantity of ancient manuscripts of the character of which they are totally ignorant.

After long and minute examination of these the sisters found the palimpsest of the gospels. Palimpsest is a parchment from which the writing has been erased to make room for another. In this palimpsest the second or later writing was clearly entitled "The Lives of Holy Women." Between the lines could be detected the faint traces of an earlier writing erased to make room for the second on the precious vellum. Fortunately the action of the oxygen on the traces of the first ink had rendered it visible with the lapse of centuries, although, doubtless, it was quite invisible after it was first erased.

This faint writing, when studied by Mrs. Lewis, proved to be a Syriac version of the four gospels made within one hundred and fifty years of the birth of Christ. Mrs. Lewis was able to read the Syriac, because she had begun the study of that language when Rendel Harris found "The Apology of Aristides the Just" in Syriac. Before that she was an accomplished Arabic scholar.

When they realized their tremendous discovery they set to work and laboriously photographed every page of it. One sister held the book and the other the camera. Mrs. Lewis afterward published a translation of the Syriac gospels and of the later "Lives of Holy Women." Both sisters made a second visit to the monastery and made a perfect copy of the palimpsest.

They discovered many other documents of the greatest value in the East. At Jaffa they secured the first leaf of the original copy of the Book of Ecclesiastes, the only absolutely original manuscript of [illegible] existence.

Both sisters have written many volumes upon biblical and other learned subjects, and also works of fiction and of general literature. They are the twin daughters of John Smith, a lawyer, of Irvine, Ayrshire, Scotland. Both married English scholars. The Rev. Samuel Savage was the librarian of Corpus Christi College, Oxford, and Dr. Gibson was the best known Translater of Cervante's poems.

The learning, the industry, the enterprise and the courage shown by these two women have impressed the entire world.—*Selected by J. L. Wines.*

ITEMS.

What God is in all the fulness of his being no man can know.

Irving: A sharp tongue is the only edged tool that grows keener with constant use.

A beautiful smile is to the female countenance what the sunbeam is to the landscape; it embellishes an inferior face, and redeems an ugly one.

Phillips Brooks: It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.

Phillips Brooks: No man has come to true greatness who has not felt in some degree that his life belongs to his race, and what God gives him he gives him for mankind.

Arnot: The resurrection of the dead in general and the resurrection of Christ in particular are bound up together. To deny the possibility of a resurrection involves the rejection of Christ.

Announcement.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel in other States.

We trust that all who can will meet with us, that our hearts may be cheered by your presence, and by your words of faith and hope. If we shall bring to this meeting a free will offering of love to God, and charity toward all, God will bless us and our meeting shall be a blessing.

To reach Antioch Church those coming by train will come either to Plymouth, or to Argos, where conveyance can be had to the place of meeting. Once more we urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Ralleback, Argos.

J. H. Willey, Pres.
Lydia Ralleback, Sec.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs N Brewer	.50
Mrs Addie Lake	1.50
W G Nowlin	.50

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

[illegible] accounts [illegible] reward every one according to his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature touching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and handing them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.
W. H. Wilson,

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own the book. It is bound in half leather, [illegible] lies open in the hand when read. The printing is clear [illegible] the paper excellent. We have arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Brother D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to Jo[illegible] W. Corpline[illegible]

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Announcement.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

Emma L. Sayre, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

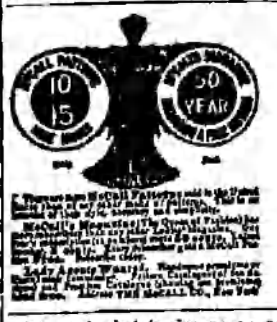
Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. Allard, Pres.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.



We need what is due us on subscriptions and trust all who know [illegible] to be in arrears will remember the favor

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Pennsylvania LINES

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April 15 to Nov 30—Choice of a number of attractive routes
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SARATOGA SPRINGS, N. Y.
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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this nature are always the rule. Can you language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

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VOLUME LVI. Read PLYMOUTH, INDIANA, MAY 8, 1907. NUMBER 18.

Poetry.

Words of Cheer.

Hal weary soul, how goes the conflict?
Droops low thy courage with the day?
Has grim, impassable, the rock-walled,
Beclouded heights across thy way?
Be not dismayed; the circling shadows
The panoply alone have formed
From subtler foes; behold, thy Guardian
Beside thee moves, an One full-armed.

Invisible to thee? Yes, doubtless;
Great weariness bedims thy sight.
But list; does not thine ear unfeebled
Yet catch the clank of armored Might
Omnipotent? Canst thou not, faltering
In human weakness 'gainst great odds,
Perceive a strengthening touch that whispers,
"The battle is not yours, but God's"

'Tis even so; thou art not plodding
Alone thy Savior's weary way.
He walks with thee, thy soul enduing
With strength proportioned to thy day.
And as the stride and duty quicken
In successive, and round thee roll,
Lest power within the heavens waver,
Thy Lord fights with thee, soul to soul.
—W. E. Henry.

Communicated.

Dear Brother Underwood:

As you know, Bro. W. O. Steffa, who resides in the city of Pomona, Cal., is, and has been for many years a reader of THE RESTITUTION and a strong advocate of the doctrines promulgated by that organ of the Church of God. There being no congregation of our people in Pomona, Bro. Steffa and his wife and daughters sought a place where they might attend Sunday School. They found what they sought in the Christian Church of that city. Brother Steffa and his wife were both made teachers soon after they began attending that school. Brother Steffa had a large class of adults. He was so kind and gentle in the presentation of the truths of the Bible as he understood them, and yet so firm that his class began to diligently study the "Word" to learn whether these things were so. The result was, that some time ago, by request, Bro. Steffa organized another Bible class outside the Sunday School. This class met usually on Sunday afternoon. This class had no direct connection with the Sunday School, but most of the members, if not all were members of the Sunday School. The whole matter has been carried along by Brother Steffa for months and years, with such good results that he was invited a short time ago to address all the teachers of the Christian Church Sunday School which he did. His subject was "The Second Coming of Christ." A large audience listened to him. The interest was so great that "*The Daily Progress*" of that city, published the address the next morning in full. The address is so well prepared, and the occasion leading up to it is so out of the ordinary, that I hand you the paper containing it with the request that you publish it in THE RESTITUTION.

I am informed by Bro. Steffa that there are seven or eight persons who have been attending his classes, that have become dissatisfied with their baptism. They have begun to cry "What shall we do?"

This whole matter shows what can be done by a quiet, persistent, kind and determined effort. May God help us to improve the time. I am of the opinion that there is a greater per cent of professed Christians today making enquiry about the second coming of Christ than ever before. Let us stand by the old Gospel Ship and ride safely into harbor with the Lord Jesus as our Captain and Pilot.

R. S. DWIGGINS.

THE SECOND COMING OF CHRIST.

In John xiv. 2, 3, we have Jesus saying, "I go to prepare a place for you,.....I will come again, and receive you unto myself; that where I am, there ye may be also," and in Acts i. 9-11, we learn just how he went. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." John tells us in Rev. i. 7, that he will "come in the clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Christ is a literal, personal being; and his coming will be literal and personal. He went away in a cloud of glory; he will return in the same manner. When he comes every eye shall see him. And when this time shall come a day of wrath will come upon all the earth and cause them to wail. Rev. vi. 14-17. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" And the happening at this time will be "sudden destruction cometh upon them.....and they shall not escape." 1 Thess. v. 3.

To this class of people "the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them." But there will be some at his coming that will not be overtaken as a thief in the night. "But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day, we are not of the night, nor of darkness." 1 Thess. v. 4, 5.

There will be two classes living when Christ comes, one will be saying, "Peace and safety," they are not expecting his coming. They are putting the evil day afar off. As a result it comes to them as a thief in the night, they are taken wholly by surprise. It will be to them as the flood was to the Antediluvian world in the day of Noah, the result will be the same. Luke xvii. 27-30. The other class Paul calls "the brethren," they are the children of light. Christ's coming will not be to them as a thief in the night for they are expecting him. A day of salvation and joy to them that are looking for him, because in Heb. ix. 28, we read "And unto them that look for him shall he appear the second time without sin unto salvation." The greeting will be, "Lo, this is our God: we have waited for him and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

The wicked cry out in despair when they see Christ coming, to them it is the day of wrath; but the righteous who are looking for his coming and have made preparation to meet him, hail his coming with joy. To them it means salvation; to them it is the realization of that blessed hope. If the cry should suddenly be raised, "Behold, the Bridegroom cometh, go ye out to meet him," would it cause joy or would it strike terror to our souls?

It seems to me that these are questions of vital importance to every one in this day and age. This same Jesus who left the earth over eighteen hundred years ago is soon to return to earth, not to endure the insults and abuse of wicked men, but to mete out justice to those who have despised his mercy, and reward those who have kept his commandments. In John xiv. 3, Christ promised to receive his disciples unto himself and they are to remain with him. The dead and the living that are his will meet him at the same time. Paul says, in 1 Thess. iv. 14-17, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

These texts help to show the all important place that the second coming of Christ has in the plan of redemption.

First, notice the purpose of his coming, "To receive them unto himself, that where he is, there they may be also." So if Christ never comes, then his disciples with the rest of the righteous will never be with him.

Second, if he never comes the dead will never be raised, for they are raised at his coming.

Third, notice that one does not precede the other to meet him, but they are all caught up to meet him together when Christ descends from heaven with a shout.

It will be seen by this Scripture that Christ does not reach the earth at that time, but the dead and living saints are changed and go to meet the Lord in the air. But then, when will all eyes see him? That will be when Christ sits upon the throne of his glory, Matt. 31, 32, "And all nations are gathered before him," and in Dan. vii. 18, when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." In Phil. ii. 9, 10, Paul tells us, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," and in harmony with this Scripture we read the words of the prophet Isaiah ii. 2-4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem; and he shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn War any more." A prophecy not yet fulfilled.

From these Scriptures it will be seen that when Jesus and his saints are once organized into a kingdom they will then appear and take possession of Jerusalem and send forth the law and all nations shall serve and obey him by going up from year to year to worship the Lord. Then will every eye see him.

We learn from 1 Cor. xi. 26, that "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And we gather around the table every first day to remember him until he comes again, and our presence at this service is a testimony that we are looking for him. There can be no doubt of the certainty of his coming for he himself said, "If I go I will come again," and the message he sent back to the church in Philadelphia was "Behold, I come quickly." Rev. iii. 11.

Peter in his second epistle when speaking of the unbelievers and scoffers of the last days says, "But the day of the Lord will come," 2 Peter iii. 10, and come in a most unexpected manner; come as a thief in the night. The truth of his coming, I think will be admitted by all. We are looking for him and many are praying for him to come. It is the desire of our hearts and this is in harmony with the prayer Jesus taught his disciples to pray, "Thy Kingdom Come," and as he is King, he would of necessity have to be here to have charge of the kingdom when that prayer is answered.

Paul's description of his coming is a glorious event, and his expectation of receiving his reward was at Christ's appearing; for he says in 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only but unto all them also that love his appearing." Jesus says in Rev. xxv. 14, that [illegible] "the [illegible] not be given until the resurrection. This takes place at the second coming of Christ. This is why Paul speaks of it as "That Blessed hope," and this simply serves to magnify the importance of that glorious event.

This event is the realization of the Christian's hope: for Paul declares that if the dead are not raised, which occurs at his coming, and will not occur unless he does come, then our preaching is vain, we are yet in our sins and they which have fallen asleep in Christ are perished. This being so, we can easily see why it is that the coming of Christ was kept so prominently before the minds of the early Christian church by the apostles.

Christ is represented as coming in the clouds; it may not be mere clouds of saints such as dust in the sky, but rather clouds of glory caused by the shining splendor of that glorious host which accompanies him. Its splendor will outshine the sun and as that cloud nears the earth, then it is that the voice of Christ is heard calling forth the sleeping saints. At his bidding they will come forth clad in immortality. The living righteous are changed from mortal to immortality in the twinkling of an eye; and together with the resurrected saints they are caught up to meet the Lord in the air. Angels gather together the elect from the four winds, from one end of heaven to the other, friends long separated by death are again united nevermore to part; and all together, one glad, glorious and triumphant throng they will be with the Savior; "For," says the prophet, "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 10.

In view of these Scriptures pointing directly upon the revelation of our Savior, is it not our duty as teachers of the Gospel of the Kingdom to proclaim this important fact to our children that they may grow up in the knowledge of Christ's coming, as all depends upon his coming. The dead will never live and the living will never be changed to immortality until he does come. So it seems to me that if we do not teach this truth, we neglect our duty as servants of the Master.

In Acts i. 3, Jesus says he appeared to the apostles by the space of forty days speaking to them the things concerning the Kingdom of God, and in the sixth verse they asked whether or not he would restore the Kingdom to Israel, and in Acts viii. 12, while Philip was preaching to the Samaritans, he says, "But when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." So let us pray, "Thy Kingdom Come," and proclaim the good news, and when he comes he will say, "Well done."

SIGNS OF HIS COMING.

The signs of his near coming are in much evidence. In the physical signs we see great disasters, caused by the uncontrolable elements, such as cyclones, earthquakes, distressed by fires, pestilence and famine, which strikes terror to everybody, and we see these conditions existing at the present time, fulfilling the words of Jesus in Luke xxi. 26, Men fainting for fear, and for expectation of the things which are coming on the world for the powers of the heavens shall be shaken.

In the intellectual signs we see the hurried strides of inventive genius endeavoring to control the forces of nature and give rapid transit and increase knowledge. In Dan. xii. 4, the angel speaks and says: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased,"—a fact that none will deny. The advantages of our school system has given a vast increase in educational lines. In the political signs, there will be great national distress, and wars. Great changes will take place in the nation's affairs and all will say we will have "Peace and safety" by having a well equipped navy and army ready to force peace at the point of the bayonet. Then sudden destruction will fall upon them.

Spiritual signs—An apostasy of unbelief, lukewarmness and worldliness are among the professed people of God, in harmony with the Scripture in 2 Tim. iii. 5, "Having a form of godliness but denying the power thereof." Many are unsettled and dissatisfied with their church relation and are at a loss to know what to do. So many different denominations and leaders are in the religious world that all becomes confusion to them and the result is they fall away and become cold and indifferent, as will be seen at the present time, fulfilling the words of Paul to the Thessalonians 2 Thess. ii. 1-3. "Now we beseech you brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us as that the day of the Lord is now present; let no man beguile you in anywise for it will not be except the falling away come first, and the man of sin be revealed."

Another sign, is in the persecuted Jew. On account of the murder of the Messiah, God scattered them among all nations and he was prophesied by Moses in Deut. xxviii. 37 that they would "become an astonishment, a proverb and a by-word among all the peoples whither the Lord shall lead thee away." This we know to be a fact. But God speaking through the prophet Ezekiel xxxvii. 21, 22, says: "And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make of them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." And Jesus said unto them, "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israell."

Just a few years ago the land of Palestine, the land God promised to Abraham and his seed was sparsely settled and its soil uncultivated and unproductive and the gates of the city were closed to the Jews under penalty of death in case they tried to enter the city. But the eyes of the Jew is ever on the land of promise and since the Zionist movement in 1898, and gaining concessions with the Turkish government the way opened for the Jew once more in fulfillment of prophecy to get possession of their own land. And today there are more Jews in the city of Jerusalem than there were in the time when Ezra and Nehemiah led them back to Jerusalem out of Babylonish captivity, and the land in general is putting on a prosperous aspect after many hundred years lying in a desolate state as was prophesied should be. All of the signs mentioned come under our own observation and all are the fulfillment of prophecy. The fact of the Jews returning to that land is a sure sign that the day of the Lord is near at hand and that the Word of God is true.

Then it remains with us to heed the admonition in Titus ii. 12, 13, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

A man in a blouse once said: "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal. It can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, and let your farthing rushlight so shine before men, that others, seeing your good works, may glorify your Father which is in heaven."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Eliza M. Shankland was born in Eaton, O., July 16, 1818, and when about ten years of age removed with her parents to Indiana, where she resided during the remainder of her life.

She was united in marriage, Dec. 14, 1840, to P. G. Smith, with whom she lived as a devoted, faithful wife until the time of his death, which occurred in 1901, in the 83rd year of his age; since which time Sister Smith had lived in their old home in West Lebanon, and in which her beloved husband had died, one of her devoted daughters residing near by to minister to mother's wants.

Bro. and Sister Smith were pioneers of western Indiana, both as citizens and members of the body of believers in life only through Christ and kindred truths. For nearly a half century their comfortable home was open and a hearty welcome extended to all lovers of truth, and any of our brethren who preached the gospel in Warren County, Ind., thirty and forty years ago will remember these two veterans of the faith. Their home was not only open to the lovers of truth, but their purse also was open to freely support the proclamation of the gospel of the kingdom. Although very charitable and tolerant with those whose religious views ran counter to their own interpretation of Bible truth, yet they were both uncompromising in their loyalty to righteousness and their faith in the gospel, and remained steadfast unto the end, always being ready and abundantly able to give a reason for the hope they entertained.

Bro. Smith died in the fall of 1901, in the 83rd year of his age, the writer officiating at his funeral service. Through some oversight notice of his death did not appear in THE RESTITUTION at that time, hence particular mention of the death of this noble soldier is here made.

Sister Smith died April 22, 1907, in the 89th year of her age. Funeral services were conducted by the writer from the same room in the home where like services were held for her beloved husband 5½ years ago, the four daughters who also rejoice in the hope of the soon coming kingdom being present together with many of their neighbors and friends who came in sorrow to pay tribute to the memory of this venerable soldier of the cross, who had fought so many battles and had fallen with the blessed assurance that she had "fought a good fight" and had "kept the faith" to the closing hour. She and her beloved husband lie "side by side," sleeping in Jesus. May the Master soon come to break the silent slumber, and give his beloved eternal life.

L. E. CONNER.

The Influence of Temper on Health.

Our English contemporary, *Capital and Labor*, which is generally correct in its assertions, thinks that, while excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth, and intemperance, are all deadly enemies to human life, none of them are so bad as violent and ungoverned passions. Men and women have survived all the former, says the writer, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous of preserving "a sound mind in a sound body," to have a special care, amid all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.

John Newton: We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of tomorrow before we are called to bear it.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

Plymouth, Indiana, May 1, 1907.

All our space this week is given to our correspondents.

Read the Conference appointments and prepare to attend.

Communicated.

The World to Come.

This combination of words does not occur very often in King James' translation of the New Testament. In Matt. xii. 32 it is stated that the sin against the Holy Spirit "shall not be forgiven * * * in this world, neither in the world to come. In Mark x. 30 it is affirmed of the persecuted that they will receive eternal life in the "world to come," and so in the parallel passage Luke xviii. 30. These words occur also in Heb. vi. 5 which reads, "Have tasted the good Word of God, and the powers of the world to come." Again Heb. ii. 5, "Unto the angels hath he not put in subjection the world to come whereof we speak." Eph. i. 21 reads in reference to Christ's exaltation that God set him, "far above * * * every name that is named, not only in this world, but also in that (world) which is to come." With one exception "world" in the passages quoted is the English rendering of the Greek word "aion." defined by Young age, indefinite time, dispensation. The exception is Heb. ii. 5, where the original word is *oikoumene*, defined by the same authority, habitable earth or land. "To come" in the passages cited qualifies world or age, thus making these texts refer to a future age or world. The equivalent of "the world to come" is "that world," as used by Jesus in contrast with "this world." Answering the Sadducees he said, "The children of this world (age) marry and are given in marriage; but they who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage." Luke xx. 34, 35. These passages, in the light of the definition of the two Greek words aion and oikoumene, cannot refer to heaven as the home of the redeemed. The great majority of readers on reading these Scriptures, at once think of heaven. World to come does not mean a place to which the righteous go at death. World or age of these texts is coming in the sense that next year or the next century is coming, by the revolution of the earth around the sun. Each of the cycles brings us nearer the great day or reward.

The world to come, when it comes, will put us in possession of eternal life. Jesus on the throne of his glory, and the habitable earth in subjection to him. There are ages to come, according to Ephesians ii. 7, foreshowing that the illimitable stretch of future time will be measured by a succession of ages, to each of which will be assigned some special work in God's unfolding scheme, affording to his redeemed church ever fresh occasions for admiring his wisdom and love. Just a little way in the future begins that marvelous period of a thousand years, styled in popular language "the millennium," the age of subjugation, or putting of all opposing power under the Messiah's feet and destroying as the last enemy death itself, the great conqueror of the race. Beyond the close of that age out into endless duration floats the sweet strain of "no tears, no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. xxi. 4. What scenes of delight! what lovely forms! What landscapes of transcendant beauty on which to gaze! What holy society with which to mingle! What noble characters of all the ages with whom to hold converse! and what music shall swell and tremble on the pure air of Canaan! Yes, scenes surpassing fable, and yet true; scenes of accomplished bliss! which who can see, though but in distant prospect, and not feel his soul refreshed with foretaste of the joy. Will the earth with its sons lingering beauties of Paradise end in smoke? Will it burn up, or blow up or freeze into a cold body unfit for forms of life? Scientists have suggested all these ways for the earth to go out of being. But the voice of Revelation contradicts the theories of men. "One generation passeth away, and another generation cometh, but the earth abideth forever." Eccl. i. 4. "Who laid the foundations of the earth that it should not be moved for ever." Psa. civ. 5. The future habitable earth is to be subjected to Christ. Why believe that it will be blotted out after it is thus subjected. The earth is to be filled with the glory of the Lord. When thus filled why destroy it? It was to be inhabited by man as its rightful tenant, who was to multiply and fill it. It is not yet filled though this was Jehovah's purpose. It was to be subdued or made subservient to man's uses. This is only partially carried out. The scientists who flippantly pronounce the doom of our planet view it in the light of the boy's cob house, built to be kicked to pieces. This is an impeachment of God's wisdom. The ages to come and ages to come of the texts quoted, stand related to the earth and its obedient occupants, for it is written, "The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. 29. The kingdom which the saints are to possess is described as being under the whole heavens (Dan. vii. 27) and as, symbolized by the stone magnified to a mountain, filling the whole earth. It is this kingdom that the saints take and possess forever, even for ever and ever. Dan. vii. 18.

When the kingdom shall have been established and Jesus and his co-rulers in possession, open and avowed enemies destroyed, great armies disconfitted, what then? What about earth's population at large? The illiterate of the east, the unfortunate classes of bread winners in various pursuits, scrimping to make ends meet, always struggling to solve the problem of bare existence? Has not the Psalmist referred to such in this pathetic strain, "He shall deliver the needy when he crieth and the poor that hath no helper," (Psa. lxxii. 12), and verses 13, 14, "He shall have pity on the poor and needy. He shall redeem their soul from oppression and violence, and precious shall their blood be in his sight." Countless thousands in civilized lands are today blistering their lips with the sad words "no body cares for us." The other day I was reading in Josiah Strong's book, entitled "Our Country," in the chapter dealing with the problem of poverty in the great cities especially New York. The description is a quotation from the report of a commission chosen by the city authorities to investigate the condition of the poor in certain quarters of the metropolis. The description in bare detail is so pathetic and appalling that when I read it tears flowed from my eyes, and I exclaimed from the depth of my heart, Come Lord Jesus! Come quickly! What affected me most was the condition of childhood in these purlieus of vice, poverty, shame, ignorance and misery. Think of it, ye who have hearts of pity. Children reared in utter need of every thing essential to their well being and happiness. No companionship but vileness, no playground but narrow and filthy alleys, or the narrower tenement rooms. No air to breath but that reeking with foulness thick enough to be stirred with a stick. No sunshine but such as straggled in between buildings and through smoke and emanations of festering garbage heaps. No delightful objects and scenes on which to look with childish eyes—instead only the ugly, repulsive and loathsome forms of clumsy art all about them, even the "human face divine" here under the bad conditions of health, appearing sickly and sallow, and wearing the impress which long familiarity with vice is sure to be daguerretyped there. To such children born into the merciless grip of poverty and vice there is really no childhood. They were described as looking old in their tender years. At the present time all that is being done by the few kindly hearts and hands enlisted in behalf of the suffering millions of our race crowded and huddled together in the great cities of the civilized world, is but as the drop in the bucket, and the small dust of the balance, weighing almost nothing against the mighty mass that needs lifting from its condition of want and depravity. Once on his throne and his mighty host of teachers and reformers educated for all kinds of reformatory work are about him, what will he do? Destroy the entire population of the globe? There are quite a number of expositors who say that is just what he will do. But what shall we do with this 72nd Psa. from which I have quoted. The King is on his throne and his work before him. It is written, He shall break in pieces the oppressor. There are in his broad dominion very many who are not oppressors. They are here designated "thy [illegible]," "the needy" and it is said he will deliver, spare help, save and redeem them. This is what he does for them in contrast with what he does to oppressors. Vs. 2 and 4, represent him as a judge vindicating the cause of his people and reversing the false judgments of human courts. It will not do to say that this glowing prophecy met its accomplishment in Solomon. I know it reads above the page "David's prayer for Solomon." Human hands put these words there. David's prayers sometimes had a wider scope than Solomon's reign. They took in the reign of his greater Son. The Psalm describes a reign of which Solomon's peaceful reign was but a faint type. Look at the duration of the *fear*, or reverence for this branch of David's house. "As long as the sun and moon endure throughout all generations." (verse 5) and the duration of peace in his day. Verse 7, "His name enduring for ever, and all nations calling him blessed;" verse 17 and last, the whole earth filled with his glory. There will be such a condition of earth's population at the time referred to by David, that nothing less than the surpassing wisdom, power, goodness and mercy of the Son of God, will be adequate to settle all the questions which will need adjusting at that crisis in human affairs; questions which had previously engaged the attention of statesmen, judges, Christian philanthropists and moral reformers, and exhausted their wisdom to devise ways and means, that at best could only mitigate the evils that appealed to them for remedy. What a splendid opportunity for the Son of David to put in practice his superior wisdom his ability to rule to administer justice and equity, and to extend mercy and benevolence to cases needing these. As we gather from this Psalm such will be the field of his administration and that of his immortal associates. The earth will be the theater of his and their future action, following which as a result all nations will praise him.

John L. Wince.

The Story of a Happy Christian Life.—No. 7.

The prophetical times do not terminate at the coming of Christ and the resurrection of the dead, they cover the duration of the rule of Rome, of Turkey and Russia, and their alienation of the Holy Land and Jews; the re-building of Jerusalem; the salvation, in a temporal sense, of Egypt etc, all connected with the days of Messiah's coming but not pointing out the hour when he will appear.

We ought to study these prophetical periods, as we did our lessons in arithmetic in school-days; go over them again and again until we are perfectly familiar with them; with the historical events at which they commence, and with those at which they terminate, and also their measures in both solar and lunar time. Could we attend a Bible School, week after week, as we used to attend day school, and have these matters demonstrated to us by a competent teacher, and go over the problems ourselves one by one, working them out on the black-board, it would be of incalculable value to us, and not only to us, but also to others whom we may be called upon to teach. I have followed H. Grattan Guiness, as to the application of the period given in the preceding article. Professor Totten's application of it is entirely different, but as my purpose in giving it, was only to show that our early Advent believers, looking upon it as they did, as a measuring line that reached from the decree of Artaxerxes to the coming of Christ, and finding that it terminated in 1843 or 1844, fixed upon those years as the ones in which to look for his coming. I will give no other explanation but will return to my story.

But here is a letter from Bro. N. M. Catlin, written to my father May 24, 1844. That was just before the Association was held by the Baptists in Oswego, June 1844. He must have been one of the friends that Auntie Willard was looking for at that meeting; for he regrets in his letter that he cannot be there.

I will give you some of the extracts from the letter that you may see how the dear Adventist brethren felt as the day drew near, when they expected Jesus would appear in the clouds in power and great glory. He says:—

"The time of trial has arrived; meeting houses are closed against us; members who believe the advent near are excluded from the church; our names are cast out as evil; yet I rejoice, remembering the promise; I have com[illegible]ing the apostle [illegible] xi., can be better [illegible]od if we keep in mind the fact that in the Old Testament the veil was the emblem of maiden modesty before man, Gen xxiv 65, and conjugal chastity, Gen xx 16. For a woman to have her head uncovered would indicate independence of her husband, and that she had withdrawn from his power, I Cor vii 4; hence a suspected wife had her head uncovered by the priest. Numb v 18. Paul affirms that the woman is of the man, v 8, that is, Out of the man, Gen ii 23; that she was created for the man, v 9. For this cause, v 10, the woman must wear a covering—a badge which expresses her subjection to man. Because women are subject to their husbands, they are not, for this reason, a slave to their superiors any more than children are slaves to their parents. I Tim iii 4, 5. God's law, Gen iii 16, Nature itself, I Cor xi 14, and custom, v 15, all unite in one voice declaring woman's subordination to man. The woman who denies her dependent condition, and who, through pride, usurps man's authority, and claims to be his equal, violates God's law, and becomes by her immodest conduct, a thing of naught so far as man is concerned. In aspiring to be a king she forfeits her position of Queen, and looses all that is Queenly, womanly and sisterly. Her long hair is her glory and covering, v 15. Let her remember to be dependent, humble, loving and sisterly, as the Scriptures require, and she will find herself Queen on earth, the glory of man. v 7.

The Angels That Left Their Habitation.

Will you be kind enough to explain what Peter and Jude mean by the angels that left their habitation, estate, etc.—J. S.

Reply.

The Hebrew word *Malak*, generally translated angel in the Old Testament, means a Messenger, agent. The Greek word *Angelos*, translated angel in the New Testament, has the same meaning. The word angel is like the word general, judge, president, etc.; it states position and not nature. It is an office—one sent, a messenger—Hence one may hold the office whether mortal or immortal. God may send a mortal man as a blessed refreshing from contemplating the disappointment of the disciples when our Lord was crucified. They freely owned that they 'had hoped that it had been he which should have redeemed Israel.' But their disappointment was for their good. The event which seemed to them the ending of all their hopes, was really the foundation of hope for them in time to come. So I think it will be with us. This will be for our good. It has already resulted in good to me. I am determined by the help of the Lord to fast often, pray much, and do the will of my God 'till he calls me hence.

I think now we should betake ourselves to the faithful study of God's Word, and try to find out what is yet for us to do to prepare for Savior's advent. I think he will have a tried people. Let us see if there is not something more for us to do to prepare ourselves to meet our Judge in peace.—*Elizabeth P. Willard.*

Auntie Wince.

(*To be continued.*)

Question Box.

[Interested readers of the Restitution who desire to have Scriptural questions answered in this department, should address Robert G. Higgins Box 6, Oregon, Ill. No anonymous communications will be noticed.]

The Millennium.

When and for what purpose is the Millennium?—Emma Lindsay.

Reply.

Millennium is from the Latin *Mille*, a thousand years, and *annus*, a year. The word Millenium means the one thousand years during which Christ will personally reign on the earth, assisted by the glorified saints, Rev. xx. Christ's advent is pre-millennial, 2 Thess. ii. His reign begins at his coming, Rev. xi. 15, 16. Therefore the reign of Christ is subsequent to his coming.

The purpose of his reign is tersely stated by Paul to be the subjugated of "all enemies," 1 Cor. xv. 25. Governments will be destroyed, Rev xi 15; Zech xiv 9; Ezek xxxvii 22. Ignorance will be removed, Isa ii 3, 4; xxv 6, 9; Jer iii 17; Isa xi. And finally death itself, "the last enemy," will be extirpated, 1 Cor xv 26."

Is w[illegible]ering relar[illegible]ed to [illegible]
—Mar[illegible]

to jog their memory, to call attention to what they once knew.

Now we take God's Word and read about the destruction of Sodom and Gomorrha and the unfaithful Israelites after they came out of Egypt. Using these remarkable historic events as mileposts in the great highway of the past, we expect within reasonable proximity to Israel's fall after their deliverance from Egypt, to find angels who sinned and fell. So we ask, What other remarkable fall, a fall of messengers, took place in the neighborhood of Israel's deliverance from Egypt? Read Numb xiii. Send thou men, v 2 And Moses sent them, etc.; v 17. They were sent—were Messengers—and these spies are called angels. Jas. ii. 25.

Thank the Lord, we have found the angels that sinned! They were made messengers by divine command. They were carefully selected as representative, intelligent men. But they "sinned;" "left their habitation," "first estate" etc. They spied out the "land flowing with milk and honey." It was theirs by promise (Gen. xv. 18, 19), and they were told to go in and take it, but they "left it" like cowards, and were cast down into the darkness of hades, there to be held with "chains of darkness" until the judgment of the great day. Dear reader, take this lesson to yourself. Let us not fail to enter into God's rest through unbelief and sin, as they did. Heb. 4.

Robt. G. Higgins.

Surely It Cometh.

Quickly, unexpectedly, but surely, the day of the Lord cometh. There will be no great preparation that can be seen with the natural eye in advance of the coming of the King of kings, as is usual with royal personages. The daily papers will not chronicle the time of the advent; the streets will not be illuminated and carpeted to receive the heavenly Bridegroom; the populace will not be astir in expectancy. It will be as in the days of Noah. There will be marrying and feasting; there will be quarreling and fighting, gossiping and backbiting; there will be lying and opulence and fraud. Some professed followers of Christ will be sitting in the theater feasting lustful eyes on half-nude forms, and listening to the obscene utterances of the vilest of the vile. Some will be whirling in the giddy dance instead of being at the prayer-meeting. There will be no signs to mark the coming, except the signs that Christ tells us of in the Word, signs that are now everywhere apparent, marking the near approach of the heavenly footsteps. There are signs in the physical world, as he said in the Word.

There is a wonderful preparation going on in the spiritual realm. God is opening the eyes of some of his saints to see the closing conflict of the great spiritual warfare of the age. Damned spirits from beneath are doing the hardest fighting they have ever done. Apolyon's army is on the field in full force. Legions of devils fill the air, pouring upon the earth wars, pestilence, plagues and famines, and filling the minds of men with delusive doctrines and damnable heresies. But they that are with us are more than they that be with them. Angelic hosts encircle the saints, and there are whisperings of courage and blessed assurance of divine protection. The furnace fires of trial are at high pressure, because the time is short to finish the refining process. God is making preparation to send forth loud, long calls to the sleeping multitudes. "Awake! awake! O Zion! Put on thy beautiful garments, O Jerusalem!" John xix. 9, 10.—*Mary W. Chapman.*

Bro. Underwood:

In speaking about the early pioneers of the Church, by Sister Wince, Bro. Woodward and others, there is one brother who should not be forgotten. I refer to Brother D. T. Halstead. He was early in the contest for the right, and has stuck to it all the way.

R. S. Dwiggins.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Poetry.

The Rest in Store.

There remaineth a rest
For those who are blest,
With pardon from sin;
And who lovingly live in
The way Christ hath shown,
And in knowledge grow on.
Who have courage to speak
His Word to the weak;
Who never falter in doing,
And by good deeds keep wooing
In his way keep straight on,
Ad, all the day long.
Those who run well the race
May their Savior embrace,
When he comes them to claim;
Those his jewels to name.
Aye, they answered his call,
Were espoused to him all;
True, true, there is rest,
For each one as blest.

Pansy.

Communicated.

Bible School Department.

LESSON FOR SUNDAY MAY 19.
ISRAEL ENSLAVED IN EGYPT. EXO. i. 14.

Golden Text.—Then they cried unto the Lord in their trouble, and he saved them out of their distresses, Psa. cvii. 13. We are now entering on the consideration of some of the events recorded in the book of Exodus—Meaning the going out.—The people of Israel leaving Egypt.

In the last lesson Joseph had made himself known to his brothers, had forgiven them, and asked them to make haste, let his father know, that he was still alive, and bring him to Egypt. Israel—Jacob—Nearly fainted when he heard of Joseph, whom he had long mourned as dead. He went to Egypt, having seen his much loved son, he was willing to die. The Israelites dwelt in Goshen, choice land in Egypt. Jacob was introduced to Pharoah. The famine proved very severe, the people bought as long as they had money, then they gave their cattle in exchange for grain, then their land, and lastly themselves, thus every body and every thing in Egypt belonged to Pharoah. The famine was over, Joseph gave the people seed for the land for which they were to give Pharoah one-fifth part of the produce—crop. Joseph did not buy the land of the priests. Pharoah gave them that. The death bed scene recorded in Gen. xlix., is the most remarkable in the world's history. Jacob charged his sons to bury him in Canaan, they did, the funeral was large, magnificent and most impressive, Gen. l. Jacob died in faith, Heb. xi. 20, 21. Joseph also died in faith that the Israelites would go back to Canaan according to God's promise to Abram, Gen. xv. 13, 14, and charged his brethren to take his bones with them, Gen. l. 25. Heb. xi. 22.

There is no other story that is just like the life long story of Joseph. Let young men take special notice that he is not mentioned as being "smart" nor even a pusher, but whatever he was put to do, or could do, he did it the best he knew how, that was the secret of his success, and the secret of the success of every successful man since. As a means of success to eternal life, he had full faith in the promises of God to Abraham, Isaac and his father Jacob.

In last Sunday's lesson the Israelites were welcomed to Egypt and honored. In this lesson they are made slaves, both feared and despised. God, in the peculiar manner of letting Abram know that he would possess the land of Canaan forever, told him that his seed would be strangers—not citizens or inhabitants,—and slaves, and illtreated, but the nation that enslaved them, he would judge, Gen. xv. 13, 14. You will notice that the word slave is not used in the Bible but once, Rev. xviii. 13. The Bible words are bond, bond man, bond woman, bond servant. Cast out this bond woman, Gen. xxi. 10, Abraham's slave. Slavery is mentioned early in the world's history. All slaves were not abused. Many of them were well taken care of, and even held positions of trust and honor. Such was not the case with the Hebrews. They were in bitter bondage. The oppression became unbearable. They groaned and cried unto God, Exo. ii. 23, 24.

When Moses and Aaron went to Pharoah with the message from God to let his people go, Pharoah said, Who is this Lord, that I should obey his voice? I will not let Israel go. Then he gave orders to put more work on the men, and the Hebrew overseers were beaten because they did not force the workers to do the extra work. They, the overseers complained to Pharoah. He accused them of being idle—lazy—and demanded that they [illegible] bricks per day th[illegible] charged Moses and [illegible] the cause of their extra t[illegible] appealed to the Lord. Read Exo. v.

The Lord said. I will redeem you out of their bondage Exo. vi. 6. Moses reported this to the Israelites, but they were so crushed and despondan', they hearkened not for anguish of Spirit—mind—and cruel bondage, Exo. vi. 9. Truly it was a barbarous inhuman slavery. It drove the down-trodden Israelites beyond desperation, they had almost reached the sullen and indifferent state. Moses referred to their bondage as the iron furnace of Egypt, Deut. iv. 20. Jehovah referred to the covenant he had made with Abraham, Isaac and Jacob concerning the land of Canaan, and said, I have heard the groaning of the children of Israel.....I have remembered my covenant. I will rid you of their bondage.....Ye shall know that I am the Lord your God, which bringeth out from under the burdens of the Egyptians, Exo. vi. 5-7.

Pharoah will let you go hence, he shall surely thrust you out, Exo. xi. 1.

Ye came out of the house of bondage Exo. xiii. 3.

Lesson Text Verse 1. These are the names of the children of Israel. Gen. xlvi. 8-27.

2, 3, 4 and 5. All the souls,—persons the correct word. We have passed from the study of men, and families, to the history of the nation.

6. The result of the process of time.

7. According to God's promise Gen. xxii. 17, partly fulfilled in the past, to be completely so when the kingdom is restored to Israel, Exo. xxxvii. 21, 22.

8. A king of another dynasty—another kind of government. Not of the shepherd kings of Joseph's time. Had no interest in the great and good deeds of Joseph.

9. He was somewhat surprised and alarmed at the healthy and rapid increase of the Israelites.

10. Deal wisely—artfully, politically—use policy—There was nothing of common interest between the Egyptians and Israelites. The Israelites were the objects of God's promises. The Egyptians had gods many.

11. Pithom and Raamses,—Store houses or cities, supposed to have been in Goshen, explorers are sure they have found the site of Pithom, but not Raamses.

12. God for his people. Pharaoh against.

If God be for us, who can be against us? (with success) Romans viii. 31.

The failure of Pharoah's plan troubled them.

13. The Egyptians began the oppression of slavery.

14. The old way of brick making by hand, even under fair ordinary circumstances was very hard grinding monotonous work, under Egyptian slave drivers it must have been indeed bitter servitude. A detailed account in Exo. v.

According to many modern stories, the first part of the golden text has been often carried out, and the baneful part is, that those who have cried to the Lord in their trouble, never do it any other time. Let us impress ourselves with this great truth. Those who were saved out of their distress were those who had heard, and believed, and confessed their faith in the covenant made with Abraham, Isaac and Jacob. When they were in trouble and cried to the Lord, they were helped. At the present time the promise is, He that believeth and is baptized shall be saved, Mark xvi. 15, 16. Thanks to God and the Lord Jesus Christ for the promise.

P. Neal.

Notice was given in our last of a possible change for the Annual Meeting of the Bible School Association.

If such a change is made it will be to enable more of our workers to be present. The date will not be earlier than July 25th, if such change is made.

Brother Wince will present the subject of "Scripture Symbols" at two sessions of our Institute work.

This study will be very instructive because Bro. Wince is not a novice. He has given much time to this study and we may consider that our time is well spent under the instructions of such teachers.

Remember, dear young people, as Bro. Woodward has suggested, Bro. Wince and others are noble defenders of the truth. We will do well to sacrifice other pleasure in order to receive instruction from these capable teachers of the Word. Knowing full well that we must take up the work of teaching sooner or later, let us avail ourselves of every opportunity to prepare for this great work.

[illegible] study of [illegible] able one.

While the Bible is essentially one Book, its different books were written by many authors at different times under circumstances that gives each book a distinctive characteristic.

These books as we have observed, were circulated separately before they were gathered together into the Canon of Scripture.

In the study of these different books in order to derive full benefit from the Sacred writers, we must meet them on their own ground as much as possible.

Since our study began some objections have been noted to the study of Old Testament literature for young people.

Yet these books, as we see, set forth the story of redemption, and while some are more important than others, none could be spared in telling the complete story.

Each book has a spiritual and moral purpose in view, and when the historical setting is taken into account, these books of the Old Testament and their teaching are seen to be so far in advance of their times as the New Testament and its teaching is in advance of our own age.

Some who do not realize this are apt to misjudge and misplace the teaching. For instance, one will say, "Jesus' teaching on the Mount was not intended for this age; for we cannot live up to it under present conditions." But note this, In every age God has separated to himself a people who are set as lights in the world. They are reflecting the light in advance of their own generation. God is separating you from the present evil world and he expects you to reflect his truth. He expects us to practice his teaching though it requires us to live in advance of the present evil world and the surroundings in which we are placed. If we could have this continually in mind, what manner of persons would we be in all manner of conversation and conduct.

The book of Genesis is a book whose characteristic feature is one of personal character. Did you notice how the author relates in minutest detail some incidents—turning points in the lives of these men? If you did not, read again the story.

Again, why does the author of Genesis relate these incidents of evil doings? In this we find the purpose for which the book was written. It was necessary to describe man's primeval condition and his lapse into sin which rendered salvation indispensable.

Man's place in [illegible] is given; the presence of evil [illegible]explained. Jehovah, the one God, is clearly distinguished from the host of heathen gods, and as a solemn protest against that system was the call of Abraham to go from his country and friends, there to separate a chosen people from which Messiah was to come. A Messiah who should redeem mankind from his fall into sin.

When we judge these characters, Abraham, Isaac, Jacob and Joseph by the standard of perfection, the New Testament teaching, we see how imperfect they were. They were human like ourselves, failing in points judged by the perfect standard. Yet when we judge them by the surroundings in which they moved, we find how far in advance of the people they were with whom they sojourned. God called them for a purpose, and these were obedient to his calling.

Here in Genesis begins that wonderful story of faith and obedience. That faith that lifted these men above the surroundings in which they lived, and made them shine as stars in the midst of darkness, a gloom as deep as midnight. There in the midst of gloom, in peril, and almost despair we hear the voice of a man in prayer, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servants."

Does not this man's faith rise in judgment upon those who are living in the light of the mid-day sun?

Let us here learn the secret of true faith in God, a faith that leads on in the path of obedience, ever rising higher and higher above the weaknesses of those who trust in their own strength, and the moral influences of those [illegible]

As we [illegible] of the [illegible]like [illegible] Had Joseph been living in the gospel age illumined by the manifold revelations of God, would not his character still be counted as the highest type of Christian development? Yet his character was developed in a heathen land under the most depressing conditions.

Let us study well these lessons that we may be able to understand what is meant when we read. "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." And again, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should shew forth the praises of him who called you out of darkness into his marvelous light." "Hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow in his steps."

Harriet E. Price.

To the Household of Faith greeting:

We want your attention for a few minutes as we have good news to tell. Bro. W. H. Wilson has visited us and helped us to put on the royal and sin covering name of the Lord Jesus in baptism. We have waited and trusted these many years that our baptism would be consummated according to the Scriptures, and we feel like we owe very much indeed to our dear Bro. Wilson as he came many, many miles to perform this most important and essential rite for us, yea essential, for we believe eternal life hangs upon it. Now Paul says, "Know ye not that so many of us have been baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection." So we must be buried with Christ in the liquid grave before we can be raised with him from the literal grave. No baptism, no part nor lot in Christ's glorious resurrection which was an incorruptible and immortal resurrection. So we consider baptism of vital importance to us. Jesus says Rev. xx. 6, Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. We want a part in the first resurrection and reign with Christ a thousand years, when he comes to establish his kingdom on the earth. Then he will put down all rule and all authority and reign as universal king on David's throne, then the earth shall be full of the knowledge of the Lord as the waters cover the sea. We are not now in the condition we were before our baptism. Paul says, "that at that time ye were Gentiles in the flesh without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now, (since baptism into Christ) "Ye are no more strangers and foreigners but citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Now we ask the brothers and sisters every where to pray for us that we will not, but that we continue grounded and settled and not moved away from the hope of the gospel, "For we are made partakers of Christ if we hold the begining of our confidence steadfast unto the end. Now to him that is able to do exceeding abundantly above all that we ask or think, be glory in the church throughout all ages. Amen.

We remain in hope of eternal life when Jesus comes.

Mrs. A. J. Martin,
Mrs. Ernest Cromwell.

Elder Huggins:

I have a question as to when the "Last Days," or "Times," set in. Joel ii. 28-32, prophesys of a time when certain events would take place, viz:

1. "I will pour out my spirit upon all flesh".....Also upon the servants and upon the handmaids in those days will I pour out my spirit."
2. "Wonders in the heavens."
3. "Sun turned into darkness."
4. "Moon into blood."

In Acts ii. we have an account of the pouring out of the spirit on the Day of Pentecost. Peter says that fulfilled Joel's prophecy, with regard to

1. The pouring out of the spirit.
2. "Wonders in heaven," "Blood" "fire," "smoke," etc.
3. "Sun turned into darkness."
4. "Moon into blood," etc.

As to the time when these events were to become historic facts, he says, "before that great and notable day of the Lord come." In verse 17 he says: "It shall come to pass in the last days, saith God."

The last days of the old dispensation ended when the veil of the temple was rent in twain from the top to the bottom, and the first days of the New, in force and effect when opened to us "through the veil; that is to say his flesh."

At the time the spirit was poured out the "flesh" "Veil" was in effect, and the Priest was in the holiest of All, officiating in the capacity of the priest. This clearly shows the last days of the Old were ended, and the first days of the New were begun, when the spirit on Pentecost was poured out.

What are the "last days" Peter speaks of?

Are the first days of the new dispensation, the last days of the Old? Did Peter refer to the "last days," of the New dispensation? If so, then please show how the last days of the New could exist contemporaneous with the beginning of the New. Please show when the darkening of the sun, and the moon turned into blood became historic facts?

Were not these to become facts when the spirit should be poured out? Did not Peter affirm, that the pouring out of the spirit on Pentecost fulfilled Joel's prophecy?

Did the great and notable day of the Lord come before Pentecost?

W. H. Wilson.

(The above letter by our esteemed Bro. Wilson is printed, not for the purpose of reply, as the writer has given up the Question Box department, but that some brother "mighty in the Scriptures," might have the opportunity of rendering the truth a service by expounding in a satisfactory way, the important Scriptures inquired about in our Brother's letter. God add his blessing to all efforts to make his Word clear. Your Brother, Rout. G. Hudgins.

The Bible Our Book.

As the mariner uses the compass by which he steers, as the captain of a vessel uses his sextant to ascertain his exact position when at sea, and a pilot uses his chart to guide the vessel so that the shoals and rocks may be avoided, so should we use the Word of God—the Holy Bible. Amid the strife of tongues, the clash of creeds, the collision of interests, and the Babel of sounds, which would bewilder our souls, let us listen to the still, small voice of God speaking authoritatively and distinctly in tones of mercy and love the Word of life. If we wish to escape the phosphoric vapors arising from the deadly marshes and swamps of infidelity, or popery and priestism, we must study prayerfully, constantly, intelligently, the Word of God—the Scriptures—the light of life—for they speak of Christ.

Safe in Jesus.

In the second century they brought a martyr before a king, and the king wanted him to recant and give up Christ and Christianity; but the man spurned the proposition. But the king said, "If you do not deny, I shall banish you." The man smiled and answered, "You cannot banish me from Christ; for he says he will never leave me nor forsake me." The king became angry and said, "Well, I will confiscate your property and take it all from you." And the man replied, "My treasures are laid up on high; you cannot get them." The king became still more angry and said, "I will kill you." "Why," the man answered, "I have been dead for forty years; I have been dead with Christ; dead to the world; my life is hid with Christ in God, and you cannot touch it."

Charity is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace upon the heart of the giver.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Announcement.

The 49th Annual Conference of the Church of God in Michigan, will be held in Dutton, Kent County, Mich., Thursday evening May 30, 1907, and continue over the following Sunday, May 30th, 31st and June 1st and 2nd. Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Meeting held at their place. In the past there have been many good and profitable meetings, and it is expected that this meeting will be enjoyed by all, and all that are interested in the truth are cordially invited to attend. A program is promised and will be published as soon as arranged. Dutton is situated on the Michigan Central R. R. ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel in other States.

We trust that all who can will meet with us, that our hearts may be cheered by your presence, and by your words of faith and hope. If we shall bring to this meeting a free will offering of love to God, and charity toward all, God will bless us and our meeting shall be a blessing.

To reach Antioch Church those coming by train will come either to Plymouth, or to Argos, where conveyance can be had to the place of meeting. Once more we urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Railsback, Argos.

J. H. Willey, Pres.
Lydia Railsback, Sec.

The annual May Meeting of the Churches of God along the Niagara, will be held at Fonthill, Ont., May 17-19, 1907. The regular time for this meeting would be one week later, but by placing it at the above date, the services of Mrs. Mary A. Woodward have been secured.

Fonthill now boasts of a new trolley line, The Niagara Central Route, which has recently inaugurated a schedule to its doors from Thorold. The trolley can be taken at Port Dalhousie or St. Catherines by people traveling from the west or north, and those from the east and south will find it very convenient to take the trolley at Niagara Falls, either side of the river.

This the third annual meeting that the Church at Fonthill has called. The members have learned that the impulse which these meetings give to the work is indeed great, and they feel very thankful to all who give their influence to the work by attending these meetings.

Every one interested in the truths of the Bible, is most urgently requested to attend.

Last year a step was taken in the direction of organizing a Niagara Conference, embracing the congregations and isolated members in Ontario and Western New York. The thought has also been suggested that the geographic limitations be enlarged so as to make it possible for all the brotherhood in those parts not already organized into conferences, to co-operate in this movement, under the heading possibly of the Northeast Conference. One of the objects of such an effort would be to strengthen one another through meetings similar to this one.

Another object is to systemize a plan whereby all could unite in carrying the work to new fields, encouraging men and women of talent and ability to proclaim the truths of the Book of God.

Let all who think they might be interested in such a move try to attend this gathering, as also any who are interested only in the local meeting.

F. L. Austin.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. Allard, Pres.
Eva L. Stearns, Sec.

Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

Selections.

Notes by the Way.

Having closed the services at Boise, Oklahoma, I then went to Carnegie, and for a day and a night visited with Bro. Morrow, and Elder Dorsey. We had a pleasant visit together. Near this place is an Indian camp. Indians are to be seen on the streets of Carnegie at almost any time. They reminded me of the many romantic Indian stories I used to read when I was a boy. They are the same today. They wear their hair as long as a woman, put up in three braids, one on each side of the face, and one on the back of the head, wrapped around with some bright colored cloth. They still love to wear those long ear ornaments, and they also love to paint their cheeks a bright vermillion, but the white women prefer to have a pale face, they use a white powder.

The government obliges the Indian to wear some kind of pants when they appear on the streets, but even then, they wear the white cloth rolled up around their waists. They are something like the leopard, which does not change its spots. The Indian has neither beard, mustache, or eyebrows, they pluck them all out with a small pair of pincers.

The time came for me to say good bye to the dear ones in Christ. Mr. Dorsey accompanied me to the train, where I started for Higgins, Texas. Quite a number of Indian men, women and children got on board the train bound for Anadarko, where there is another camp of Indians. The Indian women had a jolly time, conversing and laughing. The men never exhibit any emotions either from mirth or sorrow; it is considered a weakness, unmanly and undignified for a man to express such emotions.

After a journey of two days and one night, I arrived at Higgins, Texas. Here I met Sister Long and husband, and Bro. and Sister Randolph, and enjoyed a splendid visit. At this place I spent my time in taking a much needed rest, in place of preaching. I did preach once, however. The pastor of the Methodist church came to me and requested me to preach to his congregation on the Sunday night. I accepted of his invitation, and preached the words of truth and righteousness to a good sized congregation, to which they gave respectful attention. A number came to me after the close of the services and expressed their appreciation.

I enjoyed my visit at Higgins so much. We communed together over the blessed things that are so near to the hearts of true and faithful believers, who are untainted with erroneous liberalism.

Mr. Long is connected with the National Bank of Higgins. I was invited to visit the bank. Bro. Randolph and myself did so. We were invited inside to inspect the machinery of banking. Mr. Long showed us the vaults, and other appliances necessary to the running of a banking business. I was especially interested in what they call a fire and burglar proof safe. It is considered so safe that insurance companies will insure banks which use them, against the loss of money contained therein, against both fire and burglars. Mr. Long opened this, and showed us the inside containing bags of money, and explained its merits, and intricate locks. It has both a combination and a time lock. If a person should succeed in opening the combination lock, the time lock could not be opened by any one until the time shall have expired at which the lock was set.

We also received an invitation from the Editor of the city paper to visit his office. After leaving the bank, we visited this plant. The proprietor then showed us his printing material and machinery. Being an old time printer myself, a printing office always had an attraction for me. We enjoyed talking for a time about things pertaining to our craft.

After hearing about the fire and burglar proof vault, it made me think about another fire and burglar proof bank,—the Bank of Heaven. That is absolutely proof against either moth, thieves, or fire. The question comes to me how many have treasure in that bank? The Banker is coming soon to give the depositors all that is their due. Can you remember the dates at which you made deposits? Are you sure that you have made any deposits there at all? If you haven't any thing there, or have no account with that bank, the Banker will have nothing for you when he comes to reckon with, or settle the accounts of depositors. Make haste to deposit all you possibly can before the Banker comes. This bank pays much larger interest than any earthly bank.

It would be good business judgment to deposit in this bank. The time came to say good bye to the dear ones in Christ at Higgins.

I then started for my next appointment at Brownwood, Texas. This was a new "out post," over six hundred miles distant. I found that I would have to change cars at Fort Worth, and wait eight hours for my train. Knowing this, I wrote to Bro. S. T. Blessing, who met me at the depot. He then took me to his business place, and entertained me right hospitably. He showed me the principal points of interest about the thriving city of Fort Worth. We talked some on that which is nearest our hearts. The time seemed to pass so rapidly. The time came to part company, and I then resumed my journey to Brownwood. As I stated before, that this place was a new "out post." I found here only two believers, who had not as yet obeyed the gospel, but were anxious to have the opportunity to do so. I preached a series of discourses, to such as came to hear, and some of these expressed themselves as receiving benefit.

On Sunday afternoon we took a drive up the river for about two miles, where we could find a convenient spot to administer baptism. We then entered the stream and I baptized into the one sacred name Mrs. A. J. Martin, and Mrs. Bertha Crandwell. As I raised Sister Martin from the watery grave, she exclaimed, "Praise the Lord!" I now introduce to the household of faith these two sisters. Please write to them at Brownwood, Texas, and bid them welcome into the family. These believers were well informed and are deeply in earnest. Like most believers, they were poor in this world's goods. Before I left, Sister Martin handed one dollar and a half, with the remark, "I can only offer you a widow's mite." That was all right, I don't regret going there, although I had to travel over six hundred miles to get to this "out post." I should have been unworthy of bearing the sacred name of Jesus, if I had refused to make a sacrifice to assist these dear ones to put on the sacred name of Jesus. Sacrifices add to our account in the Bank of Heaven. Deposits placed there pay much better than any earthly gain.

While at Brownwood, I received an invitation from a Christadelphian brother, to stop off at Lometa, and preach over Sunday at his place. I accepted the invitation. Having bid good bye to these new members of our Father's family I started about seven o'clock for Lometa, and arrived there about nine o'clock A. M., on Saturday. Doctor L. met me at the depot, and took me to his home, and hospitably entertained me. The Doctor found that every place where a public meeting could be held, had been previously engaged, so I could not hold any meetings there. However, we had pleasant talks together on matters pertaining to the Blessed Hope. On Monday morning, about nine o'clock, I started for Alvin, Texas, about 300 miles further south, about twenty-nine miles from Galveston. I arrived at Alvin, about 8:15 P. M., and was warmly greeted by Sister Carlton, husband and daughters, and also Sister Bender.

Alvin is called the garden spot of Texas, and it surely is. The first crate of strawberries was picked in December, and at this date (April), they are still being picked. I have enjoyed feasting on this delicious fruit. As I walked in the Carlton garden, it was delightful to see the beautiful roses, and enjoy the delightful odor. Roses always find a place on the dining table. I also saw the green oranges hanging in clusters upon the tree. The green figs are developing finely. There is a factory being built here to preserve the figs from the fig orchards. The orange groves are also promising a fair yield.

I did not preach here, but enjoyed a short rest, and a pleasant visit with God's faithful children at that place. May we all meet where partings will be no more.

My next appointment is at Nottaway, Texas, this is also a new "out post," where I have never been yet. I start for that place in the morning. You will hear from me again soon.

Yours in the Blessed Hope.

W. H. WILSON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Account Giving.

There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature touching the truth if nothing else. "There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lent them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of "Pine Woods Bible Class" into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave, Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Barman D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 506 So. Limestone St. Springfield, O. and get a supply of these tracts.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Tracts out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

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Announcement.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 28, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Ruggles, Box 5, Oregon, Ill.

All Brethren in Iowa wishing Evangelistic Meetings during the fall or winter will please make their requests to the Conference Board at once.

O. J. ALLARD, Pres.

Will all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 506 South Limestone St. Springfield, O.

We in... on subscriptions... know themselves... remain...

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

All who are interested in the dance question, and wish to know the workings of the hall room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Dobson, Kues, Mich.

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July 12, 13 and 14—B P O E
WINONA LAKE, INDIANA
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For full particulars consult
S. E. HAINES, Pennsylvania Ticket Agent
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PLYMOUTH, INDIANA.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Law or Gospel—Which. A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity of Jesus. A pamphlet of 128 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Man the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

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Poetry.

The River of God.

The River of God, how serenely it flows!
An antidote sure for our cares and our woes;
How refreshing the draught from its blossom-fringed side,
Giving beauty and strength that will ever abide.

Poor travelers we, on this desert plain,
Where comes not dissension, nor pessimism,
Let us turn our weary steps to the river so clear;
And banish all doubt and each withering fear.

Bleat River of God! by the side I will stay
And hear thy dear music as life wears away;
I would join in thy song with a calm, trusting heart
Till I to the clime of the holy depart.

And there, where is flowing the River of Life,
Where come no sad thoughts, and no wavering strife,
I shall see the fond friends of my spirit once more
As they roam in the light of Eternity's shore.

Oh, theme most transporting! a heavenly home
Where earth's weary children shall purified roam,
Where a halo of bliss shall encircle each brow,
As before God's bright throne they adoringly bow.

Communicated.

The Hour of Judgment.

There are doubtless many difficulties to be encountered in reading, and correctly apprehending the things revealed in the book of Revelation. It is folly on the part of man to assume that he justly understands all knowledge necessary to a proper interpretation and application of the things revealed by symbols, and in a form so enigmatical as is manifest in the construction of the apocalypse. The design of its makeup appears to be two-fold, to conceal, and yet reveal.

It is a source of bewilderment to those who are indifferent and disinclined to make any effort to understand the work and purpose of Jehovah; but to those who hunger and thirst after knowledge divine it is a gentle tonic, creating anew a spiritual appetite that instead of debilitating, invigorates and strengthens not only our understanding, but our faith and confidence in all that the prophets and apostles have written. It therefore it bewilders and blinds those who love darkness rather than light, it most assuredly enlightens and encourages the faithful, who patiently and persistently seek to know more and more of the wisdom and knowledge of the Creator's work in the earth. Moreover, what is still more refreshing to the earnest seeker after an understanding of things prophetically revealed, is that the light thereof is constantly increasing, slowly it may be, but shining more brilliantly on his pathway as he moves onward in the study of the Word.

An outline view of events transpiring in the hour of judgment is given in language as follows:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sack cloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind; and the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every free man hid themselves in the dens, and in the rocks of the mountains. And said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand." Rev. vi. 12-17. The foregoing picture of what will occur in the prophetic hour to come, is in general terms descriptive of such a political and ecclesiastical upheaval, as the world of mankind had never witnessed before. It is a sudden and violent interruption of the ordinary course of things that no human agency can either restrain or control. The political and ecclesiastical sun and moon are darkened, and the stars fall to the earth, that is the present rulers, kings and princes are brought down on a level with the masses, and seek to hide themselves from the face of him whose indignation is made manifest in the wrath of the Lamb.

It is hardly justifiable to infer that such a political and ecclesiastical revolution as the foregoing quotation indicates will occur in a moment of time, for the number and magnitude of events that transpire in the "great day of his wrath" require time, in order to accomplish the work designed.

The hour of judgment and the great day of his wrath are identical, that is descriptive of an epoch, styled in another place "a little season." The details that go to fill up the outline of the picture are symbolically set forth by the seals, and the seven vials of wrath. Four of the seals are descriptive of events that occur in the hour of judgment, and beyond a doubt in my judgment all the vials of wrath are executed in the same hour, for they "fill up the wrath of God" or the execution of those judgments, that brings the nations into subjection to the Lord Jesus and his saints.

John was in the Spirit of or in the Lord's day, that is in the day when he takes to himself his great power and inaugurates his reign on the earth. It is dramatically expressed as follows, "I looked and behold a door was opened in heaven, and the first voice which I heard was as it were of a trumpet, talking with me, which said, Come up hither, and I will show thee things which must be hereafter, and immediately I was in the Spirit." The heaven into which John entered through the open door, was the future heaven established in the Lord's day, or in the hour of judgment. If we would see things as John saw them we must keep in his company, and see them from the same point of view. What did John see? The answer follows, "Behold a throne was set in heaven and one sat on the throne." What more did he see? And round about the throne were four and twenty seats, I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.....And in the midst of the throne and round about the throne, were four living creatures full of eyes before and behi. Rev. iv. For a full description of the 24 elders and the 4 living creatures the reader has only to turn and read the whole of the 4th chapter. The question arises what and who do the four living creatures represent? They are said to be full of eyes before and behind and also within, indicating that they are full of life and intelligence. Fulness of life justifies the conclusion that they are spiritual beings, and therefore immortal and incorruptible. They are identified by the song that they sing in ascribing praise and worthiness unto the Lamb that was slain. And they, the 24 elders and 4 living creatures, sung a new song saying, Thou art worthy to take the book or scroll and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

It will be seen from the above testimony, that the 24 elders and the 4 living creatures represent the saints, the one body of Christ glorified and exalted to reign as kings and priests on the earth. They are present when the first four seals are opened, thus showing that the events symbolically represented under the first four seals transpire in the hour of judgment. The little book or rather scroll was written within and without, the seals on one side, and the trumpets on the other. The seals on the outside of the scroll had to be opened, before it was possible to learn what the trumpets signified, because all the trumpets come to the light under the seventh seal. The seventh seal and the seven trumpets in time are co-extensive, that is they *compass* all the time devoted to the events transpiring under the trumpets. Of course this is a long period extending back from the hour of judgment over all the historic events and agencies that bastioned to the development of the great apostasy, the downfall of pagan Rome, and the visible manifestation of the papal hierarchy, including the judgments that followed against the Greco-Latin mongo worshipers of eastern and western Europe, of which we have hardly as yet seen the full end.

But some one may ask, how I know that the first four seals are descriptive of events that occur in the hour of judgment? My answer is first, I know by the symbols employed interpreted i. the light of what the prophets have written. The visions of John are all rooted and grounded in the prophets. The old Scriptures are the best commentary, and the only reliable source of light by which to interpret the book of Revelation.

Again, not only what is seen, but what is heard when the seals are opened shows and determines when and where the things seen transpire. "I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four living creatures saying, "Come and see." Now the four living creatures represent the saints the one body of Christ, redeemed by the blood of the Lamb could not say, "Come and see," unless they were actually present to witness the things seen. The proof therefore that the events seen under the first four seals transpire after the resurrection of the one body of Christ is conclusive, for the words "Come and see" emanating from the redeemed saints could not have taken place in the early centuries of the present era. But what did they see? On the opening of the first seal, they saw a white horse, his rider, and a battle bow in his hand going forth conquering and to conquer." Learned expositors have taxed their ingenuity almost beyond measure to find a pagan Roman horse that would meet the requirements of the vision. In my judgment the Roman horse has no place in the apocalypse, and no argument is necessary to dispose of it. There are 4 horses seen of different colors and they are all Israelitish, indicating a change of conditions that take place as related to both Jew and Gentile.

Accepting as a first principle of interpretation that the visions of John are rooted in the prophets, I turn for an explanation to Zech. x. 3, "For the Lord of hosts hath visited the house of Judah, and hath made them as his good horse in the battle," and as the house and his rider were seen going forth conquering and to conquer, the prophet adds, "And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle and they shall fight because the Lord is with them."

Again the rider of the horse holds in his hand a battle bow, and by the aid of the prophet this is identified as Jewish, even the arrows of that battle bow are clearly set forth as follows, "When I have bent Judah for me filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Grecia, and made thee as the sword of a mighty man; and the Lord shall be seen over them, and his arrows (Ephraim) shall go forth as the lightning." Zech. ix. 13-14. Both houses of Israel are here brought to view as the active agents of war and conquest. The Lion of the tribe of Judah will be their leader and commander in the hour of judgment. I do not deem it necessary to enter into the details of the second, third and fourth seals. On the opening of which a voice is heard emanating from the camp of the saints "Come and see." Then follows the red black and pale horse, showing the different stages conditions and aspects of the situation that obtains in the evolution of events that transpire in the great day of his wrath. It would be interesting to notice the various changes that occur under the symbol of the horse, but I cannot at present command the time and space to elucidate what the reader can do for himself.

On the opening of the fifth seal the scene changes in what is seen, and in what is not heard. The words "Come and see" do not appear, and hence the voice that utters them is not heard; and why? Because the one body glorified is not present to witness the scene, rather they are the subjects of what transpires under the fifth seal, even their coming forth from the state of death, and their approval by the Judge of the quick and the dead. "When he had opened the fifth seal, I saw under the altar the souls (persons) of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." Rev. vi. 9-11.

The following points in the vision demands our attention: 1, They are under the altar; 2nd, They were visible souls, could be seen, they had been slain, but are now in the vision alive, and white robes were given unto every one of them, showing in the gift of white robes their approval; 3rd, They cried with a loud voice, must therefore have been resurrected living persons; 4th, Their blood had been shed, not because they refused to worship the beast or to receive his mark either in their forehead or in their hand," if such had been the cause of their death, it would have been stated, for the Holy Spirit always gives expressi[on] ideas in words few in numb[er]

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The cause of their [illegible] these words "for the W[ord] and for the testimony wh[ich] they held." This is certainly explicit and plain, and needs no further comment.

"The altar" is specific. What altar? I answer, the golden altar of incense, See Rev. viii. 3. No other altar has any place in the apocalypse. The altar of incense under the law had its place in the holy representing that condition in which the saints in Christ are now in, that is in the holy place, but when they pass in to the most holy become incorruptible and deathless.

The Lord Jesus is the antitypical golden altar of incense, and this is the altar they are under, hence says the apostle, we have an altar whereof they (the alien, stranger) has no right to eat. The faithful in Christ eat of this altar, the emblematic bread, commemorative of the death of him by whose blood they are saved. They cried with a "loud voice," How long, O Lord," etc. Expositors have concluded that it was their blood crying for vengeance, from under some imaginary altar of pagan persecution, away back in the early centuries of the present era. It is not necessary to consider their expositions as anything more than their opinion—no evidence to support thereof is offered, and I forbear offering any argument to refute what I consider mere guesswork. A "loud voice" does not emanate from unconscious blood, but from a multitude of white robed saints. "They shall walk with me in white," says the Spirit, "because they are worthy." Rev. iii. 4, 5, and again "he that overcometh the same shall be clothed in white raiment." The raiment of white is not given until they are approved and made welcome into the presence of the Lord. They must rest for a "little season," not permitted to enter upon the execution of judgment, or to avenge their blood immediately upon their contemporaries. There is, however, an appointed time, when the execution of judgment will be given unto them. The "little season of rest continues until their fellow servants and brethren are killed as they were, but of these we will speak of later in the next article. The active agents of judgment in this "little season" the prophetic hour appears to be Israel, Jehovah's "battle bow" and his goodly horse in battle. The signs of the times show the tread of events preparatory for the coming crisis. Even now thousands of Israelites are in the land, and many other thousands will be on the ground in a few years more. Silently and almost imperceptably the hosts of Israel are gathering where they will be needed as the "battle bow" of the Lord's anointed. Israel is looking homeward as well as for the purpose of bettering present conditions, but in the providence of God it is for the purpose of having his "goodly horse of battle" ready for the day of conquest, neither Israel nor the nations of the Gentiles understand the divine purpose of latter day events. The great powers of the world are preparing for war, as the best guarantee of peace, but in the meantime anxious and jealous of each other in their efforts to gain every advantage in the way of commerce and trade, and to monopolize the markets of the world: nations of the east and west. We are living in the time of Jehovah's preparation, when the ambition and enterprise of man is being utilized to hasten the consummation of the divine purpose. The Russia Gog power of the north crippled by war and held in check by revolutionary troubles at home is no longer prepared to threaten the Muslem with destruction, or expulsion from Europe; and therefore unable to molest the Sultan who holds the key to the door of entrance to the Holy Land. The Turk has been slow to unlock the door as yet, but the time is coming when he will open the door wide for Jewish emigrants and settlers. The near future is full of great and startling changes in the political and ecclesiastical world.

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The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, MAY 15, 1907. NUMBER 19.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-rulers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

land Willard to my father, that the friends were now expecting the Lord to come in April, which would be Nisan or a part of Nisan—the first month of the Sacred Jewish year. Brother J. B. Cook was at Indianapolis, warning men and women to flee for their lives from the judgment that was in all human probability but a week away, but having been sent for by Brother and Sister Willard to come on to Oswego and assist in the meeting, he at once set out in his own private carriage to make the journey, though the distance was 150 miles and the roads almost impassable. At one of the worst points on the way he came very near turning back, but hitching his horse by the roadside, he sought a retired spot and kneeling down, asked counsel of God. Was it given do you think? I am just as sure of it as I am that I live. God does hear and answer the cry of his children when in distress. He does make a way for them through the flood when they depend only upon him. But what do you suppose he said to Brother Cook, and how did he convey the message? He spoke to him in the words from his own precious Book—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." It was enough. If God had spoken to Brother Cook in audible voice, instead of speaking to him through his Word, he could not have risen from his knees more strengthened than he was by that solemn message. He could come on now, for he was "armed" not only for the toilsome journey but for whatever of suffering might come to him at the end.

When he reached Oswego he found the meeting already in progress, and Elder Barnes and his helpers, earnestly working to save sinners. Father and Elder Greenleaf were there. (This Brother Greenleaf was another minister, who [illegible]

my father, Feb. 1, 1846. In [illegible] ter he says: "As to our reception and action on the cry, 'Behold he Cometh!' (10th, 7th month.) Some of the brethren, acting in consistency with their faith, quit their business and waited the issue. The time passed, and they were compelled to confess that the Lord did not come on the 10th day of the 7th month. Yet his promise, 'I will come again,' will be fulfilled in his 'Times,' (1 Tim. vi. 15,) and by the grace of God, and light of his Word, they would try to wait and watch and pray, 'and account the long suffering of God salvation,' and by so doing, 'be found of him in peace without spot and blameless at his appearing.'" * * * As to himself he says, "Being called upon to advocate so new, strange and unwelcome a doctrine as definite time, I became the subject of much gossip, but to all such my answer was that of David, 'I believed, therefore have I spoken.' * * * God was in the Great movement of the seventh month * * * The prayer of the true church now crying in the spirit of the importunate widow, 'Thrust in thy sickle for the time is come for thee to reap,' will prevail and bring earth's exiled King!".

This is only a brief extract from a very long letter, but it will show you that there was no faltering by our brethren in Northern Indiana in those trying days.

The brethren to whom Brother Catlin was preaching were mostly on Stillwell Prairie in the south part of Laporte County. There were two more of the Catlin brothers beside N. Mead and Joseph. Their names were Sprague and Theodore. I think their wives were also believers. Am certain about this, as to Matilda—Theodore's wife, for she attended our meetings and I corresponded with her later on.

Sister Sarah (Catlin) Clark, was another of the Catlin family who had accepted the truth. All these were friends of Auntie Willard, of her husband, and of my own dear parents as well. They were very earnest men and women and beloved wherever they were known. You will hear more about them when I get farther along in my story.

About the 7th of February 1845, a protracted meeting was commenced in Oswego, and it seems from a letter written a little later by Brother How-

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[illegible] ter, that [illegible] Greenleaf, the one eight and the other seven years of age were buried by my father "in the likeness of Christ's death," in the mill-race at Oswego,) Elder James Martin and one of the first Baptist ministers to preach in all this region—the man who organized the first Baptist Church at Syracuse, —the one who assisted father in a protracted meeting at Bone-Prairie, during which more than twenty were baptized (Jan. or Feb. 1843,) and who assisted by Solomon Wedge, had ordained father, was also there.

Auntie Willard was working with the rest, urging the unconverted to come forward. Two ladies said they "would go if she would go with them." She did so, but no sooner had she taken her seat than she "felt forsaken of the Lord." When asked to "pray for them" she was "weak and powerless and was given to feel that this course was out of God's order for this meeting; that the first work must be done for the church; that God had a controversy with his people, and would not use them for the conversion of sinners until this was settled." She could do no more work in that direction until she had farther light.

Brother Cook was now sent into the pulpit, and continued to preach day after day and night after night until near the close of the meeting. The plan of God from Genesis to Revelations, was spread before the people "in light so new and captivating that the disaffection of brethren was for the time being, forgotten." "The visions of Daniel and John were made plain upon tables." The empires of Babylon, Medo-Persia, Greece and Rome were proven to be in the past. There was but one more kingdom to come and that was the kingdom of God. It had belonged to David. It was now to be given to Christ. The 1260 years of papal persecution were over and at their close had come the predicted darkening of the sun and moon, the fall of the stars and the shaking of the powers of the heavens. The measuring periods given by Daniel and John had at least some of them, run out. What more was there before us to be fulfilled? The next sign to appear would in all likelihood be "the sign of the Son of Man in heaven," followed closely by the mourning of the tribes of earth, as gazing upward at the sign, they saw "the Son of Man coming in the clouds of heaven with great glory." But I can give you but a faint idea of Brother Cook's preaching. I think it was like the message that fell from the lips of Noah when the Day of Doom drew near.

AUNTIE WISER.

(To be continued.)

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, May 15, 1907.

Brother George Neill will preach at the church in Plymouth next Friday evening.

The programme for the Antioch Conference is published this week. With Brothers Wagoner, Halstead, Lindsay, Wince and Neill to preach the Word, we are assured of variety enough, and the talent represented is beyond question able to instruct and edify. Come and have a good meeting at Antioch once more before the Lord comes.

The Editor and wife enjoyed a visit with the church at South Bend last Sunday, and listened to Brother Neill preach two excellent discourses. The churches that have Brother Neill to serve them are to be congratulated, as he is a good student and thoroughly in earnest in his work. Brother Neill left a position that was worth much more in dollars and cents than he can hope to get for preaching, to take up this work, and he should be sustained and encouraged and commended for the course he is pursuing. May the Lord bless his efforts.

The Committee on Bible School to be held one week after the Antioch Conference announce in this issue that Bros. Lindsay and Wince will be the teachers. This insures all who attend that the sessions will be full of interest and profit. At least profit will be there for all who will take it. A "school" implies that study is an essential element, if the student wishes to be benefitted. Let there be a good attendance, as the schools of the country will be out then, and it will be a good time for the young to come and learn from the Word of God lessons that will be of value to them. A good attendance is essential to the success of this School, and those interested in the work in Plymouth are anxious to make a sacrifice to further [redacted] all come.

Not long since there was placed in my hands an article entitled, "No Scriptural Reason for a Millennium." The following questions were asked, What use is there for a millennium? Why should we hope for one? What more could be done toward the redemption of fallen man in a millennium? We wish to notice these questions. Believing as the religious world does today we admit that there is no use for one. If our so-called immortal souls go to their rewards or punishment at death there is no use for one. Neither is there any use for the resurrection or a future judgment. Why? Because we have been rewarded or punished. We mean those who have died. In view of the fact that Jesus will come to this earth again and reign in righteousness with his saints there is need of a time to accomplish this work. See Psa. lxxii.; Isa. xxxii.; Acts i. 11 with many other Scriptures. To reject the Scriptural doctrine of the "age to come" is to reject the gospel preached to Abraham, "In thy seed shall all nations of the earth be blessed." Will the writer affirm that this seed has or is now blessing the nations? If so, how? Peter declares in Acts iii. 21, that the heavens must retain Christ until the times of restitution of all things spoken of by the mouth of all his holy prophets since the world began. Again we read in Acts xv. 14. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet, as it is written, "After this (the taking out of the Gentiles a people for his name) I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. Please read Isa. lv. and Amos ix. 11-15. The above Scriptures affirm that Jesus will come again and will build up David's throne and will bring about universal peace on earth. Those who deny the future reign of Christ and his saints nullify the whole gospel plan wrought out by God through Jesus the Christ. Paul in Eph. ii. 6-7 says that God hath raised us up together, and made us sit together in heavenly (high) places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. When Peter asked what shall we therefore receive, Jesus answered, ye who have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix. 28. In Matt. xxv. 31, He (Jesus) will sit upon his throne when he comes with all his holy saints with him. Then will he judge the nations. Why should we look for one, says the writer? The "age to come" is the time when the saints will be given power over the nations. Rev. ii. 7, 11, 26, 27. We look for it because it is our salvation. Psa. xcix. reads thus. For the Lord taketh pleasure in his (saints) people; he will beautify the meek with salvation. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written; this honor have all the saints. This may be a little too actual for those who ignore the doctrine of a future reign on earth of Jesus and his saints. Nevertheless it is plainly taught by the prophets and Christ. The good confession that Jesus made before Pilate was that he came into this world as King of the Jews, when the kingdom of Israel was overturned (Eze. xxi. 27) it is written that it shall be no more until he comes whose right it is and I will give it him. The gospel of the kingdom of God embraces the good news of the restoration of this overturned kingdom. The covenant that God made with David embraces these facts. See 2 Sam. xxiii. Verse 5 reads thus, Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow. You will observe that this was all of David's salvation and desire. Again he says, I will be satisfied when I awake with thy likeness. He did not desire to go to heaven because God had promised him his reward [redacted] earth. Psa. xxxvii. To look for.

[redacted] accomplished some good [redacted] whole proof is along the line of modern day religious thought. We ask him to furnish one plain passage of Scripture in proof of the doctrine that the righteous shall inherit heaven as a reward for their righteousness. In more than a score of places does he (God) say that the meek shall inherit the earth not heaven. He (the writer) further states that the earth is now being filled with the knowledge of the glory of God. This does not harmonize with the teachings of Jesus and the apostles. The days of the coming of the Son of Man shall be as it was in the days of Noah. Was the earth filled with the knowledge of God then? Paul says, that evil men and seducers shall wax worse and worse, deceiving and being deceived. Again the same apostle says, The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables.

The above Scriptures do not teach that the world is growing better and that the earth is being filled with the glory of God. Those who have the truth on this question do not believe in a "larger hope" or a "second chance." The truth is that God has provided salvation through Jesus the Christ. If he neglects or rejects this offer he cannot expect a resurrection to eternal life. If we trifle with God we become the losers. Our heavenly Father is now offering us the opportunity to become his children and his heirs. If we become obedient to his commands we are promised a position in the kingdom of God. Rev. iii. 21; v. 10. Those who are chosen during this age will become the princes who shall rule in judgment. Isa. xxxii. 1. There is much Scripture that could be given as proof of the future reign of Jesus and his saints but we will not offer them. The writer says, "The saints will dwell in heaven, the place of their reward." I offer the following text in opposition to what the writer says, "The righteous shall never be removed; but the wicked shall not inherit the earth." Prov. x. 30. It is strange that men will make such statements.

Submitted in the interest of truth.

D. C. Hummon.

The Resurrection.

This subject of the resurrection has been studied, and argued, and talked about more than any other almost, for to all it is such a question of vital importance that we can never cease trying to fathom its meaning. And as we grow older, and our loved ones pass away one by one it is an ever recurring thought and the deeper and deeper grows our interest. It may be an old, old story, but to us it is ever new. We may not be able to bring out any thing new, but we can study and give our opinion and conclusions on the subject. Not merely our private opinion, but our opinion well grounded on the Scripture.

It seems to me that the heavenly Father never intended to tell us all about these things, but just here a word and there a word, and thus try our faith and trust in him. And we do believe that which ever way it is, it is God's way and his way is always just and right. But we are to add to our faith knowledge, and as this is what we meet here for, to gain all the knowledge that we can, it seemed fitting that we should take up this question.

Mankind in all ages whether civilized or savage have had some idea however crude, of a life beyond this, a future state of existence. Even the Indian dreams of the happy hunting grounds where his fathers have gone, and in every human heart there is a desire and a longing for something more satisfactory than the present life, so our hearts and our minds are always open and ready to accept the hope of the resurrection from the dead, and to a life that is more complete and soul satisfying than this.

Life here is so short and uncertain that we cannot really set our affections on the things of earth, and we cannot help but feel that this is not our abiding place, that it is not all of life to live, nor all of death to die.

The phase of this question of the resurrection that we might consider or study tonight is this, When does the resurrection take place? Does it take place immediately after we die; and do we fall asleep here and awake in his presence so soon, and does this corruptible put on incorruption and this mortal put on immortality then? [redacted] sleep until Christ comes to [redacted] ing dead? Paul says in

[redacted] But every man in his [redacted] Christ the first fruits, then after [redacted] they that are Christ's at his coming. Then he says cometh the end, when he shall have delivered up all things, all authority and power to the Father, that God may be all in all. And then farther on in the same chapter, Cor. xv. 51, he explains how the resurrection will be and says, Behold, I show you a mystery, we shall not all sleep, but we shall all be changed. For this corruptible must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Now if we pass on to our reward, and to the judgment and resurrection as soon as we die, as so many seem to think, where would be the purpose of his coming the second time; for the judgment and the resurrection have been going on all the time, and there would be no graves to open, no dead to raise, no judgment to take place only for the comparatively few that would be on earth when he comes. Only a drop in the bucket to the countless millions that have lived and died before he comes. Death is always spoken of in the Bible as a sleep, not as a conscious state of existence. Thes. iv. 13. But I would not have you ignorant brethren concerning them which are asleep. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord that we who are alive and remain until the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord.

2 Tim. iv. 7, Paul says, I have fought a good fight, I have finished my course I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day, and not to me only, but to all those who love his appearing.

John xiv. 2, Jesus says, I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also. Have we any promise of the resurrection from the dead until he who is our life shall appear? But this we know, that whether we wake or sleep, we are in his loving care, and he will never forsake us, but will save to the uttermost.

Mrs. M. A. Mathews.

[*Selected by H. M. Farley.*]

Child Nurture.

From the words of Solomon, "Train up a child in the way he should go and when he is old he will not depart from it," to the New Testament utterance, "Whatsoever a man soweth that shall he also reap," and even to the well known proverb, "As the twig is bent the tree is inclined"—all point to the great importance attaching to the instruction given in the early years of a child's life—aye even to the earliest days. What more helpless than the tiny infant depending as it does for its very life absolutely upon the care and nurture of those about it, and yet what mere full of wonderful possibilities, of great tendencies for either the good or the evil? Like a sponge it seems to absorb every influence about it, or like the sensitive plant that responds immediately to the touch, or is altered by the slightest breath that breathes its atmosphere upon it; or again like the potter's clay yielding under each touch in the plasticity of youth until the shape finally hardens into permanent character "when he is old." How important because how dangerous are these early years! how important that the soul shall receive the right touch to yield the harmonious shape, that the little twig shall receive the right bending to insure perfect symmetry to the full grown tree! And already within this mite of humanity are tendencies and impulses—some that will inevitably issue into good if allowed to grow; others that must as invariably result in evil if not checked and uprooted. And to those whose cry is, "Let the child develop freely according to his nature," our answer is "We are not so foolish with our gardens and farms, for we know that Nature yields both weeds and flowers, and if we are looking for the flowers we must uproot the weeds and uproot them before they have choked or retarded the growth of the plant." Hence childhood is the natural time for this training—a training that must begin at birth and continue until "he is old"—a training that is more than simple teaching—for a child is not a vacuum that is to be crammed with knowledge, but a germ of great possibilities that is to be developed. Teaching fills the mind—training shapes the habits. Teaching ends with the lesson—training ends with the application and eventuates in character. Principally because parents haven't recognized the fundamental distinction between training and teaching, they cannot lay hold of the promise of Solomon that "when he is old he will not depart from it."

And into the hands of the parents as God's representatives on earth has been placed the responsibility of pre-empting this virgin soil of the child's mind for good growth before it is filled up with the evil. This training or pre-empting of the mind must of necessity take two forms—the positive or culture side, and the negative or restraint side. The first consists of gentle, loving nurture of the good impulses, affording them more and more opportunities for expression; the second is more akin to discipline, to that exercise of parental authority or compulsion which while not harshness, is yet a loving firmness. "Spare the rod and spoil the child" is as true today as in the olden time when first spoken; and while "rod" here does not necessarily mean "hickory stick," yet it stands as a symbol for correction or for the just returns of wrong-doing. We are all under discipline—in truth, nothing is achieved without it. The apprentice to learn his trade must subject himself to this discipline. The college athlete who would "so run that he may obtain" must subject himself to a rigid training which is a form of discipline. A rugged moral growth is hardly possible without discipline, and the parent who in an unwise love would remove all difficulties and place no restraints, is developing the germs of degeneracy. It is true, man is to attain unto freedom as his highest birthright, but freedom in no wise forbids but rather necessitates authority. For "perfect freedom is perfect obedience to the perfect law."

While it is true that in the training of our children they often suffer from too little parenting, it is oftener that they suffer from too much. The fond mother in her mistaken idea of love and unselfishness often gives herself and her time too absolutely to her children, thus not only rendering them selfish, unappreciative, ungrateful, irreverent, but in reality becoming selfish in that respect herself, for she owes something not only to her neighbors, but to her Maker, and to the service of his kingdom on earth, which she cannot well render when so absorbed by her family. She owes something to herself as well—a time to improve and develop the gifts with which God has graciously endowed her. Such over-indulgence to the child when the father's means and the mother's time and labor are made tributary to his every want and whim, creates a hot-house plant, pampers it into degeneracy by lessening every difficulty attending growth, makes a sovereign of the child and a slave of the parent. Even children must learn to want—to wait—to work.

But a word here should be spoken in relation to the question of compulsion or discipline as it touches the religious life and the observance of church-going. The present is witnessing too great a prevalence of irreverence and neglect of church attendance on the part of our young people. The choice is too often left to their capricious decision. The need of parents is to master the art of parenthood—to understand how to awaken and preserve the child's love and reverence and lend it to apply the same to its church life, if necessary, by parental authority, but best of all by example. You can scarcely hope to make willing church-goers of your children unless you are willing church-goers yourself. Irreverence in the church can usually be traced to irreverence in the home. The cause lies there and the remedy also. Church training can at best only supplement home training; it can never supplant it. But since we cannot impart what we do not possess, it behooves our mothers and fathers to be what they wish children to become. They cannot transmit character unless they have character; they cannot make honest children unless they themselves are honest and they cannot make truthful children unless they themselves are without guile. We may rest assured that there will be no comfort in our religion to ourselves, nor will its influence be of any use to any one else, if we even suspect ourselves of being in any way disloyal to it in our daily conduct. Parents, your influence is paramount! Mothers, your early lessons are never lost! You are the makers of destinies, shapers of history; be true to your weighty responsibilities.—*Lutheran Observer.*

Palestine in London.

The Royal Agricultural Hall in Islington has been secured for June next, and is to be transformed into a veritable miniature Palestine, with every phase of the life of the Holy Land represented. Those who visit it will be able to study native arts and crafts with the artisans at work, plying their trade with the Old World tools—the same as in Bible times. In an improvised field the farmer will be seen ploughing with the native plough and his yoke of oxen, just as did Elisha of old. A life-size home from Bethany will make us familiar with the life of the modern "Marys" and "Marthas," while a Bedouin encampment will have much to teach us of life in Patriarchal times. The botanical section will contain living plants, trees and shrubs from the Holy Land and the natural history section many living specimens of birds, locusts, reptiles, etc. Interesting models of gigantic size and exquisite workmanship will fill one of the great galleries.

One of these models alone—that of a gigantic raised map of Palestine, will be sixty feet long—the largest ever seen in Europe. The antiquarian section also promises to be of unusual interest, with its casts of tablets, inscriptions and diagrams, bearing witness to the historical accuracy of the Word of God. Then there are promised Eastern life scenes, native music, living pictures of Jerusalem, forming altogether an exhibition at once unique and altogether novel, and will, no doubt, attract large numbers.

The manager is the Rev. Samuel Schor, a native of Jerusalem, and a clergyman of the Church of England, who has had great experience in arranging similar exhibitions, though on a smaller scale, in the provinces. It is under the auspices of the London Jews' Society, with the Bishop of London as president, and a strong committee in course of formation to organize it. That it is a great undertaking may be guaged from the fact that over 8000 voluntary workers are being secured to act as stewards.

Dear Brother Underwood:

We want to express our appreciation of the new feature of The Restitution, the "Question Box." It is invaluable, and the questions ably answered. Then, too, the Bible School department is intensely interesting, and in many other ways the paper is getting better and better. God will reward you and those assisting you in due time.

Please send The Restitution to the following addresses for three months.

May the blessing of God follow you in your work.

Yours, in the One Hope.

S. H. Thomas.

Editor Restitution:

We rejoice in the fact that on the 27th day of April 1907, Sister Martha Walls of Antioch, Ill., was buried in baptism by Brother Huggins in the all saving name of Jesus Christ, putting off the old Adamic nature, and putting on the new man Christ Jesus. Being planted together with him, in the likeness of his death and resurrection.

Sister Walls was formerly a member of the Presbyterian Church; but for some time has been a close student of the Bible, and in studying God's Word she was brought to see the difference between man-made creeds, and the "Gospel of the Kingdom," as it was taught by Jesus, and the apostles, and that it is through faith and obedience that it becomes a power to save. May the grace and favor of God, and our Lord Jesus Christ, be with her in the start she has made for the prize of the high calling of God in Christ Jesus, is our prayer.

Jos. H. Williams.

Obituary.

Izabella Emily Wallace was born August 26, 1836, and died May 7th, 1907, at her home in Argos Ind. aged 70 years, 8 months and 7 days. She was married to Isaac R. Wallace May 5th, 1853, in North township, Lemuel and Mary Rhodes (now Mrs. Basil Bowell) of the old remaining settlers, being present at the wedding. When quite young she united with the Advent church and has been a faithful believer and silent sufferer for years, being confined to her bed for the past eleven years, and her patient, suffering and cheerful, smiling face will be well remembered by many, so kind and loving to all, and the patience she bore and good spirit she manifested through all her afflictions, shows a good example as a faithful follower of Christian convictions. She was the daughter of Mr. and Mrs. Adam Snyder, and besides her husband she leaves six children: Alsina Finney and John Wallace of near Argos, Perry R. Wallace of Glendora, Mich., Mrs. Alice Dennie of Chicago, and Mrs. Kate Duff and Mrs. Ida Beall of this place.

Services were held at the Advent church Friday at 2 p. m. conducted by Richard Railsback. Interment in Maple Grove cemetery.—*Argos Reflector.*

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J G Haupt	1 50
Mrs Lou Hammelright	1 00

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westboro, Maine.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Poetry.

"E'en Though it Be a Cross."

An earthly "cross" in patient meekness bear-
ing,
The while we wander in this pilgrim land
A heavenly crown of matchless glory wearing,
Placed on each head by God the Father's
hand.

The heavy "cross" on earth—the crown in
heaven;
The sorrow here—beyond the mighty joy.
The raptures of a soul with all forgiven:
A blest eternity without alloy.

It may be that the "cross" we have to carry
May bow our very souls to earth with grief,
And darkly round our path wild clouds may
gather,
While anxiously our spirits seek relief.

Yet when the gloom is deepest, and the heav-
iest
Seemeth to us the cross we have to bear,
Faith in our Father's love can also triumph-
ant,
And show the "crown" of joy that we shall
wear.

It may be that the "cross" of suffering
Is one known only to ourselves and God;
When strongest love is powerless to aid us,
Or ease one atom of the crushing load.

Yet even then one thought may bring us com-
fort—
He knows our grief, for he has felt the same;
His spirit has been bowed in deepest anguish,
Who claim the "Man of sorrows" for his
name.

Then let the gloom around our spirits gather,
Let every earthly joy and comfort flee;
Blest be the "cross," though heavy that shall
bring me
Nearer to thee, my God, nearer to thee.

Communicated.

QUESTION BOX.

[Interested readers of the RESTITUTION who desire to have Scriptural questions answered in this department, should address Robert G. Huggins Box G, Oregon, Ill. No anonymous communications will be noticed.]

THE NECESSITY OF CHRIST'S DEATH.

During his personal ministry Christ preached to the lost sheep of the house of Israel. Was it possible for them to receive him; if so was his death necessary? If it was not possible for them to receive him why did he preach to them?—G. W. Smith.

REPLY.

We cannot write upon hypothetical questions like this [illegible] with the strength of settled convictions. Some times Bible writers introduced hypothetical premises, and reasoned out results: but they were inspired, and their conclusions infallible. 1 Cor 15. Good brethren sometimes venture where angels dare not tread. They reason on the uncertainties of an "if" until they become mere speculators. Once get away from the law and testimony, Isa viii 20, and one guess is as good as another. It becomes expositors of the Word to stay close to what is written. Let us be careful. It may be that the following remarks, based on the authority of the inspired Volume, will be helpful to readers in general, and Brother Smith in particular.

1. It was not possible for the Jew[illegible] nation to receive Christ; this would have falsified prophecies which predicted his rejection by them. [illegible] Isa liii 6, 9, 10.

2. After quoting one of these prophecies John says, They could not believe. Nevertheless, he adds among the chief rulers also many believed on him, Jno xii 39-42. While, then, the nation rejected Christ, Jno i 11, individuals received him, v 12.

Prophecies are generally national in their scope. The prophecies made it impossible for the Jewish nation to accept the Anointed. Good and honest hearted people, Matt xiii, received him gladly and joyfully.

3. Therefore Christ's death was absolutely necessary, not only for Christ individually, Heb v 8, 9, but for all of the Jewish nation, and of all nations, who sought and are seeking to escape the condemnation of the law of sin and death, Heb ix 15, 22, 28; Rom viii 3.

"PASSED FROM DEATH INTO LIFE."

Dear Brother Huggins:—Some time since in THE RESTITUTION the passage in Jno v 24, is passed from death into life, was explained as meaning that the saints at the resurrection will be passed from death into life without coming into judgment. If this be the meaning of that expression what shall we do with Jno iii 14: We know we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Also Eph ii 1: And you hath he quickened who were dead in trespasses and sins. I would be glad to have light on these passages.—F. M. Howell.

REPLY.

The word *Krisis* translated condemnation in Jno v 24, is translated judgment thirty-nine times in the New Testament. The word [illegible] means, The point of time when an affair, movement, or course of action, must terminate, or take a new course, or be turned back; the decisive moment; the turning point. (Webster). The judgment is the point of time when the sinner's course in sin must terminate. It is the decisive moment with him. As the judgment condemns the sinner for his iniquity, the word *Krisis* necessarily means condemnation, and is so translated in Jno iii 19; v 24. In Jno v 29 the same word is translated damnation. It is also found in Matt xxiii 33; Mk iii 27. The wicked are to be judged; condemned, and suffer the damnation of hell, Gehenna. As they are raised from the dead to be condemned, their resurrection is called the resurrection of damnation, Jno v 29. All who know the truth but will not believe it are condemned already, Jno iii 18. That is they are under the sentence of death. This penalty for sin is plainly written in God's law. Rom vi 23; and when Christ comes he will execute, (Jude 15) the sentence. He that heareth my words, and believeth on me.....shall not come into judgment, condemnation, damnation, Jno v 20. Of course not! We love the brethren, and this is an evidence that we have passed from death unto life. We are now quickened, Eph ii 1, into the Christ life; we pass from the law of sin and death to the law of the spirit of life in Christ Jesus, and are made free, Rom viii 2, when we obey the form of doctrine preached by Holy men, vi 17. There is therefore now no condemnation for us if we walk after the spirit, Rom viii 1. A law from which we have been made free cannot bring us into condemnation. The wicked, being violaters of God's law, are condemned by it. They are raised in the resurrection of damnation; the righteous in the resurrection of life. Keep this distinction in your mind and all is plain.

IS SALVATION UNIVERSAL?

We trust in the living God, who is the Savior of all men, specially of those that believe, 1 Tim ii 10. Do you understand by this verse that all men will ultimately be saved?—E. D. Lindsay.

REPLY.

I have not so learned Christ. Eph iv 20. The word Savior in 1 Tim iv 10 is from *Soter*, and means preserver. God is the preserver of all men, now v 8: He sends his rain on the just and unjust, Matt v 45; he deals kindly and fatherly with the wicked as well as with the just. He graciously preserves the life of the wicked, shows them the long suffering and goodness Rom. ii. 4, that they may be saved if they will. 2 Pet. iii. 9. His delay in their damnation not only gives them opportunity to be saved, but makes his justice stand out in bold relief when he executes "upon them the judgment written." Psa. cxlix. 9. Our God has told us that if we sow to the flesh we shall reap corruption, Gal. vi. 8, but he does not "speedily" Eccl. viii. 11 give us the harvest; he tells us, however, that he is "not mocked," and that "it shall not be well with the wicked" Eccl. viii. 13. His loving hands now holds in abeyance the penalty of his violated law; he is the Savior now of even unbelievers 1 Tim. ii. 4; that is, he is their Preserver and Benefactor. He is Savior of all men potentially v. 16; of believers alone effectually 1 Pet. i. 9. God has decreed that the wicked (not their sins) must die. Ezek. xviii. 20. When "Watchmen" xxxiii. 6, 7, or preachers of the Universalist faith declare that a man may sow to the flesh and then reap everlasting life, he thinks to "mock" God. When he says "it shall be well with the wicked"—so "well" that he will be saved, he belies the Word of God. When he proclaims that "the soul that sinneth it shall live" he utters blasphemy. He "strengthens the hands of the wicked that he should not turn from his wicked way, by promising him life." Ezek. xiii. 22. This was one of the "lies" preached in Ezekiel's time, and which made "the heart of the righteous sad" see v. 22. It avails nothing to say, "O they will not get immortality, just eternal life;" or "O, they will not be kings and priests; they lose this position and reward." The text says it is a lie to promise the wicked "life"—that it strengthens his hands in sin "that he should not turn from his wicked way." What did this? "By promising him life." Not one word about immortality (as distinguished from eternal life;) not a word about "position" or reward. *Life*—LIFE—LIFE. That is what the universalist promises every man, and that promise, when believed, confirms people in [illegible]. All such die unwarned, and as "watchmen" we are responsible for their blood. We must die for our unfaithfulness, Ezek. xxxiii. 7-9.

Be careful, dear ones in the Lord. In getting away from eternal torment do not get away from "the wrath of God" which is "revealed from heaven against all ungodliness and unright-[illegible]." Rom. i. 18. A truth exaggerated becomes a lie. A truth is often over-stated. Sometimes our dear brethren unthinkingly endorse an extreme statement, before they see the absurdities to which they are logically committed. They look only at the point of doctrine under discussion, and do not see other doctrines inseparably entwined with it. Without looking at logical sequences, disconnecting the theory presented from all its dependent doctrines, they decide as to the truth of the dogma, thus isolated! Dear ones, stop and think! Universal salvation will never trouble you if you will keep in your mind conclusions to which it leads. I will state a few of these conclusions. Absurdities to which this view of salvation drives one can be numbered by the dozens; for lack of space we only state two or three:

I. Salvation means deliverance or rescue. How can there be any salvation when there is nothing to be saved from? If there is no future punishment there can be no future salvation. If sin is punished in this world there is no salvation in this life; and if there is no future punishment to which sinners are liable, there is no future salvation. Universal salvation when carried to its logical sequence, means no salvation at all!

II. If men are punished awhile for their sins, and then let go into the home of the blood-washed throng among the redeemed, themselves redeemed, salvation is separate from, and independent of forgiveness!

III. If the punishment to which the wicked are subject is remedial and not penal (which by the way is only purgatory white-washed;) if it is disciplinary not punitive; if they come out of it purified, not destroyed; then we should not preach the gospel; we should do nothing else but pray for God to speedily and abundantly pour out his wrath upon the ungodly that they may be "purified."

IIII. And finally: If sinners [illegible] "purified" by punishment their punishment (not Christ) saves them. Therefore salvation is independent of Christ's death, sacrifice and atonement! Salvation through punishment would have been universal had there been no Christ! Jesus is no longer Savior: his atonement is denied; forgiveness is displaced; his Sonship is repudiated, and God's law of pardon is made void. It sends its shocking vibrations through the entire system of divine truth. "A word to the wise is sufficient."

ROOT. G. HUGGINS.

Pine Woods Bible Class.

Teacher. What subject shall we study to-night?

Ella. Last Sunday night I listened to a [illegible] on "The Birth of the Spirit." The preacher affirmed that the aforesaid birth was an experience which comes to the natural man in this life only, and if it is not experienced prior to its suspension, they never will receive the Spirit Birth. I would suggest for our study the following topic:

WHEN, AND BY WHAT MEANS IS THE BIRTH OF THE SPIRIT PRODUCED?

Teacher. Is the "Birth of the Flesh," and the "Birth of the Spirit," totally distinct,—the one taking place after the expiration of the other, or is the Birth of the Spirit simply a morally improved natural man?

Ella. They are totally distinct.

Q. Please give proof.

A. See 1 Cor. xv. 46: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Q. Well, to what time does the word "afterward" refer during, or after the expiration of the "natural?"

A. Speaking of those who have previously been "begotten of the Spirit," before the expiration of the natural, we read in 1 Cor. xv. 42-44: "It is sown (or entered the state of death) in corruption; it is raised (or emerges from the state of death) in incorruption; it is sown (dies) in dishonor; it is raised (emerges from the state of the dead) in glory; it is sown (or enters the condition of death) in weakness: it is raised (or revives) in power; it is sown (or dies) a natural (or animal) body; is raised (or stands up again) a spiritual body." To affirm that it is sown (or enters the state of death) an animal body, and revives from the state of death, still an animal body, is to wrest the Holy Scripture, for the purpose of sustaining the opinion of man. It will be seen that the word "afterward," [illegible] to the time when the animal shall cease to exist, and not during its existence.

Q. What will insure the animal being revived a spirit being, having the nature and life of the Spirit?

A. There is only one way, it (the natural) must first come in touch with a prior existing higher or spirit life which is above it. See John iii. 3, "Except a man be born again (margin *from above*) he cannot see the kingdom of God." He must both be "begotten" and "born" from "above." Says Jesus. "All that owes its birth to human nature alone, is only human, (not human and spirit) and all that owes its birth to the Spirit is spiritual. Do not be surprised at my telling you that you (who are only human) all need to be born over again. The wind blows where it will, and you can hear the sound of it, but you do not know where it comes from, or where it goes; and it is the same that owes his birth to the Spirit." 20th Cent. Trans.

Teacher. Now, Carrie, When Jesus was "sown," or entered the state of death, was he a "natural" or a "spirit" being?

Carrie. Why a "natural" person.

Q. What evidence have you?

A. See Rom. viii. 29: "That he might be the firstborn among many brethren."

Q. Could this mean the "firstborn," according to the flesh?

A. It could not. We know that such was not a fact. While it is true that he entered the death state as an animal body, he did not come forth an animal body, as many affirm that the "many brethren" will; but he was a sample as to how the "many brethren" will come forth. He experienced the new birth without first reviving as an animal body, and so also must the "many brethren."

Q. Have you another proof text?

A. Yes, sir; the Scriptures are plain on this point. Please see Col. i. 15, "Who is the image of the invisible God, the first-born of every creature."

Q. Did he revive first, and then afterward experience the new birth?

A. No, Sir; the facts of Scripture emphatically contradict such teaching. Neither will the "many [illegible]ren" first revive in the animal [illegible] not three. See 1 Cor. iv. 42-[illegible] which is sown is an animal b[illegible] which rises is a spiritual body." 20th Cent. Trans.

Q. Have we other Scriptures which show Jesus to be the beginning of this new creation or birth of the Spirit?

A. Yes. See Rev. iii. 14; "The faithful and true witness, the beginning of the creation of God."

Teacher. I will ask Lud to tell me what part of man are people trying to save?

Lud. Why, the supposed immortal soul or spirit.

Q. What is the nature of the supposed immortal soul or spirit?

A. They affirm that it is spirit.

Q. Well, then, if its nature is now, and always was spirit, could it experience a change from the natural to the spiritual?

A. No, sir; if it always was spiritual and never natural, it could never experience the new birth, consisting of a change of the natural to the spiritual.

Q. Such being the case, then, what chance, then, is there for its entering the kingdom of God?

A. Very slim, indeed.

Q. Why so?

A. Because Jesus says: "Except a man be born of water and of the spirit, he cannot enter the kingdom of God."

Q. Which is said to be the "man," the body or soul?

A. The soul.

Q. What is its nature said to be?

A. Spirit.

Q. Then being spirit and not animal, it could never exchange the animal for the spiritual, and by this change experience the new birth?

A. No, sir, never.

Q. What then?

A. Why simply this, Jesus says: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." And this immortal soul man, being already Spirit, could not be born of the spirit, and hence there is no kingdom of God for it.

Q. Are the laws which govern the development of the Spirit life equally as necessary to be complied with as those which govern the production of the animal life?

A. Yes, sir, they are, and if not complied with, there can be no bringing to birth, children after the power of an endless life.

Q. Did Paul recognise the fact that they must be developed according to some well-defined law?

A. Yes, sir; he did.

Q. What did he call that law?

A. "The law of the Spirit of life in Christ Jesus."

Q. What attaches to the animal nature?

A. Sin, and its penalty—death.

Q. Where can the "Spirit of Life be found.

A. "In Christ Jesus."

Q. Where must we go to secure "the Spirit of Life?"

A. "Christ Jesus."

Q. Cannot it be secured from Adam?

A. No, sir.

Q. Why not?

A. Because in him is found only "the law of sin and death."

Q. What power has "the law of the Spirit of life" over "the law of sin and death?"

A. Says Paul: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Q. What is the present nature of all those who are in Christ Jesus?

A. "Earthly."

Q. Will they always remain "earthly?"

A. No, sir. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" or spirit nature.

Q. What will produce this birth of the Spirit?

A. We must first come in touch with the heavenly life, by complying with "the law of the Spirit of Life." The animal organism must first es-[illegible] a [illegible]correspondence with the Spirit life, because that only possesses the essential elements of eternity. We are by this means brought to correspond with God, who is Spirit. This life can never come from generation, but by the re-generation, or the new birth. Re-generation is governed as much by law, as generation is. Re-generation can never come, unless the law which governs its development, is strictly complied with.

Yours in the Blessed Hope.

W. H. WILSON.

Programme of Indiana June Conference.

FRIDAY, JUNE 7.

[illegible]

[illegible]:30 p m, Ser[illegible]

SATURDAY, JUNE 8.

10:30 a m, Social and Song Service
11:00 a m, Sermon D T Halstead
1:30 p m, Social and Song Service
2:00 p m, Business Meeting
7:00 p m, Special Song Service
Evelyn K Harsh

(The design of this service will be for those present to select their favorite hymn, tell why they cherish it, what sentiment expressed endears it to the heart, etc. after which it will be sung)

7:30 p m, Sermon S J Lindsay

SUNDAY, JUNE 9.

10:00 a m, Social and Song Service
10:30 a m, Sermon S J Lindsay
1:30 p m, Short Address followed by Communion Service
J L Winch
7:00 a m, Social and Song Service
7:30 p m, Sermon George Neill

Closing with short farewell talks by Ministers present.

MRS. MARTHA BOGGS,
MISS EVELYN HARSH,
A. R. UNDERWOOD,
Committee.

Announcement.

A meeting of the Sisters Aid Society will be held, as usual, in connection with the Conference at Dutton. It will be called at 1 o'clock Saturday afternoon, after the usual order of business. The President, Sister Woodward, desires every sister at roll call to respond with a Scripture text containing the word "work," and to give an exhortation along the line of the text if possible. It is a good way for us thus to strengthen and encourage each other.

We urge every sister to be present. There is much to be done, and let us not be slothful in the Lord's business that is entrusted to us.

"Let us not be weary in well doing for in due season we shall reap if we faint not.

ESTHER RICHARDSON, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

Thomas Fuller: He shall be immortal who liveth till he be stoned by one without fault.

BIBLE SCHOOL ANNOUNCEMENT.

The Bible School connected with the Indiana Conference will convene at Plymouth on Monday morning, June 10th, and continue one week. This is the week following the June meeting at Antioch, and Plymouth is only five miles from Antioch.

Young people, come to the June meeting prepared to stay for the Bible School. Come and begin to prepare yourselves to fill up the ranks as the older ones cannot always be with us, and we must have some one to carry on the Lord's work. You will be well repaid for this week of Bible study. Brothers Lindsay and Winch will have charge of the work.

There will be no tuition fee. Those coming will please notify Mrs. J. H. Willey, Plymouth, in advance, and she will see that you have a place to stay.

We say again, come, both old and young. Come with your heart in the work, and you will never regret the time used during this week of Bible study.

JOHN L. WINCH,
MRS. J. H. WILLEY,
MRS. LYDIA HAILSBACK,
Committee.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few models, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts and tracts [illegible]ary exp[illegible]

[illegible] price is 10 [illegible]

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. we can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

BROTHER D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but, if you cannot get an order and must register, then put the money in, and send that.

WHEN YOUR TIME IS OUT [illegible]

Communicated.

Bible School Department.

LESSON FOR SUNDAY MAY 26.

CHILDHOOD AND EDUCATION OF MOSES. EXODUS II. 1-15.

Golden text. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts vii. 23.

In the last lesson the Israelites were in bitter bondage in Egypt. Seeing that his plan of severe slavery was a failure in keeping down the robust growth of the Israelites, Pharaoh became desperate, and commanded that all the male children born to the Hebrews should be killed as soon as born. This murderous scheme also failed.

The term Hebrew was first applied to Abram. Gen. xiv. 13. There is some doubt about the origin of the word Hebrew. It may have been from Eber, the grandson of Shem. Gen. x. 21-24. Eber is a Hebrew word signifying, From the other side, perhaps because Abram came from the other side of the Jordan, or the other side of the Syrian desert. Another accounting is, that Abraham was called a Hebrew because he lived in Hebron.

Some time ago attention was called to the fact, that in the RESTITUTION Sunday school lesson notes, there was but little attention paid to historical or general information. The reason for it is that such information is often guess work. The Bible—Word of God—is given for salvation to eternal life, and that is promised with it, therefore guessing is very dangerous. In these notes we try to deal with Biblical facts, and would again impress the student, teacher and reader with the great and serious importance of acquiring knowledge of, and direct from the Bible. Volumes and volumes have been written on the life and history of Moses, but all that is positively reliable is found in the brief account in the Bible. The great work of Moses among the Israelites is stated in the Bible at much length, but his direct biography is short, but intensely interesting.

Lesson text verse 1. His parents were Levites descendants of Levi the third son of Jacob and Leah. Gen. [redacted] marriage. It was base at great risk to both parents and child. In Heb. xi. 23, we read that his mother hid him "By faith." This is a remarkable statement, as no reason is given for faith in this instance, as in nearly all other cases of faith, mentioned in Heb. xi.

3. In perfect keeping with this we can say, By faith she took for him an ark of bulrushes. The word ark is from the same Hebrew word as in Gen. vi. 14. Make thee an ark of gopher wood.

Bulrush—a strong reed or stalk, grows along the Nile 12-15 feet high. The Egyptians made ships with it. Is. xviii. 2. Called the papyrus plant, from which came the word paper. The Egyptians made paper from the pith of the reed. She laid the ark among the flags—weeds.

4. His sister Miriam, Ex. xv. 20, about twelve years old kept watch, far enough away not to excite attention or suspicion.

5. Bathing in the Nile—at this point—was then a common habit. This led to the discovering of the ark by Pharaoh's daughter.

6. When opened, the baby cried. The king's daughter must have had a kind heart, she had full sympathy for the helpless, and apparently deserted baby. "Pity is akin to love" nationality was forgotten, the cruel command of Pharaoh was ignored.

7. Miriam, likely pretending curiosity, came forward, and offered to get a Hebrew nurse for the foundling.

8. She got the permission, and called the mother of Moses.

9. Pharaoh's daughter gave her the child to take care of, and promised to pay her. She was now one of the servants of the royal household. Her faith—like the faith of all the faithful before, and since—was tried and tested. Her faith had not failed, thus far it had borne splendid fruit. She could now take care of her own child under royal commission and protection.

10. In the process of time Pharaoh's daughter took him, adopted him. He became a member of the royal household. There is much speculation as to where and how he was educated. The golden text gives all the real information. Moses was learned in all the wisdom of the Egyptians. That means that he was highly and thoroughly educated, as the Egyptians are well known to have been—at that time—a nation far advanced in all general knowledge, as well as the higher branches of culture. Details of his education as the son of Pharaoh's daughter are unnecessary, as well as unreliable. He had a higher and better education than any of that Egypt could furnish, just how he came by it is not known. His mother had faith in God. The faith of Abraham. Gal. iii. 7. There were others in Egypt among the Israelites who held "the faith." Moses was instructed to go, and gather the elders of Israel. Ex. iii. 16. He must have learned among the Israelites of the gospel—glad tidings—that was preached to Abraham. Gal. iii. 8. Read all of Gal. iii. Even at this time 1907 if one comes in contact with those who hold "the faith" in the love of it, one is sure to hear of it, and every opportunity is gladly given to learn, to believe and obey it. Moses valued this part of his education—the covenants of promise, Eph. ii. 12, more than all the wisdom of the Egyptians. His prospects in the court of Pharaoh were power, honor, riches and luxury as long as he lived, faith in God, promised affliction now—in this life. Heb. xi. 24-27. But glory, honor, immortality, eternal life, Rom. ii. 7, with Abraham, Isaac and Jacob, and all the prophets in the kingdom of God. Luke xiii. 28. It was this faith in this education in the things concerning the kingdom and the Christ, Gen. xxii 17, 18; Gal. iii. 16, that enabled him to write the first five books of the Bible, including that grand song of triumph and prophecy. Ex. xv. 1-19. And that still greater song of things past, present and to come, also the prophetic blessing of the tribes of Israel. Deut. xxxii. and xxxiii. By faith and meekness—humility—more than all men, Num. xii. 3, Moses was permitted to see more of the glory of God than all men. Ex. xxxiii. 18-23. God made known his ways to Moses. Psa. ciii. 7. Truly Moses was educated in the ways of God. This knowledge in him became wisdom. He was the faithful servant of God. Heb. iii. 5. The story of the childhood and education of Moses, and the after readi[redacted] rule, to bring [redacted] obey the gospel of the kingdom. Paul pointed this fact out to the Church of God in Corinth, I Cor. i. 26. Moses was not only doubly educated, but made the best use of his best knowledge, and became an educator for nearly all the prophets and apostles, and for all the faithful since and now. Acts xxviii. 23. We may have all the education, all the wisdom of this world, but we cannot believe in the Lord Jesus Christ unless we believe Moses. John v. 46, 47.

P. Neill.

Announcement.

The 49th Annual Conference of the Church of God in Michigan, will be held in Dutton, Kent County, Mich., Thursday evening May 30, 1907, and continue over the following Sunday, May 30th, 31st and June 1st and 2nd. Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Meeting held at their place. In the past there have been many good and profitable meetings, and it is expected that this meeting will be enjoyed by all, and all that are interested in the truth are cordially invited to attend. A program is promised and will be published as soon as arranged. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel in other States.

We trust that all who can will meet with us, that our hearts may be cheered by your presence, and by your words of faith and hope. If we shall bring to this meeting a free will offering of love to God, and charity toward all, God will bless us and our meeting shall be a blessing.

To reach Antioch Church those coming by train will come either to Plymouth, or to Argos, where conveyance can be had to the place o meeting. Once more we urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Railsback, Argos.

J. H. Willey, Pres.
Lydia Railsback, Sec.

The annual May Meeting of the Churches of God along the Niagara, will be held at Fonthill, Ont., May 17-19, 1907. The regular time for this meeting would be one week later, but by placing it at the above date, the services of Mrs. Mary A. Woodward have been secured.

Fonthill now boasts of a new trolley line, The Niagara Central Route, which has recently inaugurated a schedule to the doors from Thorold. The trolley can be taken at Port Dalhousie or St. Catherines by people traveling from the west or north. Those from the east and south will find it very convenient to take the trolley at Niagara Falls, either side of the river.

This the third annual meeting that the Church at Fonthill has called. The members have learned that the impulse which these meetings give to the work is indeed great, and they feel very thankful to all who gave their influence to the work by attending these meetings.

Every one interested in the truths of the Bible, is most urgently requested to attend.

Last year a step was taken in the direction of organizing a Niagara Conference, embracing the congregations and isolated members in Eastern and Western New York. The thought has also been suggested that the geographic limitations be enlarged so as to make it possible for all the brotherhood in those parts not already organized into conferences, to co-operate in this movement, under the leading possibly of the Northeast Conference. One of the objects of such an effort would be to strengthen one another through meetings similar to this one.

Another object is to systemize a plan whereby all could unite in carrying the work to new fields, encouraging [redacted] and women of talent and [redacted] to proclaim the truths of the [redacted] such a move try to attend [redacted] ring, as also any who are [redacted] ed only in the local meeting.

F. L. Austin.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. A. Adams, Pres.
Eva L. Stearns, Sec.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 26, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

Emma L. Smith, Sec.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and handing them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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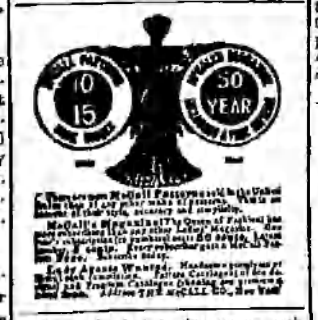

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is: "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

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A. R. UNDERWOOD,

One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

Poetry.

The Coming of His Feet.

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's outpour,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of his feet.

I have heard his weary footsteps on the roads of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, loitering up the slopes of Calvary,
The sorrow of the coming of his feet.

Down the minster-aisles of splendor, from behind the chrysolite,
Through the wondering throng, with motion strong and fleet,
Sounds his victor tread, approaching with a music far and dim—
The music of his coming feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor light of old—
The glory of the coming of his feet.

He is coming, O my spirit! with his everlasting peace,
With his blessedness immortal and complete,
He is coming, O my spirit! and his coming brings release,
I listen for the coming of his feet.

—Independent.

Communicated.

Blessings to Succeed all the Curses and Captivities.

THE SILVER LINING ON THE DARK CLOUD OF WRATH.

It is thought by some expositors of prophecy that the question of Israel's and Judah's restoration and blessing nationally is nearly disposed of by a classification of the prophets, thus: "Of the sixteen Old Testament prophets, thirteen are recognized as uttering their prophecies before or during the captivity. Such being the case all can readily see that where any one of these prophets spoke of a return on the part of Israel it may have had reference to the return which actually occurred when the Jews returned from Babylon." This leaves three, Haggai, Zechariah and Malachi whose prophecies were uttered after the return. It is thought that the first and the last make no mention of a return and that the second spoke of a deliverance of Jerusalem by the intervention of Jehovah in the days of the Maccabean revolt against Syria. Thus it is supposed that the question is settled beyond any reasonable doubt. It is observed that in the quotation from the paper before me the writer says, Where any one of the thirteen prophets spoke of a return on the part of Israel, may have had reference to the return which actually occurred when the Jews returned from Babylon. Whither wittingly or unwittingly the way this passage is worded it leaves the question in doubt as to whether the return from Babylon is final or not, leaving the question open as to future restoration and blessing. So the discussion remains on. If he thought the question settled, "may" was the wrong auxiliary verb to use; so some other expositors choose to say that all references to a return spoken of by these thirteen prophets may not, and in fact does not refer to a return from Babylon. There are some references in these prophets to a return or restoration that does not answer to the historical description of the return from that captivity. Perhaps H. E. Thompson (the quotation is from his article No. 6, in World's Crisis Feb. 7, 1906) felt the force of the arguments on the other side, and chose to appear modest instead of dogmatic.

The classification of the prophets for the purpose of helping out the argument as against a future restoration is no new thing to me. Well on to half a century ago it was resorted to by expositors who said God was done with Israel after the flesh. What if thirteen prophets out of sixteen did prophesy before and during the captivity of the Jews in Babylon? Did this fact limit their prophetic vision? Did not their prophetic telescopes sweep the world's horizon down to the consummation and finishing of the mystery of God. Rev. x. 7. Their mission was to scan the whole time subsequent to their days till the last scene in the drama of sin should be enacted and universal righteousness brought in, and all this for our enlightenment and comfort. A number of these prophets lived years before Nebuchadnezzar set out as God's hammer to break in pieces the nations, and predicted the nearer captivity of Judah but were not limited to this, for plainly their forecast extended to the overthrow of the nation, the destruction of the temple, and capital city and the dispersion of this unhappy people among all nations, by the Romans in the year seventy of our era. No one would think of confining their predictions to the captivity and deportation of Judah to Babylon as all they foresaw. If then the scope of their prophecies as to evil to the Jews took in the siege by the Romans and its consequent suffering and captivity, why could not their prophecies include by still broader scope restoration and national blessing to follow this later and far greater captivity? Accordingly we find on the pages of these same prophets of evil glowing pictures of mercy and blessing to come after the ending of the long night of sorrow, as the silver lining on the thunder cloud of vengeance.

In harmony with the prophets who preceded him the greatest prophet of all did not leave this sinful and unhappy people forever under the wrath of God. Blended with his sad lament over their fallen condition and impending doom are accents of mercy and blessing. Behold your house is left unto you desolate, For I say unto you, ye shall not see me hereafter, till ye shall say, "Blessed is he that cometh in the name of the Lord," (Matt. xxiii. 38, 39) *i. e.* till those hosannas to the Son of David, with which the multitude welcomed him into the city shall break forth from the restored nation as their glad acclaim to their once pierced but now acknowledged Messiah. Over a long stretch of centuries the veil has been upon their heart, but it will be taken away as Paul assures us, (2 Cor. iii. 16) then they will see in that Man of sorrows their mighty Deliverer. The glory will be upon both houses of Israel when he who is to be a light to lighten the nations and the glory of God's people Israel, "Comes to Zion and turns away ungodliness from Jacob." Rom. xi. 26. Every Bible student, it matters not what view he holds in reference to the destiny of the two houses of Israel, in viewing the present and past condition of the Jews as brought on them by the Romans will quote the prophecy of Moses and apply it to them; and rightly too. But it will be objected to by some that the curses and blessing alternating in the lot of this people finally terminated with the curses resting on them in their scattered condition among all nations whither Moses said they would be driven in consequence of their national sins, so long and often repeated as to exhaust Jehovah's patience, and wear out his forbearance; and this seals their national doom. Not so. Blessing is predicted to be the final condition of "the race of the weary foot," the "wandering Jew." On this point Moses is not silent. Deut. 30th chapter beginning with verse 1 shows God's favor toward them in turning their captivity by gathering them from all nations, and bringing them into their own land; circumcising their heart to love him, and by making material blessings to abound toward them. Such is the glowing prospect before the still scattered house of Judah. The day will come when they will call to mind the blessing and the curse and turn to the Lord who has pledged himself to grant them mercy wherever they reflect upon both his goodness and severity. Some will say the extension of mercy and goodness to the scattered nation is conditional. Be it so. So were the curses. Plainly here is a prophecy of what these people will think and do on their part and just as plainly a prophecy of what the Lord will do on his part. It is affirmed that they shall turn unto the Lord and obey his voice. It is also affirmed that he will turn their captivity and have compassion on them; and in addition to this he will circumcise their heart to love him. Here is a change wrought by the Lord and refers to character. Where is the man who can have the effrontery to say the Lord will not do this? I admit that it is a matter of co-operation, the Lord and his people working together. So we can confidently affirm that God will at some future day regather the scattered and pealed people and save them with an everlasting salvation. Praise the name of our covenant keeping God!

These thirteen prophets abound in prophecies and promises relating to the two houses of Israel, of such a nature that it is absolutely impossible to limit them to the return from Babylon. That what the writer quoted from is wrong can be shown from the fact that the Ten Tribes, who went captivity was more than a hundred years earlier than that of Judah, never returned. Promises to this house must be accomplished future to the return of the Jews under Ezra and Nehemiah—promises made specifically to them apart from Judah. Hosea's prophecy in the main is devoted to Israel but with occasional reference to Judah. Their apostasy is fully set forth by the prophet, in consequence of which God rejected them saying, "Ye are not my people and I will not be your God." Yet following this, and in almost the same breath, it is written, The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass instead of that where it was said unto them, Ye are not my people [illegible] them, Ye [illegible] God. Ye are not my people [illegible] nothing less than the utter rejection of them nationally, a disannulling of the covenant on the ground of their gross violations of its conditions. On the other hand the words, Ye are the sons of the living God must mean the very opposite, that nationally they are accepted, brought into covenant relation to their God and into the full enjoyment of all the blessings promised. This condition follows the other in natural order as numerous predictions of the prophets show. Not my people, then afterward, finally and forever, sons of the living God. Can any one logically and Scripturally reverse these conditions? For a time God abandoned this idolatrous people. This is shown under the figure of a lewd woman following after her lovers, but unable to overtake them. On account of her lewdness God says, I will cause her mirth to cease, her feast days, her new moons and her sabbaths, and all her solemn feasts." Hosea ii. 11. With the 14 verse begins the enumeration of promise to this same woman and verse 19 sets before us her betrothal, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness and mercies." This latter condition is covenant relation with Jehovah as her husband comes last again, as I have shown in the other prophecies to which attention has been called. There are numerous other prophecies which show that the destiny of both houses when God is done with them is the blessing and not the curse. The house of Israel or Ephraim has been taken into covenant relation, for this was to be their lot while still separate from Judah. While in this condition of separation they were to be far more numerous than Judah and possessed of military strength sufficient, not only to maintain their national existence, but extend by conquest the bounds of their dominion. The 54th chapter of Isaiah with others of like import is proof of this. I close by stating that Judah is yet a dispersed and persecuted people and just so surely as this is their present condition their future will be one of blessing and prosperity beyond anything in their past history.

JOHN L. WINOR.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, MAY 22, 1907. NUMBER 20.

What Do You Believe.

As I am frequently asked the question What do you believe? and with what religious body I am connected, wherein I differ from other people, and why I cannot take part with them in their labors, I take this method of informing all who either from curiosity or sincere motives, may desire to know my position religiously.

WHAT I DO.

I am one of a few that are scattered abroad in the United States, Canada, Britain and other parts of the world, and of the same body as were certain ones in ancient times who were addressed by the apostle Paul as the "Ecclesia tou Theou," a Greek phrase which in the English tongue signifies the called out of God. The members of this Ecclesia, or body of called out ones, were first called Christians, at Antioch, but in order to distinguish ourselves from the many counterfeits that now exist, we use the general appellation of Immersed Believers in the Gospel of the Kingdom of God. This signifies that we have believed the Gospel of the Kingdom of God, and the name of Jesus Christ the Son of the living God. Matt. xvi. 16, and have subsequently obeyed it by being buried by immersion in the all-saving name of Jesus Christ, for the remission of sins.

WHAT WE HOPE FOR.

We hope to come to the promises made to our fathers Abraham, Isaac and Jacob. The same hope for which Paul stood before king Agrippa, and was judged, for the hope of the promise made of God unto our fathers; Acts xxvi. 6, 7, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

This promise is to [illegible] and is based upon the covenant of promise, affirmed with a most solemn oath of the Eternal One himself. Heb. vi. 17, Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

We hope by virtue of this, and another covenant of promise made with David, to be sharers in the Messianic government, which is to be set up in Jerusalem.

WHAT WE DO NOT HOPE FOR.

We do not hope to go to heaven when we die, because we know from a careful study of the Bible, that as it is expressed in the language of John Wesley, such an opinion is without the slightest foundation in the oracles of God.

The Savior said No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John iii. 13. Peter says in Acts ii. 34, David is not ascended into heaven. Paul in Acts xiii. 36 says, For David, after he had served his own generation, by the will of God, fell asleep, and was laid unto his fathers, and saw corruption. But he whom God raised again saw no corruption. But David said I will be satisfied when I awake with thy likeness.

WHAT WE BELIEVE.

We believe in one God and Father of all, who is above all, and through all, and in us all. Who, as the Eternal One, in power almighty appeared unto Abraham, Isaac, and Jacob, and announced himself to Moses, by the glorious and fearful name Yahweh, or He Shall Be, as a memorial unto all generations.

We believe, as he announced to Moses, the Yahweh, our God is One, and not three; he is Yahweh Echad, the one Jehovah, and not a trinity God.

We believe that in that name deliverance is to come to Israel, and to all nations, and that from the rising of the sun unto the going down of the same, the Name shall be great among the nations.

We believe the great salvation to be a deliverance from death by a resurrection, and a sharing in the glories and honors of the kingdom of God.

We believe the instrument of that salvation is a righteous Branch of David, a descendant according to the flesh, whom God has anointed, or made a Messiah for that purpose and will by him rule and judge the world in righteousness, having given assurance thereof unto all men by raising him from the dead.

We believe that Jesus of Nazareth is that Messiah, that righteous Branch, the seed of David according to the flesh; born or made of a virgin, Mary, a descendant of David, consequently the woman's seed; that he was begotten of the Holy Spirit, consequently he is by Spirit generation the Son of God. Luke i. 30-32; Matt. i. 20-23; Luke ii. 10, 11.

We believe that he was rejected by his own nation, that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose from the dead the third day, and was seen by his disciples for a period of forty days after his resurrection.

We believe that he ascended up into heaven and sat down on the right hand of God the Eternal Father, there to remain until he comes to reckon with the church of the living God, the pillar and ground of the truth. The called out ones have passed through the krima judgment, as also did the head of the body—Christ. Baptism of suffering, krima, Luke xix. 10-16. The first saying, Lord thy pound hath gained ten pounds—rule over ten cities. The second, rule over five cities. The third, Out of thine own mouth will I judge thee, thou wicked servant.

Now the house of God have passed through their trial, as did the Lord—[illegible] judgment of suffering. Now [illegible] Acts xvii. 30; 1 Cor. vi. 2-4; June 14, 16.

I have established the principle that in the administration of divine judgment three consecutive acts are gone through: 1 The trial, 2 The decision, 3 The carrying of that decision into effect. When therefore, the Scripture speaks of judgment to be administered by divine authority or appointment, a trial must of necessity make up a part of that judgment, for there can be no just judgment administered, either human or divine, without a trial. The church has its trial in this life, the world in the next.

We believe after the judgment all not having their names found written in the book of life, are cast into the lake of fire, which is the second death. Rev. xx. 11-15.

We believe that Christ will descend bodily and personally to this earth, as he went up from it, and that his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Zech. xiv.

We believe that he will then receive of the Lord God the throne of his father David, that the rod of his strength shall be sent out from Zion, and he shall rule in the midst of his enemies, strike through kings in the day of his wrath, and wound the heads over many countries. Psa. cx.

We believe that the kingdom and dominion, and the greatness of the kingdom, under the whole heavens, shall be given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27; ii. 44.

We believe in the restitution of all things which God hath spoken by the mouth of all his holy prophets since world began. Acts iii. 21.

We believe that the kingdom of God is the kingdom of Israel restored, with Jesus of Nazareth as its King, his called and chosen and faithful ones, raised from the dead, with the living ones, as its rulers or judges, associate kings and priests, who shall reign on the earth, associated with Christ as his Bride. Acts i. 6; Rev v. 9, 10; xix 7-10. Its subjects will be the residue of men not chosen. Acts xv. 16-18.

The proclamation of the things concerning this kingdom, is the Gospel,

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken, by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other Bible truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

and faith in them and a subsequent immersion in water for the remission of sins, and induction into the Holy Ones, is absolutely necessary to entitle any, Jew or Gentile, bond or free, male or female, to heirship, and final participation in the glories and honors of the kingdom of God.

These things belong truth, all other systems, however plously framed and put together, are errors. There is no neutral ground to occupy. We must be for the truth, or we are against it.

Holding fast this hope and faith, we cannot associate religiously with or give fellowship to, aid, or bid God speed, to any other sect or name, knowing but the One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father of all, yet holding ourselves in readiness at all times to give an answer to any one that asketh a reason for the hope that is in us with meekness and fear. The Lord says, Come now, and let us reason together.

We further believe what is in that square on the right hand corner of THE RESTITUTION. I hope, brethren and sisters, that these questions are satisfactorily answered, and I ascribe myself as your Brother, in patience waiting for the kingdom of God.

JOHN FOORE.

BIBLE SCHOOL ANNOUNCEMENT.

The Bible School connected with the Indiana Conference will convene at Plymouth on Monday morning, June 10th, and continue one week. This is the week following the June meeting at Antioch, and Plymouth is only five miles from Antioch.

Young people, come to the June meeting prepared to stay for the Bible School. Come and begin to prepare yourselves to fill up the ranks as the older ones cannot always be with us, and [illegible]ve some one to carry on the Lord's work. You will be well repaid for this week of Bible study. Brothers Lindsay and Winor will have charge of the work.

There will be no tuition fee. Those coming will please notify Mrs. J. H. Willey, Plymouth, in advance, and she will see that you have a place to stay.

We say again, come, both old and young. Come with your heart in the work, and you will never regret the time used during this week of Bible study.

JOHN L. WINOR,
MRS. J. H. WILLEY,
MRS. LYDIA SAILSBACK,
Committee.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Religion: Storms may rage round its base; but eternal sunshine crowns its summit.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 22, 1907.

READ the Conference appointments and prepare to attend.

WE ask our correspondents to be patient, and articles will appear as fast as possible.

As there are five Wednesdays in the month of May, our next issue will be dated June 5.

BROTHER S. J. Lindsay preached at Argos last Sunday, and visited the Burr Oak Church Monday and Tuesday evenings.

BROTHER J. L. Wines made his regular monthly visit to the Plymouth Church last Sunday, and gave us two excellent discourses.

BROTHER George Neill was delayed by a late train and did not arrive in time to preach at Plymouth Friday evening. He is to visit the brethren at Roll over the fifth Sunday in June.

Dear Restitution:

Did Brother Lolt Clover of Kansas leave any children? If so, I would like to correspond with them.

S. ROXANA WINES.

Any one who can tell about Brother Clover's family please send word to Sister Wines at Pierceton, Ind.

Communicated.

The Story of a Happy Christian Life.—No. 9.

Those most interested in Brother Cook's preaching brought their Bibles. More Bibles were sold in those few days in Oswego, than had been sold before in a whole year. Auntie Willard was pleased. She had never had such an experience before. "It was like a new conversion, even Jesus seemed new to her, for she saw in a new light the whole plan of redemption. The Bible was new, for its treasures were being unfolded as never before. What could she do? She was not her own; she had been bought with a price; hence it was not for her to turn aside and confer with flesh and blood. Would she hear? Would she believe? Would she obey? Were the stern questions [illegible] and to be solved. On the one side, a church that she loved, that she had prayed for, and had seen grow from infancy—the young converts—the Sabbath school, so long her nursery, that she tenderly loved those with whom she had taken sweet counsel in the female prayer meeting, to whom her heart was knit in Christian bonds, her all seemed to center there. On the other hand was the truth of God. To embrace it, was to give up all these! Had she strength for the step? I have! was her decision. My fate for time and eternity is bound to that of truth, as was Ruth bound to Naomi. Its people shall be my people, and its God shall be my God! Some must and will follow the cloud and pillar of fire."

Auntie Willard's expressions here may sound strange, coming from one who had long before this confessed her faith in the doctrine of the speedy advent of Jesus, but my dear young friends, it is a very different thing to embrace a truth and stand right where you are, going on just as you had before, clinging to your treasures with no thought as to how that truth is to fare, from what it is to embrace truth and step out all alone to be mocked and spit at, leaving all that you love behind. Could she embrace truth by forsaking all? was the question that now confronted her. Her decision was that she could. The Lord was indeed leading her as she had felt that he would. Will she be the first to step out? We shall see.

The community for miles around had been stirred by Bro. Cook's preaching. The explanation of the visions of Daniel and John and of Habakkuk second, "were a fruitful source of marvel, and brought great numbers; and it was also soon noised abroad that some were offended. This reached a class that nothing else could and they came to see the fray."

Elder Barnes and Bro. Dunham did not like the course the meeting was taking. They said, "All the preaching is about the judgment; we want preaching to sinners. The object of the meeting was to convert sinners. None are converted." The opposition finally rose so high that the weak frame of Bro. Cook could not endure it. Elder Barnes would sit right in front of the pulpit and sigh as 'with the breaking of his loins' during the exercises." It was like the rasping of a saw on Bro. Cook's nerves, and so wore on him that on one evening he was unable to fill his appointment and Father Martin had to take his place, to the great disappointment of the people.

The next morning there was a conference meeting, and it was plainly declared to those who were standing up for the truth of God, that they were taking too much upon themselves—that the leaders and others of the congregation ought to have some voice as to whether or no. This new doctrine should be thus publicly and persistently proclaimed." One dear brother "threw his arms around the neck of Elder Barnes, and begged him not to be offended; that no one had meant him any harm." Then turning to the others he exhorted them in like manner. When he had finished the eyes of nearly every one present were bathed in tears. Auntie Willard stood up and said, "If we as a church reject the second coming of our Lord as now made plain to us from the Scriptures of truth, as God rejected Saul from being king over Israel, so will he reject us from being his people." So sure was she that the church would do this after all their pretence of searching the Scriptures, that she stopped and wrote "Ichabod" on the side post of the door as she passed out. 1 Sam. iv. 21.

In the evening Bro. Cook preached again to a densely crowded house, gallery and all. During the sermon Auntie Willard suddenly felt a trembling of spirit, as if unprepared for what was coming accompanied by the impression to go home and pray. We often have such feelings in a crowd where the opposition is strong against what is being said. It is a sort of telepathy that passes from mind to mind. But this message came from heaven—as an angelic telepathist.

AUNTIE WINES.

(To be continued.)

A Report of Labor in Indiana.

My first visit was with the Brethren at South Bend on January 19. I found here Brother and Sister Richard Railsback, Brother and Sister Ezra Railsback, Sister Harsch and daughter Evelyn Harsch, Brother Dreiblebis, Sister Garwood and two daughters, and several other persons [illegible] ent and [illegible] once delivered to the saints. They gave me a very hearty welcome and have since done all in their power to make us feel at home amongst them. Mrs. Neill and the children arrived on Feb. 22 and our furniture a week or so later, and we became settled in comfort at 221 East Indiana Ave. We invited the brethren to hold their weekly cottage prayer meeting at our home on April 17th. They used it as an occasion to give us an informal reception, a housewarming, and at the close of the meeting after presenting me with a splendid Bible brethren and friends to the number of 55 proceeded to take possession of the house and we all had a very enjoyable time.

The brethren here are working hard to let their light shine, their attendance at the meetings being very faithful. They have succeeded in getting a few friends and acquaintances to come at different times. Several of these have become interested and are now looked upon as regular attendants. It is our hope and prayer that they may soon become obedient to the gospel summons from the love of it. The church here have realized that the only way to keep from doing evil is to be so very busy in the Master's vineyard that there is no room left for other things, and so in addition to their Sunday meetings, they have a growing Sunday School, a Wednesday evening prayer meeting, a Friday night singing class, a Sisters meeting, and hope in the near future to start a Young Peoples Society.

It will be a pleasure to those who are acquainted with them to learn that they have left the old dingy hall where they met for several years past and are now meeting in a nice well lighted and ventilated hall in the New Jefferson building corner Jefferson St. and South Main Street.

My second visit was to the church near Hillsburgh on January 20th. The weather was stormy and very cold, enabling us to hold only one meeting on Sunday morning and then only a few of the faithful who lived near the meeting house could attend. Our next effort on Feb. 3rd was blessed with much better weather and we all enjoyed a series of ten good meetings. Bro. Will Strawn met me at the depot and took me to his home where I enjoyed the hospitality of his good wife. Bro. Will Huffer drove me to the depot when I left. Both of these brothers and their wives have the cause of the Truth at heart and it it is a pleasure to meet with them and talk of the things pertaining to the gospel of the kingdom. The church here enjoy a good sized membership and their attendence at all the meetings is splendid. One very pleasing feature is that they are generally on hand a half hour or more before time to begin services, and feel sad when circumstances prevent their arriving on time. It was here I had the pleasure of twice meeting Brother Samuel Snodgrass, whom the Cleveland Brethren will remember attended their conference two years ago. On the first occasion he walked from Boylston, a village 3 miles from the meeting house, 76 years old and walked to meeting. An example that many of us can take a lesson from with profit. There is a good sized family of young people at this place and I hope that the Sunday School that they have recently reorganized, will be the means of instructing many more perfectly in the way of God. I need not speak of the hospitality and good cheer of the brethren here, those who attended the conference at this point three years ago, remember and still speak of it. We are looking forward to a series of a week's meetings in June. Mrs. Neill and children expect to be with me.

My next visit was with the church at Pleasant View on Feb. 14th. I was met at Stewart station by Bro. Geo. Himmelright who drove me to his home where Sister Himmelright had a substantial repast waiting for us. I enjoyed a nice visit with them Thursday afternoon and Friday. I stayed Friday night and Saturday with Brother and Sister Thompson. I must say I was pleased to find two such earnest believers as they are. Brother Thompson understands the truth perfectly and both he and Sister Thompson would fight to the last ditch to defend it. On Saturday night and Sunday I enjoyed the hospitality of Brother and Sister Armstrong Evans. They also take an active part in supporting the meetings and have been very kind in their efforts to make me feel at home. We held four very nice [illegible] and have had oth- [illegible] here in the near future. Through the efforts of Brother Armstrong Evans quite a few members of the Christian Church near this point have attended the meetings and have become very much interested. We trust that some good seed has been sown and that it may spring up and bear much fruit. The young people here have been very good in attending and in singing. At the last two meetings there were more singers than there were seats in the space reserved for them.

On March 24th I visited the Brethren at Roll. I was met at the Depot at Hartford City by Bro. Swindler and during the ten mile drive to his home, we compared notes and I found he talked the same language that I did, that of the Kingdom of God. After dinner his son showed me the workings of an oil-well which was situated at the rear of the house. In the evening we drove some two miles to the cozy little meeting house where I met others of like precious faith. The next day, Sunday we had two splendid meetings and when Monday morning came I regretted that I was compelled to leave them. I expect to be with them again June 29th.

On April 19th I visited the Church at Plymouth and renewed the acquaintance of many that I had met there at previous conferences. And this reminds me of our coming conference the second Sunday in June at Antioch. It is going to be a splendid meeting and I trust that all the Brethren everywhere will make an effort to be there.

I wish to thank the Brethren everywhere I have been for the kind treatment and Brotherly love exhibited toward me.

GEO. NEILL.

QUESTION BOX.

"GOOD BY."

A child looks at the midnight sky and thinks of the stars only as so many little points of light to beautify the heaven and give light to the world. The astronomer looking at the same tiny objects of light sees other worlds, other planets. As he knows so much more about them than the child does, he humbly confesses his ignorance, which the child will not do. A man's consciousness of his ignorance increases with his growth in the knowledge of God. Tell a savage of the capabilities of electricity, and he would refuse to believe you; but were you to speak to an expert electrician about some new discovery in relation to it, he would not turn from you in disdain because he was not acquainted with it, but would gladly welcome any new lights upon the subject. This illustrates a saint's attitude toward God's Word. Our humble reverance will always be in proportion to our progress in the knowledge of his revelation. A beloved brother who knew as much about God and his ways as any man who has ever lived, gave this decision as a result of life's experience: "His ways are past finding out," and this led him to ascribe to him "glory for ever." Rom. xi 33-36. All who have trodden the same path, either before or after him, have acquired the same humility. This spirit makes us willing and able to receive deeper understanding of God's Word. It is thus that we are made to realize that we have not already attained"—that there is no comparison between what we know and what we have yet to learn—our mind is always open to receive new impressions, and we welcome any means by which we can advance nearer that "light which no man can approach unto," and catch a fuller glimpse of him "whom no man hath seen or can see." 1 Tim. vi. 16.

The writer fervently prays that the readers of THE RESTITUTION to whom he now says "Good by," may ever be kept in this teachable, humble mood, that God may exalt them in due time. 1 Peter v. 6. God Almighty bless you, beloved. We acknowledge the imperfections of our work in the "Question Box." We are, to some extent, excusable for real or imaginary faults, on account of our youth. Though I may be as a correspondent styled me "a dangerous critic" when provoked, I assure you that I do not delight in a fight; that I love peace, love, prayer and holiness. May the Lord so fill us with love that it will come out at the point of our pen. And may he move some dear brother who has "by reason of use"-his "senses exercised to discern both good and evil" (Heb. v, 14) to go on with the "Question Box." as a department of taxydidoxy. I have received the following letter with questions since I [illegible] of this department. [illegible] with [illegible] some brother or sister may volunteer their service in answering the important questions propounded.

Brother Huggins:

I am glad we have some one to appeal to in order to have difficult Scripture problems solved. I have two questions to ask on 1 Cor. v, 5, which reads as follows: "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1. Who is Satan to whom this man was to be delivered for the "destruction of the flesh"? II. And what is the spirit that is to be saved in the "day of the Lord Jesus"?—W. H. Wilson.

"Fare ye well." Acts xv. 29.

ROBT. G. HUGGINS.

At the Breaking of Bread.

"Husbands love your wives and be not bitter against them." Col. iii. 19. We see by this that we are to love our wives, and to love them as intensely as it is within our power to do so, for as Paul says in his letter to the Ephesians v. 25, Husbands love your wives even as Christ also loved the church, and gave himself for it. The church was the bride of Christ and he labored for it day and night, and did every thing in his power for it, even to the giving up of his life, and we are told by Paul that so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man hateth his own body, but nourisheth and cherisheth it, even as the Lord the church.

In Gen. ii. 18 we find, And the Lord God said, It is not good that the man should be alone I will make him an help meet for him, and in Gen. ii. 24, we find, Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Although we are told it is not good that man should be alone, we are also told in 2 Cor. vi. 14, Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? Being careful to follow the above instructions then we are more likely to be able to live in harmony, and follow those given in Eph. v. 33, Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Even as Sarah obeyed Abraham calling him lord; whose daughters ye are as long as ye do well and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. This is a great mystery, but I speak concerning Christ and the church. Eph. v. 32, 33.

P. L. MEADOR.

Obituary.

Clara J. Elton was born near Cleveland, O., Feb. 4, 1859. She was united in marriage with Frank Horsburgh, and to them were born four children, two sons and two daughters. She died at her home in Cleveland, O., May 3, 1907, aged 48 years, 3 months and 29 days. She suffered much during the two or three years past, and about two months before her death she suffered a stroke of paralysis from which she was unable to recover. She leaves of her immediate family her husband and four children, together with her father and mother, two sisters and a brother, with other more distant relatives to mourn her loss.

Sister Horsburgh was the daughter of our venerable Brother and Sister George Elton, whose name is familiar to the readers of THE RESTITUTION. She was in her life time, a very intelligent and devout member of the body of Christ, having learned the truths of the gospel as they were faithfully taught her from childhood by her devoted father and mother, and she accepted and embraced those truths early in her life, and worked devotedly in the light of the truth until she fell asleep in Jesus.

Funeral services were conducted by the writer at her late home, after which she was consigned to the silent chambers of the dead in Lake View cemetery which, although so beautiful without, yet is so cold and dark within.

May the "Sun of righteousness (soon) arise with healing in his beams" to light up the places of darkness, destroy the enemy from the land and set his captives free. Let us hope and trust in patience while we wait the glad day.

L. E. CONNER.

Married.

At the home of the bride's mother in Savanna, Illinois, May 16, 1907, Miss Elizabeth Eaton and Mr. David Crouse, also of Savanna.

The readers of THE RESTITUTION will remember seeing Sister Eaton's name frequently in connection with the Berean work of Illinois. She is one of our active workers among the young people and all who know her will rejoice with her in her new relationship in life. She has been following the vocation of teaching up to the present but will now go with her husband to the home prepared for her on the farm near Savanna. Mr. Crouse is a clean young man of sterling worth. His home has been near Savanna most of his life time. Both made good selection and we predict for them a happy married life. Their popularity was marked by the attendance and remembrances of a host of friends at the wedding. May God prosper them according to that which is for their best interests eternally.

S. J. LINDSAY.

The Existence of a God.

The Universe burns with Deity. All nature seems vocal to declare a Great First Cause. The mighty sun, as he pursues his never ending career, proclaims the greatness of an Invisible Being. The pale and silvery beams of the sister orb, as she scatters the gloom of night, seem to woo men to acknowledge this great truth. The countless hosts of stars, as they gem the heavens, like diamonds set in the coronet of darkness, all declare that their lamps were lit at the shrine of Divinity. The hoarse voices of the angry billows, in their ceaseless rise and fall, murmur that they evidence the fact. The bone and muscle of beasts of the field, the waving of the wing of every bird of the air, the beauty of the smallest insect which floats in the breeze, attest the solemn truth. Every tree, every plant, every flower, alike witness the same fact. Everything is indelibly stamped with the impress of Deity.—*Hebrew Leader.*

Announcement.

I close my meetings near Tempe, Arizona, May 19th, with some success. Am to resume a three days work near Phoenix, May 23. This will end my work in Arizona for Conference year.

Begin meetings at Tulare, Cal., on Friday night May 31st, under direction of Bro. Geo. Watts.

At Oleander, Cal., June 18th if Bro. Geo. Calder so appoints.

At Central Point, Ore., June 20th, under direction of Bro. Clinton Wilson.

Meet with Conference in Oregon at time and place announced by conference committee. All D. V.

W. L. SKELLS.

The Truest Touchstone.

The truest touchstone by which we can approve the things which are conducive to our happiness is to consider how they will operate upon our lives. For instance, you have an opportunity of getting some great advantage by doing some vile thing; while you look only at the advantage, and think over all the ways in which it may be serviceable to your pleasure or ambition, so long the temptation may be strong; but set it at a little distance from you, and the case will be altered. Suppose the thing done and the advantage gained, and then put yourself into the posture of looking back upon the whole transaction, and see what comfort will arise from the reflection. Can you rejoice in the sight of woods and parks, if every sight of them must call to your mind an innocent man whom you had ruined in order to obtain them? Such a thought must ever be attended with a secret abhorance of ourselves; and how happy the man is who lives under a continual displeasure with himself, let any one judge.—*Hebrew Leader.*

Love's Practicalness.

How little creed or sectarianism has to do with many of the practical affairs of life! How little it matters whether a man is Episcopalian or Presbyterian, when the integrity of his character is in question! How little the sufferer cares whether Methodist or Baptist "has just gone along" when someone has passed with a hand that eases pain, or a word that cheers the heart! To show the love that is Christlike touches far more deeply than that one has or has not subscribed to this or that form of belief. It is the spirit within, not the outward form, that acts upon heart and spirit.

In the effort to forget our disappointments, mistakes and troubles, we are apt to forget the lessons they are intended to teach us.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Nelson Morton	1.50

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

BROTHER D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

Poetry.

Follow Thou Me.

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost are wandering astray?
Have ye trodden the lonely highway,
The foul and darksome street?
If mine be ye'd see in the gloaming
The print of my wounded feet.

Have ye turned home to my fold my sons
The troubling, neglected lamb?
And taught to the little feet one,
The sound of the Shepherd's name?
Have ye wept for the poor and the needy
Without clothing, no home, no bread?
The Sorrow Man was among them,
He has work for to lay to hand!

Have you carried the living water
To the people sad and thirsty ones?
Have you sent to the sick and wounded
"Christ Jesus makes thee whole?"
Have ye told my panting children,
Of the strength in the Father's hand?
Have ye guided the tottering footsteps
To the shores of the golden Land?

Have ye closed by the sad dead corpse
To smooth the pillow of death?
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye told when the glory
Has streamed through the open door,
And filled me with the shadows,
That I had been there before?

Have you wept with the broken hearted,
In their agony of woe?
Ye might hear me beside you whisper,
"Then pathway I often go!
My friends, disciples, brethren,
Can ye dare to follow me!
Then where the Master dwelleth,
There shall the servant be.

Communicated.

Bible School Department.

Home Department.

Our motto, Work, Pray, Give.

Memory text, "Not slothful in business; fervent in spirit, serving the Lord." Rom. xii. 11.

Dear ones at the Home Circle:

Do you know why Paul said so much about the three words we have chosen for our motto? One reason was Paul was a great organizer, and having a great work before him, he was very much concerned about it. He started what we call the home department. Do you know how we came by a large portion of our New Testament? Paul wrote what we would call home circle letters and sent them by messengers who delivered them. These letters were sometimes to the home worker and sometimes to the organized body. The letters were circulated and read in the churches. I think if we study some of the conditions, surroundings and difficulties under which some of Paul's work was done we will become more fervent in spirit, careful to do each our part of labor in the home department, knowing that God can use us in small things to work out his great plan.

A GREAT OPPORTUNITY.

Now we will begin reading the book Exodus. Bro. Neill's BibleSchool lessons for class work now take up the most important of the lessons in Exodus. We have some special work for our home workers, and we would like each to remember our text for this special work. How many have made a special study of the chief character in the book of Exodus? August 4 closes the study of the book with a lesson on the tabernacle. This will be at the time of our Bible school session and we would like each of our home workers to have a part in this work. Each Sunday at our Bible School Association meeting at 9:30 A. M. the opportunity will be given to demonstrate what organized Bible School work means. A specimen Sunday school session will be held. The International lessons will be used, and a system for grading local Bible schools will be illustrated. Teachers will be appointed for this work and we all must get busy right away preparing for it. Saturday afternoon messengers will be sent out in the community and a practical training given our messenger boys. Come prepared to enter the service. We know what boys can do in the service of the Master and we want our boys to grow up trained leaders. Now in preparing for this work we will study the life of Moses. Moses, the inspired author of the Pentateuch, is the central figure in Jewish history, and our boys and girls need to know a great deal about this great man, for in the last few years a determined effort has been made to overthrow the faith of our boys and girls in the inspiration of the Scriptures, and in these true stories which Moses wrote. You have read in your French history how French infidels tried to overthrow the Bible by openly denying that there was a God, and reason was enthroned as a god to be worshiped.

Now over in Germany we have some men who have been called "critics." There was too much of the supernatural or what we call miracles in the stories of Moses to suit their rationalism, and so they began to reason on this matter and they made up their minds that it was not true as the great majority of devout scholars for 3000 years have maintained that Moses was the inspired and original writer of the five books, and many other things. Here in America we have some more men we call "critics." These are the mouth pieces of those men in Germany. They are saying the same things that German critics have said, and now in a great many writings on the Bible statements are made that favor their view, and if you are not careful, and unless you study the Bible for yourself you will be led into infidelity. Do not exalt human reason above the Creator of all things who said: "As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts."

Outline for study of the life of Moses.

Divide the life of Moses into periods of 40 years each.

40 years Prince in Egypt.
40 years exile in Midian.
40 years leader in wilderness.

1. In Egypt. Educational period.
a Birth. Levite parentage.
b Adoption.
c Schooling.
d General in Egypt, or training for service.

2. In Midian. Preparation for service.
a Home in the deserts—an exile.
b His marriage.
c His occupation.
d His communion with God from the bush at Sinai.
e His commission.

3. In the wilderness. Period of action.
a Ten great miracles in delivering his people.
b The institution of the passover.
c Organizing a nation of 3,000,000 in the desert of Arabia.
d Laws.
e Leadership and triumph over rebellion, treason and assaults.
f Moses the inspired author.
g Moses' death and burial.

I would say to our young people, leave off for a while reading modern fiction and study the life and work of Moses. There is no romance more thrilling than this real life story of the Hebrew scholar, general, lawgiver, statesman, and prophet.

Book study of Exodus. The nation.

1. Name, Exodus, meaning "going forth."

2. Author, Moses.

3. When written: between B. C. 1491 and 1451.

4. Time covered 216 years from settlement in Egypt 1706 to Exodus and camp in Sinai (1490) Word Outline: Passover, law, tabernacle, *i. e.* redemption, obedience, worship or life, loyalty, love.

Purpose of the book, giving an account of the first stage in the fulfilment of God's promises to the patriarchs.

This book marks a great epoch in Old Testament history. The patriarchal age ends and the law age begins. The family becomes a nation set apart for a peculiar work. The characteristics of this book are very different from Genesis. We had in Genesis biographies, and family records and detailed accounts of individuals. In Exodus we have the story of a people collectively under a great oppression, their deliverance and separation to God. Divide the book into two parts and begin the study of God's Word, a book more wonderful in all its details than all books of modern thought.

Part 1. Israel in Egypt. Chapters 1-14.

Part 2. Israel in the wilderness. Chapters 15-40.

HARRIET E. BOICE.

Attention

TORCH L. RE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BOICE,
THS. M. A. WOODWARD,
P. NEILL.

LESSON FOR SUNDAY JUNE 2.

MOSES CALLED TO DELIVER ISRAEL.
EXODUS iii. 1-4.

Golden Text,—"And he said, Certainly I will be with you." Ex. iii. 1-4.

In the last lesson we left Moses a child as the son of Pharoah's daughter. She named him Moses—Drawn out. When he grew up he refused to be called her son. Heb. xi. 24. When forty years old, Acts vii. 23, he went to Goshen to visit his brethren, the Hebrews. In taking their part he slew an Egyptian. For this Pharoah sought to kill him. He fled to Midian somewhere about 1500 miles east, northeast, and hired as a shepherd to the priest of Midian who gave him for a wife Zipporah his daughter. The king of Egypt died. All that sought the life of Moses were dead. Exo. iv. 19. The bondage of the Israelites was cruelly severe. They sighed, groaned, cried. God heard them and remembered his covenant with Abraham, Isaac and Jacob. Gen. xv. 13-18. 21. The 400 years of affli[illegible] meaning an [illegible] time of deliverance was [illegible] God sent Moses.

Lesson text. 1. The mountain of God.—Sinia, Ps. lxviii. 8, of the Horeb range. Now called Serbal.

2. The Angel of the Lord—in the fourth verse called the Lord, and God. A flame of fire.—Who maketh his angels spirits, and his ministers—laborers, public workers—a flame of fire Reb. i. 7. The bush was like Daniel and his companions, Dan. iii. 27.

3. It was a great, a wonderful, an unusual sight.

4. The Lord saw—God called—the angel of the Lord sent in the name of Jehovah. Exo. xxiii 20, 21.

5. Shoes off.—The same instructions given to Joshua, v. 15. Holy ground—ground, or any person, place or thing set apart for God's use, or occupied for his purpose. Mount Sinai was holy—sanctified. Exo. xx. 12, 13.

6. The Lord Jesus used this verse to prove to the Sadducees that Abraham, Isaac and Jacob would be resurrected, and THE resurrection was certain. Matt. xxii. 29—32.

Moses did not hide his face when the glory of God was shown him. The Lord said, I will cover thee with my hand. Exo. xxxiii. 18-22. Afterwards the skin of his face shone. Exo. xxxiv. 30.

7. I have seen the affliction of my people. I have heard their cry. I know their sorrows.

8. I am come down to deliver them .....a good land—the land of Canaan, Gen. xii; Deut. viii. 7-9.

9. I have seen the oppression.

10. Therefore—I will send thee—So far as we have read in the lessons for this year, we must all concede that no one of God's people were as well fitted every way to lead the Israelites out of Egypt. He was raised in the court—palace of Pharoah, was familiar with royal life, manners and customs. He was learned in all the wisdom of the Egyptians, Acts vii. 22. This made him the intellectual equal of any he might meet. He thoroughly understood the covenant with Abraham, and what was even far better, he had proved his faith in the covenant by his works, Heb. xi. 24-27. The whole interview from the fifth verse to Exo. iv. 17, in the most remarkable in the Bible and therefore the most remarkable to the history of the world. The angel giving instructions, assurance and encouragement. Moses modestly excusing on the ground of inability, questioning as if reluctant to undertake the great work, and finally almost refusing. The angel getting out of patience with him. Moses taking up the work of the deliverer, which he most faithfully performed, Heb. iii. 5. Briefly glancing at some of the expressions recorded. The Lord said, "I will send thee,"—Moses, Who am I?—The Lord, I will certainly be with thee. Moses. What shall I say unto them? The Lord. Say, I am hath sent me. Moses. They will not believe me. The Lord gave marvelous signs and said, If they will not believe you nor the signs, I will give another. Moses. I am not eloquent, The Lord. Who made man's mouth?.....Now therefore go, and I will be with thy mouth. Moses. (Evidently in deep humility) O my Lord, send I pray thee, etc, in modern phrase, Send some one more capable. The Lord. Aaron thy brother, will go with you, and Moses went.

Read the story, it is truly unique and wonderful. Comparing Scripture with Scripture we can say the Lord knew Moses as he knew Abraham. Gen. xviii. 19.

So far as known Moses never had a successor. It is a pleasure to know that there are men now who value the word of salvation and are willing to sacrifice, to leave all and go forth proclaiming the glad tidings. It is sad to hear many claim that God has called them. The Lord Jesus Christ came with a call to greater work and honors than that of Moses. Let us pray, with the spirit and understanding that the great deliverer may come soon. Rev. xxii. 20.

LESSON FOR SUNDAY JUNE 9.

THE PASSOVER. EXOD. XII. 21-30.

Golden Text. When I see the blood I will pass over you. Exod. xii. 13.

Very much took place between last lesson and this. Moses left Midian to go to Egypt. He met his brother Aaron, together they met the elders of Israel. They did the signs that God had shown Moses, and were believed. They went to Pharoah. He was angry and defiant. Said he did not know the Lord and would not let Israel go. He accused them of interfering and ordered the [illegible] appealed to the Lord. The Lord said, I will lay my hand on Egypt, and bring my people out by great judgments. Then followed signs and wonders. Pharoah had said he would not let them go, and he was stubborn. The Lord said to Moses, One more plague and Pharoah will let you go, tell Israel to get ready.

The story of the passover begins Exo. xii. 1. The name is found in verse 11. The reason of the name in verses 11, 23, 27. Moses and Aaron received full instructions about the passover, and were to inform the Israelites. From this on their year would begin with this month, Abib or Nisan—March or April. On the 10th take a lamb of the sheep, or a kid of the goats. A lamb for a family. If the family is small, two families unite. The lamb was to be kept alive and apart from the flock until the fourteenth and killed at sundown. To be roasted whole, to eat it at midnight with unleavened bread and bitter herbs. None of it to be left. What they did not or could not eat to be burned. Not to eat it in the usual way, sitting or reclining, but standing and ready to march at the word. For the Lord would pass through Egypt that night, and smite all the firstborn of man and beast. The passover was to be kept by the Israelites forever for the age.

Lesson Text. 21. Moses told the elders, they told the people to kill the passover. The word, or title, passover seems to cover the whole time of service, from the tenth to the 21st day. Verse 18, particularly the fifteenth, beginning on the fourteenth at sundown.

22. Hyssop—supposed to be any bush that would form a sort of broom brush. After sprinkling the blood no one should go out until the call to march.

23. The sprinkling of the blood would prove the faith, or show the faith of the Israelites, and save their firstborn.

24. The passover to be a family observance or feast forever. It was until the Lamb of God was slain. John i. 29.

25. When ye be come to the land,—God assures them that he will keep his promise, Gen. xv. 13-21.

26. Your children—children carried from Egypt, too young to remember, and "generations yet unborn."

27. They were to be told the story of the passover, and to keep it as truly and right as if they had been redeemed from Egypt. The people solemnly accepted the command as from God and worshipped.

28. And they did as the Lord commanded.

29. And the Lord did as he had said.

30. Pharaoh and all the Egyptians were terror stricken. It was for them an awful night. A night to be long remembered. Sadly by the Egyptians, joyfully by the Israelites. Not because of the death: but because it ended their long and bitter bondage. All this and more is supposed to have taken place 1500 years B. C. some say 1300, dates are very uncertain.

One year after they kept the passover in the wilderness of Sinai. Num. ix. 5.

Forty years after, in the land of Moab, east of the Dead sea, Moses rehearsed the story of the deliverance from Egypt, and of the passover. Deut. xvi. 1. At this time all those that came out of Egypt over twenty years old were dead. Num. xiv. 22, 23. Much, yes, very much could be written about the lamb being a type or figure of the Lord Jesus Christ and we read many, many such expressions as "The blood of Christ makes us safe." That depends on the FAITH of the PS. As teachers and scholars let us get the thought firmly in our mind and keep it there. That those who were saved by the blood of the passover lamb, were under covenant relation to God, through the covenant that God made with Abraham, Isaac and Jacob. The Israelites were the descendants of these men. All knew the covenant—the promises—and had more or less faith in them.

If any of the Egyptians had learned from the Israelites the promises, and had had faith in the God of Abraham, they would have been instructed to keep the passover, to sprinkle the blood and their firstborn saved. The story of salvation in the Old Testament as the Covenant of Promise. In the New Testament as the Gospel of the Kingdom, The Gospel of Christ and other titles. Jesus came preaching the Covenant Promises under the name of the Gospel of the Kingdom of God. Mark i. 14, 15. Baptism in [illegible] the [illegible] the [illegible], Acts xxii. 16.—To those who have the faith of the gospel, Phil. i. 27. John writing to those who had the faith of the gospel, and had been baptized and their past sins washed away, tells them that if they now walk in the light,—light of the gospel—that the blood of Christ cleanseth from all sin. 1 John i. 7. And he calls THEM the US.

When the Lord himself descends from heaven, he will deliver all such from the power of death, 1 Thess. iv. 16-18.

May we so apply our hearts to wisdom that we may be of those redeemed with the precious blood of Christ. 1 Peter i. 18-19.

The lesson for June 16, "Israel's Escape from Egypt." Exo. xiv. 13-27.

P. NEILL.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westboro, Maine.

Programme for the Dutton Conference.

WEDNESDAY, MAY 29.

7:30 p m, Welcome address
B W Woodward
Response by Pres. Lorenzo Decker
8:00 p m, Sermon, M A Woodward

THURSDAY, MAY 30.

9:30 a m, Praise and social meeting
Marion Richardson
10:30 a m, Sermon F V Blakeley
1:30 p m, Bible Study
Lydia Railsback
7:30 p m, Social meeting
Clara Chaffee
8:00 p m, Sermon George Neill

FRIDAY, MAY 31.

9:30 a m, Business meeting, reports, and unfinished business
10:30 a m, Sermon Calvin Winchester
1:00 p m, Sisters meeting, Roll call answered with Scriptures containing the word Work
2:00 p m, Bible study
Lydia Railsback
7:30 p m, Social meeting
Sister Barnum
8:00 p m, Sermon George Neill

SATURDAY, JUNE 1.

9:30 a m, Business meeting
10:30 a m, Sermon James Wilson
1:15 p m, Bible study
Lydia Railsback
2:15 p m, Eulogistic Biographies of our faithful dead
O R L Crozier
7:30 p m, Social meeting R Lake
8:00 p m, Sermon George Neill

SUNDAY, JUNE 2.

9:30 a m, Social meeting
K N Woodward
10:30 a m, Sermon James Wilson
1:30 p m, Sermon B W Woodward
2:00 p m, Communion
7:30 p m, Social meeting
B W Woodward
8:00 p m, Sermon George Neill

Sister Marion Richardson will have charge of the singing throughout the meeting.

BY ORDER OF COMMITTEE.

Announcement.

A meeting of the Sisters Aid Society will be held, as usual, in connection with the Conference at Dutton. It will be called at 1 o'clock Saturday afternoon, after the usual order of business. The President, Sister Woodward, desires every sister at roll call to respond with a Scripture text containing the word "work," and to give an exhortation along the line of the text if possible. A good way for us thus to strengthen and encourage each other.

We urge every sister to be present. There is much to be done, and let us not be slothful in the Lord's business that is entrusted to us.

"Let us not be weary in well doing, for in due season we shall reap if we faint not.

ESTHER RICHARDSON, Sec.

Editor Restitution:

I will try to write you a few lines. If there is a time for our people to put on the whole armor of God it is now; for wolves in sheep's clothing are creeping in, seeking whom they may devour, denying the Son of the living God. May we be as wise as serpents and as harmless as doves; and let us not take from God's Holy Word to prove false doctrine and the law. The more often we meet and take the emblems of our dear Savior, the more closely we will keep to him. Suppose that we would read the Bible but once a year in his name?

Yours in the Blessed Hope.

MRS. AMY JOHNSON.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Evangelizing on the Pacific Coast.

Sunday, the 7th of April, was occupied at 10:30, and 2:30, by the speaking; before noon on "The Reward to the overcomers;" and after noon on "The Nature and destiny of Man."

I felt that considering the hundreds of miles I had come and the numbers in the city that have professed to believe, that the attendance was small. This second Sunday's work was accomplished in the same hall that I engaged and spoke in one week before. The brethren announced a continuation of meetings in the same building, that is, in Hall No. 1, in the Mammoth Building on Broadway, between 5th and 6th Sts.

On Sunday afternoons Brother L. V. J. Kimball will establish his appointment on the 4th Sundays in the month; and probably devote his work principally to his views of the fulfillment of prophecy. He has a nicely executed chart of historic events, past and future, and of the ages. Brethren should encourage his study.

Brother Driggins has not yet selected a regular day, consequently it can not be stated; but I hope it will be frequent and regular. Other Brethren will either occupy hours as may be arranged or cultivate their talent by helping in social meetings.

If it was impossible to establish a series of meetings in this visit and gather a congregation of the public, I still feel that the effort for the cause was not in vain. If the brethren will keep up their zeal in meeting regular, future results are assured; but if they lag; or if they let doctrinal differences come between them, that have no bearing on their salvation, it will only be productive of an almost hopeless condition to the advancement of the cause in this city. Thirty or forty believers in eternal life through Christ, in the literal kingdom of God ought to be regular attendants of meetings in this city. Brethren! of Los Angeles, work for that result with a zeal as great as your daily occupation demands and you can and will succeed! About 200 or 250 miles on Street cars had been traveled over in the interest of the work; a sufficient number had resolved to meet regularly to keep up a good meeting, and our work in the city was finished. Shall it be permanent?

The writer and several of the congregation went to West Lake Park and had a picnic lunch at noon. I wish you could have been there with that little company; but as you could not you must paint in your imagination a bright Los Angeles sky and balmy air; a park several acres in extent and a lake several blocks in extent; a sail-boat, meek ducks and proud majestic swans, as the rivals of the boat; and then with me study the surroundings of this little lake. See the plats of flowers and carpets of grass and bunches of various shrubs. Look up to the tops of the predominating eucalyptus reaching heavenward, taller and slimmer than the numerous fellow-trees; and if you know how these different trees look and contrast in variety of appearance, you may put into the picture some needle-pines, and add other variety of pines, firs, cedars and evergreen trees, that would look more at home a thousand miles north; put in the weeping willow—rightly named, and more at home in a grave yard than a place where the gay gather. Then, there is a variety of palms, including the date palm. Here are redwood, sycamore, live oak, the camphor and the pepper tree, neither used for commerce; but both for beauty. You have heard of the beauty of the magnolia; it and the daphne, the acacia and the loquat are among our stranger beauties; and the lemon and orange among the useful of our newly formed shades. Now surround this pretty Eden by streets lined by costly dwellings and you have the ideal picnic ground, a good place to be happy if cares of the world dont drag you down.

On the 8th of April I went from Los Angeles to Pasadena, per invitation of Sister Huntoon, to visit her and family; but before going I purchased a ticket to Tipton, Cal., where I had appointment of a series of meetings to begin Friday night, the 12th of April. After a pleasant visit I started back to Los Angeles, via San Gabriel. This is one of the resorts, or visiting points of tourists. Here is the noted San Gabriel church, built by the Catholics 136 ago, of rocks and adobe bricks, which are large bricks dried in the sun. The walls are several feet thick. The images of Christ, the virgin and other saints are here. The images and pictures of the twelve apostles were made in Spain. When I see these old missions, with their small windows, their images, pictures and bells, I readily conclude that those savages were not impressed with light and reason but by the awe created by the ceremony and the surroundings. When we entered the building our guide had such reverence for the inside of the room and its contents, that we were required to uncover our heads; this we did, not in reverence to images but respect to his wish.

From the church we went a block to see the great grape vine. It is said to be the greatest in the world. It has to the owner, become a source of revenue at 5 cts admission fee. As we had paid 25 cts to see the church, we gave the additional small fee willingly. It was worth seeing too.

It will sound like exaggeration when I tell you that the circumference of the vine is over five feet. Its branches extend over a space of 5000 square feet; and its annual production of grapes is two tons. Now you will believe the stories of the spies when they came back from the land of promise I can.

When I got back to Los Angeles I got a letter from Arizona, stating that they want me to come on to that territory while on this trip. So I changed my ticket on the S. P. R. R, to go on instead of the return homeward journey.

We left Los Angeles for Tempe, Arizona, on the 9th of April.

I had never purchased a Pullman ticket in the eighteen years of evangelizing, because it seemed an unnecessary addition to cost on those that support the work, but on this occasion as I felt old and worn, I violated my custom and secured a berth in the tourist car; also an accident policy. Ticket $9.45, berth $1.50, policy 50 cents.

At 7:00 o'clock A. M. we reached the Salton Sea, in the southeast corner of California. We ran along its sandy beach for one hour and a half. Estimating 24 miles to the hour gives a length of 36 miles to this new born Sea. The width we could not correctly guess. At Imperial, the altitude is given as 130 feet below sea level. A strange measurement of altitude! Out in the depth of this sea it is over 200 feet below sea level; or the bottom over a hundred feet below this station. So Uncle Sam's new sea must be a hundred feet deep [illegible] here a year ago on the way to Phoenix, the R. R. Co., had moved the track from the sea three times, but the water splashed under the wheels in some places. As we returned from that trip we found that the track had been moved back the fourth time. It seemed to be from one-fourth to one-half mile away from the water. To-day we passed places where water is each side of the R. R. track.

The people a few years ago wanted water out of the Colorado River to irrigate and got too much. It filled into the bed of the once Salton Sea: and this generation has a Salton Sea as they had thousands of years ago. Of course nobody knows what those ancient inhabitants called their Sea; but people know by the deposits of salt and sea-shells and other proofs, that there was an extensive sea, more so than this has yet become. I have read different reports, about the recent struggles to subdue it. But it seems to be here to stay. Many thousands of acres could be made like the Los Angeles region, if they had the water, and not too much of it.

This turning of the volume of a great river into a desert basin and submerging other lands, and making good lands useless, is like other events in life that we may innocently do and overwhelm ourselves with a sea of sorrow which may become unmanageable. We look over the sweep of ruin, and say in the bitterness of heart "Oh if I could only have seen this!" But you are overwhelmed and ruined. Brother, if such should be your lot, be sure to stay on the innocent side, so you can conscientiously say, "My motives were good!"

After we had left the Salton Sea behind by a score of miles, I looked out of the car window at what appeared to be a vast extent of farm land covered by thousands of shocks of yellow wall cured grain or hay. I was sure we were passing out of the desert into a productive farming country. It was so agreeable to come among productive farms again, that I moved to another window so as to take it in. Close inspection proved it to be only vast stretches of yellow sand and covered by shocks of sand. We may find ourselves disposed to judge others in events in which they have been deceived, and perhaps wounded to death, and to say, after seeing results, "He ought to have known!" But while you might not bite at the same bait, you may be landed by the hook with some other bait!

W. L. SKEELS.

Announcement.

The 49th Annual Conference of the Church of God in Michigan, will be held in Dutton, Kent County, Mich., Thursday evening May 30, 1907, and continue over the following Sunday, May 30th, 31st and June 1st and 2-d. Once again the invitation comes from Dutton, the dear old gathering place, to have the Annual Meeting held at their place. In the past there have been many good and profitable meetings, and it is expected that this meeting will be enjoyed by all, and all that are interested in the truth are cordially invited to attend. A program is promised and will be published as soon as arranged. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

EMMA JACKMAN, Sec'y.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The annual Conference of the Church of God in Illinois will convene at Oregon, Aug. 21 to 26, inclusive.

The Bible School will begin on Aug. 12, and continue till the opening of conference.

Let all plan to be present at both Bible School and conference, as the present indications lead us to expect the best meeting ever held in this place, where good meetings of this nature are always the rule. Can you afford to stay away?

EMMA L. SMITH, Sec.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel [illegible] States.

[illegible] Sister, and each one will [illegible] the use of [illegible] whatever that may be. If you have only one, use that.

By your [illegible] of faith and hope. If we shall bring to this meeting a free will offering of love to God, and charity toward all, God will bless us and our meeting shall be a blessing.

To reach Antioch Church those coming by train will come either to Plymouth, or to Argos, where conveyance can be had to the place of meeting. Once more we urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Railsback, Argos.

J. H. WILLEY, Pres.
LYDIA RAILSBACK, Sec.

Programme of Indiana June Conference.

FRIDAY, JUNE 7.

10:30 a m, Opening Service — J H Willey, Pres
11:00 a m, Sermon — J L Wines
2:00 p m, Sermon — George Neill
7:30 p m, Sermon — J F Wagoner

SATURDAY, JUNE 8.

10:30 a m, Social and Song Service
11:00 a m, Sermon — D T Halstead
1:30 p m, Social and Song Service
2:00 p m, Business Meeting
7:00 p m, Special Song Service — Evelyn K Harsh

(The design of this service will be for those present to select their favorite hymn, tell why they cherish it, what sentiment expressed endears it to the heart, etc. after which it will be sung)

7:30 p m, Sermon — S J Lindsay

SUNDAY, JUNE 9.

10:00 a m, Social and Song Service
10:30 a m, Sermon — S J Lindsay
1:30 p m, Short Address followed by Communion Service — J L Wines
7:00 p m, Social and Song Service
7:30 p m, Sermon — George Neill

Closing with short farewell talks by Ministers present.

MRS. MARTHA BOWER,
MISS EVELYN HARSH,
A. R. CROSKWOOD,
Committee.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 596 South Limestone St. Springfield, O.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

[illegible] Master, and each one will [illegible] the use of [illegible] whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

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We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Gargile, one of the oldest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Gargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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The bread that giveth strength I want to give,
The water pure, that bids the thirsty live;
I want to help the fainting day by day,
"I'm sure I shall not pass again this way."

I want to give good measure, running over,
And into angry heart I want to pour
The answers soft that turneth wrath away,
"I'm sure I shall not pass again this way."

I want to give e'en as the Master gave
Help to the erring, and I want to have
Forgiveness in my heart from day to day,
"I'm sure I shall not pass again this way."

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
"I'm sure I shall not pass again this way."

Communicated.

Pine Woods Bible Class.

Teacher. Dear class, I have received a letter from a brother in Canada, asking for an investigation of the two following questions:

1. WHO WILL BE RAISED AT THE COMING OF JESUS?

2. WHO WILL BE JUDGED AT THE COMING OF THE SON OF MAN?

I apprehend that both the above questions could be easily answered to the satisfaction of any person who is able to lay aside all *human* opinions, when the Word of the Lord speaks clearly. The second question properly includes the first; therefore, we will investigate the second, Who will be judged at the coming of the Son of Man?

Q. Are there any who will not come into the judgment? I want the class to give plain, and pointed Scripture evidence that cannot honestly be controverted. Now who will give evidence of any one being exempt from the future judgment as far as the gift of eternal life is concerned?

Lud. We must distinguish between the judgment rendered as to who will be entitled to eternal life, and the judgment which will determine the amount of reward that those who are previously judged entitled to eternal life, will receive. The judgment as to who are entitled to eternal life, is determined before the resurrection, and will consist of those found "written in the Book of Life." To ascertain the amount of reward that those who are granted eternal life, will receive, they must all "appear before the judgment seat of Christ, that every one may receive the things done in body." The Scriptures draw a marked distinction between the judgment which settles the question as to who are entitled to eternal life, (which will be by a book account) while that of reward will be settled before the "judgment seat of Christ." If he has done poor or bad work, he will suffer loss, while he himself is saved.

For a Scripture proof as to who will not come into a future judgment on the question of life, see I John v 24: "Indeed I truly say to you, he who hears my Word, and believes him who sent me, has aionian life; and comes not into the judgment, but has passed out of death into life."—Diaglott.

Q. Who is it that comes not into (the future) judgment?

A. Believers, who "walk after the Spirit."

Q. Why not?

A Because as far as the judgment of life is concerned, they have "passed out of death into life."

Q If the judgment has settled the matter that they have "passed out of death into life," what would be the use of a future investigation on the life question?

A It would be altogether superfluous.

Q What have believers to do to maintain their standing of not being liable to the judgment of condemnation?

A See Rom viii 1, 2: "There is therefore now no condemnation (at the judgment) to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Q Have we other Scriptures which show that the question of life is settled prior to the first resurrection?

A Yes, sir; we have.

Q Please quote one.

A See I John v 9-12: "He who believes into the Son of God, has the testimony in himself; he who does not believe God, hath made him a liar; because he has not believed in the testimony which God hath testified concerning his Son. And this is the testimony that God hath given to us aionian life, and this life is in his Son. He who has the Son has the life; he who has not the Son has not the life."—Diaglott. The judgment is here rendered in the case of those who have, and also those who have not the Son, on the question of life.

Q Can those who teach that the question of life will remain an unsettled proposition until a judicial investigation shall be had after the resurrection, believe the testimony that God has given of his Son, in the above Scripture?

A They cannot. The above Scripture makes life a settled question with all who maintain their standing in Christ; while those who hold to post-resurrection judgment, do not know how it is going to fare with them, on the question of life, until after a future judicial investigation.

Q Can you give another Scripture?

A Why, yes; there are plenty of them. See John iii 36: "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life." We see by this that the judgment is already given as to who shall, and shall not see life. Believers have "passed from death unto life," judicially, but not as a physical fact.

Q Where is the life which the Scriptures affirm that obedient believers now possess?

A "In his Son;" see Col iii 3, 4: "Your life (previous to the Lord's coming) is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." They do not have to wait for a future judicial investigation.

Q In what sense do believers have eternal life now?

A As they do not have it in a physical sense, it must be in a judicial sense. It is now predetermined that those "In Christ," who walk not after the flesh, but after the Spirit, are exempt from the "condemnation," which will follow adverse judgment. If they are exempt from condemnation, they can never be condemned as long as they are exempt; and if not subject to condemnation, it must be because they have judicially passed out of death into life, hence, comes not into the judgment of condemnation. John v 24.

Teacher Now, when those in Christ, are sown, or enter into the state of death, do they emerge from the death state in corruption?

Ella Why no; of course not.

Q Why not?

A Because Paul says (I Cor xv 42): "It is sown (enters the death state) in corruption, it is raised in incorruption." Now, if a person in Christ, enters the state of death a corruptible being, and emerges from it an incorruptible being, he must have been at sometime prior to his being raised an incorruptible being, judged worthy of being so raised, would he not?

A Most certainly.

Q Do some people twist the word "sown," out of all legitimate use in order to sustain a man-made theory?

A They do.

Q How do they use it?

A They say the word "sown," means that the dead are cast out of the ground in the same incorruptible nature which they had before they entered the death state.

Q When the farmers sow seed, do they cast it "out of the ground," or cast it into the ground?

A Into the ground, of course, the seed would not germinate if it was "cast out of the ground," in place of being cast into the ground. That theory of sowing destroys the figure of seed sowing.

Q When seed is sown, or cast into the ground, what becomes of it?

A Before the germ comes forth in new life the seed dies or decays

Q Supposing we accept the man-made theory that the sowing of the dead as seed means their casting out of the ground alive in the same mortal nature, that it entered the death state with, what would become of it should we carry out the figure?

A Paul says: "Thou fool, that which thou sowest (cast out of the ground a mortal body) is not quickened (made alive) except it die." Then if the seed (dead body) is cast out of the ground, a living mortal body, and that is the sowing, then it must die again, before being quickened into immortal life, because Paul says, "Thou fool, that which thou sowest is not quickened except it die."

Q What would that be?

A A "second death." Such a theory is completely out of harmony with nature, and with common sense.

Q Now, if an emergence from the death state in mortality, is the seed sowing Paul speaks of, is it not true that they can die again?

A Most assuredly they can.

Q Did Christ teach such a resurrection for those who die "in Christ," while they were walking after the Spirit?

A No, sir; he did not.

Q Please give the evidence?

A See Luke xx 35. But they which shall be accounted worthy (before emergence from the death state) to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the (Elohim) angels; and are children of God, being the children of the resurrection. [illegible] emergence for those [illegible] while walking after the Spirit, teach adversely to the general testimony of Holy Scriptures.

Q Can the Lord ascertain what is in man, independent of oral testimony?

A Surely he can.

Q Well, then, please give the evidence?

A We read: "The Lord knoweth them that are his."

Q What would be the use then, of trying to find out who are his by a judicial investigation?

A Why such a trial would be a judicial farce.

Q Can he read their thoughts, and the very intent of the heart?

A "He discerneth the thoughts and intents of the heart."

Q Then to exact an oral confession, would be of no practical value at all, would it?

A None, whatever.

Q Would it be necessary for him to take human testimony?

A No, sir; he "needeth not that any man should tell him what is in man."

Teacher. When the Lord comes again, a large number of his people will be in the death-state, and some will be found alive. Will the dead be judged before they are quickened, or made alive?

Albert Yes, sir; they will.

Q How do you know?

A All I know is, the Bible says so.

Q Well, that ought to be sufficient, where does it say so?

A See Acts x 42: "It is he which was ordained of God to be the Judge of the quick and the dead;" two opposite extremes.

Q Have you other testimony?

A I have.

Q Please quote another.

A See 2 Tim iv 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge (who) the quick and the dead (when) at his appearing and his kingdom."

Q Is there still other testimony showing that the dead are judged?

A Yes, sir.

Q Well, please let us have it.

A See Rev xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they (the dead ones) should be judged."

Q Then we must surely see that those people who affirm that the quick only are judged, do not speak in harmony with the divine Word, is not that correct?

A A candid, unbiased person must so judge.

Teacher Dear class, being acquainted with our Canadian brother, who propounded the question, and believing that he is honest-minded, he must yield previous opinions, when he finds that they do not harmonize with Holy Scripture. Twisting the Scriptures out of shape, such as is done with the word "sown," will not bolster up a weak man-made theory.

Yours in the Blessed Hope.
W. R. WILSON.

"The Shield of Faith."

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil * * * Eph. vi. 11.

"Above all taking the shield of the faith." (Diaglott)

Why is the shield of faith above all? because with it, all the fiery darts of the wicked may be quenched. The Grecian armor consisted of two parts, the defensive and offensive armor.

The apostle from these chooses the panoply or complete armor of God. The girdle or military belt used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined. The greaves made of various metals, designed to protect the front of the legs and feet. The helmet also of various metals was to protect the head. The shield sometimes round, and sometimes square was made of strong thick leather or hides, sometimes of wood covered with brass or iron. The sword as an offensive weapon. He who had these was completely armed for the combat. [illegible] the apostle teach[illegible] die for our armor [illegible] plate is righteousness. Our [illegible] with the preparation of the gospel of peace. The helmet was for the defence of the head, in like manner our helmet is the hope of salvation built on faith in the promises of God. How minutely the apostle describes the armor and its use. He says, Put on the whole armor of God, and tells us why. That ye may be able to wrestle against the devil. The adversary means everything adverse to God and his teaching.

The apostle says in the eleventh verse, for we wrestle not against flesh and blood, but against the rulers of darkness of this world, against spiritual wickedness in high places. What is spiritual wickedness in high places? It is not as is supposed evil, immaterial spirits or angels of a personal devil, floating in the air, snatching us up, and pushing us into evil. Neither is it wrestling against the ordinary evils of the flesh, but against spiritual wickedness in high places, certainly it is something that purports to be spiritual, yet is not spiritual, because it is of men. What can it be other than traditions of men? Israel of old profaned the name of the Lord when they said to them, "These are the people of the Lord." Ezek xxxvi. 20. Are we not doing the same thing when we take into fellowship those who do not know the covenants of promise, those who have never had the seal affixed to their faith. Col. ii. 11. It took courage for Israel to keep themselves separate from the nations and their worship. It takes courage and sometimes heartaches for us to draw the line.

The Apostle says, "Take heed to the doctrine (notice it is a definite doctrine, not just any doctrine). Continue in them. Why Paul? For in doing this thou shalt both save thyself and them that hear thee. 1 Tim iv 16. Well says one, if we do not recognize these good people we might give offence. Can you not see that when you do, you cannot save yourself and them which hear you? Doing what God forbade Israel to do, what Christ and the apostles forbade in the strongest terms. How the evangelist work is hindered by a few sentimental voices giving the trumpet an uncertain sound. What is the use of evangelist work, why leave home to proclaim a message, if there is a possibility of getting along without it? Why publish a paper at Plymouth advocating the covenants of promise, if strangers to these promises, aliens to the commonwealth of Israel do know Christ, and have a hope? We certainly are wasting our time. Let us take heed to the things we have heard, let us take heed to the doctrine. Listen to Paul, Gal i 6-9. Read it carefully. He is surprised that the Galatian brethren are so soon removed from the hope of the gospel. He is not satisfied with telling them that an angel from heaven would not dare to preach another gospel; he repeats it saying, "As we have said before so say I now again, if any man preach any other gospel unto you than that we have preached, let him be accursed." It matters not how sincere the one promulgating tradition. Paul lived in all good conscience before God, after the straitest sect of the Pharisees. All this counted for naught. Why? Because Christ said, In vain do they worship me teaching for doctrine the commandments of men."

Paul says preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. Why Paul? "For the time will come when they will not endure sound doctrine." When this time comes what will they do, Paul? "After their own lusts will they heap to themselves teachers, having itching ears, and they shall turn their ears unto fables." What is this but spiritual wickedness [illegible] that never dies, called by the [illegible] sess, angel and spirit. They undoubtedly believed the spirit departed, and was an angel until the resurrection. They with all others having itching ears, are believing that beautiful and pleasing story told by the serpent in the garden of Eden: "Ye shall be as gods (angels) knowing good and evil, ye shall not surely die." When we think what this evil teaching has done, making God's great plan of no purpose. Teaching that the purpose in creating man and earth, was to produce people, and discipline them for heaven. What for? To sing—for no other purpose. This tradition has been woven into the most beautiful rythm. Having itching ears to hear such fables, the whole world is flooded with this spiritual wickedness. The pulpit, the hymn books, magazines, journals, all telling the one pleasing story. Paul from personal experience knew what the shield of the faith would do for us, "Above all take the shield of the faith."

In Gal ii 16, we learn it is by the faith of Christ we are justified. The faith of Christ is not tradition of men. It is that faith that takes hold of the promises of God in a way that it begets hope for our helmet. Our loins girt about with truth. Above all taking the shield of the faith. The babe in Christ who has the faith for a shield, can put to silence spiritual wickedness in high places. May we all take the shield of the faith, and when the race is run, be able with Paul to say, "I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also which love his appearing."

N. B. Rondson.

Whoever conquers indolence can conquer most things.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution.

In issue of 22nd I notice question submitted by Bro. Wilson to Bro. Huggins, viz. 1 Cor. v 5, reading, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1st, Who is Satan to whom this man was to be delivered for the "destruction of the flesh? 2nd, And what is the spirit that is to be saved in the day of the Lord Jesus?" Bro. Huggins having concluded his work in question box department, says, he hopes some brother or sister will volunteer in answering the questions propounded herein. Therefore, with your permission, I will offer a few suggestions that I think will be helpful in solving the questions. First in importance is to determine to whom "the destruction of the flesh" and "the saving of the spirit" refers or pertains, i. e., Is it flesh and spirit of the body of the man to be thus delivered to Satan? or is it the body of Christ—the church, to whom the terms flesh and spirit refer? This man was to be "purged" out of the church "as old leaven" (7th verse) why? because "a little leaven leaveneth the whole lump" (verse 6). To purge is to cleanse or purify by separating and carrying off whatever is impure (Webster). It became necessary to separate this impure man, walking after the "lust of the flesh" from the body of Christ—those "walking after the spirit," lest the whole body become leavened, and thereby the spirit of the church would not be saved in the day of the Lord Jesus. This was he [illegible] separated—pur[illegible] the church, there[illegible] "let him be unto them as a heathen man and a publican" (Matt. xviii). With these suggestions in view, read the whole chapter in connection, and see if the questions propounded are not thereby clearly solved without further comment. But permit me to ask the reader to read the prayer of the apostle Paul as recorded in his first letter to the Thessalonians (v 23) (charging them by the Lord that the epistle be read unto all the holy brethren verse 27) viz: "I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ," understanding the spirit, body and soul (or life caused by the spirit) as referring to the body and spirit of believers—the church, then all is plain, and the supposed proof therefrom, that man is a threefold being, composed of spirit, soul and body vanishes at once.

"There is one body and one spirit, even as ye are called in one hope of your calling." (Eph iv). "If any man have not the spirit of Christ he is none of his" (Rom viii). "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith..... and they that are Christ's have crucified the flesh with the passions and lusts" (Gal v). This is the kind of spirit that will count in the day of the Lord Jesus. Of such is the one body composed. Let us each ask ourselves, Am I a component part of this "one body"?

D. T. HALSTEAD.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, JUNE 5, 1907. NUMBER 21.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana. June 5, 1907.

There was no issue of this paper last week, so please do not ask for a paper dated May 29. May 22 and June 5, are consecutive issues.

We are very busy getting ready for the Antioch Meeting and Bible School, and with the closing exercises of the City Schools in which we are personally interested this year, as our young est son is a member of the graduating class.

On Sunday, May 26, the Church at Plymouth had a visit from Brother B. W. Woodward. Sister Woodward was in attendance at the meeting at Fonthill, Ont., and returned home tired, and as the Michigan meeting was to be at their home in Dutton over Sunday June 2, Brother Woodward came in place of Sister Woodward. He spoke both morning and evening, and though it rained nearly all day, and just at the assembling hours, very good audiences came to hear him. The friends at Plymouth are always glad to see Brother Woodward, and hope he can come again.

Communicated.

1 Peter v. 7.

"Casting all your care upon him; for he careth for you."

We are here invited to cast all our cares on our heavenly Father, the Creator of the universe and all that therein is. God not only created us, but he has sustained us, he has surrounded us with blessings, he has covered us with his all powerful arms of love, he has planted our feet on the foundation of hope, and in our text he invites us "to cast all our cares upon him," and he tells us why "for he careth for us."

In the 5th and 6th verses of the [illegible] Psalm [illegible] "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Away back in the days of the Psalmist, about three thousand years since, David in his sweet songs, sang the same thought that the Apostle Peter expresses in our text, "Casting all your cares upon him, for he cares for you." "Commit thy way unto the Lord, and he shall bring it to pass." "Cast thy burden upon the Lord, and he shall sustain thee" can we think of anything sweeter? Can we imagine anything more comforting? Can we say anything more strengthening? Here we have one whom we know is able to keep his promises, and he invites us to cast our cares—our worries—our troublesome things upon him. And "he shall sustain us" for "he careth for us." Oh, happy, comforting and strength giving message, God careth for me, he will sustain me in my undertakings and if my efforts are put forth to his glory and his honor he shall bring them to pass, most absolutely sure is my God a God of love.

When Christ sent out his apostles to preach, the message he gave them is recorded in Matthew vi, 24, 25, 26.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other, ye cannot serve God and mammon.

Therefore I say unto thee, Take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

In these verses Christ has said the same thought that we have in our text. No, he does not use the identical words. Still we must all admit what he said was, "Cast all your care upon the Lord, for he careth for you." In the 24th verse he tells us (as well as the apostles) that we must love our God with a singleness of heart as well as a singleness of purpose. In the 25th verse he says, If we love our God with that singleness of heart, then we need have no fear regarding our temporal affairs—such as life, hunger, thirst, apparel nor any thing else. Why? (28th verse) for he careth for us, the words are, he careth for the birds of the air, and ends by saying we are worth many such. Oh! for a faith that will actually trust our heavenly Father, a faith that will make us look to our God for protection, a faith that will guide us to our Creator in all our trials and sorrows and tribulations.

Do you feel weary? Are you carrying a load too heavy for your shoulders? Do you desire rest? then come to God through his Son the Lord Christ, Let us read together the 28th, 29th and 30th verses of the xi. of Matthew, and see what is there promised to those who will but put their trust in him.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls.

For my yoke is easy and my burden is light."

Do we need any further proof than this that "he careth for us" when Christ is willing to walk by our side, sharing our burdens, lessening our troubles, being yoked to us if we will but be yoked to him.

Have you tribulation? then come to God and see what his Son the Lord, will do for us in our trouble if we will but permit him by "casting all our care upon him."

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

Who comforteth us in all our tribulation, that we may be able to comfort which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Here the apostle Paul in the 3rd and 4th verses of the 1st chapter of 2nd Corinthians calls the Eternal God "The Father of mercies" and "The God of all comfort," and he goes further and tells us if we are really under the influence of that blessed [illegible] have partaken of his mercies [illegible] works then are [illegible] ges of God's [illegible] Judgment? Then "cast all your care on God and see how Peter (in his first epistle, 1st chapter, 3, 4 and 5 verses) tells us and proves unto us that God does care for us and is willing to bestow his everlasting life upon us, if we have faith, at the appointed time.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you.

Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time."

This promise is conditional on us having "faith" which is a necessary condition for us to be in before we can "cast all our care upon him," it is also, altogether through the mercy of God, "his abundant mercy" in the raising of the Lord Christ from the dead, but like all the other passages quoted it clearly and distinctly tells us to "Cast all our cares upon him, for he careth for us."

And in conclusion I will quote two passages—without comment—leaving you to see for yourselves the tender mercies of God, showered upon his children, through his Son, our Blessed Redeemer and Elder Brother, Jesus Christ, the Lord.

Hebrews xiii. 5, 6, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.

So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

And Philippians iv. 5, 6, 7, "Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

"Casting all your care upon him: for he careth for you."

Alex D. Donaldson.

Evangelizing on the Pacific Coast.

April 4th I took the nicest trip of my life out from Los Angeles in an observation car loaded with sightseers. We went on the "Balloon Excursion Trip," but not in a balloon. We entered into the oil-fields, while yet in a populous part of the city. It looked singular to see derricks by oil wells, mixed among the edifices of a magnificent city, and oil tanks to contain this immense and inexhaustible product of nature of modern times. Oil wells by hundreds, producing oil by thousands of barrels in one of the greatest of cities, is this the greatest of all countries. Think of it and think what this nation and land has grown to! Compare it to the giants of the world, either present or past, and where are we? They tell me that they have a population in Los Angeles of 300,000; but on this very land, that is worth thousands of dollars per acre for building purposes, millions of dollars are springing out of the ground for fuel and light purposes. A product that nature manufactured for the use of man, ages before civilized man ever knew this land. We had hardly passed from among the derricks when we reached "The Soldiers Home." Again, we are impressed with not only the greatness of our country, but with the benevolence of our government, and the beauty of this part of our country.

Here the nation has made an earthly paradise for its defenders, and given thousands of them as beautiful a home as could be produced on this earth, in this age—this age of wonders! I am glad that I can live in this part of this age, and can see this part of earth, and have learned enough of the future age and future conditions of earth, to frequently make the comparison and see the contrast. Oh what a Soldiers home, such Soldiers as Paul will get, who "fought the good fight and finished his course!" A home and a crown!

On this day's excursion we went out from Los Angeles sixteen miles. We passed hundreds of mansions—many of them belonging to millionaires. One place we passed through a field [illegible] devoted to the raising [illegible] roses then are [illegible] by much [illegible] for the bay [illegible] of granite. It is erected [illegible] the south side of this man-made harbor.

W. L. Sweets.

ITEMS.

Have not the cloak to make when it begins to rain.

Expect nothing from him who promises a great deal.

"Nothing is ever better than the newest blessing God sends."

If a man could halve his wishes he would double his happiness.

The joys of faith are the best remedies against the griefs of sense.

They that will not make the Word of God their rest, will find it a heavy burden.

They that give good exhortations, should be careful to set good examples.

Cecil: The Christian will find his parentheses for prayer even in the busiest hours of life.

Four things come not back: the spoken word, the sped arrow, the past life and neglected opportunity.

Repentance without amendment is like continual pumping in a ship without stopping the leaks.

Seneca: There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.

A weak mind sinks under prosperity as under adversity. A strong mind has two tides—when the moon is at the full and when there is no moon.

Fuller: Thou must content thyself to see the world as it is. Thou wilt never have any quiet if thou vexest thyself because thou canst not bring mankind to that exact notion of things, and rule of life, which thou hast formed in thy own mind.

It is not the form of prayer, but the spirit with which it is offered, that counts before God. It is dictated by a sense of need, and if presented with faith in the name of Christ and in harmony with God's will, is sure to be heard. It may be crude in man's sight, but if sincere and earnest, it is neither rejected nor despised. All can come before God with their burdens and petitions, for he turns no honest supplicant away empty-handed.

mated at 800,000 the additional population of the suburban towns make it immense in this part of California.

Reaching San Pedro we took another electric car to the beach and lighthouse. Judging from the building the lighthouse must fall below 1st class. It is called 1st class. Here is a stretch of prairie of undulating surface covered neither by orchards nor buildings consequently as nature made it. But Mr. Peck has engaged in selling it off for building purposes, and has almost completed a pavilion to accommodate resort lovers. I did not ask whether this Peck is the father of "Peck's bad boy," but presume if he is he needs a resort for a rest.

We went down the bluff by a long flight of winding steps and landed on a rather rough, rocky cove of the hill and floor of the beach, there we found a photograph gallery consisting of a man and his camera. The gallery seems to be stationary, from the number of fine photographs that were on exhibition. As these pictures were well executed and had a back ground of ocean or rocky cliff or both if chosen, thinking that ocean and rocks and cliffs might add to the beauty of the principal character I had myself photographed. You need not ask for a picture, I only got four and they will not supply my family.

After two hours spent in looking out on the placid ocean, the breakers, at the beach and ships at sea, I took a different car line into the city, and found that in this land of beauties there is a constantly changing, varying scene. Here we found vast fields of rolling prairie covered largely with deep green carpets of growing grain, with occasional groves or strips of eucalyptus trees reaching heavenward, very slim in form compared with our fine of Oregon or your oaks of the middle states. The orchards of oranges and lemons so prevalent in other parts being almost wholly missing here. When I think of the variety around Los Angeles, the region must appear longer than it really is. While at San Pedro I was impressed with the facts that instead of its being a bay with sufficient natural harbor, the harbor is increased by a breakwater extending three miles in [illegible] circle, built by a frame work [illegible] capable blocks. The city [illegible] by much [illegible] for the bay [illegible] of granite. It is erected [illegible] the south side of this man-made harbor.

W. L. Sweets.

Dear Brother Underwood:

The Brothers and Sisters will rejoice to learn of the obedience of faith by baptism into the name of Jesus Christ, by Sisters Lewis and Maroney.

About two weeks ago I received a letter from Bro. D. Y. Davis, of Colfax, Ind., asking me to come and baptize his daughter, Alga Lewis. Accordingly on Friday, May 17th, I went to Colfax and was delighted to find Brother and Sister Davis with their faces set Zionward looking for the coming of the Lord. They had trained up their daughter Alga "in the way in which she should go" and after a half hour conversation I found her ready for baptism. We then drove to Sugar Creek, two miles south, where upon confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, she was baptized in the name of our Lord Jesus Christ for the remission of her sins. Sister Lewis and Brother and Sister Davis would be glad to receive letters of encouragement from any who care to write. Address either at Colfax, Ind.

I arrived at Hillisburg, Ind., the next day and on Sunday morning before meeting I was informed that Miss Veda Maroney desired to be immersed. She resides with her parents at Kokomo, Ind., but frequently visits her relatives at Michigantown, some five miles from the church. She, too, had been brought up in the "nurture and admonition of the Lord," her grandparents, Brother and Sister Robert Henge being for years staunch supporters of the Truth in Clinton Co. Her mother also being careful to teach her the true way of life.

After a brief conversation with her on Sunday afternoon she declared she was ready to be immersed, and on Monday morning we repaired to a gravel pit a half mile south of the church, where in the presence of many witnesses she was baptized in the name of our Lord and Savior, Jesus Christ for the remission of her sins.

She too, will welcome a word of encouragement from any of the household who care to write. Address 468 South Main St. Kokomo, Ind.

May these "Babes in Christ" grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Geo. Nellis.

Dear Restitution:

"Blessed is every one that feareth the Lord; that walketh in his ways; for thou shalt eat the labor of thine hands; happy shalt thou be and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel." Psalm cxxviii.

Oscar Grover.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Geo M Sipe	$ 50
Mrs L B Chapman	50

Pennsylvania
LINES

SPECIAL LOW FARES.

LOS ANGELES, June 10 to 14, National Eclectic Medical Association.
JAMESTOWN EXPOSITION, Norfolk, Va. daily until Nov 30. Choice of many desirable routes—all rail, or by Ocean steamer; Potomac River and Chesapeake Bay steamboats. Stop-overs at New York, Washington Boston, Baltimore, Philadelphia.
SUMMER TOURIST FARES to famous resorts along Jersey Coast, in Long Island and New England, with New York and Philadelphia stop-overs. Also to Lake and Mountain resorts, and to Colorado and Pacific Coast.
LOUISVILLE, Ky, June 24, 26, Master Plumbers' Convention.
SARATOGA SPRINGS, N Y, July 3 to 7, K T Conclave.
SPOKANE, June 27 to July 1, B Y P U.
SEATTLE, Wash, June 29 to July 5, C E.
PHILADELPHIA, July 12 to 16, B P O E, direct or via Washington, with stop overs at Baltimore and Washington.
SEASHORE EXCURSION to Atlantic City, Cape May and eight other popular seaside resorts Aug 8
WINONA LAKE, INDIANA, Daily until Sep 30
For full particulars consult J. E. Innes, or F. J. Bussard,
Ticket Agents, Plymouth, Ind.

Vital Fulness.

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and tomorrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before tomorrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap, —not only sap enough for the roots and the trunk, but for the bark, the twig, the branch, and the topmost limb or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and from the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun, and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.—*William Arthur.*

The Righteous Flourish.

"The righteous shall flourish like the palm tree," says the Psalmist, indicating that the Christian life is fruitful, upright, and has a growth from within. The comparison derives further meaning from a saying among the Arabs that the palm tree stands with its feet in salt water and its head in the sun. Often the water in the oasis where the palm grows is brackish and unfit for drinking. But the traveler taps the tree and drinks the sweet palm sap. The tree, by the magic of its inner life, can change the elements found in the salty soil and make it minister to its own growth and the refreshing of the weary, thirsty traveler. So the Christian may have his feet in the mire as he mingles with the world, but the life within him preserves his own character sweet and fruitful and he becomes a blessing to others.—*Christian Observer.*

Give Your Name.

I have a question sent to me to answer signed "Student." I am perfectly willing to give any enquirer what light I may have; but I must insist on having the name of the person signed to their request. Their name need not appear in print, if they do not wish it; but I must know the name of the enquirer before I answer any question.

Yours in the Blessed Hope.
W. H. Wilson.

Brother D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Poetry.

This Same Jesus.

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

This same Jesus! O, how sweetly
Fall those words upon the ear,
Like the swell of far-off music
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear,
He who changed to health and gladness
Helpless, suffering, trembling fear—

He who wandered poor and homeless
By the stormy Galilee;
He who on the night-veiled mountains
Bent in prayer the wearied knee—

He who gently smiled the weary,
"Come and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed—

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray;

Then we lift our hearts adoring:
"This same Jesus," loved and known—
Him, our own most gracious Saviour—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.

—Francis Ridley Havergal.

Communicated.

The Story of a Happy Christian Life.—No. 10.

Auntie Willard being near the door, slipped out unnoticed, ran home and prayed; then, "re-assured and calm," returned to the church just in time to hear "Elder Barnes, who that evening had taken his seat far back in the body pews," announce his decision.

Rising he said, "I have very carefully examined the beautiful theory which has been set before us for the two weeks past. I have wished to believe it if it be true. But last night as I lay pondering, the whole Bible from Genesis to Revelations was spread out as a map before me, and I saw nothing of this theory upon it. Therefore my mind is made up that it is false. I can neither receive it nor preach it nor countenance it in any shape."

Who was first to step out on the side of Truth do you think? It was the timid woman who in Cincinnati, shrank from praying, even before her husband's nephew! Auntie Willard did not fear even the Giant Goliath now. She knew his armor was so faulty that a stone from the sling of a child could pierce it. So beginning "in a calm firm voice" she said, "If this is Elder Barnes' decision and settled conviction of duty, I must beg to be excused from any longer sitting under his ministry. I believe what we have heard to be the truth of God, and if he cannot preach it, I must go where it is preached!"

Only to think, dear young people, what courage it must have taken for that timid woman to stand up before that indense crowd of people, and speak to her own pastor and friend in this decided way. It must have been almost like going to the martyr's stake.

Elder Barnes turned and looking her full in the face said "Sister Willard, you have set down a firm stake."

"Yes," she replied, "and may God make it to stand," and, writing of the incident afterward, she said, "And he has; for there it is onto this day!"

And so the meeting closed, no one having expressed a desire to withdraw from the Baptist Church, so far as I knew, excepting Auntie Willard.

A letter from Bro. Willard, dated Feb. 25, 1845, shows that it was the wish of the members at that time to continue working together as a united church, for he says,

Dear Bro. Chaplin:—Allow me to inform you that by a unanimous vote of the church at this place, you have been invited to continue your services as our Pastor one-half of the time indefinitely, inasmuch as a portion of the church are favorable to the doctrine of the Lord's speedy advent and feel that that doctrine alone can feed them. Bro. Barnes has also been called in the same way to labor indefinitely and expresses a satisfaction in laboring conjointly with yourself.

I am aware that it is hard for two to walk together unless they be agreed, but dear Bro. I have thought we could perhaps best do the will of God, by bearing each others infirmities and still trying to do our brethren good by laboring with them.

As to myself, I feel I trust, more and more confirmed in the Advent views and if we are to understand the truth from what they say there is at present a deep spirit of enquiry and searching of the Scriptures to see if these things be so, and although some are half-hearted, I trust that the large majority of the church, are beginning to appreciate the great Advent truths—hence is it not your duty to still labor with us in order that the truth may be made plain and be kept before their minds? If so please come up so as to be with us next Lord's day. as I have informed the people there will be a meeting on that day. Bro. John Spear has been licensed to preach and we expect he will wish to do mission work among the brethren abroad, and we will at times be destitute of preaching unless you feel willing to come.....I am disposed to keep the church together if we can walk in brotherly love, but if not, then a separation will be necessary, if time continues. If the last premises on time—namely, the coming of our Lord in April are correct our decision should be prompt—and dear Bro. pray that the dear brethren may be decided and hearty in the matter of deciding for Christ.

Yours truly,

ROWLAND WILLARD.

You see from this letter that Bro. Willard thought it best for the Advent believers to remain in the Baptist Church if it were possible; Auntie Willard thought otherwise, and was already seeking if it was not the duty of those who were looking for Jesus to dissolve their connection with the churches?" She "thought it a question that they should decide by fasting and prayer" and said "it was constantly on her mind during her waking hours, and though her husband thought such a step not called for, it did not set her mind at rest on the subject."

We shall see before long how it turned out. Father received Bro. Willard's letter the last of February, but it seems he had already made up his mind no longer to mind church or State if they rejected truth but to hear Jesus and obey him, as to the duty of crying "Behold he cometh!" I learn this from a letter of Bro. N. M. Catlin's, written the 24th of Feb. 1845, just one day before Bro. Willard's letter was written. Bro. Cook and Bro. Greenleaf had gone directly from Oswego to Kingsbury, and had reached there the 17th of Feb, and Bro. Greenleaf had taken a letter to Brother Catlin from Father.

Bro. Cook had baptized nine at Kingsbury before he left on Monday, but there was the same division of feeling there that there was in our part of the country.

The mass of men, both church and world, had shut their ears to the last message that God had sent for their salvation, in this closing dispensation, and thereafter it would be like the gleaning of grapes, in an already stripped vineyard. God's servants must now go to the highways and hedges, to find his jewels.

AUNTIE WINCE.

(To be continued.)

Table Talk.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

The fourth chapter first establishes the fact that Abraham was justified by faith and yet that his faith had to be proved by works. Still the works of faith must not be understood as in any degree earning a justified standing with God. Abraham was accounted righteous, or counted as righteous on account of his faith, which faith was proven and tried by works.

By faith, or on account of faith Abraham received the promises, therefore Paul is moved by the spirit to quote of him the words of David, "Blessed are they whose iniquities are forgiven, and whose sins are covered"—"Blessed is the man to whom the Lord will not impute sin." This describes the blessedness of the man Abraham. God mercifully accounted him righteous without works, that is to say, not on account of "works" was he called righteous; yet we want to be sure we know what "works" are referred to by the Apostle in this connection, or we are led into confusion and error.

In this same epistle to the Roman brethren Paul gives the key to his meaning where he speaks of God as "both just and the justifier of him which believeth on Jesus:" and adds, "where is boasting then?" It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude, says he, that a man is justified by faith without the deeds of the law. "For if Abraham were justified by works, he hath whereof to glory, (or boast) but not before God."

For the promise that he should be heir of the world, was not to Abraham "or to his seed, through the law," (that is the law of Moses which required works of a physical observance in ceremonials and rites and sacrifices), but through the righteousness of faith."

The law required perfect obedience to live by it, as we read, Eze. xx. 11, "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." But Paul in his Epistle to Galatians iii. 16, shows that none were able to keep the law perfectly; saying, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." But concerning Abraham he says in the chapter read, Rom. iv, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God (not boasting of glory in himself, you see), being fully persuaded that what he had promised, he was able also to perform, and therefore it was imputed to him for righteousness.

We may well take a side glance right here and note that there are works of faith as well as works of the law. In the 6th of John we hear Jesus saying to the multitude who followed him "for the loaves and fishes," labor not for meat that perisheth, (the margin says, "Work not). But for that meat which endureth unto everlasting life." Then said they unto him "What shall we do that we might work the works of God? Here was a fine opportunity to have told them to keep the law of Moses that God had given them; but he knew that none had ever been able to keep it, and that he was mercifully sent of the Father to fulfil all the law for them in order that they might have life everlastingly through him. So he turned their minds to the truth in this way; "This is the work of God, that ye believe on him whom he hath sent." showing them that he was the "Bread of Life" and that by hungering after that spiritual food they might be "filled" with everlasting life. This work of God to which [illegible] turned their attention [illegible] ing of [illegible] on which the[illegible] build for Eternity—"gold, silver, precious stones" were none too good or valuable to lay upon this foundation for good works—and every man's works will be tried or proven. "Other foundation can no man lay than is laid."

But returning to the Epistle to the Romans, we have seen that strong faith or confidence in God's promise was reason for Abraham having righteousness imputed to him. Now says Paul, it was "not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and raised for our justification." There is a breadth of love a wealth of mercy contained in the words, "not for his sake alone, but for us also." God has been merciful and gracious in imputing righteousness to Abraham on account of his faith. And we are not losers by the lapse of time since the days of Abraham, if we closely follow in his faith. The blood that sealed the everlasting covenant was shed by Jesus on the Cross of Calvary. He was delivered for our offences as well as for those of Galatia and Rome. If we have faith in that sacrifice as holy and acceptable unto God and through him hope for justification, He is now acting as our Advocate and High Priest before God, from whence we may confidently look for him to return with power and great glory and to reign on earth as King of kings and Lord of lords. If we have such faith as this we have "peace with God." What can excell the spirit of peace and confidence in God which is enjoyed by those who know they have been justified through the loving kindness and tender mercy of God operating by the faith in his promises centered in Jesus, his Son?

But we must be watchful and prayerful lest we get self-confident instead of confident in God. If we are watchful we fall into habits which soon become strong as bands of iron and nothing but the grace and favor of God can deliver us from them. "Watch and pray, lest ye enter into temptation." Jesus knew we needed this, or he would not have given it to us. "Wherefore brethren, give diligence to make your calling and election sure."

CHAS. A. GOSS.

At The Breaking of Bread.

The lesson for exhortation and encouragement today is found in Zech. xiv. 9. And the Lord shall be King over all the earth, in that day shall there be one Lord and his Name one. What a glorious promise for this earth and its inhabitants. There is no denying that the promises are many which declare that Jesus shall come and rule on the earth, there are so many that in fact, no one will or can deny it who believe in the Scriptures at all. But not understanding that there is a time for him to come and take unto himself his great power and reign, it is generally understood and taught, that he is reigning now in the hearts of those who profess to love the Lord. Let us look at this verse again, it says he shall be King over all the earth, and Jer., says a King shall reign and prosper and execute justice and judgment in the earth, and Isa., says, the government shall be upon his shoulders, and Dan. says, all people and nations and languages shall serve him. If we compare the present condition of things with these prophecies, what a mistake it is to believe that Jesus is reigning now. If we look around us, we see the rich gathering more riches, and the poor suffering for want of necessaries, lawlessness and crime on every hand, injustice in the courts, falsehood and bribery a common thing and even suicide and murder a daily occurrence. And so we see how great a mistake is made by those believing that Jesus now reigns in the heart, in not understanding that God hath appointed a day in the which he will judge or govern the world in righteousness by that man whom he hath ordained, and hath given assurance unto all in that he hath raised him from the dead. Just as sure then as God raised him from the dead, just so sure will he send him to reign according to his promise, and Paul says he was raised and was seen by many witnesses, over five hundred at one time.

When the Lord shall be King over all the earth, Isaiah says the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, and council and might and knowledge, and he will not judge by seeing with [illegible] his eyes or hearing with [illegible] ness of our own h[illegible] road he will co[illegible] make her wilderness like E[illegible] desert like the garden of the Lord; also how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion thy God reigneth. And Ezekiel also says this land that was desolate is become like the garden of Eden, and moreover God will make a covenant of peace with them, it shall be an everlasting covenant, and the heathen shall know that I the Lord do sanctify Israel when my sanctuary is in the midst of them for evermore. Plainly this is all still in the future, and brothers and sisters we are still waiting for the Lord to take unto himself his great power and reign. Oh, how we should rejoice in the knowledge of the glorious gospel, and although we see through a glass darkly, yet these prophecies throw a flood of light on the future glorious reign of him who is to be King over all the earth, and he has invited us to sit with him on his throne, when he reigns over all the earth victoriously. Oh let us strive to make our calling and election sure, by giving all diligence to add to our faith all the Christian virtues of which Peter makes mention, and so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Seeing that we look for such things, let us be diligent that we may be found of him in peace without spot and blameless.

MATTIE NEILL.

Editor Restitution:

We wish to say to all those of like precious faith, that the Church of God at Antioch, Ill., was made to rejoice on May 27, 1907, in the fact that Sister Louise McRoberts put on Christ by baptism. Bro. R. G. Huggins assisting her to be buried in the likeness of Christ's death, burial and resurrection, that like as Christ rose from the dead, even so she arose to walk in newness of life, putting off the old man and putting on the new man Christ Jesus. Sister McRoberts was "Baptized in the faith that God is able to perform all that he has promised." May his words ever be a lamp to her feet, a bright and shining light to her path, as she continues to press on toward the mark for the prize of the high calling of God in Christ Jesus, who will change our vile bodies and fashion them like unto his glorified body on the morning of the resurrection; if so be "That the Spirit of him that raised up Christ from the dead dwell in you, the same spirit that raised up Jesus from the dead, shall also quicken your mortal bodies." May the grace of God, and our Lord Jesus Christ ever be with her, is our prayer.

JOS. H. WILLIAMS.

Bro. Underwood:

Following please find notice for RESTITUTION. Bro. S. J. Lindsay of Oregon, Illinois, held meeting at Argos, Ind., Saturday evening May 18, and over Sunday May 19. Mrs. Cora Finney came forward for baptism, and put on Christ by baptism on Sunday afternoon at Huff's Lake near Argos. A sermon was also preached by Bro. Lindsay in afternoon of Sunday for the benefit of Sister Beaty at their home about 1½ miles northeast of Argos. About forty neighbors and friends attended this meeting. Sister Beaty has the misfortune to be blind, and has been confined to her bed for some months past.

We appreciate Bro. Lindsay's work here very much, he is doing good work, and we are thankful to have one so worthy among us.

Your brother in Christ.

AL. CORELL.

The Image of Christ.

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aim, is painted in such colors that it is impossible often to contemplate it without it irresistibly affecting the heart. As the bodily eye that looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and [illegible] ness of our own h[illegible] our souls, and still [illegible] main in each heart heights and [illegible] where yet all is cold and hard. How much must be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humanity, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ has the peculiarity, that whilst we more and more discover the darkness in us, upon us all the while unconscious it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we will all, with open face, beholding as in a glass the glory of the Lord, are changed into the same from glory to glory, even as the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his Spirit, changed, as from glory to glory, into the same resplendent image.—*Tholuck.*

Love is Positive.

The indefinite, careless life is a loveless one. It may now and then achieve something that helps, but it is more likely to yield to evil influences and be pulled downward, than to be drawn upward. Its lack of love means lack of long outlook, of that purpose which jealously guards the life from evil. One who loves not, gives way to self-indulgence in some form. Is unwilling to antagonize wrong-doing, prefers being agreeable to being right. Love is a positive reality, has definite purposes, takes hold on God's power, looks ahead, recognizes law, searches for right ways, cannot be swayed by the allurements of evil.

Learn to keep a secret; and a good way to guard one is not to tell a friend, lest your enemy, if you have one, should learn of it.

Obituary.

Brother M. V. Cronbaugh died at his home near Koozta, Iowa County, Iowa, May 18th, 1907, aged 67 years, 7 months and 6 days. Brother Cronbaugh was born in Crawford Co., O., Oct. 12, 1839. At the age of five years he went with his parents to Michigan and remained there 12 years. In the spring of 1854 they moved to Iowa Co., Iowa. He was married to Susannah Coats Dec. 18, 1861, and five years later took up his residence on the farm where he spent the remainder of his life. In 1872 he was baptized by Elder Hason of Belle Plaine and united with the Advent Christian church. Some years later he came to understand more fully the truths concerning the kingdom of God and the faith once delivered to the saints as advocated by the Church of God.

Three years ago Bro. C. J. Allard was called upon to preach the funeral sermon of his wife, Sister Cronbaugh, by whose side he now lies awaiting the summons to life and immortality. Brother Cronbaugh leaves two sons, five daughters and five brothers to mourn his loss. Some three hundred friends and relatives assembled at his late home to pay their respect to the dead and to extend their sympathy to the living. The writer spoke words of comfort and hope founded on the statement of Jesus—"Thy brother shall rise again." John xi. 23. A choir rendered several beautiful songs expressing the faith of a coming Savior and a glorious resurrection, which was the faith in which our brother fell asleep.

G. ELDRED MANN.

Hiram S. Decker was born in Kane Co., Ill., May 22nd 1858; fell asleep April 20th, 1907, in Millbrook, Mich. He was married to Ellen Main in 1882, five children were born to them. His wife died in Oct. 1894. Two years later he was married to May Shirlow, and about a year after their marriage his youngest child Eva was laid beside its mother. The remaining four children and his wife survive him. His sickness was a peculiar one of the nervous system. He was taken to the [illegible] Hospital at Ele[illegible] and while [illegible] aged mother a[illegible] died. He leaves a wife, four children, his beloved mother, two brothers, three sisters, with many other relatives and friends who will miss him. Especially do we sympathize with his wife and children. O how cheerless and lonely is the home without him. The only comfort at such times is, the blessed resurrection, when we hope to meet them again. Bro. Decker was baptized into the Christ many years ago because of his very firm belief in the gospel of the kingdom. He was a very quiet, unassuming man, but every where noted for the sterling quality of honesty. Elder B. W. Woodward spoke at the funeral from Psa. cxvi. 15, we await the resurrection morning to greet him again.

M. A. WOODWARD.

Joseph Thurman was born in Clinton County, Indiana, Jan. 21, 1831; and died May 25, 1907; aged 76 years, 4 months and 4 days. He lived in Clinton County all his life, except 12 years he lived in Texas. His illness dated from June, 1906. In the year 1855, March 8th, he was married to Miss Eveline F. McCarty; to this union were born eleven children of which seven children and his widow survive, which are as follows: Mrs. Henry Graham of Canada; Attarah Hodgen, deceased; Rachel M. Whitcum, Clinton County, Ind.; Stephen A. Thurman, Colorado Springs; G. B. Thurman, Frankfort, Ind.; Elisa Wilson, Texas; Leonis Thurman, deceased; R. N. Thurman, Frankfort, Ind.; Miss Catharine Thurman, living at home, and Johnson and Josie who died in infancy. Brother Thurman united with the Church of God in 1852, of which he remained a consistent member. His funeral was preached by the writer at Cyclone in the Christian church, from one of his favorite texts, Job xiv. 14, If a man die shall he live again. He was buried in Green Town cemetery, near Frankfort, in which he must sleep until he comes who said, Because I live you shall live also. May that time soon come is the prayer of the writer.

S. T. HOOK.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. Allard, Pres.
Eva L. Stearns, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. Neill, Pres.
J. S. Thompson, Sec.

The Annual June Meeting and Conference of the Church of God in the State of Indiana, will be held at Antioch Church, commencing Friday morning June 7, and continuing over the following Sunday.

A committee has been appointed to arrange a programme for publication. It is expected that our home preachers will be assisted in proclaiming the glad tidings by those who preach the gospel in other States.

We trust that all who can will meet with us, that our hearts may be cheered [illegible] your words [illegible] urge you to come—come in the spirit and love of Christ.

Those coming to Plymouth please notify J. H. Willey, Plymouth. Those coming to Argos, please notify Wm. Railsback, Argos.

J. H. Willey, Pres.
Lydia Railsback, Sec.

Programme of Indiana June Conference.

Friday, June 7.

10:30 a m, Opening Service — J H Willey, Pres
11:00 a m, Sermon — J L Wince
2:00 p m, Sermon — George Neff
7:30 p m, Sermon — J F Wagoner

Saturday, June 8.

10:30 a m, Social and Song Service
11:00 a m, Sermon — D T Halstead
1:30 p m, Social and Song Service
2:00 p m, Business Meeting
7:00 p m, Special Song Service — Evelyn K Harsh

(The design of this service will be for those present to select their favorite hymn, tell why they cherish it, what sentiment expressed endears it to the heart, etc. after which it will be sung)

7:30 p m, Sermon — S J Lindsay

Sunday, June 9.

10:00 a m, Social and Song Service
10:30 a m, Sermon — S J Lindsay
1:30 p m, Short Address followed by Communion Service — J L Wince
7:00 a m, Social and Song Service
7:30 p m, Sermon — George Neff

Closing with short farewell talks by Ministers present.

Mrs. Martha Boggs,
Miss Evelyn Harsh,
A. R. Underwood,
Committee.

I close my meetings near Tempe, Arizona, May 19th, with some success. Am to resume a three days work near Phoenix, May 26. This will end my work in Arizona for Conference year.

Begin meetings at Tulare, Cal., on Friday night May 31st, under direction of Bro. Geo. Watts.

At Oleander, Cal., June 13th if Bro. Geo. Calder so appoints.

At Central Point, Ore., June 20th, under direction of Bro. Clinton Wilson.

Meet with Conference in Oregon at time and place announced by conference committee. All D. V.

W. L. Skeels.

The Annual Meeting of the Northwest Conference of the Church of God will meet with the Church at Corvallis, Benton Co., Ore., on June 28 to 30, 1907. Corvallis is on the S. P. R. R. and Willamette river, can be reached by rail or boat. Now brethren plan to come, here is a new church and a new place to hold our Annual Conference. Come one, come all, and leave your hobbies at home, and make this the best meeting ever held in the Northwest. You cannot afford to stay away.

E. W. Knapp Sec.

Attention

Torch Lake Bible School.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be [illegible] Bible lessons by com[illegible] there with [illegible] of value for eternal things the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

Mrs. H. E. Boice,
Mrs. M. A. Woodward,
P. Neill.

A New Tract.

The Great Divine Healer vs Latter Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westboro, Maine.

BIBLE SCHOOL ANNOUNCEMENT.

The Bible School connected with the Indiana Conference will convene at Plymouth on Monday morning, June 10th, and continue one week. This is the week following the June meeting at Antioch, and Plymouth is only five miles from Antioch.

Young people, come to the June meeting prepared to stay for the Bible School. Come and begin to prepare yourselves to fill up the ranks as the older ones cannot always be with us, and we must have some one to carry on the Lord's work. You will be well repaid for this week of Bible study. Brothers Lindsay and Wince will have charge of the work.

There will be no tuition fee. Those coming will please notify Mrs. J. H. Willey, Plymouth, in advance, and she will see that you have a place to stay.

We say again, come, both old and young. Come with your hearts in the work, and you will never regret the time lost during this week of Bible study.

Jesse L. Wince,
Mrs. J. H. Willey,
Mrs. Lydia Railsback,
Committee.

Luther's Opinions.

In 1520, Luther published a defense of forty-one propositions which had been condemned by Leo X. In the twenty-seventh we find the following:—

"I permit the Pope to make articles of faith for himself and his faithful, such as.....the soul is the substantial form of the human body; the Pope is the emperor of the world, and the king of heaven and God upon earth; the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."—Historical view of the controversy concerning an intermediate state.—pp. 62, 63.

Mr. Blackburne says on page sixty-four of the same work, "Luther espoused the doctrine of the sleep of the soul, upon a Scriptural foundation, and he made use of it as a confutation of purgatory, and saint-worship, and continued in that belief to the last [illegible]." Ibid.

[illegible] differ, and each one will [illegible] accountable for the use of such talent, whatever that may be, if you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. Wilson.

Address 430 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 598 South Limestone St. Springfield, O.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Brouson, Niles, Mich.

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J. E. HAINES, Pennsylvania Ticket Agent
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F. J. BUSSARD, Vandalia Ticket Agent
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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 620 Woodland Ave., Cleveland, O. - Price 40 cts per 100.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building, she took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 80 for $1.00.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have your loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Poetry.

The Bells of the Angels.

There comes to my mind a legend, a thing I had half forgot,
And whether I read it or dreamed it—ah, well, it matters not!
It is said that in heaven at twilight a great bell soft swings,
And men may listen and hearken to the wondrous music that rings.

If he puts it to his heart's inner chamber all the passion, pain and strife,
Heartache and weary longings, that flash in the pulses of life,
If he thrust from his soul all hatred, all thoughts of wicked things,
He can hear in the holy twilight how the bell of the angel rings;
And I think there lies in this legend, if we open our eyes to see,
Some what of an inner meaning, my friend, to you and me.

Let us look in our hearts and question: Can pure thoughts enter in
To a soul if it be already the dwelling of thoughts of sin?
So, then, let us ponder a little—let us look in our hearts and see
If the twilight bell of the angels could sing for us—you and me.

—From Word and Work.

Communicated.

Notes by the Way.

Having bid good bye to the dear ones in Christ, at Alvin, Texas, I took the train for Nottawa, by way of Rosenberg. I left the train at East Bernard, and was met at that place by Mr. Shelton, and conveyed to his home at Nottawa. As soon as was convenient, meetings were arranged to take place at Lissie, Texas, about four miles from Nottawa. The meetings opened upon Saturday night, with fair attendance, but on Sunday morning and also Sunday night, we had full houses, and on Monday night a fair turn out. After this, heavy rains set in, and continued, so that it was impossible to hold any more public meetings, but I held some private meetings at the home of Bro. and Sister Arnold, where I was being entertained. I left several people at that place favorably inclined towards the truth.

Bro. and Sister Arnold are well known in the northwestern part of Illinois. They used to live at Lanark, Ill., and were well acquainted with most of the members living in Northwestern Illinois. I enjoyed my visit at their hospitable home. They are now getting well advanced in years. A married daughter and her husband live with them, and help them much. Bro. Arnold runs a store, and is also the postmaster at Lissie. I next visited Buffalo, Texas, where I baptised four last year. I was met by Bro. Watt, taken to his home. The attendance at this place was also fair, until continued rains again interferred with the meetings. At the conclusion of the Sunday morning meeting a gentleman came to me, and said, "You talk like a man of common sense, a man that knows what he is talking about." Bro. Watt invited him home to dinner with him. We had a very interesting conversation on Bible topics. Seeing a copy of Pine Woods Bible Class, he opened it, and looked it over, and was impressed with it, and at once ordered one. The book is doing a splendid work. A brother who became impressed with it ordered fourteen copies to circulate. At the close of the evening meeting, the gentleman came to me, and said that on my return trip he wanted me to preach in the town of Buffalo, and that he would secure the use of the Presbyterian church, and an audience also. The publisher of the town paper, and others also, expressed a wish to hear me.

I held two private meetings in the home of Bro. and Sister Watt when the rain hindered the public meetings. There are three grown up daughters in this family, who are very interesting young ladies, whom I have baptized. They have two younger children, Beulah and Frank, whom Sister Watt is teaching the truth. Beulah has passed her twelfth year, and is anxious to learn the truth.

From this place I started on my home trip, being absent four months, and eight days on the trip. Arriving at Palestine, at about seven o'clock P. M., here we had a tedious delay, there having been a wreck on ahead of us. We did not get away until about four o'clock in the morning. Arriving near Texarkana, we were delayed about eight hours, some sixteen freight cars being ditched. Such delays on account of being among strangers became very tedious to all the passengers.

I came across two Swiss missionaries who told me that they had started on a trip around the world. One of them asked me how I stood on the second coming of Christ? I told him that was just what I was preaching, and all my hope was centered in that. At that the missionary reached out his hand, and wanted me to shake hands on that. He handed me a paper, from which I cut the following:

"The age recedes, the evening shadows gather, and in these birth-throes of the Millennium Day we stand on tiptoe, our hands upon our thighs, looking for the things that are coming upon the earth."

Among the signs of Matt. xxiv. are enumerated "wars and rumors of wars," "earthquakes in diverse places," "distress upon all the earth," with "perplexity," but one sign comes to us with tremendous force: "This gospel of the kingdom" shall be preached in all the world as a witness upon all nations, and then shall the end come." Matt. xxxiv. 4.

While many are idly gazing into the clouds for his coming, they neglect to hear in tones of thunder this command: "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.) We venture the assertion that Christ will not come until this gospel shall be witnessed to in "all nations."

"Oh," says a churchist, "the gospel has been sent to all nations." Well, creeds of various churches and their narrow, contracted ideas of the gospel have been preached, but this gospel, the same that Jesus and the apostles preached, has been sorely neglected by these imitation missionaries.

"This gospel of the kingdom" is that of which Jude writes, "We should earnestly contend for the faith once delivered to the saints," and of which Paul speaks in Heb. ii. 1, 4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

This is the gospel that modern Christianity has so sorely neglected."

Is it not a very hopeful sign indeed, when world wide missionaries are delivering a message like the above?

I also make another clipping from the same paper, with regard to the Jews.

Zionism is the result of individualistic effort; and a gigantic undertaking is summed up in the word Zionism. Were it not for the fact that all Scriptures agree that now is the time, we should faint by the way. There are 13,000,000 Jews scattered all over the world and intricately connected with its political and financial interests. Their extraction from all countries and re-establishment as a nation mean more than pen can now describe.

Palestine is now controlled by the Turk, a formidable barrier; but his consent, coupled with that of all nations except Russia to relinquish the same, gives us great encouragement.

Zionism was born as a result of fierce anti-Semitism and ridiculous prejudice against the Jew because he is a Jew. In August, 1897, two hundred delegates met in Basle, Switzerland, representing all classes of the Jewish race.

Dr. Theo. Herz was elected to preside, assisted by Dr. Max Nordau and Israel Zangwill, the London poet.

This congress discussed the Jews, their condition and remedies therefor, the sessions each year growing in interest. Each congress has convened either in Basle or London. The last congress, in August, contained five hundred ninety-two delegates. This last convention voted the establishment of the Jewish Colonial Trust Bank, capitalized at two million pounds sterling, the interest to be used, not only in the purchase but the improvement of Palestine. The predominant feature is to restore Palestine to Jews and eventually the Jewish nation entire. Says Dr. Friedenwald: "It is our aim to extend Zionism until it embraces all Jews, whether rich or poor, whether pious or rationalist."

The fact that Turkey is sorely pressed for funds lends a rainbow hue to Israel's clouds.

The Jewish race contains every element for the safe and equitable government. Among them are found the highest types of moral and intellectual life. From the mechanical and farming classes of Europe to the scholarly and business Jews of England and America, every characteristic of a powerful and staunch government are found, while under the general protectorate of civilized nations Jerusalem would grow and flourish fair—the hub of the world intellectually.

Religiously and politically, the Jews are already a nation with a representative form of government to secure their title to rightful inheritance.

As to the remedy for existing evils of anti-Semitism, we quote Herbert Bentwich: "We see before us but three alternatives—the maintenance of *status quo* with all our people; or voluntary amalgamation with other peoples, with its dull round of persecution and continual retrogression, involving the deepest disgrace and surrender of all that our fathers have toiled for and suffered during the ages; or an attempt to regenerate our country people in accordance with our historical consciousness."

This latter clause is in accord with Jewish prophecies. The horrible massacres in Russia, and prejudice in other countries, have increased until the Jews are suffering today almost equal to the days of the Inquisition. The Scriptures declare that the Jews will oppose in a measure the restoration, saying: "We will not return;" but God says, "I will put the sword behind and they shall go." I will bring them from the north country (Russia) first."

We see in the awful crimes in Russia the hand of Jehovah moving the Jewish clans to the lands of their fathers, and these conditions call the nation to remedial action, thus paving the way for a realization of Zionism's hope."

Take courage, beloved in the Lord; there are glorious things just ahead. Let us haste to make deposits in the Bank of Heaven. The day when we must render an account of our stewardship is near at hand.

In order to pass the time while waiting for the wreck to be cleared up one gentleman read an article from a paper, written by a man named Roberts. This article was semi-sceptical in nature. The gentleman who read the article seemed to be of the same way of thinking. He placed the Scriptures on a par with the Koran, the Vedas, etc. They all took as much comfort from them, as we did from ours; and why were they not as good? The passengers discussed the matters pro and con. After awhile, I put in a word. I said I will illustrate the matter by a story. A certain widow left with a family of small children, finally became desperately poor. A gentleman relieved her distress by giving her a ten dollar bill. She was overjoyed, and took pleasure in making her plans, as to how she should spend it. She went to the store and made her purchase, and gave to the merchant the ten dollar bill. The merchant said, madam, this is no good, it is not genuine. The woman then felt worse than if she had not received the gift. It is so with the Koran, and other so-called sacred writings; they enjoy them as long as they believe them to be genuine sacred Scriptures; but when the day of accounts come, and they find them bogus, there will be bitter weeping and wailing.

The gentleman asked another question, he said the matter which bothers me is, when the natural ends, and the spiritual begins. Various gentlemen tried to answer it, but failed. I then quoted to the gentleman Paul's words: "Howbeit that was not first which is spiritual, but that which was natural; and afterward that which was spiritual." I said the mistake was that most people thought that the natural and the spiritual were both co-existent, at the same time, which was a mistake. As to when the spiritual would begin. I said: "It is sown in corruption; it is raised in incorruption." The natural ended when dead; and the spiritual began when raised. The gentleman said that is Paul's view, but Mr. Roberts thinks different, which is right? A gentleman who had so far remained silent, said, Let us change the ten dollar bill to silver; we can then know which is genuine by its ring. Paul's language had a genuine ring to it.

Finally the wreck was cleared, and we proceeded on our way. I arrived home, being on the way two days and three nights. Was glad to find my family as well as usual.

The next Sunday after my arrival I baptized a young man named Jefferies.

I immediately set about the printing of The Student's Text Book. Let those who want it say so. Price fifty cents. It is something different from anything yet issued. You will find it to be something you will value. It will give information, which the public in general has no access to.

Was pleased to get home after an absence of four months and eight days.

Yours in the Blessed Hope,
W. H. WESTON.

The Story of a Happy Christian Life.—No. 11.

You have learned from Bro. Willard's letter how matters stood at Oswego, in February, 1845, but you can see that he either did not know how father felt, or that, if he did, he was quite sure he would accept the invitation of the church, and continue preaching for them as a matter of duty, in connection with Mr. Barnes. He was mistaken.

Bro. N. M. Catlin's letter says, "I am heartily glad Bro. S. A. to hear your determination to no longer confer with flesh and blood as to the duty of crying, 'Behold he cometh!' Why don't mind church or state if they reject the truth. I want to obey Jesus. So do you. Let us then hear him."

Father must have gone up to Oswego to fill the appointment given out for him by Bro. Willard, for he either at that time, or shortly afterward preached his valedictory sermon to the Baptist Church.

Auntie Willard tells the story in her auto-biography but does not give the date, she says:—"Bro. S. A. Chaplin was now released from his irksome position so long and wisely endured for Jesus sake, and in preaching his valedictory sermon, took for his text these words,—'If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him nor hearken unto him,'" Deut. xiii. 6-8, and commenting on the sermon, she continues, "It was a masterpiece of faithfulness and decision in which Bro. S. A.—Samson like, broke the seven green withes wherewith the deceptive Delilah of Sectarianism had bound him to afflict him and went out, God's free man, no more to be bound."

This severing of himself from the Baptist Church must have been a very painful thing to do, but my father was a man, who sooner than give up or compromise, what God had solemnly affirmed in his word, would have been sewn asunder, thrown into boiling oil, or pitched over a precipice.

When he had once grasped truth, no vain speculations as to how we would rise from the dead, no amount of worry, no harrowing opposition, defection of brethren, or deriding fingers, could turn him from the narrow way into unsafe and doubtful paths. I never knew a man who had a more lofty reverence for God, and this reverence he showed by the way in which he treated the word of that high and holy Being.

"Poore," Auntie Willard says, "Were now opened to him throughout the whole region, and he went forth preaching the gospel of the kingdom nigh at hand to attentive listeners and God was with him giving efficacy to the word spoken and great grace was upon his people."

But what about Bro. Willard and the other believers, you will ask? Did they remain in the Baptist Church? Not at all. Their separation happened on this wise. Bro. Cook had written a twelve-leaved tract entitled "Man." This fell into Bro. Willard's hands, and he at once saw from the Scripture quotations given, that "Man is mortal and that God only hath immortality." "Never before had he been so blessed, it was to him a new conversion and so great was his zeal to have others see it with him, that in a spirited exhortation at the church, one evening [illegible] burst a button off [illegible] next morning in a lively conversation with Deacon French, he noticed the missing button and remarked upon its loss, whereupon the Deacon with his significant blink said—"I guess you burst that off last night. I thought something had broken loose?"

"The button was found in the pew, and its wearer found himself a free man, freely relinquishing his interest in church and house for which he had spared neither labor nor treasure, and with melting voice invited the homeless ones for truth's sake, to his own house saying—'It is large enough come there and be welcome, and the Lord be with us all.'" So Auntie Willard describes it. The church was now divided. The Advent people had become a body by themselves. And those who would not follow in the track of truth because their leaders were not going that way, were left to suffer the consequences of their rejection of God's loving message to them. "In a few years" Auntie Willard says in her auto-biography, "that once flourishing church was scattered—their pastor, in his grave, and their beautiful house with its steeple and bell, rented out to another denomination." Its glory had indeed departed. Deacon French and Elder Aaron French made a mighty effort to annihilate the little band of believers by enticing them to re-unite with the church. He attended all their meetings with this sole object in view. Auntie Willard on the other hand said away from the meeting-house, hoping her action in the matter would serve to keep the deacon from their meetings, thinking it not desirable to have him come under the circumstances. But as it turned out only one of the Advent friends, went all influenced by the deacon and his associates. This, was the Bro. John Spear, who had been licensed to preach by the Baptist church, but who on learning the truth, returned his license to the church, and "began with great liberty" to sound out the message of a coming King and kingdom near. But his Baptist brethren begged so persistently for his return to the fold that he finally did so, asked for the license that he had given up, and "through their ur-

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Hunnes, went to California to set himself up in business, where alone and unfriended in a fit of despondency, he shot himself." The following line was found by his side, "Life is more bitter than death." He had drawn back from the work whereunto the Lord had called him, and there was thenceforth nothing in his cup of life but haunting regret and remorse, coupled with the feeling that God had no more pleasure in him.

Woe always comes to those who deliberately give up truth. God is not to be trifled with. He does not even want us to give up the fellowship of the lovers of truth, for the sake of some elusive theory about matters that have no possible bearing on salvation. It is dangerous business, destructive of the love, life and power of those who do it. The devil loves to catch people in such snares, because then they can do little against him in winning men for God. Their voices are hushed, their hands are made idle.

AUSTIN WILLEY.

(To be continued.)

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia, Aug. 17-25, inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Hearts [illegible] were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEFF, Pres.
J. S. THOMPSON, Sec.

The Annual Meeting of the Northwest Conference of the Church of God will meet with the Church at Corvallis, Benton Co., Ore., on June 28 to 30, 1907. Corvallis is on the S. P. R. R. and Willamette river, can be reached by rail or boat. Now brethren plan to come, here is a new church and a new place to hold our Annual Conference. Come one, come all, and leave your hobbies at home, and make this the best meeting ever held in the Northwest. You cannot afford to stay away.

E. W. KNAPP, Sec.

Let your anger set with the sun, but never rise with it.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA. JUNE 12, 1907.

WE trust our contributors will be patient, and all will have attention as fast as space will permit.

THE Antioch Conference for 1907 was well attended, and though rain hindered at the beginning, it was a success. The crowd on Sunday was up to the usual number at this gathering, and the preaching was listened to with good attention. The secretary will make report in due time.

AT this time the Bible School is in session at Plymouth, and the attendance is larger than was anticipated. There is an earnestness manifest that betokens good results, and this branch of the Lord's work should be pushed along and encouraged everywhere. The Bible is not studied enough these days; indeed it is much neglected, and we hope these Bible Schools will be established in every state, and helped along by all.

THE following letter was written by Brother Barnhill to the Antioch meeting, but others who were not there will want to hear from him, so we give it place. Bro. Barnhill is all crippled up with rheumatism, and can only get out occasionally by the use of a wheel chair. He gets no better, but rather the disease is intensified. Here is his letter:—

TO THE CHURCH OF GOD IN CONFERENCE ASSEMBLED AT ANTIOCH, JUNE 7-9, 1907.

Dear Brethren and Sisters:

Through infirmities of the flesh it is not my privilege to meet with you on this occasion; but voicing the Apostle Paul in Colossians ii. 5, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Yes, brothers and sisters, the steadfastness of our faith in Christ. First we must "believe that he is, and that he is a rewarder of them that diligently seek him," and having thus found him, and become attached to him, through the plan he has laid down for us, viz: [illegible] name, [illegible] member of his family, "Heirs of God, and joint heirs with Jesus Christ our Lord." And by our steadfastness in him, we have the promise of a "crown of life."

In this 42nd annual gathering at Antioch, we are wont to go back in mind to the early days of our church history and call the roll of those noble soldiers of the cross, and bear testimony to the earnestness and zeal in which they defended the "gospel of Christ once delivered to the saints." In memory we hear them sing, "Am I a soldier of the cross," and "Come let us anew, our journey pursue," etc., and they sing with such "spirit and understanding," that it makes those good old songs, which are now called back numbers, sacred and sweet to those who heard them. We will not attempt to give the names of those noble pioneers, time will not admit as they are many, beside we might omit some worthy one; but most of them are "Asleep in Jesus." Their names are enrolled in the "Lamb's book of life," and when Jesus comes, as we believe he will soon, none of them will be missed by him. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall arise first, then we which are alive and remain shall be caught up together with them in the cloud, to meet the Lord in the air, so shall we be ever with the Lord." Glorious promise, and may we voice the Revelator, "Amen, even so come Lord Jesus."

E. K. BARNHILL.

Communicated.

At The Breaking of Bread.

VERSES SELECTED FOR EXHORTATION.

P. Neill—Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Prov iii 13, 14, 15.

Bro. Buckman—No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt vi 24, 25, 33.

Sister Townsend—I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believeth, to the Jew first and also to the Greek.

For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Rom i 16, 17, 18.

Sister Middleton—Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom vi 3, 4, 5.

Sister Crawford—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ we believe that we also shall live with him.

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom vi 8-11.

Sister Annie Burton—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is [illegible] rather that is [illegible] even at the right hand of God, who also maketh intercession for us. Rom viii 32, 33, 34.

Sister Mary Knowles—He is not here; for he is risen, as he said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. Matt xxviii 6, 7, 8.

Sister Farmer—That which we have seen and heard declare we unto you, that ye also may have fellowship with the Father, and with his Son Jesus Christ. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i 8, 7, 9.

Sister Buckman—Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

That whosoever believeth in him should not perish, but have everlasting life. John iii 10, 11, 14, 15.

Bro. Barber—Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven, for in like manner did their fathers unto the prophets. Luke vi 21, 22, 23.

Sister Moore—Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John xiv 1, 2, 3.

Sister Burton—I will not leave you comfortless; I will come to you.

Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John xiv 18, 19, 27.

Bro. Morron—We know that all things work together for good to them who are called according to his purpose. Rom viii 28.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii 16.

"Blessed are the pure in heart; for they shall see God.

Bro. Townsend—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii 1, 2, 3.

Sister Neill—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom viii 35, 38, 39.

Sister Ella Knowles—Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Psa xxiv 3, 4, 5.

Sister McClave—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thess iv 14, 16, 17.

Sister Morron—And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain; for the former things are passed away. Rev xxi 4.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev xxii 12, 14.

Sister Baker—The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is established, that it cannot be moved. Thy throne is established of old; thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of sea.

Thy testimonies are very sure; holiness becometh thine house, O Lord, for ever.

Church of God, Salem, Ohio.

Conference Report.

The 40th annual conference of the Church of God in Michigan, has been, and is not. Another profitable gathering together of the heralders of the gospel. We were so glad at the very first meeting to greet Bro. and Sister George Neill and Sister Lydia Railsback from South Bend, Ind. Bro. O. R. L. Crozier and F. V. Binkely of Grand Rapids, and Sisters Decker and Mansfield from Millbrook. Meeting Wednesday evening was called to order by our Vice President Horace Hammond. A few words of welcome were given by Elder B. W. Woodward, reserving he said his real speech until more had arrived. Sister Woodward gave an address from 2 Cor. vi. 1. Workers together with God. The congregation was small the first eve., but every incoming train brought more, until a large and enthusiastic congregation gathered for each session. Brothers, sisters and friends came from the following places. Grand Rapids, Millbrook, Coats Grove, Brady, Bryon Center, Fisher, Lake Odessa, Whitball, Crosby, Vermontville, Chicago, South Bend, Jamestown, East Port, Caledonia and Moline. Thursday morning Elder Charles conducted the social meeting, and Bro. F. V. Binkley followed with an interesting sermon. Subject satan. Lunch was served at the church at noon. At 1:30 p. m. Sister Lydia Railsback took charge of the Bible study. The lesson chosen was Gen. from the 1st to the 14th chapters. Many instructive thoughts were brought out at this session. In the eve., Bro. Neill intensified the thought expressed at Wednesday evening's meeting of work, in his subject of Repentance. Friday morning the programme called for a short business meeting. But as few had gathered at the appointed time that the president called a social meeting which all enjoyed for a half hour then Bro. Winchester spoke earnestly of man's hope in Christ. After luncheon Sister Railsback again took charge of the Bible study using the instructive story of Joseph for the hour's lesson, about 40 joined the class and old and young, asked, answered and enjoyed the lesson. Sister Benson led the social meeting at 7:30 after which Bro. Neill gave a stirring sermon on gospel truths. Saturday morning was taken up with Conference business. The President, Bro. Decker called the house to order, and after the usual reports had been given by vote of the house the rules were suspended, and the following officers were elected by acclamation. Pres. Lorenzo Decker; Vice Pres. H. Hammond; 2nd Vice Pres. Wm. Moses; Treasurer A. K. Richardson; Evangelists Benj. W. and Mary A. Woodward. House called an adjournment until 1:00 p. m. Business again taken up and the question of a Sec., for the ensuing year was talked over. Sister E. Jackman has very faithfully held this office for twelve years, but felt she could not accept it this year at least, so Sister Woodward was finally elected. The Evangelist reported 108 sermons preached during the year, baptized 7 into the Christ; preached 14 funeral sermons. In order to preach even these Bro. and Sister Woodward traveled on the rail road 3018 miles to help the local churches. O how destitute the vineyard is of workers. If the churches were self-supporting how much more the Evangelists could do in new fields; pray beloved for more workers, and help answer your own prayers by devising proper ways and means to employ some of the men and women who are anxious to work in the field but cannot for the lack of sufficient financial aid.

Saturday P. M. the Bible study was again taken up, this time Sister Railsback suggested The Christ for the lesson. This was the last Bible lesson of the meeting and we regretted very much that the beautiful and instructive work could not have been carried on for another hour, but Bro. Crozier had some interesting history of our faithful dead to read, and we closed our Bibles to listen as he gave in brief some of the faithful work of Bro. Joseph Marsh. The sketch you can read in another column of this paper. Sister Crozier followed with a beautiful tribute to Bro. Joel A. Simonds, and his earnest life work. Dear faithful sleepers, God has promised you eternal life for your faithfulness, and he is not slack concerning his promise, the reward is sure.

At 7:30 another good social meeting was conducted by Bro. Woodward. Greetings were sent to the Conference by Bro. P. Neil of Ohio, Sister West of Raisin Center, Sister Hoyt of Grand Rapids, Sister Hartley of Bluefield, Sister Miller of Coats Grove, Sister Parkhurst of Nunica.

At 8 o'clock Bro. Neil gave an object lesson to the young people, subject, Work. All enjoyed it.

Sunday morning another good social meeting. Then Bro. Neill spoke for one half hour on the Lord's coming and Sister Woodward followed with an exhortation, Why tarriest thou? We had hoped to have Bro. James Wilson of Chicago with us, but he did not come. At 1:30 B. W. Woodward spoke on Love, following with the communion service. Another social meeting in the evening, and a strong sermon from Bro. Neill on the Kingdom, and our 40th Annual Conference closed, all feeling they had been benefitted by the gathering. Several young people attended from Millbrook and other places, who with us enjoyed the Bible study especially. We rejoiced in the afternoon to see two young sisters baptized into the Christ; and at Bro. Woodward's home a very impressive service was held as they partook of their first communion, and were welcomed into the Church of God. May they with us remain firm and true to the end, and receive the promised reward of eternal life.

M. A. WOODWARD, Sec.

An Outline Study of Acts of the Apostles.

CONVERSIONS.

Preachers Apostles Case 1 Jews C 2 Jerusalem
Peter, John " 2 " C 3.4 At Temple
Philip Eva. " 3 Samaritans C 8:1-24 Samaria
" " 4 The Eunuch C 8:25 Road to Gaza
Jesus; Ananias Case 5 Paul C 9:1-18 Near Damascus
Peter Case 6 Cornelius C 10 Cæsarea
Paul; Silas Case 7 The Jailer C 16:12 Philippi; Europe

CONVERSIONS.

Apostles, Case 1 C 2 Pentecost Jews, Jerusalem
Spirit baptism. Tongues.
Preached Christ a Crucified, b Raised, c Exalted, d David's throne
Result, a Faith, b Conviction, c Question, d Repentance, e Baptism, f Spirit

CONVERSIONS.

Peter; John 2 C 3.4 Jews At Temple
Preached Christ a Crucified, b Raised, c Glorified, Coming, d Resurrection e Saved
Command, a Repent, b Be converted, c Remission Restitution

CONVERSIONS.

Philip Eva. Case 3, C 8:1-24 Samaritans Samaria
Preached Christ, a Name, b Kingdom
Result, a Believed, b Baptized, c Spirit

CONVERSIONS.

Philip Eva. Case 4, C 8:25 The Eunuch, Road to Gaza
Preached Christ from Isa 53.
a Rejected v 3, b Slain vs 5 810, c Exalted v 9, d Quickened vs 10 11, e Reign v 12
Result, a Faith Acts 8:37, b Baptism Acts 8:38, c Justification Isa 53:11

CONVERSIONS.

Jesus, Ananias Case 5, C 9 Saul—Damascus
a Smitten blind, b Conviction, c Vision, d Faith implied, e Go repentance, f Baptism, g Remission

CONVERSIONS.

Peter Case 6, C 10 Cornelius and party, Cæsarea
a Two visions, What preached, b The Word—gospel v 36, Christ c Slain v 39 d Raised, v 40, e Peace v 36, f Judge v 42
Result, a Faith implied, b Repentance implied, c Baptized

CONVERSIONS.

Case 7, C 16:12, Philippi Europe
Lydia Jailor and house
Paul, Silas—In prison — Lydia, a Believed v 14, b Baptized v 15
Freed—Jailor's a Question, Preached b Faith in Jesus, c The Word v 32, d Baptized v 33

JOHN L. WINCE.

Did you ever know that you are doing something all the time either to discourage or to encourage others? If you stay away from meeting because there will be only a few out, you are discouraging those who are there and those stay away for the same reason. If you have a careless life and indulge in doubtful things, your influence may discourage those who are very strict with themselves before God. If you are faithful all the time, you encourage the weak and feeble ones. If you testify definitely to what God has given you, without urging and coaxing, you encourage those who hang back and are timid.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs C N Howard	2 00
Frank S Potter	50

If We Faint Not—or the Reaping.

"We shall reap if".....If what? "If we faint not." Were a census of opinion taken from an unprejudiced body of men, in all walks and stations of life, as to the kind of person most needed today, we should not find that it was the most intellectual, the most brilliant, or, possibly, even the most enthusiastic (valuable asis enthusiasm), but the person who has the qualification of perseverance, the resolution to go on in the face of adverse circumstances, hardships and difficulties, and at all cost to obtain the end in view. Go to the merchant, and he would speak of the clerk or salesman who is persistent and untiring in pressing his employer's goods upon his customers, when others are indifferent or heedless. Go to the general on the battlefield and he will point to the soldiers who held the fort at great odds as their comrades fell on all sides, until the relief column hove into sight. Go to the officer on the bridge and he will point to the man who stood by the deck until the last wave had broken over the forecastle, and the ship was saved from the storm. It is the man and woman who are to be depended upon to stand at their posts until the victory comes, and even should it not come, to be found there in the hour of seeming defeat.

The great difficulty, however, with so many people, and many well disposed, earnest individuals, too, is that they want the good without the effort of the race, the garnering without the reaping. Some of what would have proved the greatest achievements and triumphs in life have fallen simply for want of holding on. In some cases it has been found afterwards that the display of a few day's courage, or the exercise of a few hours' faith was all that was needed to realize the fulfilment of the dream of many years, or the victory of the battle of a lifetime. In due season we shall reap if we faint not—that is, if we despair not, if we do not distrust and give up. The credit is to those who "faint not." How many excellent people there are who fail to wait for the reward of labors. They are their own deprivers and undoers. They will not wait! They want their Rome built in a day, and because it does not materialize they become dispirited, distrustful and disparaging.....

We trust that if this shall reach the eye of any who are failing in strength or courage or hopefulness, that they will take a new hold, and resolve that God shall give them the reaping through having given them the strength to "faint not."

The young people of the Church of God at South Bend, Ind., have formed themselves into a social Bible study class. On May 14th the first meeting was held at the home of Brother and Sister George Neill. The name, "the Berean Society of the Church of God at South Bend" was adopted, and the following officers were elected: President, Sister Evelyn K. Harsch; Vice President and Corresponding Secretary Mrs. A. D. Clem, 430 North Cushing Street; Recording Secretary and Treasurer, Sister George Neill. All Bible study to be under supervision of Bro. Neill. The officers were elected a committee to draft constitution and bylaws. Unlike the Church of God elsewhere, the Church of God at South Bend has practically no young people, and this society was formed for the purpose of getting interested in the Truth, the young friends and acquaintances of the brethren, and success has attended our efforts in this direction so far. The topic now under consideration is, The life of Christ. We invite correspondence.

GEO. NEILL.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our services will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come then with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Poetry.

The Burden Bearer.

I sat by the wayside, weeping,
When the Burden-Bearer came
And lifted the burden from me,
While he gently called my name.
I yielded the burden gladly,
For I could not bear the load,
And saw not a step before me,
For the darkness of the road.

He spoke, and his voice was tender,
When he smiled, his smile was love,
While his arms he spread beneath me,
And his wings he spread above.
So, sheltered and safe, I follow
The way he would have me go;
I'll ask him to keep me closest
O'er the ways I may not know.

I never can lose my bearings
While I follow such a guide,
While walking beneath his banner,
Which is love on every side.
And I'll take my dear one with me—
I could never go alone
I will bear them in my pleadings,
While I wait before his throne.

His mercy endureth ever,
And his promise cannot fail
To those who will wait before him
With a faith that must prevail.
Dear Savior, I'm weak, but waiting,
With my burden cast on thee;
I'm coming, I and the children—
The dear ones you gave me.

—Religious Telescope.

Communicated.

Evangelizing on the Pacific Coast.

I am working at, or near Phoenix Ariz. I reached Tempe April 10th, and after consultation with Bro C. A. Corbell, we came over to Phoenix, where through Bro. J. M. Fike, we arranged for me to preach in a hall in the city Sunday April 14th. The following week I established evening meetings, at the Isaac school house, about four miles from Phoenix. On Sunday, and Sunday night, spoke again in the city. On Monday a. m. was called across the Salt River, to Tempe, to give funeral discourse, at the burial of Ruby Cathrine Calhoun, aged 2 years, and 8 months, the child of Sr. Julia Calhoun and a grand child of Sister Nichols. I was glad that I could tell mother, grand mother, and other friends of that part, of the glad tidings that makes known the ransom for all, from the Adamic penalty, John i. 29; 1 Tim. i. 5, 6; 1 John i. 2; also by the lesson by reading Rom. v. And the text and proof established by comparing Jer. xxxi 15, 16, 17, with Matt. ii. 17, 18. Thus showing that the babies two years old and under, that were killed by the tyrant Herod that they shall come again from the land of the enemy; and shall come again to their own border.

Oh, what good news for weeping parents of the innocent.

I returned that evening to the Isaac school house, and spoke by request on the Jewish, or law Sabbath.

As the Seventh day Adventists had been here since I was here a little over a year ago, and had been vigorously urging professed Christians to keep the law, it had become a question with some, whether we are under the law. I think my argument convinced some or all, that we are no longer under the law, and made it clear, that the Sabbath was never commanded under the new covenant, that the sign of the old covenant, which was the Sabbath, Ex. xxxi. 16, 17, 18, could not continue after the covenant itself vanished away, Heb. viii. 13.

The sign of the new covenant, is the new commandment, John xiii. 34, 35, A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another. Love is the sign of the new covenant.

In a letter like this, I cannot rehearse my array of Scripture; by which I proved that the law—the entire code as well as the ceremonies of the law were national institutions, designed for the Jewish nation.

The Sabbath was given and observed to celebrate the deliverance of the nation from Egyptian bondage.

By resting they celebrated the national rest once a week, or on the Sabbath, Deut. v. 15. Americans celebrate their deliverance from England once a year, with noise and rejoicing.

The Jewish day had not been celebrated before the deliverance of the nation, Deut. v. 2, 3; Neh. ix. 13, 14.

Christians do not celebrate deliverance from Egyptian bondage under law; but we do, voluntarily, celebrate deliverance from sin and death; by the resurrection of Jesus. The glad words, He is risen! came early in the morning of the first day of the week. It was the beginning of new creation. A patriotic Christian does not need to be placed under law to celebrate our deliverance from sin and death no more than a patriotic American needs law, to cause him to celebrate on the fourth of July, or his deliverance from the English yoke.

I spend each one of these warm, bright and perfectly clear, moon light nights talking to the people, in the Isaac school house, about four miles from Phoenix. It was thought, that on account of the rush of hay harvest I could not get a congregation; but I said it is harder work for me to be idle than to work. I will talk to them if I get a congregation of a dozen. We have averaged twice that number and are encouraged.

On the evening of the 27th, I made a call to obedience in baptism. Sister Baker responded.

On Sunday 27th, I went to my appointment at the hall in Phoenix. I intended to speak in the city, at 11:00 a. m., and return to the school house at night. When I reached Phoenix I learned, from Bro. Corbell, that he had announced through the Tempe paper, that I would begin a series of meetings on the evening of Sunday 28th, at the Rural School house near Tempe. Thus I found that I had two meetings appointed on the same hour, eighteen miles apart. Bro. J. M. Fike agreed to go to Tempe, fill the evening hour, announce my work a week later; and leave me free to return to the Isaac School house.

May 1st. Today I immersed Sister Baker. The event caused my mind to wander over the years, and linger with the beautiful restful ones, that we find here and there, through the desert.

The brightest and most desirable incidents of my life are when some one heeds the call, and I am requested to bury them in baptism. During my years of evangelising, on this coast, the number has exceeded 200. Oh if we could be assured that they would all continue obedient; or that those that have wandered away would come back, what a happy little throng for the kingdom! I could see no difference in the seed sown. It was all the seed of the kingdom. But Jesus told us there would be a difference in the ground. Some stony, some the wayside, some growing thorns; but some good ground.

If the plow shear of contrition could be run a little deeper, more soil might prove productive.

I will risk interesting you with a sketch of some of these scenes.

About 35 years ago I was teaching school in Champaign Co. Ill., and teaching the gospel in a small way, as regular appointments could be established.

I held such appointment at Sadorus. At one of my meetings a man 6 feet and 2 or 3 inches tall, told me he wished to be immersed. I agreed to assist him, on my return. This candidate was not robust in health. On my return, I learned that he had dug a stock well, 8 or 10 feet deep. He had dug regular steps, to walk down into the water. It was a beautifully prepared pool. The congregation gathered at the grave. We got in! The grave was big enough perhaps, if his feet had not been long in proportion to his body. It was no predicament! I told him to kneel, near the wall of the well; and I buried him! It was a much better symbol of Christ's death and burial than sprinkling, or pouring would be. In fact it was complete. A number have been immersed in tanks, prepared for the occasion, here on the coast. This care taken on account of the ill health of the candidates. A score of years ago, I had a boy, a noble obedient son, that in youth was on his way to death, by the strong hand of the destroyer consumption. We could not release him, from the grip of the enemy; but could relieve him from his mental distress, through obedience. He was immersed in my home; and for a while improved in health; but after a year, and more, they gave him a resting place at San Diego, many hundreds of miles away from his Oregon home.

A number of years ago, I held a series of meetings at Scholls, Oregon. Among the number of candidates for obedience, was a lady past middle age; who told her sons that she was going to the creek to be baptized. She said she expected to be brought home a corpse! I said no, make a tank, warm water; prepare for it, we don't have to tempt nature. She had heart disease badly.

They did as I asked. When I helped her into the water, the strokes of her heart between her shoulders, reminded me of a sledge hammer. But no ill results followed. A dozen years ago, I was on Guemas Island, on Puget Sound. The wife and daughter of Bro. Perry called for baptism. The salt water of the Sound was like ice, and looked very treacherous. I saw a row boat lying on some logs, on the beach, and requested Bro Perry to dip some ocean water into the boat, and add warm water, on account of the delicate health of the women. I baptized them in the boat. I stood beside the boat, and they were buried in the boat full of water.

Today we went to Bro. Fikes' in Phoenix, and requested the use of their bath tub, to immerse Sister Baker. The object of the events of which I have told you, was to do as John the Baptist did, when he baptized in Aenon near to Salem, because there was much water there, that is, to get water enough to bury the person, who through repentance has died to sin. These instances all gave that opportunity. On a number of occasions, in a stream, that is to await for the subject to walk into, a sufficient depth. I have had them kneel in more shallow water, and without any inconvenience would turn them backward until they were buried. When we reason from our stand point, how strange that item, that went through the news, that They are bottling water from the Jordan, and shipping it all over the world for baptismal purposes. To sprinkle with of course!

I am glad that I held these meetings—away here in Arizona—that I closed this 2nd of May. As I have to begin a series, on the 14th, near Tempe, I needed one nights rest. The attendance went far beyond our expectation in numbers, and interest. Our hoped for dozen reached as high as 40 and beyond. Thirteen meetings during the hardest labor of the year gave encouragement to both speaker and congregation, that good can still be accomplished in this Territory. Brethren keep up courage.

W. L. Skeels.

Report of Labor.

The following is submitted as our third quarterly report. On March 2nd we started for Bro. B. F. Smith's to hold a meeting in his neighborhood. Bro. S. met us at Monroeville and after a ride of six miles we arrived at his home and was warmly greeted by Mrs. Smith and their children. We remained here and delivered five discourses to fair but appreciative audiences. The last evening we spoke to the young people. We received many words of commendation from those who attended especially the young people. We think some good was done for the truth. We were kindly provided for in the home of Bro. Smith. We embrace this opportunity of extending our thanks to the household for many pleasant hours spent with them. We had many invitations to return.

Our next meeting was held near Delta, O., in the neighborhood of Bro. and Sister Samuel Elton. We found here an ecclesia of earnest believers. We delivered six discourses here along the line of first principles. We had the pleasure of speaking to the young people here and had many requests to come again. While here we visited several of the household of faith and found them earnest in the truth. Mrs. Robison and I have visited the Brush Creek Church and spoke for them. Saturday April 27th, we arrived in Cleveland O., having been called there by the Conference Committee. Bro. Joblin has not been able to speak for some time owing to ill health. We delivered fourteen discourses while here and visited many of "like precious faith." During our stay we renewed many acquaintances and formed some new ones. Our visit with the ecclesia in Cleveland was a very pleasant one. We trust that we may visit them again. We spoke once to the "little flock" in Salem. We found here a very interesting and intelligent body of believers. Recently the membership has been increased through the efforts of Bro. and Sister Neill. With the help of the church Bro. and Sister Neill have been able to do splendid work. We attended their Bible Class and were very much pleased with the work done. These meetings are of an educational character. In our travels over the State we have not found a more earnest number of brothers and sisters than are in the Salem ecclesia. Bro. Neill has been their pastor for the last five years and has been very ably assisted by Sister Neill.

During the last quarter we have traveled many miles and delivered forty-four discourses. Since our Conference we have spoken one hundred and fifty-six times. We have not accomplished what we hoped for but we have in the name of the Lord made an effort which is our duty. While traveling from Cleveland to Salem it was our good fortune to spend a day with Bro. and Sister Juergensen of Barberton O. They are keeping their light burning. We found them earnest, intelligent believers "of the things concerning the kingdom of God and the name of Jesus Christ." They hold meetings twice a month at their home and embrace every opportunity to present the gospel of the kingdom of God to aliens. While visiting here we met Bro. Earl of Akron O., whom we found to be a very intelligent brother.

We spent the next evening with Bro. and Sister Hsacock, at Canton, O. We are pleased to report that they too are earnest and intelligent workers for the cause. During the evening with Bro. and Sister H., we met Mrs. Strauss a very talented lady who resides in Canton. She seems interested in the things related to the future life. It is our prayer that she may continue her study of the Word until she reaches the light of the gospel of the kingdom of God. Paul says: If our gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. I Cor. iv. 3, 4. We submit the above in the interest of the truth.

D. C. Robison, State Evangelist.

The Bereans Column.

Dear Bereans:

In a recent Restitution, at the beginning of a short article were these lines—"What can we do? What are we doing? What have we done?" These are questions for the future, and for the present and for the past. We, if true Bereans are readers and searchers of God's Word, and we are to be also "doers" of the Word, then are not the above questions very appropriate ones for each one of us to think about? During our visit at one point, our first meeting was held a cold, dark, windy night. Present, was one who had come more than a mile, and during the meetings that followed her place was not vacant. We concluded she was one of the "doers," one of the faithful. "By their fruits ye shall know them." In our own little circle, is one who hears but very little that is said, yet for years and years, every Sunday she is in her place. What an inspiration to the leaders of the meetings, are these faithful ones, and though regular attendance at Sunday school, Berean meetings, etc., may seem to be among the little things, not necessary to our salvation, yet Jesus said, "He that is faithful in that which is least, is faithful also in much," and again, "He that shall endure (be faithful) unto the end, shall be saved." This is among the things we can do—make every effort to be present at all meetings, ready to take an active part, thus benefiting ourselves, giving encouragement to the leaders, and influencing for good, others present. We learn of some societies and some Sunday school which have been given up, because so few attend. Let us not be of that number who have helped to bring about such a condition. Don't let us be stumbling blocks in any work in the Master's cause.

Among our isolated members are some who have never failed at the appointed time, to send in the report of their Bible studies. We know what they have been doing, faithfully searching the Word, and this work has been a pleasure to them, and their desire is to still "grow in the grace and knowledge of our Lord and Savior Jesus Christ."

Dear Bereans, let us put the above questions to ourselves, and if we have not done in the past, or are doing at the present, those things of which Jesus can say, "Well done," let us begin right now, and make our doings for the future such that we may receive the blessing promised him that looketh into the perfect law, and continueth, being not a hearer that forgetteth, but a doer that worketh.

With love to all Bereans,

Anna E. Drew.

Dear Bereans:

If we would follow Jesus we must try to make his attributes ours—He was obedient. "Though he was a Son, yet learned he obedience by the things which he suffered." Heb. v. 8. Paul says, We ought to obey God rather than men. Acts v. 29. Christ was meek and lowly. "For I am meek and lowly in heart." Matt. xi. 29. Our adorning, let it be a meek and quiet spirit, which in the sight of God is of great price. 1 Pet. iii. 4. He was patient, longsuffering. "Not willing that any should perish." 2 Peter iii. 9. We are exhorted to be patient [R. V.] longsuffering to all men. 1 Thes. v. 14. He was faithful "as a son." Heb. iii. 6. We, if faithful will receive a crown of life. Rev. ii. 10. He was pure. 1 John iii. 3. Keep thyself pure. The pure in heart shall see God. He was perfect, Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 48

Ada A. Drew.

Christ's life on earth after his resurrection.

On the first day of the week, very early in the morning, Mary Magdalene went to the sepulchre, and finding it empty she became frightened, fearing that the body of Jesus had been stolen. Then she ran to Simon Peter and John, the disciple whom Jesus loved, and told them her fears. They went to the sepulchre and finding the stone rolled away from the door they went in. Finding the tomb empty they returned to their own home.

Mary left alone, was about to leave the place when she saw Jesus standing near, but did not know him, "Woman, why weepest thou?" he asked. She supposed him to be the gardner and said, "Sir, if thou hast borne him hence tell me where thou hast laid him and I will take him away. In answer to her plea Jesus spoke only one word—"Mary." She knew him. He warned her not to touch him but bade her go to his brethren and tell them he was risen.

The same day as two of his disciples were on their way to Emmaus he appeared to them but they, too, were blinded that they should not know him. He asked them of what they were speaking and why they were sad. They told him of the trial and crucifixion of Christ and how Mary had found the tomb empty. "O, fools, and slow of heart to believe all that the prophets have spoken," he said. Then beginning with Moses' writings he explained all the prophecies concerning himself. When they came to the village they asked him to remain with them through the night. He did so, and as they ate supper he took bread and blessed it and gave it to them, and they knew him. He then disappeared, and they went immediately to the rest of his disciples and told them all that [illegible]ed.

As they were ta[illegible]m he appeared in the room and said, "Peace be unto you." And while they doubted showed them his hands and his side, telling them to handle him. Then he asked, "Have you any meat?" They gave him some broiled fish and honeycomb and he ate it.

Thomas was not present and when told that Jesus was alive he disbelieved. At the end of a week when Thomas was with the disciples Jesus appeared again. Then Thomas believed.

Jesus appeared again at the sea of Tiberias to a part of his disciples. They had been fishing all night and caught nothing, but at dawn they saw Jesus standing on the shore. Again they did not know him. Asking them if they had any meat he received a negative reply. "Cast the net on the right side of the ship and ye shall find," he said. They did as he told them. They were then unable to draw the net for the fishes. Then John knew that it was Jesus. They went to shore and dined.

It was on this occasion that Christ said to Peter, "Lovest thou me?" Peter assured him that he did and Christ said, "Feed my sheep." Then he added, "When thou wast young thou walkest whither thou wouldest; but when thou shalt be old, another shall carry thee whither thou wouldest not." He said this, signifying by what death Peter should glorify God. He then bade his disciples follow him. Peter saw John following and said, "Lord, what shall this man do?" Jesus answered. "If I will that he tarry till I come, what is that to thee?"

Christ did not appear again until the day of his ascension. He then gathered his disciples together and commanded them to remain in Jerusalem until they should receive the Holy Ghost. And when he had told them for what purpose the Holy Ghost should come upon them he was taken up into heaven.

After Stephen had been stoned, Saul, breathing out threatenings against the followers of the Lord, obtained letters from the high priest that he might bring disciples from Damascus to Jerusalem. When he was near Damascus a great light shone around him and he heard a voice speaking to him from heaven. Saul asked, "What wilt thou have me to do, Lord?" Jesus answered, "Go into Damascus and there it shall be told thee what thou must do." And they led him by the hand to Damascus, for he was blind.

In Damascus, a disciple named Ananias heard the Lord speaking to him in a vision, telling him to go to Saul and lay hands on him that he might receive his sight. Ananias did as he was told and Saul was filled with the Holy Ghost.

Once more did Christ speak to men, this time to Peter, who was in Joppa. Peter saw, in a trance, heaven opened and a sheet let down to earth filled with all manner of beasts and fowls. And he heard a voice say, "Arise, Peter; kill and eat." But Peter said, "Not so, Lord, for I have never eaten anything that is common or unclean." But the voice said, "What God has cleansed call thou not common."

Grace M. Williams.

From a new Berean who is only nine years old.

Dear Bereans:

Here is a verse we should all obey. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12. I am just beginning in the Berean work; I find the more I study the Bible, the more interesting it becomes. May much good be done through the work of the Bereans.

Silas Claypool.

A Christian's Standard.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. vi. 7. This is true pertaining to our spiritual welfare and the application will not be made in vain if we apply it to our present condition. Manners have much to do with our success. They throw true light upon our lives and help to make up our character. A man must be a "perfect gentleman" if he wishes to succeed. Fine clothes and highly polished boots help to make a good impression but in addition he must follow the instructions of the Bible namely, Be courteous, Be gentle unto all men. In honor preferring one another. He must, Honor all men, and in doing this he will sow the seed and in due time reap a harvest of respect. Thus the honor which he has bestowed upon others will reflect back upon himself.

Every body has more or less influence over his or her companions. Perhaps for a time we may succeed in misleading them. But sooner or later the veil will be withdrawn and our true disposition will shine forth. Let us then not have low ideals as to the responsibility we owe to our fellowmen. Can we afford to disgrace his name by lowering the standard of Christianity? Think what it means to be called a Christian! A follower of Christ! Some one has wisely said, Evil communications corrupt good manners; likewise the influence of a true and noble character must be an incentive for good. It is the duty of every Christian to form such a character and be ready to resist the temptations that surround them.

Too many of our people think that the essential part of a Christian's life is to know the Bible. This of course should not be neglected and we cannot know too much, but knowledge alone never saved any body. We must believe, then obey, and if we obey our lives will be filled with the spirit of peace and good will. Proverbs teach us, that, "A good name is rather to be chosen than great riches and loving favor rather than silver or gold." Money, power and brains all have an influence for a time, but character is of far greater importance. It alone will stand the test of time. God looks upon the heart and with him men are what they are, and not what they seem to be. Let the standard then be a clear, clean conscience. Keeping ever in view the high calling of God in Jesus Christ, withstanding the corruptions and temptations of the world. And a crown of victory will be the reward.

Submitted in love.

Elizabeth Eaton.

Whoever has a good temper will be sure to have many other good things.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Awakening.

As the years roll round they find us
All with buried hopes behind us;
Hopes we somehow fondly cherish,
Tho' they never come to pass;
And while time so swiftly speeding,
Winter to life's spring succeeding,
Shows us view the coming future
Still but darkly thro' a glass.

In the days when happy hearted,
With the friends long since departed
To the shores of that far country,
Where partings are unknown;
Not a thought then of the morrow,
With its coming joy or sorrow;
We were kings and loyal subjects
Knelt before their monarch's throne.

But the veil before us lifted,
Showing that the scene had shifted—
Showing us that we were but units
In the great eternal plan:
Then we understood life's meaning,
And against the years are beating,
Which we day by day have carved
Since the race we here began.

No more monarchs, we, sovereigns,
But as penitents are praying,
Not for fame or worldly honors,
But for strength to bear the load;
Strength to keep the way that's leading
To green pastures, where, unheeding,
Pass the snares and all the foolfalls
That beset us on the road.

Keep thy faith, tho' wounded, dying
Think not of defeat with sighing,
Just a few more days at longest,
When at setting of the sun
There shall see a light so cheering,
And the clouds all disappearing,
We shall know God's plans were wisest,
At the final blest "Well done."

—Bernard Aubrey Pitman in Christ.

Communicated.

Bible School Department.

LESSON FOR SUNDAY JUNE 16.

ISRAEL'S ESCAPE FROM EGYPT. EXO. IV. 13-27.

Golden Text—Thus the Lord saved Israel that day out of the hand of the Egyptians, Exo. iv. 30.

At the close of the last lesson there was a great and agonized cry of grief in all Egypt, for in every home one lay dead. Pharoah called for Moses and ordered the Israelites to leave Egypt at once. The Egyptians urged the people to go, and gave them any thing they asked for. The angel of the Lord went before them as a cloud that rose high above them. As a pillar of fire by night. His led them correctly, and made easy their deliverance from Egypt, and their journey towards the promised land, Truly God was with them.

We will just here take time to object to the lesson title especially the word escape. Israel did not escape from Egypt, God delivered them by Moses. I am come down to deliver them. Exo. iii. 8. Blessed be the Lord who hath delivered you out of the hand of the Egyptians. Exo. xviii. 10.

About 400 years after Samuel the prophet reminded Israel of the great deliverance from Egypt, 1 Sam. x. 18. When Pharoah and his people realized their great loss, they deeply regretted that they had let Israel go, and at once prepared to follow them.

"The Lord hardened Pharoah's heart," Exo. xiv. 8. Much questioning and guessing has been done on this statement. With a little knowledge. A careful reading, and consideration of God's Word will make the matter clear. God from the beginning has pleaded with and entreated sinners to repent. With Cain Gen. iv. 6, 7. God sent Jesus saying, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matt. ix. 13. Pharoah saw the great works of God, had time and great reason to repent. Five times when in great trouble he relented. When the trouble was past he was stubborn as ever. According to the whole Bible, God never forced a man to harden his heart. Nor ever forced one to soften his heart. Even if he did, no one has any right to object. For the earth is the Lord's and the fulness thereof: the world and they that dwell therein, Psa. xxiv. 1. Pharoah and the Egyptians hardened their hearts, 1 Sam. vi. 6. And the Lord used them for his purpose. And they were just as willing. They did not want their hearts softened. When the Israelites saw the Egyptians they were very much afraid. And like the Egyptians they forgot all their former misery, and upbraided Moses with bringing them out of Egypt to die in the wilderness.

The situation was certainly alarming. Hills on each side, the Red Sea in front, the well armed Egyptian army behind. This should not have disturbed the Israelites. God's power had been displayed in their favor time after time. There was a mixed multitude—a crowd of camp followers—went out of Egypt with Israel, Exo. xii. 38. They started and led the grumbling and the most of the trouble, Num. xi. 4. There were also always some faithful in Israel, they kept the balance,—held others from complete rebellion.

Lesson Text. The story in the lesson is very simple, and needs no very extended remarks or comments. It is the story of the complete deliverance of Israel. Or the completion of the deliverance from the power of the Egyptians, verse 13. Moses said. Fear not, you will see that the Lord will save you. The Egyptians you see now. You will never see again,—They saw some of them dead on the shore, verse 30. To keep the Egyptians from making an attack the angel—the cloud turned and stood between the Egyptians and Israel. The side towards the Egyptians was dark, the side towards Israel was light, verses 19, 20. The passage of the Red Sea, verses 21-31, is one of the most remarkable things that ever happened in the history of Israel.

Moses refers to it time and again, Num. xxi. 14; Deut. xi. 4. Rahab made five comments upon it to the spies, Josh ii. 9-12. David's remarks are excellent, Psa. cvi. 7-11.

Paul says, By the crossing of the Red Sea the Israelites were baptized unto Moses, 1 Cor. x. 12.

By faith they passed through the Red Sea, Heb. xi. 29.

The Egyptians followed, not by faith, but for conquest. They found themselves in great straits, they tried to retreat, it was too late, the moment had come for their destruction. The Lord gave the order, the waters rolled over them, the Israelites saw them no more. Thus the Lord delivered them. They were now at liberty to worship the Lord their God, Exo. v. 1-3.

There will be a greater deliverance for Israel when the Lord Jesus Christ sits on David's throne on Mount Zion, Psa. xiv. 6; Joel iii. 18-21. May we be among and of the deliverers.

Lesson for June 23 Review, read Psa. cvi. 1-12.

P. Neill.

Attention

TORCH LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the [illegible] will [illegible]rsday July 25 to Aug. 8. [illegible] the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

Mrs. R. E. Boice,
Mrs. M. A. Woodward,
P. Neill.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 606 South Limestone St. Springfield, O.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, R1 2012 W. Corning Ave. Pasadena, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Steele, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2,00 post paid. All who wish to avail themselves of this low rate should do so at once.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Brother D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 606 So. Limestone St. Springfield, O. and get a supply of these tracts.

NOTICE.

Information wanted concerning an Evangelist known as Blind Beynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and loaning them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

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In our simple-hearted deeds,
Than we find by careful study
In our complicated creeds.

For our acts may hold the spirit
Of the Nazarene of old,
And all Bible truths are plainer
When by human action told.

Deeds that shine by his reflection,
Deep into another's need;
Bear upon their face a gospel,
Which the world will always read.

If our hearts gave truer utterance
Of the truths they claim to know,
Life would be a benediction,
Scattering heaven's peace below.

Communicated.

The Story of a Happy Christian Life.—No. 12.

I think it must have been after his return from Laporte County, that Bro. Cook came out to grand father Chaplin's, with his wife and daughter Susan—the daughter just my age, and held a meeting in the old log cabin. I remember the meeting.

Services were held there at regular intervals both before and after the split in the Baptist Church, Bro. and Sister Willard having come out from Oswego to attend divine worship there as early as 1842.

Bro. Cook also preached on Eel River near where Collmer now is and where father had first been licensed to preach by the Baptists. Father and mother Collins, Isaac Collins and wife and Edwin Rambo and wife who all lived there, had embraced the Advent doctrines including the mortality of man and the final destruction of the wicked. My mother had long before this, come to see from reading her Bible that man is a mortal being and that therefore the eternal torment theory is utterly false. No tongue can portray the relief it was to her when she found that the punishment of the wicked was to be destruction, instead of endless torture in a furnace of fire, and she had laughingly declared to father that "he would sometime preach that doctrine."

Bro. Rambo and wife, later on, moved to Oswego, Sister Rambo had been Margaret Collins before her marriage and was therefore of splendid lineage, and oh! What a singer she was! No orchestra could sound sweeter to the ears of a child than did her voice in the stirring notes of

"Come let us renew our journey pursue,
Roll round with the year,
And never stand still
Till the Master appear."

Isaac Collins, with wife and children sometimes attended the meetings at Bro. Willard's in Oswego, but there seem to have been no more additions to the little Eel River Church, and as Father and Mother Collins and Sister Isaac Collins, died in a few years, it was entirely broken up. At Oswego, there were Bro. Wm. Beatty and wife, Bro. and Sister Fike, Sister Sooper, Sister Hewett and son, etc, Ezekiel French, Bro. Willard's partner in business, did not embrace the truth. Bro. Wm. Smith and wife living near us, and Bro. Ralph Smith's wife and daughter, living between us and Warsaw, united with the church sometime after 1844. Uncle Morse Chaplin and wife and grand father and grand mother Chaplin already held membership there. At Bone Prairie, there were father and mother Wade, and Jacob French and wife—all nice people and deeply imbued with love for the truth. Bro. French, sometimes preached the blessed news of a coming Savior. He was very emotional, and people loved to hear him though he was not an educated man. He belonged to a family of 24 children, his father being a resident of Miami county Ohio, in an early day. After leaving Bone Prairie he moved to McLeansboro, Hamilton county, Illinois, and was associated there with a Bro. Terhune, in preaching the truth. There was also a Bro. Calvin Beagle and wife, living near Oswego who were faithful friends of the cause.

They have but recently died, both being at least ninety years of age.

Later there was a Miss Sarah Stancliff, a teacher from Middlebury, who embraced the truth at Oswego, she was for a time an inmate of Sr. Willard's hospitable home. It was this Miss Stancliff, who married Bro. Joseph Furry of Plymouth and having moved with him to Iowa, became a regular contributor to THE RESTITUTION. Alice Johnson, Sister Willard's adopted daughter, also became a member of the church but not I think until after they moved to Warsaw.

Bro. Fike and family started on the overland trail for California, and Sister Fike died on the way. Father preached her funeral sermon here and it was published in THE RESTITUTION. A daughter of Bro. Fike's—Jerusha, I think her name was, was drowned in crossing a river after they reached California. She was a very lovable girl, and resembled her mother in beauty of face and form.

I do not know what became of the Soopers' and Hewitts'—they must have died. Bro. and Sister Beatty moved to Warsaw and died there. Their son William Beatty, married a Miss Grindell of Pierceton and lives in Andersonville Ind. I have lost track of the other children. Sister Beatty, was a dear friend of Sister Willard's, and she often alluded to her in her letters to my mother. Both herself and husband were devoted Christians and held out faithful to the end.

How eagerly myself, brothers and sisters, watched on the appointed Saturdays for the coming of Bro. and Sister Willard, the Beattys, the Wards, the Fikes, the Greenleafs, and the Rambos, and what a shout went up when the carriages hove in sight over the hill! We called them all "brothers" and "sisters" though we were sometimes laughed at by our schoolmates for doing it. And what good meetings we had! I can imagine I see Brother Jacob French now, standing by Grand mother's furnace in the double log-cabin, just as he stood sixty and more years ago; the tears running down his cheeks, as he recounted the story of Peter, when he said "Lord, thou shalt never wash my feet," and when the Savior replied, "If I wash thee not thou hast no part with me" how quickly he turned and said "Lord not my feet only but also my hands and my head." Bro. French must have been discoursing on "obedience," his idea being that we cannot be clean, unless we as servants obey our Lord, as he obeyed the Father. If we know the things that he taught, "happy are we if we do them." God's will is expressed in his commands, when we say, "Thy will not mine be done," we pray that his commands may be obeyed, not only by ourselves but others. Auntie Willard says in one of her letters to father—"I remember your sermon on the characteristics of a Christian, when I was last at your house, and you said that the disposition—"not my will but Thine be done" was a perfect counterfeit detector,"—those having the contrary spirit proving themselves to be but hypocrites.

Bro. Willard was a grave speaker, Auntie Willard warm, and enthusiastic. Bro. Wade and wife talked much like Bro. French, as did also grand father and grand mother. Grand father, would not only electrify a whole audience, but would also set them all to weeping.

There was no hanging back in those good, old days, almost every one taking part in the meetings, praying as well as speaking. The Advent believers were men and women of prayer. When they wanted anything from God—any special blessing or help, they asked him for it and were heard and answered. They not only prayed in meeting, but in private and in their families. It impresses me to this day as I see in imagination my father stealing away to the little pasture-field across the gully to pray. Mother often took me with her, when she went to talk to God. And Auntie Willard too—how often I have knelt with her!

But if we, as children, were pleased to have the friends from Orangeville to our meetings, we were still better pleased when we could go to theirs. Uncle Morse Chaplin would take us out in his great lumber wagon, to Auntie Willard's home.

ANNIE WISE.

(To be continued.)

The Blood Covenants.

The purpose of this article is to show God's purpose in the sacrifice of animals or in the shedding of blood. Paul in Heb xiii 20, says, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. It is through the blood of the everlasting covenant that makes his called out ones perfect. In 1 John I 7, we read, If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin. The blood of Christ as a cleansing power can affect only those who have put on Christ in baptism. Those only who have obeyed that form of doctrine from the heart can claim any change through this blood. Where there is a death there is the shedding of blood. When we submitted to the act of circumcision not made with hands (baptism), we were typically put to death. By this act can we claim the cleansing power of Christ's blood. Otherwise we still remain aliens to the commonwealth of Israel and strangers to the covenants of promise and therefore without Christ and God and hopeless in the world. To such there is no promise of eternal life.

We desire to call attention to the covenants that God has made and how each was ratified. When Adam was placed in the garden he was given a law which would bring everlasting life through obedience or death through disobedience. The penalty was, "the day thou eatest thereof thou shalt surely die." It is said by some writers that this day was one thousand years. Others say that at the time of disobedience Adam began to die. Is it not true that God made man "dust of the ground" and without some means would have died? To live forever was in "the tree of life" and not in Adam's nature. When the Lord God saw their condition he clothed them with coats made from the skins of animals. To do this blood must be shed. A covenant was here made by which their lives were extended that they might replenish the earth. Otherwise they would have been cut off and other provisions made to fill God's purpose in inhabiting the earth. This is the first covenant spoken of and was sealed with blood. Adam lost his right to life through disobedience and could have no right to a future life through the promise made to the seed of the woman. Gen iii 15. All that can be claimed for the first Adam is that he begot sons and daughters by which means the earth was peopled.

We see no second opportunity or chance for one who has neglected or rejected God's plan of salvation. The apostle says in Rom v 18. Therefore as by the offence of one judgment came upon all men to condemnation. Again John iii 18, He that believeth on him is not condemned; but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God. These two testimonies are sufficient to show that we can gain the future life only through faith in the Son of God. Our justification from the "law of sin and death," is through faith and the power given to the "law of the spirit of life in Christ Jesus" (the gospel).

Again we call attention to the offering made by Cain and Abel. "In the process of time" (margin, at the end of days) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. Abel brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and his offering, but unto Cain and to his offering he had no respect. Cain became very angry. And the Lord said unto Cain, Why art thou wroth? If thou doest well, shalt thou not be accepted? (margin, have the excellency?) May we not infer in this record that these two sons were put on trial for the excellency that is the privilege to rule? Evidently the Lord (Elohah) had instructed them what they should offer. Cain's failure to comply with the law of offering made him subject to his brother Abel. He lost "the excellency" or power to rule. He then slew his brother, no doubt hoping to still get the excellency. In this he failed and a just punishment was passed upon him. Gen iv 11, 12. Cain said unto the Lord, My punishment is greater than I can bear, (mar, mine iniquity is greater than it may be forgiven me). The one opportunity was given him for the excellency and he failed. Now we ask what will be the future of Cain? He had the promise through the seed of the woman but failed when put on trial. The second failure in the history of the race. In Gen viii 20-22. God made a covenant with Noah. I will not again curse the ground any more for man's sake * * neither will I again smite any more everything living as I have done. This covenant was sealed with the blood of animals. In Gen xvii the eternal One made a covenant with Abram. I am the Almighty God; (not the Elohah), walk before me and be thou perfect (upright or sincere). I will make my covenant between me and thee, and will multiply thee exceedingly. This is my covenant which ye shall keep between me and you and thy seed after thee. Every man child among you shall be circumcised. We read in the 14th verse that the man child that is not circumcised shall be cut off from among his people; he hath broken my covenant. In this we can see the importance of a blood covenant. It must be kept. Paul says in Rom iv 11, that the sign of circumcision was a seal of the righteousness of the faith which he had yet being uncircumcised. Through this covenant God enlarged the promise to Abram. Thy name shall be called Abrahham. A father of many nations have I made thee. I will make thee exceeding fruitful and I will make a nation of thee, and kings shall come out of thee. This is the first covenant made by the eternal One, and sealed by the shedding of human blood. This covenant is the one related by Paul in Gal iii 16. Not to or concerning his numerous seed but his seed who is Christ. The blood of this covenant can only effect those who come into it. God covenanted with Israel in Egypt that through the sprinkling of blood he would save all their first born. The blood was a token to them who sprinkled it that when the destroying angel should pass over the land he would spare them. Where the blood was not found death reigned. Not even the first born of the king's household was spared. If God was so exacting in bestowing temporal blessing will he be any less when he has made a promise of spiritual blessings? God's covenant with Israel as a nation was as found in Ex xix 5, 6, Now therefore if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. In this was the promise to Abraham regarding his unit seed. The covenant under the law related only to temporal blessing and assured them the possession of the land and prosperity as a nation. See Deut xxviii 1-14. When Israel failed to keep this covenant they were punished. Finally they were rooted out of the land which they might have possessed if they had been mindful of God's covenant. They were not permitted to mix or worship with other people; for they were God's peculiar treasure. See Ezek xxxvi 20, And when they entered unto the heathen whither they went, they profaned my holy name when they said to them, These are the people of the Lord. We are not only required to be in the faith, but we must as God's "peculiar treasure" stand aloof from those who know not "the law of the Spirit of life in Christ Jesus." This is life eternal to know that the only true God and Jesus Christ whom thou hast sent. John xvii 3. Through ignorance the world is alienated from that life which is in God.

Referring again to the clothing of the sinful pair we find are in this the blood shed from the foundation of the world? The skins covered their physical nakedness and the blood of the animal covered their nakedness toward God for a period of years. They were both subject to a violent death within the day, but the Elohah granted an extension of life that God's plan could be carried out through the seed of the woman. If we believe as formerly taught that blood was shed to appease the wrath of God we fail to see God as a loving Father. In fact we can see no just purpose in the shedding of blood. There is to us a very comforting thought that in every covenant made with man the blood was a sign of the seal of his faith in blood. God did not in our opinion require the death of his Son. His blood was shed that the everlasting covenant might be confirmed. There would be no further need of blood letting as his blood was offered once for all. When Jesus instituted the memorial Supper he said, This is my blood of the new testament (covenant) which is shed for many for the remission of sins. In his blood is the life promised by God to obedient believers. Under the law they were not permitted to eat blood. They could eat flesh in which was mortal life. Under the new covenant we can eat of his flesh and drink of his blood. Jesus said, I am the bread of life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. This bread is far superior to the manna which Israel ate in the wilderness. That supported the flesh, this supports the spirit. That was earthly, this is heavenly. Now as we are the numerous spiritual seed we must get our strength from the life giving spirit which is in Christ. To do this we must have the mind of Christ which was always to obey his heavenly Father. Jesus said, All power is given unto me in heaven and in earth. He commissioned his apostles to go everywhere and preach the gospel that men and women might become sons and daughters of the living God. We must first become obedient believers and then have a right to eat of that living bread and drink of that blood that was shed for the remission of sins. Peter says ye are a chosen generation, a royal priesthood (not that I will make ye) an holy nation a peculiar people; that ye should show forth the praises of him who hath called you out darkness into the marvelous light. I Pet ii 9. We must remember that the eternal One demanded Abraham to walk before him and to be perfect, that is upright or sincere, he will require no less of us. If Abraham had have violated the covenant God would have cut him off from his people. Beware, and provoke him (Christ) not, for he will not forgive your sins, for the name of the eternal One is in him.

Your brother trusting in the blood of the everlasting covenant.

D. C. ROBISON.

Dwelling in God.

The apostle says whosoever dwells in love dwells in God. Long before John was born the Psalmist said, "Lord, thou hast been our dwelling-place in all generations." And yet again the Psalmist sings, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The children of Jacob dwelt in tents for many generations, but even then they were not without a permanent dwelling place, for the Almighty was their refuge in the wilderness.

We sometimes sing, "Nearer, My God, to thee," but we may do better still. We may abide under the shadow of the Almighty. We may dwell in God. This is a safe dwelling-place. The world is full of dangers. There are temptations, afflictions and sorrows. The Psalmist speaks of "the strife of tongues." We know what it is. The tongue is sharper than the sword. It pierces the spirit. "A wounded spirit who can bear?" But in God the soul is safe. No temptation can surprise him; no sorrow can overwhelm him; no tongues of envy or slander can touch him. His outer life may be troubled. His reputation may suffer. But his life is hid with Christ in God, and nothing can by any means harm him.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, JUNE 19, 1907. NUMBER 23.

The Adoption.

"The redemption of the body," either by being "changed" or "raised from the dead," at the coming of the Lord, is "the adoption," or "waiting for which we wait. We "who have the first fruits of the Spirit, groan within ourselves, waiting for our adoption, the redemption of our body." But we must not forget that the whole creation groaneth and travaileth in pain with us until now." Very naturally, as the time draws near to "be delivered from the bondage of corruption into the liberty of the glory of the sons of God," this groaning and travail, on the part of creation, will increase in frequency and severity, until the "liberty of the glory" is reached. The instructed scribe is not surprised at the earthquakes, the tidal waves, the steering currents in the ocean, and the climatic irregularities of our day—the day of deliverance is at hand.—*The Watchword.*

Seneca on Endurance.

There can be no easy *form* of virtue. Fortune lashes and mangles us. Well, let us endure it. It is not cruelty. It is a struggle, in which the oftener we engage the braver we shall become. The strongest part of the body is that which is exercised by the most frequent use. We must interest ourselves to fortune to be hardened by her against herself. By degrees she will make us a match for herself. Familiarity with danger leads us to despise it. Thus the bodies of sailors are hardened by endurance of the sea, and the hands of farmers by work; the arms of soldiers are powerful to hurl darts; the legs of runners are active. That part of each man which he exercises is the strongest. So by endurance the mind becomes able to despise the power of misfortunes.

His Mother's Boy.

The mother of John Quincy Adams said in a letter, written when he was twelve years old:

"I would rather see you laid in a grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams a gentleman said to him, "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied, "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable man when I pronounced the name of his mother. He stood up in his peculiar manner and said: "Yes, sir; all that is good of me I owe to my mother."—*Our Dumb Animals.*

"Ripe scholars and good men, orthodox fathers, eminent theologians, profound thinkers, holy and reverend inquirers, have come to the deliberate conclusion, that there is not a single text in all Scripture which necessitates a belief in endless torment."—*Canon Farrar.*

The man who is a little crooked in his dealings with his neighbor, is apt to have difficulty in getting through the "strait gate."—*Chas. E. Bennett.*

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, June 19, 1907.

We trust our contributors will be patient, and all will have attention as fast as space will permit.

Brother Lindsay preached at Argos over last Sunday, and four were immersed. Bro. Neill immersed one more at Hillsburg. So the good work goes on, and a few more are gathered into the "little flock."

The Bible School last week was a success, as will be seen by the report given. It was decided that a State Berean Society be organized, and Bro. Geo. Neill was chosen President, and other officers to carry on the work. A course of study will be outlined, and a chance for all in the state to unite. As soon as the plans are made the matter will be explained.

Brother and Sister Neill stayed at our home during the Bible School, and on Friday the little girl was taken quite sick, which makes it necessary for them to change their plans, and to remain here for a time until she recovers sufficiently to be taken home safely. While the disease she has is serious, it is not necessarily dangerous, and we trust with proper care she will get along all right.

Communicated.

Conference Report.

As per announcement the Indiana Conference of the Church of God convened at Antioch near Argos, Friday morning June 7.

Owing to the inclemency of the weather only eight were present.

Our president, J. H. Willey, gave a talk on "Hold fast the profession of our faith without wavering." Following this was a sermon by Brother Wince on "Faithfulness."

At the close of the discourse about half a dozen spoke on pioneer times here and the influence that has gone out from "Old Antioch." In different parts of this great country of ours has sprung up churches whose founders came from this vicinity. Especially is this true along the Pacific coast. Brother and Sister Willey having been there and visited with leaders who came from here.

Although we had only the number that went into the Ark this first meeting was truly a feast for those present.

At 2:00 P. M., after opening in the usual manner Brother George Neill spoke on "Our High Priest." Owing to the inclemency of the weather it was thought best to dismiss the evening service.

Saturday at 10:30 the Social Meeting was led by Brother George Neill. Lesson Titus ii. This chapter contains both the practical and doctrinal, and a number of splendid talks were given at this meeting. At 11:00 by request of Brother Halstead, whose name appeared on the program for this time, Brother Wagoner took charge of the service and spoke on "A Model Government." During this sermon Brother Wagoner read a clipping from a Chicago Journal. A part of that clipping is as follows:—"Universal peace would unquestionably be a great benefit to the world, and if the Hague Conference or any other measure could establish it, Christian civilization would be advanced immeasurably; but there can never be universal peace until the earth has only one ruler, autocratic, absolute, able to impose his will on all nations."

At 1:30 P. M. the Song Service was led by Brother Willey. Letters were read from Brother E. K. Barnhill, and Sister S. Roxana Wince.

At 2:00 the Business Session was called to order by the president, J. H. Willey. Roll call of churches showed the following represented: viz., Argos, Antioch, Bracken, Plymouth, Rensselaer and South Bend. Minutes of last meeting and action of Board while conference was not in session read and approved.

Report of Bible School held at Plymouth in November 1906, read and approved.

Report of Brother Lindsay's work in Indiana read and accepted with a vote of thanks to Brother Lindsay for the good he has done by coming into our midst.

Report of committee on changing time and number of conferences, as follows:—

To the Indiana Conference of the Church of God in Christ Jesus, assembled at Antioch, June 8, 1907.

Your Committee, appointed at your last meeting to report a resolution regarding the proposed change in our Constitution concerning the number of Conference Meetings to be held in our State each year, desire to say that we have canvassed the matter placed in our hands, and it is our belief that the best interest of the cause of Christ in our State will be better served by reducing the number of annual meetings for Conference business to two in place of three. We think that the annual meeting at Old Antioch the 2nd Sunday in June should be retained as one of the fixed times for holding a meeting. Then the annual meeting when officers are chosen, and other business transacted be held at different points as may be arranged, and at a time in the fall that will best suit the brethren where it is held.

We favor this change for several reasons, one of the chief being the effort to establish an Annual Bible School in our State, a movement which we are thoroughly in sympathy with, and which we hope to see pushed to a successful issue.

We therefore offer to you this

Resolved:—That the Constitution of our Conference be changed so as to call for two in place of three annual meetings, in accordance with the above statement.

Signed,

A. R. Underwood,
J. A. Bersham,
Committee.

This report was adopted by the Conference.

The following resolution was read by Brother Underwood and unanimously adopted.

Whereas;—In the ordinary course of human events, since our last Conference, death has come to one who was for a term of years associated with us as a co-worker in the cause of our Lord Jesus Christ, and as an officer of our State Organization, I deem it fitting that this Conference here assembled take this opportunity to express our appreciation of his sterling worth, and our sympathy for the bereaved family. Therefore, be it

Resolved—That in the untimely death of our beloved Brother, Thomas O. Taber, this Conference has lost one of its members whose memory we now wish to honor.

Brother Taber was one whom we could always counsel with safely, as his judgment was ever good. He was earnest and sincere in all he said and did, open-hearted and free-handed; doing all he could to further the cause he had espoused.

With him the religious life was conducted as conscientiously as his business life, and it was a pleasure to be associated with him in the business affairs of the Conference work. He was to be depended on at all times to do his part, and to do it well. Now that he is no longer with us, let us emulate the example he has left us, let us cherish his memory as a pleasing recollection that shall inspire our hearts to new and better efforts as we realize more fully how frail we are, and how soon we may like him be called hence.

To his beloved and bereaved family we wish to say that words will not express to you the sympathy that is in our hearts. We feel the loss, not perhaps so keenly as you do, yet with us there is a void—a vacant place in our ranks, and we assure you that the remembrance of your husband and father will remain with us each as long as life shall last, and may you each, with us, so live that when the Life Giver shall appear we will with our departed Brother hear the glad call that shall waken us from sleep, and among the blessed company of the redeemed and blood-washed saints be re-united, never more to part. Be it further

Resolved—That a copy of this resolution be given the family of our beloved Brother, and also spread upon the records of this Conference.

A letter was read from Sister Boice on Bible School work. It was moved and carried that this Conference recommend to the various churches in the State that they each send a delegate to the Convention at Lemon Park, to be held beginning July 25.

Moved and carried that Brother Wince be a delegate from the Conference to this Convention and report at our next Annual Conference.

Adjourned to meet at the Annual Conference.

At 7:00 o'clock the Song Service was conducted by Sister Evelyn K. Harech. This service was designed for the selection of favorite songs. The lesson read was Ps. xxxiii. 1-5; xcii. 1-4; xcvi.

The first song selected was "Blessed be the Name," chosen by Sister Evelyn Harech.

Brother Wince chose No. 86, in the New Jubilee Harp, on the Coming of Christ, and said that "It calls up early times."

Brother Willey chose "I love to tell the Story." Brother Day of Chicago chose No. 28, in the Harp, and said it touched his heart when he was fifteen years old and set him to thinking. Sister Elizabeth Dickson selected "Jesus is Coming Again." Brother Al Cordill selected "Shall we Meet Beyond the River." Sister Julia Harech selected 494 in the Harp. Brother Neill's choice was one made up of the 122nd Psalm; but was not sung as no book was there that contained the music. Brother Lindsay selected "Nearer my God to Thee." Brother Wagoner "The Gleams of the Golden Morning." Auntie Wince, "Abide with Me." In the absence of Brother W. D. Thompson, Sister Willey mentioned the one he sang so much, "I will Sing You a Song." R. C. Ballsback chose "He's Coming." Brother Smith of Chicago, "The Life Boat," and at the close "I Need Thee Every Hour" was selected by the leader and sung by a trio of male voices. Very touching was this service as a number of the songs called up memories of dear ones who now sleep in Jesus.

At 8:30 o'clock Brother Lindsay spoke on "The Promised Seed."

On Sunday morning at 10:00 the Social Meeting was led by Brother George Neill. The lesson read was the 90th Psalm.

At 10:45 Brother Lindsay spoke from the text, "Whosoever committeth sin is the servant of sin." John viii. 34. At 1:30 Brother Wince conducted the Memorial service. He gave a discourse on the death and resurrection of Christ, after which he conducted the Communion service.

At 7:00 R. C. Ballsback led the Social meeting and at 7:30 Brother Geo. Neill spoke on "The Bible."

The weather was favorable Saturday and Sunday so the attendance came up to the standard on these days.

It was ascertained during the meeting that there were present about ten persons who attended the first meeting held at this place some forty-two or forty-three years ago.

All agree that the meeting at "Old Antioch" was one by which we got our spiritual strength renewed, and may we be permitted to attend many more such profitable meetings, or see the coming of our Blessed Redeemer in the near future.

Mrs. Lydia Railsback, Sec'y.

Report of Indiana Bible School.

As per announcement the Indiana Bible School convened at Plymouth at 9:30 on Monday June 10. Three sessions were held daily, 9:30 A M, 2:30 P M, and 7:30 P M. Each session lasted one hour and a half.

Brother S. J. Lindsay of Oregon, Illinois, conducted the morning and evening sessions, and Brother J. L. Wince of Pierceton, Indiana, conducted the afternoon sessions. The morning sessions were devoted to Paul's journeys as found recorded in the Acts of the Apostles. The lessons being assigned and reported on the next day.

Monday afternoon's lesson was the "Temptation in the Garden;" Tuesday afternoon "Nature of Man" as recorded in Genesis; Wednesday, other texts on same subject; Thursday, "Conversions" as recorded in Acts ii.; Friday, "Mode of Baptism"; and Saturday, the names of the Apostles and something of their commission.

Monday evening the subject of "Living in Common" was discussed; Tuesday, "Gospel preached, Belief and Repentance and Baptism" was the subject. Wednesday evening the subject studied was the "Coming of Christ." Thursday was "Angels"; and Friday was "Type of Ishmael and Isaac, also Isaac a type of Christ.

The attendance this year almost doubled that of last year. This being only the second school that Indiana has held. All enjoyed the work and are looking forward to the session to be held next year.

Lydia Railsback, Sec.

Read at Michigan Conference.

To the brethren and sisters who have become united to the body of Christ by faith and obedience, greeting.

How my heart longs to be with you at the place of meeting at Dutton, but old age and poor health hinder me from walking in and taking a seat among you. I long to hear the voices of those who are striving to gain life and immortality in the good time coming. The Master will soon be here, and we all shall want to hear his voice saying to us. Come you blessed of my Father. Suffer a word of exhortation my brethren and sisters; let us strive to enter in at the straight gate, let us live holy, righteously and godly in this present evil world. Be strong in the Lord, then neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord. David says, Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Let us follow in the footsteps of Jesus who has been made for us, righteousness, wisdom, redemption, but it is not in our own righteousness that we shall stand, but in his, whom we have believed, and into whose name we have been baptized. I am a stranger to all of you, only Brother and Sister Woodward, (and I am glad I am not a stranger to them) but my heart goes out to all of you, and I hope to meet you all in the sweet by and by when the angels come to gather home all the faithful of all ages; what a glorious time that will be, may it soon come. The Lord hasten it in his own good time. Yet our hearts cry out, Come Lord Jesus and come quickly.

Eliza Wiser.
(Bro. L. C. Chase's eldest sister.)
M. A. W.

Dear Restitution:

The Church of God at Newark, N. J., desire to notify the brethren that they have removed their place of worship from the hall in West Park St. to the Hall 605 Broad St., where they will be pleased to welcome all brethren.

They also report the sad news of the death of Bro. Henry Brown, who died in a full assurance of a resurrection out from among the dead. Brother Brown was a quiet man of few words, but full of sympathy and love, about one year before his own death he buried his mother—also a member of the Newark church—his wife survived his mother but ten months. These deaths preyed so on his health that when his own illness came he was unable to recover from it, and though at no time did he look for or expect death, still he was always ready, for he had faith in him who said, "I am the resurrection and the life. His funeral services were conducted by Bro. James Brown, who took as his theme, "The faith of our brother," and showed to the family and friends what faith could do when that faith was based on the ever faithful love and promises of our God who so loved the world that he gave his only begotten Son, that whosoever believeth on him, might not perish but have everlasting life."

A. D. Donaldson.

Dear Restitution:

While on my last visit to Hillsburg, Ind., Sunday, June 16, I had the pleasure of assisting Sister Samuel James, of Kempton, Ind., to put on Jesus Christ by Immersion into his name. Her mother, Sister McCrury, was baptized two years ago, and immediately set about to teach her daughter the Way to Life Eternal. Although Sister James had never heard a gospel sermon preached until Saturday June 15, I found her well informed in the Scriptures, which was a splendid testimonial to the faithful teaching of her mother. May she be preserved blameless unto the appearing of our Lord and Savior Jesus Christ.

Geo. Neill.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order indrawn on Plymouth, Pa., or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world worship, and infidelity, that he may make us stones and pillars in his Father's house.—*Samuel Rutherford.*

The surest way to gain the respect and honor of men, is to be in reality what we wish others to think we are.

The One Thing Plain.

At a recent conference of gentlemen who had come together to discuss the expediency of taking a certain course of action which might involve momentous results, after the talk had taken a wide range one gentleman summed up the whole matter by saying: "I have seen a good deal of life, I have heard a good deal about the value of experience, but, so far as I know, experience makes only one thing plain: that a man's only safety is in doing right. It was a plain truth familiarly uttered, and it was a truth that went home because it brought out clearly the fact that where different courses of action are opened, the only question is, What course is right? Policy is man's thought about the wisest thing to do.

Half the troubles in life come because men lack courage at the critical point: they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action, they lack the courage to trust themselves entirely to principle; and endeavour to find a course which experience and policy will justify. It is safe to say that whenever trouble came to a man who always does the right thing fearlessly, at the right time, he is wholly spared the embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have made footpaths through life in every direction, and he who attempts to follow them will find himself hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man must travel, not without clouds and storm, but free from danger of losing his path, and sure to reach the end of his journey in safety.

The whole wisdom of life lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Bacon, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. In every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes blinded and with the consciousness that you are putting your whole fortune in the scale. You are not casting your destiny into a lottery, full of chance, as the future may seem to be, but you are putting your fate into the hands which sustain the universe.

Today's duty will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation—all days are swiftly passing away; and the great day, the last day, will surely and speedily come. So speaks a wise man. He speaks well. Time is short. Our waking hours are soon over. The cradle and death chair of Frederick the Great in the Hohenzollern museum are placed side by side. With all of us they stand near together. The time allotted us to do our work for God will soon have emptied itself into the ocean of eternity. We must seize the present opportunities. Their neglect can never be repaired. We have our work to do. We have our daily work. It is more important than we know. Let us be up and doing. Remember what Jesus said: "I must do the work of him who sent me while it is day; for, behold, the night cometh when no man can work." Only one conscious of this necessity will be able to say, when the sun is setting, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 19-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. Lindsay.

"Where are the Nine.

Many cleansed lepers forget to give thanks. It is easier to remember to pray than to remember to praise. The nine—the majority—had come to Christ, they had obeyed His command, they had received His blessing yet they were far off from him when praise ought to have been prominent. The Lord notices the absence of such, and He is grieved. Where are you, dear fellow Christian? Have you omitted to give thanks. Mercy has indeed abounded to us. Shall we not be full of gratitude?

The one who returned had a special word of encouragement. The Lord refers to him as saved by faith. The act of praise sprang from faith. We miss many blessings by forgetting to praise.

The fact that a Samaritan returned reminds us how many less favored are more grateful. Let us not be too proud to acknowledge we are the cleansed lepers. The journey to Christ is well repaid.—*Thoughts from the Heart of God.*

Quite a Difference.

"How dismal you look!" said one bucket to another as they were on the way to the well.

"Ah!" replied the other, "I was just thinking how useless it is to be coming here to be filled. If we go away empty full we always come back empty."

"Dear me," said his companion, "how strange it seems for you to look at it in that way. Do you know, I enjoy the thought, that however empty we come to the well, we always go away full. Only look at it in that light and you will be as cheerful as I am."

Obituary.

Died at his home near Scholls, Ore., May 29th, 1907, Samuel B. Lawrence, aged 67 years, 3 months and 22 days. Brother Lawrence became a believer in the glad tidings of the kingdom of God, and was baptized in 1874, and united with the Church of God. He came to Oregon in 1889 and united with the Church of God at Scholls, and continued a faithful member until he died. The Church has sustained a great loss. A gloom was cast over the entire community by the loss of so good a citizen. A great concourse of people assembled at the church at Scholls, where the funeral services were held, and at the conclusion, followed in procession to the Mountain Side Cemetery, where we laid our beloved brother to rest. His "works do follow him." The people covered his grave with beautiful flowers, showing in this manner their high esteem for the departed one. He leaves a loving wife, overwhelmed with grief, and six sorrowing children, all grown, five of them members of the Church. He was a kind, loving husband, and indulgent father. His children loved him with a great love, and so kind and good a father was worthy of all the love bestowed upon him. May they be an unbroken family in our Father's kingdom. The faithful and sorrowing wife will soon be reunited with her husband in "The Life Everlasting," and if the faithful father and mother shall be permitted to greet all of their dear children in the "better land" their cup of joy will be full indeed.

The writer endeavored to comfort the sorrowing ones by presenting to them the Bible hope of a future life through our Lord's Christ. The following words were used for a foundation for the discourse, "If a man die shall he live again?" Jesus says, "He that believeth in me, though he were dead yet shall he live." Those that shall be accounted worthy to obtain that world and a resurrection from the dead, are equal to the angels neither can they die any more. Thus Paul, The Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

May we be among the blessed and holy ones.

W. A. Prosser.

"What a beautiful silver lining that cloud has!" "I cannot see it," replied her companion. "Ah! but you are sitting in the shade of the tree; come out here." Dear friend, can you see no silver lining to your dark cloud? Go ahead a little, perhaps just a few steps, and you will see the Sun of Righteousness shining on the gloom, and transforming it into light and beauty.—*B. M. S.*

The way through the Red Sea was safe enough for Israel, but not for Pharoah; he had no business to go that way; it was a private road that God had opened up for his own family.—*Davies.*

Poetry.

How Many Sheep are Straying!

How many sheep are straying,
Lost from the Savior's fold!
Upon the lonely mountain
They shiver with the cold;
Within the tangled thickets
Where poison vines do creep,
And lower rocky ledges
Wander the poor, lost sheep.

Oh, who will go to find them?
Who, for the Savior's sake,
Will search, with tireless patience,
Through briar and through brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?

Say, will you seek to find them
From pleasant bowers of ease
Will you go forth determined
To find the "least of these"?
For still the Savior calls them,
And looks across the world,
And still he holds wide open
The door into his fold.

How sweet 'twould be at evening,
If you and I could say,
"Good Shepherd, we've been seeking
The sheep that went astray.
Heart-sore and faint with hunger
We heard them making moan,
And lo! we come at nightfall
And bear them safely home."

Communicated.

Bible School Department.

LESSON FOR SUNDAY JUNE 23.

REVIEW.

Golden Text. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee. Isa. xliii 2.

The lessons for the past quarter cover a period of between 250 and 300 years. The principal characters were Jacob, Joseph and Moses.

To get a better beginning than Jacob's vision, let us glance at lesson 8, Feb. 24. God's covenant with Abram. Gen xv 18. And the gospel that was preached to him. Gen xxii 18; Gal iii 8. Abraham believed God, for his belief he was counted righteous. Rom iv 3. And received the promise that he should be the heir of the world. Rom iv 13. And the Father of all who would have faith in the covenant. Rom iv 16. This covenant made with Abraham, and the good news preached to him were fully believed by Jacob, Joseph and Moses, and accounts for all that happened to them. Their minds were religiously absorbed in the contemplation of the grand promises God had made. 2 Peter i 4.

Lesson 1. Jacob's vision and God's promise. Gen xxviii 1, 5, 10-22. It may be said that Jacob sacrificed all he had because of his faith in the covenant with Abraham.

Lesson 2. God gave Jacob a new name. Gen xxxii 9-12; xxii 30. As God gave Abraham a new name—Abraham—father of a multitude—a name to suit the far reaching promises he made him. So Jacob's name was changed to Israel—a prince. Gen xxxii 28. The name will be especially suitable in the age to come.

Lesson 3. Joseph sold by his brothers. Gen xxxvii 5-28. Joseph was the only one of his father's big family that had faith in the covenants. This made his father love him most and his brothers to hate him.

Lesson 4. Joseph faithful in prison. Gen xxxix 20-23; xl 1-8. Yea, all that will live godly in Christ Jesus shall suffer persecution. 2 Tim iii 12. Those who lived godly with full faith in the covenant suffered persecution—had trials of their faith. 1 Peter i 7. They were blessed when they endured. James i 12. Joseph was one of them.

Lesson 5. Joseph the wise ruler in Egypt. Gen xli 38-49. Joseph's faith in God made him faithful to men. Under all circumstances he did the best he could, and with good will. For this the Lord made him ruler in Egypt. Gen xlv 8.

Lesson 6. Joseph forgives his brothers. Gen xlv 1-15; l 15-21. Joseph himself had been forgiven and justified by faith. Rom v 1. He knew the value of the law of forgiveness. Matt xviii 35. And could and did do good to them that hated him. Matt v 44.

Lesson 7. Israel enslaved in Egypt. Ex. i 1-14. Beyond living in Goshen, Gen xlvi 7, the Israelites had no part nor lot in Egypt. After Joseph and all that came out of Canaan died, a new king Pharaoh was over the land. He made Israel slaves. Ex i 8-11.

Lesson 8. Childhood and education of Moses. Ex ii 1-15. By faith—In the covenant—the parents of Moses hid him; Pharaoh's daughter adopted him, called him Moses. He was raised as her son, and educated in all the wisdom of the Egyptians. Acts vii 22.

Lesson 9. Moses called to deliver Israel. Ex i-14. Moses had learned of the covenant—the wisdom of God. That made the wisdom of the Egyptians foolishness. 1 Cor i 20. He left the splendor of Pharaoh's court, and hired as a shepherd in Midian. God recognized his faith and works, and sent him to deliver Israel. Ex iii 10. The time had come. Gen xv 13, 14.

Lesson 10. The Passover. Ex xii 21-30. Pharaoh despised the request of God. Ex v 2. The great wonders only moved him until passed. God gave instructions to kill a lamb or kid, sprinkle the blood on the lintel and door posts, and the destroyer would passover that house. Ex xii 23. Those who now have faith in the covenant, need not kill the Passover. Christ is the passover to all such. 1 Cor v 7.

Lesson 11. Israel's escape from Egypt. Ex xiv 13-27. The word "escaped" is not correct. It should be Israel delivered from Egypt. Ex iii 8. *Pharaoh and the Egyptians* almost pushed Israel out of Egypt. Ex xii 31-33. Pharaoh quickly recovered from the shock of the passover and the destroyer, gathering his army he pursued the Israelites to the Red Sea where they were drowned. Israel passing through in safety was delivered, verse 30, and saw the Egyptians no more.

The review can be made more interesting in several ways. One suggestion, Let the teachers give their class from one to three questions on each lesson—given on a slip of paper—a week before review. The same questions given to the superintendent or reviewer, who will call for the answer, the class or one of the class will stand up and respond. The questions and answers must be somewhat brief. A full review would require far more than the usual Sunday school time. Remember the wonderful events recorded in these lessons took place because of faith in the covenant God made with Abraham. Gen xv. Those who have the same faith will be blessed with him. Gal iii 9. When the Lord Jesus Christ comes again. John xiv 3.

Lesson for Sunday June 30, Temperance 1 Cor x 23-33.

P. Neill.

LESSON FOR SUNDAY JUNE 30TH.

TEMPERANCE. 1 COR. X. 23-33.

Golden Text. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth. Rom xiv 21.

Temperance as set forth in the Bible is of great importance. Temperance, self-restraint, self denial. Temperance is one the qualities that a man may exercise to his own good, and the good of others. The ignorant or mistaken man when asked to live temperately, says that his liberty is being interfered with. Temperance is an snobbing virtue, and when properly used makes a man a manly man. Temperance is usually associated with abstaining from the use of strong drink, brandy, whiskey, wine and beer. Abstaining is not temperance. A man might abstain from whiskey. He might even dislike the taste and smell of all fermented liquors, and thoroughly detest their effect, and yet in other things be intemperate. But if a man very much likes the taste and smell of strong drink, restrains himself, using it only as he would a strong medicine, he is then, so far as drink is concerned, temperate. If he so constrains himself in his various likes and dislikes he is a true expression and example of temperance. The burden or theme of this lesson is more of self-denial than temperance.

It may be well to know and remember, that while the Bible is An open book, it is an address to those who have ears to hear, and a heart and mind to do. James i 25. For instance the golden text is only a few words quoted from Paul's letter—the Lord's letter—to the saints in Rome, beloved of God. Rom i 7. The word brother in the golden text is a brother man, not all men.

Lesson text 23, All things are lawful. All things allowed by the law of God, or man. There are things lawful that are nearly awful. It is lawful among men—for a man with a family to drink, to make himself a disgrace toe very temperate man and heap misery, suffering and poverty on his family. That is the abuse of personal liberty. There is no written law of man against such. But such conduct is an open shame, a blot on, and crime against common humanity. Paul and all saints are called for that which is profitable and instructive to salvation.

24. Let no man—no obedient believer, Mark xvi 16, seek his own good only, but every saint—another's good—not wealth—good to salvation.

25 Buy in the open market—store—what you desire, do not ask where it came from, who killed it, how killed, was it sacrificed to idols, etc., ask no questions, and you will not be troubled. Eat and give God thanks. 1 Tim iv 4.

26 All belongs to God. The earth is the Lord's, and the fulness thereof. Psa xxiv 1.

27 Explains itself.

28 If any man—at the least—say, This was sacrificed to idols—killed in honor of a god—do not eat Deny yourself for the sake of him that told you, and you will have peace of mind. This does not apply now in Autorica. It did then in Corinth, capital of Achaia. Also in Lystra in Asia Minor where the priest of Jupiter wanted to sacrifice to Paul and Barnabas, calling them the gods of Jupiter and Mercurius, because Paul—by the power of the Holy Spirit—had healed a cripple. Acts xiv 8-13. We may here ponder if the informer had any hesitation on his own account, or if he knew that he was talking to a believer—a saint? In either case, the refusal of the believer to eat would show that he revered the Word of God, and might make a good and right impression on the other.

29 The obedience of the believer would be carrying out verse 24. Not seeking his own good only, but also that of others. But why is the liberty of a believer judged by another man's conscience?

30 Why? If he be favored with a portion—from God—and give thanks. Why is he evil spoken of?

31 Simply this. God gives favor to the humble, and will in due time exalt them. 1 Peter v 5, 6. By being temperate in all things, in thought, word and deed, the believer strives to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col i 10. Thus eating or drinking or whatsoever he does, is done to the glory of God.

32. This manner of life gives no offence—no cause of offence—to any. Unbelievers may take offence, that is their fault.

33 Though I be free from all, yet have I made myself servant to all, that I might gain the more. 1 Cor ix 19. Even Christ pleased not himself. Rom xv 1-3. Let us take up our cross and follow him. Matt xvi 24. It may be well to note. That meats offered to idols—*false gods*, was polluted. Acts xv 20, polluted in the sight of God. And that any sacrifice of the wicked was no abomination to the Lord. Prov xv 8. The sacrifice acceptable to God now, is the sacrifice of praise continually. Heb xiii 15. And ourselves a living sacrifice. To such the reward is great.

P. Neill.

Bible school workers! Attention! Those who will work for the success of the second annual convention of the Church of God to be held at Lemon Park, Indian Lake, Michigan, July 25 to August 8, 1907. Send to Harriet E. Boice, 1009 South Wright St., Champaign, Illinois, one dollar, I will send you instructions and material to work with.

Workers: "Convert the dollar and you will evangelize the world."

A dialogue: Work for the dollar.

Quoth the dollar to the cent. Look at me, how big I am, and how shining is my face, and pious, too, with this profession of faith printed plainly over my forehead, 'In God we trust!' I am worth a hundred miserable little coppers like you."

"That may all be true," replied the cent, "but for all that, although you are so broad and bright and pious, you are nevertheless a hypocrite. Where you go to church once, I go a thousand times; and, moreover, you hardly ever get to Bible school, while I am a regular attendant. You are a slanderer too. You have called me a 'dark faced barbarian, a native, with feathers in my hair.' I must confess I once was a heathen, a barbarian and an outcast, but a thousand of my converted sisters came the gospel to be preached to me as well as you. If you were not blinded by pride and love of self, you would follow the noble example of my sisters, and send a thousand workers in the field too."

The dollar, "Woe is me, I am undone, I am of unclean lips."

The cent, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel *is committed* unto me."

"What is my reward then? Verily that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel."

The dollar, This I will do for the gospel's sake, that I may become partaker thereof with you.

Moral, "Pray for the conversion of the backsliding dollar, that it may come to good and regular standing."

HOME DEPARTMENT.

Our motto, Work, Pray, Give.

Our golden text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Worker's text, "Not slothful in business; fervent in spirit, serving the Lord."

Our commission, "Go ye into all the world, and preach the gospel to every creature."

HARRIET E. BOICE.

Dear Restitution:

Enclosed find postal order for renewal of RESTITUTION. The extra fifty cents is for the "Helping Fund." I am enjoying THE RESTITUTION, as that and the Pine Woods Bible Class are all the preaching I have in this prosperous city of nearly 40,000 inhabitants. Many churches with their beautiful architecture and spires pointing heavenward, their interiors rich and comfortable and most modern are scattered over the city, and yet not one is there that rings out the glad tidings from those upholstered pulpits; not one that sets forth the "Bread of Life," but instead we are given a stone. I am much interested in the "History" of the old Advent church in Laporte County, Ind., by Auntie Wince. Although many of them were gone before I was born I knew some of the Catlins and Aunt Sarah Clark, but all of the names are very familiar for they were often on the lips of dear old father and mother, who lie sleeping side by side in the Kingsbury church yard, waiting for their summons. May God speed the day.

Yours in hope of eternal life,

LAURA SHAW LOVELACE.

An Outline Study of Acts of the Apostles.

CONVERSIONS.

Preachers Case 1 Jews C 2 Jerusalem
Apostles
Peter, John " 2 " C 3-4 At Temple
Philip Eva. " 3 Samaritans
C 8:1-24 Samaria
" " 4 The Eunuch
C 8:25 Road to Gaza
Jesus; Ananias Case 5 Paul
C 9:1-18 Near Damascus
Peter Case 6 Cornelius C 10 Caesarea
Paul; Silas Case 7 The Jailor
C 16:12 Philippi, Europe

CONVERSIONS.

Apostles, Case 1 C 2 Pentecost
Jews, Jerusalem
Spirit baptism. Tongues.
Preached Christ *a* Crucified, *b* Raised *c* Exalted, *d* David's throne
Result, *a* Faith, *b* Conviction, *c* Question, *d* Repentance, *e* Baptism, *f* Spirit

CONVERSIONS.

Peter; John 2 C 3-4 Jews At Temple
Preached Christ *a* Crucified, *b* Raised, *c* Glorified, Coming, *d* Resurrection *e* Saved
Command, *a* Repent, *b* Be converted, *c* Remission Restitution

CONVERSIONS.

Philip Eva. Case 3,
C 8:1-24 Samaritans Samaria
Preached Christ, *a* Name, *b* Kingdom
Result, *a* Believed, *b* Baptized, *c* Spirit

CONVERSIONS.

Philip Eva, Case 4, C 8:25
The Eunuch, Road to Gaza
Preached Christ from Isa 53.
a Rejected v 3, *b* Slain vs 6 8 10, *c* Entombed v 9, *d* Quickened vs 10 11, *e* Reign v 12
Result, *a* Faith Acts 8:37, *b* Baptism Acts 8:38, *c* Justification Isa 53:11

CONVERSIONS.

Jesus, Ananias Case 5, C 9
Saul—Damascus
a Smitten blind, *b* Conviction, *c* A vision, *d* Faith implied, *e* No repentance, *f* Baptism, *g* Remission

CONVERSIONS.

Peter Case 6, C 10
Cornelius and party, Caesarea
a Two visions, What *c* touched, *b* The Word—gospel v 36, Christ *c* Slain v 39 *d* Raised, v 40, *e* Peace v 36, *f* Judge v 42
Result, *a* Faith implied, *b* Repentance implied, *c* Baptized

CONVERSIONS.

Case 7, C 16:12, Philippi Europe
Lydia Jailor and house
Paul, Silas—In prison — Lydia, *a* Believed v 14, *b* Baptized v 15
Freed—Jailor's *a* Question. Preached *b* Faith in Jesus, *c* The Word v 32, *d* Baptized v 33

JOHN L. WINCE.

"The consciousness of duty performed gives us music at midnight." —*George Herbert.*

Selected.

The Power of Silent Testimony.

In these times, when so much stress, and rightly so, is laid upon the necessity of individual and public testimony for Christ, it is important that we bear in remembrance above all that there is a testimony which is even more impressive and abiding than that which is heard, and that is the testimony which is seen. This is the constant, daily witnessing for God in the manner, spirit, and life of the Christian,—the silent testimony. Whatever is, and can be said concerning the power and results of audible witnessing by the Christian such as that in prayer or song, or address, none can deny that that evidence which is seen by the eye of the world is the most incontestable and abiding. As Matthie Babcock said, "We do not read 'let your lips so speak,' but 'let your light so shine!' The living epistle must not only be known and heard, but also known and read of all men."

Furthermore, the Spirit of God not only seeks to do work through us in the souls of others by our verbal testimony of him, but also a work in others by what they see of the power of his control and grace and leadership in us ourselves. "He that ruleth his spirit is greater than he that taketh a city." When the world sees an uncontrolled temper, quick to speak or to fly into a passion for the smallest cause, or a disposition to take offense at the slightest misunderstanding, or a spirit that is ever rushing thoughtlessly into worldly scenes and gains upon the slightest temptation, it at once discounts the testimony of the lips. But that consistency of spirit which reveals patience under difficulty, humility in triumph, fortitude in danger, and love in the face of anger, and forgiveness for the deed of injury, is a form of witnessing which none can gainsay.

It is the silent testimony that changes men's skeptical views and wins their unbelieving hearts when all the logic and rhetoric of the lips may fail. The silent testimony will overrule all feelings and emotions that exist in the enemies of Christ. Let us, in our race of Christian experience, resolve that men shall not only hear, but shall also see a testimony of this character, and our mission shall prove a truer, stronger and more abiding one.—*Volunteers' Gazette.*

The Written Word.

The higher critics of today have questioned the inspiration and consequently the infallibility of the Holy Scriptures, but it would seem that a little reasoning on the right lines would settle the question forever.

First, when we consider that man is sinful by nature and that the whole race is in a sinful, corrupt condition, the necessity of an infallible standard of right is at once apparent.

This very condition has called forth just such a standard. In the beginning, God conversed with man face to face. Gen i:28. But the man sinned, and while God has remained the same, sin has come between man and his Maker (Isa lix: 1, 2; Gen iii: 10), so that man cannot stand in the presence of a holy God and live. So God, in love and mercy, has chosen to speak by his Spirit to his servants who have written the communications, and they have been collected and preserved for man's guidance and help. Could not an all-wise God give an infallible guide? Could he not see its necessity?

Among all the great religions of the world, and among all the warring sects of the Christian religion, each declaring to the world that their own set of doctrines is the true and sufficient guide to faith and morals, the mind becomes bewildered and the honest heart cries to God for a sure foundation and a safe guide to life eternal. If God our Savior would have men come to him, he must show them the safe and sure way. This he has done in his inspired and infallible word. Inspired if infallible, and infallible if inspired. In this alone can we place our trust.—*E. V. Shackelford.*

Cultivate Sympathy.

Let us never restrain our sympathies or dam them back. Pity and compassion for the woes of the world clarify the human heart, and take off the sharp edges of our disposition, and make us grateful in the contrast. The unfortunate were born of the same eternal father, rocked in the same cradle of the world, and at the same moment, on the same morning, will hear the same resurrectionary blast that wakes the dead.

Cultivate your sympathies. The sixteen hundred millions of the race are all united by chords of kinship, and those chords, after fastening us all together, reach up to the heart of God, so that we are all bound together, all on earth one, God and the human family one.

When a workman, with a loaded hod on his shoulder, slips from the ladder and falls to the basement, bend over him, lift him very tenderly; he is your brother.

When in the midnight tempest the sailor slips from the ratlines, and has his life dashed out on the deck, listen to that awful thud; it is your brother.

When you hear a demented woman from the corridors of Bloomingdale Asylum, remember, it is your sister. When her ruin is worse than that, and body, mind and soul have been turned off the declivities of a decent life, and she hangs, with mangled fingers, over the howling billows of hell, do not laugh, do not caricature, do not make heartless remarks; that is your sister.

"Oh, no, no," you say, "that is impossible. You compromise my dignity by saying she is my sister." Yes, she is. You belong to the Lord's family and she belongs to it, and God is her Father, and he is your Father, and does not that make her your sister? God is not ashamed to acknowledge this, and you are not better than God. Yes, if you scoff at her, you are worse than she, for God has a heaven all ready for her as soon as she repents; but for one who has no compassion for lost manhood or lost womanhood, from Bible lid to Bible lid there is no promise. Feeling as you now do, hard and uncommiserate, you will not come within 500,000 miles of the kingdom.

May the blessing of those who are ready to perish come upon us. In this day of accidents we are not only to sympathize with the victims, but to do it wisely for our own safety. Let us not make ourselves ridiculous by wandering about timid and nervous, expecting every minute that something will happen, but let us take every reasonable precaution.

On a railroad trip I was very tired, and I got on the locomotive with the engineer on the the Illinois Central, and if there is anything that will wake a man up, that is it. The fireman and the engineer were very communicative, and I asked all about the machinery, and after a while I said:

"What is that bright, shining instrument?"

"That is a Westinghouse air brake."

"What is the use of it?"

"Well," he said, "when I see an obstacle on the track, or I see that a bridge has fallen, or I see the headlight of a locomotive coming around the curve on the same track, I touch that, and as by an almost omnipotent reverse the train halts, the brakes falling on the wheels of all the cars all the way back."

"What a splendid arrangement."

Then I thought, we are all on an express train. We are going at sixty miles an hour, one hundred miles an hour, five hundred miles an hour. Ever and anon there are perils across the track. Shall we wildly crash into them and perish? No, there is an overmastering power willing to take charge of the long train of life's events, and with instantaneous spring holds us back from destruction. What we want is not only a power stop when it is safest to stop; a thousand times between now and when we reach our destination, we will want an instantaneous and omnipotent brake.—*The Christian Herald.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Ada M Eldridge	.50
Mrs Lannie Lovelace	.50
Mrs R L Zug	1.50

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Selected.

The Contented Pansy.

There is a story told of a certain king who had a large garden, and one day heard all the plants and trees talking together. They were all sad. The oak murmured because it could not bear sweet flowers, the rose lamented because she did not bear luscious fruit like the vine, and the vine was sad because it had to cling to a wall, and could cast no shadow of its own.

"I am no use since I cannot add sweetness to life," said the oak.

"And I might as well die, as I cannot bear luscious fruit," sighed the rose.

And the vine more despondent than all, groaned wearily: "What possible good can I do in the world?"

Then the king looked round and saw a gay little pansy, which looked up and smiled, while all the other plants and trees were sad.

"What makes you so cheerful when all the rest are so gloomy?" he asked.

"I thought," said the pansy, "that you wanted me here, for you planted me here; and because you planted me, I thought you loved me, so I just made up my mind to try to be the best little pansy that could be."—*Selected.*

Positive in Character.

One of our first duties is to find the conditions under which we grow and can help others to grow and be happy. It is very simple to lay down arbitrary laws and try to keep within their bounds; easier than to grow to serve these laws by development from within. It is easy to criticise other people who step aside from these bounds, easy to pick flaws; but it takes genius to be appreciative. Goodness does not mean obeying these laws. Health is not an absence of disease, it is abounding life. Goodness is not a negative concept. A man who does nothing bad may still not be good; for he may be utterly useless to himself and to society.

Goodness is not mere absence of evil. That was the idea of the Middle Ages—the idea of hiding away from the world and avoiding its stain. But our aim must be higher than this negative quality. The people who believe themselves good because they do nothing bad, belong to that class Dante placed outside of hell and heaven, for they work neither for God nor Satan, but for themselves.—*E. H. Griggs.*

Harmfulness of Savorless Salt.

"Ye are the salt of the earth..... trodden under foot of men." The city of Hutchinson, Kansas, is the center of the salt industry of the country. Years ago when the facilities for curing and preserving the salt were not what they are now, a great quantity was exposed to the weather, to the wind and the rain, the frost and the heat, and was consequently rendered useless. It "lost its savor." It was used by the city authorities for road-making, and a fine avenue was covered a foot deep in the "savorless" salt, and for months it was trodden under foot of men and beasts. Robbed of its proper preservative properties, however, it also failed as a roadbed, and soon that highway was one of the worst in the town. Nor was this all. The salt thrown upon the road so saturated the soil that the fine trees which graced each side of the street suddenly dropped their foliage and died, and there today we have a treeless avenue and a bad road. A character stripped of its helpful influence becomes not merely negative as to good but positive as to evil.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Whoever has a good temper will be sure to have many other good things.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEILL, Pres
J. S. THOMPSON, Sec.

The Annual Meeting of the Northwest Conference of the Church of God will meet with the Church at Corvallis, Benton Co., Ore., on June 28 to 30, 1907. Corvallis is on the S. P. R. R. and Willamette river, can be reached by rail or boat. Now brethren plan to come, here is a new church and a new place to hold our Annual Conference. Come one, come all, and leave your hobbies at home, and make this the best meeting ever held in the Northwest. You cannot afford to stay away.

E. W. KNAPP, Sec.

Attention

TOKER LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BOICE,
MRS. M. A. WOODWARD,
P. NEILL.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

WHEN YOUR TIME IS OUT PLEASE RENEW.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 620 Woodland Ave., Cleveland, O. Price 40 cts per 100.

BROTHER D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 596 So. Limestone St. Springfield, O. and get a supply of these tracts.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Poetry.

That Beautiful Tomorrow.

Oh! that beautiful tomorrow,
So free from care and sorrow,
That hath no more temptation, grief or sin,
Where the weary ones are blest
In the land of perfect rest,
And naught that can molest shall enter in.

Oh! that glorious tomorrow,
What joy our hearts do borrow,
From the thought, that 'tis swiftly drawing near.
Then, the toils of life all done,
We shall reach our happy home,
And God's kind hand shall wipe away each tear.

Oh! that morrow bright and golden,
When the story sweet and olden
Our tongues and hearts forever shall employ;
And the glorious glad refrain
To the Lamb that once was slain,
The universe shall fill with shouts of joy.

Haste Lord, that glad tomorrow,
That shall banish all our sorrow,
And bring our blessed Lord forth again.
Oh! let soon its glorious light
Chase away earth's dreary night.
Take to thyself thy power, dear Lord, and reign.

Communicated.

The Story of a Happy Christian Life.—No. 13.

Father, in his "Reminiscences," speaking of the passing of the autumn of 1844, without a realization of cherished hopes, says, "It only remained for the disappointed, scattered believers to organize themselves, and enter upon the more thorough study of the Scriptures and watch the signs of the times, and the progress and changes of human history, and while the course of the present age should continue, hold forth the words of life and salvation to a lost world." He "entered anew upon the work of his ministry; organized churches on Bible principles, and these churches soon made it the general practice to hold quarterly and annual Conferences, "And in this way a distinct people took their place in the world to herald neglected truths, especially those that pertain to the closing up of Gentile times, and the introduction into this world of a new and divine order of things; especially as it relates to the government of the nations of the earth.

But, "Some might question," Auntie Willard said, "the propriety of the use of means that would bring about division; that it were better to remain together in error than to separate upon the truth." "But where," she asked should we draw the line? Division followed upon apostolic preaching of Luther, and has followed upon the footsteps of reformers in every age of the world. The great Reformer of the world said, concerning his mission, "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother*** And a man's foes shall be they of his own household.' Matt x 3, 4, 5. Division marked the footsteps of Jesus, and it marks the footsteps of his faithful followers to this day.

It was the mission of the apostles to introduce and unfold to the world, a new dispensation, a new order of things altogether. The brethren of Jesus would not accept the new order but clung tenaciously to Moses and his teachings. The Galileans or Benjamites believed; hence the camp was divided. Upon whom rested the responsibility?

Again when Luther came out with the question, "If the Christian really finds all his salvation in a renewal through faith, what need has he of the proscriptions of Rome? Did the responsibility rest upon Luther, that division followed? Could he hold his peace and let the blessed truth still be hid from the eyes of the people, that 'the just shall live by faith,' instead of by penance and absolution by the priest? So now in the case before us, God sent his servants to proclaim his long hidden truth to this people. Some of them believed and confessed it, while others believed not. Who is to blame for the separation that has ensued? Certainly not those who preached, nor those who believed the truth of God.

As there was a necessity at the first Advent that the new wine be put into new bottles by the constitution of a new order of things—a new church, formed of a new element, the Benjamites, the one tribe of the ten, left with Judah for a light—so when the time of the kingdom nigh at hand was proclaimed, there must be a new vessel to contain it. A faithful trial was made as at the first Advent, to introduce this new wine into old bottles—the churches; but they could not contain it; they burst asunder, therefore new church filled with this new wine—the wine of the coming kingdom must of necessity be found.

The fulness of time had now come for the development of just such a body; and we look upon it as a dispensational movement, having the same relation to the second Advent, that the preaching of John had to the first. It is a preparatory movement—a getting ready for the second Advent of our Lord from heaven, earth's King about to return, and should he not have a people to welcome and escort him to the place of coronation? Yea, to 'crown him Lord of all.'

As it is written—'Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.' Then when? When all the lines of prophecy converge to show the kingdom of God nigh at hand. Not surer does the budding fig tree betoken the summer nigh, than do all the converging rays make plain to us that we are in the closing scenes of the gospel dispensation, even now are they blending with those of the dispensation of the fulness of times in the closing up of the prophetic periods. The four great kingdoms of the earth portrayed in prophecy have been retraced by the faithful historian. These kingdoms with their great changes, are now in the past. Babylon, Medo-Persia, Greece and Rome have for many centuries furnished the history that thrilled and inspired the youth in the schools of the world. The predicted revolutions in the fourth empire, symbolized by the legs of iron, and feet part of iron and part of clay, and even the ten kingdoms symbolized by the ten toes, are long since named on history's page. The prophetic declaration concerning these ten toe-kingdoms, reads thus, 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Dan ii 44. Have we not reason then to look now in the days of these kings for the fulfilment of this which God has spoken by the mouth of his prophets?

Again, note the series of signs given by our Lord himself in these and similar words, 'There shall be signs in the sun (sun spots?), and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing for fear, and for looking after the things that are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.' Luke xxi 25, 28. Nearly all these are fulfilled and recorded in history, where they may be found by any one sufficiently interested to search for them. Hence we are justified in believing that it is near, even at the door.

The great apostasy and the revelation of the Man of Sin—the son of perdition, which at the first advent was in the future and must become history before 'the great and notable day of the Lord' is now in the past. That wicked person has been revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thes ii 8. This therefore, no longer stands in the way of that day at hand, but is rather a beacon of its proximity.

Then the rushing to and fro, and the increase of knowledge characterizes this as the time of the end. Dan xii 4. This finds its fulfilment in the chariots with flaming torches that rage in our streets and jostle one against another in our broad ways, that seem like torches and run like the lightning. Nahum ii 4.

The control of the electric fluid, and the multitude of inventions all contribute to stamp this as the day of God's preparation, the time of the end. Physically, morally and religiously this age stands out in the light of revelation and history as the time of the end.

APOSTLE WILLIE.

(To be continued.)

Bible School Department.

LESSON FOR SUNDAY, JULY 7.

GOD FEEDS ISRAEL IN THE WILDERNESS.
EXOD. XVI. 1-15.

Golden Text. "I am the living Bread which came down from heaven." John vi. 51.

In the lesson for June xvi. Israel saw the great work of the Lord upon the Egyptians, then they feared the Lord and Moses. Exod. xiv. 31.

In chapter xv, read the grand anthem of victory and prophecy by Moses and Israel, Miriam and the women. It is interesting to think that Miriam was over ninety years old at this time.

From the shore of the Red Sea they went three days journey, finding only bitter water they complained to Moses. The Lord made—by Moses—the water good for use, and said if they would hearken to him, and do what was right in his sight, he would take good care of them. They came to Elim [illegible]

Lesson Text: The progress of such a multitude of people, men, women and children, must necessarily have been slow. A month after leaving Egypt they came into the wilderness of Sin, a tract of land between Elim and Mt. Sinai.

2. Some people inclined to be content, wonder why the Israelites could so soon forget or lose faith in God. It is likely that there were many of good intentions among the Israelites who would not—of their own accord—have complained, who would have even suffered and waited patiently. But there was a mixed multitude went with them. Exod. xii. 38. Doubtless for just what they could get. When they did not get all they wanted—and more than they needed—they were loud in their complaints which were taken up by Israel. Those who did not murmur did not object to the grumbling, and therefore were counted in among them, and so we have the statement that, All Israel or the whole congregation murmured.

3. Wishing they had died on the night of the passover, Exod. xii. 28. It is safe to say they did not mean anything of the kind. While slaves in Egypt they were well fed. However, it is very doubtful if those who worked under the abuse and the lash of the taskmasters—slave-drivers—in Egypt joined in the uncalled-for complaints, but they evidently said nothing against the agitators, and were to blame with the rest.

4. The Lord did certainly try to suit them. He had promised Abraham his friend, Isa. xli. 8, that he would bring his seed to Canaan again, Gen. xv. 16. Forever, Gen. xiii. 15, and they will, Ezek. xxxvi. 28, when the Lord Jesus Christ, their King is reigning. These few passages of Scripture—and there are many more—account for God's dealing with Israel. The Bread—Manna—from heaven was a most wonderful provision.

5. It would not keep over night. Exod. xvi. 20. It did keep over the Sabbath, from the sixth to the first day. From Friday to Sunday. None fell on the Sabbath—now Saturday—Exod. xxvi. 22-26.

At the request of his disciples Jesus taught them to pray, among other things, Give us this day our daily bread. Luke xi. 1-3.

6. At even—evening—see verses 12, 13.

7. See the glory—verse 10.

They complained to and of Moses and Aaron. If Moses and Aaron had depended on Israel for encouragement or reward, they would soon have abandoned them. The reward then—as now, is yet future, and the Lord will bring it. Rev. xxii. 12.

8. Moses told them who they were blaming. Their grumbling—this time was without cause. Let them be rebuked that transgress without cause. Psa. xxv. 3.

9. Aaron called the murmurers before the Lord.

10. They saw who they had to deal with—and not only with Moses and Aaron.

11, 12. They complained because there was nothing but this manna. Num. xi. 6. Better than anything that earth could produce. David referring to it said, Man did eat angel's food. Psa. lxxxiii. 25. They wanted flesh.

13. They had it in abundance, and ate quail; it produced a loathsome disease from which many died. Num. xi. 20. A plague from the Lord. Num. xi. 31-34.

14. They also had the bread from heaven, the manna, like coriander seed, Num. xi. 7. It was the bread of this life to those who did not eat quails.

15. Of the small round thing they said Manna—meaning—What is it? they knew not. Moses said, This is what the Lord has given you to eat. It was both food and medicine for them. It refreshed, restored, strengthened and kept them. It was given to humble and prove to them that God might after do them good. Deut. viii. 16. The manna ceased when [illegible] Josh. v. 10-12.

P. NEILL.

Read at Michigan Conference.

Under Divine Providence, the Advent cause in America owes very much to Elder Joseph Marsh, the founder of THE RESTITUTION—first at Rochester, N. Y. The Voice of Truth, changed to the Advent Harbinger, and, later, moved to various places in the west, and, finally, to Plymouth, Indiana; its name having been changed to THE RESTITUTION.

The general policy of the paper, from its inception, in 1843 or 1843, at Rochester, New York, has been unchanged, viz., the free study of the Bible, untrammeled by Sectism, with special reference to the soon Second Coming of our Lord. In this sense, The Voice of Truth, The Advent Harbinger, and THE RESTITUTION, have been the western organ of the Advent Church; and Joseph Marsh, more than any other one man, pitched the key when he objected to the Boston effort to tie up the Advent movement into a new sect on Wm. Miller's views.

Mr. Miller was a good Baptist deacon, Joshua V. Himes was pastor of Chardon St. Church, of the old "Christian Connection", and Joseph Marsh was Editor of the Christian Palladium, of Union Mills, New York, the organ of the "Christian Connection".

Mr. Himes heard Mr. Miller's course of lectures on the Prophecies, in New Hampshire, and invited him to give it in his Church. He did so, and Mr. Himes became a powerful champion of Mr. Miller's views. He got up a big tent and started west, visiting, from 38 to 44, many of the larger cities in the eastern, middle and western states, with large attendance, many believing the message. Forty-five and forty-six were trying years.

Elder Himes was with Mr. Miller in his last sickness till his death, at his home at Low Hampton, New York, and promised to advocate his views as long as he lived.

The Advent people generally were not disposed to endorse that pledge. They loved Bro. Miller and adhered to his general views on the Prophecies; but, in a free study of the Bible, they had found it necessary to give up some of the old opinions, which Elder Himes and Mr. Miller had retained. Hence when the suggestion came to organize a general Advent Church on Mr. Miller's views, the west, through the Harbinger, said, "No!", and the East, chiefly through their organs, also said, "No!"

Sectarianism was universally rebuked, and a free Bible vindicated.

I was with Elder Marsh in the Harbinger from '40 to '53. He was a good student of the Bible, strong in his opinions and in their defense. Kind in his relations to others—a good man.

He was an Eastern man, born at St Albans, Vermont. He died in Michigan, and sleeps in the cemetery at Tecumseh.

Brother Levi G. Chase found his grave, and had it put into good condition. The Elder Levi Chase used to come frequently to Rochester. He was a terrible battle axe against sin and error.

The Christian Connection was on better Bible ground than any other denomination, and took more readily to Brother Miller's message.

In a letter May 20 from Escondido, California, Mrs. Jenny Marsh Parker says her father was born, at St. Albans, Vermont, 1802, and died in Michigan, 1863. That he held true to his Advent faith to the last. On his monument is inscribed: "Waiting for the coming of our Lord Jesus Christ."

About 1860, The Harbinger dragged heavily, and did not pay expenses. Brother Marsh sold the paper to Thomas Newman, an Englishman, whom I knew at Rochester. He was a good Adventist but too full of English conceit to be an American citizen. When the slave-holders Rebellion broke out, Newman, through the Harbinger, defended the South. I and continued a frequent correspondent of the paper, and had a good hold upon its subscribers.

I was provoked by the disloyal attitude Newman gave the paper and determined to make it loyal to the United States government. Newman would not dare refuse anything I wrote for the paper. He partied, and I pushed him and spiked his guns, and published in The Harbinger, the true attitude of Christians toward civil governments in this age.

G. R. L. CROZIER.

Brother L. G. Chase (now deceased) was in attendance at a burial in the Tecumseh Cemetery, and noticed a grave with the name of Joseph Marsh engraved on a stone which had fallen. Startled and almost overcome to find his name there, he made inquiries and was told he had no relations near by. So he paid a man to repair the grave which was badly sunken, and covered with weeds, also to cement the stone to its former place, so great was the loving respect for the man who had fought for truth amid its pioneer difficulties and died faithful unto death.

M. A. WOODWARD.

Conference Report.

On Saturday and Sunday, June 8-9, the last quarterly Conference was held at Adeline, Ill.

All officers were present, and every member of the Executive board, with the exception of Brother S. D. Fahrney, who because of illness was unable to be with us. The general attendance and interest seemed better than ever before at these meetings.

The ministers present were our President Brother James Wilson, and our assistant Evangelist Brother R. G. Huggins. Our state Evangelist S. J. Lindsay not being present on account of attendance at the Indiana Conference where he was assisting by preaching and Bible School work.

The business was held on Saturday evening at the beautiful country home of Brother Earnest Geslo.

The reports of our Evangelists for the past three months showed activity and zeal on their part, as well as good results. Brother S. J. Lindsay had traversed 1,475 miles, visited nine different places, preached thirty-nine sermons and baptized four persons.

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, JUNE 26, 1907. NUMBER 24.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and the final destruction of the wicked; eternal life only through Christ, and many other Bible truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Brother R. G. Huggins reported thirty sermons preached, fourteen Bible classes, and four baptisms.

Following the business session, a social meeting in charge of Brother Huggins was much enjoyed by all present, the subject being, "Individual responsibility to the work of the Lord," financial and otherwise; that the Christian should "seek first the Kingdom of God and His righteousness," trusting God to fulfil his part in the "added" things.

On the following morning we gathered at the public hall at Adeline. At 10:30 Brother James Wilson preached upon the subject of steadfastness in faith and practice. This was followed by the Lord's supper.

For convenience, and that all might remain together, the sisters of Adeline served lunch at the hall at noon in all the excellence and abundance which these sisters know so well how to prepare. The local attendance being very good, and so many present from other churches, it was indeed a feast of fellowship as well as of the "inner man". In the royal hearted manner peculiar to "our people" and as in all our gatherings, every member realized the strength and blessedness of the "tie that binds".

At 1:30 Brother Huggins preached a very interesting sermon, and then it was time to say "Goodbye", and as we turned homeward it was with the hope that we might meet with these friends again on another like occasion.

EMMA L. SMITH, Sec.

Mrs. Lawrence, dear sister and family:

I reached Oleander yesterday. Since my arrival here I have heard, from two sources, of the sad bereavement that has come to you, as a family. I feel that it has come to me as well; for I feel that I have lost, one of the best friends that I had on earth. The one to whom I went so often for sympathy and counsel in my struggle with the things of this world. But I realize that I cannot feel the pangs of sorrow that touches, yes, crushes, the hearts of wife and children. But I believe that there are things in this life, that are worse than death. The suffering that he endured while the cancer tortured him to death, was worse than death! To have a loved one live a criminal life of sin; the character eaten and destroyed as by cancer would be worse than death! I am so glad that in this case, while the flesh was being consumed, and the life eaten out, the character continued healthy, and without spot or stain. Oh, it seems cruel, that if death must be with us, it would not destroy the evil, and leave the good with us! But the second death will gather out the tares, and leave the wheat for the garner. I am so glad, that with your consecrations help Bro. Lawrence was able to rear and direct five boys and a daughter in such manner that as they reached years of accountability they obeyed the gospel. While no one can take his place they can, and I hope will, severally, fill their places in proving that Christ still has honest, earnest, faithful followers!

We will not sorrow as those that have no hope, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God, and the dead in Christ shall rise first."

If I had dates I would write an obituary to THE RESTITUTION, but as I have not I hope another will.

Yours, in the One Hope.

W. L. BREELS.

Do you wish to live without a trial. Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves.

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.—*Tucker.*

The Restitution.

A. R. UNDERWOOD, EDITORIAL COMMITTEE. J. H. WILLET, OFFICE EDITOR. W. P. THOMPSON, A. R. UNDERWOOD.

SOUTH, INDIANA, JUNE 20, 1907.

The Dull Season.

At this time of the year there is a shortage of money at this office, and yet the expenses keep right on. It is quite expensive to make out and mail statements to each one, and besides it is unnecessary nearly always, for most of our patrons know whether they are paid up or not. If you have paid this does not apply to you, but if not we ask you kindly to consider our needs right away, and do for us as you would like to be done by, were positions changed. To multiply words is useless, and we simply trust you to do what is right.

WE are trying to do our best with articles on hand, and hope correspondents will exercise patience.

SISTER Bolce has sent us an article that we hope to have up for our next issue, in which she is asking for one dollar from each one interested in her Bible School work, the purpose being to maintain one worker in the field next year. It is only four weeks till the convention meets, and she wants to have the means in hand by then. The treasurer is Mrs. M. A. Woodward Dutton, Mich.

BESIDES the excursion rates in the advertisement of the Pennsylvania R. R. in another part of this paper, the Vandalia Line will sell excursion tickets to Camp Perry, O. Aug 1 to 31. To Dayton, O, Aug 18 & 19. Boston, Mass, July 25 to 28. South Bend, Ind. on July 14, 18, Aug 11, 25, Sept 8, 22, at round trip rate of 60c. F. J. Bussard, Plymouth, Ind, Agent.

A WORD to our Canada subscribers. A month ago we were notified of a change in the postal relations between Canada and the United States. This necessitates our attaching stamps to each package of papers sent to Canada, at a rate of one cent each week for each paper. This will make it necessary for us to ask our subscribers in Canada to send $2.00 instead of $1.50 for a year's subscription. We shall not compel this for present subscriptions, but will send for the time paid for to each. However if any one in Canada feels that it will be right for him to send us the excess this year, we will take it kindly and thank them. It will ease the burden somewhat, and we will surely appreciate the favor.

Communicated.

A Lay Sermon.

Bro. Underwood:

Enclosed I send you a clipping taken from one of our Springfield papers, the *Evening Gazette*, published by T. J. Kirkpatrick. He does not publish a Sunday paper but instead a Sunday page with the Saturday issue. In each Sunday page there is a Lay-sermon. It reaches about 6000 readers in the city. It is so unusual to see such in our city paper that I clip it and write you these few lines. Your Bro. in the faith.

D. C. ROBINSON.

"And if there is not a resurrection of dead ones, neither has Christ been raised; and if the anointed has not been raised, void then is our preaching and void also is your trust." 1 Cor. xv: 13-14.

That men are actually dead and buried in one world, and really and essentially alive and active in another world, at the same time, is a startling absurdity. To say that dead men are living men, is to destroy the meaning of language. To claim that men when dead have more knowledge, more power and more enjoyment than they had or were capable of having when alive, involves an inconceivable spiritualism. To hold that the "essential man" is living and happy at the time when all that was ever seen and heard of him, all that ever came or could come within the range of human perception and recognition, is known and admitted to be dead is an absolutely incomprehensible proposition.

To declare that a human being is conscious, active and vigorous in another world, while all the organs, faculties and forces which constitute activity and vigor are known to be locked up in the silence and palsying grasp of death, is too much for logic; quite too much for common sense. Moreover, if a saint may be both dead and alive at the same time, and much wiser and happier in that state, during vast ages, than he was when wholly alive, why should he not forever remain so? If the soul has far greater scope of knowledge and heights of bliss out of the body than in the body, why should it be doomed, after ages of this blessedness, to resume its "tenement of clay" at the general resurrection?

But if it be insisted that only the body dies, that the soul, being "the essential man", escapes at death into a world of conscious happiness, then the death penalty becomes a trivial matter indeed, because it utterly fails to touch the "real man," only demolishing his frail earthly tenement.

And, if the "real man" is alive and blissful in a "brighter and better world" for thousands of years, while the earthly man lies dissevered and dishonored in an earthly grave, then the resurrection body cannot be necessary to immortal blessedness. And Paul and all the inspired writers were quite premature in so constantly and earnestly urging the necessity and grandeur of bodily resurrection as the only way to eternal life. For if conscious and adequate happiness is possible to disembodied spirits for any period it must be possible and sufficient forever.

Again, if the soul without the body finds, at death, a sphere whose conditions are adapted to its conscious and active enjoyment, and then after a time comes back and reinhabits its physical house, it must find another heaven; for the conditions adapted to the delight of a naked mental entity could hardly be suited to the joys of a material being. So in such a case, there must be two heavens for saints; one for saints without bodies, from death to resurrection; and another for saints with bodies, after the resurrection. This may do for the vain vaporings of teachers of anti-Biblical cults, but not for those who derive their views from the Word of God. The scriptures reveal but one New Jerusalem; but one "entrance through the gates into the city," to go no more out. No succession of heavens, only one "rest" remaining for the people of God. No vestible to "the house not made with hands," half way between mortality and eternal life.

The saint's title to and surety of eternal life are in the Anointed alone. He "brought life and immortality to light." 1 Timothy i: 10: "Which, according to His abundant mercy hath begotten us again unto a living hope —or hope of living—by the resurrection of Jesus Anointed from among the dead ones." The only hope of any future life rests in Christ's resurrection from the dead. And the saint's type and measure of life cannot exceed that of his Lord. Was Jesus alive while He was in the grave of Joseph of Aramathea? Was He "on the right hand of the Majesty on high" during the three days of His entombment? Did He enjoy during that period of silence and utter repose an "intermediate" glory of His kingdom? Did He not declare to Mary of Magdala on the morning of the resurrection that He had "not yet ascended to the Father?" Where was He during those hours of death's victory and reign over His slain body? Where, but in the grave, hallowing the tomb in which all His own must sleep till the hour of their awakening, as He, their Lord, slept until the appointed time for His triumphal awakening.

Does immortality come in installments? First to the soul at death, and a thousand or more years afterward to the body, at the resurrection? Was it Elijah's immortal spirit that went up in a chariot of fire? When he ascended, did he leave anything behind but his mantle? When God took Enoch, did he leave anything? Did not all there was of Enoch go to be with God? When Jesus ascended to the right hand of power He went as an entirety, body and all. And there is no warrant for supposing that He has since left His body.

Why, then, are we asked to believe that saints in some mystic, ethereal, disembodied sense, fly away at death to some place of happiness? And at some time they will be re-united with their bodies. This view we deem as inharmonious with the plan of redemption as it is contrary to nature and reason. And it is, therefore, perfectly consistent in modern orthodoxy to deny outright the resurrection of the body, and maintain, as it does, that at death man drops his materialism altogether and is therefore only a mental entity. For if dead saints are capable of conscious happy existence out of the body, why need they ever resume material forms?

But God's Word teaches nothing of the kind. Note that in Eden the death penalty was total, not partial. Its terms were not "Thou shalt die physically" but survive mentally; not thy body shall die, but thy soul shall not die. But "Thou shalt die."

The penalty covered the whole man, laid hold of the entire person of the offender. And the penalty was death. Not death of some parts of the man, while other parts escape, but death. Death of man, the sinner. Surely, the higher, mental faculties must not be exempt, for in the full possession of all the powers of his being man did the sin; and therefore on the higher faculties rested the greater death. Consequently sentence was not "Thy soul" or "Thy spirit" or "Thy body" —but "Thou shalt die"—all there was of them.

Truly there was another voice that spake to them in seductive tones. It said "Thou shalt not surely (really) die." But was not the voice of God. It was the voice of the adversary. And from believing that lie has arisen more false doctrine than from any other single sentence, pronounced in heaven or earth.

The penalty was death. Not separation of soul and body, but death, positive, complete, of every faculty and force. So inspiration declares, Eccle. ix: 10 "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "For in death there is no remembrance of thee, in the grave who shall give thanks?" Psalms vi: 5. "The living know that they shall die; but the dead know not anything." Eccle. ix: 5.

If man left the garden an immortal being, and is, therefore, still immortal, in whole or in part, then the death penalty was thwarted, and became wholly or in part null and void. To claim that the race is innately or inherently immortal; that the soul—held to be the essential of man—is indestructible and cannot die, is to assert in fact that God's action in excluding Adam and Eve from "the tree of life" that he should not live for [redacted] despite the death penalty and the banishment from the garden and the tree of life, mankind has lived from that moment to this, for a time in the world, and then in an unseen world; and that, being indestructible, he will live forever; in fact he can no more die than God himself can die. This is precisely the point which the adversary so successfully urged in the seduction of the woman—the mother of us all. Which should we believe, God's plan "Thou shalt die," or the adversary's statement "Ye shall not really die?"

But "The dead praise not the Lord, neither any that go down in silence." Psalms cxv: 17. "So man lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv: 12. Peter in his pentecostal sermon says: "For David is not ascended into heaven." Acts ii: 34. And in 1 Corinthians xv Paul expressly teaches that the grave holds its victims in its relentless grasp until the moment of resurrection. And the same author writing to the church in Thessalonica says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv: 16.

Now if the dead in Christ are not in their graves, how can they rest? And if "they" are alive and happy in an intermediate state, why should there be a "shout," the archangel utter His voice and the trump of God sound? If it be argued that these things were necessary to awake their bodies, why then did not the careful Paul say "bodies?"

How can we have immortality then? By the special gift and bestowment of God. To the Romans vi: 23 Paul says: "The wages of sin is death, but the gift of God is eternal life, through Jesus Anointed our Master." If eternal life is a gift, we do not have it innately, we cannot naturally possess it. If it comes through Jesus Anointed our Master then it must come only as a consequence of His redemptive work. And so Paul says that God will "render" eternal life to those who "seek" for it. Romans ii: 6-7.

Resurrection is the chief and momentous result of Christ's redemptive work. So important that had God let him in death, the whole superstructure of redemption and restitution would have fallen to pieces. So He said: "I am the resurrection and the life." That is, the resurrection and eternal life by resurrection, comes in consequence of Christ's resurrection to eternal life. "Because He lives we shall live also."

And all men will be made alive from the dead. "There will be a resurrection both of the just and the unjust. But only believers in Christ will be raised to "die no more."

The true Bible doctrine we believe to be: "Future life through Christ alone; and "eternal life", the "gift of God," to believers only; and that through the Anointed, by means of a resurrection out from the dead.

Eternal life is within the reach of every living, but mortal, human being. Glorious truth!—*Layman.*

Practical Thoughts.

An average smoker will smoke four cigars per day. Assuming they cost ten cents each, he would burn up forty cents per day. Some people may have money to burn but generally speaking not the people of God. Most of them are "the poor of this world." James ii 5. And besides how ridiculously absurd and outrageously unseemly for a man who has named the name of Christ, and who is duty bound to "depart from iniquity" (2 Timothy ii: 19)—how unthinkably foolish to see such a one drawing smoke into his mouth and then blowing it out! My brother! Your mouth is to glorify God. (Col. iii: 8, 17). The redolence of God's praise, should fill your mouth—not tobacco smoke. If you could see yourself as others see you, as God sees you, you would—quit the unclean habit.

Roughly considered or approximately estimated, a tobacco-chewer will masticate and spit upon the earth, street, or parlor floor of his or some friend's home, twenty-five cents worth of the "weed" per week. One week, 25 cents; one month, $1.00; one year, $12.00! The writer knows brethren who are so poor they do but little if anything to support the cause of Christ, and yet they spend $12.00 a year for tobacco! Let me remind them in an brotherly and kindly manner as I can that they are spending [redacted] used the money, which was not theirs, but another's, Luke xvi: 1-9. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (v: 12)

The Apostle Paul was afraid that when he visited the church at Corinth he would find "debates, envyings, wraths, strifes, back-bitings, whisperings, swelling and tumults," (2 Cor. xii: 20) among the brethren. There has always been an element in the church who "fast for strife and debate, and to smite with the fist of wickedness" (Isiah lviii: 4) every brother whom they envied. "Puffed up" with knowledge 1 Cor. viii: 1, but destitute of love (xiii: 4), they are filled with all unrighteousness .... debate ... unmerciful: they which commit such things are worthy of death." Romans i: 29-32. Some of our brethren "fast for strife and debate;" they are in glory when they can stir up a debate, and thus get a chance to "smite with the fist of wickedness" some brother who differs from them in some point of doctrine which is of little interest and of less use. These men are "puffed up" with "swellings;" they feel and look mighty big; but the fact is they are "filled" with—I was going to say air, but no—"filled with all unrighteousness" the apostle says they are "worthy of death." Little do such men think or believe or realize that they are under the death sentence, and that they are "worthy" of the penalty. Neglecting and rejecting God's positive Commandments (1 Timothy i: 4; iv: 7; vi: 20; 2 Timothy ii: 16; Titus i: 14) they give us "Supplement" after Supplement in which they "bite and devour one another" (Galatians v: 15), and sow discord among the brethren (Proverbs vi: 19), which sin the Lord hates, and says it is an abomination to him, (v: 16). If it were not for these brethren the Church of God would have more quiet, peace, prayer and holiness. They are always "investigating" the truth, and continually finding something "new". "Ever learning they never come to the knowledge of the truth." The "newest" discoveries recently made and announced by them, is that the Sabbath is binding on all Gentile believers; and that Jesus was the son of Joseph! These old threadbare theories, musty with age, and abandoned by our brethren years ago, and tossed into the back yard, these "investigators" have dug up, and musty and rusty as they are, have labeled them "new"! These are the tempestuous winds of doctrines now blowing from the different points of the compass, filling the eyes of our brethren with "straws". Let the storm pass, and the sun shine.

ROBT. G. HUGGINS.

Selections.

Zion, at Thy Shining Gates.

Zion, at thy shining gates,
Lo, the King in glory waits!
Haste, thy Monarch's pomp to greet,
Strew thy palms before his feet.

Christ, for thee their triple light,
Faith, and Hope, and Love unite;
Thus the heaven we display
To proclaim thine Advent day.

Come, and give us peace within;
Loose us from the bands of sin;
Take away the galling weight
Laid on us by Satan's hate.

Give us grace thy yoke to wear;
Give us strength thy cross to bear;
Make us thine in deed and word,
Thine in heart and life, O Lord!

Kill in us the carnal root,
That the Spirit may bear fruit;
Plant in us thy lowly mind;
Keep us faithful, loving, kind.

So, when thou shalt come again,
Judge of angels and of men,
We, with all thy saints, shall sing
Hallelujahs to our King.

—S. K. Kennedy.

In our day, as in the past, there is an urgent call for steadfastness in religious devotions. The temptation is to grow remiss in their performance, or to neglect them altogether; but the necessity for constancy becomes more imperative as the years come and go. We cannot dispense with them, either with safety to ourselves or with credit to our Christian profession. Our Lord tells us: "Men ought always to pray." Paul declares: "In everything give thanks." Prayer and praise are ever becoming and necessary. They are to be engaged in with fervor, frequency, delight, intelligence and persistence and persistence. Faint-heartedness is pitiable an any time, but at the mercy seat it is contemptible. Negligence and instability deserve condemnation in temporal affairs, but in religious matters they are reprehensible. It is a blessed and honorable thing to be a frequent, regular, and devout suppliant and worshipper. Our communion with God should be tender, sweet, confiding, uplifting, and helpful day by day and hour by hour.

Our surest prospect in life is death. Man's riches are to be estimated rather by the fewness of his wants, than the greatness of his possessions. When you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last the longest. Friendship improves happiness and abatest misery, by the doubling of our joy and dividing of our grief. No great characters are formed in this world without suffering and self-denial. We attract hearts by the qualities we display; we retain them by the qualities we possess. Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven. The thought of a possible helpless old age gives us all moments of anxiety. The world's marching orders are: "On to the grave," but watch your track and dodge the stumps. The last day lies hid: therefore watch every day.

The conditions of conquest are always easy. We have but to toil awhile, endure a while, believe always and never turn back.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 506 South Limestone St. Springfield, O.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust-worthy.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Discoveries and Inventions.

Some discoveries are accidental, or providential. Some are the result of hard study and long searching. Others seem simply an inspiration or suggestion, flashing in an instant upon the mind. Some such suggestions may come directly from God, others bear marks of being born of that wisdom from beneath, which is "earthly, sensual, demoniacal."

It is interesting to trace the history and progress of inventions in earlier ages. It is related by Pliny, the historian, that some storm driven mariners at the mouth of the river Belus, in Syria, in making a fire to cook their food, burned some of the herb *kali*, which grew there in profusion, and its ashes, mingling with the glittering sand beneath, formed, to their delight and surprise, that useful product, glass. This story may be true, but there are specimens of glass in existence dating from very remote periods, though these sailors may never have seen them.

Some five hundred years ago, it is said that a German monk was mixing some medicine containing brimstone, charcoal, and saltpeter, when a spark happening to fall into it, a terrific explosion followed. A repetition of the experiment resulted in the discovery of gunpowder, which has been the instrument of some good, and no little evil in the world.

About the same time it was discovered that a piece of steel rubbed against the iron-ore called loadstone would, if suspended, always point to the north; and now, having the compass, ships fearlessly cross the pathless ocean which before hardly dared, when the stars were invisible, to venture out of sight of land. Were it not for this simple discovery this great continent of America might yet be unknown to civilized nations.

Some children while playing with some spectacle-glasses found that by holding them a little distance apart objects appeared much nearer. Investigation led to the invention of the telescope, by which are calculated the size, and distance, and motion of the heavenly bodies.

A man was once cutting away at letters on wood, when suddenly the thought came to him that, if he could cut them into separate pieces, they could be combined into words, which resulted in the discovery of that which now gives books and papers at such a trifling cost—the art of printing.

ITEMS.

As we go from day to day receiving a thousand and one blessings from God in the spiritual order, we forget very often to thank him.

You can not buy goodness, sweetness or purity at the bargain counter. There are some things for which you must pay full market price, or go without.

Eternal life is the result of immortality, and man is dependent upon it for a future eternal existence. Man does not naturally possess it. It is to be sought for, according to the Book inspired of God.

"Whenever we receive a blessing gratefully, bear a trial patiently, or encounter peril or scorn with moral courage; whenever we perform a disinterested deed; whenever we lift up the heart in true adoration to God, or war against a habit which is strengthening itself against our higher principles—then we are ascending toward our Author."

What the world needs is men of strong convictions, of a "rock-firm" faith in the truth of the gospel—faith, not the head merely, arising from intellectual persuasion of the truth, which is often accompanied with indifference to its claims—but the faith of the heart, arising from a personal experience of the saving power of the gospel.

The lives that lift are those from which shine out warmth, peace and love to those about them. Those that quietly labor on forgetting self, sacrificing, remembering and caring for others with whom they mingle. The life that lifted to a better condition is shown in the story of the good Samaritan. It was not found either in the priest or Levite that passed by on the opposite side from the suffering and needy. But the life that lifted was the poor, despised Samaritan that forgot self and the danger of robbers that yet might be near them, got down from his beast, caring for the suffering one, binding up his wounds, pouring in oil and wine, and raising him to a seat on his beast himself walking by his side and guiding him on to a place of rest.

Poetry.

Past Fouracore Years.

The following poem was sent to the Michigan Conference by Sister Hoyt, who is 89 years old, and could not attend the meeting.

"On the shady side of eighty,
So the thoughtless world might say;
But the path is shining brighter,
Leading unto perfect day.

'Tis the eastward side grows shady,
And the heavenward side grows bright,
As we near the unseen city,
Where God's glory is the light.

Though the steps grow weak and weary
Down the steeps of quite fouracore,
Still the soul grows strong and buoyant,
In the light from yonder shore.

On the heavenward side of eighty,
True, the eyes are growing dim,
But the spirit vision clearer
Sees the guiding hand of him,

Who so tenderly hath led us
Through the wilderness of years;
Sees the pierced hand draw nearer,
Soon to wipe away our tears.

As I read the precious Bible—
Read and love it more and more,
'Till I seem to grow acquainted
With the saintly souls of yore—

How I long for that blest greeting
When the trump of God shall call;
In the air my Savior meeting
To welcome him as Lord of all.

But can I, so sin polluted
Ever hope such joy to gain?
Only by the cleansing virtue,
Of the Lamb for sinners slain.

Years of toil and pain and sorrow,
These are almost over now;
But the endless life that's coming
Writes no wrinkles on the brow.

Earth grows small, and dim, and distant,
Slipping from my weary feet;
New Jerusalem is coming,
Gleams the golden glory street.

Breezes sweet from life's pure river
Float through pearly gates ajar,
Trees of life—I almost see them,
Waving o'er the wall afar.

Harps of gold—I almost hear them,
Where the songs of victory are,
Youth immortall forms of beauty
Then the noonday sun more bright.

These have come through tribulations,
Washed their robes and made them white
In the flowing blood of Jesus,
Who is the city's light.

There's no sickness, there's no sighing,
There's no parting, there's no dying,
Weary age nor shades of night."

The Bereans Column.

Dear Bereans:

For without faith it is impossible to please God, for those who come to him must believe that he is a rewarder of those who diligently seek him. First, faith in what? In God, to believe what God has promised he is sure to perform. God promised to give Abraham the land of Canaan, for an everlasting possession. Please observe it is the land God has promised, not sky or heaven, but it is to be earth, we have the promise of. Hence our Savior said, "Blessed are the meek for they shall inherit the earth." Here is the place where we will receive our reward, for behold the upright shall be rewarded in the earth. Much more the wicked and the sinners, one class is to inherit the earth forever and one to be cut off forever. We as a people are looking forward to the great day when God shall fulfil all the promises he has promised to his children, and inasmuch as we are to inherit the earth forever we must live forever. Dear ones, we have the blessed promise that Jesus will give us eternal life. Then let us hold fast to the blessed promises which God and his Son have given us, and be faithful to the end, so when he comes to reward his servants we will be found ready, having on the wedding garment when we will hear those welcome words, "Come ye blessed of my Father, inherit the kingdom prepared from the foundation of the world." We will have the immortal nature. No more pain, no more sorrow, sickness or death, for God shall wipe away all tears from our eyes. Dear ones, in view of these grand and precious promises let us hold fast until he comes, to reward his servants, is my prayer in Jesus' name.

Z. E. BRANT.

In God's great plan of salvation he has given us a work to do, and if we discharge our duties according to the rule laid down we receive a great reward. "If any man's work abide which he hath built thereupon, he shall receive a reward." 1 Cor iii 14. We need not be led astray on this journey, for our pathway is plainly laid out in the Scriptures. Turn to Gal 22-23, and read, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Again we read in 1 Cor iii 13, "Every man's work shall be made manifest, for the day shall declare, because it shall be revealed by fire and the fire shall try every man's work of what sort it is." Let us endeavor to stand ready to receive our reward, "And behold I come quickly and my reward is with me, to give every man according as his work shall be." Rev xxii 12.

ALMEDA C. N. WERTZ.

FAITHFULNESS.

We read in Prov. xxviii. 20, that "A faithful man shall abound with blessings. Faithful in what? The Master said, "He that is faithful in that which is least, is faithful also in much." We should be faithful in all things. Could one be faithless to any trust, or, faithless and untrue to any one who had trusted them, and yet be true to God? We think not. In being faithful to all things committed to our keeping, it will be easier for us to be faithful to God and his Son, Jesus. We are impressed with Joseph's life as one of faithfulness. Beginning at the early age of seventeen years, he was faithful to his Father, in that he brought to him a report of the evil did by them. He was faithful when sent to seek his lost brethren, faithful to Potiphar, faithful in prison, faithful to Pharaoh. Then faithful again to all his kindred, by preserving their lives, and above all, he was faithful to God. How long should we be faithful? We read in the Word, that "he that endureth to the end, the same shall be saved." May we expect a reward if faithful? Paul says; "But Christ is a Son over his own house, whose house are we, if,—we hold fast the confidence and the rejoicing of the hope firm unto the end."

Also, that we are made partakers with him. Again, in Rev. ii. 10 we read; "Fear none of those things which thou shalt suffer.....be thou faithful unto death, and I will give thee a crown of life." Dear ones in the faith, let us take the Holy men of old, the apostles and the Master himself who was faithful even unto death, for our examples, and, let us strive to be faithful in the things intrusted to us. God grant that we may.

J. W. COOPER.

Communicated.

Dear Restitution.

The Church of God at Brooklyn, New York, met in union with the Newark, New Jersey. Church at the meeting hall of the Newark brethren in West Park St. on Sunday, June 2ad inst. The morning meeting was for the purpose of Breaking Bread, and was presided over by Brother John D. Hodge, who opened the service by reading Psalms c. n. and cxxxiii., and in place of the usual address before the breaking of Bread, read the following portions of Scripture with just a word or two between each to give them graceful connection. 1 Cor. xi. 23-26; Gal. i. 11; 1 Thess. iv. 13-18; 1 Cor. xv. 47-57; John xvii. 1-24; 1 John iii. 1-3.

After the breaking of Bread a letter was read from our dear and venerable Brother John O. Woodruff, who, owing to his advanced age (92) was unable to be present. Brother Woodruff admonished all to stand fast and fight the good fight, so that in the end all would get the crown that is laid up for those who look for the coming and appearing of our Lord.

A bountiful lunch was provided by the Sisters and at 1:30 P. M. the afternoon meeting was opened by Chairman Daniel Dietz, who read Malachi iii. also Heb. x. 22-25 and Matt. xviii. 20. No given subject had been announced, but each speaker spoke on "Faith" and we spent an extra enjoyable afternoon.

The first speaker was Brother John D. Hodge, who read the opening verses of the 11th of Hebrews, and in his remarks showed the blessed difference between the "works of the law," and "grace through faith."

The next speaker was Brother Wm. G. Rothe, who took as his text Gal. iii. 26, and spoke regarding the blessedness of being in the "family" of God. "God our Father, and we his children."

The next speaker was Brother Wm. H. Donaldson, who took as a foundation for his remarks Romans viii. who in the course of his remarks said, We always hear a great deal about it being our duty to love the brethren; but brethren, does it not sometimes occur to you that it is equally our duty to so conduct our selves that our brethren will love us." This is a thought well worthy of consideration.

Brother James Evans the next speaker went back to the chapter in Malachi (3) and pointed out the differences in the promises as made by God to the Jews and to the Church or Body of Christ.

Brother James Brown the last speaker took the Apostle Paul as an example of faith and showed how Paul exercised zeal and vim in the founding and building up of churches the same as he had formerly used in their destruction, both because he had faith in the work he had at hand.

The meeting closed at 4:45 by the singing of the hymn, "God be With You 'Till we Meet Again."

Owing to the cold and wet weather the attendance was somewhat smaller than usual, but the Spirit of God was manifested and all present acknowledged the meeting to be the best ever held, and all had received benefit and God had been glorified.

At the annual business meeting of the Brooklyn church quite a change took place in the officers, not through any discontent, but simply for the sake of change. At times changes are beneficial, let us hope that this one will be. Our new Secretary is Brother George Zell, of 970 St. Marks Ave.

Sincerely, your Brother, awaiting with patience the return of our Lord.

ALEXANDER D. DONALDSON.

A Few Thoughts on Hell.

Since it is claimed and taught by current theology that there is a hell of fire now in existence into which sinners are cast as fast as they die, that probably it would not be improper for us to inquire into its location. If there is such a great hell of fire now in existence large enough to hold all of the sinners of all ages of the world it must have a longitudinal, latitudinal or altitudinal location, it is somewhere, can its advocates locate it? Is it in the subterranean regions? if so, where is the great channel through which the sinners enter? or is it down beneath the earth? If so, does the sinner go through the earth, or go around it to get to hell? If it is in the aerial regions, would the saints go through it or go around it to get to heaven? Furthermore, if there is such a hell that has been burning for the last six thousand years and will continue to burn through all eternity would it not need a fresh supply of fuel occasionally? On what kind of fuel does it feed? Is it wood, coal or brimstone? If so, would it not take a crew of fireman to shovel it in to keep the fire going?

[redacted] boldly come to the front and demand attention. Sanity admits a punishment for sinners in some way, some where, or at some time; but instead of it being something that is going on now in a hell of fire that cannot be located, it is a future act, at the end of the world, after the judgment. Peter tells us, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Here we learn that they are reserved unto the judgment to be punished. They are not in punishment now, and if not in punishment now, they are not in a hell of fire, and if not in a hell of fire what need of a hell of fire before the judgment arrives? Paul in 2 Tim iv 1 tells us that Christ "shall judge the quick and the dead at his appearing." Here we learn that the judgment is in the future, and if in the future the sinner is unjudged until that day arrives, and if unjudged they are unrewarded, for reward is the result of judgment, and if unrewarded they are unpunished, and if unpunished they are not in a hell of fire!! This brings us to a vacant hell of fire again, that is if there is one now in existence!! The truth is, there is no such a place now in existence. Peter tells us very plain when, and where it will be. "But the heavens and the earth, which are now, by the same words are kept in store. Reserved unto fire against the day of judgment, and perdition of ungodly men." 2 Peter iii 7. This brings us down to the great hell day, it is after the resurrection; after the judgment, and there will be plenty of fire too! it will be world wide. The whole earth will be flooded with fire and it will be just as the antediluvian world was flooded with water. "The fountains of the great deep broken up, and the windows of heaven opened, the water came from below and above. It will rain fire from above just as it did on Sodom. We will let Luke xvii 29, 30, explain this, "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Here we learn that hell and damnation is not going on now, but is in the future after the Son of Man is revealed, when the books are opened, after the judgment. There are many texts that we would like to quote, but for want of space we leave them off.

W. J. BROOKS.

Editor Restitution:

Say to the brethren, for me, that I am at home, and am not very well, neither am I sick; but I am very tired. One of my friends and myself have painted three houses the last two weeks. Paul was a tent-maker and Uncle John is a painter. With all our opposition we have had with our colony I am still holding the fort. Our little church at Rollin has a very nice Sunday School with Brother Delos Johnson as its Superintendent. I preach at Rollin once a month, and work with both hands to make ends meet and keep up expenses. I wish to say to the many brethren who are writing to me and asking me many questions, seldom send a stamp for an answer until now I am thirty letters behind in answering on account of time and stamps. All who want speedy answers please enclose stamps.

I have on hand a number of tracts on Divine Healers, and am now working on a tract, The Full Stature of Christ, and will print it if I can raise the means. When I have time I will write out a lesson for the Bible Class, on the first principles or oracles of God. The first will be, The Things Concerning the Kingdom of God. The Gospel preached by Jesus when here on earth had reference to the Kingdom of God. Second, The Gospel preached by the Apostles in reference to the same thing, that is, The Kingdom of God. Third, What is this Kingdom? This purpose of Jehovah to establish a universal Kingdom, and so on.

When you want a question answered please enclose a stamp.

Yours, in hope of eternal life when Jesus comes.

JOHN FOORE.

Obituary.

June 15th, 1907, our aged and highly esteemed Brother George Pyper, of Leaf River, Ill., fell asleep in Jesus, aged 78 years, 11 months, and 21 days.

Our lamented brother was born in Hetter-Cairn, Scotland, June 24, 1828. He was married December 11, 1853 to Miss Jane Emsley. To this union was born nine children; seven sons and [illegible] from life to death, and the wife and mother and five sons: Chester G., John S., Philip A., Ernest S., and Oscar H., remain to mourn his death; also nineteen grand-children, and three great-grandchildren.

Our brother with his wife immigrated to America in July, 1854, and settled in Ogle County, Ill., in 1858. It was about this date when he heard the "joyful sound" of the truth. It was like music in his ears, and the year following—1859—he was baptized into the cleansing and saving name of the Lord's Anointed by Bro. Dr. Jacobs. Beginning then the new life of Christ, for 48 years our dear brother fought the good fight of faith, and has been one of the "pillars" in the Church of God in Northern Illinois. The loss of such noble brethren is always keenly felt by the living; and while we all shall miss Brother Pyper, his dear Sister-wife will suffer the most direct loss. God bless her and keep her and may the Lord remember the boys!

ROBT. G. HUGGINS.

Dear Restitution:

At Philadelphia, Pa., on May 30th, '07, our beloved Sister Johannah S. Farley, fell on sleep awaiting the coming of him who said, "I will come again and receive you unto myself, that where I am there ye may be also."

Sister Farley, who was about 70 years of age, was born in Glasgow, Scotland. At the age of 16 she came to this country and shortly after showed her faith in her Lord by being baptized in his name. She has ever since been faithful to her trust, being a regular attendant at all meetings, doing whatsoever was in her power to advance the knowledge of the love of God as shown in the person of his dear Son. She was ever ready and attentive on those in sorrow and distress and never tired of pointing out the only true road to comfort and consolation which way led by and through the Lord Jesus Christ to the Father, the Father of all mercies and the God of all comfort and grace.

Her sufferings have been long and severe, still she never complained "knowing in whom she believed" and having a faith that the sufferings of this present world are not to be compared to the joys that the saints shall inherit when Jesus comes again to renew all things and remove sin, sorrow, pain, sickness, trouble and death.

Her disposition was cheerful and hopeful and she ever lived in an ever ready frame of mind to do whatsoever the Lord would have her do, loving and being loved. Her circle of friends was large, each of whom shall miss her presence and ever ready help.

The study of "The Book of Books" was her special delight and she took great comfort in the singing of hymns her favorite being

Sleep on, beloved sleep, and take thy rest.
Lay down thy head upon thy Savior's breast,
We loved thee well; but Jesus loved thee best.
Good Night!

Until we meet again around his throne,
Clothed in the spotless robe he gives his own,
Until we know, even as we are known,
Good Night!

The funeral services were conducted by Pastor Ramsey, who took as his text a part of the 4th chapter of Job. The hymn (partly quoted above) was read, then Brother Bogart closed the services with prayer.

We laid our beloved Sister to rest with her late husband. Prisoners of hope, awaiting the Lord's coming to raise his sleeping saints and change the living ones to his glorious image, when there will be no more separation and sorrow and crying shall be no more.

"Life's race well run,
Life's work well done,
Life's crown well won."

May ours be the same.

A. D. DONALDSON.

David Taylor Seely was born in Logan County Ohio, March 15th, 1831. Died at Healdsburg California May 5th 1907. He lived in Logan Co., Ohio, for 22 years working on a farm and teaching school. In 1854 he went to Marion Ind. Taught there 2 years. He then moved in 1858 to Clinton Ill., taught in the public schools there three years. Then in October 1859, he went by way of the Isthmus to Cal., landed in Eldorado county, engaged in mining and teaching until August 1862 when he enlisted in the Union Army, served in that until Feb. 12th, 1865, when he was honorably discharged on account of wounds. He then mined until 1868. In 1879 taught school in Yolo and Sonoma counties. July 15th 1873 he was married in Sonoma Co., Cal., to Miss Christiana McNeill of Windsor, Sonoma Co. Having no children several orphan children were tenderly cared for in his home. He first became a member of the Baptist Church in Feb. 1852. He and his wife were received into the Church of God in November 1878. They moved to Lake Co. Cal., in 1879 where they have resided ever since. He taught school until 1895 when he had to quit on account of poor health. Funeral services were conducted by Elder McClure of the Adventist Church and Elder Brewster of the Christian Church.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Selected.

A Dozen Men Who Can Be Spared.

When work is slack, and business dull, and the working force in an establishment must be reduced, the question arises, "Who can be spared?" And the answer is likely to include some of the following characters:

1. The man who occasionally gets drunk, unfits himself for labor, and is missing when he is wanted. 2. The man who is afraid he shall do more work than he gets paid for, and who shirks, and idles, and loiters, and watches the clock, and always gets ready to quit before the hour appointed. 3. The man who is backbiting and slandering his employer, trying to stir up strife, and make others as dissatisfied as he is. 4. The man who lies, deceives, and has two faces. 5. The man who quarrels with his fellow workers, and abuses and torments the weak and the young. 6. The man who is more careful for his own interests than he is for his employer's. 7. The man who swears, and smokes, and defiles the whole establishment with tobacco smoke and tobacco juice. 8. The man who "don't care." 9. The man who is particular never to do any work which doesn't belong to him. 10. The man who will not lend a hand in an emergency to accommodate others. 11. The man who is so tied by oaths and promises to some secret clan, that he is afraid to do right when he knows what right is. 12. The man who is cross and crusty, and neither fears God nor regards man.

When these men are gotten rid of, business is likely to run more satisfactorily. But the men themselves wonder why they are discharged, and try to raise a tumult, start a strike, or in some way revenge themselves.

It is a good deal easier to keep clear of such men than it is to get clear of them. If men instead of rushing and straining every nerve to get wealth, and calling in every kind of ungodly and undesirable help to spread mischief through their establishments, would do less business and be more careful whom they employed, and decide with the Psalmist, "Mine eyes shall be upon the faithful of the Lord, he shall serve me," they will save themselves much trouble as they go on and much loss at the end.—*Safeguard.*

Mixing Paint.

"I have always found that pure white paint must be handled with much care, so as to not let any dirt or any dark paints get in it, for it is so white that it is easily spotted. From white other colors can be made by mixing black, green, yellow, red, etc., with it. But when some other color has once been mixed with the white it is impossible to turn it to pure white again. Many who do not know much about paint will try to turn dark paints into the pure white once more, but the experiment is always a failure," says a writer in the *Burning Bush.*

"Is it not so with the soul? God has created men with holy desires and pure motives, in his own image, but men are not careful with their souls, so they let sin come in, and of course it darkens the heart, just as darkness fills a room when the light is shut out. And as people try to get white out of black paint, they try to cover their sins by joining a church or signing a card, or joining secret societies, etc."

But there is a way to whiten paint just as there is a way to cleanse a sinner, and this is by taking out the impurities. The paint cannot be made white while the dirt remains in it, nor can the sinner be cleansed while he continues in his sins. Therefore, cease to do evil; learn to do well." .....and "though your sins be as scarlet they shall be as white as snow." —*Christian.*

A step toward Christ is a step away from the world.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROWELL, Sec.

Communicated.

Evangelizing on the Pacific Coast.

May 4th, I began my meetings at the Rural School House, three miles from Tempe, Arizona. Congregation small and late. Would be discouraged if years had not convinced me that an evangelist has his "ups and downs"—more "downs" than "ups!"

May 7th, my 5th discourse, in series of unknown number, in which I showed the method of the adoption of sons and daughters, by "believing into," and "being baptized into" "the only begotten Son"—that he might be just, and justify; "that he might be just, and the justifier of him that believeth in Jesus." He does not go back on his just condemnation. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God." After the close of the meeting, Jennie, the daughter of Sister Nichols, and Fay daughter of Brother and Sister Miller came to me and expressed a desire to be immersed.

May 8th, I ran at Brother C. A. Saylors this morning. I took a shady walk of a mile extending along the west side of his farm. Don't you wish you could have been with me? You could have had an everlasting impression of this part of Arizona. An irrigation ditch on each side of the road made pleasant, cool and shady by from two to four rows of large thrifty cottonwood trees which are kept booming in growth by the water and almost constantly producing summer climate. We look through the trees out into the level, broad fields, until the vision is obstructed by other trees following other ditches which carry strength and prolific production to the plain that was once a desert waste; and we are filled with astonishment to see the stacks of hundreds of tons of hay that were cut and stacked in April; and the more so because this is the first and poorest of a succession of harvests for the year. We get an estimate of the prospective crops of the fields of oats, barley and wheat, as they tell it in tons, and every other place we have talked in bushels, we use a little mathematics, and learn that good farming may give 40 to 60 bushels of oats; 30 to 40 of wheat; and 40 to 60 of barley.

Now don't get Arizona fever and say you will sell at a sacrifice and come to this Territory! If you should you may expect to pay from $40.00 to $75.00 an acre for wild land near a market, and for improved lands with water privileges from $100.00 to $200.00, or even $300.00 an acre, near the city of Phoenix. You must have money to get a footing. You may get land low if you go back to the deserts, and risk the uncertain prospect of irrigation. How can you live in a desert where you can not produce a white bean until the government puts in permanent dams and ditches? There is danger of the breaking of dams and the washing out of ditches.

Would you like to be burnt brown for four months in the year?

Would you like drinking water that tastes like medicine?

Would you like to hear that the water is coming into your ditch and have to stay up all night and irrigate, or worse, learn that the dam has gone out, or the ditch given out and realize that your beautiful fields might be transformed into a desert before the damage would be repaired?

We have the bitter with the sweet every place on this sin-cursed earth! It will be so until "the Sun of Righteousness arise, with healing in his wings."

May 18th. Dark clouds over which we have no control may shut out the happiness of passing days, and obscure the longed-for pleasures of coming years as we see event after event like threatening mist gather in the horizon and roll over the zenith and in darkening shadows almost threaten to break "the covenant of day and night."

There came a rift in the clouds today; an hour of sweet happiness in the good accomplished, a ray like the light when "the Sun of Righteousness shall arise with healing in his wings."

The brethren assembled on the bank of an irrigation canal, a few steps from Brother Saylor's house. After a talk at the house, on the things believed and things to do, six willing believers entered into the new covenant by being "baptized into Christ," and secured the hope of all that was gained by his sacrifice by being "baptized into his death, therefore they were buried with him by baptism into death." "The Sword of the Spirit, which is the Word of God" had done its work. All honor and glory to the Master, who placed the Sword in the hand of his servant, and taught him how to use it! The following obeyed: Jennie Nichols; Faye Miller; Mary Corbell; Adam Fike and Parley Blake, all young women and men between 15 and 20 years old; and Brother Blake of middle age, the head of a family of obedient believers.

W. L. SKEELS.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that went to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEAL, Pres.
J. S. THOMPSON, Sec.

The Annual Meeting of the Northwest Conference of the Church of God will meet with the Church at Corvallis, Benton Co., Ore., on June 28 to 30, 1907. Corvallis is on the S. P. R. R. and Willamette river, can be reached by rail or boat. Now brethren plan to come, here is a new church and a new place to hold our Annual Conference. Come one, come all, and leave your hobbies at home, and make this the best meeting ever held in the Northwest. You cannot afford to stay away.

E. W. KNAPP, Sec.

Attention

TORCH LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BOICE,
MRS. M. A. WOODWARD,
P. NEAL.

WHEN YOUR TIME IS OUT PLEASE RENEW.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, to law infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Cowley Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes Western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. D. Huggins, Box O, Oregon, Ill.

Syriac New Testament.

[illegible] lation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Brethren D. C. Robison has issued a small 16-page tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelop, and can be had for 2 cents each, or 15 cents for 12, or $1.50 for 100 copies. Bro. Robison is so well known as a clear and lucid writer that no words that we can pen would commend his work, more than will the bare announcement of his name. If you are in the mood to do a little missionary work send to Brother Robison at 506 No. Limestone St. Springfield, O. and get a supply of these tracts.

NOTICE.

Information wanted concerning an Evangelist known as Elliud Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

[illegible] do? There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and loaned them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope,
W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and our orders will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Gargile, one of the ablest Adventist preachers in the south, on the restitution of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Gargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Augusta, Ark. Your loving brother.

T. J. DANIEL.

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SARATOGA SPRINGS, N Y, July 3 to 7, K T Conclave.
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SEATTLE, Wash, June 29 to July 5, C E.
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The Patriarchy of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerely will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their use in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Poetry.

The Touch of the Unseen.

As feels the flower the sun in heaven,
But sun and radiance never see;
So feel I thee, O God, my God,
Thy faultless noontide hid from me.

As touch the buds the blessed rain,
But rain and rainbow never see;
So touch I thee in bliss or pain,
Thy far vast rainbow veiled from me.

In low estate, I, as the flower,
Have nerves to feel, not eyes to see,
The subtlest in the consciences
Myself and that which toucheth thee.

But naming heart to rain and ray
Turn I in meekest loyalty;
I breathe and move and live in thee,
And drink the ray I cannot see.

—Jascich Cook.

Communicated.

The Story of a Happy Christian Life.—No. 15.

And so, Auntie Willard thought the mission of the "Separated" Church was to "watch" and "wait," while making the vision "plain upon tables" to others that they too might see and believe. Have our preachers been doing enough of this "Making of the vision plain upon tables" of late years? Have you young people ever heard a sermon upon the subject? I am afraid not. Yet Habbakuk says "the just shall live by faith." Faith in what? That the fulfillment of the vision will surely come. Then we ought to know more about it. Was not Auntie Willard's life indeed a happy Christian one? Even in her bitter disappointment she found sweetest comfort.

She looked upon the "little flock" of God as separated to obey, and that she and they had naught to live for, but for him who had died for them and had risen again, and whom they were expecting soon to see "coming in the clouds of heaven with power and great glory." Her faith was her very life. She lived, moved and had her being in God. She walked and talked with him every day; every hour of her life. She was waiting for "The Sweet By and By" to come, to give her beautiful things in a "city which hath foundations, whose Builder and Maker is God." The reproach of Christ was to her greater riches than the treasures of Egypt. To be laughed at was nothing, for Jesus has said "Blessed are ye when men revile you and persecute you and cast out your names as evil." Her daily prayer was for help to live so as not to merit rebuke in this "crooked and perverse generation" among whom it is our blessed privilege to "shine as lights" though we pay full price for the privilege. The words of Jesus were most precious to her as the little flock met from time to time in his name, at her house, with Jesus, the Good Shepherd in their midst.

The first time they commemorated the Lord's Supper there, after their separation from the Baptist Church, the contrast with former occasions was so striking that she almost felt as if she had never communed before; it was like a transfer to the upper room.....She realized the Savior dead and laid upon the table before her: it truly seemed the preparation in the house for burial. But when the dear saints drew around the table and entered into the service their eyes were turned from the sad scene of death to behold their risen Lord, who made himself known to them in the breaking of bread, and their hearts burned within them as they anticipated its speedy fulfillment in the kingdom of God.

Father—whom neither heat, nor cold, nor wet, nor dry, nor weariness, nor rest, could keep from his post at the appointed time,—they considered "their greatest earthly boon," and the Lord forsook them not amid their frequent mistakes, short-coming and sins, but taught them something of what it is to love as brethren; to be pitiful; to be courteous, while patiently waiting for Christ.

My grandfather—James Chaplin, sometimes went in father's place to lead in the meetings at Oswego, and Auntie Willard in an undated letter, apparently written in 1845, speaks of one of these meetings and says, "Truly we were refreshed in the Lord, praise his name! for the Lord did put words of comfort and quickening to us ward into his mouth."

Another letter dated Feb. 23, 1846, describes that year as one of great blessing in which the sweetness of receiving the kingdom of God as a little child was being fully tested. Never before had she felt her utter nothingness before God, and that the Lord alone was to be exalted; he alone being worthy. March, 1848 the question of re-immersion was being discussed by the brethren in Oswego. Brother Greenleaf had preached on the subject but had not handled it skillfully enough to make much impression. It had been spoken of before this, at our house, for I remember Brother Willard coming in from out of doors while the rest were talking about it, and that—catching the word re-immersion, he said, "Re-immersion? re-immersion? no call for it, no call for it." And yet, he was afterwards re-immersed, as were the most if not all of the brethren and sisters;—their former baptism being found on due investigation, not to be valid. In this 1848 letter, Brother Ephraim Miller's name is first mentioned. He was coming to Oswego on business and was expecting to spend a few days in Middlebury.

The meetings at Oswego were still precious ones, in the strength of which Auntie Willard expressed herself as able to go many days. There was no barrier between her and her God through Jesus Christ her Lord, when she went to him with all her heart.

This letter also mentions that some of the Advent brethren in other parts were looking for the coming of the Lord in April 1848. I do not know why they fixed on April. There is nothing in the tyyes that point to the Spring as the time for the Advent; but the prophetic period of 1260 years, during which papal Rome was to persecute the Church of God, if commenced when Phocas, the Emperor of Constantinople decreed in 607! that Pope Boniface III. of Rome should have the headship over all the churches of Christendom, if reckoned on Calendar time would terminate in 1848, the year when Louis Philippe fell, and the year when the Pope had to fly from the Vatican and take refuge in another country. The date was not that on which the Lord was to come, but only one which marked an important stage in the downfall of the Papal power, but doubtless the brethren thought it marked the time of the Savior's appearing.

Somewhere about 1847 or '48, father made a visit to Laporte County, to preach to the brethren in that locality and the meetings were pleasant and profitable ones, both to preacher and hearers. Brother Willard accompanied father to these meetings.

In 1846—the same year in which Brother E. Miller is first mentioned, he came to Kosciusko County in company with E. Hoyt, and held meetings at Oswego, and at grandfather Chaplin's in Washington Township. The charts which they hung up over the great cabin-fireplace were a great curiosity to me. I had never seen anything of the kind before.

I can recall but one of the sermons. It was delivered by Brother Miller from the fourth chapter of Galatians. The part which impressed me most was the contrast he drew between the Jerusalem which now is and which is in bondage with her children, and the Jerusalem which is above, and free and mother of us all.

From Kosciusko County these two evangelists went into Marshall Co., and delivered a series of lectures at the Pisgah Church where a majority of the large congregation of Disciples who met there, accepted the new doctrines set forth, and thus was formed the first Church holding pre-millennial views in Marshall County.

AUNTIE WISE.

(To be continued.)

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVII. PLYMOUTH, INDIANA, JULY 10, 1907. NUMBER 26.

Bible School Department.

A Report From Workers.

"When thou vowest a vow unto God, defer not to pay it;" "Suffer not thy mouth to cause thy flesh to sin;" "When thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth;" "Cast thy bread upon the waters; for thou shalt find it after many days." Let us hear a conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man." "I saw seven golden candlesticks." Seven candlesticks are the seven churches. Who walketh in the midst of the candlesticks? One clothed with judicial garments. "Out of his mouth went a sharp two-edged sword;" "My words shall judge you in the last day." "Judgment first begin at the house of God, what shall be the end of them that obey not the gospel? The time has come that judgment must begin at the house of God." Punished with everlasting destruction. "As many as I love, I rebuke and chasten; be zealous therefore, Behold I stand at the door and knock." "To him that overcometh will I grant to sit with me in my throne." "Philadelphia, I have set before thee an open door.....Thou hast a little strength, Behold I come quickly. Laodicea, I know thy works, that thou art neither cold nor hot; thou art lukewarm; I will spew thee out.

If any question the fact that we are in the last period of church history as given by our Lord, let the following report that was promised to the readers of THE RESTITUTION be both a warning and a reason why the workers should come together at the time appointed July 25, become hot, touched as it were with coals from off the altar of God, and burning with the fire that burned in Jeremiah's bones, and would not let him stay. Go forth with renewed zeal to awaken a sleeping virgin church that has left her first love, and preach the gospel to every creature.

With nearly two hundred letters before me I am sitting this beautiful first day of the week, at my desk that was purchased and dedicated to the Lord's work.

HOME DEPARTMENT, BIBLE SCHOOL WORK.

From these letters received since our Torch Lake meeting of last year, I give you that which will be of greatest value to all interested.

The Home Department work was started as an experiment to see what work our isolated ones could do that would be of the greatest value to the church and to the cause. I give my report now, as I have promised, and request that all those that have enrolled in this sixty Home Department to report. Let all be present if possible, Home Department Day, Aug 3, 1907, at the appointed place, Indian Lake. Each one should bring or send a report of his study for the year, and also a report of the work he has been able to do in his own Home Class, or with individuals, sending in such amounts as he has in his home, and such other amounts as you may be able to raise for the specific purpose of putting one worker into the field of Bible School work. The amounts that were sent in to Sister Woodward marked Home Department were to be given for this specific purpose, namely, to provide for a fund to place one or more workers in the field of Bible School work the coming year. All that was not marked Home Department was to go into the general Bible School fund for general expenses. Such as have been named or will be decided upon at our Bible School Association meeting. The plan adopted for this year, by the associated workers last August at Torch Lake, was the plan that made that meeting possible, with small funds to begin the work, that work needs thousands of United States dollars, and several thousand of the back sliding dollars of the Church of God to do the work in this department of church work. The plans have all been published. How much do I know of the plans outlined for the coming session? The plan of work was given very soon after the Torch Lake meeting. All necessary instructions to carry out this plan, were given through the paper very early, so that there would be no delay at the end of the season, when work comes thick and fast.

To provide for the attendance of Evangelists, pastors, and such as are able to take an active part in the work, each State was requested to appoint one delegate to represent the state; and it was recommended that each separate church appoint a delegate to attend the meeting and to plan the work for the coming year. As soon as such appointments were made to report to the secretary or general superintendent so that the work might not be delayed and each would have sufficient time to prepare. Each person to bear his own expenses unless sent as a delegate, in such case, the church or Conference to provide for their own delegate.

Every member of the church was to have the privilege of active service in this department of the church work. The work of preparing the program for this meeting was given to the general superintendent. The work of preparing Bible School lessons for the year was given to the secretary, Bro. Neill, and he has faithfully performed the work given him. The officers of the association have gladly given all their services thus far to promote Bible school work, but there is a limit to human endurance. Sister Woodward writes, "I am nearly crazy with all this work on my hands and so little to do with in the treasury." Bro. Neill writes, "I am doing what I can, and about all I can; I never yet saw the man or woman that filled all, and no one else could." I will add to this, and do the work, that should be done with good financial assistance. For myself, the work has become such that I sit night and day at the desk with pen in hand and my eyes nearly blind from constant writing to do the work that has come, because the requests made through the paper were not given attention.

How much do I know of your school plans, etc. Can I consistently boom it? All plans have been given in THE RESTITUTION. This is not my school. This work is not Michigan, Illinois or Ohio work, but a united work for all the members of the Church of God of all the states.

One suggestion given to me in the past week through correspondence will give an idea of how little the plans were understood. Please take notice of the above statement in regard to the coming Institute and convention of Bible School workers.

The plans for the coming year will be decided upon by those in attendance at this conference of workers. One brother writes, "Pick out those whom you know will boom it." I cannot do this. Each member of the church is personally responsible for the work as outlined for this year. All are invited and none excluded. The program has been prepared so that each member can share in the work of both teaching and preaching, and in giving outlined plans for Bible School work for the coming year. Take notice of previous instructions in regard to this matter. Plans for the coming year will be presented and discussed Saturday July 27, 1907. The program for the full session will not be printed but once in the paper on account of space. Two thousand programs are now being printed. No names appear on this program for the reason that I have been trying and have failed, tried again, and failed. Why? Because the workers have said, I will try and be present and have given no positive, I will be present. Do and begin doing. I am trusting the Lord and working.

The program is now being printed and will be ready for those who will assist in advertising, and in teaching the gospel.

A Home Department lesson and Bible School exercise in four parts, one part for each quarter has been prepared to illustrate a simple graded lesson for Home Department work. This booklet has been prepared since I last wrote you, so that the children may have a part in the work of the messenger service of the Lord.

Send one dollar and I will send you programs to send to your friends, and booklets to sell to every one, the net proceeds to go to this work. There are many of our own people who do not take THE RESTITUTION. Send for programs of the convention and send them one, and invite them to come and bring one with them.

Sunday July 28th is Church and Bible School Rally Day. Our motto is, "I invite one, bring one, win one." Do it now. Stop trying! Trying to bring things to pass is poor business. The man who is content with only aspirations to do some thing is a failure. "I'll try," said one, in answer to suggestions that are being urged. No, don't try, do it, do it now. It is not our trying that counts in real results. It is our doing. Success in the Bible School work consists in just two things: character and service—being and doing what we ought. What ever becomes by God's grace, what he ought in character, and does, by God's loving help, what he ought in service, has made a complete success of life. The consciousness of having tried once and failed may be a barrier to our success, but we are liable to settle down on the record of our attempts as evidence of duty done. Jesus says, "He that overcometh shall inherit." The reward to the overcomer in this life is a hundred fold, and in the world to come, life everlasting.

To substitute doing for trying will make our new year's work rich with results. The old proverb has been valuable to me in the work for this year, "Do it now. One thing done is worth a hundred tries."

Sister Read is now preparing two lectures for our work. These worthy workers in the Home Department will make the Bible School work a success, for they have given character to the work and service which God will reward.

Our individuality produces what may be called a reaction on lives, and is that which thrills and enlivens life, that sets up currents through which God works. Men and women delight to behold new faces, to listen to new voices, and to hear the old story in new songs of praise. This individuality is what makes our old Bible ever new, never man spake as Jesus, but every follower of Jesus had the power, when connected with the source of power, to move men to say, How came this man by this wisdom and works, are not these poor, uneducated people? Yet they speak words of truth and their lives prove their faith in God. "Faith without works is dead." My report is this, taken from many sources: A few workers in the church, Bible School, Berean Society and Home Department are doing all they can to spread the glad tidings. The rest are looking for results, and waiting for some one else to do what they ought to be doing. Every man shall receive his own reward for his own labor. God has blessed my labor because I have trusted in him, have been doing the little I could do, trusting each day for strength, just for today.

I will give a few quotations from letters from evangelists and pastors which express the desire of all to be present in Conference, "I would gladly be present and do all I can to aid in the work;" "Am handicapped for lack of funds;" "I cannot afford to pay my own expenses, am dependent on the brethren;" "I cannot beg for myself." For the pastors of churches I would say, give your pastor a chance to meet in Conference with workers from other state with those of like faith, let him have a vacation, and full pay, and he will come back to you with renewed strength, and you will be rewarded because you have made his burden lighter, for the pastor's life is one of continual sacrifice for his people. And after the many calls of the year are met, his family must be remembered, and pinch to make ends meet, and then you wonder why the sermon was not up to your expectations.

I can tell you in two words how to kill a church and hurry it out of sight, because I have the evidence. The same thing will kill the Bible School or Berean Society—"empty seats." Empty seats can never kill the Home Department work. All we need is "Do it now." Work, Pray, Give.

HOME DEPARTMENT.

Dear boys and girls, readers of THE RESTITUTION, and others not yet readers: Here is your chance to show the older ones, that God uses small things to carry forward his great work of saving boys and girls, men and women. He saves you now from temptation, because he has work for you and he can keep your feet and hands busy in the messenger service and helping hands service of the Lord. Your feet will be beautiful in his sight, because he says, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Did you ever hear of anything so strange as preaching with your feet? Well, here is the promise to them that wait on the Lord, they shall mount up with wings as eagles; they shall walk and not be weary, they shall run and not faint, don't you want to wait on the Lord? Be his messengers now, and he will keep you from temptation, and you can do his work now, and in the glad time to come, you will mount up as eagles to meet the Savior when he comes. Every boy and girl can work now for the Bible School and when you come to Indian Lake you will have a part in the program just the same as the older ones and have a service all your own and you can make it as big as the tent will hold and all out doors too. The older ones will have their part too. Come every one.

HARRIET E. HOICE.

The lives of most men are puny and narrow, but it is their own fault. "Be ye also enlarged," says the apostle. Men are willing enough to enlarge their possessions, but do not seem so eager to enlarge themselves. If any one shall open the door to the Lord of glory, who stands all day long knocking, he will come in and enlarge his wisdom, his charity, and his goodness. He shall no longer be a pigmy, but a giant refreshed with new wine. It is life we need, richer, broader, fuller and nobler life. For a long time men and women have been asking, "Is life worth living?" Many lives are not worth living. But the Christian's life is of infinite value to himself and to the world. Behold the lives of God's saints. The life of Moses was not a narrow life. It was a mighty flood, broad and deep, flowing on from generation to generation. The Life of Joseph was not narrow, although he lived in Egypt, a country where the atmosphere was unfavorable to the best life. Daniel lived in Babylon, but he lived a grand life, so pure that even the lions felt that it was too sacred for them to touch. A little thing will make a life small and mean. A little covetousness, a little selfishness, a little sin make a little soul. One may have a big balance in bank and a very little soul. But one who is like Christ will have a big heart. It will be large enough for his kindred, his friends, his neighbors, and strangers. He will have room for those who belong to the same church with him and those who belong to other churches and to no church. He will have room for those who think as he thinks and those who think otherwise; room for those who love him and for those who hate him. He will be large enough to offer a sincere prayer every day for his enemies. A big heart is better than a big bank account or a great name. O for a heart both large and pure, like the heart of our Lord!

Patterson: We seldom, in our moments of questioning try to strike a balance between the good and evil of life. We remember the sorrows: we forget the joys. We blame God when misfortune comes: we forget to praise him for the days of peace and happiness.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a sincere belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, July 10, 1907.

We are catching up with communications now, and trust correspondents will respond with more articles.

We are sorry to have to say that only a few of the number who should do so, have responded to our notice two weeks ago. Brethren, we do feel that you ought to give us what we have earned. We need it to pay the expenses of our office. Please look up your account, and in case you have not paid consider this an invitation to do so at once. Act as you would like it yourself.

The Bereans Column.

NOTICE.

Will all societies and isolated members affiliated with the Berean Society of Illinois please send in a report of their work for the year to me at 5428 Ontario St., Austin Station, Chicago, not later than August 14. Please state number of members, average attendance, frequency of meetings, charity or other work done, dues collected and any items of interest. Give increase or loss of members, during the year.

Isolated members, we wish to hear from you as well as from the societies.

Lelia E. Whitehead, Sec.

Dear Bereans:

Your very welcome letters were received while at Pomona, Cal., and I was very glad indeed, to hear from you, and to know that you are all still able to help in the blessed work for the Master. Although we are isolated from all members of like precious faith, we have our little Sunday School class at home every Sunday morning, but I do miss our meetings. As I do not know your topic for this Sunday, I will write a few words on watchfulness. Matt xxvi 41, Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. Often we are tempted to do things that we know are wrong, but the Lord knoweth how to deliver the godly out of temptations, and we must put our trust in him and pray for strength to keep ourselves from the temptations of this life. 1 Cor x 13. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. The Lord has commanded us to take heed to ourselves, that we may not be overcome with the cares of this life, so that day may not come upon us unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. 2 Tim iv 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. We are to be made perfect by suffering, our faith is to be tried, and our patience put to the test; and if we are found faithful unto death, we will receive a crown of life. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. We must be on our guard with our lamps all trimmed and burning till we hear the Bridegroom's voice. Are we ready and waiting to go out to meet the Bridegroom when he comes that he may say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh, how sad it will be if we are found unprepared; let us strive more earnestly, dear Bereans, to walk in the paths of righteousness, that we may be found among the chosen ones when Jesus comes to receive his own.

So may we all watch and pray,
And the great commands obey,
That the Lord when he shall come,
Will to us proclaim "Well done."

Yours in the blessed hope.
Myrtle Myers.

JESUS AS THE CHRIST.

All the gospels lay great stress on the fact that Jesus was the Christ.

In the first line of the gospel of Mark is, "The beginning of the gospel of Jesus Christ, the Son of God. The first verse in Matthew is, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Luke says, "Unto you is born this day in the city of David, a Savior which is Christ the Lord." John says, "These things are written that ye might believe that Jesus is the Son of God, and that believing ye might have life in his name." And again, the burden of the message in the first sermon on the day of Pentecost was, that "God hath made this same Jesus whom ye have crucified both Lord and Christ."

Many persons have been perplexed in their minds concerning the conception of Jesus as the Christ, and have found it difficult to have much interest in the idea. The Christ, or Messiah, is a Jewish conception, and people are very impatient of having their religion explained in language that properly speaking might seem to be intelligible only to Jews. But Jesus himself thought of himself in this way, and that is why it is of so much importance to us. At first, indeed he did not speak of himself as the Christ. He did not go about pompously proclaiming, "I am the Christ, I am he that is come to fulfill all the promises of God." The greatest character the world has ever known, was most modest, and unassuming. Up to a certain stage of his ministry he had not told even his disciples who he was, it was God who disclosed it. Matt xvi 17. He had lived in their presence, he had spoken the words God had given him to speak, and had done the works given him to do, and thus by close association in the relation of Master and disciple they had revealed to them his wonderful identity by the Spirit of God that was in him.

When the fulness of time for this purpose had come, he said to his disciples one day, "Whom do men say that I am?" They told him the various reports current about him among the people, who felt that he was a man come from God, a great person, and yet in the minds of the masses, Elijah, or John the Baptist risen from the dead, or Jeremiah or one of the old prophets. They could name other people side by side with Jesus, just as many who claim to be "thinkers" do today. One of the great studies of the past years has been what scientific people call, "The study of comparative religions," and in some of our theological schools and colleges of America and other countries, the widest possible scope has been given to the idea that Christ is only one of many of great characters who have had an uplifting influence upon mankind, and as our dear young Bereans go out into life, and the many false teachings and theories of men meet them at every turn, they will find none more insidious than the horde of lions which seem to increase in number with the years, which have a tendency to belittle the Christ. Now these guesses of the people did not satisfy Jesus, and he pointedly said to the twelve, "But whom say ye that I am?" Simon Peter, who was nearly always spokesman for the company, answered, "Thou art the Christ, the Son of the living God." And this is the fundamental truth of the Christian religion, that Jesus is not one of a class, he is not to be compared with any other man who has ever come to earth—with John the Baptist, or with Elijah, or with other founders of religions. He is a solitary One, an incomparable One, the King, the Son of God.

When Peter made this statement the mind and heart of Jesus were moved to their depths. He had now, in the minds of these men the foundation for the new people of God; not like the old Israel which could fail; "my church" means "my Israel" which is to be built upon the fact just now declared by Peter, that Jesus is indeed the Christ, the Son of God, and the church built upon that foundation will be able to overcome the gates of death and hell.

The Jews were quite willing to believe in the Christ, but they filled the term the Christ with meaning out of their own selfish imagination and national pride. But in his teaching one point was made very clear, and that was that the path to his kingship was one of cruel suffering, and even death; and this was what the Jews, and even the twelve, as yet, could not understand. While the Jews put into the name Christ and Messiah, their own meaning, taking bits from the second Psalm, about breaking the nations in pieces like a potter's vessel; passages from the ninth of Isaiah, or the eighty-ninth Psalm, they passed over entirely the forty-second and fifty-third of Isaiah, which tell of his meekness in suffering. But Jesus kept all these prophecies in mind; he saw that the will and purpose of God for him was in all these, and he was obedient unto death. Nothing less and else was to be the Lord's Christ. And according to our measure, is the cup of suffering, and of future glory. The disciple is not above his Lord. As his followers, without the testing and the pain we cannot be proved worthy of an inheritance with our King. But it is so hard for human hearts to understand sometimes; we some how cannot associate trials, heart-breaks and disappointments with kingship and glory. If God were to always give us our own way, and make everything full of sunshine at all times, instead of now and then a disappointment and days of sorrow and suffering, we could see God's love, and while we are young in the race it all seems such a mystery. But as life unfolds, we see more clearly God's wise purpose in sending suffering as well as joy. For if we suffer, we shall also reign with him, if our suffering is the result of loyalty to God or patience in affliction, and we learn in time as Paul writes, to joy in tribulation, knowing that it works out in our character those qualities that will fit us for entrance into his kingdom and glory.

Now you will sometimes find in books the assertion that Jesus did not claim to be the Christ, that only the disciples believed this, that Jesus himself disclaimed all such fantastical ideas. But that this is not true is made certain by three facts recorded in Scripture. One is the triumphal entry into Jerusalem a thing arranged by Jesus himself, and who rode into Jerusalem on the ass's colt that he might fulfill the prophecy, Behold, thy King cometh unto thee meek and victorious. Zech ix 9.

The second fact is the answer of Jesus to the high priest when he asked him, "Art thou King of the Jews?" He said, "I am;" and ye shall see the Son of Man seated on the right hand of power, and coming in the clouds of heaven.

The third, is his accusation on the cross, "This is the King of the Jews." These facts taken alone would show that Jesus loyally claimed his right to Kingship when time and place called for such confession, and that God's promises are all fulfilled in him.

There is a beautiful expression of Paul's which gives us a true conception of what Jesus the Christ really is. He said, How many things so ever are the promises of God, in him is the yea. 2 Cor i 20.

God has given us many promises. He gave many promises in the Old Testament; many promises through the prophets and the institutions of Israel. He has given us promises in the very constitution of our nature, and all these, every inspiration of the heart implanted in it by God; everything that God has bidden man hope for, all the longing of the human soul after a perfect life—a divine life, all these are "yea" in Christ, it means all this to the Christian heart. To the world the final triumph of Christ is the triumph of humanity. It is through this Person that all the countless blessings are to be bestowed on the race at his appearing when his kingdom is established on the earth.

He came to "seek and to save that which was lost;" to forgive sin; to relieve the distress of peoples and to remove the curse from a groaning creation; to put an end to all that is vile and cruel and unjust. Then will be given to all hearts rest and peace, after the turmoil of ages. The misery and maladjustment of our social, industrial and national life will be brought to order and harmony. There will be no more pain, disease nor death—neither sorrow nor crying, and this weary old earth will at last rejoice in a full knowledge and realization of the true meaning of that Sovereign name, Jesus the Christ.

Emma L. Smith.

Dear Bereans:

As I have been asked to write an article for our column, I will use Love as a subject, as I think there is nothing more important than love in a Christian life, for without love we would have been lost. For we read in John iii 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Again in Rom v 8, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." For as God so loved us that he gave his Son for us, and Christ suffered so in redeeming us, shouldn't we in return love them? And if we love them we should show our love in obeying God. Jesus said in John xiv 21, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." After he has manifested himself to us in the 23rd verse, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." With such companions abiding with us, and manifested in us, with such love about us we are ready to fight life's battles. Now if we keep God's commandments we love one another. Christ showed this love when he gave himself a ransom for us. And we find this love in a true Christian home, especially in a mother. God surely blesses a home with a mother for that is the nearest type of love to Christ that we have. For God is a forgiving one, and a loving mother will always forgive.

Yours striving to keep the love of God.

George Clayton.

From the Salem Church unto the Church of God in Cleveland, Ohio:

Unto you that have obtained like precious faith with us, grace and peace be multiplied through the knowledge of God and of Jesus our Lord. To you whom we love in the truth, we extend Christian greeting. We believe it a source of pleasure to each of us to hear that we are still striving to keep the commandments of God, and walk in his statutes praying that we may love him more and serve him better. We are striving to continue steadfast in the faith, grounded and settled, rooted and built up in him, walking worthy of the Lord, being fruitful in every good work and increasing in the knowledge of God who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins. Oh, what a blessed privilege it is to know God and his Son Christ Jesus, by having become enlightened by the gospel, and having put on the all-saving name, we become children of God and of the household of faith. No wonder John says, Behold, what manner of love the Father hath bestowed upon us that we should be called sons of God. How exalted the position to which we are called, and how earnestly we should endeavor to give the best there is in us in his service, and even then we are unprofitable servants, for we have done only that which was our duty to do. How often we do the things we ought not, and leave undone the things we ought to do. Truly our heavenly Father is a God of love, and full of tender mercy toward us, and if we would always keep in memory that we are a peculiar people that should show forth the praises of him who called us out of darkness into his marvelous light, it would help us to walk more worthy of him who has called us to glory and virtue. Dearly beloved, we are nearer home than when we first believed, and soon Jesus will come and take unto himself his bride, and she will be forever with him, and will sit with him on his throne, and be given power and honor and glory, and reign victoriously with him over all the earth. How could we help cry with John, Come Lord Jesus, and come quickly. May we take to ourselves the council of Jude, who says, Beloved, building yourselves up in your most holy faith, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. May this be our exhortation to each other until finally we are found of him in peace without spot and blameless. Unto him who is able to keep us from falling, be glory and majesty for evermore.

Mattie Neill, Sec.

Bro. Underwood:

The fifth Annual Conference of the Church of God of Ohio, will be held in Springfield, Ohio, beginning on Wednesday, Aug. 7, and will continue over the following Sunday. The meetings will be held at the fair grounds, and the meals will be served on the ground at fifteen cents each, and sleeping quarters will also be found on the grounds, as the church of Springfield will provide cots for the visitors, and would like the brethren and sisters to bring their own towels and such toilet articles as they need, as it will be more convenient. Hoping this will bring out many of the brethren and sisters from every church as we want this to be a real good Conference. Please let me know how many will come and the time and one road you expect to come on and there will be some one at the depot to meet you as we want every one that can possibly come to be here.

Anna B. Beer, Sec.
128 E. Southern Ave.,
Springfield, Ohio.

Selected.

To Overcome.

What are we to overcome? All things that pertain to the flesh. Our blessed Savior said, "He that overcometh, to him will I grant to sit down on my Father's throne, as I have overcome and am set down on my Father's throne." Cheering thought! Precious promise! If, then, we are persecuted and scoffed at because of the belief of the glorious gospel of the kingdom, let us bear it with patience, showing that by the love of God shed abroad in our hearts we may overcome, through trust in him.

Brethren, avenge not yourselves, for "Vengeance is mine, I will repay, saith the Lord."

But is there anything greater to overcome than ourselves? Surely not. Each day, each hour, each moment, we have to keep watch over our thoughts, our words, our actions, for when we would do good, evil is present with us but if we walk in the straight and narrow way, neither turning to the right nor the left, pressing forward to the mark of the prize of our high calling which is in Christ Jesus, we shall be more than conquerors, and shall have overcome, having a right to an entrance into the kingdom of God, being an heir, with his Son, of the promised possession. To this end may we all look forward, that we may see the King in his beauty, and enjoy his presence forevermore.—*M. E. Steele.*

Love the Bible.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there, as he spoke with Moses on the Mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saying of a wise and good man.

David often tells how he stood in awe of God's Word; and so of many other of the saints and holy men of old.

It is said of King Edward VI. of England, that once, when quite young, he could not reach to some book, and an attendant put down a large Bible that he might stand on it to reach up. But the king refused reverently, and rebuked him for the careless disrespect shown to the Word of God. There may sometimes be outward respect without inward piety; but in his case we know it arose from real love of the truth, and honor to the Author of the book.

In Midst of Changing Scenes.

How many, many things there are to engross one's time, thought, attention and energy just now.

Things social, political, church-wise—business interests, home affairs—matters local, and those of world-wide interest. How they press themselves upon us like succeeding billows—wave upon wave—often threatening to overwhelm

It requires sturdy nerve and fibre to stand amid the wild commotion; it needs superhuman strength.

Nothing short of Divine help—imparted strength from on high—will enable us to stand amid these last day perils.

How trivial—as we look back upon past experience—do many things now seem which once agitated and filled the minds of the people for a time to the exclusion of everything else as the great all in all.

Just as trivial and empty will many other things soon appear which rivet the attention of multitudes today as matters of transcendent interest.—*C. C. Barker.*

Do Not Wait to be Twice Asked.

One great secret of success lies in a willingness to do the work before one when duty demands that it be performed. When to-morrow becomes an argument, it leads to shirking, and, at length, to evasion. The individual who makes to-day equal to the duties it brings, and earnestly, cheerfully takes up the work before him, is on the way to zealous activity and a life of usefulness.

The grandest and noblest things lie along the pathway in life bounded by purity and truth and earnest devotion to the right. In this way of beauty and peace there can be no failure, if only we determine to act at the dictation of duty.

Do not wait to be asked twice, but go forward to the work that appears. In that is usefulness; in that is success.

Obituary.

Died at Gladbrook, Ia., Mrs. Ida May Baker, June 22, 1907, aged 37 years, 14 days. Brother Mark Baker and family had recently returned from Kansas. Sister Baker's health had been poor for some time, and having taken the measles the disease proved too much for her in her weakened condition. She was baptized about 15 years ago by the writer and was a member of the congregation at Park Hill. Her life work is done. She was a faithful wife and a devoted mother. She sleeps in the Rodger Hill Cemetery, near Gladbrook.

By request Gal ii 20 and Phil iii 20, 21, were used in the funeral discourse, and the following points briefly presented to the living: 1 Christ living in us; 2 The present life a life of faith; 3 He loved me; 4 He gave himself for me; 5 The effect this had on Paul and should have upon us; 6, The heavenly conversation—what it is, and the character necessary to become a member of that commonwealth; 7 We look for the Savior (Life Giver); 8 The great and final change (when the Life Giver returns) of both living and dead.

A. J. Eychaner.

North Salem, Indiana.

Spoke twice at North Salem yesterday, June 7th. Two came forward for baptism: Flossie Logan, daughter of Leonard Logan, and Lottie, daughter of Gideon Logan. The former is in a poor state of health, but hopeful of recovery. She obeyed under difficulties, being weak from disease and from an operation performed at the hospital in South Bend, Ind., a few months ago. She had been anxious concerning this duty for several months, but was too weak to attend to it earlier. May these two sisters starting so young in life prove faithful to their Christian profession to the end, and be saved in God's everlasting kingdom is the prayer of the household of faith.

John L. Winch.

Live Your Religion.

A doctrine lived is more beautiful than a doctrine preached, says a writer in the Moravian. Jesus taught his disciples to forgive men their trespasses, and that was beautiful; but when upon the cross he prayed, "Father forgive them for they know not what they do," that was sublime. If we are not all called to preach, we are at least called to adorn the doctrine of God our Savior in all things, and that is better than mere preaching.

God helps us in our prayers, but he does so in proportion as we admit his aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves and become other men in the presence of God from what we were just before.—*Dr. Pusey.*

Humboldt: Only what we have wrought into our characters during life can we take away with us.

An avaricious man is like a sandy desert—sucking in all the rain, and giving back no fruit.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

R A Daniels	1 50
F J Lee	50
A lover of truth	1 00
Mrs D T Seeley	50
Nannie Osborne	50

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Poetry.

My Mother.

She gave the best years of her life
With joy for me,
And robbed herself with loving heart
Unstintingly.

For me with willing hands she toiled
From day to day.
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And time has set the seal of care
Upon her brow.

And, though no other eyes than mine
Their morning trace,
I read my history in the lines
Of her dear face.

And mid his gems, who showers gifts
As shining sand,
I count her days as pearls that fall
From his kind hands.

—Christian Register.

Communicated.

In and Out of the Depths.

A TRUE STORY.

He was only a poor, thinly clad little lad, not more than seven or eight years old, a hungry, tired, discouraged little lad, weary, wet and footsore. He had a bundle of five or six papers under his ragged sleeve which he in a timid way was trying to sell, but nobody would buy. The snow with a drizzling rain, came down in big flakes upon the dirty streets, and men and women hurried by, with collars turned up and hats pulled down and skirts held unblushingly high, to get in from the slush, the snow and the rain. But the little boy stood out in it all, vainly crying his papers until his poor little heart went lower and slower, and he still with his bundle under his arm. Even had he sold the lot he would have only made two or three cents profit; yet, to him, those two or three cents were bigger than a hundred thousand dollars to a Rockefeller or a Carnagie. Still he heroically yet despairingly paced up and down the nasty sidewalks, soliciting every passerby but his piping voice was unheeded and his heart went lower. He stopped occasionly as he passed the big houses to look into their brilliantly lighted windows, at the happy faces of men, women and children, seemingly so comfortable, so happy, and withal, so well fed, and he so desperately hungry. And his poor little heart went further down. He thought as only a child thinks, and the tears ran down his wan cheeks in view of a hard bed, cross words, and nothing to eat but a crust of bread and a cup of water since morning. And the time passed weary and dreary and slow, until at last the lights in the big houses went out one by one, only to add to the dismal gloom of the streets, and the misty rain and the snow kept coming down. The papers under his arm grew damper and harder to sell, possible purchasers vanished, and the thin legs grew tired. The light went out of his eyes, the lids grew heavy and his heart beat a rythm so slow as to almost stop. Utterly exhausted, wet, cold, so discouraged, and oh! so ravenously hungry that his little stomach ached, he put the precious but worthless bundle of papers under his jacket and laid down in the shadow of the marble steps of one of the fine houses he had seen and fell asleep.

Eleven o'clock had passed and yet the weary boy slept on. He dreamed of something good to eat; of fine clothes, of comfort, happiness and dear warm friends; that he was no longer a ragged urchin selling papers and out in the storm, but was loved and petted; and the future looked bright and glorious to him, (Do dreams sometimes fortell?) while the boy in his dreams was in elysium, a large, portly, well dressed man came along with hat well pulled down and hands thrust deeply into his fur-lined overcoat pockets, softly whistling a snatch of "Lead, Kindly Light". He stopped at the big marble steps and began to ascend, when his eye fell upon the curious bundle lying in the shadow below. He halted and looked sharply to make sure he was not mistaken. Convinced he was not, he went down and with a gentle touch of his foot, aroused the sleeper.

"Why what on earth are you doing here, my lad?" said he. The boy so suddenly awakened sat up and rubbing his eyes in the belief that he had fallen into the hands of a "cop", replied:—

"Nuthin!"

"Well, it seems to me," replied the gentleman, "that you were doing something, if nothing more than sleeping out here in the cold and rain! Get up and tell me who you are and why you are here! Its time kids like you were at home and abed hours ago!"

"Please, Sir, I was trying to sell my papers, but I was so tired and hungry that I laid down, and afore I knowed it I went to sleep! I begs pardon, Sir, if I've done wrong, I didn't mean to do wrong!"

"You come along with me!" replied the gentleman, as he began to remount the steps, "I want to see you!"

The boy hesitated. He was frightened, "Come on!" repeated the gentleman half commandingly, yet kindly, "Come up here with me! Don't be afraid!"

The little fellow followed as a beggar would royalty, or a prisoner to receive sentence, for he truly believed he had committed a heinous offense by sleeping under the steps and was about to be punished! But he clambered up and stood behind the gentleman. The latter took out his latch-key and opened the door. Although the blinds were closed so that no light shown through; the brilliancy which shot forth through the open door, nearly paralyzed the boy, and he cried out:

"Please, mister! I ain't fit to go in there! It's not for the likes o' me to go inside a gentleman's house like this. So please let me run along and forget what I've seen."

"Now, Sonny, do'nt you be silly! I know what I am about, so you come right in here with me! I'm the master of this house and you are to be my guest tonight, and maybe my friend," and he held out his broad palm and took the little waif's hand in his own. Together, they entered a back parlor elegantly furnished and brilliantly lighted. A sumptuous repast was spread, awaiting the coming of the master, and a butler stood ready to obey orders. A large bedroom equally well furnished opened off the back parlor and off of this was a luxurious bath-room. The gentleman took his easy chair and said to the lad:—

"Now come here, sonny, and let me see what you look like, and find out who you are."

The boy came toward with his heart beating like a snare drum, but with his hungry eyes on the tempting lunch, for a bit of which he felt that he could undergo almost any punishment. He was wet, dirty and unkempt, and his bundle of papers were still under his jacket, with his bright blue eyes, and well cut features, he modestly stood—as he supposed—in the presence of his judge.

The gentleman looked him over a few moments and a flood of memories seemed to rush over him. He covered his face with his hand as if to collect himself, and, glancing at the boy to re-assure himself, he said to the servant:

"John, take this little friend of mine into the bathroom and see that he has a good wash! And John, go look in the upper left hand drawer of my bureau and you will find one or more little shirts and boy's underwear. Take a set of these to the boy. Then John, look in the lower right hand drawer and you will find some stockings and shoes, and a lot of boys' trousers, a jacket or two, and such other things as boys wear. Tog the little fellow up and bring him to me. Meanwhile tell the cook to prepare something for a half starved boy, and bring it up so he can have it when he comes in from his bath. Be lively now!"

John took the lad, who thought he was going to execution or imprisonment for life, and obeyed the master's orders absolutely. When, later on, he returned with the lad, his own mother would not have known him! He was dressed, his hair neatly combed, and his general appearance that of the son of a gentleman. As he entered the presence of the master of the house, the latter looked him over a few moments, and his face grew white, for before him stood almost the living image of his own lost boy of years ago.

"My boy! My child!" cried he, "Come to me! Come and tell me who you are and who your people are!"

"Why I'm only 'Johnny the Slim,'" answered the lad as he timidly approached the speaker.

"And why do they call you Johnny the Slim?"

"Because sir, you see I am such a thin little feller. They calls me 'Slimmy', for short!"

"Yes, but what is your real, your true name? Tell me that!"

"Why, my mamma, when I see her she says my true, honest name is Charles Woolford, and she calls me Charley. And she says my papa was a gentleman, and was an officer of some kind under the government, and that he has a monument somewhere. He's dead now you know!',

"Well, what was or is your mother's name now?" asked the master eagerly. "What was her name before she knew your father,—before she was married, you know?"

"I dunno!" replied the kid, and then he thought a moment and said:—"Yes! Maybe I do! I almost forgot! A lady came up to buy a paper of me the other day—My! My! but she was swell!—and she sot me if I was "Slimmy," and I said, "Yessum!" Then she looked at me a minit and said:—"I think I know your mother, Sonny, before she was married. Isn't your right name Charley?" she said, and I said, 'Yessum, it was.' Then she said 'Your mamma's name was Georgie Courtland, and she married a man—and a gentleman he was—by the name of Woolford,—Major General Woolford of the United States Army.' Thats about all I know!"

"Georgie Courtland! Georgie Courtland!" exclaimed the gentleman half aloud, and half to himself. "Georgie Courtland! Oh! how well I remember her, would to God I might see her again!" And for a moment he was silent. Then he asked in a voice full of tenderness:—

"Is your mamma still alive my boy?"

"Yes indeedy!" replied he, "An' it was to get something nice for her that I was tryin' to sell my papers. You see mister, she's ailin' and alone, though some swell people calls on her off and on, but she don't say nuthin' and they don't know how hard up she is sometimes for money since papa died."

"Well, why ain't you with her?"

"Because, when my papa died just before I was born, some relations of some kind came in and said as how they would take me, cause they thought she was going to die, and I guess she thought so too, for she gave me to them, and I'm with them yet. I'd rather go back to her, if I could but they won't let me!"

At this juncture the butler came in with everything a boy could eat. He placed it on the table and the master said: "Fall to, Sonny!" and "Sonny" fell to with an appetite no rich man ever knew. He ate, until at last he leaned back in a perfect elysium of comfort and satisfaction. The host touched his own lunch lightly, for he was thinking and watching the boy, and as he watched, his heart grew strangely soft and tender. He fancied he could see his own lost boy before him, and the revived love of the father went out to the little waif at the table, and he cried out:

"My boy, my child, come to me! Come and sit upon my knee for I wish to talk with you and know you better."

The boy obeyed, yet hesitatingly. The thing *was all so new*, so strange and so beyond anything he had ever dared to dream of, except, perhaps in his dream under the big steps. As the gentleman placed his arm gently around the lad, he said:—

"My boy, do you know anything about God?"

"Yessir! Some but not much. I've heard my mamma speak about him once or twice when I've run in on the sly to see her. But I have never seen Him myself!"

"No doubt about that!" replied the gentleman. "But maybe you will see Him some day!" Then he added, "Do you know anything about Jesus, the Christ, His Son, who came into the world to save you and me?"

"Yessir! I've heard about Him, too, but not very much," replied the boy.

"Do you know the Lord's prayer, the prayer that Jesus taught us to say?"

"I don't know as I does, sir, because you see, Mister, the folks I live with don't care much about them things. Anyway they never told me about them."

"Well, my boy—for you are mine from now on—I'll teach you that beautiful prayer, and I want you to say it every night before you go to sleep. Will you do it?"

"I'll try, Sir, if I can remember it, and don't forget it," replied the lad earnestly.

"Very well! You will not forget it I know. Now say after me, and remember every word!

"'Our Father, who art in Heaven,'

"Your Father—"

"No! No! my boy! say 'Our Father', not your Father," corrected the gentleman.

"But you see, mister, He isn't my father! My father is dead and got a monument, and I don't see how I can have two fathers?" reasoned the boy.

"Yes, I know my son, that you have no earthly father, but you and I have a Father in heaven,—don't you remember I said 'Our Father who art in heaven?" The idea was a little too deep for him, and he puckered his lips for a low whistle, but refrained and sat quietly upon the knee of his benefactor. He was perplexed. He couldn't understand it. It was an unheard of thing to him, a question he could not solve, and he sat with his eyes on the carpet and thought. Lifting his blue eyes shyly to those of his friend and placing a hand lovingly on his cheek in childlike confidence and in a newborn love "which casteth out all fear," he said:—"Why, Mister, if God is your Father and mine too, we are brothers! Ain't we?"

The tenderness of the caress, and the logical solution of their relationship so surprised the man that for a few moment he could make no reply. *Hugging the little fellow still closer* to his breast, he chokingly said:

"Yes, my boy, Yes! we are brothers! I am your big brother and you are my little brother. And it is the big brother's duty to look after his little brother, and this I shall do as long as we two live. So you must come to me with all your little troubles. Tell me everything! Be manly, be true and never tell an untruth. Remember always that you are the son of a gentleman, and be a gentleman always yourself. Do you understand me?"

"Yes, sir, I think I do, and I will try to do as you tell me!"

"And now my boy you are no longer "Johnny, the Slim", but Charles,—you will be "Charley" to me, for the name is very dear to me!" and his eyes moistened. "But, Mister!" broke in the lad. "I've told you my name. Now what is yours, so that I may know what to call you when I see you?"

"Quite right, Charley! My name is Charles Howard," replied the gentleman, "And Charles was the name of my boy who would have been just about your age had he lived. But he is gone now, and I believe that 'our Father' has graciously sent you to me in his stead. I shall therefore be not only your big brother, but your father as also."

"Oh! I'm so glad, I'm so glad!" cried the boy with tears of blessed joy in his blue eyes, "Oh! I'm so glad!" Then, throwing his arms about Mr. Howard's neck, he asked:

"And may I call you papa,—father?"

The big tears started in Howard's eyes as he tenderly replied:

"You may my boy—my son, for I shall be a father to you as long as I live, for "The "Light" has led me kindly!" " and placing his right hand upon the boy's head, he reverently said, "God bless you my son!—my new son!"

The clock had passed the hour of midnight and was close to one, and the two sat in a silence too sweet to be broken. Both were happy,—one in the recovery of a lost love, the other in the discovery of a new love never known. At last, the blue eyes closed so wearily, yet so happily, and in perfect peace, and he slept on the breast of his new found father.

The butler came in on his last round through the house, and thus he found the two, but the master was not asleep, but wondering and dreaming.

"John!" said he softly, "take my son and lay him on my bed and I will lie on the lounge."

Nearly speechless with surprise at the command, and at the new relationship made known, the servant obeyed. And the boy's transfer from his bed under the big marble steps in the snow and the rain, to the downy couch he rested upon, was as from earth to paradise.

* * * *

The years went by as they always do, and when at last Charles Howard, banker, philantrophist and Christian gentleman was laid to rest, the sincerest mourners at his bier were his sweet wife, Georgie Woolford—that was—and his adopted son, the Hon. Charles Howard Woolford then a Senator of the United States.

DR N. L. WILLIAMS.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Bible School Department.

LESSON FOR SUNDAY JULY 14.

THE TEN COMMANDMENTS,—DUTIES TOWARD MAN. EX. XX. 12-17.

Golden Text. Thou shalt love thy neighbor as thyself. Lev xix 18.

This is a continuation of the last lesson. Observe the golden text. Can any one love to order? Can any one love because commanded to do so? No, not even if God gave the command. No one can love by law. But when any one learns the way of life, "The things concerning the kingdom of God, and the name of Jesus Christ," Acts viii 12. And above—from the heart—that form of doctrine. Rom vi 16. When they realize that they are "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, Titus ii 13, they are than anxious—very anxious that their neighbor—any one is their neighbor—should know this great salvation, they endeavor, with what ability they have, to tell the good news. Thus, they from the heart, by the love of God shed there, Rom v 5, love their neighbor as themselves, and not because it is one of the ten commandments. The promise is—from Jesus, through the gospel, He that believeth and is baptized, shall be saved. Mark xvi 16. Blessed promise.

By reading over the lesson text—without stopping to think—we might wonder why God thought it necessary to give such commandments. Any self respecting man, or woman, with a good moral basis, would know, and would do the things commanded in these verses, without being commanded.

In Israel then—as in America now, and elsewhere there were thousands who had little or no moral basis. Their motto was—unwritten perhaps—but none the less their motto and mistake, "The world owes me a living." Instead of the motto, The world expects, and has a right to expect, from me honest and square dealing. These thousands, wilfully ignorant, were ever ready, at every opportunity to do all that is forbidden in this lesson. The law placed them under direct responsibility to God. By their disobedience he could judge, and dispose of them. Heb ii 2. This class did not die out with the advance and spread of civilization. Just now they spring up and flourish as the grass. Psa xlii 7. We have them on every hand as foretold by Paul. 2 Tim iii 1-5.

Lesson text 12. This is equally binding on the parents and children. The father and mother should be worthy of honor. The children are specially commanded to honor their parents. In doing this they honor themselves, and become honorable among men, and have God's promise of reward. This commandment was made useless by the Scribes and Pharisees. Matt xv 3-6. There are none more worthy of contempt than those who disregard this command.

13 This command has long been broken, and each year adds to the reckless—and in many cases causeless taking of life—killing.

14 This was the crowning sin of Sodom. Gen xix. God has spoken against it by nearly every one of his servants, also by his Son. Such cannot inherit the kingdom of God. 1 Cor vi 9, 10.

15 There never was, and never will be a place for a thief. He cannot have a place in the kingdom of God, and will not be allowed to live after the kingdom is established. Zech v 3.

16 False witness is only offered by the meanest, and the cowardly. God has declared they shall perish. Pro. xxi 28. Many such testified against the Lord Jesus. Matt xxvi 10. They are like rank weeds in a garden.

17 The Lord abhors the covetous. Psa x 3. Jesus warned his disciples to beware of it. Luke xii 15. Covetousness is idolatry, of the earth earthy, and an object of God's wrath. Col iii 5, 6. The victims of covetousness—a covetous man or woman has no abiding place. He that hateth covetousness shall prolong his days. Pro xxviii 16.

Next lesson—the golden calf. Ex xxxii 1-8; xxx 35.

F. NEILL.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 826 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Program.

ELEVENTH ANNUAL CONFERENCE OF THE CHURCH OF GOD IN CHRIST JESUS FOR THE STATE OF ILLINOIS, TO BE HELD AT OREGON, AUG. 21-25, INCLUSIVE, 1907.

All Services will begin with Bible reading, singing and prayer.

Sermons limited not to extend 40 minutes.

Meals and sleeping accommodations provided free in the Annex, at the rear of the Church. Breakfast, 7 to 8; Dinner, 12, Noon; Supper 5:30 P M.

It is especially requested that all be prompt in attending services and at meals, that services may not be interrupted and waiters on tables may be able to get through with their work promptly.

TIME OF SERVICES.

WEDNESDAY, AUG. 21.

Services begin at 7:30. Sermon by Jas. W. Wilson. Topic—"The Greater Pentecost." Rev. x.

THURSDAY.

10:00 A M. Formal opening of the Conference, appointment of committees, followed by

QUESTION BOX.

This Service is given to answer any questions that may be asked relating to Bible topics, explanations of obscure passages of Scripture, etc. Said questions should be written out and either mailed to the President of the Conference in advance or handed him before the session. The questions will then be handed out to different brethren best qualified to answer. After the leader has given his views, the questions will be open for discussion. The leader will be entitled to 10 minutes time, those following to 5 minutes each. No one to speak more than once on the same question until every one who wants to speak has had an opportunity. The leader will also be entitled to three minutes to close the discussion.

12 M Adjournment for dinner.
2 P M Question Box continued.
3 P M Sermon by L. E. Conner.
6:45 P M Social Meeting in charge of the Bereans.
7:30 P M Sermon by L. E. Conner.

FRIDAY.

10 A M Question Box continued.
12 M Adjourn for Dinner.
2 P M Question Box continued.
3 P M Sermon by S. J. Lindsey.
6:45 P M Meeting in charge of the Bereans.
7:30 P M Sermon by R. G. Huggins.

SATURDAY.

10 A M - Business Session of Conference.

ORDER OF BUSINESS.

1 Report of Secretary.
2 " " Treasurer.
3 " " Evangelists.
4 " " Churches...Each Church in the State should send a report of membership—gain or loss. Spiritual condition and work.
5 " " Bereans and Auxiliary Societies.
6 Election of Board of Management—President and Vice President.
7 Report of Committee on Ways and Means.
8 Financial pledges for ensuing year.
9 New Business.

12 M Adjourn for Dinner.
2 P M Continuation of Business Session.
3 P M Sermon by L. E Conner.
6:45 P M Social Meetings in charge of Bereans.
7:30 P M Sermon by S. J. Lindsay.

SUNDAY.

9 A M Sunday School and Bible Class. Topics for Adult Bible Class.
10 A M Free for all on any Topic—Social Meeting—General Topic: The Carnal vs. Spiritual Mind. Rom. viii. 1-10. Services opened by the President—ten minutes, followed by three minute talks, prayers, etc.
11:30 Brief Recess followed by Communion Services.
12 M Adjourn for Dinner.
2 P M An hour with the Bereans.
3 P M Sermon by R. G. Huggins.
6:45 P M Continuation of free for all Social Meeting. Final Report of Ways and Means Committee.
7:30 P M Sermon by L. E. Conner.
8:30 P M FAREWELLS.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Indiana Bereans.

LESSON TWO.

The genealogy and birth of Christ.

The following outline is for daily reading, commencing July 15.

July 15, Gen v Genealogy from Adam to Noah.
" 16, Gen xi 10-32 Shem to Noah.
" 17, Mat i 1-17 Abraham to Christ.
" 18, Luke iii 23-38 Christ back to Adam.
" 19, Num xxvii 1-11.
" 20, Num xxxvi.
" 22, 1 Chron ii 21-24 Neh vii 63.
" 23, Matt i 18-25
" 24, Matt ii 1-12
" 25, Luke ii 1-19
" 26, Luke ii 20-40
" 27, John i 1-18

QUESTIONS.

1 Account for the apparent discrepancy between Matt i 16 wherein Joseph is called the son of Jacob and Luke iii 23 wherein he is called the son of Heli.

2 Are the wise men and the shepherds the same people.

3 Is there any significance in the gifts brought to Christ by the Wise Men?

4 Give the year Jewish and Christian in which Christ was born.

5 Why was Christ born?

6 Why was Christ born in Bethlehem?

7 What do you think of the divinity of Christ.

8 Does John i 1-15 teach the pre-existence of Christ?

LESSON THREE.

Life of Christ. His Boyhood. Condition of Times and People.

July 29, Matt ii 13-23
" 30, Luke ii 27 52
" 31, Historic summary of interval between Old and New Testament.
Aug 1, Bible lands.
" 2, Principal Cities, reasons for locations, values.
" 3, Jewish sects and parties.
" 5, Geography and topography of Holy Land.
" 6, Geology, mountains, rivers, lakes, seas.
" 7, Animals, birds, insects, reptiles aquatics.
" 8, Trees, plants, flowers.
" 9, Music.
" 10, Antiquities and customs.

We recommend the reading from Sheldon's General History, Myer's General History, or any General History or Encyclopedia. Also, "Helps to the study of the Bible" which will be found in the back of the majority of Bibles. We recommend the use of this "Help" in studying this and all other lessons, as it contains interesting facts on all the above and many other topics.

QUESTIONS.

1 a Draw Map of Palestine.
b Compare in area to some portion of United States.
c Locate provinces, mountains, seas, rivers, cities, tribes.
d Industries of times. Why these industries?
e Social conditions of Galileans, Nazarenes, Samaritans, Pharisees, Sadducees, Publicans.
f What was the law body called?

2 Cite the manners, customs, peculiarities and general life of the people amongst whom Jesus grew up.

3 Cite the position and condition of the Jewish nation.

4 Cite the position and condition of the Roman Empire.

5 As a result of this study what is your conception of the Life of Christ up to the time of his baptism.

The remainder of the lessons will be outlined in the same manner as lessons one, two and three, and printed as soon as the committee, with all available help can arrange same.

Let each society and each isolated member send to the Corresponding Secretary every two weeks a brief but comprehensive essay of the lesson, the committee will select the best effort and forward to THE RESTITUTION, Brother Underwood having very kindly consented to print same. We invite questions and will endeavor to faithfully answer all questions.

GEORGE NEILL, Pres.
221 E. Ind. Ave.
South Bend, Ind.
GENEVA MCCHORD, Cor. Sec'y.
Plymouth, Ind.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, Inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEILL, Pres.
J. S. THOMPSON, Sec.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

Attention.

TORCH LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BOICE,
MRS. M. A. WOODWARD,
P. NEILL.

ATTENTION PLEASE.

Will all who anticipate attending the Bible School at Lemon Park, Indian Lake, from July 25 to August 8 please notify me as soon as possible, so that I can make arrangments for cottage room, as nearly all are taken now, and when they are gone, we will have to resort to tents.

Come one and all, and enjoy studying God's Word, with the woods, and birds, the beautiful lake and cool breeze to rest you while you study. Address me at Dutton, Michigan.

M. A. WOODWARD.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, 21 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date as I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Rhoda, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Rogers, Box G, Oregon, Ill.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the oldest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Br. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Poetry.

[Selected by Mary A. Woodward.]

Worth While.

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who will smile
When everything goes dead wrong.

For the test of the heart is trouble,
And it always comes with the years.
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.

But it's only a negative virtue
Until it is tried by fire;
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today—
They jostle up the hills of life.

But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 11.

Dr. Strong says (page 105): "Annihilation will not come at our bidding, nor may Gehenna be voted out of existence."

It is strictly true that annihilation will not come at the sinner's or our bidding; but it will, nevertheless, come because God has unequivocally declared that the wicked shall be annihilated, as we shall prove by the pure Word of God. And, it is also true that Gehenna, the valley of Hinnom cannot be voted out of existence; neither can the gehenna—hell of endless misery, for the simple fact that such a hell never was in existence!

Dr. Strong knows with every intelligent person, that no souls are being punished in Gehenna south of Jerusalem, for he has stated contrary to the belief of the popular churches, that they are elsewhere in the regions of infinite space in gloom and with hardly self-consciousness of existence! And so the question arises—where are those immaterial, immortal souls, if not in Gehenna? And we answer nowhere, for such souls do not exist, as we shall prove by the unerring Word of God in due time. But is not Gehenna a symbol of a hell elsewhere? And we answer no, emphatically; for, Gehenna is the imaginary hell. But, it is true that this term is a symbol of the punishment of the wicked; for it is the emblem of death and destruction. It was in Gehenna that the Canaanites offered their children in sacrifice by fire to the idol Moloch. It was there where Senackaribs army of 185,000 men was slain in one night by the angel of the Lord. It was there the inhabitants of Jerusalem cast the offal, carcasses of animals, and malefactors after execution to be consumed by the fire there kept burning, and by the worms that preyed upon the carcasses that the fire did not consume. The prophet Isaiah refers to Gehenna (lxvi 24) as follows: "And ye shall go forth, and look upon the carcasses of them that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It is to the above that Christ refers, Mark ix 42, where he says, "And whosoever shall ensnare one of these little ones that believe in me, it is better, etc. And if thy hand, foot, eye ensnare thee, it is better to cut off, pluck out, and enter into life, or the kingdom of God thus "maimed than to be cast into Gehenna where the worm dieth not and the fire is not quenched." It is certain that if the worms should die, and the fire be quenched, the carcasses would not be consumed and thus destroyed.

Again in conclusion, the doctrine of future life, as given in the Bible, is that the wicked shall be destroyed, and the righteous shall live forever. Dr. Strong says (page 107), Those who refuse to accept the Bible doctrine of everlasting punishment for the wicked have therefore logically to fall back upon the old fashioned assertion of universal salvation at death.

Dr. Strong uses the expression everlasting punishment, which he takes from Matt xxv 46, in the sense of everlasting misery. But this assumption is in plain contradiction of the numerous passages that explicitly declare that the wicked shall perish and be destroyed. And aside from this, the word punishment does not necessarily mean the infliction of suffering, for Noah Webster defines it—The infliction of pain or suffering; the loss or deprivation of liberty by imprisonment for the violation of law. And, so in all human laws, when a person has committed a capital crime and the penalty is death, the great punishment devised is not suffering, but the deprivation of life. So we shall find on investigation that the penalty of the divine law is the loss of life, the second death. For the wages of sin is death; but the gift of God is eternal life [eternal living] through Jesus Christ our Lord.

Then these notable words of Christ, These shall go away into everlasting punishment, simply mean as they stand, an everlasting loss of life; or, as apostle says, Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. But it is asserted that everlasting destruction means always being destroyed, and this passage is quoted in this sense as a proof text for endless misery in a large volume giving the arguments pro and con of noted men on this subject. But these words of St. Paul are not only thus perverted, but are rejected; for his inspired declaration is absolute destruction for the wicked. Destruction is not preservation in hell. The apostle in speaking of the enemies of the cross of Christ, says Phil iii 18, Whose end is destruction, whose god is their belly. According to this declaration, and contrary to the teaching of the popular churches, the wicked will have an end to their existence, and, as the psalmist also says (xxxix 9, 20): In a little while and the wicked shall not be—shall not exist. The wicked shall perish; and the enemies of the Lord shall be as the fat of lambs [an Jewish sitting], they shall consume; into smoke shall they consume away." This is surely a fearful end to the enemies of the Lord.

But we remark further on this noted and important passage, which is the strongest and most relied upon of any to prove endless misery, that Dr. Strong with other theologians and ministers, seeing there is no antithesis between the word punishment and the word life, and knowing there ought to be in such a momentous declaration of Christ, has manufactured one out of whole cloth, and thinks it helps his Master out of his ambiguous language! And so, he substitutes happiness for life, and lo, he has an antithesis that suits his, and the orthodox creed, but we shall show does not correspond with the text in the original.

The Greek word kolagin here rendered punishment is from kolazon, the definition of which is to cut off, as the lopping off of branches, to prune, to restrain, to punish. If the translators had used the first, instead of the last definition as here given, as they should have done, there would have been no occasion for the culpable substitution of such words to make what is deemed so necessary—an antithesis; for the words cut off furnish one, as they are used many times in the Old Testament to mean cut off from life; and that is evidently the true meaning in this passage. So the Diaglott New Testament has it—And these shall go forth to the aionian cutting off; but the righteous to aionian life.

But again, if Christ had really said—and these shall go away into everlasting *torment*, the torment would cease when the wicked are burned up and destroyed. For the definition of [illegible] everlasting, as given, the [illegible] and Sister Sarah Clark Greek lexicon settles the ques[illegible] and is as follows: Aionic, duration [illegible] finite and infinite, i. e. limited and unlimited] unlimited duration, eternity, age, lifetime, the world, universe. From this definition it is easy to see that the duration depends entirely on to what it is applied; if it be applied to anything that will cease to be, or come to an end as the wicked will, it is limited to that only; but if applied to anything which has no end, as the future life of the righteous, the duration is unlimited and endless. This statement must absolutely apply to what Greenfield says of aionios, the adjective (for any derivative word cannot signify more than its root) which he says:

"Whence aionios, unlimited as to duration; eternal, everlasting."

The common argument adduced from the definition thus given of aionios is on the basis of the substituted antithesis, and not on the true one we have shown to be in the original. So it is asserted that the everlasting misery of the wicked is as long as the everlasting happiness of the righteous, and that therefore the wicked will live forever in misery.

The fallacy of this assertion and argument will be clearly seen by every intelligent unbiased minded person, in the fact that the expression "everlasting happiness" of itself, does not prove that the righteous will live forever. It only proves that they will be happy as long as they live. So "everlasting misery" if applied to the wicked would only show that the misery would last during life. The great difference between these two characters in this connection is that the righteous are promised everlasting life, which Christ says [illegible] passage, and inasmuch as we have shown that the wicked will cease to exist as conscious beings, and that therefore the doctrine of the immortality of the soul is an assumption devoid of truth, we will further show it by putting the common illogical argument on this passage in the syllogistic form, and thus demonstrate its absolute fallacy.

Assumption—the soul is immortal.

Inference—therefore the wicked will have endless misery.

Inference—the wicked will have endless misery, therefore the soul is immortal.

The inference is here founded upon the assumption; then it is attempted to prove the assumption by the inference. This as any logical minded person can see, is reasoning in a circle, and is a begging of the question.

H. H. HALL.

To Be Continued.

The Story of a Happy Christian Life.—No. 16.

"Brother N. M. Catlin of LaPorte County succeeded Brother Miller, as preacher to the brethren in Marshall County and being a strong reasoner and a fluent speaker the members who had embraced the doctrines set forth, became established in the truth," I quote from father's "Reminiscences and Episodes."

Sister A. S. Miller, Brother Ephraim Miller's wife says the first Conference she knows anything about was held in Middlebury she thinks in 1849. It was soon after she and her people became settled in the truth of the unconscious state of the dead and knew none of that faith. She did not attend the Conference herself, but her brother did and was much interested. There was a large gathering of the friends from many points, and "good instructive preaching."

There was also another Conference held at Middlebury in 1850. Sister Miller knows this date to be correct, for she and Brother Miller were married in the winter of 1850, settled in Middlebury in the spring, and the Conference began the last of May and took in the first of June. A large crowd of the friends from various parts of [illegible] became interested [illegible] speaks of this meeting and of being prevented by sickness from attending it. She had hoped to meet mother there.

She also alludes to the recent death of the beloved Sister Dixon of Marshall County, and expresses herself as greatly pained at the sad news. But, "Glory to God," she continues, "the enemy cannot always hold her, for when the Stranger than he comes, he will burst the bonds of death and I trust Sister Dixon, with all the children of God will come forth never to die any more. How animating the thought that if we are the Children of God, we shall then have no sickness, sorrow, pain, nor death and we shall be free from sin, when I contemplate the subject I can cry with John, the Revelator, "Come, Lord Jesus, come quickly!"

"Brother Furry of Plymouth had just married Sarah Stanclift, and Brother Higgins, the father of Bro. W. H. Mansfield's first wife, had been holding meetings for a week after [illegible] in the Logan settlement in Marshall County.

I wonder if there had been a Conference there? Sister Catlin does not say, but represents Brother and Sister Higgins as wholly devoted to the service of God, though they had two children and a grand-child at home who had no hope in Christ. Brother and Sister Mansfield, were then living about 13 miles from Kingsbury among some of the brethren. The seventh day, shut-door folks, had just made another visit to Laporte County at the time Sister Catlin wrote, and had "stirred up strife and contention", she "could not think it was of God because of the harsh and denunciatory spirit they manifested, so unlike our Savior in all his teachings." Brother Higgins had taken [illegible] Stronghold—the 14th chapter of Revelations and had proved conclusively that it was still in the future and to be fulfilled when the lamb stands on Mount Zion and "the law shall go forth from Zion and the word of the Lord from Jerusalem."

What a pleasure it is to look over these old letters, written by pioneers in the Advent cause! It makes our hope in the Savior's coming so fresh and new again.

(To be continued.)

ADELIA WILCOX.

Bible School Department.

LESSON FOR SUNDAY JULY 28.

THE GOLDEN CALF. EXO. XXXII. 1-8; 30-35.

Golden Text. "Little children keep yourselves from idols." John v. 21.

The last lesson was the last part of the Ten Commandments. Many other commandments were added. The whole together were called "The Law." Deut. iv. 44. God put his name in an angel, gave him great power and sent him to go before Israel. Exo. xxiii. 20-23. The Israelites promised perfect obedience to ALL the Lord said. Moses by the sprinkling of blood confirmed—sealed—this covenant. Exo. xxiv. 5-8; Heb. ix. 18-20.

Chapters 25-31 are instructions to make and furnish the tabernacle, consecrate—anoint—Aaron high priest, and the Levites priests. Moses was forty days on the Mount. Exo. xxiv. 18.

Lesson Text. 1. Aaron and Hur were left in charge by Moses. Exo. xxiv. 14.

Up. The Israelites ordered Aaron. It is not the least likely they would have come to Moses demanding and commanding him to make them gods. They were evidently not very particular what kind or shape of a god, so long as it was something they could see. If they had not been blind with superstition they would have known that any god that Aaron could make would be more trouble than a help. It could not take care of them, they would have to take care of it. It could not go before them, would have to be carried, would be utterly helpless and useless. Superstition does [illegible] the mind [illegible]

ple, who are more or less ruled by superstitious fear. They would not begin an undertaking of any importance on Friday, nor sit at table with 13.

To serious-minded people it does seem strange that in a few weeks from the making of a solemn contract in which was an agreement that they would "have no other gods," Exo. xx. 3, and with the awe-inspiring manifestation from God, on the mountain before them, that they would command Aaron to make them gods. It would seem that the great sight had become familiar to them, and as they could not see Moses they had lost interest in him. Some one said, "Man is a worshipper, he will worship something." NATURALLY he will not worship God, "The things concerning the Kingdom of God, and the name of Jesus Christ" are foolishness to him. 1 Cor. ii. 14; Acts viii. 12. "Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways." Job xxi. 14, 15.

2. It is not quite clear what Aaron's idea was in asking for gold, Verse 24. We may conclude he was afraid, verse 23.

3. They were willing to sacrifice for what they wanted.

4. The work may have been done by Bezaleel, Exo. xxxi. 1-4. All were equally guilty, verse 35. A molten calf. It is nowhere in Scripture called the Golden Calf. It is last referred to by Stephen, Acts vii. 41. Of all domestic animals there are none that look more stupid and act more foolish than a calf. From that fact we might well think that Israel, who had such magnificent and powerful exhibitions in their favor, from the one living and true God, would be thoroughly ashamed to worship—or even tolerate—as a god, such a thing as the image of a calf. Truly, those who make and worship idols, are like them. Psa. cxv. 4-8. It is safe to believe that in according to all history, there never was a time that the Golden Calf was more generally and sincerely worshipped than at the present day. The dollar—money—is not only eagerly sought for by many, but every dishonest scheme is used to acquire and increase wealth. Verily "The honest man, is the beggar's brother."

5. An altar—a place of sacrifice. Aaron seems to have tried to modify the evil by saying that the feast was to the Lord.

6. In modern phraseology they were having "A good time." People generally have when they do as they like, and self denial is not considered.

7. Corrupted themselves—they could not corrupt God. He was keeping his part of the covenant. They spoke wickedly, Psa. xxxvii. 8. After about seven hundred years of the best instruction, Rom. ix. 4, and sometimes severe correction they were not improved. They were still corruptors, Isa. i. 4. They were worse than their forefathers.

8. Those who have no moral rule, or stability within themselves, are easily turned aside from anything that is really good.

30. Some sins are greater than others, but there are no small ones, nor any white lies; for any sin, any lie will debar from the Kingdom of God. Idolatry is a great sin. It is classed with murders and such, Gal. v. 20, 21. Moses could not assure them that they would be forgiven.

31. Moses was Mediator for Israel. Gal. iii. 19. He acknowledged their great sin.

32. His heart was in his work, God had entrusted him with it, that was enough. He would die with his people, or like Paul, for them. Rom. ix. 3; Deut. xviii. 19.

33 Only those who sin shall suffer—be blotted out of the Book of Life.

34, 35. And they were plagued—blotted out, Psa. lxix. 28.

These things are all written that we might learn to do well. Isa. i. 16, 17.

Next lesson, The Tabernacle. Exo. [illegible]

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION

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The Restitution.

"The Restitution of all things Which God h[illegible] spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, [illegible], JULY 17, 1907. NUMBER 27.

Poetry.

[Selected by Mary A. Woodward.]

Worth While.

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who will smile
When everything goes dead wrong.

For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be pleasant
When nothing ruffles you fearfully,
When without or within no wave of sin
Is lurking your soul to warp.

But it's only a negative virtue
Until it is tried by fire
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today—
They make up the item of life.

But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 11.

Dr. Strong says (page 105): "Annihilation will not come at our bidding, nor may Gehenna be voted out of existence."

It is strictly true that annihilation will not come at the sinner's or our bidding; but it will, nevertheless, come because God has unequivocally declared that the wicked shall be annihilated, as we shall prove by the pure Word of God. And, it is also true that Gehenna, the valley of Hinnom cannot be voted out of existence; neither can the gehenna—hell of endless misery, for the simple fact that such a hell never was in existence!

Dr. Strong knows with every intelligent person, that no souls are being punished in Gehenna south of Jerusalem, for he has stated contrary to the belief of the popular churches, that they are elsewhere in the regions of infinite space in gloom and with hardly self-consciousness of existence! And so the question arises—where are those immaterial, immortal souls, if not in Gehenna? And we answer nowhere, for such souls do not exist, as we shall prove by the unerring Word of God in due time. But is not Gehenna a symbol of a hell elsewhere? And we answer no, emphatically; for, Gehenna is the imaginary hell. But, it is true that this term is a symbol of the punishment of the wicked; for it is the emblem of death and destruction. It was in Gehenna that the Canaanites offered their children in sacrifice by fire to the idol Moloch. It was there where Sanackaribs army of 185,000 men was slain in one night by the angel of the Lord. It was there the inhabitants of Jerusalem cast the offal, carcasses of animals, and malefactors after execution to be consumed by the fire there kept burning, and by the worms that preyed upon the carcasses that the fire did not consume. The prophet Isaiah refers to Gehenna (lxvi 24) as follows: "And ye shall go forth, and look upon the carcasses of them that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It is to the above that Christ refers, Mark ix 42, where hesays, "And whosoever shall ensnare one of these little ones that believe in me, it is better, etc. And if thy hand, foot, eye ensnare thee, it is better to cut off, pluck out, and enter into life, or the kingdom of God than "maimed than to be cast into Gehenna where the worm dieth not and the fire is not quenched." It is certain that if the worms should die, and the fire be quenched, the carcasses would not be consumed and thus destroyed.

Again, in conclusion, the doctor says (page 107), Those who refuse to accept the Bible doctrine of everlasting punishment for the wicked have therefore logically to fall back upon the old fashioned assertion of universal salvation at death.

Dr. Strong uses the expression everlasting punishment, which he takes from Matt xxv 46, in the sense of everlasting misery. But this assumption is in plain contradiction of the numerous passages that explicitly declare that the wicked shall perish and be destroyed. And aside from this, the word punishment does not necessarily mean the infliction of suffering, for Noah Webster defines it—The infliction of pain or suffering; the loss or deprivation of liberty by imprisonment for the violation of law. And, so in all human laws, when a person has committed a capital crime and the penalty is death, the great punishment devised is not suffering, but the deprivation of life. So we shall find on investigation that the penalty of the divine law is the loss of life, the second death. For the wages of sin is death; but the gift of God is eternal life [eternal living] through Jesus Christ our Lord.

Then these notable words of Christ, These shall go away into everlasting punishment, simply mean as they stand, an everlasting loss of life; or, as apostle says, Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. But it is asserted that everlasting destruction means always being destroyed, and this passage is quoted in this sense as a proof text for endless misery in a large volume giving the arguments pro and con of noted men on this subject. But these words of St. Paul are not only thus perverted, but are rejected; for his inspired declaration is [illegible] into destruction for the wicked. [illegible] destruction is not preservation in hell. The apostle in speaking of the enemies of the cross of Christ, says Phil iii 18, Whose end is destruction, whose god is their belly. According to this declaration, and contrary to the teaching of the popular churches, the wicked will have an end to their existence, and, as the psalmist also says (xxxix 9, 20): In a little while and the wicked shall not be—shall not exist. The wicked shall perish; and the enemies of the Lord shall be as the fat of lambs [on Jewish altars]; they shall consume; into smoke shall they consume away." This is surely a fearful end to the enemies of the Lord.

But we remark further on this noted and important passage, which is the strongest and most relied upon of any to prove endless misery, that Dr. Strong with other theologians and ministers, seeing there is no antithesis between the word punishment and the word life, and knowing there ought to be in such a momentous declaration of Christ, has manufactured one out of whole cloth, and thinks it helps his Master out of his ambiguous language! And so, he substitutes happiness for life, and lo, he has an antithesis that suits his, and the orthodox creed, but we shall show does not correspond with the text in the original.

The Greek word kolazo here rendered punishment is from kolazoo, the definition of which is to cut off, as the lopping off of branches, to prune, to restrain, to punish. If the translators had used the first, instead of the last definition as here given, as they should have done, there would have been no occasion for the culpable substitution of such words to make what is deemed so necessary—an antithesis; for the words cut off furnish one, as they are used many times in the Old Testament to mean cut off from life; and that is evidently the true meaning in this passage. So the Diaglott New Testament has it—And these shall go forth to the aionian cutting off; but the righteous to aionian life.

But again, if Christ had really said—and these shall go away into everlasting torment, the torment would cease when the wicked are burned up and destroyed. For the definition of aioni, the root of aionios here rendered eternal, as given in Green[illegible] Greek lexicon settles the ques[illegible] and is as follows: Mode, duration [illegible] finite and infinite, [i. e. limited and unlimited] unlimited duration, eternity, age, lifetime, the world, universe. From this definition it is easy to see that the duration depends entirely on to what it is applied; if it be applied to anything that will cease to be, or come to an end as the wicked will, it is limited to that end; but if applied to anything which has no end, as the future life of the righteous, the duration is unlimited and endless. This statement must absolutely apply to what Greenfield says of aionios, the adjective (for any derivative word cannot signify more than its root) when he says:

"Whence aionios, continued as to duration: eternal, everlasting."

The common argument adduced from the definition thus given of aionios is on the basis of the substituted antithesis, and not on the true one we have shown to be in the original. So it is asserted that the everlasting misery of the wicked is as long as the everlasting happiness of the righteous, and that therefore the wicked will live forever in misery.

The fallacy of this assertion and argument will be clearly seen by every intelligent unbiased minded person, in the fact that the expression "everlasting happiness" of itself, does not prove that the righteous will live forever. It only proves that they will be happy as long as they live. So "everlasting misery" if applied to the wicked would only show that the misery would last during life. The great difference between these two characters in this connection is that the righteous are promised everlasting life, which Christ says [illegible] passage, and inasmuch as we have shown that the wicked will cease to exist as conscious beings, and that therefore the doctrine of the immortality of the soul is an assumption devoid of truth, we will further show it by putting the common illogical argument on this passage in the syllogistic form, and thus demonstrate its absolute fallacy.

Assumption—the soul is immortal.

Inference—therefore the wicked will have endless misery.

Inference—the wicked will have endless misery, therefore the soul is immortal.

The inference is here founded upon the assumption; then it is attempted to prove the assumption by the inference. This to any logical minded person can see, is reasoning in a circle, and is a begging of the question.

H. H. HALL.

To be Continued.

The Story of a Happy Christian Life.—No. 16.

"Brother N. M. Cutlip of LaPorte County succeeded Brother Miller, as preacher to the brethren in Marshall County and being a strong reasoner and a fluent speaker the members who had embraced the doctrines set forth, became established in the truth," I quote from father's "Reminiscences and Episodes."

Sister A. S. Miller, Brother Ephraim Miller's wife says the first Conference she knows anything about was held in Middlebury she thinks in 1849. It was soon after she and her people became settled in the truth of the unconscious state of the dead and knew none of that faith. She did not attend the Conference herself, but her brother did and was much interested. There was a large gathering of the friends from many points, and "good instructive preaching."

There was also another Conference held at Middlebury in 1850. Sister Miller knows this date to be correct, for she and Brother Miller were married in the winter of 1850, settled in Middlebury in the spring, and the Conference began the last of May and took in the first of June. A large crowd of the friends from various parts of Indiana attended this meeting, among them some of the Cutlin [illegible] and Sister Sarah Clark. [illegible] was good preaching and it was [illegible] of great rejoicing. Feb. 23rd, 1851, Brother A. S. Cutlip, wrote to Brother Miller from Kingsbury. The letter was forwarded to my father and is still in my possession. It asked that Brother Miller make arrangements to have another conference held at Middlebury, which Bro. Joseph Marsh, of Rochester, New York, Editor of "The Millenial Harbinger and Prophetic Advocate," was to be invited to attend. From this Conference the Ministers—my father and Brother Miller were to go on directly to Stillwell in company with Brother Marsh and others, and hold a meeting there. The object of having a meeting at Stillwell, being to get the truth before the disciples of that place, some interest having already awakened among them: Mr. Brink, their minister, being interested in the question of life and death, so much so that he was not only reading on the subject, but had united the Disciple and Advent Congregations, and was preaching turn about to them in connection with Brother Joseph Cutlip.

It was Brother Sprague Cutlip, I suppose, who was writing the letter. He thought the Disciples at Stillwell would all come into the truth as they had in Marshall County, if the proper effort was made.

Brother Marsh did come and the meeting was held, as was also the proposed one at Stillwell. Sister Miller, in her recent letter to me, from which I have quoted in this article, says, "this large gathering at Middlebury in 1851, was convened for the purpose of having Brother Marsh preach on the 'Age to Come' [illegible] well and brought Brother and Sister Marsh back to Middlebury with them. My mother attended the Middlebury Conference as did also Auntie Willard but the latter was very much depressed for once, because she had to be snatched away from the meeting before its close, and before the work that she felt she ought to do was done. She had had opportunity to do it but had neglected to seize the golden moments and use them for God and now they were gone beyond recall, with the certainty that it was a final farewell to some of the dear friends till the day of final meeting. I do not know where Brother and Sister Cook were living at this time but Auntie Willard sent messages to them from Middlebury. She was "greatly blessed in the meeting and unexpectedly pleased with Brother and Sister Marsh," of Brother Marsh she says, "He took the lowest seat. The Lord give him the grace he needs, also to all his ministering servants." She was "thrilled" with father's sermon, and commenting on it in a letter dated July 13, 1851, says, "How glorious is the Bible! Oh who would not be an heir of such promises as it contains and sets before the willing and obedient."

Brother and Sister Willard had to leave the meeting to go to Climax, for a sweet orphan girl of 15 years, whom they were to adopt as their own child. Her name was Alice Johnson, I have spoken of her before. Bro. and Sister Greenleaf now lived at Climax, as did also Brother Hall, whose daughter Mary, Brother and Sister Willard took after the death of Sister [illegible] They found a bad state of [illegible] Climax, which I think was [illegible]h County. No meetings [illegible]said, the brethren not be[illegible]pathy with Brother Hall, [illegible]was a good man and a fine [illegible]s infidels were D. P., Bro. [illegible]k thought very highly of Brother Hall. Brother and Sister Willard held a meeting while at Climax and left, hoping for the best.

Another Conference was convened at Middlebury in the fall of 1851, with Brother George Storrs, for the speaker. It had a very large attendance. Sister Matilda Cutlip, writing to her mother, December 7, 1851, [illegible] speaks of this meeting and of being prevented by sickness from attending it. She had hoped to meet mother there.

She also alludes to the recent death of the so loved Sister Dixon of Marshall County, and expresses herself as greatly pained at the sad news. But, "Glory to God," she continues, "the enemy cannot always hold her, for when the Stronger than he comes, he will loose the bands of death and I trust Sister Dixon, with all the children of God will come forth never to die any more. How animating the thought that if we are the Children of God, we shall then have no sickness, sorrow, pain, nor death and we shall be free from sin, when I contemplate the subject I can say with John, the Revelator, 'Come, Lord Jesus, come quickly!'"

"Brother Povey of Plymouth had just married Sarah Stanclift, and Brother Higgins, the father of Bro. D. R. Mansfield's first wife, had been holding meetings for a week after Auntie left, in the Logan settlement in Marshall County.

I wonder if there had been a Conference there? Sister Cutlip does not say, but represents Brother and Sister Higgins as wholly devoted to the service of God, though they had two children and a grandchild at home who had no hope in Christ. Brother and Sister Mansfield, were then living about 18 miles from Kingsbury among some of the brethren. The seventh day, shut-door folks, had just made another visit to Laporte County at the time Sister Cutlip wrote, and had "stirred up strife and contention", she "could not think it was of God because of the harsh and denunciatory spirit they manifested, so unlike our Savior in all his reach[illegible] Brother Higgins had taken [illegible]stronghold—the 14th chapter of Revelations and had proved conclusively that it was still in the future and to be fulfilled when the Lamb stands on Mount Zion and "the law shall go forth from Zion and the word of the Lord from Jerusalem."

What a pleasure it is to look over these old letters, written by pioneers in the Advent cause! It makes our hope in the Savior's coming so fresh and new again.

(To be continued.)

AUSTIN WILCOX.

Bible School Department.

LESSON FOR SUNDAY JULY 28.

THE GOLDEN CALF. EXO. XXXII. 1-8; 30-35.

Golden Text. "Little children keep yourselves from idols." John v. 21.

The last lesson was the last part of the Ten Commandments. Many other commandments were added. The whole together were called "The Law." Deut. iv. 44. God put his name in an angel, gave him great power and sent him to go before Israel. Exo. xxiii. 20-23. The Israelites promised perfect obedience to ALL the Lord said. Moses by the sprinkling of blood confirmed—sealed—this covenant. Exo. xxiv. 3-8; Heb. ix. 18-20.

Chapters 25-31 are instructions to make and furnish the tabernacle, consecrate—anoint—Aaron high priest, and the Levites priests. Moses was forty days on the Mount. Exo. xxiv. 18.

Lesson Text. 1. Aaron and Hur were left in charge by Moses. Exo. xxiv. 14.

Up. The Israelites ordered Aaron. It is not the least likely they would have come to Moses demanding and commanding him to make them gods. They were evidently not very particular what kind or shape of a god, so long as it was something they could see. If they had not been blind with superstition they would have known that any god that Aaron could make would be more trouble than a help. It could not take care of them, they would have to take care of it. It could not go before them, would have to be carried, would be utterly helpless and useless. Superstition does not die out by education. There are people, well educated Americans people, who are more of less ruled by superstitious fear. They would not begin an undertaking of any importance on Friday, nor sit at table with 13.

To serious-minded people it does seem strange that in a few weeks from the making of a solemn contract in which was an agreement that they would "have no other gods," Exo. xx. 3, and with the awe-inspiring manifestation from God, on the mountain before them, that they would command Aaron to make them gods. It would seem that the great sight had become familiar to them, and as they could not see Moses they had lost interest in him. Some one said, "Man is a worshipper, he will worship something." SATURDAY he will not worship God, "The things concerning the Kingdom of God, and the name of Jesus Christ" are foolishness to him. 1 Cor. ii. 14; Acts viii. 12. "Therefore, they say unto God depart from us; for we desire not the knowledge of thy ways." Job xxi. 14, 15.

2. It is not quite clear what Aaron's idea was in asking for gold, Verse 24. We may conclude he was afraid, verse 22.

3. They were willing to sacrifice for what they wanted.

4. The work may have been done by Bezaleel. Exo. xxxi. 1-4. All were equally guilty, verse 35. A molten calf. It is nowhere in Scripture called the Golden Calf. It is just referred to by Stephen, Acts vii. 41. Of all domestic animals there are none that look more stupid and act more foolish than a calf. From that fact we might well think that Israel, who had such magnificent and powerful exhibitions in their favor, from the one living and true God, would be thoroughly ashamed to worship—or even tolerate—as a god, such a thing as the image of a calf. Truly, those who make and worship idols, are like them, Psa. cxv. 4-8. It is safe to believe that in according to all history, there never was a time that the Golden Calf was more generally and sincerely worshipped than at the present day. The dollar—money—is not only eagerly sought for by many, but every dishonest scheme is used to acquire and increase wealth. Verily "The honest man, is the beggar's brother."

5. An altar—a place of sacrifice. Aaron seems to have tried to modify the evil by saying that the feast was to the Lord.

6. In modern phraseology they were having "A good time." People generally have when they do as they like, and self denial is not considered.

7. Corrupted themselves—they could not corrupt God. He was keeping his part of the covenant. They spoke wickedly, Psa. xxxvii. 8. After about seven hundred years of the best instruction, Rom. ix. 4, and sometimes severe correction they were not improved. They were still corruptors, Isa. i. 4. They were worse than their forefathers.

8. Those who have no moral rule, or stability within themselves, are easily turned aside from anything that is really good.

30. Some sins are greater than others, but there are no small ones, nor any white lies; for any sin, any lie will debar from the Kingdom of God. Idolatry is a great sin. It is classed with murders and such, Gal. v. 20, 21. Moses could not secure them that they would be forgiven.

31. Moses was Mediator for Israel, Gal. iii. 19. He acknowledged their great sin.

32. His heart was in his work. God had entrusted him with it, that was enough. He would die with his people, or like Paul, for them. Rom. ix. 3; Deut. xviii. 19.

33. Only those who sin shall suffer—be blotted out of the Book of Life.

34, 35. And they were plagued—blotted out, Psa. lxix. 28.

These things are all written that we might learn to do well. Isa. i. 16, 17.

Next lesson, The Tabernacle. Exo. xl. 1-13, 34-38.

P. NEILL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, July 17, 1907.

We are catching up with communications now, and trust correspondents will respond with more articles.

The Sunday School lesson by Bro. P. Neill, in our issue of July 3, should be for July 21. By an error the date was not changed, and stands the same as the week preceding.

We are sorry to have to say that only a few of the number who should do so, have responded to our notice some weeks ago. Brethren, we do feel that you ought to give us what we have earned. We need it to pay the expenses of our office. Please look up your account, and in case you have not paid consider this an invitation to do so at once. Act as you would like it yourself.

Communicated.

Revelation.

Dear Restitution:

I will pen a few thoughts on the Book of Revelation. He says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

John begins with the seven churches, and the warnings and comforts to them, and says in the 10th verse of the 1st chapter, "I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Then he goes on to tell what he saw and heard. And as he was caught away in Spirit on the Lord's day, and as the Lord's day is yet future it follows of a necessity that what he saw and heard is yet to be fulfilled in the future. Unless the Lord's day has commenced, and I don't know of any Bible students that claim that it has, whatever John saw and heard takes place in that day.

After his message to the seven churches he says: "After this he saw a door opened in heaven; and heard as it were a trumpet talking with me which said, Come up hither, and I will shew thee things which must be hereafter." Consequently they did not take place hundreds nor thousands of years before. He saw four beasts and four and twenty elders before the throne. I am not going to say what they represent, but it is something very important; but I do not think they represent the saints, unless it is those that were resurrected when our Lord was crucified. It says there were some of the saints raised then, and God had a purpose in raising them. As we don't find another sign that will fit a resurrection until after the opening of the seventh seal, it could not include them.

John saw a throne, and before the throne there were four beasts and four and twenty elders, and among the elders was as it were a lamb as it had been slain, and he took the book out of the hand of him that sat on the throne and opened the seals thereof; and when he had taken the book the beasts and elders fell down before the lamb with their golden vials of odors which are the prayers of saints, and they sing a new song because they had been redeemed by his blood and made kings and priests to reign on the earth.

He describes what he saw as the lamb opened the first, second, third, fourth and fifth seals, and he saw when the fifth seal was opened under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, How long dost thou not judge and avenge our blood on them that dwell on the earth. They were probably slain during the papal persecutions, and perhaps some before, and their blood cried from the ground as Abel's blood cried from the ground. And they were told they must wait a little season, until their fellow-servants should be killed as they were.

So it seems there must be a persecution yet to come, and it will come during the reign of the seven headed and ten horned beast.

Under the sixth seal the first thing is a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars fell unto the earth, and the heaven departed as a scroll when it is rolled together, and the mountains and islands were moved out of their places. No wonder the kings and great men, the rich and the mighty hid themselves and were afraid, and called to the rocks and mountains to hide them from him that sitteth on the throne and from the wrath of the Lamb.

Then John says after this he saw four angels holding the four winds, and another angel having the seal of the living God, and the servants of God were sealed in their foreheads, and 144,000 of all the tribes of the children of Israel were sealed, 12,000 of each tribe. After this he sees a great multitude of all nations which no man could number and they stood before the Lamb, clothed with white robes and palms in their hands. These had washed their robes and made them white in the blood of the Lamb. These follow the Lamb, and the Lamb leads them and leads them to fountains of living water and God wipes away all their tears. This must be a scene of the resurrected saints.

You will notice that the seventh seal had not been opened yet. In the 8th chapter we have an account of the opening of the seventh seal. John saw seven angels and to them were given seven trumpets. I will pass over the first four and notice the fifth. Under the sounding of the fifth trumpet John saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. And he opened the pit and out of it came what he calls locusts, and in describing these we find he likens them to an army of horsemen prepared to battle. And they had a king over them, and this king plays a prominent part until the close of the Gentile times.

In chapter xxii. 8, he is called a beast, and says that he is the beast that was, and is not, and yet is, and goes into perdition. There is a description of these in the 13th chapter. He had seven heads and ten horns, and ten crowns, and on his heads the names of blasphemy. John calls him a leopard beast, with feet of a bear, and mouth of a lion. John says he is the beast that was. Now where did he exist? We go back to Daniel's prophecy and he describes a leopard beast, and we find he was a Grecian beast, Dan. vii. 6. He had his day and went out of existence, so the beast that was and is not, and comes into existence again as the beast with seven heads and ten horns. He was given power to continue forty-two months, which is three and one-half years, and blaspheme God and his tabernacle and them that dwell therein. And he made war with the saints, and all that dwell on the earth had to worship him or die.

John also beheld another beast that had two horns like a lamb. He does great wonders and makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth. He causes them to make an image to the beast, and he had power to give life to the image and cause it to speak, and cause all to worship the beast and receive the mark of the beast. It seems that these that are killed by the beast are the ones that John referred to in the 6th chapter and 10th verse. In the 17th chapter John sees the harlot woman seated on the beast with seven heads and ten horns. This harlot woman, all admit to be the Roman Catholic Church, and as the beast represents the Greek Church, they must have a mutual agreement and patch up their differences; but we find that if the ten horns are parties to the agreement they soon turn and hate the whore, 17th chapter and 16th verse, and they make her desolate and destroy her. So you see she is destroyed by the ten horns; and when she is destroyed there is a great wailing amongst the great men, because their traffic is destroyed. They cannot sell any more indulgences etc. Then we find that the beast and the kings gather together to make war with the one seated on the white horse and his army, and they are overcome and cast into the lake of fire and that is the last of them. This beast seems to be the same power that Ezekiel speaks of in the 38th and 39th chapters, the Gog of the North. Some seem to think that because the Gog of the North, or Russia has been so crippled of late that he can't be the power referred to, but God knew what he was telling his servants to write, and it will all come about in his own good time.

Let us wait on the Lord and trust his Word, and we will be rewarded if we faint not. Amen.

J. B. Leat.

At the Breaking of Bread.

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." 3rd Jno. 11.

"Follow not that which is evil; for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." This is the example that Jesus left for us: "Because Christ suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter ii. 21, 22. And the prophet David says, He that hath clean hands and a pure heart shall receive the blessing from the Lord; but the face of the Lord is against them that do evil; to cut off the remembrance of them from the earth; for there shall be no reward to the evil man; no promises to the evil doer. Then let us earnestly pray deliver us from evil and hide not thy face from us; for he that doeth evil hath not seen God. Follow that which is good, what good thing can I do that I may have eternal life. This is the question that the rich young man asked of Jesus. The answer was Sell all that thou hast, and come and follow me; and every one that hath forsaken all for the sake of Jesus and obeyed the gospel shall inherit everlasting life. We cannot find a promise to those that follow after evil; but how great and precious are the promises to those that seek for glory, honor, and eternal life. Seek ye first the kingdom and all things shall be added.

With a few words we can find the doom of the evil doers. They shall be cut off; but words can hardly express what is promised to the saints, the children of God. If any man serve me let him follow me, and where I am there shall my servant be. If any man serve me him will my Father honor; for the Lord God is a sun and a shield, and the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly. It would be impossible to mention in one lesson the promises to those that follow after Jesus; for from the promises to faithful Abraham down to the last one of God's children, the Bible overflows with the glories of [illegible] overcome [illegible] is good.

Ella Knowles.

Beloved, in the Lord:

I write a few words of exhortation to you that you may know I think of you often, although absent in person. The season seems short to me; but the last time I heard the truth seems a long time. I often think of your feast of good thoughts on God's Word, at Bible study and the Sunday services; but I hope to be with you soon, but the date I cannot say.

"Blessed are they that keep his testimonies, and that seek him with the whole heart." Psa. cxix. 2.

The Bible is the Book that testifies of God's love and mercy to man. In the beginning we have the garden of Eden for the abiding place of the first man, and nothing exceeds in beauty this place as described in the Bible; for Jerusalem restored will blossom as this garden. It was not only beautiful; but plants were provided for food; so the whole creation showed his bountiful provision for us. We are commanded to keep God's precepts diligently; to hunger and thirst after righteousness. We read how Abraham was blessed of the Lord, because God knew he would direct his household aright, and keep his testimonies. David was a man after God's own heart. Why? Because of his obedience to God's laws, to fulfill all his will. Blessed are they who know God, and his Son Jesus Christ; blessed are they who know God's testimonies, and have tasted of the many blessings enjoyed in this present life, and look for the endless blessings that will be given to the children of God, the gift of eternal life, that we [illegible] herit. If faithful to his [illegible] We are to seek God with [illegible] heart, and we shall find [illegible] of living water, always ready [illegible] us the water of life freely, [illegible] out price. Jesus Christ is [illegible] friend of the poor. I am sure [illegible] poor in this world's goods are friends of Jesus than of the rich; for as Solomon says, Riches are bother and vexation; but the poor man has not this to occupy his mind, and can turn to higher and better things, seeking for the riches of the promises made to faithful Abraham and his seed, seeking for glory, honor, immortality, eternal life. When we seek the Lord with our whole heart, and cast our burden on him that careth for us. We find the yoke easy, and the burden light; for the commandments of God are not grievous, not more than we can bear. Psa. xxv. 10. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.

When we seek anything with our whole heart, we give it the first and most attention. So it may [illegible] all the children of God, and [illegible] pleasing in his sight, and [illegible] be accepted in his glorious [illegible] as a reward for seeking him [illegible]tly. Psa. xciii. 5. Thy testimonies are very sure. Holiness becometh thine house, O Lord forever.

Trusting this finds you still rejoicing in the knowledge of the Truth, I am your Sister in Christ Jesus.

Ora Chle.

Dear Restitution:

I am glad to report the obedience of faith on the part of two more. I was with the Church of God at Warren County during the week of July 1st, and the brethren arranged to have an all day meeting on Sunday the 7th. At the afternoon services Ruby Day, daughter of Brother and Sister Chas. Day of West Lebanon, Ind., came forward and asked to be immersed. She understands the gospel of the kingdom which Jesus preached, having been brought up by believing parents, and I believe that she is thoroughly in earnest in the step she has taken. Accordingly on Monday morning we proceeded to Rock Creek 2 miles from West Lebanon when she was buried with Christ by baptism.

Upon arriving home I found Grace Cardill, granddaughter of Bro. H. P. Cardill, desirous of baptism. She too had been brought up surrounded by those who believe the glad tidings of the kingdom, accordingly on Sunday afternoon the 14th, we went to the St. Joe river, where she was baptized into the name of Jesus Christ for the remission of her sins.

Through an unexpected turn of circumstances the Church at South Bend had the pleasure of the presence of my mother, Sister Mattie Neill of Salem, Ohio. She gave us a splendid lesson in the evening and we all enjoyed her visit. Your Brother,

[redacted]

I have a question or two I would like some of the readers of The Restitution to answer. Is the preaching of the gospel in all the world a sign or indication that the coming of the Savior is near at hand? If so, why look for him before that is done? If we could figure out when this will be done would we not know about when he will come? Is it consistent for us to look for him before the sign is fulfilled?

Yours in hope,
Samuel McClothlan.

Obituary.

Celelia A. Myers was born in Onwego Co., N. Y., March 24, 1822. Died at the home of her son, Smith, (while on a visit) July 8, 1907. Age 85 years, 3 months and 24 days. Married at her home to Alonson H. Hillard of Plattsburg, N. Y., Dec. 31, 1843. Moved to Jo Daviess Co., Ill., in the spring of 1845, residing on the home place until 1901, since then making her home with her daughter, Rachel E. Rees, of Burlington Junction, Mo. Her husband died in 1896. From this union there were born eight children, Rachel E. Rees, of Burlington Junction, Mo.; Smith E. Vinton, Ia.; Allen D., deceased; Byron H.; Clarkston, Wash.; Alva L., Vinton, Ia.; Amy A. Johnson, Albion, Ia.; Lonson W., Dell Rapids, S. D., and Frankie who died in infancy. Her religious life began at the age of sixteen, becoming a member of the M. E. church, about 1850 uniting with the people of The Restitution faith of the Adventist church of which body she was a zealous and faithful member until her death. She was buried by the side of her husband in the cemetery, near the old home near Stockton, Ill. The funeral was held in the school house near by. Even though the day was stormy, the house was crowded with the friends who had gathered for the last sad rites. She rests in Jesus.

S. J. Lehman.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Selected.

Tools for Workmen.

Good workmen need good tools. A finished workman needs more tools than a blunderer or a bungler. And he knows what tools he needs, and he knows how to use them and care for them.

The tools of a minister of the gospel are books. He is to "give attendance to reading, to exhortation, to teaching." "The books," and "especially the parchments," were an important part of an apostle's outfit (2 Tim iv 13); and the Scriptures is the foundation of all preparation for the ministry of the Word of God.

But to read the Scriptures understandingly, they must be translated into our own tongues, and to understand a translation made from any foreign language, we need books which inform us concerning the usages, manners, customs, allusions, idioms, and a thousand things which are peculiar to each separate language. Consequently dictionaries, lexicons, works of travels, antiquities, and similar books become necessary to the reading, the study, and the understanding of the Scripture.

Every minister should be equipped with some such books. A few books studied and mastered are worth more than many books which stand unused upon the shelves. The man who has eyes and ears and memory, will, in the course of a lifetime, read, gather up and remember many facts, illustrations and confirmations of biblical statements and teachings, and so will himself become to some extent a walking library, and a means of instruction to many others.

It requires brains to use books. There are many persons who could make little or no use of the largest library. They have not learned how to use tools, or how to find what they want, and they would wander aimlessly in the greatest libraries of the world, because they would not know where to look for what they need; but every man should have a few choice books; and if men will save, economize, and plan, they will be able to secure them.

One wise old farmer used to say to his son, "Do not get in debt, but if you ever do get in debt, let it be for manure." This was an investment which he thought was a safe one for a farmer. Our counsel to ministers would be not to get in debt; but if you do get in debt, books are to the minister what manure is to the farmer. Many a man's brain is unfruitful from lack of the mental stimulus which would come to him from reading an instructive, suggestive and inspiring book. He needs facts to think upon, and then he needs to be led in ways of thoughtfulness by other thinkers. We should be glad to see thousands of good books scattered among all the ministers in the land; not books of dry dissertations and long sermons, for these are often wordy and wearisome, but books filled with important facts, Scriptural knowledge, and suggestions which draw lessons from those facts, and stimulate intelligent thought. "Give attendance to reading;" but let the reading be good reading. Put away fiction, trash and foolishness, study only the things which will instruct and benefit, that thy profiting may appear to all.—*Armory.*

It may seem strange, but it is nevertheless true, that alcohol regularly applied to the thrifty farmer's stomach will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm and sow his field with wild oats and thistles. It will take the gloss from his clothes and the polish from his manner, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family and topple him into a drunkard's grave.

The happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even though it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 625 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Program, Ohio Conference.

Wednesday, Aug. 7.

7:00 P M Opening of Conference by President, P. Neill.
7:15 " " Address of Welcome, A. E. Overholser.
7:30 " " Response, J. F. Wagoner.

Thursday.

9:30 A M Social Meeting, T. Kleinsteu.
10:30 " " Address, God's Law of Pardon for Sinner and Saint. R. G. Huggins.
11:00 " " President appoint Committees.
2:00 P M Address, Everlasting Fire, and Its Effect, Together with an Exposition of the Parable of The Rich Man and Lazarus. Illustrated by Chart. W. H. Wilson.
7:00 " " Address, Things Most Surely Believed Among Us. J. F. Wagoner.
7:30 " " Address, D. C. Robinson.

Friday.

9:30 A M Bible School. R. G. Huggins.
10:30 " " Address, J. L. Wines.
2:30 P M Address, Sins Relation to the Divine Plan. J. F. Wagoner.
8:00 " " Address, The New Birth, What is it? and How is it Accomplished? W. H. Wilson.
7:00 " " Social Meeting, John Lehman.
7:30 " " Address, Paradise Lost, Paradise Regained. R. G. Huggins.

Saturday.

9:30 A M Bible School. W. H. Wilson.
10:30 " " Address, Sister P. Neill, Sister's and Young People's Meeting.
2:00 P M Business Meeting. Report of Committees, etc. Election of Officers.
7:00 " " Social Meeting, R. Curtis.
7:30 " " Address, Salvation, How Attained, When Completed. J. F. Wagoner.

Sunday.

9:30 A M Communion, J. L. Wines.
10:30 " " Address, W. L. Tomlinson.
1:45 P M Talk to Children, C. Goss.
2:15 " " Address, The Model Government. The Future Politics of the Earth. J. F. Wagoner.
3:00 " " Address, The Two Fathers. Illustrated by Chart. W. H. Wilson.
7:00 " " Praise Meeting, Anna Beck.
7:30 " " Address, The Truth, R. G. Huggins.
8:30 " " Close of Conference, P. Neill.

During the Conference there will be Hymns and Songs suited to the occasion.

Whiskey from Rags.

The New York *Observer* thinks there is nothing remarkable about the statement that the whiskey is now manufactured out of old rags when everyone knows that nearly all the old rags in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags, and from rags to whiskey. What a beautiful business it is!

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

Will all societies and isolated members affiliated with the Berean Society of Illinois please send in a report of their work for the year to me at 5428 Ontario St., Austin Station, Chicago, not later than August 14. Please state number of members, average attendance, frequency of meetings, charity or other work done, dues collected and any items of interest. Give increase or loss of members, during the year.

Isolated members, we wish to hear from you as well as from the societies.

Lelia E. Whitehead, Sec.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

[Selected by Mrs. Gabriel Hohrbach.]

Where is Our Home?

O where is our home, the saints promised rest?
Where is the kingdom, the land of the blest?
Is it in heaven, where together we'll come?
Tell me, O tell us, where is our home?

Preachers oft tell us our friends when they die,
Go direct to heaven, to mansions on high;
But by careful searching no proof can be found,
That they are not sleeping now low in the ground.

Then why tell the story that to heaven they go
With not in the Scripture a sentence to show;
But we do find surely a promise there made
To Abraham truly, and to his true seed.

But not in the heavens, where God has his throne;
For no one has gone there save Jesus alone;
Hint's not the land promised to Abraham's heirs;
For Jesus said plainly no man has gone there.

Where then are God's people, the prophets of old,
Who died many centuries before this was told.
'Tis not up in heaven, where Jesus has said
Must silence forever the home of the dead.

Death, the grim monster is still in the land,
No one can sweathe his cruel, cold hand;
He steals away loved ones, our friends he have low,
Filling each bosom with sadness and woe.

The morning is breaking, 'tis beginning to dawn,
The clouds o'er our pathway are being with drawn;
The time is recorded—is now nearly due,
When the sign of Christ's coming will burst into view.

Our friends who are sleeping within the cold tomb,
Shall hear the glad summons, and forth they will come;
Shall come forth in beauty—immortal and fair,
The new earth and glory with them we will share.

We read that the earth, once designed for man
Will again be restored to its original plan,
When rays of bright splendor and beauty shall bleed,
And the God of our fathers shall dwell here with men.

Here then is our home upon the new earth,
The Paradise promised, the land of our birth;
When Christ in his glory shall sit on his throne
In Eden's new garden, and Adam's first home.

—P. H. Wall.

Communicated.

Words.

Proverbs xxx. 5, 6: "Every word of God is pure,—Add thou not unto His words, lest He reprove thee, and thou be found a liar."

One who reads assiduously is amazed at the extent Truth in all ages is obscured by language. It may be said, without fear of mistake, that no language ever issued by man is intrinsically intelligible. This may seem a startling assertion. But, we have the commonplace witness everyday, that words eternally trip and involve each other. Lexicons are ever in trouble over them, among themselves. Secondary meanings, and more distant "shades," are as a rule mere apologies for paucity of and ill-will towards the primaries of all the important words. The present keen agitation over spelling-reform demonstrates the fear the great mass of scholars have that their peculiar ideas and institutions may be rudely and unexpectedly shaken, and the ground of "tradition" molested. This argus-eyed watchfulness of words is not so much a fear that the English tongue may be harmed, as a tacit protection of the tight-rope performances words play in human assumption. Said a prominent speaker, recently, against spelling reform: "Let us band ourselves together to a million of persons to stay this outrage upon our traditions."

"This outrage upon our traditions!" This is a very flexible word, and comprehends in the scholarly mind much more than the purging of words false to their alphabet. For, as words go, men fall to pierce one another's comprehension with them. Said Abraham Lincoln, when arguing with Stephen Douglass, who perpetually insisted that he was not understood by his formidable antagonist: "I now rise to explain some explanations explanatory of explanations explained."

The very ancient languages had very few of the learned shifts of scholars. It is very probable they were given tongues, not made; and, in this aspect were miraculous, at least in their rudiments. There was, I think, no effort at learned pretense. This followed on, when man, setting up the Serpent's theory, began to plume himself upon "knowledge"—"knowing." "Ye shall be as God—knowing," etc. (Not "gods," for there were none of these myths yet.) God was infinite because He was the all-knowing,—the all-wise.

Then man began to coin and herd words. The simple words were expanded (conflated) and labelled, as we may say. Simple terms could not express complex and ambiguous ideas—and man revealed at once that he was a born imaginer—a guesser. Satan had given him a start that way, and his mental bent was hopelessly alter the mysterious and unreal. In a short space came the scholarship and autocracy of the time! It has never ceased to this day, and never will 'till Another Hand takes hold.

God was watching this devilish spring of error, and this insidious prostitution of words, from the first day of the new creature. He forbore with it until Babel, when he cut down the force of the iniquity by summarily confusing the speech of man, the chief engine (in its vicious construction) of every kind of spiritual fallacy. Without words, skillfully framed, no error could exist. The dispersion, however, was only a check. In a very little while the "wise" man was at his trick, coining and shading words, and sorcery, soothsaying, etc. were soon rampant. Every whit of these and all mystical systems were the outgrowth of wrested words in common use. "The powers of darkness," as such, could not have allured men. It is the assumption of the divine which deluded and drew men, and there was no shorter cut to this than through the abuse of pure words. Please remember that this was at a very early period of the race. That while it never was excusable, yet it had its palliation. Man was destitute of many helpful accessories. He was not only fresh from the hand of God, but fresh from the hand of Satan, and a nomad. Not so the ages later on. Not so today. Mankind does not change normally, but its circumstances have. It is utterly without apology. It is the great discredit of modern scholarship that its prodigious advantages have assuaged nothing of its determination to continue the worst features of the olden times of "this ignorance" of sublime matters which God can no longer "wink at". It was always a dangerous experiment to tamper with words. Man has a right to varied notion of subjects, but not to vary the meaning of words to conform to them. There is no doubt in my mind that this necessitated Ha[illegible] —that speech might not too soon and too utterly confuse the things of God. The Bible has thus clearly made this the supreme confusion. It is one of the incidents of Holy Writ that does not sit well in the human reason. Reason prefers to find most glorious and beneficial spiritual lies in the Sacred pages. Matthew Arnold, deceased, the English custodian of miracles, is at pains to show the world how a Book of falsehoods, can yet be a Book we cannot do without. So was his peer, Satan. The Book knows these men perfectly, Jude 16: "Their mouth, speaking great swelling words." And 2 Peter ii. 18: "They speak great swelling words of vanity." Man loves to use words that "swell", that distinguish self. As Jesus put it: "receive honor one of another."

Perhaps nothing can better illustrate the Divine cognizance of the prostration of language than the fact that among all the names applied to Christ the most significant is "The Word of God." Revelations xix. 13. It is referred to as if it was a new name. The passage declares: "He had a Name written that no man knew but He himself," "and His Name is the Word of God." Assuredly this will not be a title new or unknown to man when the date of Rev. xix shall have arrived. They will hear this name among men in that dread Day of God, but the word will have become a misnomer and snare. I have no doubt we may find this Day in its inception in Isa. xxix. 9, and Amos viii. 11. The "doctors" will have had enough of words by that time, it seems. And it is right here in this very interim that Zeph. iii. 9 arrives: "For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent. "At 2 Thess. ii. 11 we read of a Day preceding this one of "pure" words: "For this cause God shall send them strong delusion that they should believe a lie—who believed not the truth." "The mystery of iniquity," alluded to so clearly and strongly in these verses of Paul, was industriously at work making words for the believer. We have these words always with us, and cannot blame the old "Mystery" for mothering them so jealously. "Very God and very man," etc., may account why "no man" shall know that "Name," in its purity and power, till a great shaking of words takes place. While languages remain impure and while man persists in "senses" and "shades", and spectral parts of speech, he must possess ghostly and unholy and unreal views.

Let us glance here at a helpful remark of the Lord's. At John viii. 43, he says to the Jews: "Why do you not understand my speech? For this cause you are not able to hear my word." This is the pure Greek. By no stretch can we make the passage, aver that the reason they could not understand His speech was because they did not hear his words, for they heard them, but they had lost their old tongue. There was a Hebrew tongue, but it was then but a mere skeleton of the divine original. Time and apostacy had sifted it and them among the dialects of the heathen nations, and its mission and office for divine (theological) purposes was over. In its simplicity and beauty; its lofty and intense realism, it was the par-excellent medium of Jehovah for all sacred Truth, and never offered the slightest difficulty to those old saints, who spoke it in its purity. Jesus so used it, but its form seemed to them as a rank heathen fable. "How can this man give us his flesh to eat?" Hear the instant answer: "The flesh profiteth nothing. The words I speak to you are spirit and are life." "It is the Spirit that quickeneth." Not devitalized, ghostly words, but "the Spirit" of God. "What and if ye shall see the Son of Man ascend up where he was before?" It is the Spirit (of God) that quickeneth." John vi. He showed them that he could "ascend up where he was before" he was crucified, by raising from the dead and standing among them as he "was before" he died. It was quite impossible for Him to get his resurrection from the dead at all into their minds. They could not believe, And when it happened at last "the words" (of the women) seemed to his disciples "as idle tales. And they believed them not." Luke xxiv.

But nothing can more directly suggest this failure of the Jews to understand their national tongue in its purity than the pathetic incident at [illegible] sus cried with a loud [illegible] lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me." And some of them standing there, having heard, said: "He cries for Elias! Mark repeats this sommeo. That such words as "My God," should have utterly faded from the Jewish mind in their native vernacular is beyond conception, except in this view I am pressing. There is no doubt the great mass of the people had no recollection of the old tongue of better days, or a very meagre one. Their thinking at least was in the corrupted "yiddish" or what not of the commercial circles. It was much on the order, probably, of the dialect known as "Pennsylvania Dutch." No contention that those who thus misconstrued Jesus, were not Jews, will do. The words stand uncorrected.

Thus it may be plainly seen that while Jesus used the Hebrew tongue figuratively as to his sentences and parables, He did not mystify words. "Bread" is as truly bread, or food, in a mental aspect as in the physical. There is a vast difference between presenting subjects in an attractive and striking form, and in falsifying essential words. The Jews' stumblings were not over Jesus' sentences (which were Scriptural) but over the abortive definitions which had crept into the basic words he used. These were all the definitions of men. "Life" and "Death", the two great foundational theological words of God, upon which all Jesus had to say depended and rested, as to the eternal verities, had been divested of every atom of Truth, and Jesus plain intimations and plainer assertions that, without some Outside Help for the corporeal, man was utterly extinguished by death, forevermore, was utterly incomprehensible as that word (death) passed in those times.

"I will raise it up at the last Day. This is reiterated in John vi (1) three times, verses, 40, 44, 54. The latter place is substantial witness that Jesus gave no place for any present immortality in man, in anywise. Whatever was to be and have "life" must be raised corporeally from the dead "at the last Day," yet to be. We may say boldly, in the name of the Lord, that not a scintilla of error or spook could have been imported into such words as soul, spirit, heaven, hell, life, death, mind, etc., etc., had the first words "Thou shalt surely (really) die," been let alone. The mental and dispositional (or "spiritual") part of man is astonishingly retrograde. It delights instinctively in inversions. This trend is what the Scriptures denominate "perverse-[illegible] is not only set forth a de-[illegible] also native. Jesus [illegible] evil and an adulter-[illegible]" that is, one that [illegible] perverts everything [illegible]ersions of the Book [illegible]ing: "There is none [illegible]: no not one!" Ps. [illegible] is not so much that man [illegible]adly, as that he reverses good. David did "evil in the sight of God," but he never did evil to or opposed the things of God. Morally he sinned most greviously; but the purposes, the ordinances, the "church" of God, suffered at the hands of men who were not immoral. The question for philosophy is: Which is the most vital in vital matters? As the old farmer said: "Since it can't be both, which shall it be, dogs or sheep?"

I repeat: man is not happy unless he is opposite. Look at our food products, our beverages, our clothing, our habits, etc. Flour he has turned into starch, and his drinks are invariably intoxicants—and he makes them so. He can do that to perfection—invert, reverse, oppose. Israel and the "manna" incident is a remarkable lesson. "Leeks and onions," dangerous absorbents and discussers, not God's food. A little later he carries out the rule to its sequence, when Jesus, the "bread" of life is rejected, and requested to "depart out of their coasts."

The student may now be prepared to reflect that the primary terms for "soul" always referred to the "animal" (Latin, anima) or carnal part of the physical structure, in all the old vocabularies. "Spirit" (of man) was generally the "breath", or atmosphere when used in supporting the soul in existence. To withdraw this meant certain, positive death of the soul and body, and the cessation of thought or mind, 'till the former, or larger, physical conditions were restored. But "spirit" (of man) also meant primarily the indubitable effect [illegible] dispose of environments. The fool sayeth in his heart, 'There is no God.'" That is the "spirit" (of man) disposing of a matter before the comprehension. "Thou art the Christ, the Son of the living God," is another, but very different, disposition or "Spirit". It is not natural in man, as the former "spirit" is, which is totally and willingly evil and against God. No part of man is of God except what God puts in him. Adam was a sinner "spiritually", or dispositionally, before he sinned, or he never would have sinned. Jesus never sinned because the "Spirit of God" was in Him. There was no disposition to sin, and no temptation or fleshly demand ever had the faintest show of success in Him. He was human, altogether, and felt the force of every earthly fleshly power in his members "like as we," exactly. But these had come up against the divine possibility of something stronger—the power and mind (Spirit) of God! Bless we the Lord!

For, there is a momentous fact in the gateway of this great matter, men are not apt to perceive quickly, viz: that while "secondary" meanings serve a parabolic, illustrative purpose among men, no secondary meaning can stand in fact! They cannot loosen a literal term. Such a use of secondaries is lying—because the inversion of Truth. The Scriptures and all literature must have a flat philological stand to be useful. Satan caught at the weakness of man against divine facts, it stuntly. He was no poor "professor". No academician could have "went at" the unsophisticated individuals of the new race in a [illegible]ly manner than questraight use God was [illegible]ds. Here was [illegible] THE BEGINNING [illegible] method of "spiritualization" [illegible]d. It disposed of (spirit[illegible]) the Real. And it suited [illegible] better than the Truth.

Because, the Truth, as God spoke it, was not comforting to man's pride. It brings the words of Eccle. iii. 18 too agonizingly near the facts as we all see them. No learned twist can disturb these words of the Preacher, whoever he was. He was a "learned" man, too, with vast experiences, both out in nature and alone with Truth and God. He was no fanatic or "too-good" man, or pious dreamer. He was bound by no university or school. He looked squarely at the visible, and thence upward to God and the To-be. He never varies. Almost his last words are: "Then shall the dust return to the earth as it was, and the spirit (ruach) to God who gave it." Let us ask here: How "was" the "dust"? "God formed man of the dust of the ground." This existed before man. But did the "deathless spirit"? Who will say (but? Yet it must, if it was (is) "deathless"; if God gave it! The words of Eccle. xii. 7 are: "And the spirit to God who gave it." Let us ask again: Did God "give" man that which must effectually damn him: a "spirit", ever of "disobedience"—incoherent, deathless? Or did He "give" man "breath", to cause life in the body He had made, and that only? Genesis i. 7, concludes: "And breathed into his nose the breath of life, and man became a living soul." Breath breathed in at the nose produced a living animal. Taken away it left a dead corpse and a dead soul. There is no idea of any life but animal life. For man has not thought one thought, spoke one word, or acted one act, as yet. The physical only can perform these functions. Should "fathers," as they are called, fumbled over this phase of Holy Writ interminably, but got no farther than Augustine and Origen; who got no further than Satan. Both men were wrong and opposed violently to each other, but both had the same captain and believed with him that man should not and could not "surely" die. You will "die", said the Serpent, that is evident; but not really, not "surely"—that is, if you eat of this tree, as I tell you. This tree is called by God, "the tree of Knowledge." That cannot die. God knows that will make you like Him, "as gods", hence deathless. God's existence is not in personality, but in "knowledge." This, Satan, and probably much more to the same end.

It is not improbable that Satan anticipated the words of Jesus, by some snakeish reasoning, such as he assailed the Lord with at the beginning of His ministry. He (Satan) may have suggested the idea that: "The flesh profiteth nothing—it is the spirit [illegible] that quickeneth." The [illegible]nd, the knowing pow-[illegible]. For has not this been the false reasoning of man ever since, and is it not the theology of Christendom today? Has not the poet said "death is but seeming," and a "transition", and "Dust thou art, to dust returnest, was not written of the soul," the "living soul" God had "made"? and which He declared should "die"? Is it not passing strange able men cannot see that Jesus and Satan never could have reasoned alike! Which, pray, are Satan's words most like, the Bible or Dante? Satan is known in the Word as the great "evil spirit," demons, likewise. Are they, then, in consequence, immortal? "Ye shall be as gods." Two gods. From that hour "gods" began to multiply among men, until their names were written over the whole visible heavens. These "gods" were all men! "Immortal souls!" Until the day of Paul, at least, that great man of God knew of but One man of all human kind who had immortality.

It will be interesting to ask here: "What is mind?" We ought to know, for we each possess one. Perhaps a hard knock on the head has stunned or stopped it once or twice. The writer has been knocked senseless, and knows something about "mind" in that emergency. He "knew" nothing, and yet he was far from dead. In the desperate effort of man to light on a passable definition of "soul", and "spirit" he has adopted "mind", as Satan did. There was no "ghost" of a chance in any other term. Well, then, What is mind? Thought? But, surely, thought is not a thing. Like a noise, or wish, or hope, or love, it is in evidence, but can we say it lives? Yet without mind, thought, love, etc neither man, beast, devil or the Infinite would be anything! Satan knew this. It was his vast field of essay. Designing men knew it and scholars have connived at it in every age. There was no other hope of a false system, which would afford the pride and avarice of evil men fat cures and offices and an ascendancy over mankind equaled by nothing in life. Witness the Romish church, or Mahommed. Run back over those twelve centuries of black darkness and bloodshed. Where would they have been had man known rightly that at death he would "surely die" and his "life is hid with Christ in God, and when Christ, who is our Life shall appear, then shall ye also appear with Him in glory?" "I will raise it up at the last Day." Where would have been the craft of the witch, the sorcerer, the diviner the "spiritualist" spirit-rapper, purgatory, deceased visions of the dying from pernicious teachings, and the host of voudoos and fooleries, and that dreadful chasm of lies, an eternal "hell" of conscious woe and tyranny; if mankind had believed "death" to be "death", and not "seeming" and snookery? So much for the word "soul".

The word "spirit" is even more unfortunate. Its history is one of constant difficulty. Firstly, it is not identical with the word "soul", but another matter entirely. This has been a bitter bolus for commentators. For, if the spirit of man is deathless, then man must be possessed of two deathless natures! If the soul may be "killed", as in Matthew x. 28, he has yet (if the common view is right) an "undying spirit". The doctors are not happy over this, and would see God out of the dilemma, if possible, or if He would kindly permit them. But not yet. "Thou (living soul) shall surely die!" The earth is one vast graveyard. Time is one long, endless procession of funerals—of souls which have died. We look down into the grave, O, with fearful eyes. We hear the sound of the falling sod. It has no pleasant echo, no music, no victorious paean. Nothing but the cold, just words: "Thou shalt surely die!" And we see it is true, as God said. We ask the question, with the Godly Job; "If a man die, shall he live again?" and we may hear the answer, like Job's, but higher, grander: "I am He that liveth and was dead, and behold I am alive forevermore, and have the keys of death and the grave." And, it is enough. Job accents the salient features: "All the days of my appointed time will I wait 'till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire for the work of thy hands."

ANTHONY BUSCH.

To Be Continued.

Bro. Underwood:

The fifth Annual Conference of the Church of God of Ohio, will be held in Springfield, Ohio, beginning on Wednesday, Aug. 7, and will continue over the following Sunday. The meetings will be held at the fair grounds, and the meals will be served on the ground at fifteen cents each, and sleeping quarters will also be found on the grounds, as the church of Springfield will provide cots for the visitors, and would like the brethren and sisters to bring their own towels and such toilet articles as they need, as it will be more convenient. Hoping this will bring out many of the brethren and sisters from every church as we want this to be a real good Conference. Please let me know how many will come and the time and the road you expect to come on and there will be some one at the depot to meet you as we want every one that can possibly come to be here.

ANNA B. BECK, Sec.
128 E. Southern Ave.,
Springfield, Ohio.

Benevolence is not merely a feeling, but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Program.

ELEVENTH ANNUAL CONFERENCE OF THE CHURCH OF GOD IN CHRIST JESUS FOR THE STATE OF ILLINOIS, TO BE HELD AT OREGON, AUG. 21-25, INCLUSIVE, 1907.

All Services will begin with Bible reading, singing and prayer.

Sermons limited not to extend 40 minutes.

Meals and sleeping accommodations provided free in the Annex, at the rear of the Church. Breakfast, 7 to 8; Dinner, 12, Noon; Supper 5:30 P M.

It is especially requested that all be prompt in attending services and at meals, that services may not be interrupted and waiters on tables may be able to get through with their work promptly.

TIME OF SERVICES.

WEDNESDAY, AUG. 21.

Services begin at 7:30. Sermon by Jas. W. Wilson. Topic—"The Greater Pentecost." Rev. x.

THURSDAY.

10:00 A M Formal opening of the Conference, appointment of committees, followed by

QUESTION BOX.

This Service is given to answer any questions that may be asked relating to Bible topics, explanations of obscure passages of Scripture, etc. Said questions should be written out and either mailed to the President of the Conference in advance or handed him before the session. The questions will then be handed out to different brethren best qualified to answer. After the leader has given his views, the questions will be open for discussion. The leader will be entitled to 10 minutes time, those following to 5 minutes each. No one to speak more than once on the same question until every one who wants to speak has had an opportunity. The leader will also be entitled to three minutes to close the discussion.

12 M Adjournment for dinner.
2 P M Question Box continued.
3 P M Sermon by L. E. Conner.
6:45 P M Social Meeting in charge of the Bereans.
7:30 P M Sermon by L. E. Conner.

FRIDAY.

10 A M Question Box continued.
12 M Adjourn for Dinner.
2 P M Question Box continued.
3 P M Sermon by S. J. Lindsay.
6:45 P M Meeting in charge of the Bereans.
7:30 P M Sermon by R. G. Huggins.

SATURDAY.

10 A M Business Session of Conference.

ORDER OF BUSINESS.

1 Report of Secretary.
2 " " Treasurer.
3 " " Evangelists.
4 " " Churches.—Each Church in the State should send a report of membership—gain or loss. Spiritual condition and work.
5 " " Bereans and Auxiliary Societies.
6 Election of Board of Management—President and Vice President.
7 Report of Committee on Ways and Means.
8 Financial pledges for ensuing year.
9 New Business.

12 M Adjourn for Dinner.
2 P M Continuation of Business Session.
3 P M Sermon by L. E Conner.
6:45 P M Social Meetings in charge of Bereans.
7:30 P M Sermon by S. J. Lindsay.

SUNDAY.

9 A M Sunday School and Bible Class. Topics for Adult Bible Class.
10 A M Free for all on any Topic—Social Meeting—General Topic: The Carnal vs. Spiritual Mind. Rom. viii. 1-10. Services opened by the President—ten minutes, followed by three minute talks, prayers, etc.
11:30 Brief Recess followed by Communion Services.
12 M Adjourn for Dinner.
2 P M An hour with the Bereans.
3 P M Sermon by R. G. Huggins.
6:45 P M Continuation of *Ires* for all Social Meeting. Final Report of Ways and Means Committee.
7:30 P M Sermon by L. E. Conner.
8:30 P M FAREWELLS.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 306 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEILL, Pres.
J. S. THOMPSON, Sec.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

Attention

TORCH LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo C. K. & S. R. R. for Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 46 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BONE,
MRS. M. A. WOODWARD,
P. NEILL.

ATTENTION PLEASE.

Will all who anticipate attending the Bible School at Lemon Park, Indian Lake, from July 25 to August 8 please notify me as soon as possible, so that I can make arrangements for cottage room, as nearly all are taken now, and when they are gone, we will have to resort to tents.

Come one and all, and enjoy studying God's Word, with the woods, and birds, the beautiful lake and cool breeze to rest you while you study. Address me at Dutton, Michigan.

M. A. WOODWARD.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. [illegible]

The Southern Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come then with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $3.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this [illegible] should do so at once.

NOTICE.

Information wanted [illegible] Evangelist known as [illegible] who traveled some years [illegible] ns, selling a pamphlet [illegible] himself, entitled "When [illegible] come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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So [illegible] what can I do?

There is [illegible] but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SPECIAL LOW FARES.

Indianapolis Ind, Sunday July 21, fare R T $1.25, train leaves 7:16 a m arrives Indianapolis 11:55, returning leaves 7:30 pm. Plymouth boys of Co I will take carpet Lawrence Fort Benj Harrison east Indianapolis.

Jamestown Exposition, Norfolk, Va, daily until Nov 30. Choice of many desirable routes, all rail, or by ocean, bay or river steamers.

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Dayton O, Aug 18 & 19, Home of Veterans

Camp Perry O, Aug 1 to 31, Nat'l & Ohio Rifle Association

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For full particulars consult
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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy One the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Poetry.

Past—Present—Future.

Sweet childhood hours—life's opening scenes—
How fondly memory backward leans
Toward its first dreams, and ardent prays
Let me re-live those blissful days.
How gay was spring, enrobed in bloom,
And dewy pearls, when morn's perfume,
And bright Aurora's crimson flush,
Were sweet as bridal beauty's blush.
'Neath summer's sun, in sportive rave,
I watched the light the shadows chase—
Looked up to heaven's majestic blue,
That worlds of light were moving through—
Then in the streamlet's mirror glow
Looked down on heavens that shone below.
Bow oft before sin's shadow black
Had yet eclipsed life's shining track,
On mountain heights I wondering stood
In nature's awful solitude,
Before the painted foliage fell
O'er rising peak or sinking dell—
E'er withering flowers were laid in death,
Cut down by winter's killing breath,
And heard prophetic whispers say—
Youth's transient visions fleet away.

* * * * * *

Those years are passed,—upon my brow
The scours of time are falling now.
The school-house troops with whom I played
Are slumbering 'neath the yew-tree's shade;
Parents that saw my life-dawn day
Are coffined yonder in the clay;
Green mounds are heaved above the breast
Of sisters in their dreamless rest;
And graven marbles give the date
When children passed the stream of fate;
And she—I name my youthful bride—
Is sleeping by those children's side;
The grass has often grown above
The saints who taught me God to love;
And while I wait the grave for me
Is ready as once, Job, for thee;
For as I list with bated breath
I hear thy steps, O coming death!

* * * * * *

But Judah's Seers foretell an hour
When death shall lose his cruel power;
That One shall come with might to save,
And break the bolts that bar the grave;
When that dear dust o'er which we tread
In deathless shapes shall leave that bed;
They say upon fate's farther shore
No "tempests beat, no billows roar";
That fadeless Paradises bloom
Beyond the deserts and the tomb;
That on those shores Jerusalem
Has golden streets and walls of gem;
No sorrows there, no grief, no sigh;
For tears are wiped from every eye;
That the eternal raptures there
The pure, the good, the holy, share;
That sin shall ne'er invade our home
In the delightful world to come!
Then, heavenly Father, me I pray
Give youth eternal in that day.

—S. A. Chaplin.

Communicated.

The Story of a Happy Christian Life.—No. 17.

Auntie Willard in a letter to mother dated May 2, 1852, says: "We were much gratified today to see our dear Brother Chaplin once more, and to hear from his lips some of 'the Words of this life.' The leading idea of his subject is expressed in the 6th chapter of 1 Tim. viii. 12. "Fight the good fight of faith, lay hold on eternal life," etc. The four divisions were these,—first, our enemies, second, our weapons of warfare, third, our conflict, fourth, our victory. O blessed victory! Just as sure to be won, as that we engage in the battle, and hold out to the end!" The divisions of the sermons were gathered mainly from the 6th of Ephesians.

The brethren at Oswego were living in peace and all loved one another. They were all dear to Auntie Willard. Brother Miller had been on a southern tour and had brought back good news. I do not know where he had been.

A Conference had just been held at Plymouth, and the Monday morning after its close, six were baptized by Brother Higgins, and the Lord's day preceding the 2nd of May, six more followed their Lord in this division point between the family of Christ, and that of the world, Brother Higgins having been there again. Auntie Willard was at this time doing the work for a family of from ten to 12, with only the assistance of her adopted daughter, Sister Elizabeth Smith who usually assisted her being absent at this time. I have never been able to see how she could accomplish so much in the way of physical labor, and yet keep herself always in close touch with God; but the secret of it was that she never allowed her work to crowd God out of a single day. She said, "If we let God be crowded out of one day, he will soon be crowded out of all the days."

Where Brother Miller had been, the brethren had appointed a Conference to be held at Oswego the 2nd Lord's day in October 1852. This must have been the Conference that Brother and Sister Mansfield attended. I did the work at Sister Beatty's during the meeting, with the help of a half-witted girl. A long table stretching the entire length of the dining-room was set for every meal, and the meetings sometimes lasted until nearly midnight. How gravely Sister Mansfield sang!—Her hands clasped, her eyes looking heavenward, I shall never forget the glorious strains:—

"O carry me home, carry me home,
To Mount Zion,
Then carry me home to that city of love
Where Abram's seed dwell forever."

I was fourteen years of age at this time. This must be one of the Conferences to which Sister Willard alludes in her recent letter. She staid all night at Brother Willards, and the next morning she and Brother Miller went in company with Brother and Sister Willard to attend a Conference in the neighborhood of Brother Dickson, in Marshall County. She and Brother Willard attended several Conferences at Oswego, and at one she met my mother at Brother Willards. "While dinner was being prepared" she says, "my mother gathered the many sisters there to an upper room for a prayer-meeting." Sister Miller "decided then and there that she was one of the really consecrated ones," as she truly was. I thank the Lord to this day that he gave me a praying mother and one who taught me to pray.

Brother and Sister Miller moved to Meadon, Michigan, in 1854, and Brother and Sister Willard attended one of the conferences there and their presence was much enjoyed. Auntie Willard "was so earnest and so faithful," Sister Willard says, "in every way, trying to do good and to lead people to Christ. At Meadon, she influenced one young lady to decide for Christ." Very few came under her influence for any great length of time who did not give themselves to God.

There was a Conference held at Union Mills, where Brother and Sister Mansfield were living that Sister Miller mentions, and which she and her husband attended, that must have been held in 1853. Sister Mansfield prepared beds for a large number but the weather turned out stormy and not many came, much to their disappointment.

There was also a Conference at South Bend, alluded to in an undated letter of Auntie Willard's. She "was much cast down after returning from that meeting, fearing lest the brethren were becoming satisfied with present attainments, and would not go on in the self-denying path of faith, because not one word was said about "the land, or the people of God in his land." She was also much oppressed by the course taken by the *Harbinger*, "Is it possible" she said, "that we are stopping short of the whole truth? Must there be a division again?" I do not know to what she alludes as the course of the *Harbinger*, but she said, "She knew that some must and would follow the cloud and pillar of fire." The very next Sunday after her return from South Bend, father,—as if sent on purpose to comfort her,—spoke on "Israel and the Land!" Then followed her unexpected attendance at a Plymouth Conference, and O how greatly she was blessed in the preaching! It was just what she wanted to hear. It was meat in due season to a famishing soul. She "had received just enough before going there to know how good it was and praised the Lord for good and faithful Shepherds, who feed us with knowledge and understanding." But her fears as to South Bend was not groundless. Sister Miller says "That South Bend was reported by Brother Redding in 1859 or '60 as run down, and the cause of truth under great reproach."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, JULY 24, 1907. NUMBER 28.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, are requisites of the forgiveness of sins, and a holy life necessary for final salvation.

Meetings were held at Stillwell and at Union Mills in 1851. Brother Mansfield baptized 91 during the meetings at the two places. In some instances whole families were baptized, six out of eight in Brother Theodore Catlin's family were buried in the liquid grave and were raised to walk in newness of life. Bro. Sprague Catlin's eldest son was also immersed. Many of the number who came forward for baptism had been infidels, "but when they saw the harmony there is in God's Word, and that God does everything in his own way and time, they were made to bow in submission and follow him." A Brother Ilyewatre was baptized later at Rigetow. The brethren out there all believed without a dissenting voice, that the Lord would come in 1854, and were wide awake, Sister Clark, and all.

I gather these facts from a letter of Sister Matilda Catlin's, written to my mother and dated April 12, 1854.

But in giving Sister Miller's and Sister Catlin's reports of meetings, I have neglected to say that father held a series of meetings in Laporte County in the early part of 1850, before the June Conference that was held at Middlebury in that year. Several members of the church in Kosciusko County accompanied him, and returning with him by way of Plymouth, heard him on the third Sunday in January preach his first discourse in Marshall County, the place being Old Pisgah, where a large congregation had gathered. Father Henry Logan and Brother Hugh Barnhill were then the elders of the church, and both were present. The voices of the twin sisters Elizabeth McDonald and Phebe Thompson rang out in almost heavenly melody among those who sang the sweet songs of Israel, in praise to Israel's God. Thomas McDonald was there and his sainted mother, whose exhortations once heard were never forgotten."

Father also made several journeys from home to preach the gospel between the years 1848 and 1856. The first of these was made in company with Brother Miller.

(To be continued.)

ANTHONY WOOD.

Words. No. 2.

But, another trouble with the word spirit (as wrested) is, it is everywhere in Scripture "desperately wicked" in itself; never dependable or excellent, unless "the inspiration of the Almighty giveth them" (men) "understanding". Unless the "spirit in man", naturally, is supplanted by, "the Spirit of God", man's road is inevitably to sin and destruction. The main-spring of action is the disposition or spirit. It is the power in man to accept good or evil, but is not a source of good, not a source of any kind, but a medium, or channel, or motor. It listened to Satan. It crucified the Lamb of God. Paul places its character when he says: "Filthiness of the flesh and spirit." Manifestly Paul saw nothing in the spirit of a vital importance except it was qualified by an adjective. A filthy spirit is understandable, and a holy spirit is in line with human experience. We may have twenty spirits in one brief hour, or as many minutes.

But, again, the word "spirit", as wrested, is most unfortunate in coming so hard against the clear words of Christ, Luke xxiv. 37 gives the story: "They were terrified and affrighted and supposed they had seen a spirit;" (that is, one of Plato's sort,) "and he said to them: Why are ye troubled? And, why do thoughts arise in your hearts?" (In plainer words, Why do you not think with your brains, instead of with your feelings and fancies.) "Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones as ye see me have." It is useless to strain these words to mean Jesus was not then "a spirit" of the Platonic-Satanic order, because He had risen and received or resumed His "body", for Jesus' remarks are utterly and scathingly ironic, and deprecatory of the view they held. "For a spirit hath not flesh and bones," is not Jesus' description of a supposed departed human phantom caged in every soul 'till death; for Jesus must then have said: My spirit is not at large, or disembodied, or what not. But His words are straight to the point that in no wise could He be before them or exist unless He could exhibit his material, existent, self-evident "self". The Greek is "me that I am he," but, "that it is I myself," is strictly correct. The overpowering evidence is that when Jesus "ascended on High," He ascended as He stood before Pilate and every human eye. He had no advent at the Throne of God before this, or in any other shape, for no other shape was possible. The "Spirit" in Jesus Christ was "the Spirit of God", and no other. Jesus knew this and gloried in it. He existed before Jesus was born, but not as Jesus. Jesus' existence in fact, or really, was entirely associated with man and his salvation. "Search and see." There are no "beginnings" in "the councils of God", hence Jesus was "begotten", "born", "slain", etc, "from the foundations of the world". No doctoring, or bodies of divinities, or Oxfords, or Andovers, or any human vaporings can hurt or help this fact, or the Scripture method of presenting it. Every saint, prophet, priest and servant of God was so prexistent. But this does not make out a case of "transmigration of souls", by any means. In every instance since man began, the "thought" of a disembodied spirit has been terrifying, frightful and troublous. Phantasmagoria is the Greek word, and it is a good one. There are a few folks who profess to keep an assortment in stock, but they have a vexatious time with them. To be of any use at all they must "materialize". Ah, what a sham it all is!

We make a great mistake, on this head, in the way we handle the passage in Acts xxiii. 8. The Platonic presentation of the doctrine of inherent immortality was firmly held by both great Sects of the Jews, Pharisee and Sadducee. They differed, to be sure, but merely as the sects of today differ. The Pharisee insisted upon a real "resurrection", but in a very vague and unreal manner; in every essential it was the same view held by the Christian churches in all times since the third century or even earlier: an "immortal soul" let loose and taking up or on a "body", again. Not so the Sadducee. To them there was no compromise with the material, for an instant. It was pure, unalloyed immortal essence; no body or shape, or anything. Resurrections, angels, and demons were all alike, carnal effusions. The word "spirit" in Acts xxiii. 8 is a reference to "evil spirits" or devils, and also to the popular belief in "familiars" or demons. The true Greek word is daimon, etc, and is used by Paul at Mars Hill, and translated falsely "superstitions," a term which might have cost Paul his life. Demons were both good and evil, it seems. Socrates is said to have had a "familiar", and all men were believed to have at least one. We must remember that the Sadducee worshipped God. His was not an ethical society or Liberal League, but a church. What large number of "fools" ever existed who could willfully worship a God whose purpose was to consign them all totally to extinction? It is preposterous.

We have the inspired declaration that man would rather "imagine" than know the Truth. We have seen, I think, how a false man and a false line of imaginary "facts" have grown up, like dank weeds, through all that man calls "cultivation". We cannot pause to look at his perverted views of government, medicine (by poisons), law, marriage, books and so on. But we have seen his masks for the spectacular in words, faith and thought. We have seen his passion for the pantomime in religion—his impossible, formless, mystical God, "ghost" in man, non-substantial "heaven", horrific "hell", intermingle-able life and death, senses minus organs, and what not, and know not whether to smile or shiver. Three men in one man, "angels" who ran (and did. They assert) "assume" real bodies and rout them all at will, and, the grave, not merely the receptacle of the lifeless body, but the gate to inferno, as witness these-called Apostles Creed: "He was crucified, dead and buried. He descended into hell." The idea here is plainly that when Jesus was "buried", He made His way underground by some mystic rapid transit, to "the spirits in prison", who had been drowned (too soon, it would seem) in the flood, under Noah, and so on, ad infinitum!

Now we may easily see that all this is of a piece with the common theory of the incident at Endor. Endor was some 200 miles from Ramah, but neither Samuel's body, soul or spirit seem to have had any trouble about this insuperable fact, when an "immortal soul", and a real, lively "witch" is in the case! Then, everything must clear the "orthodox" track and stand off—for Plato and company have said so.

But, it so happens that the Word, as usual, is provokingly clear and literal as to this Samuel episode. It is not figurative and cannot be made so to please commentators. It proves too much and won't hearkened by any "steering committee" or politics of any sort, sincere or otherwise. The plain words are: "Samuel said: 'Why hast thou disquieted me to bring me up,'" not down, from heaven. And, again: "Then said the woman: 'Whom shall I bring up unto thee?' And Saul said, "Bring me up Samuel." That is, Samuel himself, not a spirit. And, this time, something did come "up", which so astonished and scared the woman, she very nearly went into a bad type of hysterics. She understood quite well the devilish method, but not God's!

We need to look at this Endor incident with keen painstaking. It is a whole body of divinity, so to speak, which has no strings or pulls to it. There is no questioning its accuracy or its authenticity, and, indeed, this has not been attempted by clerics outside of that non-descript, rapid body known as "the higher critics", who dodge the title always, as the notable Agnostics dodge theirs! The words of Scripture are: "And Samuel said:" also, "and, when the woman saw Samuel." He was "an old man," she averred, "covered with a mantle." And, again: "I saw gods ascending out of the earth!" "My-dozy" is plainly in serious straits here—not "betwixt two", merely, but betwixt half a dozen. It is not a nice "help" for the popular view—or any view. Spirits—not bodies!—"clothed in mantles; "gods, ascending out of the earth!" and, the dead Samuel, his very self, talking! These are not "evangelical" contentions, even from the severest "orthodox" standpoint.

But the fact stands that the incident is in the Book, in clear detail, and as sure as God lives, as presented in the history of this Book, is true! Again we see the awful responsibility in tampering with words. Had God's words: "Thou shalt surely die," been let stand simply, there could be no confusion in this beautiful incident.

For, all the Biblical incidents, such as the "serpent" (a "beast of the field,") and the patient little animal ridden by Balaam, speaking, etc. were merely the exercise of preternatural power over natural objects, of which the object was not conscious. "It pleased God." That is the sufficient philosophy. There was no ventriloquism or what not. I quote here one passage, that should alone be a complete commentary on every one of these sacred episodes: 1 Kings, xxii, 21, 25: "And there came forth a spirit and stood before the Lord, and said, 'I will persuade him.' And the Lord said unto it, 'Wherewith?' And it said, 'I will go forth and I will be a lying spirit in the mouth of all his prophets.' And He said, "Thou shalt persuade him and prevail also. Go forth and do it.' "

But we are not shut up to this single severe passage. These ii. 11-12 renders it almost exactly. We may be sure Samuel was dead enough when Saul sought for and believed he saw him. Samuel knew nothing of the Endor transaction, and never will know only that he was "up to" something away beyond his comprehension and that a fearful belaboring was going on in consequence.

Revelations xiii. presents another such incident, even more remarkable, which the present generation may have the pleasure of witnessing, if pleasure is the right word. There is no ambiguity in the account as to the "time", unless we strain it through the Miller sieve. See Daniel xi. 40. We may denominate it truthfully the visible reign of Satan! His day "in heaven" is at last over; xii. 8. His time is now "short"; vii. 12, and his work rapid. Read chapter xiii. Ver. 13, 20 designates the "beast" (or king) in xiii 2, and the second "beast", in verse 11, sufficiently plain to denote individuals, not systems. At verse 13, we read: "And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men; 14, and deceiveth them that dwell on the earth by those miracles he had power to do in the sight of the beast (king), saying to them that dwell on the earth that they should make an image to the beast—and he (the false prophet) had power to give life to the image—that the image should both speak", etc. We know that the "image" does not "speak" intelligently, as man speaks, but we may be sure no such satirical make-bilt as the phonograph, etc, will ever answer the awful requirements of this terrific mystery. "By those miracles he had the power do." "Lying" miracles, to be sure, just as was the case with the Serpent, the Donkey, the witch, and so on. God's definitions, that those who had no pleasure in the truth might believe a lie. It was, is, and ever shall be the divine method.

Returning to our Lord's declarations concerning Himself, we assume that subject to any heidley, that there is nothing in the words of Christ, on any occasion, to support any view but the total mortality of man at birth and death. There is no other view that can vitalize the Resurrection of the body, or the second advent, or the new heavens and earth, or any kindred topic such as the writings of the Book abound in. Nine tenths of these must be when so wrested, mere Shastra and vaporings of the Swedborg (Swedenborg) and Spiritualist variety, and wholly wide of the views they are erroneously represented to exhibit. Let us take one word here: "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether good or bad." 2 Corinthians v. 10. Nothing short of the same body, soul and spirit as at first, may "appear" at that Day, which are until then held equally by death and the grave. Just as it should be plain that the spirit and soul can do nothing minus the body, so it should be manifest that therefore they can be nothing without the body. Man is not a trio, but "One". "Trinity" was a good and useful word once, but a very vicious and heathenish word latterly.

ANTHONY WOOD.

To Be Continued.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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Plymouth, Indiana, July 24, 1907.

As next Wednesday is a fifth one in July, our next issue will be the first Wednesday in August. No paper next week.

The Emperor of Corea has been induced to quit his throne, being ordered to do so likely by the request of the Japanese government. Bloodshed has resulted, and there is more trouble in store for the countries dominated by the Japs.

The Hymn appearing in this paper was composed by Sister Wince some time ago, and coming to the notice of Mr. Smith, he composed the music as it appears. A plate has been made, and this beautiful hymn can be preserved and used. Those wishing to do so can cut it out and put it in your hymn books.

We are sorry to have to say that only a few of the number who should do so, have responded to our notice some weeks ago. Brethren, we do feel that you ought to give us what we have earned. We need it to pay the expenses of our office. Please look up your account, and in case you have not paid consider this an invitation to do so at once. Act as you would like it yourself.

A letter from Sister Laura H. Perkins, informs us of the death on July 9, 1907 of Brother L. H. Chesbrough, at his home in Galesburg, Michigan. Brother Chesbrough was born in Pleasant, Ohio, June 12, 1841. Of his life we know little except what others say. He has been a reader of The Restitution for many years, and was able to defend the faith anywhere. He did some public speaking as he had opportunity. He suffered a sunstroke some years ago, and was not able to do much work after that. On Sunday before he died he was taken with severe pain, but the doctor gave him medicine that eased him, and he seemed to suffer no more after that. He got up from bed about eight o'clock the morning of July 9, and in a few minutes fell over dead.

Though isolated from the brethren, he has always been firm in the faith, and by his Christian deportment gained many friends who will miss him. We are unable to give a history of his family, but perhaps some one of the Michigan brethren may be able to supply what is lacking in this short notice. One by one the call comes, and we fall by the way. Let us be ready for the change, and whether it comes suddenly or after a long illness, so can rest assured that the sound of the trump will wake us to an endless life. May we each with Brother Chesebrough attain this much desired end.

Communicated.

Bible School Department.

Lesson for Sunday August 4.
The Tabernacle. Exo. xl. 1-13; 34-38.

Golden Text. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exo. xl. 34.

Connecting with last lesson, Moses had obtained the promise that the Lord would still go with them—Israel—to the promised land. He recieved a second edition of the Ten Commandments, Exo. xxx. 4. He saw the glory of God. The skin of his face shone so that Aaron and the elders were afraid of him. Exo. xxxiv. 30. He instructed the children of Israel to get ready to make up the various parts for the tabernacle, Chapter xxxv. In Chapters xxxvi to xxxix an account of the making. Moses looked it over and it was as the Lord commanded.

The lesson today is an account of the setting up the tabernacle. The anointing of Aaron, and the Lord's acceptance of the tabernacle.

To those who like to know for themselves,—and every student should—the story of the tabernacle is of very great interest. Several people, considered to be Biblical scholars have undertaken to tell what the tabernacle and its furnishings represented. But as the different writers have different explanations, we are justified in concluding, that however interesting these explanations may be, they are only opinions. The Apostle Paul—who did know—said they were a shadow of heavenly things, Hebrew viii. 5. Not—as some say—a shadow of things in heaven, let us all take note of this. As the Bible, and that in it is the story of the Kingdom of God, to be set up on the earth. Dan. ii. 44, and vii. 27. We are perfectly safe in believing that the tabernacle was a shadow, or figure of the things concerning the Kingdom of God and the name of Jesus Christ, Acts viii. 12.

The tabernacle was enclosed or stood within an enclosure of posts and curtains 100 cubits long by 50 cubits wide. A cubit is about 1½ feet. The fence or enclosure was then 150 by 75 feet. It stood east and west. The entrance at the east end. Just inside was a space 75 by 75 feet. The first object on entering was the altar of burnt offering Exo xxix. 38-43. Behind or beyond the altar was the laver for Aaron and his sons to wash in before serving. Exo. xxx. 18-21. This space, with the altar and laver was not covered in.

Beyond this space stood the tabernacle proper, supposed to have been in shape like a wall tent, covered with linen curtains beautifully embroidered with cherubim of cunning work. Over this a covering of goat's hair. And over this a third covering of rams' skins dyed red, and above all a covering of badgers' skins, or perhaps dolphin. Badger is not considered correct. Exo. xxxvi.

The tabernacle was about 45 by 15 feet, divided into two apartments by a curtain called "the vail". Exo. xxvi. 33. Entrance at the east end. The first room was called "the holy". The innermost called "the most holy". The words "Holy place" were not used, nor "holy of holies". In the holy stood the table with the shewbread, on the northside, or to the right of the entrance. Exo. xxv. 30. Lev. xxiv. 5-9. The golden candlestick—or lampstand—on the south side. Exo. xxv. 31-37; xxvi. 35. Further in—near the vail—stood the altar of incense Exo. xxx. 1-10.

In the most holy—within the vail—was the ark of the testimony Exo. xxvi. 33. Also called the ark of the covenant of the Lord. Num. x. 33. The testimony, covenant or law was put into the ark. Deut. xxxi. 26. Also a pot full of Manna. Exo. xvi. 33. And Aaron's rod that budded. Num. xvii. 9; Heb. ix. 4. And the Ten Commandments on tablets of stone, Deut. x. 1-5.

The priests—Aaron and his sons—were allowed to go into the holy. Exo. xxviii. 43. But Aaron alone, once a year, into the most holy, within the vail. Lev. xvi. 2 and 34. The Levites were given to Aaron and his sons as helpers in the tabernacle service Num. viii. 19. Read the chapter. The sons of Levi—sons of Jacob and Leah. Gen. xxv. 23—Gershon, Kohahh and Merari had the charge of the tabernacle to see that it was properly handled and moved, and carried when on the march. Num. iii. They were not allowed to handle, pack, or cover the Altar of burnt offering, nor any thing belonging to it. They were not to go in nor look on things in the holy nor most holy, but when all were covered ready to move they took charge. Num. iv. They were to camp round the tabernacle, Gershon west, Kohath south, Merari north. Moses, Aaron and his sons east in front of the entrance. Num. iii The tribes were to encamp far off in a certain order, East; Judah, Issachar, Zebulun. South; Reuben, Simeon, Gad. West; Ephraim, Manassah, Benjamin. North; Dan, Asher, Naphtali.

The foregoing is a brief description of the first place of worship of the one living and true God. The God of Israel,—not of the nations. This account may be fittingly closed with notice of the Mercy seat—the cover, or lid of the ark—with a cherubim on each end. The Lord said to Moses, "There will I meet with thee, and commune with thee." Exo. xxv. 17-22. Moses heard the voice of one speaking to him from off the mercy seat. Num. vii. 89. O Lord of hosts, God of Israel, that dwelleth between the cherubim. Is. xxxvii. 16

The lesson text. Verses 1 18 tell of the setting up, or erection of the tabernacle, the furnishings, the anointing—dedicating—of the vessels. Also the consecrating of Aaron and his sons.

Verses 34-38. The glory of God filling the tabernacle. A sign of acceptance. The last setting up of the tabernacle seems to have been in Shiloh. Joshua xviii. 1. It is afterwards referred to as the house of the Lord. 1 Samuel iii. 15. God is said to have "forsaken it". Ps. lxxviii. 60. When the Israelites took the ark out of it. 1 Samuel iv. 4. The ark was last put in the house—temple—that Solomon built, by order of Josiah, King of Judah. 2 Chro. xxxv. 3.

Paul—to the saints at Corinth, "Know ye not that ye are the temple of God? 1 Cor. iii. 16. And true worshippers may worship anywhere. John iv. 21-24.

Next lesson, The sin of Nadab and Abihu Lev. x. 1-11.

P. Neal.

Indiana Berean.

Life of Christ. Lesson Four.

His preparation for his work. The following outline for daily reading, commencing Monday, Aug. 12th.

August 12 to 17. Use this week to review lesson 3, and also to catch up on past lessons and review all weak points.

Aug. 19. Matt. iii.
" 20. Mark i. 1-10; Luke iii. 1-38.
" 21. John i. 19-40.
" 22. Matt. iv. 1-17.
" 23. Mark i. 16, 18.
" 24. Luke iv. 1-14.

QUESTIONS.

A His knowledge of country and people. Review Lesson three.

B His Baptism, when, where and why?
(a) Was Christ's baptism necessary?
(b) Of what is his baptism a type?
(c) Compare with ours.
(d) By whom and why by him?
(e) Relate circumstances.—how was Christ recognized by God at his baptism? What was the mode of baptism? How do you know? How was Christ's baptism a preparation for his work?

C His fasting and temptation. Where, when and why?
(a) Why did he fast? Did Christ know he was to be tempted? If so was not this a fortification?
(b) The temptations—1st, Stones, bread. 2nd, Pinnacle of temple. 3rd, High mountain. Tell about each. How does Jesus overcome each temptation? What is the lesson for us?
(c) The result of his overcoming and its application to us?
(d) Who was with Jesus when he was tempted?
(e) How long was Jesus in the wilderness, and was he there all the time of his temptation?

Editor Restitution:

Please say to the household of faith that on Friday evening, July 19, another name was added by baptism to the list of believers at Oregon, Illinois. Sister Addie Swingley is the one who has thus taken upon herself the name of the Anointed One. She has had the matter under contemplation for some time. She is soon to go to Seattle, Washington, to make her future home and thought it best to take this final step before going. May the Lord preserve her blameless until that day. Brethren pray for us.

S. J. Lindsay.

Dear brothers and sisters:

Do you know who will ascend into the hill of the Lord? The Bible says: "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing of the Lord and righteousness from the God of his salvation."

One man said the other day that we will be saved if we are good though we have never been baptized, that it did'nt need any water to save us." I don't think that man has "clean hands and a pure heart" or he would want to mind God. We can't be good without minding God, we can't make ourselves good and clean, for we can't take away our sins, only God can do that, and he will not do it if we are not baptized.

Omar Glover.

NOTICE.

Will all societies and isolated members affiliated with the Berean Society of Illinois please send in a report of their work for the year to me at 5428 Ontario St., Austin Station, Chicago, not later than August 14. Please state number of members, average attendance, frequency of meetings, charity or other work done, dues collected and any items of interest. Give increase or loss of members, during the year.

Isolated members, we wish to hear from you as well as from the societies.

Lelia E. Whitehead, Sec.

"There is a duty of being strong. Strength is not a mere happy gift that falls to the lot of certain favored persons, while others are doomed to weakness."

Selected.

Parsimony and Credit.

Robin Carrick was one of the earliest bankers of Glasgow. He came to the city a poor boy, and became the chief and leading partner of the Old Ship Bank, lived and died a grim, penurious old bachelor, and he left not a penny to any benevolent institution in the city in which all his wealth had been accumulated. But on one occasion, the old miser was waited on by a deputation of three respectable fellow-citizens, for a subscription to the Royal Infirmary, then in its infancy. He was requested to head the subscription, and, to their mortification and surprise he would only put down his name for two guineas; and when they earnestly entreated him to increase his miserable pittance, he talked even of taking it back. He told them he could not really afford that sum, and bowed them out of the room amazed with heaps of money, represented by bills and other documents.

The deputation then proceeded to Mr. M'Ilquham, one of the early manufacturers of Glasgow, to ask his help. He looked down the list of subscribers, but exclaimed, "Bless me! what is this? Banker Carrick only two guineas!" They told the manufacturer that the banker had said he really could not afford any more.

"What is that you say? Jamie (to his faithful cashier and confidant, James Davidson), Jamie, bring me the bank-book, and a cheque, and the ink bottle, and a pen;" and he wrote a cheque on the Ship Bank for £10,000 (some reports give a much larger sum—no matter, it was large). "Now, Jamie, run as fast as your legs can carry you to the bank, and bring that money to me."

The cheque was presented. Old Robin stared. "Go back," said he; "there's some mistake." And presently he came running into M'Ilquham's counting-house in a high state of fever. "What's wrong wi' ye the day?" said the banker. "Nothing in the least degree wrong. I only suspect there's surely something very far wrong with yourself and the bank, for my friends, those gentlemen sitting over yonder, have assured me that, in your own promises and out of your own mouth, you declared you could only afford them scrimp two guineas for the Royal Infirmary, and, if that is the case, I think it is high time I remove some of my deposits out of your hands."

With some reluctance, Robin had to put down his name for fifty guineas before Mr. M'Ilquham would cancel his cheque for £10,000. The deputation went away scarcely less amazed than they were delighted.

Do men [illegible] whose hands the Lord has mercy d- sited over consider what he thinks of the excuses they make when called on to disburse his funds for the furtherance of his work and the advancement of his cause? Is it strange that he sometimes decides to remove his deposits and place them in other hands? When their money is gone they will think how much good they would do with it if they only had it back again.

It Pays to be Pleasant.

It seems even monkeys differ in disposition, and in this respect are like children. It is told of a small monkey in the zoological gardens at Marseilles that everyone who visited the place noticed him because he was always friendly and apparently happy sitting in the front of his cage, bowing to everyone who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing" of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have if they were not cross, and make themselves, as well as others, unhappy.

Cultivate the habit of being pleasant. It pays.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Gambling.

Gambling is an injurious excitement, without compensation and consolation. The gambler has hope, but it is not an anchor. It is an unmanageable sail that bears him upon the rocks. It is an excitement that consumes, but never recreates. It does not promote health or happiness. The loser has no compensation. When the merchant loses, from circumstances beyond his control, he has the consolation of knowing that he did his duty. He has regret, but no remorse. He needs consolation, but he needs no pardon. The gambler cannot say, "I did my best, but providence sent me adversity." He has remorse, not regret. He may claim our pity, not our sympathy. When all that the merchant had is lost, his character is safe. When the gambler has lost all, that includes his character.

What a strange fascination there is in gambling. Who does not recall with pity that young and brilliant lawyer, who had led to the bridal altar one of the fairest daughters of the land, whose happiness lay in the embrace of a future like an ocean of pearls and diamonds, but who became addicted to this entrancing vice? The habit had fastened upon him, its hooks of steel had entered his very soul. On a certain night he lost heavily. He then staked his splendid mansion, the patrimony from an honored father. The home was lost. In despair he left that hall of hells; the night air touched his temples, but could not chill to death this charm of charmers. He said there was one hope left; he would return. The gamblers looked amazed at his reappearance. As his last stake—all that he had left in the world, on which he hoped to recover all that he had lost—he staked his coach and horses. The game was played; again he lost. Leading the winner to the street, and pointing to him, he said to the coachman, "Here is your master;" and then, in a despair that knew no relief, a homeless indigent wretch, he walked the streets of the silent, sleeping city; he looked at the stars of his childhood, but they brought him no relief; he lingered beneath the light of the street lamp, which only revealed a countenance of despair; he pressed his temples and cursed the day of his birth.—*J. P. Newman.*

Why They Were Happy.

In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and friction between its members while the latter was equally renowned for its peacefulness and content. The happy family became continually happier—to him that hath shall be given; the unhappy family became continually more unhappy—from him that hath not shall be taken away that which he seemeth to have.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough, and house enough and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and content."

The poor man replied thoughtfully, "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on the rug by the brasier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with 'Excuse me, excuse me. Very stupid of me. No business to have a teacup out in the middle of the room for people to stumble over. Serves me right.'

But the maid will not have it that way. She drops down, wipes up the tea with her handkerchief and with beaming face cries, "Oh, master, what a blunderbus I am! Always stumbling and making trouble. It will only serve me right if you turn me out without a word one of these days.'

You see how it is, we are such a faulty lot all around, and we know it so well that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn on the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build,' and the maid sullenly mutters, 'A lazy man has no business to spread himself all over the room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."—*Home Herald.*

The Children.

They are helpless and innocent; the heart aches for them. Would that we were as innocent as they. But the tired and overworked parent will fret and scold at their every fault. Each careless action and little failure is treated harshly, as if we older ones never made mistakes. Why expect the little ones to be men and women? Why speak cruelly, when a gentle reproving command will do? Why scold, when calm, firm, sweet words will win? Do not stand on your dignity; unbend your soul; let pity and love rule. Kindness is of pleasant remembrance. But to lay your darling away with recollections of sharp loud words and hasty recalled for blows, will hold only bitter remorse. God pity the mother who folds the active hands, and closes the bright eyes, with a long arrear of impatience like acid and wormwood to flow into the cup of memory!

How small, how trifling a thing will cause a child to shout in gladness. A smile, a toy, A caress is all it costs to bring joy. Give these to the children now, before the dark evil days of sorrow burden the heart. Send them out doors with smiles. Part from them affectionately. Put them to bed with kisses and blessings. Never let them go with sharp, biting reproofs ringing in their ears. Hush them to sleep with loving words. They will lie down on sad pillows enough in after days, without sobbing themselves asleep now. At least let the dear ones have a happy childhood to remember, the sweet memory of which no clouded future can efface. Repress wild, naughty license, but let the heart overflow and sing with its fulness of innocent joy. To ever indulge is to spoil, but true love never spoiled a single child.

Tell them all about Jesus. Teach them to pray, and pray with them. God bless the dear sweet children. How many millions of them arrayed in white will shine and sing in glory! —*The Christian.*

Here are a number of valuable suggestions for keeping the air of the house pure—

Plenty of sunlight.
A dry cellar at all seasons.
Frequent inspection of plumbing.
Open war against the feather duster.
A thorough daily airing of each room.
Shaking and brushing clothing out of doors.
Opening windows at night; discarding weather strips.

Exo. Underwood:

The fifth Annual Conference of the Church of God of Ohio, will be held in Springfield, Ohio, beginning on Wednesday, Aug. 7, and will continue over the following Sunday. The meetings will be held at the fair grounds, and the meals will be served on the ground at fifteen cents each, and sleeping quarters will also be found on the grounds, as the church of Springfield will provide cots for the visitors, and would like the brethren and sisters to bring their own towels and such toilet articles as they need, as it will be more convenient. Hoping this will bring out many of the brethren and sisters from every church as we want this to be a real good Conference. Please let me know how many will come and the time and the road you expect to come on and there will be some one at the depot to meet you as we want every one that can possibly come to be here.

Anna B. Beck, Sec.
128 E. Southern Ave.,
Springfield, Ohio.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Poetry.

The Watch on the Tower.

"What dost thou, lone watcher on the tower?
Is the day breaking?—comes the wished for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land."

"The signs are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge,
Some fair, faint streaks; as if the light would surge."

"Look forth again, oh! watcher on the tower—
The people wake, and languish for the hour;
Long have they dwelt in darkness, and they pine
For the sun daylight that they know must shine."

"I see not well—the morn is cloudy still;
There is a radiance on the distant hill—
Even as I watch the glory seems to glow;
But the stars blink, and the night breezes blow."

"And is that all, oh! watcher on the tower?
Look forth again, it must be near the hour.
Dost thou not see the snowy mountain ropes,
And the green woods beneath them on the slopes?"

"A mist envelopes them; I cannot trace
Their outline; but the day comes on apace.
The clouds roll up in gold and amber flakes,
And all the stars grow dim The morning breaks."

"We thank thee, lonely watcher on the tower;
But look again, and tell us hour by hour,
All thou beholdest; many of us die
Ere thy day comes; oh, give them a reply!"

"I see the hill tops now; and chanticleer
Crows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again—oh, watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I know, but cannot tell. I hear a song,
Vivid as day itself; and clear and strong;
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune."

"What doth he say, oh! watcher on the tower?
Is he a prophet? Doth the dawning hour
Inspire his music? Is his chant sublime
With the full glories of the coming time?"

"He prophesies—his heart is full—his lay
Tells of the brightness of a peaceful day!
A day not cloudless, nor yet void of storm,
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When error shall decay, and truth grow strong—
When right shall rule supreme, and vanquish wrong?"

"He sings of brotherhood, and joy and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as its God designed."

"Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?"

"It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
The plain is yet in shade; but day is near."

—Charles Mackay.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 12.

It has doubtless been observed during this review and investigation that Dr. Strong's arguments have been founded upon his assertions and assumptions. Among his first assertions is that God is an immaterial being, and that all spiritual beings are not only immaterial, but of spirit-substance, which is a contradiction; for substance is matter and material. He also asserts that the soul is immaterial, which is true of the mythical soul-entity of the orthodox churches of Christendom. For anything that is immaterial cannot think; as there can be no thinking without an organism to produce it, though the thoughts are immaterial.

The great men among the scientists and physiologists of the world, including eminent Christian men, have not only admitted, but asserted that there can be no thinking independent of a material organism. Some of these men have come naturally and logically to this conclusion from observation, while others have verified it by careful inspection of the brain when thrown open to view, and by tests of pressure thereon, which deprived the person of all thought and consciousness until the pressure was removed, when both were immediately restored. Among some of these eminent men may be found as given by Elder Miles Grant, that great and good man, the following names, with what some of them say, as by him quoted.

Dr. Alexander Bain, Professor of Logic in the University of Aberdeen Scotland, says: "Physiologists have shown beyond question that the brain as a whole is indispensible to thought, to feeling and to volition."

Mind and body, p. 4, No. 88, Humbolt Library. Says the distinguished John Locke: "For all that the wisest man can tell; it may be matter after all which thinks." Mind and body, p 32, Says the eminent Isaac Taylor: we have no direct knowledge of mind otherwise than conjoined with animal organism. The World of Mind, p 17.

"Robert Lee, D. D. Regius Professor of Biblical Criticism, and Biblical antiquities in the University of Edinburgh, says, All our feelings, emotions, memories, imaginations; in short all mental acts or states whatever, take place through the interventions and instrumentality of the nervous system—the great center of which is the brain; and.....we have no proof that in our present state, any mental act can be performed except through that instrumentality. Sermon Oct 11, 1857.

E D. Pressence, a devout and able French writer, says, No one in our day will dispute that thought cannot go on without the brain," study of origins, p 148. Elder Miles Grant says, These testimonies agree with Bible and true science, but not with current theology."

Professor William De Witt Hyde, President of Bowdoin College, Brunswick, Maine, says, The current creed of Christendom is a chaos of contradictions. Truths and lies, facts and lunacies, intuitions and superstitions, essentials and excrescences are bound up in one bundle of traditions which the honest believer [and unbeliever] finds hard to swallow.....It is high time to attack this chaos. Literary Digest, April 1899.

Says the very able Dr. Austin Flint Jr., Professor of Physiology and Microscopy in Bellevue Hospital Medical College, New York, At the present day we are in possession of a sufficient number of facts to render it certain that there is and can be no intelligences without brain substance; that the destruction of the brain substance produces loss of intellectual power.....The mind is produced by the brain substance. Human Physiology, p 695.

In the light of these testimonies from eminent men (and we have not quoted all who have thus spoken), Elder Grant says: Is there a fact to show that the testimonies of these distinguished men are false? if so, where is it to be found? If they are true, as the writer believes, then they overthrow Paganism, Papacy, Mohammedanism, Mormonism, Swedenborgfulsm, Spiritualism, Theosophy and Christian Science; and prove the devil a liar when he said, Ye shall not surely die.

In view of the demonstrated fact that pressure on the brain stops thinking, the brain being inactive, and, that being in sound sleep the brain was motionless, in moderate dreams as reported by the person when awakened by the surgeon in his investigation, the brain moved slightly; in more vivid dreams the brain was more active, and when fully awake there was much more forcible motion, thus demonstrating thinking is thus produced by an active brain. Consequently, continues Elder Grant, a baby's brain produces baby thoughts; an adult brain an adult's thoughts; an idiot's brain an idiot's thoughts; a deranged brain deranged thoughts; and a dead brain no thoughts.

The Psalmist explicitly teaches that in death the thoughts perish when he says (cxiv 3, 4), Put not your trust in princes, nor in the son of man, in whom there is no help. His breath [not a ghost or spirit] goeth forth, he returneth to his earth; in that very day his thoughts perish. The psalmist also says (cxv 17), The dead praise not the Lord, neither any that go down into silence.

According to the above demonstrated facts—confirmed by inspired testimony—that there can be no thinking only through the brain of a living organism, Dr. Strong's immaterial soul is left as a useless, mythical nonentity; and the orthodox soul entity theory, which has been promulgated by so many generations, and which has been a prolific source of skepticism and infidelity among thinking and brilliantly minded men is utterly exploded.

In noticing the assumption, and answering the arguments of Dr. Strong founded thereon on the nature of the soul, we have not aimed to show in its completeness the true Bible use of this term, but will now do so. And, it will readily be seen that the world has been led astray on this subject by the erroneous teaching of the church.

It is very remarkable that the popular churches do not yet understand, or are not willing to understand the true Scriptural use of the terms soul and spirit found so many times in the Bible and applied to God, man and the animal creation! These terms are erroneously understood as being synonymous, and are used interchangeably as referring to a conscious entity in man. But they are never so used in the Bible, as we shall prove.

Orthodox (?) theologians and intelligent clergymen know that the Inspired writers assert that the soul goes into the grave at death; and that all souls go into sheol, hades, at death, where there is no knowledge." But for the want of moral courage and fear of losing caste in their church and denomination, or that they do not really believe what God has said by his inspired servants, they neglect to inform their flocks and the world that immortal soulism, and going to heaven and hell at death are nowhere taught in the Bible. And these learned men also know that the rouakh—spirit, is simply the breath, and not a spirit entity that returns to God who gave it.

Theologians know that the term soul is used in the Bible to signify (1) a physical being, including the whole animal creation; and (2) the life of a physical being. We find the following language (Gen i 21). And God said, let the earth bring forth the nephesh khayoh—living soul [rendered living creature] after his kind; and it was so." And we have the declaration (Rev xvi 3), And every living soul died in the sea. So we have the positive proof that all living creatures on the land and in the sea are living souls; and also that these living souls die, and are then called dead souls. We find in Lev xxi 11; Num vi 6; ix 6, 7, 10; Hag ii 13, the following expressions: a dead body; the dead body of a man; the original of which is mith nephesh—dead soul; hence we have in the above phrase, the dead soul of a man!

Now as nephesh is the only soul-word of the Old Testament, and as we find from the above citations that according to the original there are dead souls and the dead souls of men, we wonder how our learned men can still insist that the soul is immaterial and immortal!

In further proof that no part of man is exempt from death we quote a few familiar passages that should settle the question in the the mind of every person believing the inspired words.

The Psalmist says, "Thou hast delivered my soul from death. He spared not their souls from death. Thou wilt not leave my soul in sheol [not hell]; neither wilt thou suffer thine holy one to see corruption. The prophet says of Messiah, He poured out his soul unto death. His soul was made an offering for sin. And Christ himself said, My soul is exceeding sorrowful, even unto death. And yet with all such inspired declarations, the popular churches still cling with a tenacious grasp to that old Satanic and Platonic lie that the soul is immortal! God said to Adam, For in the day [not a twenty-four hour day] thou eatest thereof, dying thou shalt surely die. But the serpent said, Thou shalt not surely die. Which shall we believe, God or Satan?

H. H. Hall.

Conference Report.

The Northwest Annual Conference of the Church of God, was held according to announcement, at Corvallis, Oregon, June 28 to 30 inclusive.

There was a good attendance from abroad. The preaching brethren present were Bros. Skeels, Prosser and Darby. The principal subjects of their discourses were "The Second Coming of Christ" and "The Throne of Jesus."

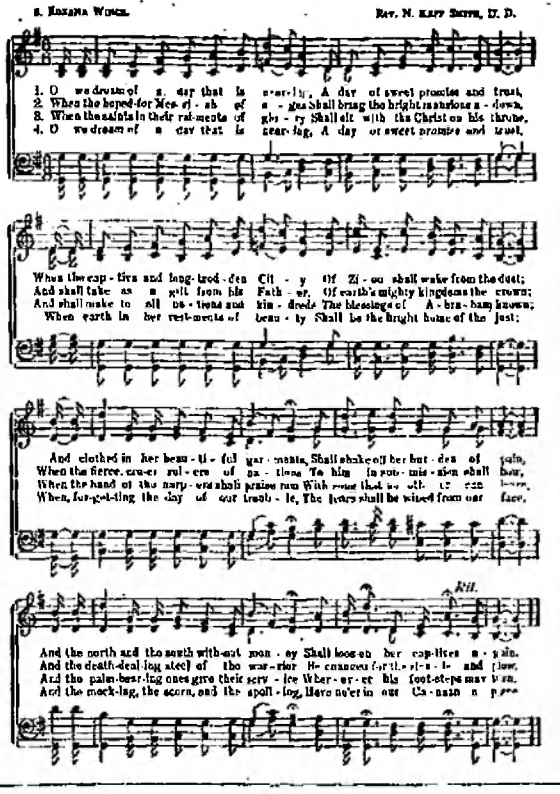
Brother Lewis Montgomery, President of the Conference arrived from Portland on Thursday evening in his large automobile accompanied by his wife, his sister Mrs. Wilson, and his wife's sister, Mrs. Cramer.

Brother and Sister Palmer, and Brother and Sister Belshaw of Eugene, were here.

Brother Prosser and wife of Sholls; Brother and Sister McIrvin, and Brother Hathaway of Fellda, Wash., and Brother Smalley of Crooked Creek, Wash., were also in attendance. Our hearts were made to rejoice and our spiritual life strengthened by the association of these dear brothers and sisters.

The meeting was opened Friday evening by an address of welcome by Brother Darby, followed by remarks by Brother Montgomery, and a short sermon by Brother Skeels.

Coming Reign of the Messiah.



On Saturday at 10:00 A M Social Meeting was held. A letter from Sister Almira Brooks was read. An essay by Brother Montgomery on Baptism, also one by Sister Montgomery on the Second Coming of Christ.

Social Meeting again on Sunday at 2:30, after which letters were read by Brother Cady from Brother Merritt Elliott, of Central Point, Oregon, a well known writer for The Restitution, and from Brother E. W. Knapp, Secretary of the Conference. These meetings gave us an inspiration such as we have not received for a long time, encouraging us to go forward with more zeal and energy in the Master's cause. Oh, how good it is for brethren to meet and talk of their faith and hope, encouraging each other to watch prayerfully and wait patiently for a coming Savior, and of a world to come free from sin and death. Why do not our brethren realize more fully the great importance and benefit of meeting together more frequently to admonish and encourage one another, and to advance the cause we love so well?

Business Meeting was called to order on Saturday afternoon at 2:30 by Brother Montgomery, President of the Conference. On account of the absence of the Secretary Brother Cady was appointed Secretary Pro Tem.

Report of Ministers.

Brother Prosser reported little done on account of ill health. Two funerals were preached, those of Brother Smeltzer, former Treasurer of the Conference, and Brother Samuel Lawrence of Scholls.

Brother A. W. Darby, of the Corvallis Church reported 50 sermons preached and two baptisms; an interesting Sunday School and regular preaching maintained. The little Church built at this place two years ago is now all finished, a new organ bought, and all out of debt.

Evangelist's Report.

Meetings held during the year at Fellda, Eden, Hudson, Wenatchee, Tacoma, Camas and Lake Shore, Wash. Falls City, Portland, Eugene, Corvallis and Central Point, Oregon. Wolf, Tustin, Los Angeles, Tulare and Oleander, Cal. Temps, Phoenix, Isaac and Rural School House, Arizona. Distance traveled on railroad over 5000 miles. Greatest success in Arizona, where nine were baptized.

Number of sermons delivered 128; days employed 177; total amount received $265.50; expenses $157 25; donated in Oregon $91.00; Washington $57.80; California $100.50; Arizona $86.00; order on Treasurer $28 00. The Treasurer reports the amount received $84.00; paid out $28.00. The small amount reported by the Treasurer is accounted for from the fact that most of the money is paid direct to the Evangelist and reported by him.

Some enthusiastic remarks on organization by Brother Prosser, followed by suggestions from Brother McIrvin, Sister Palmer, Bro. Skeels and others.

The President appointed the following committee on finance: Brother J. E. McIrvin, Fellda; Brother Smalley, Crooked Creek; Brother Prosser, Scholls; Brother Darby, Corvallis, and Brother Belshaw, Eugene.

Election of officers for the ensuing year:

President, Lewis Montgomery, Portland.

Vice President, J. W. McIrvin, Portland.

Secretary, J. J. Cady, Corvallis.

Treasurer, J. E. McIrvin, Fellda, Wash.

Committee on Resolutions: Sister Palmer; Sister Golda Darby, and Sister Cady.

On motion of Brother McIrvin, Brother Skeels was elected Evangelist for the year.

The following resolutions were reported by the committee and adopted by the Conference:

Resolved:—That we as a Conference of the Church of God, do extend our most sincere and heart-felt thanks to the Church of Corvallis for their cordial welcome and generous entertainment, both in their homes and the work of the Conference, and to the President and officers for their prompt and efficient service.

Resolved:—That we as a Conference do recognize the faithful work done by our Evangelist during the year, and do hereby extend to him a vote of thanks, and to our sister states, California and Arizona for their generous help in supporting the work.

Resolved:—That we as Christian men and women do pledge our support and aid to every proper method for the suppression of vice and intemperence.

Resolved:—That in view of our belief in the soon coming of Christ, that this should be a time of special preparation by purifying our lives by faith, and bringing into subjection to him every faculty and passion of our nature, and use every means in our power to spread the Gospel of the Kingdom of God.

Resolved:—That since death has removed from our number Brother Lawrence and Brother Schmeltzer, our hearts are made sad, and our work has met with an irreparable loss, and we do hereby render our most heartfelt sympathy to their bereaved families, and can only commend them to the comforting love of Christ our Savior, and the hope of the resurrection and reunion in the kingdom of God.

Committee:—Libbie Palmer, Golda Darby, Anna Cady.

No further business coming up, Conference adjourned.

J. J. Cady.

It is hard to find a poorer man than the man who does not give.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

At Owanka, S. D., July 10, 1907, Fred Realto Stearns of Sac City, Ia. died, aged 35 years, 8 months 10 days.

Born at Elendor, Iowa; he came to Sac City when 19 years old, and has been connected in a business way with one of its Banks for a number of years, and well known in the county.

He was a careful business man, scrupulously honest and had the confidence and respect of his associates. He was quiet, humble and unassuming in his demeanor. Slow to form new acquaintances but the longer he was known the more he was loved.

Baptized by the writer in the Coon River in the Summer of 1895, while we were holding a tent meeting at Sac City, and his Christian life is above reproach. He was treasurer of the Iowa State Conference of the Church of God two years, but resigned one year ago on account of failing health.

He was an ardent lover of Nature, and had make a large collection of rare minerals, birds, fishes, shells and other curios. His accuracy and industry are evinced by their tabulation and classification of his collection. He recognized the tithe as belonging to God for his work and faithfully set aside a tenth of his income for the spread of the gospel and the good of humanity.

Married to Eva L. Robbins June 27, 1894, Clifton is their only child.

We believe he sleeps in Jesus—loved and mourned by us all. O when will the sting of death be gone?

A. J. Etchaner.

Program, Ohio Conference.

	Wednesday, Aug. 7.	
7:00 P M	Opening of Conference by President, P. Neill.	
7:15 " "	Address of Welcome, A. E. Overholser.	
7:30 " "	Response, J. F. Wagoner.	
	Thursday.	
9:30 A M	Social Meeting, T. Kleinstein.	
10:30 " "	Address, God's Law of Pardon for Sinner and Saint. R. G. Huggins.	
11:00 " "	President appoint Committees.	
2:00 P M	Address, Everlasting Fire, and its Effect, Together with an Exposition of the Parable of The Rich Man and Lazarus. Illustrated by Chart. W. H. Wilson.	
1:00 " "	Address, Things Most Surely Believed Among Us. J. F. Wagoner.	
7:30 " "	Address, D. C. Robison.	
	Friday.	
9:30 A M	Bible School. R. G. Huggins.	
10:30 " "	Address, J. L. Wince.	
2:00 P M	Address, Sins Relation to the Divine Plan. J. F. Wagoner.	
8:00 " "	Address, The New Birth, What is it? and How is it Accomplished? W. H. Wilson.	
7:00 " "	Social Meeting, John Lehman.	
7:30 " "	Address, Paradise Lost, Paradise Regained. R. G. Huggins.	
	Saturday.	
9:30 A M	Bible School. W. H. Wilson.	
10:30 " "	Address, Sister P. Neill. Sister's and Young People's Meeting.	
2:00 P M	Business Meeting. Report of Committees, etc. Election of Officers.	
7:00 " "	Social Meeting, R. Curtis.	
7:30 " "	Address, Salvation, How Attained, When Completed. J. F. Wagoner.	
	Sunday.	
9:30 A M	Communion, J. L. Wince.	
10:30 " "	Address, W. L. Tomlinson.	
1:45 P M	Talk to Children, C. Goss.	
2:15 " "	Address, The Model Government. The Future Politics of the Earth. J. F. Wagoner.	
3:00 " "	Address, The Two Fathers, Illustrated by Chart. W. H. Wilson.	
7:00 " "	Praise Meeting, Anna Beck.	
7.30 " "	Address, The Truth, R. J. Huggins.	
8:30 " "	Close of Conference, P. Neill.	

During the Conference there will be Hymns and Songs suited to the occasion.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Program.

ELEVENTH ANNUAL CONFERENCE OF THE CHURCH OF GOD IN CHRIST JESUS FOR THE STATE OF ILLINOIS, TO BE HELD AT OREGON, AUG. 21-25, INCLUSIVE, 1907.

All Services will begin with Bible reading, singing and prayer.

Sermons limited not to extend 40 minutes.

Meals and sleeping accommodations provided free in the Annex, at the rear of the Church. Breakfast, 7 to 8; Dinner, 12, Noon; Supper 5:30 P M.

It is especially requested that all be prompt in attending services and at meals, that services may not be interrupted and waiters on tables may be able to get through with their work promptly.

TIME OF SERVICE.

WEDNESDAY, AUG. 21.

Services begin at 7:30. Sermon by Jas. W. Wilson. Topic—"The Greater Pentecost." Rev. x.

THURSDAY.

10:00 A M Formal opening of the Conference, appointment of committees, followed by

QUESTION BOX.

This Service is given to answer any questions that may be asked relating to Bible topics, explanations of obscure passages of Scripture, etc. Said questions should be written out and either mailed to the President of the Conference in advance or handed him before the session. The questions will then be handed out to different brethren best qualified to answer. After the leader has given his views, the questions will be open for discussion. The leader will be entitled to 10 minutes time, those following to 5 minutes each. No one to speak more than once on the same question until every one who wants to speak has had an opportunity. The leader will also be entitled to three minutes to close the discussion.

12 M Adjournment for dinner.
2 P M Question Box continued.
3 P M Sermon by L. E. Conner.
6:45 P M Social Meeting in charge of the Bereans.
7:30 P M Sermon by L. E. Conner.

FRIDAY.

10 A M Question Box continued.
12 M Adjourn for Dinner.
2 P M Question Box continued.
3 P M Sermon by S. J. Lindsay.
6:45 P M Meeting in charge of the Bereans.
7:30 P M Sermon by R. G. Huggins

SATURDAY.

10 A M Business Session of Conference.

ORDER OF BUSINESS.

1 Report of Secretary.
2 " " Treasurer.
3 " " Evangelists.
4 " " Churches.—Each Church in the State should send a report of membership—gain or loss. Spiritual condition and work.
5 " " Bereans and Auxiliary Societies.
6 Election of Board of Management—President and Vice President.
7 Report of Committee on Ways and Means.
8 Financial pledges for ensuing year.
9 New Business.
12 M Adjourn for Dinner.
2 P M Continuation of Business Session.
3 P M Sermon by L. E Conner.
6:45 P M Social Meetings in charge of Bereans.
7:30 P M Sermon by S. J. Lindsay.

SUNDAY.

9 A M Sunday School and Bible Class. Topics for Adult Bible Class.
10 A M Free for all on any Topic—Social Meeting—General Topic: The Carnal vs. Spiritual Mind. Rom. viii. 1-10. Services opened by the President—ten minutes, followed by three minute talks, prayers, etc.
11:30 Brief Recess followed by Communion Services.
12 M Adjourn for Dinner.
2 P M An hour with the Bereans.
3 P M Sermon by R. G. Huggins.
6:45 P M Continuation of free for all Social Meeting. Final Report of Ways and Means Committee.
7:30 P M Sermon by L. E. Conner.
8:30 P M FAREWELLS.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEILL, Pres.
J. S. THOMPSON, Sec.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

Attention

TORCH LAKE BIBLE SCHOOL.

Conditions have arisen which make it necessary to change the time and place of the meeting of the Bible school. It is now decided that the time will be from Thursday July 25 to Aug. 8. The place, the pretty summer resort at Lemon Park—Indian Lake. This pleasant resort is only 2½ miles north of Vicksburg, Mich. From Chicago take Grand Trunk R. R. direct to Lemon park. From South Bend the same. From Grand Rapids change at Vicksburg to Grand Trunk, or change at Kalamazoo to C. K. & S. R. R. for Pavilion. At Pavilion change to Grand Trunk R. R. for Lemon park only 2½ miles west. These resort grounds are 14 miles south of Kalamazoo, 43 miles north of South Bend, 100 east of Chicago. Cottages can be rented very reasonably. When several use one the expense is very light. Meals quite reasonable or board ourselves. If cottages are rented there are beds, pillows, gasoline stove, chairs, tables and dishes, everything for light house keeping. Visitors should bring 2 sheets, 2 pillowslips, a quilt, a tick, straw for ticks close by. There are two boats with each cottage, and splendid fishing.

Above and beyond all that will be the instructive Bible lessons by competent teachers with maps, charts and lesson outlines for every session. Lessons not only intensely interesting during the two weeks but good for all life time. Added to this the evening sermons by able speakers. Altogether will make a feast not to be forgotten. Compared with the educational value for eternal things, the expense will not be worth considering. The school of last year is still bearing good fruit. Let all come who can.

MRS. H. E. BOICE,
MRS. M. A. WOODWARD,
P. NEILL.

ATTENTION PLEASE.

Will all who anticipate attending the Bible School at Lemon Park, Indian Lake, from July 25 to August 8 please notify me as soon as possible, so that I can make arrangments for cottage room, as nearly all are taken now, and when they are gone, we will have to resort to tents.

Come one and all, and enjoy studying God's Word, with the woods, and birds, the beautiful lake and cool breeze to rest you while you study. Address me at Dutton, Michigan.

M. A. WOODWARD.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 12-21. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope,
W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

50 YEARS' EXPERIENCE

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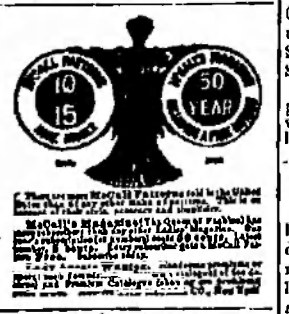

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Pennsylvania LINES

SPECIAL LOW FARES.

Culver Ind, Aug 1, Presbyterian Sunday school Picnic, train leaves 11:30 a m, returning leaves Culver 6:12 p m same date. Plenty of coaches, and a good time assured for every body

Jamestown Exposition, Norfolk, Va, daily until Nov 30. Choice of many desirable routes, all rail, or by ocean, bay or river steamers

Columbus O, Sep 2 to 8, Buckeye home-coming

Culver Ind, Special trains and fares every Sunday during July, August and September

South Bend Ind, Sunday July 14 28 Aug 11 & 25 Sept 8 & 22, R T 60c.

Boston Mass, July 25 to 28, New England Home week

Dayton O, Aug 18 & 19, Home of Veterans

Camp Perry O, Aug 1 to 31, Nat'l & Ohio Rifle Association

Summer Tourist fares to Colorado and Pacific Coast

For full particulars consult
F. J. DIBBARN, Vandalia Ticket Agent
PLYMOUTH, INDIANA.

Week End Excursion to Chicago $1.25 round trip from Plymouth. Train leaves 9:07 am, 1:58 & 8:08 pm, July 27, and 5:18 & 5:46 am July 28.

Jamestown Exposition Low Fare Tours, daily with Stop-overs at Pittsburgh Harrisburg Baltimore Washington New York Boston Philadelphia Richmond and other points on one ticket. Go one route—return another—long limit.

Annual Seashore excursion to Atlantic City, Cape May and eight other ocean resorts Aug 8, $17.00 round trip from Plymouth Ind

Excursion to Niagara Falls $7.50 round trip from Plymouth Ind, Aug 27

Summer Tourist fares to famous resorts along Jersey coast, to Long Island and New England, with New York and Boston stopovers. Also to Mountain and lake resorts, and to Colorado and Pacific coast

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For full particulars consult
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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 80 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 80 for $1.00.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Poetry.

"The Lord is Coming."

"This was the joyous and usual salutation used by the members of the church apostolic, in the second and third centuries. How much more should we, upon whom the morning of the resurrection is about to break, use the same soul-reviving expression."—Im. Millennium, June 1, 1844.

The Lord is coming! lo! this is
The herald note of jubilee,—
And when we meet, and when we part,
The salutation from the heart.

The Lord is coming! sound it forth
From east to west—from south to north,
Spread out! speed out the tidings glad,
That none who love him may be sad

The Lord is coming! angels! rejoice!
We seem to hear his glorious voice,
Majestic uttered from afar
As on he hastes his conquering car.

The Lord is coming! vengeful doom
Are all his judgments and his ire,
And none can hope to 'scape his wrath,
Who walk not in the "narrow path."

The Lord is coming! seas, retire!
Ye mountains melt to liquid fire!
Ye oceans cease to ebb and flow!
His stately steppings ye should know!

The Lord is coming! who shall stand?
Who shall be found at his right hand?
He that hath the garments on
That the righteous King hath won.

The Lord is coming! watch and pray!
Watch ye, and "haste unto the day."
So shalt thou then escape the "snare,"
And Christ's eternal glory share.

The Lord is coming! let this be
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The Doctrine of a Future Life, By James Strong, S. T. D, L. L. D., Reviewed. No. 13.

...We are informed that the Hebrew word nephesh is rendered soul four hundred and seventy-five times; person, or creature, or other words of like character one hundred and three times; life, or words of like import one hundred and twenty-four times, and applied indescriminately to the life of man and beast; it is also rendered mind, or some of its passions fifty times. When nephesh is rendered soul it always signifies either (1) a physical being, or, (2) the life or mind of a physical being, but never a being within a being.

In the light of the above quoted facts by an eminent Bible student, whose name we have forgotten, we will further show how this term is used in the Bible, and, which will also show what an unfortunate and ruinous mistake has been made in promulgating the dogma that the immaterial soul within man (?) does all the thinking, and can think independent of a living, or dead material organism; but which, as we have seen has been exploded by the careful inspection of the exposed brain, and experimental tests showing there was no thinking or consciousness where pressure was made upon it. Hence this great error of the church has led thousands upon thousands to reject the Bible as a Divine Revelation, because they knew that man thinks by means of his brain just as the animal creation does by its brain.

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And thou, Solomon my son, know thou the God of thy fathers and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever.

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We now call serious attention to other Scriptures where soul is used just as in other places where it is assumed it refers to a living entity within man, called the immortal soul, and yet it must be admitted by all to refer to the physical man, thus showing its idiomic use, the further proof of which is, that God uses it of himself as of man, when he says, My soul, my spirit, as he often does, meaning himself.

King David, in praying for deliverance from his enemies says (Psa vii 1, 2): O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me; lest he tear my soul like a lion, rending it in pieces when there is none to deliver." Who is so blind as not to see, or so wedded to his orthodox creed, that he is not willing to see that my soul here is the me, the physical man? And that this frequent expression my soul always in the Bible means as before stated, either the physical man, or the life or mind of man, but never a living entity within man.

Job says (vii 15), So that my soul chooseth strangling and death rather than life. And they smote all the souls that were therein with the edge of the sword, utterly destroying them. Josh xi 11. Inasmuch as soul is here used embraces the whole man, the mythical, immaterial, immortal soul was also destroyed. And no one will affirm that the word destroy here means torment, as is culpably done when God says—But all the wicked will he destroy. Samson said (Josh x 18), Let my soul (margin) die with the Philistines. And Balaam said (Num xxiii 10), Let my soul [margin,] die the death of the right ous, and let my last end be like his. He spared not their souls from death, but gave their life over to the pestilence. Psa lxxviii 50.

In speaking of the wicked the Psalmist says (xlix 12, 14, 15). Nevertheless man being in honor abideth not, he is like the beasts that perish..... Like sheep they are laid in (sheol) the grave; death shall feed on them; and the upright shall have dominion over them in the morning [of the resurrection]; and their beauty shall consume in (sheol) the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me.

The Scriptures above quoted contradict all the assertions of the Strong, and the assumptions of the popular church as to the nature of the soul, or the nature of man. We notice a few points in the last quotation.

1. Man doth perish—die like the beasts, and this is confirmed in plain words by the inspired words of the wise man (Eccl iii 19, 20) who says, For that which befalleth the sons of men befalleth beasts.....as the one dieth, so dieth the other, yea, they all have one breath [spirit, v. 21], so that a man [in death] has no preeminence above a beast. All go unto one place; all are of the dust, and all turn again. The Psalmist says [illegible] redemption of the [illegible] —they that trust in [illegible] is precious, and [illegible] i. e. they will [illegible] deemed. Again [illegible] What man is [illegible] and shall not see death, deliver his soul from [illegible] of [sheol] the grave?

Every [illegible] must admit that all the [illegible] ations absolutely control [illegible] pular dogma, which is the [illegible] goes into sheol, or the [illegible] the soul goes to heaven or hell [illegible]

In concluding the [illegible] mony of the Old Testament [illegible] use of the term nephesh—soul [illegible] introduce the testimony of a man, which confirms the statements and arguments herein made as to the nature of man.

Dr. Eddis, in his Biblical Cyclopedia upon the prophetical words, Thou shalt not leave my soul in sheol; neither wilt thou suffer thine holy one to see corruption,—says, A very little attention to the laws of Hebrew grammar and the principles of Hebrew poetry and parallelisms, will at once render this prophecy plain to the meanest capacity. The sixteenth Psalm refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil the commission, he was no less assured that the Father whom he served would raise him from the dead—the law being satisfied, and his work concluded. My flesh also shall rest in hope, for thou wilt not abandon me to sheol, nor permit thy holy one to see corruption.

The two lines generally form what is usually called a parallelism—the last hemistich echoing the sentiment of the former. The words my soul mean merely myself. Nouns of this nature are used, because the Hebrew has no intensive or reflexive pronouns. It is thus obvious that the argument based upon the idea that Christ's soul went to sheol or hades and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul in such an idiom is his entire person.

This is a candid, indorsed statement of the Bible use of the word soul, as we have shown in our investigation of this term. In our next article we will show the true use of psuche—soul in the New Testament.

H. H. HALL.

(To be continued.)

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, AUGUST 7, 1907. NUMBER 29.

Read at Northwest Conference.

To the Church of God, Assembled, Greeting:

For a year past it has been my earnest hope, that I might at this time be permitted to meet with those of like precious faith, and lend my feeble assistance in building up the cause so dear to every child of God; but continued ill health will cause me to forego that pleasure; but my prayer is that God will bless your work, and that the coming year may be the most successful in the history of the Northwest Conference; but to attain the best results, there should be a united interest and work by every local body in the whole conference territory. Unity of action, unity of faith with an earnest desire to bring to the front, the simple elements of the gospel with an example of purity in our every day life, will accomplish much good, and daily add in the aggregate to the number taken out for the Lord Jesus Christ. An event that should be paramount to all others; for it rests with the church in a great measure, as to the time, long or short, when we shall see the Lord coming in the clouds of heaven; or, has that thought occurred to you, that the work of the "One Body" is responsible for the delay of the Master's coming? Have we sufficient zeal and earnestness to bring it to pass at an early date? or can we truly say from the depths of our hearts, "Come Lord Jesus," or would we rather wait until next month, or next year, until we succeed in bringing about some fondly cherished temporal event that we have set our hearts upon?

It is evident from the reading of Acts xv. [illegible] that the Lord is now engaged in taking [illegible] a people for his name; and [illegible] so, it will consist of a [illegible] ber belie[illegible] will be completed, and it is only [illegible] ugh the gospel that men and women can be brought into obedience to the teachings of the crucified One; and it is through the efforts of the church, that they can be reached and caused to hear the beautiful message of redemptive love, and thus have their names recorded among the chosen ones, and written in the Lamb's Book of Life. It is to be regretted that in some localities, there have been divisions crept into the church that has been a great stumbling block in the progress of the truth, and among some of the brethren, while it has but little to do with the question of "What must I do to be saved," has been made a test of fellowship, and destroyed the labor of years. I pray God that we of the Oregon Conference may obliterate these questions from public discussion, for how can we expect to receive the benefits of the great and precious promises, in the coming age, if we allow questions to enter into our worship, that will divide the unity of the church. Paul exhorts us to be of one mind, to all speak the same thing, and to be perfectly joined together in one judgment. Christ, the Head, is not divided, and how can the Body be, and remain acceptable to him? Many years ago when we had such grand old soldiers of the cross to preach for us as Reed, Stephenson, Chase, Graton and many others that I could name, if we were asked to what religious body we belonged? promptly did we reply, "To the One Faith," or "Church of the Abrahamic faith," and it was strictly true; for the faith of one, was the faith of all, and what glorious and refreshing times we had in our meetings and Bible schools. Christian precepts and duties were carried out to the letter; if there was any thing that was desired, that was thought to be for the good of the cause, the matter of cost, if within reasonable bounds, was not considered, that was a foregone conclusion; that did not enter into the discussion, for the heart and hand was open, and what was given, was given freely and to the glory of God. Innovations, hobbies and ambitions to become leaders in some new find, or theory had not crept into the church, but they sought that oneness of faith and doctrine that did not bear the name, but they were abundantly able to give a reason for their faith and hope. I at one time heard an important officer of a sectarian church remark that it was useless for them to try to argue with you people, for you have a passage of Scripture to head us off at every turn, and you give us no show. But then you are always talking of the promises, the nature of man, baptism and the kingdom of God, and "don't spread out." I thought that was a pretty wide field and it was susceptible of quite a spread. I think if we live up to the principles of those subjects in all their fulness we will not be found badly lacking when the Lord comes. By bringing in questions that are foreign to salvation, those who are earnestly seeking for the truth in all its gospel simplicity, are liable to become confused, and there are more chances that they will become careless and perhaps led into infidelity, than that they will persevere and ultimately adopted into the Abrahamic family. It is true that we are commanded to grow in grace and knowledge of our Lord and Savior Jesus Christ, and we can only do so by earnest and prayerful investigation, and that we must study to show ourselves approved unto God, a workman that need not be ashamed, rightly dividing the Word of Truth. Says one of our able brethren in a recent paper, there are now truths constantly springing up that require investigation, which statement may be true; yet he carries the idea, that if we do not rush into the study of the "new truth," we become fossilized, non-progressive, and lose sight of the many beautiful statements of the gospel. It is true, truth itself, that there are many beautiful facts in the gospel, that we never see, let us study ever so hard, for we can never expect to [illegible] all in this life, but in our investigations of new truths, let us be careful to hold to the established faith, lest in our zeal to acquire leadership, we let them slip, as we are warned by the apostle Paul. If brethren differ upon questions that are not vital to salvation, let them speak kindly, forbearing one another in love, and not fall into the fatal error of using sarcasm and contempt for the views of another, thereby engendering strife, destroying that oneness that must be an abiding virtue with the people of God.

Finally brethren, let us use extreme care to cultivate all those beautiful attributes of Christian grace and character that will make us one in thought and deed; endeavoring to keep the unity of the Spirit in the bond of peace, until we receive that peace, that surpasseth all understanding. Let us each and every one, be rooted and grounded in the truth, not carried about by every word of doctrine, by the sleight of men, and cunning craftiness whereby they lay in wait to deceive. But let us speak the truth in love, that we may grow up into him in all things, which is the head even Christ. I pray God that you may, as a result of your meetings be abundantly blessed, and that there may be an upspringing from the results of your labors, that may continue to grow, and bring many into the fold of Christ and every heart may be gladdened and encouraged, to go forward in more extended labor for the cause we love so well.

Your Brother in the Blessed Hope.

MERRITT ELLIOTT.

At the Breaking of Bread.

Heb xii 28, Wherefore we receive a kingdom which cannot be removed. Let us have grace whereby we may serve God acceptably with reverence and godly fear.

What kingdom does this have reference to? It has reference to God's kingdom when re-established on the earth. It could not be any other kingdom, as all other kingdoms can be removed. When Christ was here, his disciples thought he would at that time re-establish the kingdom. As we see from their question, John xviii 6). When they were therefore come together they asked of him saying, Lord, will thou at this time restore again the kingdom to Israel

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

And his answer to them was, It is not for you to know the time. You remember God's kingdom was overturned on account of wicked kings. He said of Zedekiah, Ezek xxi 25, And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus sayeth the Lord God; remove the diadem, and take off the crown; I will overturn, overturn, overturn it; and it (the kingdom) shall be no more until he come whose right it is; and I will give it him.

In Dan ii 44, we also have a statement from God that he will re-establish the kingdom. He says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all other kingdoms. And it shall stand forever. When Christ was here he taught his disciples to look for this kingdom. In Matt iv 23, And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, (or good news of the kingdom) and we must see that he meant this kingdom was to be here on the earth, for it is told in such plain words all through the Bible. If not to be here, why would we continue to pray, Thy kingdom come; that thy will may be done on earth.

Psalm xxii 28, For the kingdom is the Lord's; and he is the governor among the nations. He also says in Matt xxiv 14, And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Psalm cxlv 1-12, They shall speak of the glories of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts and glorious majesty of his kingdom. Thy kingdom come that thy will may be done on earth.

MARY KNOWLES.

One's Own Taskmaster.

Without some spur to action, we become listless and lazy; but the work done by any man will be of far more value if he is his own taskmaster. A boy was an apprentice in a printing-office. The foreman tried to drive him to work by warning him of the consequences of failure. The results were by no means happy.

But, later on, the foreman realized that it was unnecessary to drive the boy longer. He was driving himself. On his thirteenth birthday he was given a watch. The first day he owned it he timed himself as he set type. Finding that he could set a stickful in twelve minutes, he made this a standard. The watch was placed on the case. Every twelve minutes his stick must be be filled, or he would have to account to himself. Day after day he kept to this rule. It was not long before the boy who was his own taskmaster became the speediest and most dependable compositor in the office.—*Sunday School Times.*

The Promises of God.

Does your spirit faint? The promises of God are a drooping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean, and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that of Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim with palm trees and [illegible]

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King David, in praying for deliverance from his enemies says (Psa vii 1, 2): O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me, lest he tear my soul like a lion, rendering it in pieces when there is none to deliver." Who is so blind as not to see, or so wedded to his orthodox creed, that he is not willing to see that my soul here is the me, the physical man? And that this frequent expression my soul always in the Bible means as before stated, either the physical man, or the life or mind of man, but never a living entity within man.

Job says (vii 15), So that my soul chooseth strangling and death rather than life. And they smote all the souls that were therein with the edge of the sword, utterly destroying them. Josh xi 11. Inasmuch as soul is here used embraces the whole man, the mythical, immaterial, immortal soul was also destroyed. And no one will affirm that the word destroy here means torment, as is culpably done when God says—But all the wicked will he destroy. Samson said (Josh x 18), Let my soul (margin) die with the Philistines. And Balaam said (Num xxiii 10), Let my soul [margin] die the death of the righteous, and let my last end be like his. He spared not their souls from death, but gave their life over to the pestilence. Psa lxxviii 50.

In speaking of the wicked the Psalmist says (xlix 12, 14, 15). Nevertheless man being in honor abideth not, he is like the beasts that perish.....Like sheep they are laid in (sheol) the grave; death shall feed on them; and the upright shall have dominion over them in the morning [of the resurrection]; and their beauty shall consume in (sheol) the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me.

The Scriptures above quoted contradict all the assertions of Dr. Strong, and the assumptions of the popular church as to the nature of the soul, or the nature of man. Let us notice a few points in the last quotation.

1. Man doth perish—die like the beasts, and this is confirmed in plain words by the inspired words of the wise man (Eccl iii 19, 20) who says, For that which befalleth the sons of men befalleth beasts.....as the one dieth, so dieth the other, yea, they all have one breath [Heb. ruach, v. 21], so that a man [in death] has no preeminence above a beast. All go unto one place—all are of the dust, and all turn to dust again. The Psalmist says, For the redemption of the soul [lives—they that trust in him] is precious, and [never—i. e. they will never be] redeemed. Again he says, What man is he [that liveth, and shall not see death? shall he deliver his soul from the hand of [sheol] the grave?

Every candid reader must admit that all the above quotations absolutely contradict the popular dogma, which is that the soul goes into sheol, or the grave, but the soul goes to heaven or hell.

In concluding the testimony of the Old Testament use of the term nepheh—soul—we introduce the testimony of another man, which confirms the statements and arguments herein made as to the nature of man.

Dr. Eddie, in his Biblical Cyclopedia upon the prophetical words, Thou shalt not leave my soul in sheol; neither wilt thou suffer thine holy one to see corruption,—says, A very little attention to the laws of Hebrew grammar and the principles of Hebrew poetry and parallelism, will at once render this prophecy plain to the meanest capacity. The sixteenth Psalm refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil the commission, he was no less assured that the Father whom he served would raise him from the dead—the law being satisfied, and his work concluded. My flesh also shall rest in hope, for thou wilt not abandon me to sheol, nor permit thy holy one to see corruption.

The two lines generally form what is usually called a parallelism—the last hemistich echoing the sentiment of the former. The words my soul mean merely myself. Nouns of this nature are used, because the Hebrew has no intensive or reflexive pronouns. It is thus obvious that the argument based upon the idea that Christ's soul went to sheol or hades and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul in such an idiom is his entire person.

This is a candid, indorsed statement of the Bible use of the word soul, as we have shown in our investigation of this term. In our next article we will show the true use of psuche—soul in the New Testament.

H. H. HALL.

(To be continued.)

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Read at Northwest Conference.

To the Church of God, Assembled, Greeting:

For a year past it has been my earnest hope, that I might at this time be permitted to meet with those of like precious faith, and lend my feeble assistance in building up the cause so dear to every child of God, but continued ill health will cause me to forego that pleasure; but my prayer is that God will bless your work, and that the coming year may be the most successful in the history of the Northwest Conference; but to attain the best results, there should be a united interest and work by every local body in the whole conference territory. Unity of action, unity of faith, with an earnest desire to bring to the front, the simple elements of the gospel with an example of purity in our every day life, will accomplish much good, and daily add in the aggregate to the number taken out for the Lord Jesus Christ. An event that should be paramount to all others; for it rests with the church in a great measure, as to the time, long or short, when we shall see the Lord coming in the clouds of heaven; or, has that thought deserted us you, that the work of the "Elect Body" is responsible for the delay of the Master's coming? Have we sufficient zeal and earnestness to bring it to pass at an early date? or can we truly say from the depths of our hearts, "Come Lord Jesus," or would we rather wait until next month, or next year, until we succeed in bringing about some fondly cherished temporal event that we have set our hearts upon?

It is evident from the reading of Acts xv. 14 [that] the Lord is now engaged in taking from the Gentiles a people for his name; and so, it will consist of a company [who] will be composed [of] it is only [through] the gospel that men and women can be brought into obedience to the teachings of the Crucified One; and it is through the efforts of the church, that they can be reached and caused to hear the beautiful message of redemptive love, and thus have their names recorded among the chosen ones, and written in the Lamb's Book of Life. It is to be regretted that in some localities, there have been discussions crept into the church that has been a great stumbling block in the progress of the truth, and among some of the brethren, while it has but little to do with the question of "What must I do to be saved," has been made a test of fellowship, and destroyed the labor of years. I pray God that we of the Oregon Conference may obliterate these questions from public discussion, for how can we expect to receive the benefits of the great and precious promises, in the coming age, if we allow questions to enter into our worship, that will divide the unity of the church. Paul exhorts us to be of one mind, to all speak the same thing, and to be perfectly joined together in one judgment. Christ, the Head, is not divided, and how can the Body be, and remain acceptable to him? Many years ago when we had such grand old soldiers of the cross to preach for us as Read, Stephenson, Chase, Cratoo and many others that I could name, if we were asked to what religious body we belonged? promptly did we reply, "To the One Faith," or "Church of the Abrahamic faith," and it was strictly true; for the faith of one, was the faith of all, and what glorious and refreshing times we had in our meetings and Bible schools. Christian precepts and duties were carried out to the letter; if there was any thing that was desired, that was thought to be for the good of the cause, the matter of cost, if within reasonable bounds, was not considered, that was a forgone conclusion; that did not enter into the discussion, for the heart and hand was open, and what was given, was given freely and to the glory of God. Innovations, hobbies and ambitions to become leaders in some new fad, or theory had not crept into the church, but they sought that oneness of faith and doctrine that did not belie the name, and they were abundantly able to give a reason for their faith and hope. I at one time heard an important officer of a sectarian church remark that it was useless for them to try to argue with you people, for you have a passage of Scripture to head us off at every turn, and you give us no show. But then you are always talking of the promises, the nature of man, baptism and the kingdom of God, and "don't spread out." I thought that was a pretty wide field and it was susceptible of quite a spread. I think if we live up to the principle of these subjects in all their fulness we will not be found badly lacking when the Lord comes. By bringing in questions that are foreign to salvation, those who are earnestly seeking for the truth in all its gospel simplicity, are liable to become confused, and there are more chances that they will become careless and perhaps led into infidelity, than that they will persevere and ultimately adopted into the Abrahamic family. It is true that we are commanded to grow in grace and knowledge of our Lord and Saviour Jesus Christ, and we can only do so by earnest and prayerful investigation, and that we must study to show ourselves approved unto God, a workman that need not be ashamed, rightly dividing the Word of Truth. Says one of our able brethren in a recent paper, there are new truths constantly springing up that require investigation, which statement may be true; yet he carries the idea, that if we do not rush into the study of the "new truth," we become fossilized, non-progressive, and lose sight of the many beautiful statements of the gospel. It is true, truth itself, that there are many beautiful facts in the gospel, that we never see, let us study over on hand, for we can never expect to [illegible] in this life, but in our investigations of new truths, let us be careful to hold to the established faith, lest in our zeal to acquire leadership, we let them slip, as we are warned by the apostle Paul. If brethren differ upon questions that are not vital to salvation, let them speak kindly, forbearing one another in love, and not fall into the fatal error of using sarcasm and contempt for the views of another, thereby engendering strife, destroying that oneness that must be an abiding virtue with the people of God.

Finally brethren, let us use extreme care to cultivate all those beautiful attributes of Christian grace and character that will make us one in thought and deed; endeavoring to keep the unity of the Spirit in the bond of peace, until we receive that peace, that surpasseth all understanding. Let us each and every one, be rooted and grounded in the truth, not carried about by every word of doctrine, by the sleight of men, and cunning craftiness whereby they lay in wait to deceive. But let us speak the truth in love, that we may grow up into him in all things, which is the head even Christ. I pray God that you may, as a result of your meetings be abundantly blessed, and that there may be an upspringing from the results of your labors, that may continue to grow, and bring many into the fold of Christ and every heart may be gladdened and encouraged, to go forward in more extended labor for the cause we love so well.

Your Brother in the Blessed Hope.

MERRITT ELLIOTT.

At the Breaking of Bread.

Heb xii 28, Wherefore we receive a kingdom which cannot be removed. Let us have grace whereby we may serve God acceptably with reverence and godly fear.

What kingdom does this have reference to? It has reference to God's kingdom when re-established on the earth. It could not be any other kingdom, as all other kingdoms can be removed. When Christ was here, his disciples thought he would at that time re-establish the kingdom. As we see from their question, John xviii 36. When they were therefore come together they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, AUGUST 7, 1907. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

And his answer to them was, It is not for you to know the time. You remember God's kingdom was overturned on account of wicked kings. He said of Zedekiah, Ezek xxi 25, And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus sayeth the Lord God; remove the diadem, and take off the crown; I will overturn, overturn, overturn it; and it (the kingdom) shall be no more until he come whose right it is; and I will give it him.

In Dan ii 44, we also have a statement from God that he will re-establish the kingdom. He says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all other kingdoms. And it shall stand forever. When Christ was here he taught his disciples to look for this kingdom. In Matt iv 23, And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, (or good news of the kingdom) and we must see that he meant this kingdom was to be here on the earth, for it is told in such plain words all through the Bible. If not to be here, why would we continue to pray, Thy kingdom come; that thy will may be done on earth.

Psalm xxii 28, For the kingdom is the Lord's; and he is the governor among the nations. He also says in Matt xxiv 14, And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Psalm cxlv 1-12, They shall speak of the glories of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts and glorious majesty of his kingdom. Thy kingdom come; that thy will may be done on earth.

MARY KNOWLES.

One's Own Taskmaster.

Without some spur to action, we become listless and lazy; but the work done by any man will be of far more value if he is his own taskmaster. A boy was an apprentice in a printing-office. The foreman tried to drive him to work by warning him of the consequences of failure. The results were by no means happy.

But, later on, the foreman realized that it was unnecessary to drive the boy longer. He was driving himself. On his thirteenth birthday he was given a watch. The first day he owned it he timed himself as he set type. Finding that he could set a stickful in twelve minutes, he made this a standard. The watch was placed on the case. Every twelve minutes his stick must be be filled, or he would have to account to himself. Day after day he kept to this rule. It was not long before the boy who was his own taskmaster became the speediest and most dependable compositor in the office.—*Sunday School Times.*

The Promises of God.

Does your spirit faint? The promises of God are a drooping honeycomb, better than Jonathan's. Dip your pilgrim staff into their sickness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean, and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that of Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim with palm trees and wells of water.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

Plymouth, Indiana, Aug. 7, 1907.

The Bible School at Indian Lake, Mich. is in session this week, and the early reports show a good interest in the work.

There was no paper issued last week. This number and the one for July 24 are consecutive issues. Please do not send asking for the issue of July 31.

The Plymouth brethren had the pleasure of listening to two excellent discourses given by Brother F. L. Austin, on Sunday, July 28. Brother Austin was attending the Bible School at Indian Lake, Mich. and came here to fill the regular appointment of his mother, Sister M. A. Woodward. We were pleased to have him with us once again. A number of the brethren from Argos and Burr Oak came to attend the meeting, and all enjoyed once more greeting Brother Austin, and trust he may ere long repeat the visit with his family.

Communicated.

Bible School Department.

LESSON FOR SUNDAY AUGUST 18.

DAY OF ATONEMENT. LEV XVI 5 22.

Golden text. Wherefore he is able also to save them to the uttermost that come unto God by him. Heb vii 25.

In the last lesson we saw how very important it was—and is—to believe and obey God's Word as "It is written." Disobedience brought death to Nadab and Abihu.

From Lev xi to the lesson today there is the law of clean and unclean beasts, and how to tell a case of leprosy, and the law governing such.

God made man upright—good, just, righteous. Eccl vii 29. God blessed man—he was very good. Gen i 28-31. Therefore he was in harmony with God, and all other things created. He was at one with God. When he, man, Adam disobeyed, he brought sin. Rom v 12. And as God cannot look upon—cannot countenance iniquity. Hab i 13. The harmony the accord was dispelled. Sin came between God and man, and God's face was hid from him. Isa lix 2. In order to have any countenance, any favor from God, Atonement had to be made. By faith Abel made an offering to the Lord of the first, and best of his flock. God had respect to his offering—accepted it, and called him righteous. Gen iv 4.

Heb ix 4. This made an atonement for him. Faith and works are still accepted by God as an atonement for sin.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And have access to his favor. Rom v 1, 2.

From the foregoing we see that atonement had to be made. Under the law atonement was made by sacrifice and burnt offerings. Most all offerings—sacrifices—pointed forward to Jesus Christ, the Lamb of God.

The word atonement is from the Hebrew word Kaphar, to atone, to cleanse, pardon, forgive, reconcile. To be restored to God's favor.

Lesson text 5. For all Israel—except the priests—two he goats and one ram were to be offered as an atonement. The account in the lesson is not stated in order.

6 For Aaron and his house—the Levites, Num iii 9; xvii 3, a bullock.

Verses 11-14, Aaron shall present the bullock, and kill it, and offer it as an atonement for himself and his house. The cloud of incense covered the mercy seat. There shall no man see me and live. Ex xxxiii 20. The Lord met the high priest there. Ex xxv 22. The cloud was a safeguard to Aaron. 50,000 and 70 men died because they looked into the ark. 1 Sam vi 19.

Almost all things are by the law purged—cleansed, atoned for—by blood, and without shedding of blood is no remission—no forgiveness. Heb ix 22. The blood of bulls and goats sanctified to the purifying of the flesh. Heb ix 13. Secured present pardon for past sins, but did not take away sins, or make the atonement complete. Heb x 11. Seven is called the complete number.

15 Aaron did the same with the blood of one of the goats for an atonement for the people. Israel—the twelve tribes.

16-18 He should make an atonement for the various parts of the tabernacle, and do it alone, no one present, no onlooker.

20 When he has finished the atoning, he shall bring—present—the live goat, the scapegoat, the goat escaped being offered a sacrifice.

21, 22 The sins of the people were—in a figure—transferred to the goat, and borne away.

The Day of Atonement is the title of the lesson, but curiously enough it is not mentioned in the lesson. It was the tenth day of the seventh month, verse 29. The tabernacle was set up on the first day of the first month. One year after leaving Egypt, Ex xl 13. The people were to afflict their souls—a very old and very cloudy expression. They were to humbly and seriously consider what was being done for them. They were to rest or sabbath on that day, and their general conduct to be in keeping with the importance of the atonement. Verses 29-31.

The atonement now—under the gospel—is to repent and be baptized for the remission of sins. Acts ii 38. To this end, those who read Moses and the prophets should do as Jesus did, believe it, obey it, and use it as "It is written." Luke iv. For instance, when we read in Dan ii 44 and vii 27, that God will set up his kingdom—under the whole heavens. And in Zech xiv 9, that the Lord—Jesus Christ—shall be King over all the earth, in that there shall be one Lord, and his name one. Let us believe it, against all to the contrary. Let us obey it by baptism—immersion—love it, cherish it, live it, teach it, hold it fast. Rev iii 11. This will make an atonement for all sins, and obtain from God—through the Lord Jesus—a promise of eternal life, Titus i 2, with glory and honor, Rom ii 7, in the kingdom of God. James ii 7. Jesus Christ died to secure all this for the faithful. He—as the high priest of the Church of God made the complete perfect, and therefore lasting atonement for the Church of God. A prominent Sunday school teacher writes "Christ has taken his own blood into heaven to cleanse it, and prepare it to be the abode of a cleansed people." This is the very opposite of true. The meek shall inherit the earth. Psa xxxvii. Again, The righteous shall inherit the land, and dwell therein for ever. Verse 29.

Christ entered the holy [illegible]—not with—his own blood. Heb ix 12.

Beware of the leaven of the Pharisees.

Next lesson, Israel journeying to Canaan. Num x 11-13; xxix 36.

P. Neill.

The Story of a Happy Christian Life.—No. 18.

The journey that father took with Brother Ephraim Miller, led him through some of the counties of northern Indiana and southern Michigan, and meetings were held at various points in these counties, prophecy, the coming King and kingdom, the life and death question and the necessity of obedience to God's requirements and of a holy life, occupied a prominent place in the preaching of these pioneer Advent ministers. Sometime between the years 1848 and 1858, a Conference was held at old Union meeting house on Eagle Creek, a few miles out from Indianapolis. This must have been the southern trip of Bro. Miller's that Sister Willard alludes to, and if it is, it fixes the date of the old Union state Conference at 1852. Two Annual Conferences were also held sometime in the fifties, near Fairfield in Howard County. These meetings father attended and also made another trip to old Union, preaching in the meantime at Warsaw, Bone Prarie, and other points in Kosiusko County, at Claysville, in Huntington County and quite regularly at various points in Marshall County.

I remember well the journey he took to northern Indiana and southern Michigan. He was gone a month or six weeks, and while he was away the old stick chimney to the cooking room of our double log-cabin fell down. I do not know how we would have managed if the weather had been cold, but it was one of the most beautiful falls in all my recollection; Indian summer weather lasting far up into November. We picked a bushel of cranberries toward the last of the month before father's return, and he built a new chimney after he came back and the mortar did not freeze, our cooking was done on a small stove, the pipe of which went up into the kitchen loft and out through the roof.

In a former paper I spoke of Sister Sarah Stanclift—the teacher who was converted to the truth while an inmate of Auntie Willard's delightful home at Oswego. She married Bro. Joseph Furry of Plymouth, if you remember, and went to Alden, Iowa, to live, Alden, being a town about 40 miles west of Cedar Falls.

Sister M. M. Nichols in a recent letter says, "It must have been sometime in the 60's, while my home was in Cedar Falls, Iowa, some 100 miles west of Dubuque, that I heard of a Conference to be held in Alden, and determined to go. Your mention of Bro. Joseph Furry brought to mind a quiet man, who with his wife, I recall as chief in entertaining Conference visitors. It seems to me that Sister Furry wore what we called the Bloomer costume—in those days, but of this I am not certain." I am glad to have this little reminiscent note in regard to these dear friends of Auntie Willard's. It gives us a clearer view of their character. Bro. Furry I did not know. Sister Furry was a fair woman, with auburn hair and very earnest and vivacious in conversation.

Have I told of a Conference that was held at Oswego in 1851 or 52? I think not. Bro. and Sister D. R. Mansfield of the Crisis Adventists were the preachers. The meeting was held in the Baptist Church and it was crowded full, day and night. There must have been many visitors from abroad, for Bro. Beatty's table where I was staying was full at every meal, though it stretched entirely across the dining-room. Sister Beatty had overdone, getting ready for the meeting and was sick, and the friends were cared for by her sister-in-law and myself. How we did enjoy that meeting! It was a foretaste of the coming kingdom. Sister Mehitable Mansfield was a fine singer and held us spell-bound when she sang.

Both she and her husband were good speakers. He is still living and is in California. She has long been dead, and another, and so worthy a woman has taken her place in the work for Christ by Bro. Mansfield's side.

Sister Willard must have enjoyed this Conference very much though she fails to mention it in the story of her life. It was held in the very house where she had first heard of the coming of Jesus, and the [illegible] of former days were there to give her at least a hearty handshake, even if they did not accept the truth. She was not there to be made to [illegible] bring it again brought that before them, for It cleared her skirts of all possible guilt as to her responsibility in the matter. Her home like that of Bro. Beatty was of course filled with delighted guests. It was a large, two-story frame house, with a wing for dining-room, kitchen and wood-house. The dining room you already know was a large one or it could not have accommodated the crowds that entered its doors to be fed.

A large eucalyptus tree stood in the angle where the wing joined on to the main building. In the latter was the sitting room with its massive case of books, bright carpet and pleasant fire-place, and the hall, a large parlor, and sleeping apartments with closets, and up stairs several bed rooms. But this dear home had to be given up, and of this I will let Auntie Willard tell in her own words in a later paper.

Auntie Wines.

(*To be continued.*)

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Every man needs a friend. No one can live alone. He must have a companionship, or life would be a dreary solitude. But it must be a true friend; a false friend is worse than none. The true friend is one who sees things as they are, who perceives the weaknesses of his most intimate companion, but who bears with his infirmities for the sake of all in him that is good. The divine Friend may be ours if we but return his affection. We can obtain his friendship by giving him our own; and this we are to prove by simple trust and obedience.

"The present circumstance, which presses so hard against you, if surrendered to Christ, is the best shaped tool in the Father's hand to chisel you for eternity."

Selected.

Holiness and Sinlessness.

There are many teachings as to holiness, but they may be reduced to three principal ones. First, the teaching that holiness means the total eradication of sin from the believer so that he becomes sinless; second, the idea that unholiness and a constant struggle with sin must characterize the Christian; and third, that the believer has two natures, the flesh and the Spirit, the old and the new received in new birth, and that the old nature is never removed or changed in any way, but sin in the flesh was condemned or judged in the person of Christ on the cross; Christ died unto sin, and likewise every believer is to reckon himself dead indeed unto sin and alive unto God in Christ Jesus our Lord. Thus a holy life is to be lived, but not a sinless life, no profession of holiness made, but the believer walks in the Spirit, lives through his power, while having the old nature in him wholly unchanged.

A great deal of confusion arises from placing the meaning of sinless perfection upon the term "holy" as used in Scripture, and teaching that "sanctified" means sinlessly perfect when the term is applied to man. All agree that the unsaved have the flesh—that which is wholly sinful and corrupt—in them. Most agree that this remains after conversion, but some would have it changed in conversion, not wholly purified, however, and they would claim that sanctification either wholly changed the flesh or entirely removed it.

The first clear announcement of the flesh as flesh is in John iii 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here is the need of the new birth. Here are the two natures, the flesh and the Spirit. Can the flesh be sanctified, Improved, made holy? [illegible] what Christ undertakes? "The carnal mind [margin Rev. Ver.] is enmity [illegible] for it is not subject [illegible] d, neither indeed can [illegible] od himself then has pronounced [illegible] mind of the flesh cannot [illegible] to his law. Certainly the [illegible] e changed, or modified, or [illegible] oly. You could not think [illegible] f nature. So in Rom vii 18 [illegible] I know that in me, that [illegible] esh dwelleth no good [illegible] re is a picture of one [illegible] o natures, a saved person [illegible] erly impossible for a saved [illegible] r to say, "I delight in the law of God after the inward man." The unsaved have only the carnal mind, that which is born of the flesh; to have another nature, a spiritual man to delight in that which is of and from God there must be a new birth and a new nature. Hence here is a born again man with the flesh in him unchanged, no good thing in his flesh. He is in bondage to sin from having his eyes off Jesus Christ his Lord. The moment his eyes are removed from self to Christ and his work, deliverance comes from the bondage he has been under.

We take our stand then upon this Scripture doctrine that the flesh is in the believer, that it is unchanged, never can be changed. Holiness in the believer does not consist in the flesh being made holy, it cannot be subject to the law of God, it is lawless, and sin is lawlessness. 1 John iii 4; Rev. Ver. But God has judged it (condemned sin in the flesh) on the cross, and the way of holiness as laid down in Scripture is to reckon ourselves dead indeed unto sin and alive unto God in Christ Jesus our Lord.

We must distinguish as Scripture does between the "old man" and "the flesh." The "old man" is corrupt according to the deceitful lusts, it is the man that the believer was when unsaved. But this old man was crucified with Christ, that the body of sin might be done away so that we should no longer be in bondage to sin. Rom vi 6, Rev. Ver. Now turning to Col iii 9, we find they had put off the old man with his deeds, and had put on the new man. So the Ephesians were taught (that is, before they were born again) to put off the old man and put on the new, the force of being "ye have put off, ye have been renewed in the spirit of your mind, ye have put on." Eph iv 22-24. The putting off the old man, the putting on the new, and the being renewed in the spirit of the mind all took place at one time when they were saved. The Colossians had done all this, they were of course saved people, they had put off the old man. But that did not remove the flesh from them or make it any better. What were they to do then? "Mortify therefore your members which are upon the earth," etc. What does mortify mean? The same word occurs in the Greek in Rom iv 19, "He considered not his own body now dead when he was about an hundred years old;" and this throws a flood of light on the command "Reckon ye also yourselves to be dead indeed unto sin." Abraham's body was dead in a sense to sight, but he did not consider it so. The flesh is alive to sense, but faith reckons, estimates, accounts the believer dead indeed unto sin. The members are there in these in Colossians who had put off the old man, who had put on the new man, who are called "holy and beloved," who "are complete in him," who are "made meet to be partakers of the inheritance of the saints in light." The "members" are the very same things which are called, in Gal vi, the works of the flesh, and they are present in them; the flesh is not dead, but it is to be mortified, considered as dead, kept in the place of death. If people can be rid of the flesh, the sinful nature altogether, why is it not taught here? God calls them holy, and they were of course, but the flesh is in them, they were not sinless, but they were to live holy lives by keeping the flesh in the place of death and thus putting off all its works. To the Galatians he says, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh;" not shall get rid of it. "They that are Christ's have crucified the flesh with the affections and lusts." How? by reckoning themselves dead to sin, by mortifying their members which are upon the earth. God never tells his people to seek to have the flesh removed, never speaks of removing it. Having the flesh in them does not make them unholy so long as it is kept in the place of death.

Scripture never confounds the person with the flesh. This explains 1 John i 7, 8, "The blood of Jesus Christ his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us." We have sin, that is, the flesh in us, but the blood cleanseth us—that is, we ourselves—from all sin. This is why the children of God are called holy, sanctified, and the like, which they themselves truly are, and are at the same time exhorted to be live holily, to be holy, that is, to not let the flesh act, but keep it in the place of death.—*J. W. Newton.*

Love.

"God is love." Is that fact is the seed-idea of all the other manifestations of God. As Christ is the fulness of the Godhead bodily, so is love the fulness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk with its bark, branches, leaves, and fruit differentiating and yet alike, so in love is folded and by it unfolded all the possibilities of divinity.

It is therfore the fulfillment of all things in heaven and in earth. It is the fulfillment of the law.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Love.
Joy is love in ecstasy.
Peace is love at rest.
Longsuffering is love in pain.
Gentleness is love in thoughtfulness.
Goodness is love in deeds.
Faith is love in hope.
Meekness is love at Jesus' feet.
Temperance is love that self-controls—that reins in and reigns.

"Against such there is no law;" in other words, Such is agreeable to the law; for love is the fulfilling thereof.—*P. Giddings.*

A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping glass. Noticing that the moulding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work; we have tried many, but somehow it needs the human touch." Is not this true also in the Lord's work? The Divine Hand can wipe away every tear and heal every heart wound; but he chooses to use our common hands—yours and mine—to help him. Many sick of the palsy of sin will never come in reach of the healing power unless human hands bear them.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Lump on His Side.

A man long noted for his intemperate habits was induced by Mr. John Abbott to sign the pledge "in his own way" which he did in these words: "I pledge myself to drink no more intoxicating drinks for one year." Few believed he could keep it, but near the end of the year he again appeared at the temperance meeting without once having touched a drop.

"Are you going to sign again?" Mr. Abbott asked.

He replied "Yes, if I can do it in my way," and accordingly he wrote—"I sign this pledge for nine hundred and ninety-nine years.

A few days after this he called upon the tavern-keeper, who welcomed him back to his old haunt.

"O landlord!" said the man, as if in pain, "I have such a lump on my left side."

"That's because you have stopped drinking," said the landlord; "you won't live long if you keep on."

"Will drink take that lump away?"

"Yes; and if you don't drink, you'll soon have a lump on the other side. Come, let's drink together," and he poured out two glasses of whiskey.

"I think I won't drink," said the former inebriate; "especially if keeping the pledge will bring on another lump. This one isn't very hard to bear after all." With this he drew out the lump—a bag of money—from his side pocket, and walked off, leaving the landlord to his own reflections.

The Journey's End

A small boy sat quietly in a seat of a day-coach on a train running between two of the Western cities in the United States. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady, leaning forward, asked sympathetically: "Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.

Silence That is Golden.

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in the world by the thoughtless speaker. Characters are blackened, friendships are destroyed, jealousies are aroused, homes are ruined, hearts are broken. Let us never take up an evil report and give it wing on breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may end, to what it may grow, what ruin it may work. Words once spoken can never be gotten back again. We had better learn to keep the door of our lips locked, and say no evil of any one. This is a silence that is golden.

Our Chief End.

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy him forever." And surely this is the beginning and end, the Alpha and Omega of that strange, undefinable thing we call life.—*Carlyle.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J T Smith 4 75

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 566 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Good-Bye.

Good-bye when the coffin lid is shut,
Good-bye when the work is done;
When the eyes are closed and the lips are mute
And the glorious race is run.

Good-bye when the dear one goes to rest,
To the quiet rest of the tomb;
Where the dainty rose and the daisies smile,
And the giant grasses bloom.

Good-bye till the clanging trumpet sounds,
And the Father himself shall call,
And the saints arise with a joyous shout
And come to the kingdom, one and all.

No sad good-byes for the dear one then,
For the sad good-byes are past;
When the crown is placed on her victor-brow,
By the Savior's hand at last.

GRAN CLOVER A AUSTIN WEBB.

Communicated.

Words. No. 3.

The abuse of the word "spirit" has been a fearful wrong to human kind. It has not been, among civilized nations, a blind use but a deliberately wicked use. It never had the shadow of possibility. So taught in the Bible, the Bible must have been utterly repulsive as the Vedas and Shastas and Talmud and Koran have been. The test of these books are their plain untruthfulness. And it is the safest and very best witness of the Bible credibility that false "senses" get into instant trouble. The false use of the term "spirit" never would walk with truth, or sanity. Jesus, as recorded in the original, did not "commit" his spirit to God, but "commended" it, although either word would imply about the same. Liddell and Scott render the definition of the word in Luke xxiii. 46, (paratheomai) "to place before one, to represent, declare, allege, compare." It was upon the known and living expression of His every thought, word and deed Jesus placed Himself (his life) before God and man. This was Jesus' "spirit". There was nothing like it ever, before nor since, in its perfection. Sin or blasphemy against this, represented the lowest depth of human or devilish hatred and crime. The crowning offense of the Jews was when they attributed the loving, helpful, pure, "holy spirit" of Jesus to the pluses of evil, Satan. It was an awful strain of hatred. It went too deep to hope for repentance ever. It was not a sin against a "person", falsely termed "the Holy Ghost", but against the highest and holiest expression and revelation of Divine Love—the Spirit of God. This "holy spirit" is a most clear and lovely aspect of the Christian Faith. There is nothing to approach it in any other religion. To render the word spirit, "person", is to kill this sublime aspect utterly. It sets up another, a "third", and holier God, than Jehovah or Christ.

The words of Gabriel in Luke i. 35, to Mary are very timely here. Read the whole incident carefully. "The holy spirit", and "power of the Highest" are clearly synonymous. There is no such word as "ghost" in the originals. Capitalizing amounts to nothing. We know whose monks composed all that kind of mystical nonsense.

The sacred (inspired) accounts make Jesus "the only begotten Son of God." Adam was the created son of God. Both were clearly human, because Jesus was "born", exactly as all men are. The explanation is not far off; not "hard to be understood". It is this: "By man came sin, and by sin (not by man) came death." (Extinction of life.) Thus, then, down the line of Adam necessarily came death for all flesh; precisely as atheists and all agree. Adam provided no remedy. Once dead, his race were forever lost. (Atheists and all of us agree again!) But what man and laws of men "could not do in that they were weak through the flesh," God could do. Every skeptic readily admits the need of "law", and confesses that it is and ever has been the only human remedy for sin, such as it is. But he pauses at death. His remedy, or antitoxin, is not satisfactory, even in life; in death it is the poorest mockery, and he feels all this. He feels that "law" is not remedial or saving even for the purposes for which it was framed. It does the victim no good, for it cannot restore the murdered or maimed. It does the victim's loved ones no good to speak of. It does the criminal of any sort no good, for it is "punishment", not "favor". It is not intended to reform him or her, or, if so, is a harsh way and oftenest fails.

But this beggardliness of resource cannot claim a right to speak against God, or His Book. It is not a dignified stand to say: What I can't do, cannot therefore be done. God's plan was not that the punishment of an "innocent" man could be of any avail to quiet mankind. Ingersoll stood right enough there, so far. For Paul's masterly words are "God, sending His own Son, in the likeness of sinful flesh.

Condemned Sin!

In the flesh! "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit," (of God). The old, old saw: "Jesus did it all," is a fine mistake. He did nothing except the Messianic work. In a word: He did nothing that man can do! That work is ours. He obeyed God. He died! For man. He "covered" sins that were past recovery. He tore off the rags of self-righteousness and exposed man to himself, not to others. He made Himself nothing—"no reputation", no supernatural dignity, no earthly power. "Being found in condition as a man, he humbled himself, and became obedient unto death, even the death of the cross." It ought not to be hard to conceive that even a man, of mere human rectitude, might successfully appeal to God or man in behalf of guilt and helplessness. It has been done many times among men. It is next to man's only way. It pleases man. It moves him. It resolves him. It pleases the masses. And so the simple words are: "It pleased the Lord!" Isa. liii. The words "blood", "suffering", "death", are all sunk in the word "obedience"—the "condemnation" of "disobedience". It is admitted that the rightful eternal inheritance of the unregenerate is death. Well, then, the rightful eternal inheritance of the regenerate is Life. And this is the Bible contention. And this "inheritance" of "eternal life" after death. It provides for every soul, in Christ! For there is no other regeneration in any scheme of man. He can offer nothing. And this beneficent provision of "immortality" impends over every son of man. It envelops him as a cloud. It presses him on all sides every moment he breathes. He can go down to death only by forcing his way through it. Astounding thought! The "death" of the unregenerate is suicide!

I repeat: "It pleased the Lord." "And Jesus, when he was baptized, went up straightway out of the water. And lo, the heavens were opened unto him (John) and he saw the Spirit of God descending like a dove and lighting upon Him. And, lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." Compare this descent of the Spirit "like a dove", with Acts ii. 1-4. "Cloven tongues of fire", this time. "And they were all filled with the holy Spirit". It was only what Jesus had prepared them for in Luke xxiv. 49: "Behold, I send the promise of my Father upon you. But, tarry ye in Jerusalem until ye be endued with power from on high."

And, again, in John xvi. 7. The word "Comforter" must in Greek be rendered in the masculine gender, but the word "spirit" is center. Verse 13 and ch. xv. 26, is the sufficient explanation: "The Spirit of Truth". "It will guide," not "he".

We stand aghast at old Babel and shake our heads dubiously. But that crude theory and failure was not the only or most unaccountable attempt to "climb" up to God "by some other way", by a good deal. Theological Babels lay along the path of history in all ages. It is an open secret that the cause can be readily found in the united determination of sects to admit no literal letter of the Book as to its cardinal words. There can be no disunion in indubitable terms. "Be ye one, that the world may know that the Father hath sent me," is a purely solemn admonition to stand by the Testimony as we find it hanga together, precisely as we do in other testimony. Let us be sure no Truth can be born of falsehood or error. No living thing can be born of the barren. Abortive words can only produce their like—abortions of thought and feeling.

There is an old ecclesiastical assumption that man is "intuitively religious". This is not borne out by evidence. That he is instinctively superstitious is known. We know how people the world over love a myth or voodoo, if they will only stay that nice sort and not look real! But this is not Faith by any means. It is the absence of all such chicanery as "ghosts", "departed spirits" of men, etc, which stamps the Bible and its Faith as the only genuine "Belief" among men. All who take up the Bible for study must recollect that it is a System of Faith,—which deals not with the seen; but with matters in the very remote niches of the Past, and forward into the unseen Hereafter. Proof here must of necessity be peculiar, or absent altogether. For proof is the opposite of faith, and cannot exist together. As Romans viii. 24 has it: "But hope that is seen is not hope. For what a man seeth, why does he yet hope for?" In their initial and more cautious steps to gradually retire the Bible as it is, critics [illegible] taking "high ground" for the whole batch of the ancient religions, in which they affect to see the same general God and system of belief, pretty much as the Apostle in 1 Cor xv sees the "stars", etc, merely a slight varying in the human vision. "Congresses of all Religions" will soon be in order, and all the "gods many" be duly accredited, again. The pretended discovery of the "golden rule", as it is branded, among the writings of Confucius, of China, has done much to lessen the place of Christ, among academicians. This "rule" is not only not "golden", and not intended to be so by Jesus, but may be very pernicious. Men and women adopt it, drink, gamble, and otherwise destroy themselves. It is at best little short of a prudential compromise. Like the "Ten Commandments", it is intended to correct criminal tendencies, merely. Jesus "nailed" them all to the cross. But long before this he had said: "So, likewise, ye, when ye shall have done all those things which are commanded of you, say, 'We are unprofitable servants. We have done that which was our duty to do." Luke xvii 10. Compare Phil ii: "That ye be like-minded, having the same love, being of one accord, one mind—let each esteem others better than themselves." What a vast difference it is what men call "two-faced", "[illegible]dealism", etc. Jesus talke[illegible] as they could "bear" it.

Whatever injury [illegible] to the Bible by the dusc[illegible] acts and mangling of its [illegible] at one prime fact has [illegible]ed: That "Faith" as [illegible] is no support [illegible] structure as [illegible] at the door of [illegible] necessity, present and [illegible] him to take the [illegible] this himself and examin[illegible] the Word which has [illegible] to manifest through all [illegible] apply it to his personal [illegible] he would any physical [illegible] necessary. It presumes [illegible] best knows his own [illegible] may clearly [illegible] love"; and it violat[illegible] kind when it assumes he kn[illegible] true from the false, and shou[illegible]ly detect fraud. Exactly to [illegible] tent faith in the "scientific" is [illegible] coincidental with that in Scripture, opinions differ vastly. I have near me the printed declarations of several prominent Baptist clergymen who boldly proclaim their faith in the theories of Darwin, and who do not hesitate to isolate the physical portions of the Word from its homilies. It is quite plain that the clergy has yet to learn (what secular scholars know instinctively!) that to exist at all the Bible must exist as a whole. If Genesis is the garbled, bedraggled mendicant the "critics" make it—if the Bible writers and custodians were ignoramuses, visionaries, or prudent-fallets—if in a word, their cosmic recitals are fabulous, erroneous or imperfect—they have left no key! and every "critical" attempt, high or low, to set their writings "in order" is a palpable deception! The explanation or "key" to a fable or legend is its "moral", so-called. The form of the fable or legend in allegorical; they cannot stand out in plain historical or actual habiliments, without ignorance or fraud. The "key" to a parable or illustrative, tropical form of speech or writing is in its utter impossibility in fact. I can only touch this interesting line of thought but slightly here. Let me say, however, that nothing has so hurt the syntax of the Bible as the false assumption that its authors were "poets". Mr. Gladstone was at great pains to explode this error as to Homer, and comes pretty near showing the ancients knew nothing of these fictitious forms of language. No doubt the fertile "redactor" has had his hand in all the old documents of note, especially the Bible. The acrostic form of some of the Psalms, etc is very suspicious.

Let us be sure the Bible statements were not the voluntary cogitations of either dreamers or philanthropists. They were the miraculous communications of God—a Being—One Being—absolutely; without one jot of prevarication whatever. Or, else, they miserably assume and err; precisely as Dante did. Compare the vaporings of Matthew Arnold, etc. with the words of the most eminent of all American jurists, Daniel Webster. When at his zenith, he was approached at a public function by a number of senators and others with the question: "Do you believe, sir, that God could have made the universe in six literal days?" The brief reply was: "Well my God could!" And that was all. And to this moment no learning or research has disturbed Webster's position. Learning has offered nothing on this head that can make any educated person (so no or she has "advanced". There is even a perturbed sense of having possibly done much harm. Scholars will not, but the people can, resolve that all this kind of battle shall be kept squarely down to the One unbelieving question: God or man. Which?

A true faith in the Bible is simply an implicit confidence in Revelations—which hold together. Not sight; for sight is not always "evidence", by a very long shot. Recent investigation into the arts of the spirit-rappers show that if they can induce people to depend upon sight, they will need no better sailing for their ghostly craft. Paul, in Hebrews, does not use the word "substance", nor yet "evidence", for that would be to take Scriptural "Faith" out of its native element and place it on the plane of material demonstration; something which can be accomplished by the senses only. Paul's words are: "but faith is a support, (Greek, standing under,) of things hoped for; a test of things not seen," (both Greek words apply to logic, or examination.) Heb xi 1. At verse 2, he applies this by an illustration that, had his contention been tricky or faulty must have doomed it to instant contempt! "Through *faith* we understand that the ages" (and, of course, their productions) "were framed by the Word of God, so that things which are seen were not made of things which do appear." That is, the visible universe was not a continuous evolution of the same matter, without a "beginning", under subtle and known chemical or natural laws, but a positive, easy, instant act of creative Power, not vast to be comprehended by the *human* intellect, or it could never have been. Romans i 18, 20, expands this point very decisively: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the Truth in unrighteousness. Because that which may be known of God is manifest to them. For God has shown it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; His eternal power, and Godhead," (Deity.) Here is the only "science" possible among men of brains. Geology based upon power or forces or means which cannot be traced to a Cause is at best an apology or makeshift, far, far beneath the crudest form of "faith". For it removes no difficulty. It merely shifts credulity to another and weaker set of "authorities", who profess no starting point and are lost in imagining one.

The Apostolic (or Bible) contention is that "all things" as well, as (and like)—the few things of man were "made", and exist for a purpose. If the creations of man serve and lift him, the things he sees about, but utterly beyond him, serve and lift their Creator. Paley's argument is logical—Matthew Arnold's reply is unworthy of consideration. Compare the two: "Design shows a Designer." "Design shows design." What is this last but learned insolence? Compare the evolution theory of irresponsible forces, with Paul's clear insistence that science (or, in a word, the accounting for things) must bow to predisposing conditions, the most logical and rational of which is the pre-existence of a Maker, whose acts are all (as are all sane men's) for a purpose and for His "pleasure". Rev iv 11. In this light look again at the above words in Heb xi 2 and Rom i 18, 19, 20, and observe how perfectly the rule works out its sequence. Both "the things that are seen," and "the invisible," are "understood", through each other! Not by any school of ecclesiastical mysticism, but "clearly seen". This is why Paul mingles these natural and religious matters so familiarly, and seems to be so illogical. He mixes "the wrath of God", etc, with geology as if they were part and parcel of one subject, or kindred matters! Paul had no quarrel with the "material". He had not learned from the Spirit to eschew the Real, as the churches have. "The eternal power and deity" were "clearly seen" and "understood by the things that are made". And, "the things which are seen" were made of things which do not appear. To scientists there may be more congenial ways of accounting for material objects, but they never can show consistency, as Paul does. There can be no safer conclusion than that the material structure of the things of man depend for existence upon his "godliness" and righteous nurturing of "Truth". And there is no greater "Truth" among men than is the Word of God is not true as it stands, there is no Truth man can point at. Over six hundred Christian sects have rummaged through the Word and the writings of men to find an unreal path to the ideal things of God. How could "a house" thus "divided against itself" and its Book "stand"? "When they knew God, they glorified Him not, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." This was the renaissance of the theology of Eden. Paul is applying it to his own and later times—times that must be, but never could exist had the churches been true to the Book. It would be unfair to many well-disposed ministers of the various sects not to say that there have been some sincere exceptions to the great defections in modern exposition, but very few courageous ones. We used to hear in boyhood of certain very brave soldiers with "cowardly legs"! This is a more affliction and hard to cure.

But the student should not be discouraged because there appears to be no signs of better things in this troublesome respect. That "is written", too. We must not "lay down", "Any old way" to "the kingdom of God" may be convenient and profitable for a reckless age, but not for us. "Offenses must come." Let us insist upon the very Word of God. Remember that the authority is Christ! Beware of the word "apostolic". It is a very sunken term. We get its full and only value from those few humble men for their own earnest, warning tones, it has no authority. They were fearful it might have. Read Acts carefully, on this score. They cast "lots" for a vacancy. It was at least 17 years later before they learned an Apostle had been divinely "called" to fill up the measure of 12. Why was this? Why was God's anger kindled against Moses? Why was Peter to be "withstood" and "blamed"? Manifestly because there was but One inherently infallible Authority. Insist upon Matt xxviii 19; Jude 3, and every clear Word. Most of the differences of the communities holding the Truth of conditional Immortality, etc, are a more tough sticky dust. I am often surprised at their muniteness, and smile when I think how surely a little loving ammonia would clear and brighten the precious things we love so dearly—the things of God! It is not pleasant to have one's light rudely extinguished. Writers (and especially elderly ones) are slow to change or retract—to see conclusions and the research of long years ruthlessly thrown down. The cure for this (God's cure) [illegible] to learn early to throw them down [illegible] I have enjoyed, more than once or twice, seeing much that I have "set up" go up in a good, hot blaze—in the stove. It is not enough for writers to be good thinkers—they must know how to encompass the entire fabric of the Word or some bad complications will arise, as in Luther's case and so on. A miss anywhere may be a miss every where. Especially is this so of Prophecy. It lies couched in page after page from Genesis to Revelations. It is the plainest matter of all; hidden only as to the times. Millerism (more properly Elliottism) with its assumptions of "yeardays;" "weeks of years;" the revival of the Roman empire; confusing the image of Daniel ii, with Daniel 7-8-11 chapters; the "man of sin" with the "scarlet" woman, etc, etc, must fall, for neither those whom God empowered to reveal His purposes, or those whom He empowers to interpret them, can fail. Men who are moved and speak by the Holy Spirit make no "mistakes". We honor the men who adventure their time, talents and devotion to the things of the Book, but they have no especial "cinch" on the Truth, except God is indubitably back of their conclusions. Be sure He will never back up a man who lives to reject His Truth in its most imperative essentials. He never did that in the Book!

ANTHONY HUSH.

"Let Him Alone."

The time may come when the awful words pass from the lips of the righteous Judge, "Ephraim is joined to his idols, let him alone," and providence will let the man alone; and the Word of God will let the man alone; and his own conscience will let the man alone; and the Spirit of all grace will let the man alone. It is not for us to usurp the prerogative of the Omniscient. It is not for us to affirm of any one, let his character and conduct be what it may, that he *has* reached or passed the mysterious point beyond that comes true. It is not for any one to pass such sentence upon himself. But let all of us stand upon our guard, and reflect that if for months and years we have been growing colder, deader, more indifferent to spiritual things, to the unseen and eternal realities; if conscience has been gradually losing her hold and weakening in her power; if we can listen now unmoved to what once would have impressed and affected us; if we court and dally with temptations that once we would have shunned; if sins are lightly committed which once we would have shrunk from; by these and such like marks, it is apparent that our day of grace has been declining, the shadows of its evening have been lengthening out, and that, if no change occur, if this course of things goes on long, ere the sun of our natural existence go down, the sun of our spiritual day may have set, never to rise again.—*Wm. Hunnn.*

Bro. Underwood:

The fifth Annual Conference of the Church of God of Ohio, will be held in Springfield, Ohio, beginning on Wednesday, Aug. 7, and will continue over the following Sunday. The meetings will be held at the fair grounds, and the meals will be served on the ground at fifteen cents each, and sleeping quarters will also be found on the grounds, as the church of Springfield will provide cots for the visitors, and would like the brethren and sisters to bring their own towels and such toilet articles as they need, as it will be more convenient. Hoping this will bring out many of the brethren and sisters from every church as we want this to be a real good Conference. Please let me know how many will come and the time and the road you expect to come on and there will be some one at the depot to meet you as we want every one that can possibly come to be here.

ANNA H. HAHN, Sec.
128 E. Southern Ave.,
Springfield, Ohio.

NOTICE.

Will all societies and isolated members affiliated with the Berean Society of Illinois please send in a report of their work for the year to me at 5428 Ontario St., Austin Station, Chicago, not later than August 14. Please state number of members, average attendance, frequency of meetings, charity or other work done, dues collected and any items of interest. Give increase or loss of members, during the year.

Isolated members, we wish to hear from you as well as from the societies.

LELIA E. WHITEHEAD, Sec.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTOR," and that the right State is named. When an order is drawn on Plymouth, Pa, or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 823 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Notice.

ELEVENTH ANNUAL CONFERENCE OF THE CHURCH OF GOD IN CHRIST JESUS FOR THE STATE OF ILLINOIS, TO BE HELD AT OREGON, AUG. 21-25, INCLUSIVE, 1907.

All Services will begin with Bible reading, singing and prayer.

Sermons limited not to extend 40 minutes.

Meals and sleeping accommodations provided free in the Annex, at the rear of the Church. Breakfast, 7 to 8; Dinner, 12, Noon; Supper 5:30 P M.

It is especially requested that all be prompt in attending services and at meals, that services may not be interrupted and waiters on tables may be able to get through with their work promptly.

TIME OF SERVICES.

WEDNESDAY, AUG. 21.

Services begin at 7:30. Sermon by Jas. W. Wilson. Topic—"The Greater Pentecost." Rev. x.

THURSDAY.

10:00 A M Formal opening of the Conference, appointment of committees, followed by

QUESTION BOX.

This Service is given to answer any questions that may be asked relating to Bible topics, explanations of obscure passages of Scripture, etc. Said questions should be written out and either mailed to the President of the Conference in advance or handed him before the session. The questions will then be handed out to different brethren best qualified to answer. After the leader has given his views, the questions will be open for discussion. The leader will be entitled to 10 minutes time, those following to 5 minutes each. No one to speak more than once on the same question until every one who wants to speak has had an opportunity. The leader will also be entitled to three minutes to close the discussion.

12 M Adjournment for dinner.
2 P M Question Box continued.
3 P M Sermon by L. E. Conner.
6:45 P M Social Meeting in charge of the Bereans.
7:30 P M Sermon by L. E. Conner.

FRIDAY.

10 A M Question Box continued.
12 M Adjourn for Dinner.
2 P M Question Box continued.
3 P M Sermon by S. J. Lindsay.
6:45 P M Meeting in charge of the Bereans.
7:30 P M Sermon by R. G. Huggins.

SATURDAY.

10 A M Business Session of Conference.

ORDER OF BUSINESS.

1 Report of Secretary.
2 " " Treasurer.
3 " " Evangelists.
4 " " Churches.—Each Church in the State should send a report of membership—gain or loss. Spiritual condition and work.
5 " " Bereans and Auxiliary Societies.
6 Election of Board of Management—President and Vice President.
7 Report of Committee on Ways and Means.
8 Financial pledges for ensuing year.
9 New Business.

12 M Adjourn for Dinner.
2 P M Continuation of Business Session.
3 P M Sermon by L. E Conner.
6:45 P M Social Meetings in charge of Bereans.
7:30 P M Sermon by S. J. Lindsay.

SUNDAY.

9 A M Sunday School and Bible Class. Topics for Adult Bible Class.
10 A M Free for all on any Topic—Social Meeting—General Topic: The Carnal vs. Spiritual Mind. Rom. viii. 1-10. Services opened by the President—ten minutes, followed by three minute talks, prayers, etc.
11:30 Brief Recess followed by Communion Services.
12 M Adjourn for Dinner.
2 P M An hour with the Bereans.
3 P M Sermon by R. G. Huggins.
6:45 P M Continuation of free for all Social Meeting. Final Report of Ways and Means Committee.
7:30 P M Sermon by L. E. Conner.
8:30 P M FAREWELLS.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Brother and Sister Woodward, Brothers Adams, Eyohauer, Moyer, Marsh and others will preach the Word. Programmes will be mailed on request to G. P. Allard, Box 86, Ft. Dodge, Ia.

O. J. ALLARD, Pres
EVA L. STEARNS, Sec.

The Annual Conference of the Church of God in Ohio will be held at Springfield beginning Wednesday evening August 7 and continue over the following Sunday. The coming meeting will be the fifth.

The four in the past were replete with all that goes to make a success. The speakers with one accord delivered the glad tidings of the Kingdom. Heartfelt prayers were offered. Inspiring songs were sung. Glad greetings and talks of the glories to come were heard from every side. Those who came hungry for the Word, went away full and overflowing. Let us make number five better if possible than the preceding ones. The brethren at Springfield have secured the Fair grounds and buildings for the occasion. The place could only be had for the dates given above.

Those who have met the Springfield brethren know the kindly effort they will make to have things comfortable.

For the reasons given it is needless to urge those who have attended. To those who have not we say "Come and see and hear." The presence of all is needed to plan the Evangelist work for the following year. The programme will be published in due time.

P. NEILL, Pres.
J. S. THOMPSON, Sec.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

Program, Ohio Conference.

WEDNESDAY, AUG. 7.

7:00 P M Opening of Conference by President, P. Neill.
7:15 " " Address of Welcome, A. E. Overholser.
7:30 " " Response, J. F. Wagoner.

THURSDAY.

9:30 A M Social Meeting, T. Kleinstein.
10:30 " " Address, God's Law of Pardon for Sinner and Saint. R. G. Huggins.
11:00 " President appoint Committees.
2:00 P M Address, Everlasting Fire, and Its Effect, Together with an Exposition of the Parable of The Rich Man and Lazarus. Illustrated by Chart. W. H. Wilson.
1:00 " " Address, Things Most Surely Believed Among Us. J. F. Wagoner.
":30 " " Address, D. C. Robison.

FRIDAY.

9:30 A M Bible School. R. G. Huggins.
10:30 " " Address, J. L. Wines.
2:00 P M Address, Sins Relation to the Divine Plan. J. F. Wagoner.
8:00 " " Address, The New Birth, What is it? and How is it Accomplished? W. H. Wilson.
7:00 " " Social Meeting, John Lehman.
7:30 " " Address, Paradise Lost, Paradise Regained. R. G. Huggins.

SATURDAY.

9:30 A M Bible School. W. H. Wilson.
10:30 " " Address, Sister P. Neill. Sister's and Young People's Meeting.
2:00 P M Business Meeting. Report of Committees, etc. Election of Officers.
7:00 " " Social Meeting, R. Curtis.
7:30 " " Address, Salvation, How Attained, When Completed. J. F. Wagoner.

SUNDAY.

9:30 A M Communion, J. L. Wines.
10:30 " " Address, W. L. Tomlinson.
1:45 P M Talk to Children, C. Goss.
2:15 " " Address, The Model Government. The Future Politics of the Earth. J. F. Wagoner.
3:00 " " Address, The Two Fathers, Illustrated by Chart. W. H. Wilson.
7:00 " " Praise Meeting, Anna Beck.
7:30 " " Address, The Truth, R. G. Huggins.
8:30 " " Close of Conference, P. Neill.

During the Conference there will be Hymns and Songs suited to the occasion.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelising Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to me? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 19-31. Brother R. G. Huggins has been requested to prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write us whether you will attend, and send us the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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There is certainly a great day of reckoning, when our Lord will reward according as her or his work has been.

The measure of each one should have I done upon which to reward? If you should examine yourself, what would you [illegible] and each one will be held accountable for the use of much talent, that may be. If you have [illegible] that.

Some one may ask [illegible] case I do? Why you can [illegible] literature teaching the [illegible] thing else. There is no [illegible] can do that. Will that [illegible]? Oh, yes. Let me tell you [illegible] thing. Some people have received several copies of "The Divine Plan of Ages" and lending it. The friends and neighbors, being easy and attractive reading, most people will read it. It is bearing fruit already. I have just heard of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Pennsylvania LINES

SPECIAL LOW FARES.

Darien S, Annual Convention Photographers Association of America, Aug 4&5, $7.15 R T

St Louis Mo, Fall meeting Interstate Merchants Association, Aug 8 to 9, 1 7 to 23 Aug 31 to Sep 6 & 14 to 20

Jamestown Exposition, Norfolk, Va, daily until Nov 30. Choice of many desirable routes, all rail, or by ocean, bay or river steamers.

Columbus O, Sep 2 to 6, Buckeye home-coming

Culver Jct, Special trains and fares every Sunday during July, August and September

South Bend Ind, Sunday July 14 28 Aug 11 & 25 Sept 8 & 22, R T 60c.

Dayton O, Aug 18 & 19, Sons of Veterans

Camp Perry O, Aug 1 to 31, Nat'l & Ohio Rifle Associations

Summer Tourist fares to Colorado and Pacific Coast

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Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. Y. Reed, 5 cents each, or 30 for $1.00.

Law or Gospel—Which? A tract of 60 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the fact is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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VOLUME LVI. PLYMOUTH, INDIANA, AUGUST 14, 1907. NUMBER 30.

Poetry.

He Knows

He knows the heart, every way,
The endless striving day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard the fight hath been,
The records that stand out here in green,
The wounds the world hath left unseen.
He knows!

He knows when moan and tears we sink,
How deep the gloom, how near the brink
To dark despair we pause and drink.
He knows!

He knows! oh, thought so full of bliss!
For though on earth our joy we miss,
We still can be it, feeling this—
He knows!

He knows! O heart, take up thy cross,
And know earth's treasures are but dross,
And he will prove as gain our loss!
He knows!

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D., L. L. D., Reviewed. No. 14.

Having shown that the term nephesh, the soul and life word of the Old Testament gives no warrant in its use, for even a supposition that man is a dual being, or that he has within him a super-added entity called an immortal soul—seeing that this immaterial soul can be made fat, can be torn in pieces, can be strangled, can and does die and go into the grave—we will now notice the term psuche, the soul and life word of the New Testament, and see if it will furnish a predicate for the popular dogma—immortal-soulism. And first we remark that whatever shade of difference in definition, if any, between nephesh and psuche, as given by lexicographers, the fact that in the Septuagint or Greek version of the Old Testament, we find psuche as the rendering of nephesh, gives us indisputable evidence of corresponding import. So that if the nephesh—soul can die and go into the grave, as we have shown, the psuche-soul, being precisely the same, can die, and is not, therefore, immortal. And let me here further say that the theological definition of any word laid down, does not settle any dispute on doctrines between Christians, as for instance the subject of baptism. For a Baptist will never accept Webster's or Worcester's theological definition of the word, which is, The application of water to the body by sprinkling, etc.—when they know that it is by the immersion of the candidate in—in water, and not baptized with water, as erroneously rendered.

The great commission of Christ to his disciples was, Go ye into all the world, and preach the gospel to every creature. He that believeth and is (baptisthesis) immersed shall be saved; but he that believeth not shall be condemned. And Peter said unto them [on the day of Pentecost], Reform, and let each one of you be immersed in the name of Jesus Christ for [because of] the remission of your sins, and you will receive the gift of the Holy Spirit.—Emphatic Diaglott.

Thus we see that theological definitions settle nothing as to difference of sentiment or opinion between churches and Christians. They only show how words are understood and used by different theologians.

Psuche is the only term rendered soul in the New Testament, and is found, as we are informed, one hundred and five times, being rendered soul fifty-eight times; life forty times, and mind or its equivalent five times; you and us, referring to personal beings twice. As nephesh in the Hebrew, so psuche in the Greek means (1) a physical being (2) the life of a being (3) the mind of a being, but never a being within a being.

The first time psuche occurs is in Matt ii 20, where it is rendered life—For they are dead who sought the young child's life. Again, vi 25, Take no thought for your life——Is not the life more than meat, and the body than raiment? As if he had asked—Is not the life of the body of more importance than, merely, what shall we eat, and wherewith shall we be clothed? So far we find psuche correctly rendered, but we now come to Matt x 28 where it is not, as we will now show.

And fear not them who kill the body, but are not able to kill the soul:—rather fear him who is able to destroy both soul and body in Gehenna. This verse has been colored and perverted in the interest of immortal soulism by rendering psuche soul instead of life, as it should have been, and agreeably, can kill instead of destroy, thus leading Christians unwittingly to suppose that if man could not kill the soul it must be immortal. They never see that the last clause of the verse—which virtually declares that God will destroy both soul and body of the wicked in Gehenna—contradicts the incorrect rendering of the first clause, and overthrows the argument founded thereon, and utterly explodes their cherished doctrine. This verse is translated in the Diaglott as follows: Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna.

We next come to the notable words of Christ recorded by the Evangelists, wherein psuche is found fourteen times, and correctly rendered life ten times and incorrectly soul four times in the common version, but corrected in the late Revisions by being rendered life in all the places, thus positively and utterly overthrowing the doctrine of endless misery, as held and promulgated by the orthodox (?) churches of the world. But it is true that this consistent and uniform rendering of psuche in these fourteen instances of its occurrence, is not accepted by these churches; for it is invariably quoted as follows—placing the emphasis on soul—For what is a man profited if he shall gain the whole world and lose his own soul? To merely lose one's life and endless conscious existence at the day of judgment, is not satisfactory, it seems, to the great majority, who, in the face of all the light that now shines upon the subject of future punishment, still persist in wearing that old worn-out Babylonish garment—the papal hell! And insist that endless misery is the doom of all the wicked, though it might include some of their own loved ones in the terrible punishment!

The words of Christ by Mark viii 35-37 are about the same as by Matthew, as follows: "For whosoever will save his [psuche] life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own life? Or what shall a man give in exchange for his life? Luke has it—For what is a man advantaged, if he gain the whole world and lose himself, or be cast away [into Gehenna]? To lose one's life, then, is to lose one's self. In John xii 25, we have the following, He that loveth his life shall lose it; and he that hateth his [psuche] life in this world shall keep it unto [zoen ionion] life eternal.

But what did Christ mean by saying, Whosoever shall lose his life [so much as to deny him, thereby saving his life in this world] shall lose it [in the world to come]? Did he mean what he said—that such a man should lose his future life, or did he mean what theologians say he meant—that such men shall be forever in misery? Can the candid reader believe that living forever in misery is losing one's life, when, in fact, it is only losing happiness?

We have already seen that the terms soul and spirit are never used synonymously in the Bible as they are by our orthodox friends, and this is further verified by the words of the Apostle (1 Thes v 23), which are often quoted to prove that the spirit is an entity distinct from the body, but which only proves what we believe—that man has a spirit and is a soul, and live soul life.

And the very God of peace sanctify you wholly: and I pray God your whole spirit [disposition, temper, vital force, mind, and soul [animal power] and body [physique] be preserved blameless unto the coming of our Lord Jesus Christ." The Revised has it, "and may your whole person, spirit, soul and body be preserved blameless." But of this passage proves a spirit-soul distinction, it also proves a spirit-soul distinction, and proves too much for those who only claim mortality for the soul and spirit of man. And as the Scripture proves too much for their purpose, it is fatal to their unscriptural assumption, as are also the words (Heb iv 12) which are as follows: For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Whether we understand these words as being literally or spiritually fulfilled they explicitly teach that the spirit can, and will be separated from the soul. In case of literal death, the breath—pneuma—spirit—breath returns to God who gave it, as we have seen, and the fact of separation running the same if spiritually applied.

H. H. HALL.

(To be continued.)

Read at Northwest Conference.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Now dear Brothers and Sisters of our one common faith, do not think for a moment that I have turned to be Seventh Day Adventist. Oh, not by any means, I consider this commandment given expressly to the Jews and to the Jewish only. But what does the word Sabbath mean? Well understand that it means a day of rest, Sabbath day, rest day. Now this is a good thing to have a rest day once a week for man and beast, or God would not have given such a command to the Jews.

I know that the Roman Catholics claim that the Pope changed the old Sabbath day to the first day of the week, but their claiming that does not make it so. They claim other things that we know are not so. We keep Sunday as a day of worship because Sunday is the name of the first day of the week. We believe Christ arose from the tomb on the morning of the first day of the week, and so of course it was Sunday morning.

We keep the fourth of July, the twenty-second of February to commemorate some event, and so we keep the first day of the week to commemorate the event of our Lord bursting the bands of death. And why not? We should not keep it as the old Jewish Sabbath day, changed by the Pope of Rome, but as a Sabbath day or rest day under the new dispensation.

Some will say we have no command for the keeping of the first day of the week as a Sabbath day. That may be true, but we have an old adage like this, "Example is better than precept." And we surely have example where the disciples of Christ as well as Paul, where they met on the first day of the week to break bread and to worship God. There is no need for me to give chapter and verse, because we all know that it is so.

Now, I am not trying to write a doctrinal sermon. I do not think such a thing would be in place here at all. But what I want the brethren to see is this, If we take away our Sabbath day from the people because we have no command to keep such a day, what have we to give in its place? Nothing. And people who would just as soon work or visit on Sunday will do it more than ever. Some say that if we call Sunday our Sabbath day and worship on that day we worship the sun god. This is all foolishness. All the days of the week were named after some heathen god or something of that kind.

We do not worship God on that day for that reason, we call it our rest day to commemorate the resurrection of our Lord and the [illegible] as it happens to be Sunday, just as we will the [illegible] fourth of July or [illegible] the fourth happens to be Sunday this year.

The bending [illegible] Testament [illegible] [illegible] clearing [illegible] the old covenant [illegible] fact in the room we do not rest on the seventh [illegible] Jesus lay, [illegible] does it make [illegible] Saturday is no good as Sunday. The difference is this. The leader is Christ not Moses. Under the law the Jews kept the seventh day, under the new dispensation we keep the first because our leader arose from the dead on that day. We do not want to disregard the day he arose and regard the day he lay dead in the tomb, if we did we would dishonor Christ and honor Moses. Christ is the giver of the new covenant and we honor him, so let us as a church let the people know we understand that we consider the first day of the week our rest day, our Sabbath, although it happens to fall on Sunday.

Some how the people or outside people claim that we do not regard Sunday any more than any other day. I myself have heard some of our people say that, but I am glad that we as a church do regard the first day of the week as our Sabbath or rest day, and it is on that day that we meet to worship. Those that claim that it is not a Sabbath day to us, do a great wrong not only to the church but to the world at large. I am glad that our Savior is looking on the matter and are trying to put some restriction on Sabbath breaking. We can see the evil of it in all small towns as well as large.

We know it takes longer to break ourselves of a bad habit than it does to form one, and so it will be with this Sabbath breaking all over our fair land.

Now dear brethren and sisters in Conference assembled, although I cannot be with you on account of the sickness of my husband, I am with you in spirit. I am very much disappointed because I could not meet with you. Had the Conference been set one week earlier I could have arranged to have gone, as my daughter was with us, but she had to go home (which is in California) so I could not possibly go.

I want to say that I am trying to live as God would have me, I am sure he is helping me to do. We have lost one of our number this spring by death, Bro. S. H. Lawrence. He was one of our best members and we shall miss him very much in our little gatherings. May God bless the effort you have made in building your church and forming yourselves into a class of believers. And may God bless us in trying to keep our rest day holy.

Your Sister in Christ.

ALMIRA BROOKS.

To the brethren assembled in Conference at Corvallis:

Circumstances have again blocked my attendance at this Annual [illegible]. But I hope your meeting will be harmonious, earnest and we [illegible] do the work for the Master, in the spirit of love. I shall think of you all, and pray that your coming together will build up the cause, and make those outside think we are an earnest people, and sincerely believe the doctrines we teach. I have of late been thinking of gifts, and what is the best gift, and the following is my conclusion of the matter.

THE BEST GIFT.

What is a gift? A present, anything given or bestowed; an offering; power of giving [illegible]; to endow with any power [illegible]. A gift in law is gratuitous transfer of property. Spiritual gifts are gracious benefits bestowed through Christ, on the spiritual nature of men, and at times visibly attending baptism [illegible] nature also. By the best gift we are to understand to reach the highest perfection. God is perfect, and any gift that he grants to mortal man is certainly of the highest perfection. Has God offered any gift to man? Yes; read Rom vi 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Here we find two gifts, and differing very widely. The one that continues in sin has the gift of death, and we understand it to be an eternal death. But the one that comes to God, through Christ, receives the gift of eternal life, when Christ comes to earth and raises from their graves all those that have obeyed in this life God's plan of salvation. What is that plan? Let our Savior answer that, in his commission to his disciples, as recorded in Mark xvi 15, 16, Go ye into all world, and preach the gospel. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. Here again are the two gifts meted out to man, the obedient one receiving the highest and purest gift, and the unbelieving one the lowest gift, which is to be condemned by God. Do we realize what the best gift is that comes from God—eternal life? Can we grasp the idea of living on and on untold millions of years, and having the great pleasure of living with, and associating with Christ? Ought not these blessed truths make every one anxious to live true obedient lives now? Turn aside from their sinful ways, and live the remainder of this present life in serving God?

We have dwelt at length on God's grand gift, but have we not a gift to offer? We find the greatest gift we can offer is love, real true love, ought we not to love the one that has made us such a grand offer? And an offer that can be secured without money? Just simply to love and obey, and if we truly love God we will obey. Who will try and give their best gift to God and receive his best gift in return. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii 16. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life. John iii 36.

Yours in the blessed hope.

E. W. KNAPP.

Dear Restitution.

In answer to Brother McClothian's question I thought I would pen a few passages of Scripture, which I think are relative to the question.

We find in Matt. xxiv. 3, where the disciples asked the Savior three distinct questions:—When shall these things be; and what shall be the sign of thy coming, and the end of the world? He proceeds to answer the last question first. We must be very careful about rightly dividing the Word of Truth, and not confound his coming with the end of the world, which I think is two separate events.

The apostle's mission was to prepare a people for his name, Acts xv. 14, after this, (after he has taken out a people for his name) he will return "and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof and I will set it up; (what for?) that the residue of men might seek after the Lord; and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Verses 15, 16, 17.

It takes four elements to constitute a kingdom. 1st, A King; 2nd, Subordinate Rulers; 3rd, Territory; 4th, Subjects.

In Matt. xix. 27, we read "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," showing very plainly that there will be subjects to rule and teach, there are to be kings and priests, men that are now outcast.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisite of the forgiveness of sins, and a holy life as essential for final salvation.

the Master comes to make up his jewels, men that hazard their lives for the cause of Christ.

Let us be ready, that when the Bridegroom cometh, to enter into the marriage supper, having on the wedding garment, and be prepared to hear the blessed applaudit, Well done, thou good and faithful servant, as thou hast been faithful over a few things, I will make you ruler over many. My advice to one and all is to always be ready.

Yours truly, waiting for the times of refreshing to come from the presence of the Lord.

J. A. BOWEN.

Results.

A wise master builder looks beyond the work of toda, for anticipated results. It is not so much the question "Is this work being done just to my idea, but will the outcome of earnest toil bring ample rewards?"

We are glad to tell the workers who are interested in the Bible School Association that the results of this convention of teachers at Indian Lake are in accordance with the wishes of Sister Boice and others. It has resolved itself into a Board of Managers, composed of five members who will use every effort to unify the body of Christ, recommending isolated ones as well as those having the privilege of listening to preaching, to organize for Bible School study in their localities.

Sister Boice was assigned to the Home Department work which we hope will develop more interest in the gospel, encouraging isolated believers and give an uplift to the dear children who are without the privilege of public Bible teaching.

We had a blessed season of communion together during the long session with such teachers as Brother Benjamin Woodward; John L. Wince; Thomas Ivey of Brantford, (Canada;) F. L. Austin of Fonthill, Ontario; L. E. Conner, of Cleveland, Ohio; C. Boice, Champaign, Ill; W. H. Wilson, Chicago; Elizabeth A. Read and Mary A. Woodward. The

HOME DEPARTMENT

starts out upon the new fiscal year, with strong hope and brilliant promise, having added to the old roll of sixty members, the signatures of such earnest workers as W. H. Wilson of Chicago; Thomas A. Ivey of Canada; John L. Wince of Indiana; S. Hayden of Washington; Virginia Bitenour of the Shenandoah Valley, and several others.

May our united efforts result in the good of the children and the glory of God, is the prayer of your Sister, in the Joyous Hope.

MARY A. WOODWARD.

Announcement.

The Twentieth Annual Conference of the Churches of God in Christ Jesus in Iowa, will be held at Waterloo, Ia. Aug. 17-25, inclusive. Brother and Sister Woodward, Brothers Adams, Eychaner, Moyer, Marsh and others will preach the Word. Programmes will be mailed on request to G. P. Allard, Box 86, Ft. Dodge, Ia.

O. J. ALLARD, Pres.

EVA I. STEARNS, Sec.

NOTICE.

Will all societies and isolated members affiliated with the Berean Society of Illinois please send in a report of their work for the year to me at 5428 Ontario St., Austin Station, Chicago, not later than August 14. Please state number of members, average attendance, frequency of meetings, charity or other work done, dues collected and any items of interest. Give increase or loss of members, during the year.

Isolated members, we wish to hear from you as well as from the societies.

LELIA E. WHITEHEAD, Sec.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreci-

The Restitution.

A. R. UNDERWOOD, Office Editor.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 14, 1907.

WE hope to have the report from the Indian Lake Bible School for next issue.

TURKEY and Persia are at the outs, and war is talked of. It may be Russia is intriguing to bring this about in order to be in at the settlement.

THE Illinois Bible School is in session at Oregon, this week to run until August 21, when the Conference begins. We trust they will have a good meeting, be benefitted themselves, and better fitted to go out and instruct others in the way of truth.

FRANCE will have the task of subduing the Moors. There has been an uprising, and it has resulted in war vessels shelling some of the towns along the seacoast. They will likely have to land troops and conquer the turbulent tribes before they are done. There is talk of the "Holy War" being started.

THAT those interested may be posted, we learn that the *Christian Enquirer*, published at East Hampton, Conn., and heretofore edited by Henry B. Brown, has been transferred to the hands of O. M. Myers of Atchinson, Kansas, and that "he will continue the agitation, and advocacy of the doctrine of the human paternity of our Lord Jesus the Christ."

Communicated.

Bible School Department.

LESSON FOR SUNDAY AUGUST 18.

ISRAEL JOURNEYING TO CANAAN. NUM. X. 11-13, 29-36.

Golden Text—And the Lord went before them by day in a pillar of a cloud, to lead them by the way; and by night in a pillar of fire to give them light. Ex xiii 21.

From Lev xvi—the last lesson—to the end there are many laws and ordinances for the government of the Israelites. All laws put together were called "The book of the law." Josh i 8. And Joshua was charged to have this book in mind day and night, and God would prosper him.

In the first of Numbers there is the counting of the Israelites. First of the twelve tribes, afterwards the Levites. They were to be numbered or counted separately, and given to Aaron and his sons for the service of the Lord, to take care of the tabernacle. Num iii 6-9.

On the journey to Canaan—after the tabernacle was established—there was a perfected order of camping and marching. Num ii. The tribes of Judah, Issachar and Zebulun camped to the east of the tabernacle and marched in that order. After them the Gershonites, and sons of Merari with the tabernacle, Num x 17, which they set up ready for the sanctuary—the ark and vessels of the sanctuary, Num iii 31, carried by the Kohathites. Num x 21. Then followed the standards of Reuben, Simeon and Gad. Verses 18-21. Then the Kohathites with the sanctuary. This placed the Levites in the middle. Num ii 17. The standards—tribes—of Ephraim, Manasseh, Benjamin, Dan, Asher and Naphtali following, but not exactly in the order given. Dan was the hindmost. Num ii 31; x 25.

When the cloud—golden text—was taken up from over the tabernacle, the children of Israel went onward in all their journeys. Ex xl 36; Num ix 15-23.

The Israelites knew—some of them did—that they were journeying to Canaan, but like those who are waiting for the coming of the kingdom, they had no will in the matter. They followed the cloud. The true believer of the gospel has no will of his own, desires none, his prayer is "Thy will be done."

God had covenanted with Abraham that his seed—the Hebrews, Israelites, Jews—should be strangers in a land not theirs—Egypt—but they would come out of that land, and come to the land of Canaan. Gen xv 13-21. And possess it forever. Gen xlii 15. The Lord brought them out of Egypt. Understanding the fourteenth day counted from sunset to sunset, the passover began at sunset of the fourteenth, and on the self same day the Lord brought Israel out of Egypt. Ex xii 51. In the third month they came to Sinai. Ex xix 1.

Lesson text 11. They had been there about eleven months.

12 Paran—about 100 miles northwest of Sinai.

13 Marched in order as already outlined.

29 In Judges iv 11, Hobab is called the father-in-law of Moses. Evidently a mistake. He was the brother-in-law of Moses, and seemingly had come to visit Moses. Raguel is called Jethro, Ex xviii 1, and Reuel. Ex ii 18.

Moses seemed to be well pleased with Hobab. He gave him a hearty invitation to go along with them to the land of Canaan, the land of promise, a land flowing with milk and honey. Ex xiii 5. This was some of the good the Lord had spoken concerning Israel.

30 The good had no charm for Hobab. Like Orpah he would return to his people and his gods. Ruth i 14 15.

Moses now entreats him, and tries to show him that he may be a good help to them.

31 And assures him that whatever good the Lord bestows on them, they will share it with him.

33 It is somewhat doubtful that Hobab accepted the offer of Moses.

The Lord Jesus Christ who has been given all power in heaven and on earth. Matt xxviii 18. He promised, does promise, is still promising far greater and better things than Moses could promise. Thousands upon thousands have read. The exceeding great and precious promises. 2 Peter i 4. The promise of everlasting life. John xxxvi 39-40. A seat with himself on his throne. Prov iii 21. Glory and honor. Rom ii 7. And David in Psa cxlix tells what the glory and honor is. These astonishing promises are now being preached, and taught in the various States of America and other lands. A few here and there believe and obey, but the thousands do not even take the trouble—like Hobab—to say, I will not go. They simply hear and ignore.

As the place of the ark was in the midst of the camps, we will infer that the ark went before Moses, Aaron, and the Levites, the cloud went before the tribes. When the ark rested the cloud came and stood over it.

34 The cloud of the Lord was with them.

35 Moses was spiritually minded. Rom viii 6. He consulted God. In everything by prayer and supplication with thanksgiving he made request of God. Phil iv 6. This prayer of Moses was often repeated by David and other prophets. The enemies of Israel were the enemies of the Lord. The enemies of the Church of God are the enemies of the Lord Jesus. Saul, Saul, why persecutest thou me? Acts ix 1-5. Saul—Paul—became a great friend. There are few—very few—like Paul. The laws of civilized lands do not allow of the same kind of persecution, but the Church of God still suffers from opposition, scorn, public and private censure and otherwise.

36 Moses prayed for the return of the Lord. So the Church of God continually prays, Lord Jesus come.

Next lesson, The Report of the Spies. Num xiii 17-20, 23-33.

P. NEAL.

The Story of a Happy Christian Life.—No. 19.

Auntie Willard begins the story of their removal to Warsaw, as follows:

"As the tender mother watches day and night over her little one, who has learned to his great joy that he has two little feet that can carry him to any given point in the circle of his vision, and who dashes to this object or that, as it happens to strike his fancy—whether cold or hot, clean or soiled, sharp or dull, and then with stained, or cut, or burned hand runs to his mother, or by his cries brings her quickly to his relief;—so is the eye of our God upon His wayward children, extricating them from their foolish dashings here and there, and letting them learn therefrom profitable lessons of experience.

And also like this loving mother, God wearies not of His charge, nor casts aside His erring, suffering child but binds it closer to His bosom and soothes away the tears and heartaches, and sets it again upon its feet in the 'narrow way' and bids him take heed for the future.

Thus did my husband in his desire to gather still more of this sinking world's treasures seize a hot iron that caused him to let go suddenly his hold upon this world and cry out to his God in anguish of Spirit to be delivered from its sad consequences.

This our God was pleased to do; but the many months of mental suffering that succeeded added as many years to his age in his changed visage.

A partnership with a bad man brought about a partial financial crash in our affairs and made it needful that we change our location from Oswego to Warsaw, the county seat, six miles south, as a more eligible place for the disposal of a large stock of goods thrown upon his hands as assets in the dissolution of partnership."

For Brother Willard was a merchant as well as a successful practicing physician. His partners in laying out the town of Oswego, had been Messrs. Barbee and French, both wealthy men like himself. These men were also his partners in the store and the latter, in the putting up of a [illegible]. Mr. Barbee must have been [illegible] to whom she alludes. [illegible] French, was, I think, an [illegible] He was, at any rate, one of the prominent members of the Baptist Church in Oswego. There was also another man with whom Brother Willard was either a partner, or with whom he had large dealings. This man's name was Jacoby. He was a person rascal so far as financial matters were concerned, neither Brother Willard nor his heirs ever succeeded in recovering in full what rightfully belonged to them, of estates that were in his hands.

Brother Willard did not understand the Scriptures in this matter of partnership or he would not have been so entrapped. We are not to choose unbelievers for life-partners nor for business partners, God's command is imperative in this thing. If we disobey, we must take the consequences, as Brother Willard had to—whether we go into such partnerships ignorantly or with our eyes open, the result is in almost every case disastrous.

Oswego had missed becoming the county seat by Mr. French being defeated in running for the Legislature, and its bright prospects having faded away, the commercial interests of the county centered in Warsaw, and for this reason made the latter point a better place for the disposing of dry goods. The removal was made in 1853. In 1853-1854 there was again quite a wide-spread excitement over the doctrine of the Lord's coming just at hand, and a paper, called "The Crisis", was started by the Advent body, in the city of Boston that has lived unto this day. "The Midnight Cry", published I think in Cincinnati, and "The Advent Herald" of Boston, had been issued almost from the very start of the Advent movement, but "The Herald" still held fast to the immortal-soul theory. Our own paper, "The Harbinger" was published in Rochester, New York.

Father, in his "Reminiscences and Episodes" says "There was a meeting appointed in Laporte County for lectures on the time of the Second Advent of Christ, which was attended by myself and by some of the brethren from Kosciusko and Marshall Counties. It was held in a well-seated and pleasant grove, and was, I think, the greatest gathering I ever saw convened on a religious occasion. Three men from the east did all the preaching and lecturing. Their names were John Couch, John Howel and Frank H. Berrick. They were all very eloquent and impressive speakers, well versed in the Scriptures and the history of the past and held their vast audiences almost spell-bound at times as they rose to the magnificences and grandeur of their theme. Some of these ministers subsequently visited Plymouth, in Marshall County and lectured on prophetical subjects."

"But," he continues, "the impression produced by these lectures was not so extensive, deep, nor lasting as was produced by the preachers of the doctrine in 1843-4. There was the same radical error made in the application of the prophetical periods in the endeavour to make them terminate with the Advent instead of explaining them as relating to the changes and events that take place in the kingdoms of this world.

As a consequence, definite expectations built on this erroneous application, met with disappointment, as before, and many have learned that prophecy was not given to tell the day and hour of Messiah's advent to this world, but to mark the course and change of earthly empire in its relation to the future and glorious epiphany itself."

Brother and Sister Willard must have attended this meeting in Laporte County, whether held in 1853, or '54 as I can think of no other persons who could have gone from Kosciusko County, unless, mayhap it were my mother and grandparents. I think the date of the meeting must have been 1854, I was not at home during the summer of that year, was teaching school a short distance south of Middlebury, Ind., and father was sending me "The Crisis".

But the actors in that blessed meeting are nearly all—speakers and hearers alike—gone to the silent rest of the grave. Brother Howell was particularly dear to father, and letters were sometimes exchanged between the two, I have none of these however, but have one of Sister Howell's written after her husband's death, thanking father for his kindly expressions of sympathy in her bereavement. Sister Howell was still living some two or three years ago. Sister M. M. Nichols met her I think in Bridgeport, Connecticut, during the time of C. H. Wallace's pastorate over the Advent Church in that city, and at the date of his meeting with George L. Zollers, whom he had not seen before for fifty years. She had gone to meeting and after sitting down noticed a woman, not far from her, who had on a peculiar poke-bonnet.

She only knew one woman in all her wide acquaintanceship who wore that style of a bonnet, and that was Sister Howell. It must be her, so as soon as the service was over, she sought her out and found she was right, and arrangements were made, that she be one of the guests at a gathering, where the two friends, Wallace and Zollers were to be. It was a pleasant meeting after years of separation. I forget where Brother Howell is buried, but whether at Bridgeport or at New York City, Sister Nichols visited his grave.

When Brother and Sister Willard first moved to Warsaw, there were none of like precious faith in the town, and they met for a time at the house of an aged "Disciple", whose custom it was to break bread with his brethren "on the first day of the week". He knew their views, and yet invited father to preach at his house which he often did. His name was Gordon, and both himself and wife were estimable characters, but though they seemed to love the appearing of Jesus, they never embraced the doctrine of Life only through Christ, and the arrangement, though pleasant in many respects, put a damper on Auntie Willard's personal religious enjoyment. She loved these dear, old people but she could not feel free and untrammelled as she did when communing with her own people.

Nor can any one. It is impossible for those holding such dissimilar views as to the nature and destiny of man to work together.

AUNTIE WILLARD.

(To be continued.)

Editor Restitution:

Herewith I send you an article which I wrote and sent to the *Christian Guardian*, (Toronto) in reply to four letters that appeared in that paper on "Future Punishment," and the Editor returned them me, saying that it was "not quite suited to our columns." This is just about what I anticipated would be the outcome, but thought it might be possible that the Editor would be fair enough to insert it seeing that the article was in answer to productions which appeared in his paper.

The *Guardian*, like other Methodist papers, is evidently not guarding so much the best interests of the Christian as it is those of Methodism—doctrinally. I would suggest to *The Guardian* that the word *Methodist* be substituted for *Christian* in the title heading of the paper. It would then read, *The Methodist Guardian*, which, in my humble opinion, would be more appropriate than the *Christian Guardian*, for it guards against any doctrine or view not in accordance with Methodist ideas, no matter how Scriptural it may be or how well it may be sustained by Scripture and reason together, and consequently the paper guards not the Christian faith where it happens to conflict with Methodism, and this it (the Christian faith) does in nearly every particular of the Methodist creed, which can easily be demonstrated to any unbiased mind who will accept the teachings of the Bible as a whole.

Although the article was not written for THE RESTITUTION it may prove interesting to some of your readers at least, especially those not yet thoroughly grounded in the truth of this matter, so if it is "suited" to your columns you may publish, if not I will send stamps to cover return postage.

A. HOPKINSON.

To the Editor of the Christian Guardian: Dear Sir:—

I read the series of letters which appeared a short time ago in four issues of the *Guardian* on "Future Punishment," the first of the series being headed, "The Rich Man and Lazarus" and all signed, "Truth Seeker."

With your permission, Mr. Editor, I would like to present through the *Guardian* another view of the question, considerably different from that given by "Truth Seeker," and I think much nearer in accord with God's Word and at the same time more in harmony with the humane and beneficent characteristics of God as revealed in the Bible.

"Truth Seeker" bases his structure principally on the parable of the "Rich Man and Lazarus," and on Matt. xxv. 46; but he objects to the view that Luke xvi. 19-31 should be accepted as a parable. I use the designation "parable" because that nearly all, if not quite all, the most prominent authorities so style it. Young in his Analytical Concordance says on the word "Lazarus," in Luke xvi. "A symbolic name in one of the parables." The Twentieth Century Testament styles it "The Parable of the Rich Man and the Beggar." And in some other New Testaments it is also similarly entitled; but some expositors aliut that it is doubtful if this narrative ever came from the lips of Jesus at all, but is probably an interpolation. McCulloch says, "This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, etc. He further says, I am not able to learn whether a similar parable has been recognized in the rabbinical writings, but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior. "Dr. Lightfoot and others have shown that the Jews in their *Gemara* have a parable much to the same purport."—Doddridge.

Jamieson, Fausset and Brown style the narrative a "parable" and in commenting on it say that the Hell of the parable is "not the final place of the lost." Now, if we adopt the view that the passage was really uttered by Christ, we are almost bound to accept it as a parable, concerning the great preponderance of acknowledged authorities, including those mentioned by Truth Seeker, favoring the parable view.

But Truth Seeker asks, "In what way does it serve the useful purpose of a parable?" He also wants to know who the different characters represent, and what the fire in which the rich man is tormented represents. Truth Seeker seems to have decided for himself, at least, that the narrative "is simply a statement of something that actually occurred, and therefore describes what does and will take place in the case of all who pass into the unseen, viz., that they will go directly to either bliss or woe, glory or shame, heaven or hell, according to their moral fitness."

Now let us examine this passage briefly from a literal standpoint to see if it will agree with some other passages bearing on this subject and with what I have quoted from Truth Seeker's first letter. We find that the beggar died and was carried by the angels (messengers) into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes being in torments and seeth Abraham afar off, and Lazarus in his bosom. It will be seen that to interpret this literally we must understand that the actually dead Lazarus full of sores was carried and placed into the literal bosom of Abraham, who was also dead and gathered unto his people—buried,—Gen. xxv. 8-10; John viii. 52, 53; Heb. xi. 8-13. We must also believe that the rich man who was dead and buried lifted up his literal eyes in hades (the grave where he was buried) and engaged in conversation with Abraham who was afar off; but at the same time not beyond the reach of the human voice, so that "afar off" would not in this instance be farther than a stone's throw. Now it is plainly evident that this would not harmonize with the popular idea that the rich man was in the hell of modern popular theology and that Lazarus was in heaven, which was represented by Abraham's bosom. In fact there is no mention made of either heaven or departed souls in the whole narrative. Moreover, it may be learned from verses 27, 30 and 31 that to go from Abraham's bosom meant to go from the dead;—made it necessary to be raised from the dead (verse 31;) and it is further evident that these were not literally living beings, from the fact that Abraham speaks of the rich man's previous condition as being his "lifetime." So the natural inference is that the rich man was not then in a literally living condition—not alive. No, "the rich man died and was buried," if we are to understand the record literally. In verse 24 it will be noticed that this was a place where literal water was within the reach of Abraham and Lazarus, and apparently only a drop of this liquid dipped with the literal finger of Lazarus was necessary to cool the rich man's literal tongue. What about the rest of his body, he seemed to be able to make good use of his tongue? In fact the language employed by this portion of Scripture, if taken literally, goes to show that the individuals mentioned were corporeal beings, and there is not even a hint in reference to immaterial souls or spirits, and it is plain to be seen that the complexion of the whole story is material and mundane. It must be admitted that "a great gulf" would be no hindrance to the passing to and fro of immaterial beings such as departed souls are represented to be. And the popular view as well as the Bible represent heaven and hell as being in opposite directions—heaven up and hell down, and millions of miles apart.

Then, again, the only reasons given why the rich man was consigned to torment was because he (when living) dressed finely, and fared sumptuously and received good things generally. As to Lazarus it is not said that his morals were of a better order than those of the rich man, but his merits seemed to consist only of being a diseased beggar lying at the gate of the rich man and desiring to be fed with the crumbs which fell from the latter's tables. So under these circumstances I think we are forced to the conclusion that this portion of the Bible cannot be a narrative of historic facts. But if we must so understand it its teaching is not only inconsistent with the belief of the popular church denominations, but, to put it mildly, the whole tenor of a literal interpretation makes it look extremely ridiculous and absurd. On the other hand if we accept it as a parable it teaches by allegory facts that are sustained both by Scripture and history. And this parable is not the only one where literally dead men in sheol (the grave, or domain of the dead) are represented as exercising the power of speech, for we find this the case in connection with the king of Babylon, Isa. xiv, and even the trees are represented as rejoicing and talking in the same chapter. In other places the stones and timbers are said to converse; and trees are represented as holding a convention for the purpose of electing a king; and we also have mountains and hills represented as singing, and trees clapping their hands. See Hab. ii. 11; Isa. iv. 12; Jud. ix. 8-15. It will be generally admitted, I think, that these passages are parabolic and to be consistent we must concede the same for Luke xvi. 19-31.

Now, let us see if this parable can be explained in a way that will show a "useful purpose" and at the same time find what the different characters and the fire represent. The belief of the writer and many others is that the rich man represents the Jewish people and Lazarus the Gentiles, and that the purpose of the parable was to show that the conditions of these two classes would be changed in their relations to God. As an indication that the rich man was a Jew, and probably represented the Jews as a nation, he calls Abraham "father," and Abraham addresses the rich man as "son;" and the Jews as a nation prided themselves on the fact that they were descended from Abraham God's chosen, the friend of God and father of the faithful. And another indication that the rich man was a Jew is that his five brethren (representing the other tribes) had the books of Moses and the prophets to guide them; and the Jews were not only rich from a monetary standpoint, but were also rich in the mercies and favors which came from God, and Jesus said, Salvation is of the Jews, consequently the Gentiles, represented by Lazarus the beggar, like dogs, had to be satisfied with the spiritual crumbs which fell from the rich man's table. See Matt. xv. Mark vii. John iv. The Jews had been, figuratively speaking, in the bosom of Abraham and they looked upon the Gentiles as loathsome dogs not fit even to associate with religiously or socially.

To Be Continued.

Poetry.

How to Live.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to be, and not to live.

Be wise and use thy wisdom well;
Who wisely speaks, must live it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—H. Bonar.

Selections.

The Vision of God.

The life of man has often been spoken of as a pilgrimage from the cradle to the grave; a short space of consciousness between two eternities; a race in which the swift and cunning are the winners. It has been called a tale that is told; a vapour that appeareth for a little time, only to vanish away; a flower of the field, that grows to beauteous perfection and then decays, as the grass that withers in the field and is burned up. And truly the life of each one is stretched between two points in time. Life is a journey, it is a growth, it is as a cloud of heaven blown hither and thither by the wind.

But, except in moments of gloom, when, indeed, we see only the shadowy side, there is always present in our minds some sense of individual life, which does not dwell on the passing nature of life, on its insecurity, on its brief duration; and this sense, which is strong in every healthy human being, bids us fulfil the function of our nature without fear, as if we were in no immediate danger. Not for long, however, can we remain unheeding of the short time we have to stay. The thin-spun thread of life is breaking all around us, and the cold shadow of death is even hushing the voice of mirth. To this point we must come, shirk it as we may, and if wise we will face the danger, and ask ourselves whither and how we are travelling.

The joyousness of life is always defined in terms like bright, light, gay, brilliant, all of which words combine in the word happiness. And the sorrow of life gives to the terms we use in describing it, such words as gloom, darkness, shadow, all merging into the weeping and wailing place of death.

As human beings we are constantly swinging from the one to the other. Does some sudden grief come upon us, then our world suffers a total eclipse, and all is dark. Or are we made the recipients of a new joy, then our daily life takes the fresh brightness and inspiration of a summer's morning; all trouble is overcome and dispelled by the presence of a new lively interest. Light replaces darkness, joy replaces sorrow, and a new life seems to be infused into us.

This is a brief statement, in ordinary language, of the life and destiny of the human race. And it is also the line along which the redemptive purpose of God comes to us. The Divine plan for the race meets the requirements of the race, and provides joy for sorrow, light for darkness, life for death. It is only such a scheme that would draw men into active sympathy; it is based on the simple, common needs and desires of mankind, and the reception and understanding of it are within the reach of every one. Note that this provision is for every one. The heart of Christianity is this simple fact that there is no respect of persons, no selection, but an individual choice.

There is no movement of an ethical, moral, or social kind, which does not aim at making mankind happier than they are. All agitations to improve the conditions of the world's workers have in view a general condition of life, in which those who labour shall receive the reward of their labour, and be enabled to enjoy such reward in ease and comfort. This must be granted as the ideal we all strive after. And our efforts must be judged by the purity of our motives, and the unselfishness of our strivings. Yet, with all the honesty of purpose, and the heroic self-abnegation that have been laid on this altar of social and moral reform, how little has been accomplished in the work of the regeneration of the world! The greatest ethical and moral teachers of the old world have passed away; their wisdom is accumulated in the Sacred Books—and the problem of happiness still remains unsolved. To-day the world is full of a kind of diluted wisdom drawn from the ancient sages, and presented by teachers who speak as with inspired authority. It is a false security all such teaching gives to those who accept it, full of self deception and self-conceit, satisfying the heart that longs for some sure and certain object of faith with a rhapsody of fine words. There is little need for illustration of this. The books that appear in hundreds are compilations of vague, dreamy theories, half thought out, and overloaded with weak sentiment. We are on the eve of an exposure of a modern religion known by the name of "Christian Science". And what do you think is causing this new religion to crumble away? It is the same cause that has delayed the arrival of the golden age which has been the ideal of all religions—the leader of the "Christian Scientists" is at the point of death.

When we turn and look more particularly upon the religion we profess, we can trace a similar stream of endeavour after the life of happiness. The most brilliant moment in the history of moral teaching was when our Lord spoke those wonderful sayings recorded in the gospels, and especially in the fifth chapter of Matthew. That, I say, was the highest pinnacle of moral excellence ever attained. They are the words of our Lord and and Savior, Jesus Christ, and cannot be understood apart from Him. No consideration of these Beatitudes can be of any practical benefit, which neglects the conditions under which they were uttered, or the Person from whose lips they came.

There can be no doubt that these sayings were addressed to His disciples, or intimate followers. They are clear and simple expressions of the principles that guide the new life set forth in His teaching. And in these beautiful sayings, which serve as an introduction to the Sermon on the Mount, we have Christ's interpretation of the Law of Moses. Now this Law, given by God on Mount Sinai, might be termed the Jewish confession of faith. The people, particularly the religious section of them, believed that God's will was expressed in this Law, and that obedience to it was the duty of all the people. Jesus, being a devout Jew, believed this also. He magnified the Law in His life and death; He became the end of the Law, in His resurrection.

The old law was a compelling force which demanded certain actions and sacrifices. And as it was practised when our Lord was upon earth, the purity and goodness of it were hidden and choked by additions made to serve the ends of false teachers. The Law was, in fact, unrecognisable in the life of the people, and for this reason the finer teaching of Jesus, which embodied the true meaning and interpretation of the Law, was misunderstood by His hearers. Even His disciples failed to recognise their own religious principles in our Lord's words. The outward performance of rites and ceremonies, if these are to be effectual, must be the expression of an inner impulse, else these vain exercises of ordinances are the outcome of hypocrisy. And so in reversing the religious teaching of His day, that is, in going behind the action to the motive which determined it, our Lord convicted the Jews of insincerity and failure to keep the spirit of the Law of which they were so proud.

We do not need to follow this idea further. Each must recognise how the Law of Moses was quite useless so long as the Jews failed to keep the spirit of it. And the general lesson to be gathered from this is also quite clear, so far as we are concerned. Religion that is outside of us, and that has no individual expression from the heart, has no power over our lives.

So much then for the conditions under which these Beatitudes were uttered. There remains the more important consideration, that is, the Person who uttered them. And, in speaking of this One, Jesus Christ, we are brought face to face with a factor that takes us out of morality and law, and brings us into touch with the God who is greater than all morality, and the Giver of the law.

For us, as human beings under a law that demands death for sin, Christ is the way along which we can attain to the Vision of God. No man could keep the law as given on Mount Sinai, just as no man can keep those precepts contained in the Sermon on the Mount. It required a manifestation of God in a man who did keep the law in its purity in order to bring mankind within sight of God. And this was the man, Christ Jesus. He, by doing the will of His Father, became the new and living way to the presence of God. He brought life and immortality to light through the Gospel. As Paul puts it to the Ephesians, "For ye were once darkness, but are now light in the Lord: walk as children of the light."

We are no better than those who have striven to search for God by the light of their own consciences: we are just as helpless as they, and God is their judge as well as ours.

Jesus Christ, in preaching His great sermon, rises in infinite majesty above all other teachers, because He was the embodiment of all He taught. And we, who listen to His words, are one with Him by faith in Him. We cannot realise His precepts in our active lives apart from the power He gives to us as His followers. But, just in so far as we accept his aid, do we see God. "For," said He, "he that hath seen Me hath seen the Father."

The first principle of the Christian life is a personal confession of sin, and this implies weakness and entire inability to save ourselves. Repentance is the beginning of goodness. Just as the publican called, "God be merciful to me a sinner;" just as Paul, the apostle of God, could look upon himself as the chief of sinners, so must our confession be as individuals. The standard of goodness from God's view is not a material one, for He needs not that any man should give Him anything; all men are alike, the poor, the rich, the pious, and the sinful. And to all alike the way of true happiness is opened up in Christ.

Mark how the term "happiness" is merged into another word fuller and richer in meaning. "Blessed are the pure in heart, for they shall see God." There is in the word "blessed" a sense of consecration. For our Lord had not only the immediate lives of his disciples in mind when he spoke these words; He had the future life also in view, that eternal life, when, indeed, the purity, the *righteousness*, would be the only life of those who were His people.

Of the eight beatitudes, or Blesseds (for the word "beatitude" is not found in the Bible), this one, "Blessed are the pure in heart, for they shall see God," might be called the essential. The suggestion I would offer for this would be, that there is nothing our Lord lays so much stress upon in His teaching as purity of heart. It is the holy garment which we must wear as the children of God. I need not refer to the many instances in which Jesus insists on this point. But there is hardly a saying which we have recorded in the Gospels but will be found to contain this root idea. Without holiness no man shall see the Lord (Heb xii 14).

The construction of the sentence is peculiar. Suppose we were to read it, "The pure in heart are blessed, because they shall see God." And this is the real sense of it. The vision of God is the spiritual counterpart of purity of heart, and blessed is the condition of all who attain it.

Our Lord's meaning is clear; He shifts the centre of purity from outward observances to the heart, the inner life. And all that the heart includes, the disposition, the temper, in fact, the virtues which are the basis of conduct in our relationships. The Pharisees could chide Him for keeping company with sinners—they looked on outward appearance. But Jesus rebuked them, saying, "Ye Pharisees cleanse the outside of the cup, and of the platter; but your inward part is full of extortion and wickedness."

It is extremely difficult to lay down rules of conduct. We are guided by experience and circumstance. But one thing can be set down as unchangeable in all conduct. No one must betray his standard of right. That Inner man, renewed day by day, must keep unstained. In this condition we have a new feast of life and blessedness. We are delivered from the harassing conventions of life, and our actions are guided by consideration and love.

The other seven Blesseds contribute to the complete ideal of the Christian. But without the pure heart there could be no real Christian life—just as without love there can be no sacrifice. So that everything hinges on the question—Has the heart been cleansed and renewed?

I have said that Christ was the embodiment of His own teaching, and He is something more. For, unlike other teachers who lived and died, our Lord was, by the power of God, raised to an endless life. Were it otherwise, the ethical value of these beatitudes would be no more than a collection of sayings by Confucius. And, while it is true that they have a reference to the believer's life on earth, the real real significance is for the future. Only when Christ is manifested will we be able to fully [illegible] sayings entirely, for we shall be made like Him.

To what extent can [illegible] see God now? The [illegible] vision can only come with full knowledge, but in what way can we be [illegible] of God's presence? This, you remember, was the stumbling-block of the disciples—"Shew us the Father, and it sufficeth us." And when questioned regarding mysterious things, our Lord's method of reply was to turn to some simple and common object for illustration.

When they spoke amongst themselves as to which of them would be greatest in the Kingdom, Jesus, knowing their thoughts, took a child, and, placing him in their midst, said, "He that receiveth Me as this little child shall be greatest." And on a question of service, when they disputed for place, did not our Lord insist on washing their feet? The simplicity of the child, the common task of the slave, are traits of that pure heart which knows the presence of God. The less we try to define in language this vision the better, for it does not consist in believing or in knowing, but in being and in doing. It was to a poor outcast woman that Christ in his risen splendor appeared first of all; and to two obscure travellers on the common road did He talk of the promises concerning Himself.

The present aspect then of the vision of God begins with an inner change of mind and a new direction of conduct, and whenever this conscious process has taken place, there has been some glimpse of the Almighty. But the way to God is through a manifestation of God in the flesh, and an indwelling by faith of this One in the believer's heart. This communion with God in Christ Jesus is the experience of the pure in heart, and of them only. No liar can enter the holy presence, and nothing that defiles shall find a place there.

If, then, we are to behold the beauty of eternal holiness in the face of Jesus Christ, and if the transforming power of the vision is to effect its work in our souls, we have urgent need to attend to the duty of constant communion with our Spiritual Head. Our source of strength, our power of vision, are not on the natural plane—they are the accompaniment of the gift of God in His Son. We do not pretend to be able to put these precepts into daily use, but their presence chastens the natural waywardness of our minds, and gives us a mark of excellence to which we press forward.

Nothing is gained except by labour, and we must labour to enter into the Christian heritage. But the readiness is all; we are to be receptive of the Spirit which is transforming us into the image of God's children, and which will, at last, translate us into the Kingdom of His dear Son.

These rambling thoughts may seem somewhat disconnected, and not altogether in line with the subject. But it is well to keep in mind that the Holy Scriptures tell of pilgrims seeking for a city whose builder and maker is God. The prophet and psalmists saw the blessed vision of God as in a mystery, and they foretold of One who should lead the blind by a new way, and should reveal a great light to those who were in darkness. It may be said that all texts lead to God. Never make the setting of a story, or its real historic meaning, the only end in our study. The all-important result of our thinking should be summed up in a question we can ask ourselves—Does it lead our devotion Godward? All worship, as all study, is our effort to see with clearer vision. And that humility, which is never absent from purity of heart, be our constant attitude we will find that all things lead us to him, who made all things. The debt we owe to our Lord, who bought us with so great a sacrifice, can never be repaid. But the hope brought to us with God's gift should be a purifying influence in our lives. It must be that our own indiscretions will forge chains to impede our progress, and raise clouds that hide God from us; for in a very true sense our sins weigh us down, so that we cannot travel the journey of life in comfort. But if now we see as in a glass, darkly, we know that one day we shall see clearly, and, in the words of the Psalmist, we shall be able to say, "I shall be satisfied when I awake with Thy likeness."

"We know that if He shall be manifested, we shall be like Him, for we shall see Him as He is. And everyone that hath this hope in him purifieth himself, even as He is pure."—*John G. Wilson, in Messenger.*

Communicated.

Coming Events.

For years thinking men have been asking the question, "What next?" when they see dark clouds of trouble arise on the horizon of the political, labor and capital world. They are watched with eagerness and with fear, for they know not what will be the extent of trouble, whether it will involve all nations in deadly conflict; or will it vanish away as a morning cloud before the rising sun; and there is certainly reason for such apprehensions, for if a small nation like Japan can rise in their might, and drive back the Bear of the North to his lair, what might the whole yellow race do if they were united as one? But we have little to fear, if we treat them honestly. Russia has learned a lesson not to be soon forgotten, she cannot become a universal empire; neither can any other nation on earth, although Russia will yet make large conquests to the South. The God of heaven showed to king Nebuchadnezzar that there would be four universal kingdoms on earth before the kingdom of God would be established, and that the kingdom of God would come like a stone out of a mountain and would smite the image on the feet, or in other words would smite the Roman kingdom in its divided condition represented by the iron and clay. This fourth kingdom was not content to rule the old world, but has spread over most of the new world, and is still spreading; and is almost ready to declare itself master of the U. S. of A. What some may sustain with surprise! they dare not attempt such a thing; whether you will believe it or not, it will be the greatest surprise to you when established. The power is already manifesting itself in the public schools, in the press and politics. Fifty years ago they began destroying our public schools by stopping prayer, then of making comments on portions of Scripture read in your school, then prohibiting the use of the Bible in schools; and now they call the public schools "godless schools" when they themselves are the cause of them being "godless schools." To give some idea of the feelings they have for our public schools and ourselves we give a few examples. "The common schools of this country are sinks of moral pollution and nurseries of hell."—*Chicago Tablet.*

It will be a glorious day for Roman Catholics in this country when under the laws of justice and morality, our school system shall be shivered to pieces.—*Catholic Telegram.*

Said Priest D. S. Phelan, we will take this country and build our institutions upon the graves of Protestantism.

Education outside of the control of the Roman Catholic church is a damnable heresy.—*Pius IX.*

What do you think of such sayings and threats? From such language it appears that the Catholic church is about to fulfil what was foretold nearly two thousand years ago, in the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. One of the many things which was to come to pass is given. Rev xiii 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb; and he spake as a dragon. And he exerciseth all the powers of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.....And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

Woe to the United States when such an order is established, for there will be a repetition of the cruelties of the dark ages. But thanks be to God, the time is short. The Lord is coming; and the stone cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Dan ii. Then will be answered the prayer, Thy kingdom come, Thy will be done in earth as it is in heaven. Even so come Lord Jesus; and deliver us from the corrupt rule of mortal man, for he has failed to rule justly in every form of human government that has ever been tried under the sun.

Geo. Mitchell.

Obituary.

Royal S. Cummings, a resident of Waterbury, Conn., who had been visiting at the home of Mr. and Mrs. Pliny Hartshorn, northeast of LaSalle, Illinois, died at the Hartshorn home Monday evening June 24th as a result of an attack of heart failure.

Mr. Cummings who was 82 years and 6 months old had been visiting at LaSalle for five weeks, and during his entire visit he seemed to have been enjoying the best of health, and up to the time of his death he had never complained of being ill. He was born in Portland, Maine, Dec. 3, 1824, and died in LaSalle June 24, 1907.

Bro. Cummings and wife were old time Adventists in Portland, Maine, and Lawrence, Mass. In the earlier forties 1840 and 44.

Going west in 1855 they made their home in Cordova, Ill., in 1860, and identified themselves with the Advent church there, living consistent Christian lives. In 1868 he and wife after careful study, and the preaching of Brother Howell, came to accept the "Age to Come" faith and the teaching of THE RESTITUTION, which paper has been in the home ever since, and he has earnestly contended for the faith. His wife, Mary Alden Simonton, died in October, 1899, since which time he has made his home with his daughter, Mrs. F. F. Cook, at Waterbury, Conn., coming west every two years to visit his friends, who were very dear to him.

The funeral services were held at the residence of Mr. Pliny Hartshorn at 2 o'clock, Thursday, June 27th, and we laid him to rest in the cemetery at Cordova, Ill., beside his wife, at 5:30 P. M. Friday the 28th, awaiting the morn of the resurrection. "Blessed are the dead who die in the Lord, yea, saith the Spirit, they do rest from their labors and their works do follow them."

Mrs. F. F. Cook.

Daniel B. Wagner was born in Washington County, Md., near Hagerstown, January 18, 1822, and died at the home of his sister, Martha J. Knoble, July 30, 1907. Aged 85 years 6 months, 17 days. He left his home in the East in company with his parents and the families of the Saysters and Ranvers, and came overland to Ogle County in 1838; for one year resided in Oregon, then moved to Rockvale Township, near Silver Creek. He has remained a resident of Ogle County for nearly 70 years.

He was a man strictly temperate in all his habits and was a staunch advocate of the temperance cause and all that was pure and good, ever mindful of the welfare of others, generous to a fault, always ready to lend a helping hand to the needy, and by his kind and genial disposition won the friendship and esteem of all with whom he came in contact.

S. J. Lindsay.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Programme.

NINETIETH ANNUAL CONFERENCE OF THE CHURCH OF GOD IN CHRIST JESUS FOR THE STATE OF ILLINOIS, TO BE HELD AT OREGON, AUG. 21-25, INCLUSIVE, 1907.

All Services will begin with Bible reading, singing and prayer.

Sermons limited not to extend 40 minutes.

Meals and sleeping accommodations provided free in the Annex, at the rear of the Church. Breakfast, 7 to 8; Dinner, 12, Noon; Supper 5:30 P M.

It is especially requested that all be prompt in attending services and at meals, that services may not be interrupted and waiters on tables may be able to get through with their work promptly.

TIME OF SERVICES.

WEDNESDAY, AUG. 21.

Services begin at 7:30. Sermon by Jas. W. Wilson. Topic—"The Greater Pentecost." Rev. x.

THURSDAY.

10:00 A M Formal opening of the Conference, appointment of committees, followed by

QUESTION BOX.

This Service is given to answer any questions that may be asked relating to Bible topics, explanations of obscure passages of Scripture, etc. Said questions should be written out and either mailed to the President of the Conference in advance or handed him before the session. The questions will then be handed out to different brethren best qualified to answer. After the leader has given his views, the questions will be open for discussion. The leader will be entitled to 10 minutes time, those following to 5 minutes each. No one to speak more than once on the same question until every one who wants to speak has had an opportunity. The leader will also be entitled to three minutes to close the discussion.

12 M Adjournment for dinner.
2 P M Question Box continued.
3 P M Sermon by L. E. Conner.
6:45 P M Social Meeting in charge of the Bereans.
7:30 P M Sermon by L. E. Conner.

FRIDAY.

10 A M Question Box continued.
12 M Adjourn for Dinner.
2 P M Question Box continued.
3 P M Sermon by S. J. Lindsay.
6:45 P M Meeting in charge of the Bereans.
7:30 P M Sermon by R. G. Huggins.

SATURDAY.

10 A M Business Session of Conference.

ORDER OF BUSINESS.

1 Report of Secretary.
2 " " Treasurer.
3 " " Evangelists.
4 " " Churches.—Each Church in the State should send a report of membership—gain or loss. Spiritual condition and work.
5 " " Bereans and Auxiliary Societies.
6 Election of Board of Management—President and Vice President.
7 Report of Committee on Ways and Means.
8 Financial pledges for ensuing year.
9 New Business.

12 M Adjourn for Dinner.
2 P M Continuation of Business Session.
3 P M Sermon by L. E Conner.
6:45 P M Social Meetings in charge of Bereans.
7:30 P M Sermon by S. J. Lindsay.

SUNDAY.

9 A M Sunday School and Bible Class. Topics for Adult Bible Class.
10 A M Free for all on any Topic—Social Meeting—General Topic: The Carnal vs. Spiritual Mind. Rom. viii, 1-10. Services opened by the President—ten minutes, followed by three minute talks, prayers, etc.
11:30 Brief Recess followed by Communion Services.
12 M Adjourn for Dinner.
2 P M An hour with the Bereans.
3 P M Sermon by R. G. Huggins.
6:45 P M Continuation of free for all Social Meeting. Final Report of Ways and Means Committee.
7:30 P M Sermon by L. E. Conner.
8:30 P M FAREWELLS.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 666 West Main St. Salem, O.

Sabbath Evenings.

LIFE OF CHRIST.—LESSON FIVE.

Preparation for his work, continued. The following outline for daily reading, commencing Monday, Aug. 26th.

Aug. 26. Matt. iv. 18-25.
" 27. Matt. ix. 9.
" 28. Matt. x. 1-6.
" 29. Mark i. 16-20.
" 30. Mark iii. 7-19.
" 31. Luke v. 1-11.
Sep. 2. John i. 35-51.
" 3. Luke vi. 13-17.
" 4. Matt. x.
" 5. Luke x. 1-24.
" 6. Matt. ix.
" 7. Luke ix. 1-5.

QUESTIONS.

D Choosing of disciples.
1. Name them.
2. Tell how, when and where each was chosen?
3. What kind of men were they?
4. Give trade of each.
5. Study disposition of each.

P Teaching of disciples by Christ. Matt. x.
1. What power was given?
2. To whom were they commanded to go? Was this commission like that given after his resurrection?
3. What were they told to preach?
4. By what was their preaching accompanied?
5. How were they to journey?
6. What persecutions were described?
7. What promises were made?
8. Explain verse 28. (Read the Diaglott.)

P The harvest field as shown in Matt. ix.
1. Read the chapter carefully and tell who Christ found in the harvest field? how many classes are represented?
2. Who were the laborers?
3. Note number of laborers as compared with the work to be done.
4. Christ's feeling of compassion and talk to disciples concerning work to be done.

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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divide Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

However, these tracts have gone into many families, both to brethren and other denominations, a few to Second one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help us send these Pearls out among the people.

Send orders to John Foore, no 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Evangelizing Notices.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

ILLINOIS BIBLE SCHOOL.

The Annual Bible School for Illinois will convene at Oregon, Ill., August 13-21. Brother R. G. Huggins has been requested to 'prepare an outline of study on the nature, office, and work of the Holy Spirit, a task for which we deem him well qualified. The other work of the school will be about the same as in former years. Our evenings will be occupied in about the same manner as they were last year. Already many have signified their intention to be present. When you read this, please write me whether you will attend, and send me the names of others who may be induced to attend. Our school is no longer an experiment, but an established instrument for good. Come thou with us and we will do thee good. Address me at Oregon, Ill.

S. J. LINDSAY.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of the book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Camp Perry O, Aug 1 to 31, Nat'l & Ohio Rifle Association

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The Paternity of Jesus. A pamphlet of 128 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Brethren and Sisters, Have you loved ones who think sincerely will leave them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe the soul is immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Poetry.

The Great Refiner.

"And he shall sit as a refiner and purifier of silver." Malk. iii. 3.

'Tis sweet to feel that he who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well he knows
The silver's power to bear
The ordeal to which it goes;
And that, with skill and care,
He'll take it from the fire when fit
For his own hand, to polish it.

'Tis blessedness to know that in
The place he has begun
Will not forsake, till he can see
To prove the work well done—
An image, by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lost from the ore must be beheld:
How long must he refine
Ere in the silver he can trace
The first faint semblance of his face.

Then Great Refiner! sit thou by,
Thy promise to fulfill;
Moved by thy hand, beneath thine eye,
And melted at thy will,
O may thy work forever shine,
Reflecting beauty pure as thine.

Communicated.

The Story of a Happy Christian Life.—No. 20.

I have not meant to have the heading of this reminiscent sketch, carry the impression to its readers, that no clouds ever shadowed Auntie Willard's happy Christian life, we cannot live in this world of change and decay, and be always joyous. Periods of trial, of depression, and of chastening must come; they came to her. Her sojourn in Warsaw, was "the unhappy seven years of her Christian life." She did not "love Jesus less." She was not "indifferent to his claims," nor had "she slackened her zeal in his blessed service." But the position taken there, made her feel as if she were bound with a chain. It made her less able to fight the battles of the Lord. There was a sense of fear when she thought of going from street to street and from house to house, to tell the story of the near approach of Jesus. She could not key up her courage to do it. I learn this from a letter written to my father after her removal to the state of New Jersey.

In this letter, she says "she ought thus to have canvassed the town," and deplores her neglect of duty.

But this was not the only cause of her depression. Even before leaving Oswego, the question had come up as "to the office and immediate work of the Holy Spirit upon the heart of the Christian." A little company there were deeply interested in the study of the Scriptures and were accustomed to meet on stated evenings for this purpose. At one of these meetings the lesson was finished before the usual time for breaking up and they hardly knew what to do next. Auntie Willard proposed that they kneel in prayer and ask for the guidance of the Holy Spirit. A brother, who had formerly been a "Disciple" objected, saying "he did not think the Spirit was now given in answer to prayer, that it had once been given on the day of Pentecost and for the inspiration of those who wrote the Scriptures, and now, we must not look for its direct communication but to the written word as our only guide."

"No prayer was offered, and they soon dispersed, with the understanding that the disputed question should come up for discussion. The very proposition made Auntie Willard sad. She was an ardent believer in the direct operation of the Spirit, and to question the truthfulness of her position on the matter was like tearing the foundations away from under her feet. The succeeding days she spent in searching the Scriptures and in placing on paper many texts from both the Old and the New Testaments that seemed to her mind to prove conclusively that she was right. "This search clearly manifested to her that the Spirit of God in the power in both Testaments to will and to do of his good pleasure."

But when the little band met again, she was not allowed to present her arguments. "The brother and his wife took the lead, and in so positive a manner that any attempt to present Scripture seemed futile. Discussion was forestalled and she sat silent," feeling that in their theory she had "witnessed the decease and burial of the 'Comforter' and with him went the Bible Clues and all her comfort."

Who the brother and sister were to whom she alludes, I can only conjecture, for this episode in her life is something I knew nothing about at the time. Yet, I do not wonder that she felt as she did, for I felt the same way when it was denied to me that the Spirit guides us directly as it did in the days of the disciples and Apostles of Jesus. It seemed to me that the very Bible itself, was going if this truth must go,—so deeply imbedded in my heart. But when I came to understand that there is little difference after all in the two positions, that the Spirit speaks to us, guides us, *comforts us*, is with us, answers us, just as directly and as really and truly through the Word, as in the other case, I felt better satisfied.

But Auntie Willard could not be moved from her position. She knelt after reaching home, and "asked God to have mercy once more and show her his truth" and she says "he did for there she found a living Comforter, as these words came to her with power—'Praying always with all prayer and supplication in the Spirit.'" This was the Rabboni to her soul and she clasped it to her bosom and went out of that room light in the Lord for she felt that the Spirit was yet here." And so it was, but she did not note that the answer to her prayer was given in the words of the Spirit, nor think that to supplicate in the Spirit, is to supplicate with and in accordance with its words as given in the Bible. The answer to prayer often comes in the very language of the Scriptures, as it did in Brother Cook's case when he knelt by the roadside and prayed on his way to Oswego and was told to "Arm himself to suffer."

To Luther, kneeling on the stairway at Rome it was said "The just shall live by faith." So the Spirit speaks through the Word, for the Words of both Father and of Son "are Spirit and are life."

But Auntie Willard in "succeeding social meetings when impressed to pray for the aid of the Spirit, would so vary her language as to leave out the mention of the Spirit, her object being peace, but in so doing she grieved and quenched this blessed Comforter until he could not abide with her as formerly. Yet she was unconscious of her sin until her eyes were opened to see her departure from "what she deemed the truth, and "indeed to discover this"—to her—"heresy, had crept into our own ranks and even taken possession of our paper and was being dealt out to us in small doses until we were more or less under its influence." What she suffered we can all guess, from having been placed in a like position. It is like suffering the pangs of death, when we see what we deem the truth of God, going down and error usurping its place.

But notwithstanding the depressing influence of this experience Auntie Willard had still "many tokens of her Father's love," she was "still permitted to labor as well as to suffer in his cause; to go about doing good; to speak words of comfort to the sick and dying, and cheer the hearts of poor and needy; to comfort the mourner, and to guide the ignorant into the way of his testimonies. Her house was the home of the saints and oftimes a heavenly place in Christ Jesus as they met from week to week in his name."

"As at Oswego and vicinity through the agency of her pastor,—S. A. Chaplin, and others, by conferences, by aid of books, visits and conversations, the word of the Lord was sounded out to all who had ears to hear; so in her sojourn of seven years in Warsaw, by the same agencies did that community hear the Word as they were disposed to receive it. The oft repeated invitations to come to house, school-house, church or private houses, and ever and anon, her pure and the cure of others were exalted with the glad sound—'Come all ye that fear the Lord, and I will tell you what he hath done for my soul.' Then the baptismal waters were stirred to the great joy of all.

Among those whom I remember as having been baptized while Auntie Willard was living in our community, were my own dear Sister Henrietta S. Chaplin, -a young friend of ours who had accepted the truth from my own humble teachings—by name Lyman T. Wheeler—Nicholas Resack, the son of our quaint old Bro Resack, the Germon preacher,—a brother of his whose Christian name I forget,—sweet Anna Murdick, Sarah Johnson, and many more.

AUSTIN WICK.

(To be continued.)

Essay on Lesson One—Indiana Bereans.

The first passage of Scripture foretelling the coming of Christ is found to be Gen iii 15. Eve had listened to the sayings of Satan, spoken through the serpent; that reptile having been chosen because it was the most subtle of all the animals God had created. She had eaten and given her husband of the forbidden fruit, and upon them, as well as upon the following generations was the punishment of death to be inflicted. Then were these words spoken to the Serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shall bruise his heel."

The seed of the woman, which is Christ, Gal iii 16, shall bruise the head of the serpent, sin and death; and sin and death shall bruise Christ's heel.

Have these prophecies been partially or entirely fulfilled? Was not Christ crucified and left under the power of death for the short period of three days and three nights? On the other hand has sin and death received its fatal bruise on the head? Are not men sinning and dying all around us every day? We may then draw the conclusion that the serpent has bruised the heel of the seed of the woman, but that seed has not as yet bruised the serpent's head.

In Gen v 5 we read these words "And all the days of Adam were nine hundred thirty years, and he died." No special part of Adam is mentioned as having, or not having died. It simply says Adam. Let us then believe that the entire man died, and was subjected to the conditions mentioned in Ecc ix 2-5. "All things come alike to all. There is one event to the righteous and to the wicked; to the good, and to the clean and unclean." "For the living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten."

The Lord said unto Abram, Gen xvii 8 "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

From the fact that the pronoun "their" is used we should say the seed referred to are plural, and by following down the line from Abram, we find the children of Israel to be the people in question.

As the promise has not yet been fulfilled we are still waiting for the appointed time when Christ shall have taken out a people for his name and shall establish his kingdom on Mt. Zion, there to rule righteously over all Israel.

GLEN PETTIGO.

Japan has a written history extending over 2500 years.

Bible School Department.

LESSON FOR SUNDAY SEPTEMBER 1.
THE TWO REPORTS OF THE SPIES.
Num. xiii. 17-20, 23-33.
Golden Text "The Lord is with us, fear them not." Num xiv 19.

Last lesson the Israelites were marching to Canaan. "The mixed multitude"—camp followers—among the Israelites for what they could make, kept on making trouble. The seventy elders were appointed. The grumblers wanted flesh. God sent quails in great numbers. Israel gathered more than they could eat. The Lord sent a plague upon them. Miriam and Aaron spoke against Moses. The Lord rebuked them, Miriam was stricken with leprosy. Aaron confessed their sin, and pleaded for Miriam. The Lord healed her.

Lesson Text. 17. Moses by command of the Lord, verse 3, sent twelve men, one from each tribe. The ruler, chief or head, the names are given in the chapter, verses 4-16.

It is not stated what the object was in sending out the men to view the land. By from the general conduct of the Israelites it is fair to infer that the Lord was trying them, testing their faith, knowing exactly what they would do. He had told them that the land was a good land, and large, a land flowing with milk and honey. Exo iii 8. And he would send his Angel before them into the land and cut off the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites. Exo xxiii 28.

The Lord still scourges, disciplines, trains and tries every son whom he receives. Heb xii 5, 6.

The spies were to go by way of the south. They were then at the southern border of Canaan. It is some times difficult, from the various [illegible] on there are so many—to get a correct idea of locality. The wilderness of Paran was a plain, some parts barren, some common, some pasture. Kadesh-barnea was in Paran. Caleb, one of the spies went from there. Josh xiv 7. Abraham lived near Kadesh. Gen xx 1. From this we see the Israelites were almost in the promised land.

The spies were to go in by the mountains.

18, 19, 20. They were to report what they saw, and not be afraid, and bring a sample of the fruit.

23 Eshcol—The place of grapes, near Hebron where Abraham once dwelt 400 years before. Gen xiii 18.

It is said, that at the present day, Palestine produces fine grapes, some bunches weighing twelve pounds, and could not be carried by one person without being bruised. This lets us understand why two men carried a bunch on a staff.

24 Valley,—not brook.

25, 26 In forty days they would see much of the land, from Zin to near Hamath. From the south to the north border, verses 21, 22.

27 The first part of the report was good, a full proof of God's word.

28, 29 So far there could be no objection to the report. They told what they saw. This completed their mission, their work.

30 The people were evidently much excited.

31, 32, 33 The men—Ten of the twelve, full of unbelief, ignoring all that the Lord had said, having told what they saw, now tell the impression it made upon them. We are not able. They are stronger. The land eats up the inhabitants—this is not clear, they were drawing on their imagination. Exaggerating to make their case good. The men were very large. We saw giants. Beside them we were as grasshoppers.

This unbelief sealed their doom. Read the 14th chapter. Your carcasses shall fall in this wilderness, all from twenty years old and upwards—you shall not come into the land,—but your little ones, which ye said should be a prey, them will I bring in. Your children shall wander in the wilderness forty years until your carcasses be wasted. Num xiv 29-33.

Joshua and Caleb gave the other report. The land we passed through—is an exceeding good land. If the Lord delight in us he will bring us into this land. Only rebel ye not against the Lord, neither fear the people—they are bread for us—the Lord is with us. Num xiv 6-9.

For this expression of faith in God, the Israelites would have killed them, but the Lord prevented them, and made Joshua successor to Moses. Deut 31. Josh 1. And gave Caleb Hebron for a possession. Josh xiv 6-13. For their very unbelief the Israelites could not enter Canaan. Those that the Lord brought out of Egypt. The gospel the good news, the word of promise preached to them, did not profit them, because they did not receive it in faith. Heb iv 2.

If the gospel of the kingdom is not mixed with faith in us, we will not enter into the rest that remains for the people of God. Heb iv 9.

In Zion—Jerusalem—which the Lord has desired for his habitation and chosen for his rest forever, and for his saints. Ps cxxii 11-17. Let us strive to enter that rest.

Next lesson, The Brazen Serpent. Num xxi 1-9.

P. NEIL.

Evangelizing on the Pacific Coast.

At the late annual Conference of the Brethren, I was chosen Evangelist for the Conference year '07-08. I wish to work with sufficient system to devote my whole time to the work. It seemed to be view of the Conference, that the original N. W. Conference consisting of Oregon, and Washington might be deprived of some portion of work of the evangelist on account of the work having been extended into California and Arizona. It is and has been my object to increase the work so as to devote my whole time to evangelizing, and not a part of the time to the work, and a part to farming, as was the case during a portion of the time spent in evangelizing in Oregon and Washington. This condition, and these reasons make it imperative that I should receive communication from such localities on the Pacific Coast that desire work and especially in the states of Oregon and Washington immediately. After arranging and devoting all the time that my health can control to the States of Oregon and Washington, my duty and the responsibility of my promise call me to unfinished work in California and Arizona.

Let me hear immediately from all; and do not wait for me to write to you. Address me at Etna, Wash.

W. L. SKEELS.

Dear Restitution:

We are living in a time when so called wise men possess knowledge above what is written.

Aspiring to be teachers of the people they claim to be wiser than the Creator forgetting that the wisdom of men is foolishness with God; as proof of the above, I quote.

The human eye is said to be a rather ill contrived piece of mechanism. A celebrated German physicist is reported to have said that if an artisan were to make for him a piece of apparatus so poorly adapted to its purpose he would not accept it.

Straws show which way the wind blows and the student of prophecy can see that the end of all things is impending. There is no theory, however absurd, but is believed and finds adherents in these days. Our heavenly Father has been so good to tell us that proud boasters would arise and draw people away after them, and so from every standpoint, we can see perverse men denying the only Lord God that bought them and bring upon themselves swift destruction.

Brothers and Sisters of THE RESTITUTION keep the standard high, never let it trail in the dust, accept truth wherever you find it study to show ourselves workmen that needeth not to be ashamed, rightly dividing the word of truth, then we will not be deceived by such foolish sophistry.

LAURA H. PARKER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, AUGUST 21, 1907. NUMBER 31.

This Generation.

As many have held to the belief, that the Lord Jesus would come and establish his kingdom at least within a hundred and twenty years from the darkening of the sun in 1780; and as the limit is passed many feel as though they had lost their bearing, and there was a mistake in the chart.

Don't fear brethren; the Master's at the helm, but rather let us more carefully study his word to get a better understanding of what the Lord says in Ps xxii 30. He says; "A seed shall serve him; it shall be accounted to the Lord for a generation."

As there has always been a seed to serve him, may it not have been in this sense that our Lord used the word generation in Matt xxiv 34, for other similar uses of the word see 1 Peter ii 9, a chosen generation, a royal priesthood, a holy nation, a peculiar people, etc. The terms are applicable to believers in all ages, or else we have missed our calling; if we are not peculiar people, we are not following our Lord's commands. But thanks be to the Lord that this generation of believers have seen the signs; and they were given at the end of the great tribulation, and this generation of believers will continue until the Lord comes; although they may be few in number. Paul says we who are alive and remain will not prevent those who are asleep etc., which shows there will be some faithful ones, when the Lord does come, showing that using the word generation, in this sense the generation that saw the sun darkened, will see the Son of man coming in the clouds of heaven.

This is given with due respect to other opinions; I have changed mine since the time has passed according to our former ideas of the time, and am willing to again if any of the brethren will show where I am wrong.

GEO. MITCHELL.

Bro. Underwood:

I know we are a little late in sending in our renewal but you will find it enclosed at this time. We have been out west in the mountains which accounts for the delay. It was certainly a great treat to us to view the wonderful creative power of our God, and as we sat beneath the rock, brought the words of the Psalmist to our mind, which says; "He is a shadow of a mighty rock in a dry and weary land." His promises are more staple. My prayer is that the paper will in the coming year be filled with food for the spiritual mind and less of those hard criticisms. The words of the Saviour who says, "What measure we mete will be measured to us again." Remember us kindly to your dear wife and also Brother and Sister Thompson. We all send our Christian salutation.

Your Brother in the Blessed Hope.

M. T. ANLAUSEN.

Editor Restitution:

It affords me great pleasure to enclose a money order for $1.50, for the renewal of my subscription for our very valuable paper, THE RESTITUTION. I believe it to be the best paper in the world to-day.

I am very sorry to see that the Question Box has been discontinued, as I believe it was a very valuable addition to our paper. I should very much like to see it resumed again.

I am sorry that I could not send it in May when due, so trust that you will kindly excuse me. I know that every person needs the money due them, whether they are Christians or not. As long as we dwelling in mortality we shall continue to need it and often times need it badly, but when we become Immortals we shall not need any.

I wish our paper every success, love to all the Brethren and Sisters in Christ.

Your Brother in Christ.

SAMUEL PITTS.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, OFFICE-EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 21, 1907.

BROTHER George Neill, of South Bend, Indiana, is at the Illinois Conference this week.

BROTHER J. H. Willey, President of the Indiana State Conference, accompanied by his wife, are attending the Illinois Conference at Oregon.

THE fourth Sunday in August is the regular time for Sister Woodward to preach at the Plymouth Church, but as she is attending the Iowa Conference at Waterloo, it has been arranged for her to be with us the second Sunday in September. Let all make note of the change in time.

BROTHER Thompson, Secretary for the Ohio Conference sends a card saying the report will come in due time. He seems to be sure that their last meeting was better than any others, and we rejoice with our Ohio brethren, and trust that the same spirit may dominate the Iowa and Illinois meetings, so they can make a like report.

ALL the details are not yet completed, but we are authorized to state that the Indiana State Conference will meet this year with the Hillisburgh Church, in Clinton County, during the light of the moon in October. Every one who can should arrange to be at this meeting. There will be no other meeting this year, as the Constitution was changed at the June meeting. We can speak from experience—you will be well cared for by the Hillisburgh brethren. Their reputation for hospitality is well established.

Communicated.

Notes by the Way.

Having received an ivitation to attend the Boise Bible School, I decided to accept the invitation. This School was organized one year ago at Torch Lake, Michigan, with only a few persons in attendance.

I concluded to take the boat across the lake to St. Joe, and from there to South Bend, Indiana, by Interurban, and from that point by railroad to Lemon Park, located on the banks of Indian Lake.

When I left Chicago, a strong wind blew from the North, which lashed the lake into a fury. There was a large company of pleasure seekers on board the boat. A high spirit prevailed, and consequently merriment; this was stimulated by a brass band playing lively airs. All seemed bent on having a lively time. Shouts of laughter rent the air, as men's straw hats were blown overboard into the lake.

Passengers rolled about the deck or cabin as the steamer rocked upon the foamy billows of the deep.

Alas! what a change! Merriment and fun suddenly ceased! Presto change! and the scene was that of a hospital ship. It seemed as though every person on board (except the crew) had taken a very large dose of lobelia.

The waves rose high, and dashed over the deck, so that the passengers could not approach it without getting wet, consequently conveniences had to be distributed over the boat. These being insufficient, and the passengers did not seem inclined to wait to take their turn something else happened.

"Well," I hear some one say, "how about yourself?" We are told that we might as well be out of the world, as to be out of fashion and so I followed suit.

After a five hours ride, I landed at St. Joe, very much pleased to have a change of scenery. I then took the Interurban to South Bend, Indiana. On arriving, I went to the home of Brother and Sister Richard Railsback, and was kindly received. I was pleased to find Brother Wince in waiting, on his way to the aforesaid Bible School.

In the morning we journeyed together for Indian Lake. We found it to be two and a half miles from Vicksburg, Michigan. Lemon Park was beautifully located in the natural woods, upon the banks of Indian Lake. In the Park there are about thirty cottage houses, which are rented out to summer campers. Each house has the use of two boats. It is quite a pleasure resort and we enjoyed it so much. This School was not so well attended as it was hoped it would be. There were only two young people from the start, and one more came about two days before the close. The bulk of the students ranged from about fifty to seventy-seven years of age. At that age, they were not very tractable scholars, especially when quite a number of those were active Evangelists. The verdict of nearly all was that it would be unwise to further continue this School under present conditions.

A committee was appointed to see if some practical way could be devised to form another association which would elicit co-operation. As yet nothing has been accomplished.

The ex-Superintendent was told to continue her "Home Department work," if she wished to do so.

Not enough young people being present to do much in the School line, the program was only carried out in part. Many excellent discourses were given by the older people. That part of it was a grand success.

The audiences were mainly poor, on account of the location of the School being remote from any town. Many pleasant interviews were held between each other, which were very pleasant and profitable. The novelty of camping in this beautiful spot was also very enjoyable. On the whole, I do not think that our coming together was in vain. On the last Sunday the attendance from without was better. The School was to have been continued until the following Thursday, but broke up that night.

Let us all be active in the glorious work of establishing local and State Bible Schools, they do such blessed work, and hence, should be prosecuted with vigor. Until this is done, it would only be waste of time to consider any project looking toward the formation of a National Association. Begin at the bottom and build upward, and you will have a structure that will abide.

On the Friday night I left Lemon Park, for Ruisin Center, to fill an appointment for Brother Woodward, who was not well enough to go. Sister Ritenour, from Virginia, who was to accompany me to the Ohio Conference, also joined me at Ruisin Center.

This was the home of Brother L. H. Chase, who now sleeps in Jesus. It was also the home of his son L. C. Chase, who likewise sleeps in Jesus.

We held meetings at their Church, which is called by the people "Little Hope Church." I am told that the reason for so naming it was because they had but little hope of going to heaven when they died. The facts in the case, however, are that they have no hope of going to heaven when they die. They have a much better hope than that, which is the "Blessed Hope," "The Hope of Israel." Sister Ritenour and myself enjoyed our visit with this congregation of believers ever so much.

On Monday we journeyed together for the Ohio Conference. On arriving there, we were kindly and hospitably entertained by members of the congregation meeting at Springfield, Ohio. The Conference was held at the Fair Grounds, which was admirably suited for such meetings. We had use of the Dining Hall, which could seat hundreds of people. At the rear was a large kitchen, containing a cooking range. Overhead the Sisters had their sleeping apartments.

In another building the men had sleeping accommodations.

The meetings were held in a large pavillion, with open sides, which made it very comfortable.

The daily newspapers made daily reports of each meeting. I had some conversation with Mr. Kirkpatrick, one of the publishers who is favorably inclined to the truth. He expressed great faith in the Emphatic Diaglott as a translation. He told me that he had tested it, by sending quotations to institutions of learning for their opinions as to its correctness, and they replied "exactly correct."

Brother Neill was re elected President, and Brother Robison as Evangelist.

After Brother Neill arrived at the Conference, he took sick, and was not able to be at his post until towards the close of the Conference. He was kindly watched and cared for.

He opened the Conference by an address, and responses were made by Brethren Wagoner and Overholser.

Brother Huggins and myself led Bible Schools. Preaching was done by myself, Brethren Wince, Wagoner, Huggins, Robison, Tomlinson and Sister Neill.

The Conference opened with a good meeting and ended with a better one. The singing, led by Sister Neill, was good. Young Brother Pearson from Brush Creek, sang and played a solo, which he composed himself, both music and words, while on the grounds; so you see that some musical genius was present.

Oh, how good it is to see brethren dwell together in unity. We had that blessed unity at Springfield, from first to last. Everybody seemed bent on being pleasant and harmonious.

I am not giving the details of the Conference, the Secretary will do that.

All seemed so happy and glad that they were present. Why can't we always live that way?

The next day after the Conference, Brother Huggins, myself, and Sister Ritenour, of Virgina, started for South Bend, Indiana. We arrived at Brother and Sister Richard Railsback's home at about midnight. They arose and welcomed us. While at South Bend, Brother George Neill, and others came to see us, and remained to dinner. After dinner, we went to the home of Brother and Sister Ezra Railsback, they also gathered a small company who stayed to supper. We had singing and very pleasant social interviews with each other.

At eight o'clock, P M, myself, Sister Ritenour, and Brother Huggins took the Interurban Line, to St. Joe, Michigan, and at 10:30 P M, took boat across Lake Michigan to Chicago, at about 2:30 A M. Brother Huggins and Sister Ritenour took the C. B. and Q. road to Oregon, Illinois.

I went to my home, and found my family well.

I went right to work on my Students Text Book. Subscriptions are coming in encouragingly. Pine Woods Bible Class is highly appreciated, and is doing good work sowing seed. Cunningly devised Fables, also meets with approbation.

I arrived home, after an absence of nearly three weeks, well satisfied with my trip.

Praise God! the Car of Truth is on the move! Great good is being done in the name of the Lord Jesus! The seed is being sown, sinners are obeying the Gospel of the Kingdom, and are rejoicing in the Blessed Hope!

Speak often to each other,
To cheer the fainting mind;
And often as our voices
In pure devotion joined;
Though trials may await us,
The crown before us lies,
O let us then take courage,
And soon we'll win the prize.

Yours in the Blessed Hope.
W. H. WILSON.

The Thief on the Cross.

Study to show thyself a workman, rightly dividing the Word.—Paul to Timothy.

As many have written on the thief on the cross, as of late quite novel, I will venture an opinion. Luke is the only one that speaks of the request of the thief, while Matthew and Mark both say both thieves reproached Christ on the cross. Punctuation being no part of inspiration, we will divide the language in harmony with Scripture.

The thief requested to be remembered when Christ came into his kingdom. Simply a continuation of his reviling. Christ's answer, Verily I say unto you today, shalt thou be with me in Paradise? The word shalt implies a question. It was impossible for the thief to comply with the conditions of pardon, and faith is dead, being alone without works.

Christ is coming to reward everyone as his works shall be. If the thief has a promise of being saved, would it not encourage a life of crime, and all one had to do when death stared him in the face, say Lord remember me in thy kingdom. As for me this is a dangerous doctrine.

Knowing that the righteous class and the thief class are two distinct classes, I prefer the righteous class.

Submitted in love and I trust in harmony with the Scriptures. In his 80th year, waiting for our King.

G. W. SMITH.

Editor Restitution:

Enclosed find Money order to renew my subscription on THE RESTITUTION. It is still a welcome visitor, and I would surely miss it. I have taken it over twenty-five years, and have tried other papers, but they don't give the satisfaction it does. Hoping all will be prompt in renewing, I am

Yours in hope
MRS. N. G. CALKINS.

Selected.

The Sudden Advent of Christ.

That advent will come when the world is full of living men, women and children. No universal blast of death will have first swept across the earth, and depopulated it of its inhabitants. Living men and women and children will be all over the world when the day comes as full of strength, health, vigor, activity, thought, forethought, as at any period since God first "breathed into man's nostrils the breath of life."

It will come when men are blind to its coming, each in his own blindness, asleep—each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts, to add length of days to man's body—the philosopher, with his "philosophy falsely so called," will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man of riches will be saying to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry"—the man, "that will be rich" will be toiling and laboring after his "filthy lucre," rising up early and sitting up late—the man that "liveth in pleasure" will be sending for "the harp and the viol, the tabret, and pipe and wine," to be in his "feast," regarding "not the work of the Lord, neither considering the operation of his hands"—blind preachers will be speaking their smooth things and prophesying their deceits, each in his own delusion, but all of them blinding men's eyes to the day—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the laborer—the mean man and the mighty man, the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of the Lord cometh upon them as a thief.

Sinner of this generation, as it was in the days of Lot, so shall it be in the day when the Son of Man is revealed. Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business, whether pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveler at his feast! the gambler at his cards! the rake at his revels! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier in his camp! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! each in his day-dream! each in his soul's poison! The Lord hears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing and busy, and knows not. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! the pause is for the wise virgins—hark! "A shout, the voice of the archangel and the trump of God." The Lord can do nothing till they are in refuge, being merciful unto them.

O what a day of separation—of instant and awful—will that day indeed be! Two of a household shall be in one bed, brothers, it may be, eating of the same meat, and drinking of the same cup, two women in neighborly love and kindness, shall be grinding corn in one mill, each for her little ones—two men of the same house of worship, dwelling together as brethren in unity, and making their daily labor good and pleasant by sharing it together, shall be working in one field;—and "one shall be taken," "caught up to meet the Lord in the air," and "the other shall be left." Oh! than will be the cry of those who are left, Lord, Lord, open to us.

Real Character.

One of the most difficult things for men to do is to ascertain the real character of those around them. It is often of great importance that we should know the real character of those with whom we have to do, but the difficulties in acquiring this knowledge are neither few nor small. To know what a man's real character is, we sometimes find out what his neighbors think and say of him; and when we learn what other people think of a man we have made perhaps some progress in our investigation: and yet we may know all that a man's neighbors know, suspect, or think, about him, and still know very little of his real character. Another important item is to know what a man wishes his neighbors to think of him; for there are some men who are very anxious about what their neighbors will think of them, and who take great pains to form public judgment regarding their own characters. But we may know what a man's neighbors think of him, and what he desires that they should think of him, and what he desires that they should think of sin, without knowing very much of his actual character.

It would be a step in advance if we could learn what a man actually thinks of himself; for many persons have an opinion of themselves which is far different from that which they wish others to entertain concerning them, and far different from the opinion which others do entertain of their merits; but we might even know what a man thought of himself, and still be far from a knowledge of his true character, for men are often self-deceived and know not what manner of spirit they are of. The Pharisees thought themselves a very excellent class of men. Many a sinner is encased in an armor of self-righteousness which proves to be impervious to ordinary criticism and reproof.

Having exhausted these sources of information, we may still be in the dark concerning a man's real character. What we need to know concerning men is not what their neighbors think of them, what they wish that their neighbors should think of them, nor even what they think of themselves, but we need to know what God thinks of them. If we could acquire this knowledge, we should have reached the last analysis, and should know with absolute certainty the real character of the persons in question.

So long as men live a double life, so long as men think one thing of themselves, and at the same time their Creator holds an opinion different from either, so long there is trouble ahead, for the time will come when all these opinions and pretensions must be tested, if not now, by and by; if not here, hereafter; and then nothing will stand but that which is built upon a basis of solid fact and honest truth.

It is our wisdom here to know just what the Lord thinks of us, and by careful study of his word, in teachable and obedient spirit, we may learn the divine estimate of ourselves and those around us. There are those whom men call wise that God calls foolish. There are things which men highly esteem, which God abominates. There are ways which seem good unto man, but the end of them is death and destruction. There are persons who to human appearance have promise of prosperity, but God has marked them our as men who are destined to adversity and failure. His word will show us the paths that lead to ruin, and the men that are walking in them; and if we would know the true character of any man we must estimate it as God estimates it in the light of the revelations of God's word, and the actual facts which are developed from time to time. The Lord sees sin in bud, blossom, and fruitage; he knows what the dire harvest will be. We may be deluded by the brightness of that seemeth good unto men, but he understands the terrible end of every sinful course.

Let us seek to make our lives what we would have others think them to be, and, as in the sight of God, to conform ourselves to his will, praying him to cleanse us from secret faults, and seeking to be perfect and complete in all the will of God.—*H. L. Hastings.*

God has sometimes to throw us overboard to make us trust in him.

The Cheerful Christian.

Is consistent.
Scatters sunshine.
Can sing in the dark.
Sees God in every experience.
Makes his trouble teach him a new song.
Takes the lead in discouraging experiences.
Never gives up.
Looks from the temporal to the permanent.
Has the best reason for cheerfulness.
Can be thankful for losses.
Rejoices in tribulation.
Has a courage which is contagious.
Has a faith that will not shrink.
Is not a victim of circumstances.
Thinks of his mercies.
Sees chances for service in his hard experiences.
Counts his blessings.

Men Wanted.

Men who are not for sale.
Men who are all sound to the heart's core.
Men who fear the Lord and hate covetousness.
Men who stand by the right, though the heavens fall and the earth reels.
Men who tell the truth and look the world and the devil right in the eye.
Men who neither swagger nor crawl.
Men who have courage without whistling for it.
Men careful of God's honor, and careless of the world's applause.
Men too large for sectarian limits, and too strong for sectarian bands.
Men who know their message and tell it.
Men who know their place and fill it.

Dear Brother and Sister Underwood:

I think it is fully time my subscription should be paid, the weeks slip by so quickly it has expired.

I would like very much to meet you at the conference this year, but do not ever expect to meet you again in this life, but trust I may be found worthy to meet all of the Household of faith in the kingdom of God. I will never forget the glorious meeting we had in Cleveland, the memory of which gives me unspeakable pleasure in my isolation.

I look forward to the weekly visits of THE RESTITUTION as a letter from home, and trust I may be able to have it till Jesus comes, if I should be alive at his coming.

Your Sister in Christ, patiently waiting for his coming kingdom.

MRS. R. A NEFF.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

Bible Themes.

Is the title of the last book issued by Brother John C. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

THE WORLD TO COME.

This is a book of over 400 pages compiled by Brother J. C. Woodruff, and is a symposium of writers on Eternal Life, from a Bible basis. We have a few copies to sell, and will mail for 80 cents each, if sent for soon.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Poetry.

"They Shall See God."

"They shall see God." O heaven's benediction
Falling like music from the upper spheres;
To you it comes, laden with sin's affliction—
Promise of joy for sorrow, songs for tears.

Sometimes our hearts are dull, our eyes are holden,
Earth's shadows press around and dim our sight;
It seems so far away, that city golden,
We see it not, frail children of the night.

But, "Blessed are the pure," with vision clearer,
They gaze on things eternal, things unseen;
The land for all comes ever near and nearer,
Until there seems but little left between.

Earth wears for them the ever-bright reflection
The softened glory of the fearless land;
While all the treasures of a pure affection
They daily pour with unmeasured hand.

No longer is it Chance that smites them blindly,
Or drives them here and there in wanton play;
'Tis He, Eternal Love, who smites them kindly,
And leads them by a right, though winding way.

Far out upon the desert hot and burning
They see the common bushes all aflame;
And from the thicket a little moment turning,
A voice speaks forth the unutterable Name.

The changing seasons ever coming, going,
Like four evangelists his praise record;
Nature herself is but a verger, showing
The silent, glorious temple of the Lord.

And when earth's transitory life is ended,
And Christ shall touch the lingering film away—
When he shall come by angel guards attended,
"They shall see God" through one eternal day.

—Henry Burton, B. A.

Communicated.

Letter to the Christian Guardian.

(Concluded from last week.)

However the parable shows all this was to be changed. Accordingly the Jews as a nation, on account of their sins, afterwards died to their condition of favor with God and were buried among all nations, as represented by the rich man in hades; and the Jews have, it is well known, been in a state of torment more or less ever since. See Amos ix. 1-4. Whereas, on the other hand, the Gentiles, represented by the beggar (who formerly "had no hope and were without God in the world") have been placed in the condition or place of favor, represented by Abraham's bosom. Gal. iii. 14. So we read that the fall of the Jews brought salvation to the Gentiles. Rom. xi. 11. And accordingly "God.....did visit the Gentiles, to take out of them a people for his name." Acts xv. 7, 14; xiii. 46. And in harmony with the parable Christ forewarned the Jews in plain terms, saying, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi. 42-45. Nevertheless, all individuals who are of the faith of Abraham (Jew or Gentile) are heirs of what God has promised for the household of faith; and Abraham is spiritually the father of all such, and figuratively they are in his bosom. Rom. iv. 14-17; Gal. iii. But the Jews as a nation are destined to continue to suffer the "flame" of persecution (being the result of God's wrath) which will keep them more or less in a state of torment until "the fulness of the Gentiles be come in, when all Israel shall be saved;" (restored) and "what shall the receiving of them be but life from the dead." Rom. xi. 11-27; Psa. lxxiv. 1; Isa. xxx. 27; Heb. xii. 29; Jer. iv. 4.

In addition to the foregoing it may be said that there is not even a tittle of evidence in Luke xvi. 10-31 that the torments mentioned therein will last forever.

It does not seem to be necessary to follow Truth Seeker in all his ramblings and special pleadings, which he brings into play, in order to make out a case in favor of that God-dishonoring doctrine which teaches that the Creator will inflict eternally "mental anguish" or some other kind of torment on a great majority of the human race. Therefore, I will simply confine myself to the consideration of the only passage he brings forward as being an invulnerable proof that the process of infliction, or punishing, causing "mental anguish," will never end.

Many teachers of popular theology try to make out that justice, as exercised and dealt out by the Father of humanity to his wayward children (who may have strayed from the path of rectitude for a few short years, or for a few short months, or possibly only days in many cases, and this, too, because that the devil, as we are told, with his superhuman influence led them astray) cannot be satisfied with anything short of eternal endurance of either mental anguish, or suffering in a lake of fire. This we are told is the only penalty that is at all commensurate, in the sight of God, with the guilt of unrepentent sinners. I believe that the preaching of this kind of "justice" has made many a man an infidel and is also the cause of not a few intelligent people becoming indifferent and apathetic as far as all religious and church-going is concerned. But the writer of this feels that he would not like to have to answer for the sin of urging the God of the Bible with such barbarous and monstrous "justice" as is *popularly* imputed to him.

So now, we will look into this phase of the question briefly and see if we cannot down this, which many consider a gross libel on the character of God, who is represented in the Bible as being a "God of mercy" and "pity," whose "mercy is great above the heavens;" "the Father of mercies" and whose "mercy endureth forever." He is also the essence of love, for we read, "God is love." How can these attributes of the God of the Bible be harmonized with the standard of justice that is imputed to the Judge of the universe by many of our religious teachers? Harmony is out of the question here unless we stifle our senses.

The passage referred to above is Matt. xxv. 46, and reads as follows: "And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." This is the only place in the Bible where the phrase "everlasting punishment" occurs, and the writer freely concedes that the words "everlasting" and "eternal" in the passage have the same signification, namely, unending. But to my mind the solving of the whole question hinges onto the nature of the punishment, for it must be admitted that whatever the punishment will consist of which God will mete out to the wicked, that punishment will be eternal as to its duration.

Now, Paul furnishes the key to unlock this problem and throws a flood of light on the point as to the nature of the punishment as well, when he says, "They shall be punished with everlasting destruction." 2 Thess. i. 9.

Now, we learn from this that they who obey not the gospel of our Lord Jesus shall suffer punishment, and that the punishment will be everlasting too; but Paul does not teach either eternal torment in literal fire, nor everlasting mental anguish; no, he simply teaches that they will be destroyed and that this destruction will be an everlasting destruction, which will put an end to the wicked; for they "shall not be." Psa. xxxvii. 10. In conformity with this we find Paul declaring elsewhere that the vessels of wrath (the wicked) are "fitted to destruction," Rom. ix. 2, also that the "end" of the enemies "of the cross of Christ is destruction." Phil. iii. 19, Peter also, uses similar language to that of Paul, in relation to the doom of sinners, when he says that "The Lord knoweth how.....to reserve the unjust to the day of judgment to be punished." But how, Peter, will those who walk after the flesh be punished? His answer is, "These as natural brute beasts, made to be taken and destroyed....."and shall utterly perish in their own corruption." 2 Pet. ii. 9-12.

It will be seen then that Paul and Peter are in perfect harmony on this subject, as should be expected, and not only so, but they both accord with what David says in Psalm cxiv. 20, "The Lord preserveth (by bestowing eternal life, John x. 28; Rom. vi. 23;) all them that love him, but all the wicked will he destroy."

Now let us see if Christ himself warranted Paul, Peter and others in teaching that the punishment or doom of the wicked would be destruction. Our Lord says, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction,"—not eternal anguish—and many there be which go in thereat; because strait is the way which leadeth unto life and few there be that find it"—life eternal, Matt. vii. 13, 14. This plainly teaches life for the righteous and destruction for the wicked, and is just what we claim he taught in Matt. xxv. 46, when the verse is properly rendered.

Christ also warns us, in Matt. x. 28, that "God is able to destroy both body and soul in gehenna (hell,)" and the general teaching of the Bible is that this is just what God will mete out to the wicked—death by destruction.

These passages are all so plain that the most illiterate need not err therein; and they are a unit in teaching preservation, or eternal life, for the righteous and deprivation of life for the wicked, by way of destruction.

I now invite the attention of Truth Seeker, and any others who may be interested, to the fact that in Matt. xxv. 46, the righteous only are spoken of as going into life eternal, and in neither this passage nor elsewhere in God's Word are the wicked said to receive unending life of any kind or quality. If we were to attach the idea of everlasting "mental anguish" to the term "everlasting punishment" the wicked would then necessarily have life eternal as well as the righteous, and we would then also trample the antithesis of the passage under foot and at the same time the result would be all attempt to make one isolated passage nullify scores of others which plainly teach the contrary doctrine, namely, that the wicked are to be cut off from life entirely, which only the righteous are to receive.

It will be noticed by the careful reader that the passage does not contrast everlasting mental anguish or torment, for the wicked, with eternal happiness for the righteous, but the contrast is everlasting punishment (not everlasting punishing) for the wicked with eternal life for the righteous. The natural conclusion to be drawn from this is that whatever the punishment may consist of there cannot be any eternal life connected with it; for this is what the righteous only go into.

The word translated "punishment" (kolasin) in Matt. xxv. 46, occurs in its various forms in only three other places in the New Testament, Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derival from *kolazo*, the primary signification of which is to cut off, as lopping off branches of trees, to prune etc. Young's Analitical Concordance gives pruning as the primary meaning of *kolazin*, in 1 John iv. 18. In harmony with this the Emphatic Diaglott gives the following rendering of this portion of Scripture: "And these shall go forth to the common cutting-off, but the righteous to lasting life."

Now this brings harmony between the two members of the passage and makes it accord with the teaching of the Bible throughout on this subject. The wicked then, it is evident, are cut off from the everlasting life, which only the righteous go into, by being destroyed by the fire prepared for the devil and his angels, mentioned in verse 41 of the same chapter. Or, as our Lord says in John iii. 36, "He that believeth not the Son shall not see life" eternal. The term "cut off" as applied to the wicked is not peculiar to Matt. xxiv. 46, for in Psalm xxxvii. 9, 22, 28, 34, 38 and Prov. ii. 22, "cut off" are the words used when the doom of the wicked is mentioned in contrast with the reward and blessings of the righteous. In verse 38, of the Psalm, we read "The transgressors shall be destroyed together; the end of the wicked shall be cut off." This not only shows that the wicked shall be cut off, but also that this will be brought about by destruction, and that the, will all be destroyed at one time, not some of them thousands of years prior to others.

But, again, if we were to concede that "everlasting punishment" is the proper translation of *Kolasin aionion*, in Matt. xxv. 46, this phrase would not necessarily mean an everlasting process of infliction or punishing, any more than that the term "eternal judgment" signifies an eternal process of judging, or that "eternal redemption" and "eternal salvation" carry with them the idea that God will never fully complete his process of redeeming and saving. It is plain to be seen that in these instances the result is what is everlasting, not the process, (See Heb. vi. 12; ix. 12; v. 9.) Why not understand everlasting punishment in the same way, the style of the phraseology being the same as in the examples quoted. The punishment or "wages of sin" being "death" and there being no redemption from this death state, the result is everlasting, hence "everlasting punishment;" or the punishment (death) is inflicted to completion and the result is everlasting.

We do not have to conjecture or guess what God's penalty is for sin, for she has stated it plainly. After creating man God placed him in the garden under a certain command or law, and the penalty for transgression was, "thou shalt surely die." Adam did transgress or break the law, and in pronouncing the sentence in accordance with the penalty God said, "Unto dust shalt thou return." From this we learn that to surely die meant to return to dust, as the result. It must be admitted that if the penalty for sin was either everlasting mental anguish or eternal torment in a lake of fire, this was the opportune time for informing mankind that such was the doom of sinners. But God did not declare any such penalty for sin at that time, nor has he done so since, either himself or through any of his inspired teachers; but on the contrary, we have Paul stating that "the wages (or penalty) of sin is death; but the gift of God (to the righteous only) is eternal life." Rom. vi. 21-23; ii. 7; John x. 28. But, as has already been intimated, the teachers of popular theology seem to think that everlasting destruction, resulting in literal death, is not a sufficient punishment to meet the requirements of God's standard of justice in dealing with the incorrigibly wicked. I think Paul settles this question where he says, "These, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, etc.... knowing the judgment of God, (which is) that they which commit such things are worthy of death." Rom. i. 29-32. If the reader will turn to the chapter and read all the connection it will be seen that Paul gives a lengthy list of very grave sins among which are some of the most atrocious that can be committed, yet, he says, They which commit such things are worthy of death, but, notwithstanding this, the theology of the creeds, says that they which commit such things, or even sins not nearly so heinous, are worthy of eternal torment, or everlasting anguish. James, also, furnishes some evidence on this point, in saying that "sin when finished bringeth forth death." And in keeping with this he also says, that he which converteth a sinner from the error of his way shall save a soul from death. Jas. i. 15, and v. 20.

We also read, "The soul that sinneth it shall die." Ezek. xviii. 4, 20. Notwithstanding the fact that many of our preachers frequently utilize, with apparent satisfaction, the eternal misery theory when addressing their congregations, our God who is love, says, as we might expect, he has "no pleasure" even "in the death of the wicked," but he says "turn ye, turn ye from your evil ways; for why will ye die." Ezek. xviii. 19-32; xxxiii. 11.

Is it not strange that if either eternal misery, everlasting mental anguish, or unending torments is the penalty or punishment for sin that we do not find these terms used, instead of die, death, destruction, etc? The answer is very simple and it is this: the use of such terms would misrepresent the truth of the case. God says, "I set before you life and death." Deut. xxx. 19.

Now, the question arises: How, or by what means will the penalty for sin be executed? God's Word in many places furnishes the answer to this.

At the judgment Christ "shall say unto them on his left hand (the wicked,) Depart from me, ye cursed, into everlasting fire (everlasting in its result) prepared for the devil and his angels." Matt. xxv. 41.

Again, we read, "He will burn up the chaff (the wicked) with unquenchable fire." Matt. iii. 12. It should be noticed that although the fire is said to be unquenchable and everlasting, it burns up or consumes the wicked. It is not a case of an everlasting process of burning without the wicked being consumed, for as already indicated, the chaff, as might be expected, burns up. If our Lord had desired it to be understood that the wicked would be forever burning in a state of preservation instead of consumption, he, no doubt, would have used as an emblem of the wicked asbestos or something else incombustible instead of an article so corruptible as chaff. But if any further evidence were required we have the Psalmist saying that "the wicked shall perish, and the enemies of the Lord shall be as the fat of Lambs; they shall consume; into smoke shall they consume away." Psalm xxxvii. 20. This passage not only informs us the wicked shall perish, but it tells us also how this will be brought about, namely, "They shall consume into smoke," "as the fat of lambs;" or like chaff, according to John the Baptist.

Then, again, we have the wicked represented by stubble, and as if this were not forcible enough we have it stated that "they shall be devoured as stubble fully dry." Nah. i. 10. All the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, ...for they shall be as ashes under the soles of the feet of the righteous. Mal. iv. 1-3. If these terms mean what they say there cannot be much left of the wicked after they, as chaff, the fat of lambs and stubble, are burnt up and consumed to the extent that they are left neither root nor branch. But if, as we gather from the language of our Lord, the fire should perchance not reach every particle of the wicked the consumption will finally be complete nevertheless, for the worm will be there and it will not die nor the fire be quenched; but these instruments of destruction will be left in to do their work to completion, and the result, as we have seen, will be everlasting. That the wicked become extinct, or cease to exist in any shape or form as individuals, body, soul or spirit, is forcibly made plain by the following:—"They (the heathen) shall be as though they had not been." Obad. xvi. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and he shall not be." Psa. xxxvii. 10, Revised Version.

It will not do to say that this verse has reference to the wicked in the temporal state, as we will find on reading the Psalm, that this condition is to exist or have effect at the time that the righteous are to enjoy their future inheritance and blessings. See verses 9, 11, 18, 20, 22, 27, 28, 29, 34, 35, 39.

It should now be clear to any unbiased mind, who will take God's Word as his guide, that the future destiny of the wicked, is to be cut off from life, by literal destruction, ending in a death from which there is no redemption—"the second death,"—and finally "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. xxi. 3, 4.

Many more passages of Scripture could be quoted in proof of the position taken in the foregoing, but more space has been occupied already than was intended, and one would naturally conclude that if what has been exhibited herein will not convince the reader that the God of the Bible is not a cruel monster, but is, on the contrary, a God of love and pity, whose "mercy is great above the heavens," he will not "be persuaded though one rose from the dead."

A. Rounson.

Editor Restitution:

Have read with much interest the article on "Words." The writer is inclined to be critical—all the better—and logical—equally necessary, and satisfactory when the premises are sound.

It is truly refreshing to read something that rises above the dead flat of monotonous small talk that wearies one with its apparent feebleness. Give us something to think of—strong meat—we will do our best to masticate and digest it. What are we here for, if not to grow in the knowledge of things divinely revealed?

It occurs to me that the aforesaid article is worthy of Editorial commendation. I say this not because I hasten to endorse all that is affirmed, for as yet I do not. The writer appears to be a critical student of the Word, and gets down to business in good earnest, and that is certainly well pleasing to the earnest-hearted reader.

Anthony may not hit the Mark every time, and he will have to stand or fall by his own rule, for he says "A miss anywhere may be a miss everywhere." It would have been better if the words "may be" had been omitted. If the principle is sound let us accept of it unfettered by words that imply doubt. Relieves us of uncertainty. Give us clear sailing, and avoid a wreck.

Geo. Moyer.

Obituary.

Peter H. Stouffer was born in Franklin Co. Pa. March 10, 1830. He died at Bayard, Iowa, Aug. 13, 1907, aged 77 years, 5 months and 3 days. He was married Sep. 10, 1850, to Miss Mary A. Miller. Two boys and two girls were born to them, all of whom preceded him in death, except one of the daughters, Sister Emma Kate Robinson, of Mapleton, Iowa.

Our brother was baptized about 40 years ago by Brother J. M. Stephenson, since which time he has led a clean Christian life. To know and do God's will was his meat and drink. His last sickness was protracted and his suffering great, but in flashes of consciousness he spoke of the good hope God had given him through grace. As he sank under the power of death, he retained firm faith in God's promises, and he fell asleep in Jesus contented, happy, and with prayers upon his lips. Blessed are the dead which die in the Lord.

Brother Stouffer was brought to Lanark, Illinois, where he was laid to rest till Jesus comes, Aug. 16, 1907. The writer spoke words of comfort to the bereaved relatives and friends. Owing to the illness of his faithful wife, she was not able to attend the funeral, much to her and our regret.

R. G. Huggins.

Rowena Palmer was born in Oswegatie, N. Y. Dec. 28, 1839, and died in Watson, Mich. July 6, 1907, aged 77 years 6 months and 8 days.

She came to Michigan at the age of 21 years, and was married to Worthington Howe Nov. 8, 1864. To this union was born six children, only two surviving her. Her husband served in the army of the rebellion, and died at his post of duty.

She was baptized by Elder B. W. Woodward in the year 1873, and has always remained a faithful member of the Church in Watson. One by one they are falling. Out of a thriving church of seventy-five members only a handfull remain. Funeral services held at the Church of God, conducted by the writer.

Mrs. M. A. Woodward.

P. S.—This notice was mislaid in my absence, which accounts for its late appearance. W.

Mrs. Sarah M. Brown died at the residence of her daughter, Mrs. Henry Mervan, Aug. 13, 1907.

She was born in Westershire, England, Feb. 26, 1838. She was married to Edward Brown in 1855, three sons and three daughters being born to them.

They came to America in 1856, residing in Lockport, N. Y. five years. Came to Byron, Michigan in 1862, in which immediate vicinity she has since lived. She leaves to mourn her loss three sons, one daughter, twelve grand children, one sister and other relatives, besides many friends. She was a kind and loving mother, a good neighbor. Ever ready in sickness and death, in which she was so often called. So patient and enduring in her last sickness.

Sister Brown and her daughter Lizzie were baptized into the Christ by Elder B. W. Woodward twelve years ago. The daughter then suffering from a cancer fell asleep about six months after, the husband and father about two years after. She knew what sorrow was, but honored and graced her profession with a godly, patient life.

She sleeps with the overcomers who have the promise of being clothed with white raiment, and their names confessed before the Father and the angels. Truly she sleeps well.

The writer conducted the funeral services at the daughter's residence, using Psa. xxvi. 15, as a text. Dear ones accept your mother's God.

Mrs. M. A. Woodward.

William Rennecker was born in Ohio, Dec. 20, 1856, and died at his home near Anthon, Iowa, July 18, 1907.

At the age of nine years he moved with his parents to near Shoals, Ind. where he resided until last September, when he moved with his family to Iowa. In 1880 he was married to Rebecca Zollars, to which union were born nine children, three of whom preceded their father to the tomb.

He leaves a wife and six children, four of whom are at home. Two of the daughters are married—Mrs. E.P. Acre living near Shoals, and Mrs. Melvin Kull, of Broad Ripple, Ind. He also leaves three grand children, three brothers and two sisters, besides other relatives and friends who regret his untimely end.

Father was baptized by Brother John Foore into the Abrahamic faith about twenty-six years ago, and since that time he has lived a faithful Christian life. He was a constant reader of The Restitution, and many times paid for papers to be sent to friends of other denominations, he was so desirous that every one understand the gospel in the true light. The dear old Restitution, the paper he loved so well, was the last paper read before his eyes closed in the peaceful sleep of death.

The beautiful patient Christian life he led will ever be remembered by all who knew him, and especially by the mother and children. We feel that we cannot praise him too much for his loving kindness as husband and father. Our prayer is that when our time shall come to leave this world, we will be prepared to reign with our Savior and meet our loved ones in the kingdom of God.

Mrs. Melvin Kull.

Selections.

Money Mad.

It is quite a common saying now days that men are money mad. The more some people get the more they appear to desire.

Mad, mad, for riches, they can neither handle themselves or need for their comfort or enjoyment and it matters not how this wealth is obtained just so long as it comes into their covetous hand. But is our age and generation any more greedy and money mad than others gone before? We think not, for far back several generations we read of a man in a certain company who said to Christ, "Master speak to my brother that he divide the inheritance with me." Christ replied "Who made me a judge or a divider over you?" Take heed and beware of covetousness. Why beware we ask! Because Christ said "A man's life consists not in the abundance of the things which he possesseth." Oh, that this world might learn this one fact that it takes something besides money to make a man!

I wonder if Christ knew what He was talking about when He said those words! What, is not our life and its success always measured by what we possess! Or must we ever be classed among the "common people" that were Christ's friends and followers when here on earth until we amass wealth enough (it matters not how) to be classed among the upper ten?

But listen again and hear what Christ says about the foolish money maker: "And he spoke a parable unto them saying the ground of a certain rich man brought forth plentifully and he thought within himself saying 'What shall I do because I have no room where to bestow my grain.' Pity the man that can find no place to store his great surplus. This rich man never once thought of the poor that "ye always have with you." Never once thought of the widow or the orphan, never thought he could help any of the needy and destitute of earth. But this wonderful thought came to his mind and he said "This will I do, I will pull down my barns and build greater and there will I bestow (or store away) all my fruits and my goods and I will say to my soul, 'Soul thou hast much goods laid up for many years, take thine ease, drink and be merry."

Very many have thought the same since then. Oh, yes they say, I am to have a good time now the rest of my life with my vast possessions. But listen a moment. "God said unto that man, "Thou fool this night thy soul shall be required of thee." Then whose shall these things be which thou hast provided? "So is everyone (a fool in all ages and generations) that layeth up treasures for himself and is not rich towards God." Luke xii 13-21. "But he died rich." These words were again uttered on Wall street and in the mansions of Fifth avenue and down in the tenements of the poor. There seemed only one opinion among his heirs, attorneys, his agents and his victims, but the recording angel wrote the name of Vanderbilt in that great death record and over against it he places the words "He died poor." His cold hand goes empty to his grave, for his clasp upon stocks and bonds has loosened. His vast estates have suddenly decreased to one little lot no larger than the poor of earth and which he holds only as a tenant until he is called therefrom to meet his obligations before the Judge of all the earth. No man ever had a better opportunity to make wise investments. "He that hath pity upon the poor lendeth to the Lord," and that which he hath given will he pay him again. This man goes out of his palace home with empty hand and scant apparel out into the cold, with no friends who can help him and no means which can bless him.

He gave to be sure, to the great charities, name was found in the list of generous millionaires but no sacrifice ever consecrated the gift. The "widow's mite" outweighs it all because it was to her a loving sacrifice to her Master. His treasures were all of the earth, earthy. His vanity, his pride, his balls and entertainments may still appear in mocking splendor upon the pages of a few old newspapers, and this is fame. This the object of a long life, this struggle of simply money getting, yet he died and left it all for his heirs and there was enough of it to prepay their fare to perdition. Enough to furnish wines at dinners and checks at gambling tables, enough to paralyze heart, brain and hand with idleness and sel-

fishness. God pity a family who receives such an inheritance. Better, far better the son of a poor man who has inherited body, brain and muscle; who has good principles and moral worth. Who is prepared to fight bravely the battles of life and win the cream at the end of the race. Better far a life of poverty, trial and self-denial which is crowned with rest and peace than a life of selfishness, ease and luxury which closed in death and despair. Better the thorns and then the roses, better the sacrifice and then the reward, better the trial and then the peace, better the conflict and then the rest, better the cross and then the crown.

Better thus to die than for God to say to us at the close of life, "Thou fool this night thy soul shall be required of thee, then whose shall these things be which thou hast provided."

Think on these things.—*L. S. Bronson.*

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A M Siple	8 00
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J J Bronson	10 00
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We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 860 West Main St. Salem, O.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. III. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us! Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into Infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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W. H. WILSON.

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Notice.

The discussion between myself and Elder John A. Cargile, of the Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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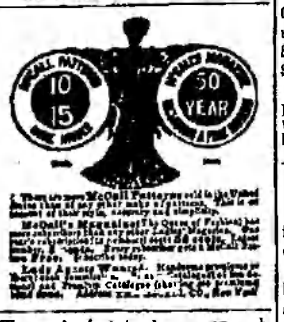

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Poetry.

Unkind Words.

It is not fear that life may end,
Nor chill rebuke of faithful friend,
That anguish through my feelings send,
But unkind words.

Earth's brightest flowers may fade at noon,
Each worldly hope and hope be gone,
But worst of these I feel so soon
As unkind words.

Though toil and pain may be my lot,
By sickness prostrate on my cot,
Whate'er befide, I heed it not
Like unkind words.

Yes, I can brook earth's wintry blasts,
Its frosts and snows—they soon are past,
At worst of these I stand aghast,
But unkind words.

My cheek was hot, with fever flushed,
Dread sorrow's tide upon me rushed,
My soul was agitated, my heart was crushed
By unkind words.

From unkind words then let us spare
Each kindred heart with kindly care,
And thus each others burdens bear
With kindest words.

Communicated.

The Doctrine of a Future Life, By James Strong, S. T. D., L. L. D., Reviewed. No. 15.

No theologian has ever denied that death is the penalty of God's law. And no theologian or intelligent Christian will ever have the temerity to deny such fact; for the Scriptures of truth, from Genesis to Revelation, uniformally and emphatically declare it. God said to our first parents (Gen ii 17), But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying (margin) thou shalt surely die.

The opinions of theologians, or of any one else in regard to the nature of the death here threatened as a penalty for disobedience, or the time of its execution, will not change the truth, nor the plain explanation which God himself has given of the whole transaction, and the fearful results to accrue, recorded Gen iii 17-19, of which it is unnecessary to again speak.

No intelligent student of the Scriptures will dispute the fact that the Bible from beginning to end presents life and death as the uniform motive of action for the children of men, and, as the result, or end, depending on their choice, God says (Deut xxx 15-17), See, I have set before thee this day life and good, death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that thou and thy seed may live.

Again, God says (Ezek xviii 20-32): The soul (person) that sinneth it [he] shall die.....But if he will turn from all his sins that he hath committed, and will keep all my statutes, and do that which is lawful and right, he shall surely live and not die [the second death]. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?.....When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [a temporal death]; for the iniquity he hath done shall he die [the second death]. Again, when the wicked man turneth away from his wickedness.....and doeth that which is lawful and right, he shall save his soul alive.....Cast away from you all your transgressions..... and make you a new heart and a new spirit; for why will you die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye."

Now to suppose that God would use such language and warning as the above, if man is not a mortal being, or, if he is in possession of an immortal soul, as so confidently believed and proclaimed all over Christendom, is to charge him with absurd inconsistency; for how can "a never dying soul" be saved from death? and, echo answers how?

We well understand how the sacred Scriptures are perverted on the subject of life and death by the bare assumption that the penalty of God's law is to live in misery forever—and called "spiritual death." But there has never been one iota of evidence produced from the Bible, or any other source, of its truth. And we cannot, therefore, accept the mere assertion of its validity.

Theologians know that to be dead in trespasses and sins, as stated by the Apostle, is a state of sin, and not a penalty for having sinned—a state from which the sinner is required to forsake, but which requirement would be unreasonable and impossible, if suffering a judicial sentence. That this word dead as used by the apostle, or any other passage, gives any license to understand that death, which is threatened so many times as the penalty for sin, means to live, and that too, in torment forever, is not only contradicted by the nature of the soul, being subject to death and the grave, as declared by God through his inspired servants, as we have seen, but also contradicted by the 200 passages heretofore referred to, which explicitly and emphatically declare that the wicked shall perish; die the second death; be destroyed—annihilated by being burned up and reduced to ashes.

But all the above will not convince any who are so bigoted and wedded to their pre-conceived opinions that they cannot, or will not admit the force of a logical argument, even when confirmed by a plain "thus saith the Lord." They do not seem to understand that they thus really reject the Word of God.

Now let it be understood that a failure to prove from the Bible that the penalty of the divine, or any law is, spiritual death, is the death knell to the popular serpentine doctrine, Ye shall not surely die. And such proof has never been found, and we defy any one, high or low, to find the least intimation of spiritual death penalty.

Although not required to prove a negative, we shall further show that the orthodox churches of the world have no foundation for their spiritual death penalty, but which was deemed necessary to relieve them of having rejected the whole tenor of the Bible on the subject of life and death, so explicitly and clearly enunciated therein. And, one is almost compelled to believe that this dernier ressort was a conception from Satan himself in order to fortify his well known lie, and lead thinking men to reject the Bible as a divine revelation, because of the supposition that it teaches that a just and merciful God would torment forever and ever the billions upon billions of the creatures of his handiwork, and which, as reasoning men they could not believe.

In the writer's Hebrew concordance, by Prof. Aaron Pick of the University of Prague, there are thirty-eight Hebrew words rendered man, which have different definitions, according to the nature, strength, weakness, or other characteristics possessed. The following four words are specimens.

"Odam, man made of earth." Notice, that it is not what our orthodox friends will have it,—the body of man, but man made of earth, who, when he dies returns to dust, as declared by God himself. "Eish, man of virtue, valiant; gever, a man of strength, physical power, enoush, a mortal man, weak, feeble.

Enoush occurs forty times, and is rendered mortal man. Job iv 17, Shall mortal man be more just than God? And mortal man once in the margin. But if there be one mortal man, and that man be Adam, who was condemned to die and return to the dust of the ground, of which he was formed, then it is certain that all men are mortal and subject to death.

We now give a few passages where the inspired writers use enoush, and will put mortal man as it should be. 2 Chron xiv 11, O Lord, thou art our God; let not mortal man prevail against thee. Here mortal man is in the margin. Job vii 1. Is there not an appointed time to mortal man upon earth? Are not also his days like the days of an hireling? Psa viii 4. What is mortal man that thou art mindful of him? And the son of man [adam, made of earth] that thou visitest him? ix 19. Arise, O Lord, and let not mortal man prevail: let the nations [Hebrew] be judged in thy sight. xc 3. Thou turnest mortal man to destruction; and sayest, Return ye children of men. Isa xiii 12. I will make a mortal man more precious than fine gold; even a man [adam—made of earth] than the golden wedge of Ophir.

In all these passages, restored to the original meaning, absolutely and alone, show that man, who was formed of the dust of the ground, is a mortal being, who, when death causes return to dust, and not to God, an allegeal?

In order to further show that spiritual death—a state of sin—is not only not a penalty, but a palpable absurdity, we will put the Adamic law, as defined by our orthodox friends, in a nutshell as follows: But of the tree..... thou shalt not eat of it, for in the very day that thou eatest thereof thou shalt be dead in trespass and sin! But the Apostle says (Rom v 13), By one man sin entered into the world, and death by sin; and so death [the penalty, and not sin, the alleged penalty] passed upon all men; for that all have sinned. Every intelligent person knows that the Apostle has reference to the death common to the whole human race, and which has come not only because of Adam's sin, but because all men have sinned, and come short of the glory of God.

The advocates of immortal soulism have always been p[illegible]

[illegible] the [illegible] sense [illegible] that the state of sin is the penalty, because it does not read, The soul that sinneth is dead, but shall die in the future. And, that the death is the second death is certain from the fact that only two deaths are found in the Bible to be suffered by the human family; and this fact proves that there is no spiritual death.

Rev xx 13-15 reads as follows, And the sea gave up the dead which were in it; and death and (hades) hell delivered up the dead which were in them, and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

If it be still insisted, as it inconsistently is by many that Dives is being tormented in hades—hell, here is proof that hell will be destroyed. And it is also here proven that the second death is the last death; and this being undisputably true, it certainly follows that the first death cannot be spiritual death, for the death to which we are all subject cannot thus be ruled out by the advocates of spiritual death, and there is no third death; nor the death that never dies, which is a palpable contradiction.

There are other arguments and facts in addition to what we have already adduced against this spiritual death dogma, which we might present, among which is the fact that Christ suffered the penalty of the law in the sinner's stead, as generally taught and believed. But the penalty he suffered could not have been spiritual death, because he never sinned! But he did die a literal death—which is extinction of life—just what the wicked will suffer—perhaps with additional pangs—when they die the second death.

It is worthy of note that the Greek word zoes, rendered life, is found one hundred and thirty-two times in the New Testament, and is the exact opposite in meaning of thanatos, rendered death, which is used one hundred and seventeen times. It must be remembered that the definition of zoes is life, i. e. animated existence, state of being alive, and that the primary definition (i - no, theologeal definition can be accepted) of death, is extinction of life.

The expression zoee aionion—life everlasting—which means endless conscious existence, nothing more nor less, is used by Christ and the apostles forty times, but has been perverted to mean everlasting spiritual life, or happiness, as the literal death penalty can have to be life in sin, and life everlasting in torment! But in the light of what has been produced on this subject it would seem that any one ought to see the absolute absurdity of this common hypothesis, which has been palmed off on the churches and unwittingly believed and promulgated as the Word of God!

The great apostle, who says he shunned not to declare the whole counsel of God, and yet never spoke of hell torment, says (Rom i 32), Who knowing the judgment of God, that they who commit such things are worthy of death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. vi 22, 23. For to be carnally minded is death; but to be spiritually minded is life [happiness?] and peace. viii 6. For if ye live after the flesh, ye shall die [the second death]; but if ye through the Spirit do mortify the deeds of the body, ye shall live. v 13.

Any candid person can see from these quotations that death does not mean a state of sin and torment, as alleged, but the second death. And it can also be seen that [illegible] to die, means to lose life [illegible]

[illegible]

Sister Emeline Stiers, Neumha, Nebraska, the daughter of Brother Lott Clover, deceased, writes that "she was acquainted with Brother Furry when he lived in Malden, Iowa." And our Bro. Wood says that "he was well acquainted with the remembered pamphlet, N. M. Catlin, and circulated many of his pamphlets on the gospel, published in 1853." He thinks Benjamin Wilson published an edition of these pamphlets in the early '60's. Brother N.M. Catlin was once a resident of Elizabeth, New Jersey, and worked in the Manual Labor School there, where they not only bought, but made packing boxes, etc. But Brother Catlin lives, not only in the memory of the survivors of the early Advent movement, but will survive these and live on in his deathless hymn

"I saw a weary traveler, in tattered garments clad."

It would be interesting to know what particular traveler he had in mind when he began writing the hymn; perhaps it was himself. How many things we would like to have told us by lips that are now silent in death!

But I must go back to my story. Sylvan Willard at the time of his [illegible] was some 17 or 18 years of age, and quite a handsome, manerly young man. [illegible] man, was younger, quite slender [illegible] ould and very much resembled his gifted mother. Rowland, named [illegible] his father, was still small, and as beautiful in face as the most beautiful young girl you ever saw, and like [illegible] ows, he was also "fair to God," with that inner beauty of character that never fades.

All three [illegible] fast to the truths that were taught them in their childhood. Meetings were still held at grandfather Catlin's and these Brother and Sister Willard attended with their children, the two older boys sometimes staying with us for a week at a time, turning out, enjoying to the full, the excursions after blackberries, the rides in the hay on the pond, and the cool baths in old Deed's Creek.

One meeting that I particularly remember was at a school-house a little more than two miles distant from our place. Father preached, and the house was full, as [illegible] nearly always were on such occasions in those early days. Brother and Sister Willard were then still living at Oswego, for a friend of theirs—a Mr. William Stanton, who made his home with them at that place, came along to attend the meeting, and when it had closed, took Brother William Smith's widowed daughter, Sister Sarah A. Hutchinson home, and she afterward became his wife. I think Mr. Stanton was a Baptist in faith. He seemed to love the truth we held but never united with us. He is still living.

"The grave were dead a final sumber,"

Bryant says, and in these we sometimes met with as good success as when we met in houses or in school-houses. A beautiful grove on the farm of Uncle Morse Chaplin was the scene of one of these gatherings and there Brother and Sister Willard were father's earnest helpers, in song and in exhortation, for both were good singers and fluent speakers.

At one of these meetings, held in July, 1852, a number of my mother's relatives, from the states of New York and Michigan were present, and one sister to whom the truths presented were now and strange, was very much interested, went to investigating for herself, believed and was baptized.

How strange, to come all the way from Wheeler, New York, to find the truth in a little log school-house but that is the way our Father works.

It must have been in '54 that the Hulls began preaching in our vicinity, at Bone Prairie and at other points—the father—a tedious uninteresting speaker; the son, bright, eloquent and earnest, though quite young. But the latter, young as he was, was su[illegible]-ries of the Evil one, [illegible] Thomas McDonald mentions Daniel Hull in a letter written to father under date of April 19, 1856. He says, "There was a regular built infidel by the name of Chandler who lectured here one week, and Daniel Hull thought it would be in order for him to reply and made the attempt but the congregation was taken with a hearing. I was on hand that night (which was the only time,) and you can guess about what I thought when Hull rose to his feet and called the attention of the congregation." People could not have had much confidence in Hull, for Brother McDonald says at the beginning of his letter, "When I read of your 'old acquaintance visiting you,' it brought to my mind his late visit to me. He called on me Saturday and Monday evenings last, but did not shake me as hard as he had on former visits but his embraces were warmer than usual. He then left and I shall be glad if he does not return soon," and farther on, "with the exception of colds and that visit from my old friend, we have enjoyed good health."

Brother Ephraim Miller had been down to Marshall County February, the 25th, and had preached three excellent discourses and a Brother Hall, a promising young preacher from Illinois, had been there at the same time and had spoken several times after Brother Miller left. Brothers Logan and Barnhill were holding meetings and the folks were expecting the Mansfields shortly.

I do not know how many of the brethren at Union Mills, in Laporte County, had accepted the new time theory, but Brother McDonald said, that 'Alexander Thompson, had been up there and had heard the Mansfields only the Sunday before the date upon which he was writing and that old Aunt Sarah Clark expected time to close up in a few days." What position Sprague [illegible] held as to the matter at that time, he did not know. Brother Chase was then about to take a western trip, and Doctor Hull was going on a tour to Illinois.

I have no way of finding out when Brother Couch, Brother Howell and Brother Berick came to Marshall County, but in 1856, Brother Berick and the Mansfields were at a Conference held near Argos, I think in the fall of the year. Brother and Sister Willard, (I am not certain as to the former) accompanied by their son Nelson, and their foster-daughter, Alice Johnson, my father, mother and myself and also my grandparents, attended this meeting, and a blessed one it was. Here Auntie Willard grew better acquainted with the Marshall County folks, and formed friendships that were as enduring as life. There were young people in attendance from Indianapolis and other points, and as Brother Barnhill had a lovely family of boys and girls, the most of us staid there, and what a time we girls had sleeping in a long row on the floor,—mother and grandmother in a bed in the same room.

What a dear, motherly woman old Sister Barnhill was, and Brother Barnhill was just as good. Brother Richard and Sister Jane Corbaley were living on their pleasant farm not far from what is now the town of Argos,—if I mistake not, at that time. What good people they were, and how firmly they held to the faith unto the end, sounding it out to all who would hear, wherever they went. One day during the meeting it rained so hard that none of the Sisters could go, and they requested Sister Mansfield to preach to them. "I can't preach to the walls" she said, though there were at least twenty persons present. She was of such a temperament that it took large crowds to inspire her to speak well.

I was re-immersed at this meeting by Brother Mansfield, from the house of Brother James Logan,—was re-immersed, because I thought I did not properly understand the gospel when I was baptized at Oswego when nine years of age.

Fierce was meeting at Plymouth in the Court House after we left the vicinity of Argos, and Brother Berick spoke and grandfather exhorted.

AUNTIE WINCE.

(To be continued.)

Treasure laid up in heaven always enriches some one on earth.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

THE WORLD TO COME.

This is a book of over 400 pages compiled by Brother J. U. Woodruff, and is a symposium of writers on Eternal Life, from a Bible basis. We have a few copies to sell, and will mail for 80 cents each, if sent for soon.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known, that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Aug. 28, 1907.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

All reports indicate that the Conference at Oregon, Ill., was the best ever held in the State. The reports from the Ohio Conference were the same, and surely Iowa will not be behind. Let the brethren in Indiana be awake to their duty, and their privileges, for it should be esteemed a privilege that we are permitted to serve in the ranks of our Lord Jesus Christ. Let us be earnest and enthusiastic in our work, and with a united effort hasten the cause we hold so dear.

Communicated.

Sunday School Lesson.

Lesson for Sunday September 8.

The Brazen Serpent. Num xxi. 1-9.

Golden Text. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believeth in him should not perish, but have everlasting life. John iii 14, 15.

About thirty-eight years before the brazen serpent was raised, ten of the spies reported that they—the Israelites—could not take the land of Canaan. The Lord threatened to disinherit them. Moses prayed for them, and God pardoned them, but all from twenty years old and upwards could not enter Canaan. They again rebelled and said we will go up. The Amalekites and Canaanites slew them. Korah, Dathan and Abiram with two hundred and fifty princes of Israel rose against Moses and Aaron. The earth opened and swallowed Korah, Dathan and Abiram and all and every thing that belonged to them. Fire from the Lord killed the princes.

The Israelites blamed Moses and Aaron for killing the people. For that 14700 died of a plague.

Aaron's rod budded and brought forth almonds. The Levites were to receive one-tenth from Israel for their services.

There is not much said about the wandering of the Israelites. They came to Kadesh—on the south border of Canaan—where Miriam died. The people again rose against Moses and Aaron because there was no water. The Lord told them to strike a rock with the rod—Aaron's rod—Moses struck the rock in his own name and that of Aaron. For this offence they could not enter Canaan. The Edomites and Moabites, though kindred of Israel would not let them pass through their lands to Canaan, so they had to go round south and east and north.

Aaron died on Mount Hor.

Lesson Text. 1, 2, 3, King Arad made a successful attack on Israel. This time they did not rebel and murmur. They consulted the Lord and vowed. The Lord heard and helped them.

4 The rough journey round Edom tired and tried them.

5 This time they spake against God as well as Moses and Aaron, and despised the manna. Exo xvi 15. The bread from heaven. Exo xvi 4 David referring to it said, Man did eat angels' food. Psa lxxviii 25.' The whole of Psalm lxxviii is well worth reading in connection with this lesson.

6 There has been some speculation as to the kind of serpents. A perfect knowledge on this point would add very little value to the lesson. Let us remember the cause for them. The sin of rebellion—one of the worst—1 Sam xv 23. And that they bit the rebels and many died.

7 The people realising what they had done appealed to Moses—their mediator. Gal iii 19. He prayed for them.

8 The Lord heard Moses and instructed him how to save his people.

9 Brazen serpent is not quite correct. Brass or brasen is right. The word serpent from Hebrew Nachash occurs some thirty-one times, but only in the case of the brazen serpent is it spoken of or used as a healer. And even in this instance there was no virtue in it to save unless those bitten by fiery serpents looked at it. The cure then was a "faith cure." They were healed and their lives spared for the time being. It was preserved in Israel until the time of King Hezekiah—between seven and eight hundred years. He found the Israelites making it a god. He broke it in pieces, and contemptuously called it Nehushtan. 2 Kings xviii 4.

The brazen serpent was not a thing of life, did not represent any thing of a life giving character, but by the Word of God it was made the means—through faith—of restoring health, and prolonging life.

The golden text is a part of what Jesus said to Nicodemus. That he must be lifted up. And as those who believed God through Moses did not perish, so those who believe what Jesus preached shall not perish but have everlasting life.

In John xii 32, Jesus said, If lifted up ALL would be drawn to him. This seems like a contradiction of the golden text. When the Lord Jesus Christ is the governor, the wonderful, the counsellor, the mighty God, the everlasting Father, the Prince of Peace. Isa ix 6, 7, when he has finished the day—time—of vengeance. 2 Thes i 8. And the showers of blessing come. Ezek xxxiv 26. Then all shall be drawn to him, and be blessed. Psa lxxii 17.

Next lesson Moses pleading with Israel. Deut vi 1-15.

P. Neils.

Signs of the Second Coming of Christ.

This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. 2 Tim iii 1-2.

The Pharisees also with the Sadducees came and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening ye say, it is fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt xvi 1-3. Now learn a parable of the fig tree, When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away, but of that day and hour knoweth no man, no, not the angels of heaven, but as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be—Watch therefore for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Matt xxiv 32-39, 42, 44.

And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory; and when these things begin to come to pass look up, and lift up your heads; for your redemption draweth nigh. Luke xxi 25-28.

But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. Dan xii 4. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was with you I told you these things? And now ye know what withholdeth, that he might be revealed in his time for the mystery of his iniquity doth already work; only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thes ii 1-8 The shield of the mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings, he shall recount his worthies (see electric cars and autos) they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. Nahum ii 3-5. Go to now ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, and your garments are moth eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye shall heap treasures together for the last days. Behold the hire of the laborers who have reaped down your fields which you have kept back by fraud, crieth; and the cries of them who have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth; and been wanton; ye have nourished your hearts as in the day of slaughter. Ye have condemned and killed the just and he did not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Jas v 1-8.

Mrs. C. W. Expelsey.

(To be Continued.)

[redacted]

we are truly [redacted] our heavenly Father for this meeting, which was fraught with so much pleasure to us.

The meeting was a good meeting. The preaching was the gospel, presented in the spirit of the Master, and the large attendance which was present from the first day of the meeting until the close had a feast of good things from the great store house of truth.

The business meeting was characterized by harmony and concert of action. At the business session over $1400 was pledged to the Evangelist fund, and before the Conference closed some $1700 was secured by cash and pledges, to funds needed to support the work of the Master.

Two Evangelists are to be kept in the field in Illinois during the coming year, and the money is pledged to support them. Brethren in Indiana, let us wake up to our duty. Each congregation throughout the State should send delegates to our October Conference at Hillisburg, with power to pledge a definite sum from their congregation to the support of the gospel.

Your brother in hope,
J. H. Willey.

Essay on Lesson 5.—Indiana Bereans.

In the beginning God had in mind that he would at some future time cause a child to be born who should be his only begotten Son, or Jesus the Christ. This is what is meant by John ii. 1st and 14th verses, "In the beginning was the Word, and the Word was God"—"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

If we carefully trace the genealogy of Christ we find that he was a direct descendant of Adam, Abraham and David. His mother, Mary, was a descendant of Nathan, David's son and his supposed father Joseph, was a descendant of Solomon another of David's sons.

In those days it was the custom or law that when a man took to wife a woman from another tribe, that if she was the only child, she would inherit at her father's death. His property, and also his name. This accounts for the discrepancy between Luke iii. 23, where it says Joseph was the son of Heli, and Matt. i. 16, where it says he was the son of Jacob, for when Joseph took to wife Mary, he inherited her father's property and also his name which was Heli.

There is quite a significance in the gifts which the wise men bestowed on Christ when he was a babe at Bethlehem. These gifts were frankincense and myrrh. Ex. xxx. 23-38 gives us the composition of them and tells us that frankincense was a holy anointing oil and myrrh a perfume and they were both holy unto the Lord. They were only used on rare and sacred occasions; therefore, this little child, who was born in Bethlehem's manger was most holy or these holy gifts would not have been bestowed upon him.

Laura Heiland.

Selected.

"A Man in Christ."

The apostle says, "I know a man in Christ." And this was no unimportant knowledge, for "if any man be in Christ, he is a new creature." "A man in Christ" is a man redeemed, pardoned, blessed, saved; a "man in Christ" is a man who is not of the world, who is chosen out of the world, and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the world to him. The life he now lives is by the faith of the Son of God, who hath loved him and gave himself for him. "A man in Christ" may be unknown, yet he is well known. He may be surrounded by enemies, yet he possesses an Almighty Friend. He may be a pilgrim and a stranger on the earth, yet there is for him a city that hath foundations, and a home beyond the flood. "A man in Christ" is a branch of an undying Vine! He partakes of eternal life; he drinks from the fountain of divine vitality, and the life that he now lives is by the faith of the Son of God. "A man in Christ" is a partaker of a heavenly calling; a member of a celestial brotherhood; an heir of God and a joint heir of Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. Blessed are the [redacted] Do others know you as a "man in Christ?"

Our Refuge.

"The eternal God is thy refuge and underneath are the everlasting arms."

Trial and suffering are man's sure heritage. They meet him everywhere and stand beside him in all the walks of life. No rank is too high for them to reach—no station so obscure that they will not search it out. Life is a troubled sea and its waves are lashed to madness by the winds of passion and strife. There is only one refuge from the fury of the tempest—only one haven where we may find rest and be sheltered with peace. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The pitiless storms beat alike upon the children of men, and the troubled waves toss our little barks without distinction of faith or character. But the humblest Christian hath an anchor which cannot fail. The Christian hope reaches to the rock of our salvation. The peace of God which passeth understanding gleams with unfailing light amid the darkness. The golden promise that cannot be broken flashes the rainbow of hope across the cloud, for the foundation of God standeth sure, and he knoweth them that are his. The corsair Death sails over the angry billows and his black flag waves in triumph on every breeze, he spares not the babe in a mother's arms and the silvered head of age falls before his breath. The criminal is cut off in the midst of sin, and the good man is smitten down at his post. Neither faithfulness nor truth can ward off his blows or bid defiance to his power. But "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." And across the very banner of death is written the words, "I am the resurrection and the life." Even death hath no power to hold those who have made a covenant with God, for he is our rock and our salvation. Persecution may assail us in the wilderness, but glory awaits us in the city. Thorns may pierce our brows during the pilgrimage, but we shall find a crown at our journey's end. Temptation haunts our footsteps now, but victory shall crown us on the other side. The crimson waves of sin and suffering beat around our weary feet but they shall yet rest on the banks of life's river. Death may claim our loved ones now but his royal seal shall be broken by one who is greater than he, for they shall be mine saith the Lord of hosts, in the day when I make up my jewels.

The tempest of life shall be stilled upon the green shores of peace, and the waves of affliction shall be lost in the bright depths of eternity's ocean, for "behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones."—*Mrs. H. V. Reed.*

The Ancient Hope.

The hope which God furnishes is not merely the hope of a quiet close to this world's weariness, but the hope of an infinite gladness which is then to begin. There is a passage in Job which exemplifies both these very fitly. Groaning under the pressure of no common grief, he cries out, "O that thou wouldst hide me in the grave! That thou wouldst keep me secret! Till thy wrath be past." As if he would be glad to be hidden anywhere, even in the grave, from such calamities. But then this is not enough. This is mere negative comfort. It is the mere cessation of suffering. And this does not content him. He bethinks himself, and cries out again, "O that thou wouldst appoint me a set time and remember me!" He can not bear the thought of always lying in the dust, even though it be a secure hiding-place from the storms of earth. He would not be forgotten there. He would have a time set, at the end of which God might remember him. Then he abruptly asks "If a man die shall he live again?" and, evidently, answering himself, again he calmly adds, "All the days of my appointed time will I wait, till my change come." For it is the resurrection change he looks for, and rejoices in as his hope. When that day arrives the trumpet shall sound, the voice of God shall speak, "Thou shalt call and I will answer!" But how is he so assured of being thus remembered of God? He knows how precious in his eyes are the dust of his saints.—"Thou wilt have a desire to the work of thine hands." Thus, though Job begins with what is merely negative, that is, the ending of his grief and shame, he cannot rest there, but presses on in rapid hope to the beginning of his joy and glory. It is the morning, with all its new light and reviving sunshine, that rises before his view, and from afar pours into him its healing light.

"The fashion of this world passeth away." This cheers us, for it assures us that no grief shall live long. But the fashion of "the world to come" endures. This is unspeakably gladdening; for all that the better "age" brings with it shall abide forever. The inheritance is vast, the city is "joyous" the mansions are many, the title is sure and the possession is everlasting.

"Jerusalem! Jerusalem!
Would God that I were in thee!
Oh that my sorrows had an end,
Thy joys that I might see."

Thus sweetly sang one of Scotland's holiest sons in the olden time. Broken with many griefs, he thus poured out his soul,—weary and homesick, as a stranger here. And will not "night" fail in one of its objects, if it does not make us long for the "day?" Will not tribulation be frustrated if it does not stir within us this "earnest expectation," this "groaning within ourselves" this fervent "longing"—this home-sickness which the saints in other days felt so tenderly and truly? And all the more, because "now is our salvation nearer than when we believed" for we have arrived at the last stage of our journey, and a few days will suffice to bring us home.—*Bonar.*

Form and Power.

The more there is of form in religious observances, the less there is of power; and this for several reasons: first, because forms crystalize into an unvarying uniformity, while power is continually seeking new outlets and and fresh and varied forms of expression; and second, because the observance of forms is a task within easy reach of the unregenerate sinner, who is pleased to find a religion which he can grasp and comprehend and perform as well as any one, and which does not make him know his ruin, his need and his helplessness. If religion is merely, or largely, a matter of bowings and bendings, of kneelings and risings, of readings and chantings, of robings and disrobings, all these are within the capabilities of the old man as well as the new, and require, not the mighty power of God that renews the soul, but simply the the training of the ecclesiastical posture-maker and martinet, and the kindly offices of the church milliner.

In so far as Christianity is regarded as an ecclesiastical dress-parade, in so far as any religiously-inclined worldling stands on an equality with the devoutest saint. He can pass through forms and performances as safely as the best of them, and contemplating his proficiency, can thank God that he is not as other men are, who do not understand the minutiæ of ecclesiastical tactics and church drill.

Thus a religion of forms naturally ceases to be a religion of realities, and contentions about human traditions, and the commandments of men take the place of that worship "in spirit and in truth" which characterizes those whom the Father seeketh to worship him.

Hence the Christianity which Christ established had little of the ceremonial, and much of the spiritual; little of form, and much of power; and in proportion as the spiritual life strengthens, human forms are outgrown, while the decay of true devotion is marked by elaborate rituals and pompous and burdensome forms, the mosses and parasites which clothe with gorgeous beauty the ruinous walls of the dismantled castle, or the decaying trunks of the tottering or fallen trees. —*Armory.*

Make Your Mark.

The world has many commonplace, average kind of people. Their lives are not positively evil, for this we are thankful; but they are not positively good and they exercise no marked influence in the world. Their lives in many cases lack intensity and fervor; they are passive, not active; they are moved, but do not move others. But the man to whom God has given energy and strength of character, is under the most solemn obligations to use his power in the most effective manner. He is not to be content with creeping upon the dead level of an aimless, useless life, nor is he to be content with linking himself to others, or binding himself to some clan or clique, so that he shall move as they move, keeping step with them and going round and round in the treadmill of associated routine.

Let the man of God keep clear of such entanglements. Let him preserve his individuality, and let him strive by God's help to do the work which Providence has appointed him. Let him link himself to the unseen, the immortal, the eternal One—and so work the work of God that men shall take knowledge of him that he has been with Christ, shall recognise in him the divine power, and shall be moved and helped and blessed by his words, his example, and his influence.

A man who will do this will make his mark in the world. He will not be a mere cipher among men; he will be a son of God, a servant of the Most High, a light in the world, and an heir of the glory is to be revealed.—*Christian.*

Men Wanted.

Men who are not too lazy to work, nor too proud to be poor.

Men who know in whom they have believed.

Men whose feet are on the Everlasting Rock.

Men who are strong with the Divine strength, wise with wisdom that cometh from above, loving with the love of Christ.

ITEMS.

Desires mould the soul.

Bravery is self-forgetfulness.

Better high ideals than broad acres.

Truthfulness is invulnerable armor.

Greatness has no time to admire itself.

A soft heart is better than a strong arm.

Ambition is a good servant, but a bad master.

Impatience is impotent; perseverance prevails.

Look abroad for beauty; look within for faults.

A wise man's mistakes are the capital of his experience.

Life is a school in which we learn to spell the word "Joy."

Don't be so miserly that you are afraid to laugh at your own expense.

Poetry.

Nature's Hymn.

"Let everything that hath breath praise the Lord." Psa. cl. 6.

Praise him, O praise him, ye ministering seraphim!
Praise ye Jehovah, enthroned on high;
Awake every harp, ye archangels and tell of him
Shrouded in glory, yet graciously nigh.

Praise him, bright Sun, in the glow of thy splendor;
Praise him, thou Moon, silver queen of the night;
Ye Stars, who like virgin retainers attend her,
O praise the great Lord who hath robed you with light!

Praise him, O praise him, ye soft flowing fountains,
Amid the lone valleys go murmur your song;
Uplift the loud anthem, ye thunder-voiced mountains,
Let peak answer peak and re-echo the song.

Ye forests—ye need no cathedral of marble,
No Thriller's incense to perfume your shrine;
Your own winged choirs with his praises best warble,
Your woodland flowers scatter sweet incense divine!

Praise him, ye mists which on mountain-tops hoary,
Like white wings of cherub the rock-clefts infold;
Praise him, ye sunset-clouds, piled up in your glory,
Resplendent with amber, vermillion and gold.

Praise him, O praise him, ye deeps with your wonders,
Discourse of his glory to earth's farthest shore;
Intuitively ripples, in hoarse-booming thunders,
In stillness and storm, lend your voice and adore!

All Nature arise! the great anthem intoning;
And from your vast storehouse a tribute lay bring;
No voice can be silent, let all join in owning
Jehovah as Maker, Redeemer, and King!

Dr. Macduff.

Communicated.

The Church of God in Her Relation to Prophecy.

"And, the word of the Lord came unto me, saying: Son of man, prophesy against the prophets of Israel, that prophecy, and say thou unto them that prophesy out of their own hearts: Hear ye the words of the Lord; thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit and have seen nothing.'" Ezek xiii 1, 2, 3.

The good brethren who have the publication and tone of the Restitution on their hearts have no doubt had, in the past few years, many serious reflections as to the correct attitude of our communion towards the prophecies. I think I may advance, without fear of one dissenting voice, the following propositions:

1. That to the prophecies, more than to any other one detail, the true Ecclesia of Jesus Christ owes its primary significance.

2 That "connection" which has the best claim to the Word of God is the communion which most extensively appropriates that Word (the Bible) to its use.

3 That The Church of God, represented by our beloved paper, THE RESTITUTION, is pre-eminently a Bible connection.

4 That the body through whom the Spirit of God (the Spirit of all Truth) will reveal the truths of Holy Writ will assuredly be that body of worshippers which is the most attached to and faithful in the promulgation of the direct and simple letter of the divine Messages.

If these points be well taken, then it behooves us as no other people to be ever and persistently about the godly "setting in order" of the impending predictions of "the latter day" prophecies. It cannot be a question of partisan fealties, or past reminiscence. These are all mere matters of feeling and sentiment. All attachments, traditions, doubtful theorisings, old graves, "cisterns, broken cisterns that can hold no water," carry them to the well as often as we will, must be given over, summarily and heroically, for the Lord's sake!—for the sake of a dying world! Look straight at this thought for a moment—then look upward!

Nay, brethren, it is more than "a dying world," it is a most grossly and flagrantly deceived world. Nineteen centuries (think of it!) of ecclesiastical schism, apostacy and perfidy. Twelve of these centuries too horrible to contemplate. Not the cruelty and tyranny of the Cæsars or their pagan successors, but the awful defection of one after another successive hierarchy, masquerading under the Christian Name, "with the cross of Jesus going on before;" following closely behind, flashing the sunlight of God from glistering weapons, on fields of carnage, devastation and woe.

It is not to a grossly misrepresented Nero, who had no time for warring, seditious religionists, but to wily bishops, "doctors" and "fathers", and their fierce, fanatical following in all ages (Romish and Protestant,) is due these crimes; and the Day is fast approaching which will reveal the truth of this assertion. To this exploited, broken, duped mass of humanity God calls "us" to sound the tocsin of prophetic construction and warning. To blindly look back over the past centuries since the Apostles as fulfilling in any particular the sublime prophesies under the seals, trumpets and vials of the Book of Revelations is to go insanely to pieces in sacred exegesis, and fail to discern that these great predictions call for martyrs and companies such as the world has never seen, and old Israel must hopelessly pale before. There is all the difference in reason between factions contending with each other for power and earthly rule, and those wonderful worthies of God, yet to be. Get down the Word and brush off the dust from your histories, brethren, and sift this matter carefully. It will help you amazingly to see "the things which shall be hereafter", and flee the vain shiftings (no matter how devout and well meaning,) of men, "who prophesy out of their own hearts (!) Foolish prophets who follow their own spirits, and have seen nothing." Well has the true man of God spoken of these "latter day" gentry: "O, Israel, thy prophets are like the foxes" (sunning) "of the desert. They have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle of in the Day of the Lord. They have seen vanity and lying divination, saying: The Lord sayeth! And the Lord has not sent them, and they have made others to hope that they would confirm the Word." Ezek xiii 4, etc. They have not confirmed the Word, because they spoke diametrically opposite to it, and gave it no heed.

These are not my words, or the words of man. I speak not tauntingly, The Lord is witness. There was no need, and need never be excuse, for erring in the Way of God. The letter is plain as Pilate's, and what He has written He has written. Why will we "halt between two opinions," and fall grievously sick and sore, disappointed and sad, because we have followed [illegible] who have turned His Word through the gates and highways of Babylon!

I repeat: the significant stand of the true Ecclesia of Christ in these late days is upon the prophecies, as we find them in the sacred and infallible letter. To place their disposition in the hands of faithful men, of known probity and invincible fealty to the Word. To arrange, simplify, vitalize, emphasize and press them and fearlessly stand for them under God. There is no time to temporize, segregate, or apologize for theories which, after all has been said, can honestly bear only the awful verdict, "failure". Col. Totten, The Watch Tower, etc., are sedulously at work on the old Miller ruins, but are crumbling and reforming at every hazardous step.

The remarks of Brother O. R. L. Crozier, in THE RESTITUTION of June 26, are very timely here. In his article, "Read at Michigan Conference," he says: "When the suggestion came to organize a general Advent Church on Mr. Miller's views, the West, through the Harbinger, said 'No!' and the East, chiefly through their organs, also, said 'No!' Sectarianism was universally rebuked and a free Bible vindicated." The principal points here are that the Miller movement was "sectarian", and was "universally rebuked," thus discrediting the mistaken contention that the 1843 movement was a spontaneous outpouring of the people under the divine guidance, of great extent. Compared with many other religious moves it was a mere speck. The "end of the world" incident in A. D. 1000, spread over the entire civilized earth, with prophetic features that were infinitely more in accordance with Bible facts than any such move before or since. Kings, princes, prelates and whole nations fell prostrate before God and the church, regardless of belief or sect, and the evil effects of the error and its reaction were felt for a century. The very same "facts" and Scriptures and methods of interpretation were used then as in 1843 and today! I have in outline an article on this aspect of "history and the prophecies," which THE RESTITUTION may have, if it wills, and the Lord spares.

I cannot desist without a strong word of reference to another vital point (as I think) in Brother Crozier's paper. He says: "The Advent cause in America owes very much to Elder Joseph Marsh, the founder of THE RESTITUTION (!) The general polity of the paper from its inception in 1842 or 1843—has been unchanged, viz: the free study of the Bible, untrammeled by sectism; with special reference to the soon Second Coming of our Lord," and, Joseph Marsh, more than any other one man, pitched the key when he objected to the Boston effort to tie up the Advent movement into a new Sect on Mr. Miller's views." Brother Marsh's attitude looks so like Peter's in Gal ii 11, for real and gentle censure, it is a very remarkable incident! For, the Miller move, like Peter's, was methodox bias and error, not inspired of God. It was not the holy outgrowth of the small Ecclesia who "immediately after those days" brought into the light the momentous truth of Eternal Life only in Christ, by the resurrection of the dead body at the last day; hence, with the very best reasons for His Second Appearance but a second hand, unrolled for, ministerial "pension" of "deathless" essences; a "being with Christ" which Mr. Miller and company held to be "very much better," and charged Paul, in the Philippians letter, with asserting and teaching.

I make nothing of the simple record that many of our own dear people easily fell into the '43 incident; because that is exactly what they of necessity must do, and do again, so long as any such scheme seems to bring nearer than actual the final appearing of their Lord and Redeemer! God bless them, then and now, for that beautiful devotion! I am not dealing in aspersions. My good bro. Underwood may cast this, or anything from my pen, unto the winds, if he for a moment knows it to be unwise or disintegrating. My lot is cast with THE RESTITUTION as long as it keeps that Right-hand corner intact, and does not insert "Single" before the words: "Name of Jesus Christ." Even in that emergency my subscription and prayers shall go up and on, "for my brethren and kinsmen"—"to whom pertain" so much [illegible] that is true and [illegible] "Behemoth" (I do not like that dubious word,) or to any unsound "believer" —deficient in the elementary Truths of His Word. Never. And I do not believe He ever will. The best translation of the N. T. extant (the Diaglott) is from the hand of one of our connection. Brother Marsh, another, of "a like precious faith", destined to steer his barque (good, steady little craft!) through the shoals of a most palpable "orthodox" fable. THE RESTITUTION, today and ever, stands the one Harbinger of

THE TRUTH

and has "it"—"all" of it—among its members. This is a blessed showing. With the old "mystery of iniquity" and Mrs. "Babylon, the Great," (apostate christianity—Mother and progeny)—industriously at work among the "orthodox" societies, how could it be otherwise? We want to see up to our great responsibilities, and cement and stand shoulder to shoulder, 'till Jesus comes. I am not in this paper much more than suggesting my personal views of the Prophecies, as they have grown up out of my wrestlings with the Lord and His Word, and, incidentally, with some very bad old preconceptions. I know of no better method of waking people (of the right stamp) than by "provoking" them. For which see Rom xi 13, 14, etc. Also 1 Cor xiii; all of it.

I cannot conclude this rapid paper without an appeal to my brethren's sense of right and fairness. Let me ask, then, if Wm. Miller's claims were valid, was he not most assuredly a prophet, exactly as any of the Bible worthies were prophets? Was he not an ordained, chosen, infallible, inspired servant of Jehovah, precisely "after the order of" Isaiah, Daniel or Paul? If he fulfilled in the slightest manner any part in the incident in Matt xxv, known as "the midnight cry", to forecast, pre-announce, or correctly locate and herald it, then "made" that "cry", and was as certainly an ordained prophet as any prophet between the lids of the Book! —and, if so, then is not our place in Mr. Miller's "orthodox" connection in which he lived and died? Why stand we here idling all the day, when God's latest servant and sage has appeared among us and left us the very last message of the age and Book? Can we commend a message that we cannot accept in its entirety—if we must say: This was an error; that was a mistake? Could we honestly commend the Bible on the same basis?

But, this is not all; Mr. Miller did not even read his crucial Scripture correctly, or he would have seen that after the midnight cry is "made" there is no tarrying or delay. Hence it has not been made as yet, up to this year of 1907, sixty-four years later. We are in the tarrying time, now. The beginning of this period is not certain, but it is not a "movement". The midnight cry and the Lord's Coming are identical. Jesus has told us His Coming will be "as the lightning". There is practically no "time" with the electric current. Edison has informed us that the flash of a message around the earth's circuit, or off to the most distant star, is instantaneous, if the path is clear! The points in the parable are,

1 That "all" the virgins (wise and foolish) went out to meet the bridegroom.

2 That, while He tarried, they "all" slumbered and slept. (This was the proper, restful, prophetioned condition of things. Not the sleep of "darkness" or "indifference" but perfect security that the Word would not void or fail them.) "Watch," not for His coming, for that was not to be "with observation", (by the sight of the eyes), but "Watch" against being deceived into false and immature movements. And, exciting events, in times of great turbulence and religious futilities, which may be plainly seen and heard. "Watch," also, the lie; that our aims and means may all be His!

3 That "at midnight" (the second "watch",) "a cry was made; Behold the bridegroom cometh." He comes instantly. "The bridegroom came, and they that were ready went with him to the marriage, and the door was shut." Hence, for any one to claim he or she was in that "cry", in 1843, is to claim to have been badly left. Jesus plies warning after warning on this head.

But, again, our Lord, in Matt xxiv 36, 44, informs us that the time of the midnight [illegible] of the prophetic quotations are [illegible] man of [illegible] at enough. [illegible] there would be more guilt for the new Faith. Witness the call of the greatest man of God in all the Book, without the slightest intimation to the Eleven! It was 17 years later before the apostles of Jesus knew of the call of their great superior. This, and the circumstance that the Lord sent Paul to Ananias, not to the Eleven, is the best gauge to that strained term "apostolic". There is no "authority" but Christ, and no Apostle ever claimed it. It is a snare of the old lady Babylon.

By no fair stretch can 1900 years be called "the last days". This is one-third of all "time", so called. Had there been a true Ecclesia between the first century and the Second Coming, instead of "a house divided against itself," no "delusion" could ever have crept into the Sacred pages. With Plato early entrenched in the "christian" theology, and the "Church" allied to the powers of earth, there could be no serious place for the true letter of the Word. Israel demanded "a king", and God gave them one, "head and shoulders" above all nation. A fine, big glorious fellow for a parade of "occasion". The "Church" has taken its Book and dished and perfumed it to its liking, and has wondrously enjoyed the garlicky flavor. So be it. We cannot help it.

Any one who reads Jesus' words with prayerful care may easily see that He made no provision or hint of any movement, sign, or special leader, other than could be found at any "day or hour" of human history. Signs were distinctly for "an evil and an adulterous generation," who could be "moved" only in this way; as in the case of circumcision. And, not 'till the very latest hours of the age (a remarkably "short" interval) were any of these to transpire or signify. I cannot dilate here on this splendid head. It is full of the deepest interest. Jesus' instructions are pointed unerringly at this alarming fact. See Matt xxiv 11, 16 to 27, 30, 36 to 44. The dubious passage in verses 32, 33, is explained fully by the words "at the door". Not a year, month, day or hour, but at once and suddenly "near; even at the doors!" With that "cry" at "midnight" all hope (for that occasion, only) ends! There is no premonition or delay. Farewell. "The door was shut!" To meet this emergency, Jesus' clear instructions to His disciples in all ages may be found consistently in verses 45 to end. Giving "meat in due season." Not "milk". "Therefore! be ye ready; for, in such an hour as ye think not, the Son of *men* cometh!". "Watch!"

And here is "our" stand and calling until He comes. "Meat in due season." Not canned, embalmed, preserved theories, "put up" to keep, but "in due season"—"with all diligence," vigilance, energy and humility. "He will come"—"shortly"—"He will not tarry." Those who wish with Mr. Miller and the Adventists, etc., to pass through Matt xxiv, Rev vi 9, 10, etc, may have that privilege. But, as sure as the Word is true, "we" have a better and higher "calling and election," if we will only hasten to appropriate it. "All these things" and many more, "will come to pass, but it is our privelege to witness them from the skies, "caught up," "ever with the Lord." Luke xxi 35, 36 is useful here. 1 Thess iv 11.

The words of Jesus announce that there will be in those "last days" a number of fanatical second-coming scares and excitements. To be protected against such false teachings and emergencies we must "hold fast" the plain, literal Word. "How can we escape" if we are fractured with fidelity to other miscarriages in the past? "The Lord knoweth!" "Behold, I have told you before!"

ANTHONY BUSCH.

At the Breaking of Bread.

1 Pet i 3. Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures. Being born again, not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth forever. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. This is the glorious hope of the Christian. Every man that hath this hope in him purifieth himself, even as he is pure. Blessed are the pure in heart for they shall see God. Hope maketh not ashamed because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us. If in this life only we have hope we are of all men most miserable; but we are not left in darkness, Jesus said, I am come a light into the world that whosoever believeth on me should not abide in darkness. They that believe in the Son hath everlasting life when Christ comes. It is good that a man should both hope and quietly wait for the salvation of the Lord, for we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for, but if we hope for that we see not, then do we with patience wait for it. Blessed is the man that trusteth in the Lord and whose hope the Lord is, by him therefore let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to his name, for he has redeemed us to God by his blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

ESTHER BURTON.

Indiana Conference.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillsburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillsburg is on the L. E. & W. R. R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Hoffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILEY, Pres. Ind. Con.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Conference Report.

The Ohio Conference of the Church of God was held in Springfield Aug. 7-11 inst. according to announcement. It was a grand success from first to last, some thinking it the most successful Ohio Conference. The speaking was excellent, and all things considered the attendance of the brethren was good. The citizens of Springfield turned out to the meetings better than was expected. The Springfield brethren did all in their power to make the visitors comfortable. The meetings were held at the Fair Grounds, an ideal place for a Conference. The brethren remained on the grounds during the entire session, and the Christian love, and unity of spirit was ever in evidence. The general desire seemed to be to do more for the cause of Christ.

We had the pleasure of listening to two speakers who had not previously spoken for the Ohio Conference, J. L. Wince of Pierceton, Ind., and R. G. Huggins of Oregon, Ill. We found Brother Wince an elderly man, and one who has given the Scriptures a study of a life time. The brethren and we trust others were benefited by his talks. We found Brother Huggins a young man, well able to expound the Word of God, which he did in a very pleasing manner.

The Conference was opened on Wednesday evening, by the President, P. Neill, who made a short appropriate address. He was followed by A. E. Overholser who welcomed the visitors on behalf of the Springfield church. The ministers present responded, and were followed by several others, who gave hearty talks. The speakers for the Conference were J. F. Wagoner, Rochester, Ind.; J. L. Wince, Pierceton, Ind.; W. H. Wilson, Chicago, Ill.; Mattie Neill, Salem, O.; R. G. Huggins, Oregon, Ill.; W. L. Tomlinson, Cleveland, O.; D. C. Robison, Salem, Ohio.

The social meetings were led by T. Klingenstein, Cleveland, O.; B. F. Smith, No Monroeville, O.; Mattie Neill, Salem, O.; R. Curtis, Brush Creek, O.

On Friday morning a committee on ways and means was appointed by the President consisting of H. Juergensen, Barberton, O.; T. Klingenstein, Cleveland, O.; Ora Cole, Salem, O.; David Beck, Springfield, O.; John Lehman, Brush Creek church, O.

On account of the indisposition of the President, P. Neill, the business meeting held on Saturday morning, Aug. 10th, was presided over by D. C. Robison.

The report of the previous Conference held at Brush Creek was read by the Secretary and approved as read.

The Treasurer's report was as follows: Total receipts since Aug. 31, 1906, $548.25. Total expenditures $486.07, balance on hand to defray expense of Conference $62.18. W. L. Tomlinson and A. E. Overholser were appointed an Auditting Committee to examine the accounts which they found to be correct.

The Evangelist D. C. Robison's report was as follows: Places preached, Cleveland, Salem, Canton, Springfield, Delta, Monroeville, Bowling Green, Lawrenceville, North Lewisburg, Brush Creek, west of Troy, north of Troy, Ohio, Sisterville, West Va. Miles traveled 3860; discourses preached 174. Traveling expenses, $85.23. Amount received as salary $360 00. Whole amount received $445.00. A few of the subjects discussed were: The Gospel of the Kingdom of God, The Great Salvation, Have the Faith of God, Man is Mortal, The Resurrection, The Covenants of Promise, The Reward of the Righteous, Putting on Christ, Our Earthly House, Christ the Lord, The Blood Covenants, The Name, Eternal Life, The Man of Honor, One vs. Many, Immersed One.

The meetings held have we believe awakened among a few of the aliens a desire to investigate the truths preached and in the near future may result in some obeying the truth by putting on Christ. The brothers and sisters among whom we have labored express themselves well satisfied and we have been cordially invited to return. Mrs. D. C. Robison has assisted the Evangelist part of the time and helped in preaching the Word and in strengthening those of the ecclesias. Our suggestion is that in the future your Evangelist be given more work to do. Help him to go where the gospel has never been preached. Let us do more missionary work. The above report is submitted in Christian love. D. C. Robison, State Evangelist. The report of the Evangelist was accepted.

The Committee on Ways and Means reported and advised a systematic method of giving to support the Evangelist. Report accepted. Each of the committee was requested to talk to the members of their churches in regard to the finances.

Talks from members advised the Evangelist to go into the open field and proclaim the gospel.

A letter was read from the Salem church by Sister Cole. The Secretary was requested to thank the Salem church.

P. Neill gave a history of his connection with the Salem church up to the present time. And the Conference gave Bro. and Sister Neill a vote of thanks for their efficient work in connection with the Salem church. The officers elected for the coming year were, P. Neill, President; W. L. Tomlinson, Vice President; J. C. Thompson, Secretary and Treasurer; Emma Lang, Assistant Secretary; Evangelist, D. C. Robison.

Appropriate remarks were given by Bro. D. C. Robison, and a vote of thanks to the brothers and sisters at Springfield for their work in connection with the Conference. Also a vote of thanks was given to Bro. and Sister Robison.

It was decided to hold the next Conference at Salem, O. The Committee on Ways and Means were instructed to appoint a subcommittee to assist in the work. The business meeting of the Conference then adjourned.

Mr. O. E. Pottorf of Salem, O., who is searching for truth was a welcome visitor. We also had with us Sister Virginia E. Ritenour of Dilbeck, Va. Bro. Huggins gave a splendid discourse on the truth at the close of the Conference, which was followed by the hymn "God be with you till we meet again." Bro. P. Neill then made a few remarks, thanking all who had helped to make the Conference a success.

J. C. THOMPSON.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25 [illegible] what we h[illegible]

[redacted]

B[illegible]

Is the title of the last [illegible] by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

WHEN YOUR TIME IS OUT PLEASE RENEW.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 866 West Main St. Salem, O.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, [illegible] W. Corning Ave. Pyracuse, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeen, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with [illegible] that we may [illegible] tional gift.

[illegible] the German language, by Brother M. Joblin of Cleveland, O. Subject: "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have a hesitation in recommending it as [illegible] all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Ilea, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.5[illegible] and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book [illegible] a limited time only at a reduced price, which will enable all who wish its valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of the low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as [illegible]d Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "Who will Christ come?" Is he living? [illegible]o, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. F. Woodward, Westbrook, Maine.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. [illegible] T. J. DANIEL.

The [illegible] and who did not. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope,

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles such mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In sending books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When sending a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the oldest Adventist preachers in the south, on the restitution of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took hundreds at a very reasonable rate to raise the money. As an appreciation of her untiring effort along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

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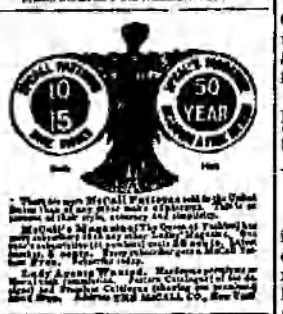

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VOLUME LVI. PLYMOUTH, INDIANA, SEPTEMBER 4, 1907. NUMBER 33.

The Restitution

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential to final salvation.

Poetry.

The Sweetest Flower.

Among the summer's livid store
Each heart knows some familiar flower,
Dearest of all, whose subtle power
Unlocks, with fragrant key, the door
Of memory, and wakes again
A bygone joy—a bygone pain,
So keen, so sweet, that days long dead
Live with increased life once more.
And we with trembling fingertips, dread
The unforgotten ways of yours.
All other flowers may leave be,
But these alone accordingly,
Our youth, our past to us restore.

—Priscilla Leonard.

Communicated.

The Story of a Happy Christian Life.—No. 22.

How pleasant these reminiscences are, dim and shadowy though they may be after the lapse of more than fifty years! It does us good to look back; to go to the sweet old meetings again, and to join once more in imagination, in the songs and prayers of those saints of God.

My faith is strengthened when I think how strong in the faith they were, and so is yours.

1856—That was the year father began making preparations to build a new house. The cellar was dug and a man was hired to wall it up with stone. It looked, when he had finished it, like he had done a good job, but when tested by the winter the wall all fell down.

In the Spring of 1857, we heard of Brother Besack, a stone-mason at Columbia City and he was sent for and did the work over again, and it stands firm and sure to this day, after having gone through the fire. How Brother Besack came into the faith I do remember. He was a German, was endowed by nature with a good mind that had been wisely improved by study, and I think he sometimes spoke in public.

At any rate he was perfectly fearless, in so far as the truth was concerned. Attending a funeral on one occasion, he heard the speaker assert that "the man was not there," that "he had gone to heaven." The preacher finished his sermon and Brother Besack sprang to his feet, and in his broken English, said; "The speaker say 'the man is not here; that he is not dead, but has gone to heaven.' He lies, for there the man is in his coffin. You all see him," etc.

The preacher tried to stop him, and wanted him put out, but the people said; "No, let him go on," and go on he did, until he had explained that we are *by* nature, poor mortal beings and must all die, and that to become immortal by having part in the first resurrection, we must believe the gospel of the Kingdom that Jesus preached and be baptised into his name. The incident created quite a sensation and brought the doctrine of the sleep of the dead, prominently forward in that part of the country, but what the results were I cannot say. I think that Auntie Willard was acquainted with this Brother Besack. She was, with his sons, of whom he had several—bright, fine looking boys,—Nicholas and I think Joseph, were both baptized from her house, at the same time that my own dear sister, Henrietta, was. This baptism took place in Center lake, in the Summer of 1858.

I had been trying to teach the truth to a young friend of ours, by the name of Lyman T. Wheeler, and he had accepted it, though he was the son of devout Methodists and his father a minister. He was so deeply affected when he finally made the resolve to give himself to God, that my sister on coming into the room, thought he was dying and called my parents, and my grand-parents were also sent for, to talk with and help him to a better understanding of the way of life. He was as white as a corpse. He had attended a few meetings at Warsaw, and had been a guest at Auntie Willard's house. This young man was baptized with the others, Nicholas Besack came out of the water shouting. He had a massive brain like his father and sister resembled him in appearance.

We had moved into our new house and my grand parents had moved into theirs, and meetings were again resumed, some of which Mr. Stanton of Oswego and the Huntington County people, sometimes attended. Sister Jenks, among the rest, and of course, Brother and Sister William T. Gaffin and Brother Samuel Andrews and wife, and I think also Brother S. H. Clark and wife from Liberty Mills. These people were all stalwart soldiers of the Cross, all three brethren, Gaffin, Andrews and Clark being public speakers.

A Brother Adams from New York had married Brother Smith's daughter, Hannah, and this brother was quite a help in our newly organized Sunday School, held in the school-house, but perhaps not until later on. Auntie Willard had been having Bible Readings at her house, and it had been in these Readings that I first learned of the promises made to Abraham, and of how they were fulfilled through Christ.

I had attended school at Warsaw in the early months of 1857 and had been sheltered in her house under her motherly wing, as were afterward my younger brother and sister, and many other dear young people, sweet Mary Hall, Brother Hall's daughter, was at this time an inmate of her house, as was also Sarah Johnson, the sister of Auntie Willard's adopted daughter. It, like the house at Oswego, was large and roomy, and was always full.

Mary, Sarah and Alice all became obedient believers. And another young lady, named Anna Murdick—one of the dearest of all the dear friends of my girlhood, was brought into the truth through Auntie Willard's faithful teaching. She had boarded there and had attended Mrs. Cowan's Seminary. I had gone to Hills and Mr. Barnett,—Miss Hills, also having her home with Auntie Willard. My father baptized Anna, married her, and preached her funeral sermon. Her people were Quakers.

Brother and Sister Roter—the latter Auntie Willard's niece was baptized while in Warsaw. They were from Cincinnati, and very fine people.

And Auntie Willard was cheered for a time by the coming to Warsaw of a dear Sister Gilbert, a faithful soldier of Jesus, who would not even live with her husband while he sold rum, not willing to be clothed and fed by the wages of unrighteousness. This Sister Gilbert also attended the meetings at grandfather's house.

Brother Willard had become acquainted with a Dr. Richmond who was in the faith, and he and this Dr. Richmond went out to the country school-houses and held meetings.

Brother Richmond was a well-educated and fine looking man, but not so eloquent as a speaker as some others. I do not know what became of him. So you see that Brother and Sister Willard were by no means idle while they were in Warsaw, and that their work was crowned with glorious results. I wonder if Brother and Sister Merahon of Palestine—a little town not far from Warsaw, were brought to see the truth through their efforts or not! Anyhow they moved to Warsaw, but were not as enthusiastic in working for Jesus as they ought to have been. It was hard to get them out to the prayer meetings and communion services, and this discouraged others.

Auntie Willard visited us during the summer of 1858 and staid a whole week, and the last meeting that was ever to be held in grandfather's house was held there.

AUNTIE WEUS.

(To be continued.)

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Doctrine of a Future Life, By James Strong, S. T. D., L. L. D., Reviewed No. 16.

Having shown from the Scriptures of truth that man is a mortal being—that he does not possess a soul or spirit entity—that the soul—which is the man, or the life, or the product of man, as used in the Bible—is, and to die, go to the grave, and be destroyed; and that the spirit, which returns to God who gave it, is the mysterious breath of man, which God breathed into his nostrils which created; and having shown that the spiritual-death penalty for sin, has no foundation whatever, seeing that the first death is that which is common to all, and the last death is the second death which the wicked will suffer, we will now notice a few of the many passages which declare that the wicked shall perish, and be destroyed.

To perish, Noah Webster says, is, To lose life in any manner; to be destroyed; to come to nothing. The tenth definition he gives is, To be lost eternally; to be sentenced to endless misery: a definition which lies for the authors the theologians who have perverted the true meaning of all these punitive words, in order to sustain the old heathen doctrine of soul-immortality, and the papal dogma of hell-torment, and the Protestant belief of endless misery!! And we have already shown that a theological definition cannot be accepted as settling any controversy as to doctrine between Christians.

We will now show the incompatibility of the position taken by theologians, and the pastors of the popular churches of the world, which changes and nullifies and makes void the penalty of God's law, as expressed by Himself, and by the inspired writers throughout the Bible.

The word perish, with the sense, to lose life, as all will admit, is used by the inspired writers scores of times in the sacred Scriptures; and is employed by Jesus (Luke xiii. 1-3) in this sense, (as all must admit) as follows: Except ye repent, ye shall all likewise perish—lose your life, as did those Galileans who were slaughtered, and whose blood Pilate had mingled with pagan sacrifices—perish—lose your life, as did those eighteen, upon whom the tower in Siloam fell, and slew them.

But suppose we change the language of Jesus so as to mean what it is confidently and tenaciously claimed all the punitive words of the Bible touching the final end of the wicked do mean as follows: Except ye repent, ye shall all likewise be tormented in hell for ever and ever—who is so blind as not only to see the inconsistency and absurdity of such position, but the absolute perversion of Christ's words, with all the words in which the penalty of God's law is expressed!

Such culpable perversion by the friends of God—and that too, in relation to the penalty of God's law which we would reasonably expect would be given in unmistakable language, and, which has been so given—is astounding! and, doubtless, is an astonishment to the angels of God in heaven!

It is pertinent, in this connection to ask for Scriptural authority, or a logical reason for changing the words, wide meaning as these words men in relating events transpiring now and then, as for instance—600 emigrants perished at sea, on board a steamer bound for New York. Fifty persons perished in a hotel destroyed by fire! But when these same words—perish and destroyed—are used all through the Bible in regard to the destiny of the wicked in the future world—why, then, perish means to live for ever in misery; destroyed and destruction mean to be preserved in hell, to be tormented forever. To be burned up as chaff, as tares, etc., is to burn forever, or, not to burn at all!! Such is the theology that has led so many thinking men into agnosticism and infidelity. But are the wicked to perish? Nevertheless man being in honor abideth not; he is like the beasts that perish. Psa xlix 12. When beasts perish they are dead, as we all know: so when men perish, they are dead, and not alive, for they cannot be dead and alive at the same time, as we have been taught. The triumphing of the wicked is short.... they shall perish like their own dung. Job xx 5, 7. They go to nothing and perish, vi 18. The Lord knoweth the days of the upright; and their inheritance shall be forever. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away. Psa xxxvii 18. If the Jewish sacrifices, to which the Psalmist refers as a comparison, were not always burning, but consumed, burned up, then also he here unequivocally, and explicitly taught that the enemies of the Lord will be thus consumed, burned up. For such as be blessed of him shall inherit the earth, and such as be cursed of him shall be cut off. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them.... they that were against thee shall be as nothing, and a thing of nought. Isa xli 11, 12. The notable words of Christ (Jno iii 16)—For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. And I give unto them everlasting life, and they shall never perish, says Christ again. And, who will candidly say that the word perish, as used by our Lord is not the antithesis—the opposite—of the word life?

Paul says (Rom ii 12) For as many as have sinned without law shall perish without law [angels, (Jude xiii 6)]. Being [corrupt, put] wounds, and perish. And once more he says (2 Cor ii 15, 16). For we are unto God a sweet savor of Christ in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. But according to orthodoxy, Paul was a savor of life in both cases, and if this were true he would have said—to the one we are a savor of torment unto torment, and to the other a savor of happiness unto happiness! But according to Paul in this passage, to perish is to suffer death.

The words of Peter (ii 2, 13) are still more emphatic—but these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not and shall utterly perish in their own corruption. The apostle says that beasts are made to be taken and destroyed. God says the wicked shall be destroyed forever. How any person honestly say that the word destroyed, as applied to the wicked (so many times, does not mean the same as when applied to beasts and other things?

The definition of destroy and destruction as given by Webster is as follows: To demolish, to pull down; to annihilate; as time by demolishing or burning, as to destroy a city; to bring to nought; to annihilate; to kill; to slay; to extirpate; in general to put an end to; to annihilate a thing, or the form in which it exists. In the light of these definitions it is the height of folly for any one to say, as is said, that destruction is not annihilation; or, to say as many do, that nothing can be annihilated because matter is not, and that the wicked, therefore, cannot be annihilated.

But does the word destroy, as used in our common version always mean to annihilate? We answer no. This is only true, however, of the Old Testament. Aaron Pick, professor of Hebrew and Chaldee of the University of Prague, in his Bible Students' Concordance in which he gives the literal meaning of every word, and where found, puts down thirty-eight different Hebrew words, all rendered by the word destroy, while there is quite a difference in the significations, showing that other and more proper words should have been employed in many instances by the translators. For the satisfaction of those who have not this valuable work, we give a few: These words with their definitions. Sopha, to end; shakhath, to spoil, to destroy; yorash, to drive away, suppress; potsats, to break down; kaseth, to cut, to cut off; cyrath, to lose, to miss, shall not, to deprive, to be sure, hala, to swallow, shaphi, to break in pieces; shakhah, to hit out, crush; deka, to bruise; mooth, to cause death; khoram, to destroy, kolah, to consume, finish, make an end; shamad, to annihilate, to destroy, to ruin; tsamath (hifil), to annihilate."

We see from these definitions that the argument often used against the destruction of the wicked—that because the word destroy as used in the Old Testament does not necessarily mean to annihilate, it does not, when applied to the punishment of the wicked, is not well founded, and falls to the ground. We give a few passages where tsamath and shamad are used, which positively prove that the wicked will be annihilated. Psa xviii 10, Thou hast also given me the necks of mine enemies that I might [tsamath] annihilate them that hate me. This is considered a prediction of what Messiah will do; for when Jesus, the noblemen returns he will say, These mine enemies who would not that I should reign over them bring hither and slay them before me. Luke xix 27. Thus are the wicked to be slain, killed—annihilated. I will surely [tsamath] destroy all the wicked of the [erets] earth; that I may [tsamath] cut off all wicked doers from the city of the Lord. Psa ci 8. This is a manifest prediction of Messiah's work in the destruction of the wicked from the holy city, new Jerusalem, as seen in vision by John. Rev xxi 8; xxii 15. The Lord preserveth all them that love[th] him; but all the wicked will he [shamad] destroy. Psa cxlv 20. How can Christians believe—and thus contradict Jehovah—that the wicked will be preserved in hell-torment forever, when only those that love him are to be preserved, and the wicked destroyed? When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever [shamad—annihilated forever] For, He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Psa xcii 7; Prov xxix 1.

And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. Isa i 28, Not sent to hell as they die, according to the popular error, but destroyed together in the day of judgment, for the wicked is reserved to the day of destruction; they shall be brought forth [from sheol, where they are reserved] to the day of wrath. Job xxi 30. And, the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. 2 Pet ii 9.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know (God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with [everlasting misery? no, but] everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.....in that day.

Persons who think that Paul here teaches that the wicked are to be thus destroyed at the time of the advent, attach the wrong meaning to the word when, which here means after, and not at the time. The apostle does not contradict John, who says (Rev xx 7), And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations [of the wicked, now resurrected] which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went [over upon the breadth] of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

And so John thus saw in vision the fulfillment of the following literal words of Malachi (iii 18; iv 1-2), Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh, shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet in the day that I do this, saith the Lord of hosts.

We deem it unnecessary to quote more of the many passages which corroborate those already quoted. For, if the direct and unmistakable language of those passages does not convince of the correctness of our exegesis, then, no language, and no number of passages would convince the reader of the error we have combatted, and of the truth we have maintained.

And in this connection it ought to be remembered that there are only four or five passages—all in the New Testament—that are quoted to prove endless misery, and that they are so interpreted as to contradict the 200 passages that positively declare that the wicked shall perish, and be destroyed by being burned up. Such erroneous interpretation fortifies the infidel charge of Bible-contradiction, and should never be indulged in, as it is, by the friends of God's Word.

In conclusion I want to say with emphasis, let the Word of God forever stand, though the works and creeds of men forever perish.

H. H. HALL.

(To be continued.)

The Things That Cannot Be Shaken.

And this word yet once more signifieth the removing of those things that are shaken as things that are made that those things which cannot be shaken remain.

The Apostle Peter refers us to the epistle of Paul the Apostle who in speaking of these things, were some things hard to be understood. The humiliation and glorious reign of the Messiah to a Jewish mind is an example.

If they had believed all that the prophets had spoken, they would have believed in the humiliation as well as the glorious reign.

The same trouble exists in the Gentile church today.

Let us settle it in our minds, there is room for all to be fulfilled.

The kingdom cannot be moved.

"Wherefore we are receiving a kingdom which cannot be moved."

Mount Zion cannot be moved, but abideth forever. Psa cxxv.

The Mount of Olives shall be moved.

The Mount of Olives shall cleave in the midst thereof and half of the mountain shall remove toward the north and half of it towards the south. The flood in the days of Noah did not make a break in the genealogy of the Messiah nor of the race.—*Charles Beardman.*

The true spirit and purpose of the Christian religion is to keep a man pure and undefiled from the lust and covetousness, the ambition and selfishness of the world. Cleansed within and shielded without, we can pursue our way, safe from the temptations that everywhere assail us.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

A. R. UNDERWOOD. OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 4, 1907.

SISTER M. A. Woodward will preach for the church at Plymouth next Sunday.

THE French are having some trouble in subduing the Moors. There is battle after battle. The fanatical tribesmen charge and charge, and are mowed down by the machine guns of the artillery. The losses of the French are small comparatively, but the incessant toil weakens them, and there is danger of them being overpowered before aid can reach them.

FROM Brother P. Neill we learn that Brother John C. Venable, of Belle Fontaine, Ohio, is dead. We have no particulars, but hope to have suitable notes for next week. It was our privilege to meet Brother Venable at the Ohio Conference, and in that short acquaintance we learned to love and respect him. One by one the ranks are being thinned out. May the Lord soon come and end the reign of the enemy, death.

THE Plymouth Church had the pleasure of making the acquaintance of our young Sister Virginia Ritenour, of Dilbeck, Va., on last Sunday. She has been at the Indian Lake Bible school, then to the Ohio Conference at Springfield, then to the Illinois Conference at Oregon, and on her way homeward made us a call. Sister Ritenour is enthusiastic in the Master's cause, having three Sunday schools under her charge, and is now anxious to get those within reach of her home to come together and organize a Conference, that more work may be done. In this we hope the brethren of the east will "hold up her hands" till the object is accomplished, as much good can be done by such association together. May the Father's blessing attend our dear Sister.

Communicated.

In the Day That Thou Eatest Thereof, etc.

It should be our aim at all times to understand the language of the Bible as it is written. To place upon the sentences of the Bible other than a plain interpretation is to give it a private interpretation. The apostle says that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit. 2 Pet i 20-21.

Again we are admonished, To show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. When a speaker or writer labors to tell what the prophet, Christ or the apostles meant, instead of letting their words express their thoughts he is occupying dangerous grounds. Gen ii 17 reads as follows, But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. There are several positions taken to avoid the statement, In the day. It is claimed that the day here spoken of was not a day of 24 hours but the Lord's day which was of 1000 years duration. Therefore Adam died that day. Again it means that he began to die that day, that the act was not complete until 930 years after this. If all testimony were excluded except that given concerning the length of a day up to this time would we not understand a day to mean the duration of an evening and a morning? Gen i 5. It was evening and it was morning, the first day (Luser's translation). The law was that, In the day, etc. Adam did not die in that day, but lived 930 years. God's purpose in regard to man was he should fill the earth, (replenish the earth). If the law had have been put in force that day he could not have "filled the earth" and God's purpose in this respect would not have been carried out. God having created man and given him the law had the right as an executor to suspend the execution of the law.

In the third chapter of Genesis and 21st verse we read, Unto Adam also and his wife did the Lord God make coats of skins and clothed them. In procuring these skins an animal must be slain. The skins covered their physical nakedness, the blood suspended the sentence of the law, and gave them an opportunity to "fill the earth" which they did. In disobeying God Adam lost the promise of eternal life, as every means of his procuring it was removed from him. He was no longer permitted to eat of the trees in which was the food that would continue life. The tree of life was guarded so he could not partake of it. The only means of living was to procure food from the ground. By this means he lived 930 years and died. Adam's opportunity was not to inherit life through the promise made to the woman. Gen iii 15. But to bring forth sons and daughters who in turn should "fill the earth." Adam and Eve were put on trial for a future life and all depended on their obedience to God's law. They disobeyed and through it judgment was passed upon all to condemnation. Rom v 18, Adam's posterity have a right through obedience to remove this condemnation. If in their trial they fail, no second opportunity is offered them. Those who broaden the gospel of Christ do it at their peril. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii 18. He that taketh hold of the Son taketh hold of life, he that taketh not hold of the Son taketh not hold of life. 1 John v 12, (Syriac Trans.). To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x 43. These Scriptures teach very plainly and pointedly that the only means for God's creatures to escape condemnation is through Christ. In Rom v 18, the apostle says, Therefore by one offense judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. The one offense was committed by Adam and brought the condemnation of death upon the race. The only means by which we may be justified is through the righteousness of Christ and our obedience to the "law of the Spirit of life." For as many as have been baptized into Christ have put on Christ. If ye be Christ's, then are ye Abraham's seed and heirs according to promise. God through Christ has wrought out his plan of salvation and we are required to conform to it. If we are overcomers we will be promised a position in the kingdom of God with power over the nations. Let us not forget that the purpose of God is found in the early history of the race. If our heavenly Father had have left the race without the promise of a future life, the only life it could have enjoyed would have been the present one. Paul declares that the first Adam was of the earth earthy. As is the earthy, such are they also that are earthy. The same apostle says Rom viii 2. The law of the Spirit of life (the gospel) in Christ Jesus hath made me free from the law of sin and death. Is it not true that the law of the Spirit of life relieved the apostle from the law of sin and death. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom vi 23. If Adam had the promise of salvation through the seed of the woman should it not have been plainly written?

The above is submitted in Christian love. Your brother in the hope of eternal life.

D. C. ROBISON.

Sunday School Lesson.

LESSON FOR SUNDAY SEPTEMBER 15. MOSES PLEADING WITH ISRAEL. DEUT. VI. 1-15.

Golden Text. "Beware lest thou forget the Lord." Deut. vi. 12.

After the judgments of the fiery serpents and the brazen serpent, the Israelites continued their journey going north on the east side of Moab, which is on the east of the Jordan, from Kadesh to Pisgah.

Sihon, king of the Amorites would not let them pass through his border land. He fought against them, and they smote him and Og king of Bashan, then pitched on the east of Jordan, opposite Jericho. Balak, king of the Moabites was very much afraid of the Israelites, and sent for Balaam a prophet, to curse Israel. Balaam was willing, but the Lord would not allow him to curse. When he opened his mouth to speak he uttered a grand prophecy of the future greatness of Israel. Num. xxiv.

The Israelites were numbered on the plains of Moab, 601,730. It was found that all who came out of Egypt of twenty years old and upward died, save Caleb and Joshua Num. xxvi.

The Lord told Moses he would die, and Joshua would lead the Israelites into Canaan. Num. xxvii.

Moses gave laws concerning feasts and vows. The Midianites were defeated.

The tribes of Reuben and Gad located on the east of the Jordan.

The whole journeys of Israel is given Num. xxxiii. The borders and divisions of the land, the cities of refuge, the inheritance of one tribe could not pass to another.

In the first five chapters of Deuteronomy, Moses, in the plains of Moab, rehearses to the Israelites the principal events of the past forty years. Many of them were babies, or little more, when their fathers believed the ten spies, and rebelled in the wilderness of Paran. Num. xiii. and xiv.

From the foregoing we can much better understand why Moses pleaded with and exhorted the Israelites.

LESSON TEXT.

1. The commandments, the statutes, and the judgments did not include eternal life. That was in the covenant—the promise—that God made to Abraham. One of the promises was, "For all the land which thou seest, to thee will I give it, and to thy seed for EVER. Gen. xiii. 15. The covenant is in Gen. xv. This covenant was not founded on, nor upheld by the commandments, the statutes, and the judgments. It was confirmed in Christ, and by Christ, and was given 430 years before the law of commandments, statutes and judgments, and is of faith and not of law. Read Gal. iii. The Israelites were to do as commanded when they possessed the land of Canaan.

2. Obedience to all these statutes and commandments would secure for them individually, a good old age, and as a nation, long possession of the land.

3. And great increase in numbers, power, and wealth Deut. xxviii. 12, 13.

4. One Lord—a great and striking—contrast to all the gods of the Egyptians. Exod. xii. 12. Or the gods of the Amorites. Josh. xxiv. 15. Beside it must have been a comfort to the faithful Jewin Israel to know that there was but ONE to obey and worship. The same comfort is given to the faithful Gentiles. Eph. iv. 6; 1 Cor. viii. 6. Thou Lord—Jehovah—the Eternal—is still the one object of worship among religious Jews.

5. This the [illegible] spirits failed to do.

6. Because the commands were in the book instead of their hearts.

7. If all parents did this today there would be no use for Sunday Schools.

8, 9. These things are not commanded in the gospel of the kingdom of God.

10, 11. They were to have the good things of this life to the full.

12. Moses well knew the danger of plenty—prosperity—that was the downfall of Judea, Ezek. xvii. 49, and other great nations since.

13, 14, 15. While Moses was pleading—exhorting and commanding—in the name of the Lord—he knew by the Holy Spirit, 2 Peter i. 21, that after his death they would utterly corrupt themselves, Deut. xxxi. 29, and they did, 2 Kings xvii.

Let all who have been justified by faith, Rom. v. 1, remain steadfast, immoveable, always abounding in the work of the Lord. 1 Cor. xv. 58.

Next lesson. The Death of Moses. Deut. xxxiv. 1-12.

P. NEILL.

Conference Report.

The 20th Annual Conference of the Churches of God in Iowa, met at Waterloo, Iowa, Aug. 17-25 inclusive.

The beautiful camp grounds are growing prettier every year. The City of Waterloo is improving the grounds around us so that we are early in the city limits. This year there is a large hotel within a few feet of our grounds and some of the brethren roomed there in preference to camping. There was a larger number of our own people this year than ever before and it was the general opinion that it was one of the best meetings we have ever had.

There was a united feeling of brotherly kindness, especially among those that differed in some points of doctrine, and the feeling is growing among the brethren that the Conferences is the place to discuss our differences in all long suffering and brotherly love, also the place to bring out new light. We are happy to know that some of our brethren are digging down deep into the treasure house of God and bringing some Bible Truths and glad tidings so that we feel like saying, "Lift up your head and rejoice; for now it is high time to awake out of sleep; for your salvation is nearer than when we first believed."

Much of the success of our Conference is due to our President, Brother Allard, who never seems to grow weary in looking after the comforts of every body both old and young. He is not only willing to do all he can at the time of the Conference, but all through the year his heart and mind is in this work, and this year the Conference Board wants to send out more pastors and evangelists than ever before. But to do this we must have the co-operation of every person who has the blessed hope of the soon return of Jesus the Christ.

There are about 150 or 200 brethren who come to the Conference each year. These people see what is being done and every year they subscribe more to the evangelistic work, and knowing that the Lord loveth a cheerful giver, and that they are well repaid for their time and money. To these we are thankful for their presence, kind words and support. But there are many brethren living in Iowa who never help in word or deed. These are the isolated ones, they are standing alone. Perhaps they never hear a sermon or meet any one of like precious faith. These are the ones we want to reach this year. We want to help you, and we want you to help us.

1st. We want every person to live nearer to the Master this year and add to their faith the fruits of the spirit spoken of in Gal. v, "For by their fruits ye shall know them."

2nd. We want you to pay for the work that is being done. The results are very slow we know. It is only one here and one there that accepts the gospel. That we can not help. All we can do is to sow the seed and leave the rest with God, and after all it is a great deal better to have a few that will be faithful—faithful until the end, than to have a great number that you don't know where they stand.

3rd. We want your support. You that do not send any money, try this year to send something to the treasurer to help in this work. If you think you have no money to spare send us a letter telling us where you live and what you are in sympathy with the work. I am sure if you commence to send each year something to support the Lord's work, you will find it a very good investment and never regret it. Dont let the cares of this world and the deceitfulness of riches choke out the good seed that has been sown in your hearts. Dont you realise that the night is far spent and the day is at hand. Think what a little time we have, and what little we are doing for the Master, when he has done so much for us, and is willing to give us eternal life and a place in his kingdom if we prove faithful.

To the people that have never been to the yearly Conference, won't you commence now to make plans to come next year if the Lord is willing. You will not regret it.

PRESIDENT'S REPORT.

Improvements on grounds, $425.00. Conference expenses and printing, $155.75. Pastoral work, $660.00. Evangelist work, $635.00. Total, $1875.75.

SECRETARY'S REPORT.

Number of Ministerial Certificates issued, 6. 29 orders issued amounting to $1875.00.

CORRESPONDING SECRETARY'S REPORT.

400 Programs and 50 Letters sent out.

O. J. ALLARD'S REPORT AS EVANGELIST.

Number of days worked, 172. Expenses $95.74. Received from Conference, $853.63. Number baptized, 19.

A. J. EYCHANER'S REPORT.

Number of days worked, 87. Collections in money, $48.10. Expenses, $61.20. Received from Conference, $102.00.

REPORT OF ELDRED MARSH.

Number of months worked 11½. Collection in money, $264.55. Expenses, $174.08. Received from Conference, $392.58.

TREASURER'S REPORT.

Balance on hand, Aug. 21, 1906, $164.72. Collected by Evangelists, Pastor and Conference Treasurer, $1464.11. Conference dues, $76.50. Fence Fund, $56.75. Miscellaneous, $87.25. Total, $1602.33. Paid out on order of Treasurer, $1875.75. Over Drafts, $76.42.

REPORTS OF CHURCHES AND MONEY PAID OUTSIDE CONFERENCE SUBSCRIPTION.

Sac City, 9 sermons, paid $7.00 Eagle Grove, 22 sermons, paid $40.25. Gladbrook, 24 sermons, paid $50.75. Irving, 24 sermons, $49.60. Hickory Grove, 17 sermons, paid $18.50. Marathon, 40 sermons, paid $16.83.

The following officers were elected: President, O. J. Allard, Ft. Dodge, Iowa.

Secretary, Eva L. Stearns, Sac City, Iowa.

Treasurer, Greendeaf Allard, Fort Dodge, Iowa.

Cor. Secretary, Sadie Clark, Gladbrook, Iowa.

Sunday School Superintendent, Eldred Marsh.

The following Motions were carried:

1. That the report of the Fence Committee be accepted.

2. That the report of the Auditing Committee be accepted.

3. That the officers be elected by acclamation.

4. That we send a Greeting to the Illinois Conference, now in session at Oregon, Illinois.

5. That the Conference Board hire Evangelists and Pastors as they see best.

6. That we pay the Pastor $800.00 a year and expenses.

7. That the Evangelist be hired by the Board, the salary to be not less than $50.00 or more than $75.00 and expenses.

8. That the Conference Board put Evangelist in the field with or without the tent.

9. That the Iowa Conference correspond with other states regarding a new Song Book.

There was $885.00 subscribed for evangelistic work next year. A number of brethren pledged themselves to pay their tithes next year.

Ministers present were Brother and Sister Woodward, Michigan; Brother Crowe, Kansas; Brother Eychaner, Tampa, Florida; Brother Adams, Omaha, Nebraska; Brother Myers, Kansas; Brother Eldred Marsh; Brother Burton and Brother Moyer of Iowa.

Baptised during the Conference, Miss Hilsabeck; Dora Fisher; Ray Fisher; Della Newlin; Orland Marsh; Loreue Robbins.

Those attending the Conference from other states were, Mrs. Lizzie Johnson; Mrs. Alma Bryant; R. P. Story and Mr. & Mrs. Newell, from Nebraska. Mr. & Mrs. E. M. Saylor; Mrs. A. E. Dewey; W. L. Crowe; G. M. Myers, Kansas. A. J. Eychaner and wife, Pauline and Coral Eychaner, Tampa, Florida. Mr. & Mrs. Woodward, Michigan. Mrs. Rachel Kinder, Elgin, Illinois. Mr. & Mrs. Albert Siple, Louisiana.

A letter of Greeting was read by the President from the Illinois Conference, also letters from Mrs. May Appleyard, Mrs. Mary Beebee, and R. G. Huggins.

Registration Committee reported 245 present.

The Committee on Resolutions beg to submit the following:—

Resolved That we feel thankful to Almighty God for permitting this gathering together of his Blessed Body, to talk of the hope, to encourage and strengthen each other for the work of another year, trusting that the time spent here may not have been spent in vain, but that some one may have been made better, others encouraged and still others may be influenced to accept the conditions of eternal life, and that we may meet them in God's beautiful home.

Resolved That we extend our heartfelt thanks to the officers and committees of the Conference, for their very faithful work done. To the dear young people for their helpful music. To the thoughtful ones for their floral offerings, and to all for kind words, cheerful acts of love, and for helpful words from our visiting ministers.

Resolved That nothing is more encouraging to the older ones or more conducive to the growth of the cause in Iowa, than the interest manifested in the attendance at this Conference of so many young men and women, and of the children meeting each morning where the dear Sisters are leading the lambs of the flock Zionward. And

Whereas,—Death has continued his work in our midst and removed dear ones from the household of faith. Therefore be it

Resolved That we pray God to care for their dust and in the morning of the resurrection beautify them with immortal life, and may the God of all love to be with and over all in the work of the ministry and in the various manifestations of love for the coming year.

Sister M. A. Woodward; Sister A. J. Eychaner and Brother Eldred Marsh, Committee.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec'y.

The Work of Religion.

How many men I meet who like to study the Bible—in their way! They would so like to know what I think about the prophet's axhead, which fell into the water and sunk—whether he really did cut down a stick and cast it in, and make the iron come to the top and swim. Then as to Balaam's ass speaking! "Do you think," they ask, "that the ass actually spoke?" There are a great many questions that come up in connection with that incident.

Then Daniel—he has been a great favorite. There are many things in that book which tempt to infinite curiosity and speculation. It is a desirable thing with them to get hold of points in the Bible with which they can run round and round, and chase a man down, or shut him up with.

Then there is the question of Cain's marriage. I once put an article in a newspaper on the subject, "Who was Cain's wife?" and I received, I think, a hundred letters concerning it. If the subject had been on "The relations of meekness and humility to the happiness of family life," I do not believe I should have got a single letter about that.

What too many people like to exercise is curiosity—intellectual curiosity—speculative and philosophic curiosity. But these things have nothing to do with Christian living. Far be it from me to dissuade men from an active exercise of philosophical curiosity. But then, that is not religion. The structure of the church is not religion. The order of the offices in the church is not religion. One, two, five, seven sacraments are not religion. The Calvinistic system of theology is not religion. No ideal statement of living can ever take the place of life itself.

The Bible is a book to guide men into right living, right thinking, right feeling; and the way to preach to men, the true business of Christian men, and Christian women, and Christian ministers, is to say, "What is the way of sweetening myself? What is the way of ripening myself? What is the way of making my life more effluent of kindness? What is the way of making Christ more manifest in my disposition to men about me than I have succeeded in doing hitherto?" That is what men mostly need to do. And he who preaches in that way will very soon have a vital sympathy in his preaching which may seem to good, old sturdy warriors as an "emasculated theology," but which to God, as the divine spirit itself, is, I think, the very marrow of preaching.

Building men up into perfect men in Christ Jesus is the true work of the ministry and of religion. Just so far as a man can use a system of theology, and succeed (a using it, it is useful to him; but in so far as he cannot do this with it, he is at liberty to throw it away.

Correction and Prayer.

A son left fatherless in early life, but who was trained up by a godly mother, one day said to a friend:

"Whenever I was guilty of disobeying my mother, and she called me to account, she would talk to me seriously, and then kneel in prayer, and tell God all my conduct, and the consequences of my course. I used to feel at those times as if my heart would burst, I felt so wicked; and I often said, 'Ma, whip me, but don't talk to me and pray for me!' 'Ah!' he said, 'it was the talking and praying that affected me more than the whipping, though all were necessary.'"

Many a wayward child that resists the rod would melt before the prayer of faith, poured out from a loving mother's heart.—*Christian.*

DO NOT WAIT TO BE TWICE ASKED.

One great secret of success lies in a willingness to do the work before one when duty demands that it be performed. When to-morrow becomes an argument, it leads to shirking, and, at length, to evasion. The individual who makes to-day equal to the duties it brings, and earnestly, cheerfully takes up the work before him, is on the way to zealous activity and a life of usefulness.

The grandest and noblest things lie along the pathway in life bounded by purity and truth and earnest devotion to the right. In this way of beauty and peace there can be no failure, if only we determine to act at the dictation of duty.

Do not wait to be asked twice, but go forward to the work that appears. In that is usefulness; in that is success.

Poetry.

Thy Will Be Done.

I cannot always see the way that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land;
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward, I behold afar,
Its shining wake
Illumined with God's light of love, and so
I onward go,
In perfect trust that he who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow
The noise of strife,
Confuse me, till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning, with his help to solve
Them, one by one,
And when I cannot understand, to say
"Thy will be done."

Communicated.

Daughters of the King.

"King's Daughters were among thy honorable Women."

Among other friends both old and new it was my rare pleasure to know first at Inian Lake, four royal women—Daughters of the King, whose hearts and hands are enlisted in His service—whose feet are "beautiful upon the mountains" because they are among those "that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!"

Of these new friends the first whom I met was Sister Ritenour who had come from the beautiful Shenandoah Valley in the heart of Old Virginia to mingle with those of like precious faith. We met at Vicksburg, and there in the dust and heat amidst the prosaic surroundings of a rail road station we first looked into each other's eyes, while our hearts and hands went out in greeting, for were we not both "looking for a city that hath foundations whose builder and maker is God?"

Every time we were together during the close association of those summer days I discovered new beauties in the character of this royal hearted girl. In the very morning of her life having only recently graduated from one of America's best schools, she has dedicated her talents to the cause of the King, and she told me that the inspiration which she had received at Indian Lake would be a help all her life through.

Even if this had been the only good result of our meeting under God's big trees, amidst the songs of His birds and beside one of His lakes where fleets of white lilies were riding at anchor while from their golden hearted cups arose incense of fragrance and praise—even if only one noble soul had been inspired to grander aims and nobler duties, surely it were well worth while to go thus into the heart of a beautiful wilderness.

Here we have a wholesome girl who fairly radiates health and life and hope, with her splendid talents consecrated to the cause of truth and righteousness. God bless our royal hearted Virginia! While some of us are nearly through with the little we can do for Him, she is just entering upon her God given mission. May His blessings rest upon her sunny head and fill her loyal heart with His joy and peace until her sheaves shall be gathered in, and she shall receive the welcome applaudit: "Well done thou good and faithful servant."

Another face which was new to me and which I soon learned to love was that of Sister Chaffee whose very presence seemed to be a benediction. Her dark handsome eyes seemed to love us every one. Her prayers were a comfort to us all, for she comes into the presence of the King with a full assurance of the meaning of the blessed words "Our father! The sweet spirit of submission and consecration which fills her heart is a blessing to all with whom she came in contact. Dear, brave, faithful Sister Chaffee, she "shall in no wise lose her reward".

It is strange that never but once before, have I met our well beloved Sister Woodward, and then under circumstances which forbade familiar intercourse, but it did not take many minutes for this royal woman to walk into my heart and take the place where she rightfully belongs, with all who love her for her work's sake and also for the sweet spirit of consecration which fills her royal life.

Already she is wearing that silvery diadem which "is a crown of glory when it is found in the way of righteousness". Youth hath its own charms of sweetness and freshness, but when I eat in the audience and listened to the earnest words that fall from her lips—when I remembered the long years of service which she had so gladly given to Him—when I looked into her blue eyes all radiant with love and hope—then I knew that she was indeed one of the King's Daughters whom He will own and bless in the day when He maketh up His jewels. Her face is touched with character lines which have been graven by sorrow, softened with patience and illumined by faith. In looking upon its delicate outlines I was often reminded of the good she has done for it brings a radiance and a blessing all its own to the hearts that love her.

Dear faithful "Mary"! I thank God for having known thee even before we stand upon the sea of glass or walk together beside God's beautiful river.

Another royal hearted "Daughter of the King" whom I had never met until I looked into her dark eyes under the shade of the big trees, is Sister Harriet E. Boice. She reminds me of the 11th Chapter of Hebrews, not only because of her sublime faith and courage, but because she like all the brave souls of all the centuries, is one "of whom the world is not worthy". Seeing the greatness of the need, she took upon her slender shoulders a burden from which the rest of us shrank, and we are glad and thankful that five of our faithful brethren have taken upon their own hands the heaviest part of her work, although at their earnest request she will continue to direct the Home Department which comes so near to her loving mother heart. Well equipped for difficult study and critical scholarly research, she has accomplished much, and we greatly appreciate the splendid work which she has done, is doing and will still do for the King.

"The Son of God goes forth to war" against the hosts of ignorance and sin; "Who'll follow in His train"?

Let us close up our ranks and rally together around his banner in answer to the bugle call of duty.

Brave, faithful Harriet: "Many daughters have done virtuously but (in this work) thou excellest them all .....A woman that feareth the Lord, she shall be praised. Give her the work of her hands, and let her own work praise her at the gates."

Every noble effort, every self sacrificing act is known and loved of the King. Every loyal loving heart that walks bravely through trials and persecutions hath a name written in the Lamb's Book of Life.

"And they shall be mine saith the Lord of Hosts in the day when I make up my jewels."

ELIZABETH A. REED.

Selections.

Things We Cry For.

Following a horrible moment on a street car the other day when a child was thrown under the car and apparently crushed by the wheels there was a striking example of the worthless things that people strive for in contrast with those of real value.

To those in the car there was no doubt that the child had frightly perished. We had felt the wheels grinding over her, and had heard a low terrified cry as the motorman stopped his car within half its length.

Incidentally the case showed how unreliable appearances may be. We had seen the brown curls streaming across the street, we had seen the child go down in front of the car, and then the grinding and the suspense.

But the grinding was really the friction of the wheels on the rail as the motorman desperately stopped the car. A passing stranger had seen what nobody on the car could see, namely, that when the fender struck the child it threw her far enough to one side for the wheels barely to graze her side, and leave her only dazed and bruised by the blow. Instantly he had drawn her from beneath the car, and while the conductor was standing her on her feet to see if her legs were broken, and handling her arms to see if they were whole, and pressing her skull to see if it was fractured, she brushed the curls and gravel out of her eyes and set up a most insistent cry, "I want my hat, I want my hat."

Truth to tell it was not a handsome hat to begin with. It had fared worse than its owner, for the car wheels had actually passed over it. But the cry continued until a boy had crawled under the truck frame and brought forth the hat, and set it unevenly upon her head.

Was ever anything more incongruous? The child had narrowly missed an awful death, but to her, apparently, the affair was only a part of the usual risk of crossing the street, and her main interest centered in a battered hat that was not worth ten cents.

But how much more consistent are many people of larger growth in the things that they desire, and in the things that they overlook? What are the real things to be grateful for, and what are the real things to strive for? How few ask themselves these questions seriously, and how few earnestly ask themselves these questions seriously, and how few earnestly seek the things that their own reflection would convince them were really worth while.

We are called a nation of money seekers. What do we not risk to get wealth—health, friends, life, character—and when we have won it what satisfaction can it bring in comparison with the shame and sorrow that ought often to be felt over the manner of gaining it? Ruef in San Francisco is only an example of the unsatisfying nature of the things that we both strive and cry for.

Apparently a large part of our people is now desiring material aggrandizement. More territory, more commercial development, more revenue, and then more battleships with which to maintain the things that we grasp.

There are things of greater value than these. Fortunately, it is the more desirable things that are also earnestly desired. Governor Hughes in New York, Folk in Missouri, the Citizens' Committee in San Francisco—these are examples of the public officials and of the citizens who really cry for clean governments instead of those that have been soiled and torn under the machine of modern politics.

For the private citizen, regardless of age or sex, there should be ends sought with an intensity and desire such as one may feel in view of the things that one cries for. There are books. Who is crying for the treasures in them? Who longs to be in the possession and enjoyment of all "the infinite riches in little room" that are stored up in the printed page? There is education. What boy or girl is feeling the desire for knowledge that the commencement season ought to stir in every one? There is, above all, character, that which a person should strive for more ardently than he strives for gold, and which he should guard more faithfully than he would any material possessions.

June is just as good a month as January in which to make good resolutions. Are we conscious of a lowering of ideals? Are we failing to discriminate wisely between things that are worthy of constancy and devotion, and their opposites? Are we caught by glitter instead of by worth?

A child may be pardoned for seeming to place more value on a piece of clothing than on the life that only barely escaped extinction. But not men. They are supposed to know what is worth while and not be giving themselves for trifles. The things we cry for show what we are. It is just as true now as it was in Paul's time that the very course of things "will render to every man according to his needs; to them who by continuance in welldoing seek for honor, eternal life; but to them that obey unrighteousness, tribulation and anguish."—*The Morning Star.*

Look Not Back.

We sometimes hear people pray, "Lord, hedge up the way." Do they mean hedge them up and pen in on all sides, so that they cannot do otherwise than they do? If so, is it a wise prayer? I have in mind one who prayed thus, as if afraid that, if left alone to choose his own way, he might go wrong. He was, if not a new convert, still quite a young one. He had turned to the Lord and escaped a drunkard's grave; was wonderfully blessed by the Spirit; poor in this world's good, but rich in faith, inasmuch that he looked daily, almost hourly, for the Lord to come, and could sing God's praise, and exhort and pray, with such fervent eloquence, as to strengthen, encourage and melt the hearts of his hearers. I have heard one say to another, "How searching Brother——was in his exhortation; it seems as if he knew just what to say to make us feel humble to-night." And the other answer, "I know it; I felt just so myself." This same brother was the life of the little meetings, where he attended while enjoying such a measure of the Spirit, and I feel sure that the heart of a bitter opposer was stirred, almost melted, greatly interested anyway, and led to respect God's people through the influence of this one person; and he seemed to know it and labor for the conversion of the one he had interested. I call this putting the hand to the plow. This is a true story, so there is more of it but the rest is sad.

Prosperity visited the man who put his hand to the plow; did he grip the plow-handles hard and pray for grace and strength to hold on? or does he look back and when passing along he sees a place where his way is not hedged up and seemingly pleasant fields of the world's pleasures and bliss sloping away in the distance to the right or left, pass through the gap and wander on forgetful of the good seed which he has been sowing, now left for the birds to pick up, or the hot sun to scorch; the hungry, thirsty soul to starve and die as soon as it had been quickened enough to feel hunger or thirst? Oh, I would say to that brother, if God had answered you as you desired and never tested your faith in him, and never brought you out to show you what you were, and what you should be, and so giving an opportunity of getting into the place where you belong, you might have worked a little longer in that hedged up condition, and felt that you were doing something for the Master. But we are told in God's Word that we must all be tried and purified by fire, and how we are never tried and purified by fire, and if we are never tried, are always hedged in, the furnace heat never applied, when and where will the gold appear? Lacking the right faith, the loss would be yours, but now it is another's; but you can be saved, "yet so as by fire." See to it, act to it soon, my brother; let not the blood of another be found in the skirts of your garments.

What the Boys Did

"Miss Fulton is coming, I'm sure. Let's go home."

"No, wait a minute, maybe she'll come."

"She said 'four', and she would have been here before this. Come on."

"Well, I don't care anyway. I've been given the afternoon. What's to hinder a temperance meeting, anyway?"

"I move that Dick Martin be chairman."

"O, come—"

"I second the move."

"You should say motion. But see here, boys, I can't—"

"Yes, you can. You know just what is right; you just proved that."

And so Dick had to submit.

"Boys," he said, taking the chair, "I s'pose this meeting is about getting drunk—against it, of course."

"Yes, and against the drink that makes people drunk."

"Yes, and against the drink-makers that make the drink that makes drunkards."

"What'll we do about it?"

"Pass some resolutions. That's what men do."

So the boys sat to work on their resolutions, and by and by this is what they brought forth:

"What'll we do with them?" was asked.

"Why, what big folks do; lay 'em away."

"And then what?"

"Nothin."

"Pshaw! That don't look right. What's the use to bother making them? I say, boys, let's carry 'em out!"

"How?"

"I'll show you."

The boys gathered around the speaker, and pretty soon he showed them what he meant. He printed three large signs like these:—

"No Drunkards A Lowed. Take Warning!"

"No Drunkard Drinks A Lowed. Danger!"

"No Drunkard Drink-makers A Lowed on Penalty of Death!"

The boys took the notices and tacked them up—one on the door of Jack White, the worst drunkard in town; another on the saloon, and the third on the door of the brewery.

When Jack White came home he was so frightened that he left town for fear the white caps were coming. The man who kept the saloon called his friends to sit up all night and protect his saloon, and the brewer became so nervous that he sent for the doctor. When it leaked out that it was all the work of boys, people laughed; but Dick's father who was a member of the fire company said, "Your resolutions were all right, but you mustn't try to carry them out in such a way."

"Why, father," he said, when the bell rings don't you turn out to put the fire out?

Well, I thought you didn't sound the alarm and then leave the fire to go out of itself, and that is just what we boys were doing. Who's going to put out the fire?"

Dick's father didn't answer, but I am inclined to think it will have to be done by the boys and girls yet.

Don't Hear Everything.

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, that everyone should be educated to take in or shut out sounds, according to his pleasure. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If, in a quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy, when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress or our affairs. The art of not hearing, though untaught in our schools, is by no means unpracticed in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonorable conversation.—*Treasure Trove.*

The Pearl of Great Price.

"Again the kingdom of heaven is like unto a merchant seeking goodly pearls who when he had found one of great price, went and sold all that he had and bought it."

All the glittering mines of Golconda hold not within their depths a gem of such priceless worth, no jewel gleaming in the hand of the lapidary, can equal it in value; even the far-famed Kohinore grows dim and lustreless in comparison. Its value is untold, for it hath not entered into the heart of man even to conceive of the glories prepared by the Father for his children. Men may seek after gold, and spend all the precious years of life in striving to become rich, they may toil year after year in the treasure mines of earth, but what will it avail them at last if they seek not this pearl of great price, this gem which grows brighter and brighter the longer it is worn, and adorns the old and wrinkled form as well as the fair and youthful one, by the side of which all others sink into insignificance. Let us, too, purchase this jewel, as did the wise merchant who went and sold all that he had that he might be the purchaser; houses and lands and gold were freely given in exchange for it. Many a struggle will be fought with pride and passion and worldliness, ere we decide to give up all for this pearl, but when the decision has been reached, when we have let its soft light shine down into our hearts; oh, the sweet peace that will come like a benediction, like a song of victory after the battle. The soft pure light of this pearl will brighten all the dark pathways of life, it will penetrate the darkest cloud of trial and adversity, and its sweet and holy beams will gleam across the dark valley and shadow of death even down into the grave. How useless at the hour of death will be all the pomp and riches of life! He who has sacrificed all for the kingdom though he be the humblest of men will be richer than all the crowned princes of earth. In possessing this pearl we shall possess the glorious gift of immortality, we shall drink of the fountain of perpetual youth, we shall mingle with the great and good of all ages, no pencil can paint the face of an immortal one—the face from which the marks of pride and passion have been forever erased—the face reflecting the light of immortality, but such faces will ever beam upon us, such lovely forms will ever walk by our sides, such seraphic voices will blend with ours in singing the new song, an infinity of pleasure and happiness will be ours, and the sweet smile of the Infinite King will radiate over all.—*J. A. Kerr.*

Unconquered After Defeat.

Because we have just failed is no reason for giving up. It is the more reason for not giving up. Speer tells of a boy who preparing for Yale, saw a football game between Yale and Princeton, in which Yale won. He watched the Princeton men, after their team's defeat, singing and singing, cheering and cheering, and then marching in a great solid mass, still singing and cheering, down into the city.

After he had reached home the boy said to his father, "I believe I would like to go to Princeton." "But you know they got licked to-day." "O, yes, but they didn't know it. I would like to go to a college where they don't know when they are beaten." and Speer adds heartily, "If the game had gone the other way he would have seen the same thing in Yale," and then asks, "Shall men have less of the Spirit of Christ in their moral life?" A defeat by sin is not meant be the end of the fight. It must not be, if he will only obey orders from the front. The Captain is never through with a beaten man, unless the man turns deserter.—*Sunday School Times.*

A Sermon by Father Taylor.

I once heard Father Taylor preach a sermon on the Atonement. It was all in a style that nobody but a sailor could understand, a style that every sailor could comprehend, although a treatise on this subject from an uptown pulpit would have been "Greek" to him. This was one of the passages:

"You are dead in trespasses and buried too, down in the lower hold amongst the ballast, and you can't get out, for there is a ton of sin on the main hatch. You shin up the stanchions and try to get it open, but you can't. You rig a purchase. You get your handspikes, capstan bars, and watch tackles, but they are no good. You can't start it. Then you begin to sing out for help. You hail all the saints you think are on deck, but they can't help you. At last you hail Jesus Christ. He comes straight along. All he wanted was to be asked. He just claps his shoulder to that ton of sin. It rolls off, and then he says, 'Shipmates, come out!' Well, if you don't come out, it is all your own fault."—*The Century.*

The Bible has in it the supreme standard of life for the Christian. The neglect of Bible study is responsible for a multitude of destructive propaganda that would not otherwise get audience. Christian Science, for example, uses the Bible by way of illustration, and in the minds of certain credulous people gains authority by strategy. The Bible student cannot be deceived in the perversion of Scripture endorsed in the books of Mrs. Eddy. The new theologians have dishonestly redressed their creed in the language of revelation, and many of them hope by such means to deceive the elect as to the revolutionary character of their teaching. Here again, we may suggest the urgent necessity of Bible study. The foundations of faith are built upon the Word of God. It is the text-book of the spiritual life. It has no substitute. In the Scriptures alone has God revealed himself to His church, and these must be the basis of instruction, if we are to be saved from apostasy.

Married.

Mr. Howard L. Bryant, a worthy and intelligent young man of Athens, Fulton County, Indiana, and Miss Coral E. Chapman, one of Argos' most beautiful and accomplished young women, were united in marriage by Elder J. H. Willey, at the home of W. D. Thompson, Plymouth, Ind., Sept. 4, 1907.

May heaven's richest blessing attend them, and may love's beautiful sunshine make their pathway brighter and ever more bright as the days go by.

J. H. WILLEY.

Selected.

Hope.

The sweetest friend that ever kept a distressed soul company is hope. It beguiles the tediousness of the way through all the weary hours of our pilgrimage. Our God, is the God of hope, and we as Christians should hope in him. We should hope in God confidently, because he has promised; prayerfully, because he loves to hear us: obediently, for his precepts are to be observed by us, and constantly, for he is always the same. We have much to hope for; we hope for help in distress; for strength in weakness, for joy even in sorrow, and for life in death. We may hope for all we need, and for all God has promised: and in God alone through Christ Jesus. If we have the assurance of hope through faith we cannot hope in vain; because the foundation of our hope is laid in the blood of Jesus and in the oath of God. Hope is expectation, and a confident persuasion of obtaining some future good; and we may expect, because God has promised, and his promises are all yea, and Amen, in Christ Jesus; and never were forfeited yet. His gospel warrants us to hope in him at all times; therefore, come what may, we have no cause to be disconsolate—we have no cause to fear, our God is our hope, and if we hope to the end for the grace that is to be brought unto us at the appearing of the Lord Jesus, he will be our portion forever. Hope is confidence. The Lord shall be our confidence. Our happiness consists in knowing God and believing him; if we believe his Word, we enjoy peace, and sacred satisfaction; we may be confident in God, for he has power, love and faithfulness.

Trust in the Lord, forever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells,
Eternal as his years.

They that trust in the Lord shall be as Mount Zion, that shall not be removed, but abideth forever. Let us then hold fast the confidence which we had at the beginning, steadfast unto the end, rejoicing in hope of the glory of God. In this hope the believer can always rejoice; because he looks for eternal life, for the redemption of the body, and the preservation of the soul unto life eternal, for the appearing of our glorious Redeemer and complete salvation through him. The hope which is laid up in heaven, the weight of glory, the crown of righteousness, and an eternal inheritance, are in reserve for all those who endure unto the end. In hope of these we may well rejoice; these are set before us to excite our desire, produce courage, prevent despondency, and fill us with joy. They are freely given, plainly promised; therefore we shall never be ashamed of our hope when it is realized. Let us then lift up our heads, rejoicing that we shall soon be made partakers of our hope. Let hope be the anchor of the soul: he that hopeth in God shall never be disappointed. Here our time is short, therefore our opportunity to glorify God will be short. Let us then seize and improve, all the occasions we can. If our time here be short, then the triumphing of the wicked over us will be short, and the contradiction of sinners against us will soon be ended; let us therefore be patient, diligent and prayerful here while treading the thorny maze of an entangling world. We are often beset on every hand, so that the good we would we do not; and the evil that we would not, that we do, but there, in the paradise of our God, we shall dwell at perfect ease, and be at rest. There we shall forever enjoy uninterrupted bliss. Oh! when we contemplate the vastness and matchless splendor of our eternal inheritance, with no one to dispute the amazing possession, does it not fill our hearts with wonder, love and praise?

Then let your song march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.

There shall we wear a starry crown,
And triumph in Almighty grace;
While all the armies of the skies,
Join in our glorious Leader's praise.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Indiana Conference.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R.R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

THE WORLD TO COME.

This is a book of over 400 pages compiled by Brother J. O. Woodruff, and is a symposium of writers on Eternal Life, from a Bible basis. We have a few copies to sell, and will mail for 80 cents each, if sent for soon.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

WHEN YOUR TIME IS OUT PLEASE RENEW.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send Gospel Pearls at among the people.

Send orders to John Foore, at 2012 W. Cornish Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Higgins, Box G, Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Question." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is: "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her unfailing efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Poetry.

The Single Head of Wheat.

All my daily tasks were ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.

"He that goeth forth with weeping,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read, and deeply pondered—
What of seed my hand had sown?—
What of harvest I was reaping
To be laid before the throne?

While my thoughts were swiftly glancing,
O'er the path my feet had trod;
Sleep sealed up my weary eye-lids,
And a vision came from God.

In the world's great field of labor
All the reapers' tasks were done;
Each one hastened to the master
With the sheaves that he had won.

Some with sheaves so poor and scanty,
Sadly told the number o'er,
Others staggered 'neath the burden
Of the golden grain they bore.

Gladly then the pearly gateway
Opened wide and let them in,
As they sought the Master's presence
With their burdens rich and thin.

Slowly, sadly with the reapers
Who had labored long and late,
Came I at the Master's bidding
And was latest at the gate.

Then apart from all the others
Weeping bitterly I stood;
I had toiled from early morning
Working for the others' good.

When one friend had fallen fainting
By his piles of golden grain;
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had aided for a-while,
Till her fainting strength returning—
She went onward with a smile.

Thus the others I had aided
While the golden moments fled;
Till the day was spent, and evening
O'er the earth her dew-drops shed.

And I to the Master's presence
Came with weary toil-worn feet,
Bringing as my gathered harvest
But a single head of wheat.

So with tearful eyes I watched them
As with faces glad and bright
One by one they laid their burdens—
Down before the Throne of Light.

Oh! how sweetly then the blessing
Sounded to the listening ear—
"Nobly done, my faithful servants
Rest, now, in your mansion here."

Then I thought with keenest sorrow
"Words like these are not for me;
Only those with heavy burdens
Heavenly rest and blessings see.

Yet I love the Master truly
And I've labored hard since dawn,
But I have no heavy burden;
Will he bid me to be gone?

While I questioned thus in sadness,
Christ the Master called for me,
And I knelt before him, saying,
"I have only this for thee."

"I have labored hard, oh, Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labor light.

"So the day has passed unnoticed
And tonight with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping,
At his blessed, pierced feet,
And he smiled upon my trembling,
Oh, his smile was passing sweet!

"Child, it is enough," he answered;
"All I ask for, thou hast brought;
And, among the band of reapers,
Truly, bravely, thou hast wrought.

"This was thine appointed mission
Well hast thou fulfilled the task;
Have no fear that I will chide thee—
This is all that I could ask."

Then I woke, but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in the depths it bore.

And at length this lesson slowly
Dawned upon my wondering mind;
Never mind what others gather
Do whate'er thy hand can find.

If it is thy lotted mission
Thus to serve the reaper band;
And the evening find thee weary—
With an empty sheafless hand—

Let thy heart be never troubled,
Faithfully fulfill thy task;
Tremble not before the Master,
Many sheaves he will not ask.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, SEPTEMBER 11, 1907. NUMBER 34.

Communicated.

Pine Woods Bible Class.

Teacher Sometime since we had a lesson entitled:

CIRCUMCISION—ITS DESIGN AND IMPORTANCE.

We will, at this time, continue that study. The lesson for to-night is one of the most important topics that we can study. It follows our last lesson as the next step in advance.

Q. Was the circumcision of the flesh under the law considered essential?

A. Most assuredly. See Gen xvii 13, 14: Must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

Q. Well, suppose a man should have refused to be circumcised, how would such refusal affect him, and his relationship to the covenant?

A. See verse 14. He shall be cut off from his people; he hath broken my covenant.

Q. How could a Gentile become a naturalized citizen in the Commonwealth of Israel, under the law?

A. He must be circumcised.

Q. What was the law?

A. "A shadow of good things to come." Heb x 1.

Q. Well, did the circumcision of the flesh, point to a circumcision of a higher type?

A. Yes, sir; the Circumcision of Christ. See Col ii: 11, 12. In whom ye are circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, (symbolically) in the circumcision of Christ; (which consists in) having been buried with him in baptism—Rev. Trans.

Q. Wherein does the Revised Version differ from the Common, as far as the translation of this text is concerned?

A. It omits the words, "sins of the."

Q. Why does it omit those words?

A. Because they are not found in the ancient manuscripts.

Q. What does the word circumcision signify?

A. Literally a "cutting off."

Q. In this text what was "cut off?"

A. "The body of flesh."

Q. What is "the body of flesh?"

A. "The body of death." Says Paul, (Rom vii 24): "O wretched man that I am! who shall deliver (cut) me from the body, death?"

Q. Paul further said, "there is a natural body, and there is a spiritual body." What is the "natural body?"

A. "The body of flesh."

Q. When is the "spiritual body" received?

A. After "the body of flesh" is "cut off."

Q. Who will receive the "spiritual body" after the "natural body" has been "cut off," or ceased to exist?

A. Those who symbolically and in a moral sense, cease to be any longer "in the flesh," "the body of flesh" having been "cut off." See Rom viii 8, 9. So then they that are in the flesh cannot please God.

Q. Can any one be acceptable in God's sight, who does not take the requisite steps so necessary, in order to "cut off" "the flesh?"

A. No, sir.

Q. When is a person said to be "not in the flesh?"

A. See Rom viii 8, 9: But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.

Q. Do "Gentiles in the flesh," have the Life-giving "Spirit of God" in them?"

A. Certainly not.

Q. Why not?

A. Because as we have already seen, "they that are in the flesh, cannot please God." All who remain "in the flesh," are very far from being right with God.

Q. Please give a Bible example as to who were in the flesh?

A. See Eph ii 11, 12: Wherefore remember, that ye being in time past Gentiles in the flesh'.....that at that time ye were without Christ, being aliens from the Commonwealth of Israel, and Strangers from the Covenants of promise, having No Hope, and without God in the world. This passage informs us plainly as to who were "in the flesh." He has before told us that "they that are in the flesh cannot please God," and has judged them as being destitute of "God" and "Christ," and hence of necessity, "have no Hope." All must "remain in the flesh," until "cut off" from the flesh, by "the circumcision of Christ."

Q. Is circumcision an Israelitish rite?

A. It is.

Q. How could a Gentile ever get cut off his relationship with "Gentiles in the flesh."

A. Only by the rite of circumcision.

Q. Is "the circumcision of Christ," a Gentile rite?

A. By no means. It is the only way a "Gentile in the flesh," can "cut off" his fleshly relationship with the Gentiles, and enter the Commonwealth of Israel," as a "fellow-citizen."

Lazarus, (the Gentile) was carried by angels into "Abraham's bosom;" became a son, a naturalized Israelite, a "fellow-citizen." "Thou (the Gentile) being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree."

Q. Is it an essential requisite that we should become the offspring of Abraham, by and through the "Circumcision of Christ," prior to becoming heirs to the good things offered in the "Covenants of Promise?"

A. Most assuredly. See Col ii 11, 12: By your union with him you received circumcision, but not a circumcision performed by hands. It was the getting rid of the tyranny of the Earthly Body; it was circumcision by the Christ. For in baptism ye were buried with Christ; and in baptism ye were also raised to Life with him, through your faith in the working of the power of God, who raised him from the dead. And to you who once were dead, by reason of your uncircumcised nature—to you God gave Life in giving life to Christ! He pardoned all our sins! He cancelled the bond—20th Cent. Trans.

Q. Can we in that way become Abrahaam's offspring, and as a consequence, heirs?

A. Yes, sir; see Gal ii 27-29: For all of you who were baptized into union with Christ clothed yourselves with Christ. All distinctions between Jew and Greek, slave and free man, male and female, have vanished; for in union with Christ Jesus you are all one. And since you belong to Christ, it follows that you are Abraham's offspring, and, under the promise, sharers in the inheritance.—20th Century Trans.

Q. Was the Tabernacle, the Sanctuary, etc., typical of a more perfect Sanctuary, etc.

A. It was. See Heb ix 7-10: Into the outer part priests were constantly going, in the discharge of their sacred duties; but into the inner one only the high priest went, and that but once a year, never without taking the blood of a victim, which he offered on his own behalf, and on behalf of the errors of the people. What the holy Spirit was teaching was this—that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle was standing. For it served as a type, pointing to the present time.—20th Cent. Trans.

Q. Could any person as a priest, enter behind the curtain into the Sanctuary, or Holy Place, unless he had first been circumcised, and washed in the laver?

A. Such a thing was not permissible.

Q. Now if all this is a "type pointing to the present time," please point out the anti-typical priesthood.

A. See 1 Peter ii 5-9: Build yourselves up to form a Spiritual House for a consecrated Priesthood, for the offering of spiritual sacrifices that will be acceptable unto God through Jesus Christ.....You, however, are a chosen race, a Royal Priesthood, a consecrated nation, God's own people, (washed in the laver) entrusted with the proclamation of the goodness of him who called you out of Darkness into his wonderful Light. Once you were not a people at all, (when Gentiles in the flesh) but now you are God's People; once you had found no mercy, now you have found mercy. 20th Cent. Trans.

Q. Under the antitype, can any one enter the Sanctuary through the curtain, unless his body has been washed in the cleansing laver?

A. No, sir; no more than he could under the type. See Heb x 19: Since then, Brethren, we may enter the Sanctuary with confidence, in virtue of the sacrifice of Jesus, by the way which he inaugurated for us—a new and living way, a way through the Sanctuary-curtain (by which I mean his human nature); and since we have in him a Great Priest set over the House of God, let us draw near to God in all sincerity of heart and in perfect confidence, with our hearts purified by the sprinkled blood from all consciousness of wrong, and with our bodies washed with pure water. (Anti-typical laver.) 20th Cent. Tr.

Q. Under the type was it permissible for a priest to invite an unwashed Gentile in the flesh, to enter the court, and pass behind the curtain, and assist the priesthood in accomplishing God's service.

A. I am not sure but what it would have been an unpardonable offence.

Q. How is it then, would any one of the anti-typical priesthood be guiltless in the sight of God, should he as a matter of expediency, invite unwashed Gentiles in the flesh to enter the Sanctuary behind the curtain, when the Royal [illegible] God are met in solemn assembly to accomplish the service of the [illegible] the sacred emblems of the [illegible] blood of the Lord, in their mi[illegible]

A. It would be [illegible] very serious offence, even more so, than under the type; it would be an impious desecration of the Body and Blood of the Lord. The emblems represent the body and blood as literally as the Holy Shekinah in the Most Holy Place, represented the Divine Presence. See 1 Cor xi 28-29: Jesus, the Master, on the very night of his betrayal, took some bread, and after thanking God, broke it in pieces, saying as he did so, This is my Body given on your behalf. Do this in memory of me. And in the same way with the cup, when the supper was finished, saying This cup is the new Covenant made by my Blood. Do this whenever you drink it, in memory of me. For whenever you eat this bread and drink the cup, you proclaim the Master's death—till he comes. Therefore, whoever in an unworthy spirit eats the bread or drinks the Master's cup, will have to answer for an offence against the Master's Body and Blood.—20th Cent. Trans.

Oh how we would shrink from having to "answer for an offence against the Master's Body and Blood!" It would surely be a fearful offence! Can we be held guiltless, if we should invite a "Gentile in the flesh," (who has never received the Circumcision of Christ,") into the Sanctuary, where the "Royal Priesthood" are assembled, to accomplish the sacred Sacrifice of the Communion, as a communicant with the priesthood, seeing that the defilement of sin still attaches to such an uncircumcised Gentile. Would it not be a grevious "offence against the Master's Body and Blood?" Could the one bringing about such a defilement be held guiltless?

Q. Do the Scriptures insist that those who are of the Faith, should separate themselves, from any fraternal union with those who are not of the Faith?

A. Yes, sir; it surely does. See 2 Cor vi 14-16: Do not get ally yourselves with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness? What harmony is there between Christ and Belial? or how can those who accept the Faith have any share with those who reject it? 20th Cent. Trans.

Q. Is not the last question suggestive?

A. It certainly is. There can be no possible basis for a union between those who "accept the faith," and and those "who reject it."

The faith and aspirations of those who make God a liar, is as distinct as light is from darkness. What possible fellowship can exist between them?

Teacher. The time has arrived to conclude our lesson for to-night. It is certainly one of the most important that mortal man can consider, and I fear the least understood.

This lesson will appear in the Student's Text Book which is now being printed.

Yours in the Blessed Hope.
W. H. WILSON.

Sunday School Lesson.

LESSON FOR SUNDAY SEPTEMBER 22.
THE DEATH OF MOSES. DEUT. XXXIV. 1-12.

Golden Text. "Precious in the sight of the Lord is the death of his saints." Psa. cxvi. 15.

In the last lesson the Israelites had reached the end of their wanderings, and were about to enter the land of Canaan. Moses was trying to impress upon them their great responsibility to God. What they ought to do for all his loving kindness to them, and what more he would do for them if they would keep all his commandments, statutes and judgments. Also what troubles would come upon them if they failed to keep their part of the covenant—agreement, Exod. xix. 8. These commandments, statutes and judgments run through the first thirty chapters of Deuteronomy.

"The Lord said to Moses, Behold, thy days approach that thou must die." Deut. xxxi. 14.

"Behold, thou shalt sleep with thy fathers." Deut. xxxi. 16.

In Deuteronomy, chapters, 32 and 33, there is the remarkable prophetic song of Moses, covering the thousands of years from that time, to the restoration of the kingdom to Israel. Ezekiel, chapters 37 and 38.

The Lord said to Moses.....get up into Mount Nebo.....and behold the Land of Canaan.....and die in the Mount.....because ye sanctified me not in the midst of the children of Israel. Deut. xxxii. 48-51.

We see that Moses had plenty and sufficient warning of his death, and the reason why he should die then, and not be permitted to enter the land of Canaan.

There is no word of complaint from Moses. He accepted these statements from the Lord, as he had all other commands and charges.

LESSON TEXT.

1. The Plains of Moab were north of the Dead Sea, and east of the river Jordan. So was Mount Nebo and Pisgah. Jericho on the west of Jordan. The Lord showed Moses what was afterwards the land of Gilead unto Dan. Gilead was on the east side of Jordan, afterwards occupied by the tribes of Reuben, Gad, and half of Manasseh. Joshua i. 12-15; xiii. 7, 8.

2. Naphtali was on the west of Jordan, north of the Sea of Galilee. Ephraim was near the middle of the land. The other half of Manasseh just north of Ephraim. Judah had the district of Jerusalem from sea to sea. The utmost Sea, the Mediterranean to the dead Sea.

3. Jericho was famed for its magnificent palm trees. Zoar—perhaps the city that was spared for Lot's sake. Gen. xix. 20-23.

4. This is the land. The covenant is found in Gen. xv. 18-21. This covenant is overlooked by many people, and some even scorn the promise. The twelve tribes lived in the land for a time. Abraham lived in it for a time. Stephen explains the matter. Acts vii. 1-5. The prophets all delighted in the covenant. Ezekiel speaks plainly, chapters 37 and 48. Now if God's covenants can be broken. Jer. xxxiii. 19-26.

5. Moses died there. There has been much argument and much written about the death of Moses. Many say he could not have died because he was seen on the mountain transfigured, Matt. xvii. 1-3. But in verse 9, Jesus explains that it was a vision—not real. We are told twice in this lesson that he died. A few words from God makes the wisdom of men foolishness. 1 Cor. i. 20.

6. Moses died on a mountain, was buried in a valley.

7. Old in years. Young in strength.

8. For the sake of all, public or national mourning is limited.

9. Moses—like the apostles—could convey, or transfer a portion of the Holy Spirit power. Joshua could not—nor the disciples.

10, 11, 12. Moses had no real successor. Jesus was like him but greater. Heb. iii. 1-6. Some have made light of Moses writing an account of his own death. We need not trouble about whether he did or not, but it was just as easy for him to do it as it was for him to foretell other great events.

Next Lesson, Review.

P. NEILL.

Obituary.

John C. Venable, of Bellefontaine, Ohio, died Monday morning, Aug. 26, 1907, aged 59.

To this effect his sister, E. V. Baker, Salem, Ohio, received a telegram, and requesting the attendance at the funeral of Brother and Sister Neill.

On the journey we had the company of Mr. Frank Barber and wife. Mr. Barber is a nephew of Sister Baker, and of Brother Venable.

We found the house of mourning, and that our Brother had a long and painful sickness, though confined to bed only a few days, during which his sufferings were intense.

He leaves a widow and one daughter, one brother and one sister, and a number of other relatives.

It is thought that our brother was baptized into Christ by Brother J. M. Stephenson, near Salem, Ohio, some thirty years ago, during which time he has walked in the truth. In his quiet way he taught the gospel and lived it, giving papers and tracts. Our Sister Leidaigh of Bellefontaine, was taught by him. We had the pleasure of resting her there.

That he had a good record among those without was proved by the many that attended his funeral. The ones who knew him best and longest, expressed themselves as truly sorry that they had lost a friend, and Bellefontaine an honest man.

As he had requested, and as we were asked by his widow, Sister Venable, wife and I spoke to the relatives, friends and neighbors, of his blessed hope. The simple, yet great truths were given very close attention by all within hearing. We believe he sleeps in Jesus

"Blessed sleep, from which none ever wake to weep."

He was laid in the Bellefontaine cemetery to await the descent of the Lord from heaven.

Personally I have known Brother John Venable some five years. He has visited in Salem, and I have been at his home several times, and desire to say that few men indeed have more deeply impressed me with their sincerity of belief and purpose, than he. He rejoiced to speak of his blessed hope, and had a yearning desire for the salvation of those dear to him. Let us strive to meet him in the kingdom.

P. NEILL.

Ora Flint was born July 5, 1885, and fell asleep Aug. 19th, 1907, at his mother's home in Warren Co. Ind. For the last five years he has known he had consumption. Every thing was done for him that love could do, but to no avail. The disease continued its horrible work until the last, and he fell asleep as one lying down to rest from labor. His widowed mother is left with four other children, all grown, but two of them quite sick at this writing.

During a series of meetings held at Pleasant View church in Oct. 1903, Ora confessed his sins and Oct. 25th was baptized into the all-saving name proving faithful to the last.

Sister Flint has the sympathy of the entire community. She is such a faithful mother and Christian. We know the everlasting arms will be her support.

Brother George Neill spoke to the afflicted family words of comfort at the funeral.

M. A. WOOMMARD.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Sept. 11, 1907.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Sister Woodward was with the Plymouth Church again last Sunday, and gave us two excellent discourses. She is to be here again the 4th Sunday in this month. Let all take notice of this.

The Jewish New Year, 5,668, was celebrated by the Orthodox Jews beginning last Sunday at sunset. This is according to the Hebrew counting from creation. In Orthodox Synagogues services were held on Saturday as usual, and continued over the two sucessive days. It is the custom to celebrate over the two days, as in olden times signals were given by beacon lights, and frequently rains extinguished the fire, and so the custom was established of continuing the services two days, and the practice is kept up by the Orthodox Jews, while the Progressives observe but the one day, or Monday.

The Plymouth Church had the pleasure of a visit from Brother R. G. Huggins, of Oregon, Ill. a week ago, and a good audience considering the short notice given, assembled to hear him preach. He presented his subject in a clear and poluted manner, showing a wide scholarship and full acquaintance with the matter in hand. It was the unanimous expression that at some future time Brother Huggins repeat the visit, when we can have more time to give better notice, so that all may hear him. He is engaged for another year by the Illinois Conference, but we trust he may be induced to visit our State again ere long.

The Bible School Association that convened at Indian Lake have gotten out a report of their work which will be supplied to all who can be reached. Only a few were able to attend," but so far as possible the work as outlined was carried out. A board of five was elected to carry on the work for the future, and relieve Sister Boise of the burden of it all. This board organized by making F. L. Austin, President, L. E. Conner, Vice Pres. L. A. Boice, Recording Sec. T. A. Ivey, Corresponding Sec. J. L. Wince, Treasurer. Sister Boice is continued as Superintendent of the Home Department work, under the direction of the Board of Managers. It is to be hoped that this work, started under so many difficulties, will get new life from the men now in charge, and that good will result from their labors.

The Bereans Column.

Dear Bereans:

I shall say to all of the dear ones with whom I met for the first time, that I am stronger than ever in the truth of the "Gospel of the Kingdom," since I attended Conference. The meeting throughout was a decided success, and certainly one to be remembered.

It was indeed good to be there and hear those good sermons. I came home spiritually refreshed and built up, and with the determination to be faithful in the service of the Master until he comes. I believe that many were made stronger by being able to attend the meetings.

Dear Bereans let us endeavor to carry out in our lives, each day, the many good things we have learned. In John xv 10, we read: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." In order to know the Lord's commandments, and keep them ever fresh in our mind, we ought to read the Scriptures often. It should be a daily habit with us. Many times we step aside discouraged and almost heart-broken, but a few words from the blessed Bible encourages us to press onward and run with patience the race that is set before us.

In John ii we read: "For as the body without the spirit is dead, so faith without works is dead also."

Faith is good. "It is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please God." "He that cometh to God must believe that He is a rewarder of them that diligently seek Him". Heb xi 1, 6.

Hope likewise hath its appointed place in the divine economy. When our hope or desire cometh, it is a tree of life. Hope may be strong, faith may be strong, but unless they are accompanied by something more, unless they are dominated by charity, we shall become stripped, we shall sooner or later become unclothed; the earthly house of our tabernacle will be dissolved. Charity is love in its truest essence.

Charity speaks the truth, but speaks it in love, not for the purpose of finding fault, but in order to restore and build up. Charity hates sin, but loves the sinner. It will cause us to clothe our enemies, not by heaping upon them fresh means, whereby they may be helped to persecute the truth further, but by giving them that which they stand most in need of; that is by telling them the truth, telling them their faults in love that they may turn from that which has made them an enemy.

Neither weights nor measures are able to contain charity. It seeketh not how little it can do, but is full of good works. It seeth invisible things, and proveth all things. It shineth in dark places. Lies and wickedness are not able to stand before it: it establisheth righteousness where it listeth.

Charity conquers the flesh and keepeth the commandments of God.

Kathryn Townsend.

Dear Bereans:

My mind and prayer has been with you as you are assembled together to receive instruction and study of Him whose example we should all strive to follow. I sincerely trust if there is any among you who has not decided what to do; will do so at this time for no one has time in his own hands.

We are here today and gone tomorrow. Today is the exceptable time of the Lord, seek Him while He may be found. We are to walk in the light as He is in the light, and if we walk in His light we must follow His commands as we find them in His word, for His word is our light.

It is a pure word, why not accept it? In all thy ways acknowledge Him, and He shall direct thy paths.

Let us pray as David did, "Teach us thy statutes, make us to understand thy ways and precepts." What is the meaning of the word, precepts?

A rule authoritively given.

What is Christ's rule?

He that believeth and is baptized shall be saved. Peter said in his Sermon, "Repent and be baptized in the name of Christ for remission of sins." What was the result? They that gladly received his word were baptized. Let this Bible school and Conference where there is so much good said and thought spring up as a light to as many as will receive it, that God may be glorified, and that the hearts of those who have spent so much time and labor for it may be made glad.

Submitted in love by your Co-worker.

Selma Samuels.

Dear Bereans:

It has been some time since you heard from isolated Bereans of Okla. Your faithful efforts and kind remembrances toward us, renew our love and interest. Making us realize we are somewhat slack in our work. Which if properly studied and the Berean motto observed. Could not fail to benefit each and everyone. We are not situated so as to have regular meetings, hence I have kept no report; most of our study is individual study or quest in our home circle.

Having now received the new Lesson books, each one seemed to appreciate their book, and have promised, if possible, to renew their study more attentively during the coming year.

Sunday, August eleventh, we had our first lesson in the new Book. Only four were present, but I mean to keep a written report of our work this year, though it be ever so little.

Mrs. Barbara Leamon, whose name I sent in last year, is well pleased with the work and says she means to continue to study. She made mention that Scripture that she used to read has a diffent meaning altogether now. I can't see why she couldn't see things then as now.

That is the great trouble here our doctrine is new and so different than the common teaching; that it is hard to get people to take part in class work. They have their Sunday School, and the Quarterlies are their Bibles. There are three baptized believers here. In March, Brother W. H. Wilson visited us, owing to the lack interest and the season of the year, the attendance was small. This was his third trip here to stop at this place. I think he was somewhat disappointed in the interest here, for which we deeply regret.

On the first Sunday in July, Bro. John Foore of Parsons, Kansas, came and staid over two Sundays, delivered twelve discourses in all, but attendance was small, those that came seemed interested.

Distance forbids me attending your Conference, nothing would give me greater pleasure. I shall think of you all, and pray that your coming together may build up the cause. That the world may think we are an earnest sincere people, believing the doctrine we teach, thanking you for the books and all literature sent us, remember the isolated ones in their weakness.

Your Sister,
Mrs. Mettie Chandler.

Editor Restitution:

I visited the City of Chicago a few days ago for the first time and was much impressed with its frantic activity.

There are trains overhead rumbling and roaring, street cars beside one jostling and bumping, and trucks, and carts, and carriages, and automobiles all around one, rattling and noisily hurrying, until one is so confused he does'nt know which way to run. He looks up against an immense stone building, tremendous in its proportion, and ugly in its perfect of fuec appearance. He closes his eyes and into his minds eye comes a vision. He sees the summit of a western mountain bathed in the soft rays of the setting sun and wrapped in a mantle of green trees, the verdure of which never fades neither winter nor summer. A horse-back rider ascends the slope and stopping on the very top looks out over the boundless expanse of hills and mountains and the valleys between, filled with grassy meadows of a lighter shade. He sees the golden rays of the descending sun play hide-and-seek amongst the green hills as their beautiful tints mingle with the rich color of the evergreen like a chain of gold among the tresses of my lady [redacted].

As for us [redacted] we through the clear, [redacted] there is no habitation, [redacted] can the work of man be seen, [redacted] single tree is scarred by the woodman's axe; but away off there to the north with the shadows slowly creeping up the side, as if some tender hand were regretfully drawing a curtain over it to hide it from view, is a snow-covered peak,—yea, many of them are still farther beyond. Some of them are a patchbion where the sunlight does not touch them, others are a delicate pink and sparkle with myriads of diamonds, and others are as pure a white as if they had been tenderly brought down from God's throne.

As the rider looks out across the ponderous mountains towering toward the blue sky as if they would call all the world to wonder,—and across the worshiping hills which seem to adore the hand that formed them, down to the peaceful valleys with their silvery waters, all so still, so impressively quiet, he communes with his God, who, with his all-powerful will made the majestic mountains and the tiny pine-needle quivering in the breeze. He rules that brilliant orb now sinking among the trees, yet does not forget the little ant busily doing the work which has been given it. How supremely great is the Maker of all this.

The dreamer opens his eyes and again sees the cars and wagons, and dirty streets, and men running everywhere. Man, who is the Maker of this,—and hit thou that sayest, "There is no God." Oh worm of the dust! Why do you say, "Where is my Creator that I may know Him?" Does his splendor so blind your eyes that you cannot see? Does his voice so deafen your ears that you cannot hear? Does the thrill of his being so benumb your nerves that you cannot feel? All hail to nature—the wonderfully, beautiful voice of God, our Creator!

F. L. Patterson.

"Present your bodies a living sacrifice to God" (Rom. xii. 1.) A great deal of our consecration is very acceptable to church officials and church boards, but not to God.—*J. R. Boynton.*

I am sick of that old lie—it's a hard thing to be a Christian. Why, you never read it in the Bible. It's a hard thing to be a sinner. The Bible says it's the way of the transgressor that's hard. Prov. xiii. 15.—*W. A. Burch.*

Selected.

Take Time to Pray.

We are living in a time when things move rapidly. Many are running to and fro, and knowledge has greatly "increased." Constantly, we hear the remark: "Don't detain me, I am in a great hurry, I don't see how I am going to get through." And yet, with all the rush and excitement of the age, it is really astonishing how much people can find time to do. Time to plant, time to build, time to buy, time to sell, time to mow, and time to reap; time for business, time for amusement, time to read, write, sew, cook, and in a word, time for everything but one thing, viz., time to pray. If one wants to pray in a manner that will get the ear of the Most High—move the Almighty, and obtain the needed help—he will never find the time to make such a supplication; he must take it, even at the expense of a great sacrifice. How much would any one pray, if he waited to find time to pray? What kind of a prayer would he offer? What would be his condition spiritually?

Nothing is so recuperating to the weak Christian, nothing so necessary to ward off the attacks of the enemy, nothing that will give such constant victory, as constant prayer. In order to have times of refreshing from God—sweet seasons of special help, and power over the foe, we must put forth a special effort at the throne of grace.

We can not find time to pray, we must take time. Our present and eternal salvation depend largely on our taking time to pray. It would be just as reasonable to think of living without eating as to live a Christian life without prayer.

God forbid that I should encourage negligence in the ordinary things of life, but if we have to neglect our external interests in order to make our temporal affairs run smoothly, some day we may be "weighed in the balance and found wanting." Jesus had to deprive Himself of sleep in order that He might have time to pray.—*M. Mackadren.*

Coming Realities.

The Bible deals with facts and realities. Even faith is declared to be "the substance of things hoped for." The Bible hope is real and tangible; it rests on promises which cannot be broken. The Scriptures speak of God as a self-existent, all-wise Being. Christ was not a myth. The creation of man is a fact. Paradise, with the tree of life and its rivers, was a reality. The earth and sky really exist. Life and death are realities. Indeed, the whole creation is literal. The world of the future will be as real. Christ on his throne will be as real as Christ on the cross. His glory will be as literal as his suffering. His kingdom will be tangible.

Abraham looked for a city which hath foundations, whose builder and maker is God. He was called to "go out into a place which he should after receive for an inheritance." Job declared that in his flesh he should "see God." David's flesh is resting in hope, and he is to be satisfied when he awakes in the likeness of Christ. Isaiah sings: "Thy dead men shall live, together with my dead body shall they arise," and that "the earth shall cast out the dead." Hosea prophecies that God will swallow up death in victory." Daniel says those that "sleep in the dust shall awake." Our Lord promises twelve thrones to his twelve apostles, and declares that the "meek shall inherit the earth." Paul looked for a crown. John's hope was to see Christ and "be like him." Peter was waiting for his crown "when the Chief Shepherd should appear." The broken hearted and weeping church at Thessalonica, were assured that the Lord himself should descend from heaven, and those who sleep in Christ should then arise.

There are no myths about the coming life. To be like Christ, equal unto the angels, to die no more, to inherit the kingdom, to live in God's city, to behold life's river, to see Abraham and all the prophets, to know each other and have part in the first resurrection, are not mere figures of speech—they are to be living realities.

The new earth will be as real as the old. But sin shall not mar it, death shall be unknown, sorrow and weeping come not there. Names that have become dear in life's pilgrimage, shall shine in brightness on the gates of the city, and be written on the foundation stones of topaz and emerald. Paradise, the tree of life, the river and the throne, are among the realities of God's Word.

Our hope deals not in mere fancies of the imagination. It embraces the glories of a world made new, will cheer us during life's toils, and be our stay when the cold shadows of death stretch across our path. Having, then a hope based upon such promises, and reaching forward over the valley of death to that world of life and immortality, let us be diligent that we may be placed at the right hand of the King, where there are joys and pleasures forevermore.

All for Christ.

Do we realize as we should what is implied in giving up all for Christ? It cannot mean less than an entire surrender of self, and a complete dedication of the whole heart to the work of his love. There can be no half way work in his service. Christ must be all to us. His service must be complete. He rules as King or not at all. Men converted to his standard must do more than merely believe. Faith is essential, but it should be an ever living, active, working faith. It calls for sacrifice, both of time and means. It calls upon us to bear the burdens incident to the new life begun in us, and which we are bound to reveal to others. There are crosses to be borne, sacrifices to be made, and burdens to be shared in working out the great problems of the gospel of Christ. The demands are not only on our moral nature but upon our energy. We must make the work our business, as well as our profession. Religion is not a mere garment, to be put on and off; it becomes a part of us. Christ must dwell in us richly. We are not to lose our identity or individuality, but the new manhood is to be stamped with his likeness. The ownership becomes mutual; Christ is ours, we are Christ's; and the labor, the suffering, and the glory become mutual also. Did he become subject to the Father, and make a full surrender of his will to that of the Father? Then we also must reach that point in the new life, where we can say: "Nevertheless thy will and not mine be done." "He that taketh hold of the plow and looketh back is not fit for the kingdom of God." We cannot retreat. The motto is: "Push on in victory." We give all to Christ!

Love's Forgetfulness.

Memory may be love's worst foe. Forgetting is often love's highest duty. And whatever is a duty is possible. We can forget, when we ought to. We ought to forget everything that interferes with love. Yet how often we hear it said, "I have forgiven that long ago, but I can never forget it!" Such a one does not know the first meaning of forgiveness, and does not want to love—unreservedly. Forgiveness that does not forget comes perilously near being hatred. If we are cherishing memories of wrongdoings of any of our fellows, let us ask God's forgiveness. For he will "blot out all mine iniquities," even the sin of memory, if we will honestly seek his loving power to forget.

Danger of Indulgence.

It is not necessary to sin in order to get a new start. The devil would like to have us think it is. Sin looks so attractive beforehand, and so repulsive afterward, that it sometimes seems as though our only hope for seeing sin in its true light, and thereby turning from it, is to pass through it and taste its bitterness. But to yield is only to make the fight for all life-time harder. Every yielding lessens our chance of permanent victory, and increases the chance of eternal ruin. "After this once, you can turn from it forever," is the lying assurance of the Father of Lies. "Do it this once, and I'll have you forever," is his real hope.

Idleness is contrary to the will of God. Men are created with a disposition to do something in the world; and if they are not engaged in the serving of God they will be serving the wicked one. God has a work to do for every one. The father in the gospel said to his son, "Go work to day in my vineyard." The great Father above gives the same command to every man today.

Said a member of a church to another member: "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it. Did not the Savior feel what he did for you?"

Value no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice; a man's actions, not his conjectures render him valuable.

Indiana Bereans.

Life of Christ. Lesson 6 & 7. The Sermon on the Mount, Matt. 5, 6 and 7.

The following outline for daily reading, commencing Monday, Sep. 9th.

Sep. 9. Beatitudes, Matt. v. 3-11.
" 10. " Luke vi. 20-28.
" 11. Discipleship, Matt. v. 12-16.
" 12. " Mark iv. 21-24.
" 13. Law, Matt. v. 17-20.
" 14. " Rom. iii. 31; x. 4; Gal. iii. 24.
" 16. Anger, Matt. v. 21-26; I John iii. 15.
" 17. Divorce, Matt. v. 27-32.
" 18. Swearing, Matt. v. 33-37.
" 19. Vengeful spirit, Matt. v. 38-48.
" 20. " " Luke vi. 27-36.
" 21. " " Rom. xii. 17-21.
" 23. " " I Cor. vi. 1-7.
" 24. " " I Thes. v. 15; Pet. iii. 9.
" 25. Ostentation, prayer, Matt. vi. 1-18.
" 26. " " Luke xi. 1-4; Mark xi. 25.
" 27. Avarice, Matt. vi. 19-23.
" 28. " I Tim. vi. 17; Heb. xiii. 5; Jas. v. 1-5.
" 30. Anxiety, Matt. vi. 24-34.
Oct. 1. " Luke xii. 22-31.
" 2. Judging, Matt. vii. 1-6; Luke vi. 36.
" 3. Asking, Matt. vii. 7-11; Mark xi. 24; Luke xi. 9-13.
" 4. Golden Rule, Matt. vii. 12-20.
" 5. Doing, Matt. vii. 21-27; Luke vi. 47-49.

Questions.

A When?
B Where?
C To whom?
D What for?
E Embodiment.

1st, The Beatitudes. Memorize them. Study each as a separate item.
2nd, To what were the disciples likened?
3rd, What command was given them?
4th, What is said about defending the Scriptures?
5th, What is said about Christ's mission?
6th, What is said about anger?
7th, What is said about lust and divorce?
8th, What is said about extravagant speech? Does this refer to taking an oath in court?
9th, What is said about a vengeful spirit?
10th, What is said about Ostentation? Study carefully the Lord's Prayer.
11th, What is said about Avarice?
12th, What is said about Anxiety?
13th, What is said about Judgment?
14th, What is said about Asking?
15th, The Golden Rule.
16th, Not saying but doing.

Obituary.

Clifford Reed Garton was born in Lafayette Co., Wis., and died near Kingston, Ark., Aug. 19, 1907 of Typhoid fever at the age of 23 years, 6 months and 26 days. He was the only son of Brother and Sister Garton of Varina, Iowa. We laid his father to rest less than a year ago. He was baptized by Elder Whitesett when sixteen years of age, and has ever since lived a noble Christian life, an example of patience.

He was married to Irene Titus, Feb. 28, 1897. To this union was born two sons and four daughters. It is such a loss to lose one so young but we sorrow not as those that have no hope, for we have the glorious hope of meeting him in the morning of the first resurrection.

He leaves a wife, five little ones, his mother, five sisters and many other relatives to mourn his sad loss.

Brother Slaven spoke words of comfort, after which he was laid to rest awaiting the call of our Blessed Master.

Inez Titus.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

"Stand Up For Jesus."

Dying words of Dudley A. Tyng, to his father, Dr. S. H. Tyng.

"Stand up for Jesus!" Lol while shadows gather,
And o'er my pathway hangs death's deepening gloom,
Now from my dying lips, O dearest father,
Bear these my words, close by the silent tomb—
"Stand up for Jesus."

"Stand up for Jesus," amid earth's rude commotion,
Feeling comfort, joy and worldly ease—
Stand like the storm-washed Pharos by the ocean
Guiding the mariner to realms of peace.
"Stand up for Jesus."

"Stand up for Jesus," though his foes surround thee,
And seek to dim the lustre of his name;
Oh! let his light and love beam all around thee,
A pure, a radiant, and a quenchless flame.
"Stand up for Jesus."

"Stand up for Jesus." Lol from Pisgah's summit
I gaze afar, though with a dying glance;
I see Mount Zion and the hosts upon it,
And Jesus, smiling, bids me to advance.
"Stand up for Jesus."

"Stand up for Jesus." Now in death's dark river,
My weary head is sinking 'neath the wave;
But Christ stands by me—he shall soon deliver,
God shall redeem me from the silent grave.
"Stand up for Jesus."

"Stand up for Jesus." Lol the night is breaking,
And on the sky dawns the eternal day,—
Oh! then shall I, from death's brief slumber waking,
Behold thy face and never be torn away.
"Stand up for Jesus."

"Stand up for Jesus." Let the worldling pity
The cross we bear, the weary path we tread;
Soon shall we rest in yon celestial city,
And stand with Christ with crowns upon each head.
"Stand up for Jesus."

Communicated.

The Story of a Happy Christian Life.—No. 23.

In 1853, shortly after Auntie Willard's removal to Warsaw, a darling babe had been intrusted to her keeping. It was her second daughter. Her first child, born in Cincinnati, had been a little girl but had died, and Auntie Willard had longed for the love and companionship of a daughter of her own. Alice Johnson, her foster-child, was good and kind, and gave her a good measure of love, in return for the love that had given her a pleasant home and all its comforts, but there was something still lacking; there was not the same warm comradeship that there is, or ought to be, between a mother and her own girls.

The little one "grew fair and promising and was the pride of the household. Hers was the first kiss at her little brothers hurried from school, and the last before they left home in the morning." One day she entrusted for a few moments at dinner-time to the care of a young girl belonging to the household. She seemed hungry, and the girl, without asking Auntie Willard as to the age or quality of the milk on hand, fed her. It was sour, and brought on cholera-infantum—the disease that in hot weather is so fatal to young children.

When Auntie Willard "saw the deadly nature of the sickness she went to her heavenly Father and told them, with all her heart, if it was not for their good and the good of the child, and for his glory that it live, she did not ask it. If otherwise that he would in mercy spare its life, thus endeavoring to commit all to God. But he was not pleased to stay the disease and in a few days the child was dead. 'Have pity upon me, have pity on me, Oh, ye, my friends! for the hand of God hath touched me,' was the language of her heart as the little angelic form was attired in its white robe for the coffin bed."

She "was tempted" to think, had they done this or that, or if they had not done thus or so, she might have lived, so forgetful was she in her sorrow, of her prayer and trust. But her heavenly Father forgave her weakness, and gave her this view from His Word, when it was God's will to spare Moses; Pharaoh and all Egypt, could not kill him, on the other hand, when it pleased God that King David's child should die, David and all Israel could not keep him alive," so she "was given to see that the most simple means could have been blessed to the restoration of the child had it pleased the Lord," and this "comforted her bleeding heart," and she "could say, 'Thy will, not mine be done.'" "Jacob," she said, "had his 'sack of weeping' and his pillar upon Rachel's grave, but he could not tarry to weep there, but must journey on, so we in our pilgrimage to the heavenly Canaan leave the monuments of our grief in the way."

I remember this dear babe and how sorry we all felt for Auntie Willard when it died. She used to tell mother, that she almost envied her, in the possession of her affectionate daughters."

The winter of 1858-54, following that sorrowful summer, a Miss Hattie P. Hills, a young Baptist lady from Vermont, who had been teaching in Mrs. Cowan's Seminary in Warsaw, was called to take a position in the High School at Wolf Lake, Noble County, Indiana, in which a certain Mr. Moses Fay—a teacher of the highest order, was principal. Nelson Willard, Auntie Willard's oldest son and myself were sent there to school. I had remained a month, when I came home on a school vacation and Typhoid Fever having broken out in a malignant form in the little town where the school was, Father would not allow me to return, though the principal had said, "my tuition should not cost me a cent if I would come back," so pleased was he at my studious, quiet habits. Nelson, however, did go back, and took the fever. He had been sick a week, when a messenger came for his father.

On reaching the place, Brother Willard at once procured a large sleigh, wrapped up his son, placed him therein and drove home as rapidly as possible, the distance being 18 miles.

He was so weak when taken from the sleigh that "his head fell back, as if he were dead," and Auntie Willard supporting it, they carried him in and laid him down. Yet even in this time of trouble, coming so soon after the death of her daughter, she did not despair, but "hoping in God as her stronghold was ready to at once take up the duties of the hour.

Nelson had said when they brought him into the house, "O, mother, I am almost dead! A little farther would have finished me." But, as Auntie Willard continues the story, "This son had been savingly affected to grace as we hoped, when less than eight years of age, and had been baptized, together with a little friend (Albert Greenleaf) about the same age. He had been carefully instructed in Bible truth from a child and knew the Holy Scriptures which were able to make him wise unto salvation.

If the marks of grace did not keep pace with his developing years, when affliction came he knew where to turn for relief. The Bible and the God of his parents were now his only hope. With great earnestness he now requested that Brother Chaplin be sent for to anoint him in accordance with the injunction of James. (James v 14, 15.)

A signal blessing followed that first act of obedience. The first remission of the fever and a good night's rest ensued and we fondly hoped for a speedy recovery. But our faith was yet to be severely tested. He was very sick during the third week, and when the fever left him, he was as one dead, insomuch that his father saw no hope. But we administered restoratives and he revived and ultimately recovered. May it be for the glory of God."

Yet, notwithstanding the relapse, Nelson, to this day attributes his recovery to God who heard and answered his prayer.

Auntie's prayer now was, that the disease might not be suffered to go through the entire family as it often did it those early days, and in this she was heard, as only a slight fever of a few days rested upon the second son.

Thinking now about that meeting in Laporte County in connection with the sickness and death of Auntie Willard's little Elizabeth in 1858, calls to mind the fact that my father was very sick with Typhoid fever in the fall of that year,—so sick, that we despaired of his life,—and that mother was also ill, but not from the same disease.

When he began to get better the fever went to his left foot and it became so inflamed and swollen that we feared a fever-sore would be the result. Brother and Sister Willard often came to see him, and on one of these visits, Brother Willard inserted what is called "a seton" in the calf of the leg, above the affected foot, that the matter might be drawn out there and so the foot be saved from breaking. It was a painful operation, but it proved successful.

That foot and leg were however ever so strong thereafter as before. [illegible] and the amount raised for the Evangellist fund was sufficient for the support of two Evangellists for the coming year, with a large increase over the amount raised last year. Our people are coming gradually to expect large things and to receive them, for in these matters, as in most things in the affairs of life, it is a matter of "according to your faith, so be it unto you." We have great faith in the noble brethren of our State who are giving for the work of God, each year, and we believe that still greater things are possible in the future.

Sunday, the last of the session showed the largest attendance of any day previous, or of any former meeting, and it was a feast day all through, of the good things of God. In the morning at nine o'clock four dear ones were baptized into the name of Jesus. At 10:30 Bro. S. J. Lindsay gave an interesting discourse on "The Problem of Evil." This was followed by the sacrament of the Lord's Supper.

At 2:00 P. M. the Bereans held their special meeting led by Miss Mabel Eaton, Topic, "Practical Christianity." At the close of this service we listened to an excellent sermon by Bro. L. C. Conner.

A recess was taken at 4:00 P. M., and a social time was enjoyed until the evening service at 6:45, which was a social meeting led by Bro. Jas. Wilson, and appropriate to the time, short addresses were given by various brethren, full of kindly exhortations and excellent "last thoughts."

Following this came the final business and formal closing of the Conference, when we again listened to Bro. Conner in the closing sermon of the day.

The time for the "good byes" had come, and the sad thoughts came crowding as always at such times and yet, as some had suggested in the social meeting, an effort was made to keep down the sadness of regret at parting, with the thought of thankfulness that it had been ours to have even this little time of loving intercourse, and of coming "apart to rest awhile" from our various labors and cares, and to receive new refreshment, and such views of God's truth, as seemed to bring our Blessed Hope so very near, and to make it so real to us that we might strive with greater effort through our [illegible] of toil. And with this [illegible] giving, our Conference [illegible]—should our Lord [illegible].

JAS. WILSON, Pres.
EMMA L. SMITH, Sec.

Conference Report.

The Illinois Annual Conference of the Churches of God in Christ Jesus was held at Oregon, Ill., Aug. 21-25, and from the opening service to its close, was a meeting to be remembered as one of the best ever held at this place—the best in attendance, in strong presentation of truth, and in all the things that make such gatherings in our household of faith a success, and especially was there manifest that spirit of hearty Christian fellowship which caused even the stranger to feel that it was good to be there. Even nature was in her best mood, and gave us sunshine and cool breezes every day—in favor not always granted at such times.

Bro. J. M. Glotfelty, and his corps of assistants were untiring in their efforts in caring for the comfort of every one. Bro. Glotfelty is certainly a "host" in his management of affairs at Conference Hall.

The ministers who were with us and spoke at the different meetings were, Bros. L. C. Conner of Cleveland, Ohio; Geo. Noll, State Evangelist for Indiana; S. J. Lindsay, State Evangelist for Illinois; Jas. Wilson, of Chicago, and R. G. Huggins Asst. State Evangelist for Illinois.

Besides there were a number of representative members from churches of our body in distant States. Bro. and Sister Willey of Indiana being with us all through the session, adding much to the meeting by their generous encouragement and Christian zeal and fellowship. Also Sister Evelyn Unruh, of South Bend, Ind., and Sister Virginia Ritenour of Dilbeck, Virginia, and others were present.

It is indeed good to have these dear ones from other fields with us in our meetings. It gives a feeling of breadth, and that we are not toiling alone in our little corner, that others are fighting the same battles for the same glorious gospel, and in the doubling of prayers and of fellowship there is strength gained in so many ways for the long years' labor.

The Conference program was unusually good this year, each minister contributing his share, by way of sermons, and in all the various duties which fall to the lot of preachers at such times.

The question box was very interesting, in giving light upon many points of practical as well as of doctrinal interest, and was conducted in a spirit of Christian harmony and of honest investigation of truth. The social meetings by the Bereans each evening preceding the regular sermon were very good indeed, and show an increasing growth and earnestness among our young people.

At our business session on Saturday morning our State Evangelist in his report showed excellent work done in all parts of his field and in many new places visited. The statement showed an increase over last year in point of interest and attendance, in contributions to the work, and, greatest and best, in the number who put on Christ in baptism during the year.

Bro. R. G. Huggins, Asst. State Evangelist has been preaching at the local points of Dixon, Adeline, Lanark, Plum River, Antioch and Oregon, with visits to distant points at different times during the year, but work was done largely at the local churches, preaching, organizing Bible classes, and teaching in the homes. The reports of churches showed good interest and attendance in nearly every place, and altogether there is reason for much encouragement in the present outlook over the field.

The committee on finance reported a liberal response to their appeals, [illegible]

How to Understand the Revelation.

In the second chapter of Proverbs we find directions how to get wisdom, knowledge and understanding. "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." verses 4-6. Therefore strict attention to what is written is absolutely necessary in order to an understanding of the symbols, and voices of the grand and lofty book we call the Revelation. I notice that some writers make what I consider to be a fatal mistake, and one that puts them off the true track of a correct exegesis of the things revealed. I refer to chapter 1 and verse 10, "I was in the Spirit on the Lord's day." The position is taken that John by the term Lord's day has reference to the future day of the Lord; therefore what John had revealed to him is to take place in the future day of the Lord.

The following context to the term "Lord's day" proves to my mind conclusively that either the seventh day sabbath, or the first day of the week is the day John designates Lord's day. Now what did John see and hear on or in the Lord's day? "What thou seest write in a book, and send it to the seven churches which are in Asia." Now I ask is it not a fact that at the time of the vision, that the seven churches were then in Asia, and that it could not have any reference to the future Lord's day?

Again in verse 16 we read, "And he had in his right hand seven stars." And in verse 20 the seven stars are explained to be the angels of the seven churches, and that the seven candlesticks are the seven churches. Now I think we are held firmly to the conclusion that the vision had its counterpart then and could not have reference to any future day. The future theory of interpretation is very shaky and has no better foundation than apostolic succession, and must be corrected in the same way that a future [illegible] by the Roman church to ward off the claim by the reformers that the pope was the anti-christ; so in like manner those failing to discern the fulfillment of events predicted in the ages gone by place every thing in the future, passing by in silence the words, "For the time is at hand." verse 3. Things which must shortly come to pass. verse 1.

The object of this communication is to stir up investigation in order to a correct understanding of the things revealed. Now, Bro. Moyer and Bro. Busch, if I am wrong on this point no man will be more benefitted than myself, by being put right. I will receive correction without taking any offence.

Submitted in behalf of the truth.

GEO. PEASONS.

Report of Bible School

The Bible School which convened at Oregon, Ill., August 12-21, 1907, proved to be the best ever held at that place. There was an enrollment of fifty-one, showing an attendance nearly double that of the first school, held five years ago.

Sixteen sessions were held and with such instructors as Bros. Lindsay and Huggins, those present could not help deriving benefit from the lessons. The lessons under the instructions of Brother Lindsay were designed to make us more ready to give reason for the hope that is within us, while those prepared by Brother Huggins were based upon the Holy Spirit. Sister Anna Drew had charge of the primary division of the school. That the lessons were productive of good results is proven by the fact that on Sunday, Aug. 18, two young ladies from Lebanon, Ill., Leota Hanson and Jennie Townsend put on Christ by baptism.

Tuesday evening, August 13, Rev. Stone of Oregon, a personal friend of our teachers, gave an interesting lecture for the benefit of the school which was thoroughly appreciated. Brother Lindsay entertained the school in a pleasant manner at his home, Thursday evening, August 15, and on Friday evening, August 16, a musical and literary program was given by the pupils of the school and the young people of Oregon.

All who attended declared themselves well pleased with the school, and we sincerely trust that all may meet in the kingdom of our Lord.

GRACE M. WILLIAMS, Sec'y.

Dear Restitution.

On an excursion train bound for Western New York. Parfamed Niagara called me; Niagara with its heaven breathing mists, the thunders that took me off my feet, as it were, threw me upon my knees in supplication to my Lord and my God. Thus He is ever wooing his children to think of him and to love him, poor worms of the dust, yet part of his wondrous creation. He wishes us to be sin cleansed, all righteous within.

Reconciled to him is the song of the oceans, the rivers, the streams, and the rills, reconciled to him says the perfumed flowers, the trees and all growing things, reconciled to him says the Book with its life given way, reconciled to him says the Christ through whom and by whom we attain.

Dear penman of the dear Book, we love you, but Oh! how much more we love the one who sent you. We dare not disobey Him, our characters, our destinies lie in our acceptance and obedience. The one who is mighty to save is mighty enough to save us, no matter how vile and unworthy we are. Let us lay hold on this mighty One. Beloved in the Lord, can anything separate us from the love which is in Christ Jesus? Why can we not kneel in mental attitude, an unbroken circle around the throne of God.

While at Niagara Falls, two more precious souls joined the number whose faces will ever live in my memory. God's family are dear to me wherever found, and one turns to them instinctively when a stranger and far from home, indeed it seems yet another exhibition of God's care for us, that his children who are of like precious faith should take the stranger in and do for them just as if they were doing for Him. Thus it seems that dear Sisters Angelius and Lizzie Lent ministered to me the two days that I visited at their home, my responsive heart says to them and to you, the best thing it can say, may you be given the spiritual blessings in Christ Jesus.

ALICE KEMP.

I should infinitely rather feel myself the most miserable wretch on the face of the earth, with a God above, than the highest type of man, reading about Him.

Indiana Conference.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillsburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillsburg is on the L. E. & W. R. R. east from Frankfort, and west from Clinton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

In the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

THE WORLD TO COME.

This is a book of over 400 pages compiled by Brother J. O. Woodruff, and is a symposium of writers on Eternal Life, from a Bible basis. We have a few copies to sell, and will mail for 80 cents each, if sent for soon.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be to worthy.

Mrs Wm Youngs	00

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Three Days and Three Nights.

John vi 65, reads thus, The words that I speak unto you they are spirit and they are life. In view of this statement is it not well to leave the words of the Great Teacher as he gave them? In reading a well written article I was astonished to know that the above, Three days and three nights, were taken to mean a small part of two days and one whole one. The question as to the exact time at which Jesus arose may not be very important, yet it is certainly important to interpret a prophecy in the language in which it is written. We may in this article fail to convince the readers of THE RESTITUTION of our correctness yet we shall attempt to show that our Savior meant what he said in Matt xii 40, which reads as follows, As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. We understand the expression three days and three nights to be an emphatic one and to mean so many hours. The language used in Esther v 1, does not prove that our Savior did not mean what is written. We must accept the language as we find it and govern ourselves accordingly. In the investigation of this subject there are two things to notice. First the time the women visited the sepulcher, and second the time at which the Lord arose from the dead. In the examination of the four writers, Matthew, Mark, Luke and John we find in the A. V. a slight difference in language.

In speaking of the visit of the women Matthew says, In the end of the Sabbath. Mark, When the Sabbath was past, very early in the morning. Luke, Now upon the first day of the week, very early in the morning. John, The first day of the week cometh very early, when it was yet dark. These of these writers place this visit on the first day of the week.

If we examine the Emphatic Diaglott we will read this text. Matt xxviii 1 that, Now after the Sabbath, as it was dawning to the first day of the week, etc. The Syriac New Testament reads thus, In the close of the Sabbath as the first day of the week began to dawn, etc. With these evidences we have the same statements from the four New Testament writers. Therefore we must conclude that the women visited the tomb in the morning of the first day of the week. Their visit marked an event separate as to the time from the resurrection of our Savior. When they visited the place where Jesus had been buried they found that he had risen. Matthew is the only one of the four writers who gives us the time of our Savior's resurrection. Matt xxviii 2, says, And, behold, there was (margin, had been) an earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. This must have occurred previous to the visit of the women, for they having found the sepulchre empty, and the angel said, He is risen. We do not think it will do violence to the record to say that it took place in the end or close of the Sabbath.

We are led to conclude that Jesus was buried in the end or close of the day upon which he was crucified. He died about the ninth hour and it would require some time to get the permit from Pilate to remove the body and prepare it for burial. Therefore he must have gone into the earth at the close of that day, near 6 p. m. The descent of the angel marking the time of the resurrection it must have been the same time, three days and three nights following his burial which would make it in the end of the third day. Let us count back from the end of the Sabbath (Saturday). The Sabbath is one day. Friday is two days. Thursday is three days. Friday night is one. Thursday night is two and Wednesday night is three. Thus we have the three days and nights and not parts of days. According to this Jesus was crucified on Wednesday and arose in the end or close of the Sabbath (Saturday). In further proof that he must remain in the earth three days let me call your attention to the following Scriptures. Matt xvi 21. He must go to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day. Matt xx 19, And shall deliver him to be scourged and to crucify him; and the third day he shall rise again. Mark viii 31; x 34, Luke ix 22; xviii 33 make the same statement. This language cannot be taken to mean parts of days and parts of nights.

We now wish to examine some of the texts given to prove that the language "three days and three nights" may mean only parts of this time. It is said that, To claim that "three days and three nights" mean full time, counting minutes and seconds is to introduce an arbitrary and hypercritical method of interpretation, which is destitute of Bible illustration or countenance." Is not this introducing a method of interpreting Scripture contrary to Peter where he says no prophecy of Scripture is of a private interpretation? Note Luke xxiv 21, And besides all this, today is the third day since these things were done. It is claimed that "since" includes the third day, or this day was the third since the death of Jesus. I wish to call attention to the Syriac New Testament translation of this text. And lo, three days have passed since all these things occurred. The word "since" in this text is rendered from the Greek word "apo" and is rendered "from" by young in his Concordance. The Diaglott renders since from apo hou, and means "from of which" in the Greek text. We therefore understand the word to be from and not since. "From this day" does not include that day as one of the three days. This we think agrees with the Syriac translation. We now wish to notice Mark xvi 9. The following foot note is taken from the Diaglott concerning this text, "From this verse to the end of the chapter is wanting in the Vatican MS. and in many other ancient copies.

Greisbach marks the whole passage as of very doubtful authenticity. Tichendorf rejects the whole clause. Davidson says that Mark closes with the 8th verse of the 16th chapter. Again he says, "It is absent from the old Syriac version." The scolia of many MSS. say that Mark's gospel ended with the 8th verse. Eusebius canonized up to the 8th verse. By the above evidences we see that it is not to be depended upon for proof against other texts. It is not our purpose to discredit any text of Scripture but those who have read know what is meant by canonizing the books of the New Testament. It is known also that many fragments of the gospel were found and additions made to them. Tichendorf says, Mark xvi 9, It is probably an authentic fragment placed as a completion of the gospel in very early times. I would suggest to the readers who wish to examine this subject to draw a rectangle nine inches in length and one inch in width. Divide this into nine parts. Mark the first day and the next night. Continue this through eight parts. The last call the first day of the week. On the first line at the close of the first day, Wednesday, place a cross. This marks the time when Jesus was buried. At the close of the third day place another cross to mark his resurrection. You will then have the first night (Wednesday). The first day, the second night, the second day, the third night, the third day. You will have one night not counted that marks the time from the resurrection of Jesus until the visit of the women to the sepulchre very early in the morning on the first day of the week. For more than thirty years it has been our purpose to take God's Word just as it is written as our Savior always quoted the Scripture as it was written thereby silencing his accusers. We do not consider this a vital question, but we do think that we ought to be able always to give a plain "thus saith the Lord" as our proof.

The above is submitted in the interest of truth and in the spirit of him who spake as never man spake.

Your brother waiting patiently for that blessed hope and the appearing of our Lord Jesus Christ.

D. C. ROBISON.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart some spiritual gift. Address Salem State Evangelist, [illegible] Huggins, Box G. Oregon, [illegible]

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

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Poetry.

Millennial Day.

O golden day, so long desired,
Born of a darksome night,
The waiting earth at last is fired
By thy resplendent light.

And hark! like Memnon's morning chord
Is heard from sea to sea
This song: One Master, Christ the Lord,
And brethren all are we.

The noises of the night shall cease,
The storms no longer roar;
The factious foes of God's own peace
Shall vex his church no more.

A thousand thousand voices sing
The surging harmony;
One Master, Christ; one Savior-King;
And brethren all are we.

Communicated.

Melchi-zedek.

Melchi, king and zadok righteous, or just. The ruins of Tel-el-Amarna furnish the clay tablets translated by Prof Sayce of Oxford, England; which contains part of the royal archives. They consist of letters and dispatches sent to the Egyptian court by the kings of Babylon, Assyria, Syria and Palestine. Our interest is in dispatches from Jerusalem by one Eben-Tob, governor of Jerusalem.

In one of his letters, he writes: "Neither my father nor my mother has exalted me to the place I occupy, (officially) it was the prophecy of the Mighty King that has caused me to enter into the house of my father."

Again: "I am not a governor appointed by the king (of Egypt) I say, I am the ally of the king; and I have paid the tribute due to the king; and neither my father, nor my mother—but the oracle of the Mighty King establishes me in the house of my father."

From the manner of addressing his letters, one would infer that he was not appointed governor by the king of Egypt, but paid the tribute due the king, as a protected prince. The Mighty King from whose oracle Eben-Top asserted that he derived his official power, was the title given the Deity who was worshiped on Mount Moriah, and which he called the mountain of Jerusalem. The city of the God whose name was Shalem. Putting the characters together the meaning is: "The city of the God Shalem." And this governor claims to have received his authority from this "Mighty God of peace," (Shalem) and not from the king of Egypt; not from heredity but from the "Oracle of the Mighty King." So far as office was concerned he was fatherless and motherless. Melchizedek was not only king of Salem, but also Priest of the Most High God. Gen xiv 18; compare verse 22 and Heb vii 1, 2, meaning first "King of righteousness, and after that also king of Salem, which is king of peace,".....From this Most High God, Melchizedek derived his official distinction; and in this connection, he was without father, without mother, without genealogy; having neither beginning of days (as priesthood) nor end of life; (as far as the records, or genealogical tables assert) but, he, like the Son of God continued a priest all his life. Consult Psa cx 4 and references. The Jesus of the records of truth was constituted a High Priest, not by any human arrangement in law or on account of heredity, but by the oath of the Great King, as affirmed Heb v 5, 6 and vii 17 and verses 21 and 28. And compare latter part of chapter vi. We have the sure thing with reference to the high priesthood according to the order of Melchizedek in the person of Jesus the Christ of God, independent of every other consideration.

A necessary and important prerequisite in the direction of the royal Priesthood aforesaid is: The sacrificial work of the Christ who died for our sins according to the Scriptures—was buried; and raised up, according to the Scriptures. And shadowed forth in the ceremonial of the great day of atonement; the culmination of the expiatory services of the year. On ordinary occasions any priest was competent to officiate, but upon the call of his priesthood, and that of his day of atonement, the High Priest only, who was the head of the order, might enter the most holy place in the tabernacle service once a *year*; and in the manner prescribed by the rules and regulations in the case. See Lev xvi.....The whole chapter, and note references.

The High Priest makes atonement for himself and his house. verse 6. And after that, he takes two kids which are for the people. verse 5. Compare verse 15. It takes two goats to make the one offering. One killed sacrificially for the blood, which is the life; the other living to bear away the sins of the congregation to a separated piece of land away out in the desert. Note the two-fold nature of the offering: First for the High Priest and his house and second for the people. See Heb ix 7 and verses 23-28. And chapter x 14 and context. The one offering perfects those sanctified and answers to that in type, when the High Priest offered for himself and his house. Now then, the offering for the people has its antitype in the One offering also; as it is written. John xi 49 to 52 inclusive.

The matters of the preceding context caused the priests and the prominent officials to consult together with a view to get Jesus out of the way without the knowledge of the populace. One of them—the high priest, being president of the council said, You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, so that the whole nation perish not. This he said, not from himself, but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but also that he should gather together into one (body) the children of God scattered far and wide.

We may see the significance of the two goats; one would not fill the conditions. The one slain represented the death of Christ—the Lamb of God, slain sacrificially as a sin offering. 2 Cor v 21. The other goat represented the living Christ who has entered heaven itself for a purpose. Heb. ix. 28. The eternal life of the household of God is assured; and also the eternal life of the nation of Israel for the same reason. Individuals pass away, generation after generation; but the nation continues as long as sun and moon endure, throughout all generations. See Isaiah lxvi. 22, and numerous references.

"Moses was faithful in all his house as a servitor." "But Christ as a Son over his own house"—as Isaac was.

The two seeds, of the two women—Ishmael and Isaac, represent two classes of the Abrahamic family—that according to the flesh, and that according to the promise. They take their standing from the status of their mothers. Of Sarah it is written—Gen. xvii. 16—"She shall be mother of nations—a royal people shall be from her"—beginning with Isaac, the son of promise; and produced by means of divine intervention, as all the Isaacs have been produced all along through the centuries, Lords paramount and destined to reign over the earth. Gal. iv. 28-31; Rev. i. 5, 6; v. 10.

The two houses, the two seeds and the two covenants—synchronize in, and during the age and beyond.

The rulers and the ruled become interdependent upon each other—the one cannot be apart from the other, and both coextensive, according to the purpose of him who knew the end from the beginning and planned accordingly. "Order is heaven's first law."

We have examined the records with reference to the priesthood of the Christ during this age; in the next age, that is the "times of restitution" spoken of by the prophets; he will associate his kingdom with his priesthood as it is written; Zech. vi. 12, 13. This is the Branch of Righteousness to grow up unto David, who will execute judgment and justice. Who will be a Priest upon his throne. A Priest of the Most High God and "King of Salem;" called also "Prince of Peace."

We have noted the endless duration of his priesthood, and that of his reign as King. That he is the Head or Chief of the New Creation—the Ruler of the kings of the earth as fully represented in the 72nd ps.

That he will associate with himself others who will share in the royalty and priesthood of which he will be the constituted Head according to the Divine appointment and purpose. Luke xxii. 29, 30.

Royal and splendid as all this is, the Scriptures declare that mediatorial arrangement graciously provided between the people, the nations. The dwellers upon the earth. Note that John saw no temple in the holy corporation—The Lord Almighty being its temple, and the Lamb. (Rev. xx, 22,) while at the same time, this corporate body will be mediatorially related to the Almighty on one hand and the nations of them that are saved on the other. This body corporate will have direct communication with the Almighty without the intervention of any temple, or mediatorial arrangement. And right here is where the Royal Priests after the order of Melchizedek find their official work. Consult Rev. xx. 4-6, "Priests of God and of Christ and reign."—Note the phrase (verse 6) "hath part in"—hath a share in—partakers in; implying that others had the something in which the martyrs of verse 4 share.

Respectfully Submitted.
C. W. TOMKINS.

Truth and Unity.

The investigation of any matter, subject to mere human intelligence must ever be, as it has ever been, involved in difference of view and feeling. We may call this dissension, fighting, warfare or what we will, the fact stands and will stand so long as the human faculties are the censor. He who said, "Let there be light," and light was, has fled engravings of all hues, and [illegible] the infinite unknown. To the carnal comprehension the methods of God are everywhere inconsistant. The two branches of the Adamic race, the good and the bad, (the well-disposed and the evil-disposed,) have many ramifications. No legislative body has ever been able to frame or enact a law so tight it could not in certain unavoidable contingencies, injure the innocent, or in other contingencies, help the guilty. This is why lawyers flourish and the "unwritten" law is spoken of so frequently. Before the purely fleshly mind, the perfect God and the perfect law are "unknown." This is why Unity is a standing Mars' Hill, among men. The pantheistic idea was that there was no one all-powerful god. There were "gods many" and they had their own specious plans and pre-eminence. They (the heathen) saw the Spring set in and all nature blooming as under some unseen power; and then; in an instant, some other and just as mighty hand would seem to reach forth with inexplicable fury and tear this all down. And man would name these effects each after some fancied god, and call upon the whole company of gods to spare them. The words of the heathen general who came out against Israel, were Israel's God is stronger among the hills, but our god is strongest on the plains. They believed in the existence of Jehovah (see Nebuchadnezzar, etc.,) but only in this specious sense. And, who knows we may not get to that again?

"Now, all this has to do with Unity. When the true followers of Christ and the Book are discouraged over a certain disheartening aspect or aspects of disunitedness (not that hard, wicked word, "disunion,") they must remember the circumstances under which the Lord is working and the vital divine necessity of searching the veins of man and exposing the real makeup of the human structure, that He may have a case, and only that which is towards God, innately, may prevail in the great Hereafter. Immortality is not, like incorruptibility, only the power to exist, but is a fixture. Artists and no fixtures until their paintings are as perfect as they can be made. This is in about two years, when the canvass a l colors are well settled and grounded, and plenty of time has elapsed in which to correct or improve. The day the fixative is applied is called the "varnishing day," and is one of the events of the artist's life.

It is on account of this phase of human existence, that "Faith" and not "sight" (the reasonable right to see things,) is set forth as the foundational condition of redemption. The Bible is very full and clear here. No "life" worth the name is promised to anything else. Jesus' words are: "Because you see me you have believed. Blessed are they having not seen and have believed." This aspect of the divine plan and Unity was not new. It was represented in the first two individuals "Lord" into the human family, though in a less marked manner than later on. To Abel and Cain (brothers of the selfsame parents) started out into full view the two great subdivisions of carnal nature. Some very strange hypotheses have grown up out of the academic study of this matter among ecclesiastics. Calvin, Johnathan Edwards, (the humble imitator,) and some of the "early fathers," as they are called, were engulphed in them. Satan, the same old reverend Professor Emeritus we find in the "chair" in Eden, worked as effectually in these men, "deceiving and being deceived"—not intentionally, always, for no man permits himself to be deceived, willfully. Both Cain and Abel were representative of spiritual phenomena. It was the very first conflict of sects, and, as usual, the false prevailed. It was many years later before "men began to call on the name of the Lord." There could be [illegible] through the false and the true, Scripture [illegible] Till the day [illegible] Seth. [illegible] and new Day of [illegible] clearly along [illegible] Scriptural truth and unity.

And it is along this line lays the corrective of all schism and difference of thought and sentiment. Take up the very common case of two people (I say two, for illustration,) who most earnestly desire the sure things of God. How can two (or more) such disagree? Is it not "by my Spirit," the Truth is known, and is it not claimed that this Spirit ("of Truth") is the heritage of all who will? How, then, can such differ? Calvin wrestled here most strenuously, and it has been the common answer of numerators that God has reference only to "the essentials"—one, two, or three. They even tick them off and number them. The popular averment is that "no two can ever see alike" in all things. This is true, as men go. But, like all human, extrinsic deductions, this fact is not solitary. It cannot stand alone. It must be supported and framed by other facts. For instance: what are "the essentials"? and what are "all things"? and who are "no two"? How would Abel and Seth, and Cain have viewed this kind of postulate? It would and did suit Cain, for he sought and applied the usual sectarian, intolerant remedy, the death knell of truth and unity. He believed "no two could see alike," hence one should cease. This intolerance and disunion ever takes on a pious role. It will ruin what it cannot rear. It is the great wet maker and breaker. A counterfeit two-edged sword of truth.

The Bible answers all the above conclusions by isolating each divine fact perfectly and then establishing between them the most perfect harmony and unity. This is why the differences between Moses and Aaron, Peter and Paul, Philip and our Lord, etc., were not schisms; not offences, (skandalon.) Because their care and disposal were easily possible among each other! And this always happened—without the slightest miraculous operation! They did not have the Lord, personally, to fly to and lean on, as formerly, and thus shirk much individual responsibility and sharp discipline. But they had His words: You "are not of this world," (thus completely answering the above question: who are "no two?") "as I am not of this world. Sanctify them in Thy Truth! Thy Word is Truth!" (answering the other momentous question: what are "the essentials?")

Now, these words of Jesus are only the introductory to the fullest comprehension of what Christian Unity is, and how it must be obtained, and what it would be. What sane person purchases clothes or shoes too small or large for service? Long before Jesus had said: "No man puts new wine in old skins," and just as surely are the truths and purposes of God to be rationally disposed among men. The people of God never have time to lose. They must learn the ways and will of Jehovah quickly. "The king's business requires haste." Men of means among us cannot too suddenly or too zealously ponder the words of Christ as to riches and the needle's eye. This was my "note in the wall" of Jerusalem, but a solemn warning, subject to no qualification in or out of the Book. For the ones to whom the 14th, 15th and 16th chapters of John were meant, there is no personal proprietorship of money or goods, beyond a secure living. Beware!

The remarkable and easy steps by which our Lord proceeds to lay out the path to which the above quotation from John xvii is the introductory are worthy of the most careful study. It is as plain as light and yet the greatest of all Bible mysteries. It stumbled Calvin and his confederates, and the Romish hierarchy saw in it the best foil hold on the human credulity ever known in religious history. There is not one word in Christ's words in His last address, in John, that hints at any trouble the true disciple need have as to the whereabouts of the Truth, or its easy and perfect comprehension; but the kind of people who "could receive it" and "bear" it, and "handle" it! Observe the easy steps: "I go away." "It is better for you that I go away." Why? "For, if I go not away the Helper (paraclete) will not come to you." "But, if I go away, I will send it." "I have many things to tell you, but you are not able to bear them now. But, when it comes—the Spirit of Truth,—it will lead you into

ALL TRUTH."

Not some truths—not "the essentials"—but "all Truth. For, it will not speak from itself, but whatever it shall hear it shall speak, and will declare to you the things to come." The form of these words forever precludes the idea of a third person, for they declare the Source of the Spirit to be the "Truth," and its inability to speak from or of itself, and its appearance totally dependent upon Jesus' absence among men, hence its non-existence among men until the Sender shall have ascended on High. It should be clear that if the Paraclete could not be present among men while Jesus was with them, it could not have been previously, for Jesus was to "send" it. He alone could do that, and, hence, "the Spirit of Truth" was without date or priority until it was exhibited in the acts and words of the men who framed the New Testament of the blood of Christ. "If I go not away, the Helper will not come." "But the Helper, the Holy Spirit, which the Father will send in my name, it shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." This "Spirit of Truth" was what Peter calls "stirring up your pure minds by way of remembrance." There is a vast difference between Truth and the Spirit of It. We have truth everywhere, but the spirit of truth is rare as precious stones. The Disciples struggled hard with this one point even long after Pentecost, when the descent of the Holy Spirit was like a bountiful rain and palpable to all. The "Spirit" of Truth is the essence of Unity and the essence of God. Jesus clinches this in His words to the woman at the well; "God is spirit, and they that worship Him" (truly) "must worship Him in spirit and in truth." Wind is air, but not till it is set in motion. Air is not wind. No vessel can be moved by mere air, at rest.

John xiv 20 makes it clear that by the Spirit of Truth He meant the perfect comprehension of and complete promulgation of His gospel. Why was not this possible while He was present? Because the Truth was with men, but not its Spirit. Men never espouse a cause or truth until touched with the spirit of love for it. We miss the water when the well runs dry. It is only then we unite, forbear and make cause. Jesus present was a companion; Jesus absent—rudely torn away—is a force, a reality.

Let us recall, when we look at this subject, that while "all truth" was in God, it was not revealed simultaneously. "Many kings and prophets desired to see what you see and to hear what you hear, and saw and heard them not." Peter, in his first epistle says,—that the prophets examined closely concerning the things and the times "the Spirit that was in them" pointed to, to whom it was revealed, but not for themselves, but "for you." Even "the angels" desired to see, but were denied. Paul says in Col i 26; "The secret which was hidden from the ages and generations, but now is manifested to His saints." The Spirit of "all Truth" was plainly not to be, until the last deep sigh of the Lamb of God had reverberated through the heavens and the veil and its temple were no more. The word, Holy Spirit is a comprehensive term, that will not be moved by any ghostly shift of man.

Let us observe that "the Spirit of Truth," as used by the Lord in John is not mere ability or learning or bent, but a "power". The human faculties are indispensible, truly, but they are a mere machine, and a most imperfect one. If the words in John mean anything, they mean (and ever) that Truth is known of Unity—the unity of the writer or speaker—not on one or more specious heads, but on "all". The ministers of Christ are not specialists, unless they choose that plan. The exhibition of divine (miraculous) "gifts" in apostolic times was entirely a lay feature, and very transient. It cut off the possessor at a point, and could never have written the epistles of the N. T. but it did lead on to some bad schisms. It ceased summarily. "The Spirit of Truth" was to continue 'till Jesus reappeared. It was not a diffusive power to be possessed individually by all believers, for that would remove all distinction, but a specious promise to a certain kind of teacher. The structural work of the system of Christ rests upon its called and chosen teachers. God's choice and selection of such has ever been most singular and unaccountable. It has caused violent rebellions, jealousies and rents in the ecclesiastical realm. "Who's he?" "What's the matter with me?" As if a penchant or itching to teach was a divine guarantee.

ANTHONY HUSCH.

To Be Continued.

Indiana Conference.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R. R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

Disposition is the mint that coins our comforts or their counterfeits.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 18, 1907.

SISTER Woodward will be with the Plymouth church next Sunday.

BRO. J. L. WINCE was with us here and spoke twice last Sunday.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE Michigan and the Southern Illinois Conferences are announced. Let brethren in these localities be active and awake to the duty before them, for the time is short in which to labor.

WE wish to call the attention of all of the Indiana brethren to the notice of the Conference that is given in this paper. The committee are arranging a programme that will be worth while hearing, and the business that is to be attended to should be of interest to every member of the Church in the State. The officers chosen to have charge of the work the coming year, should be the very best the State affords. The question of Evangelistic work is to be discussed. Shall we fold our hands and seal our pocketbooks? We are sometimes told that if the Lord wants his work done he will find a way to accomplish it. Did it ever occur to you that the Lord has found you and given you his truth. He has witnessed your acceptance of his offer of salvation, and has entered you as one of his workers—his co-workers. If you have a right to expect him to fulfil his promises to you, then he has the same right to demand the promised service from you. You cannot reasonably expect God to be true to you, unless you are faithful to him. His work will simply not go on as it should unless you give your support. The Conference Board wants your presence at the meeting, so your council and advice can be given. They want the encouragement you can give. They want to know how much you can give the coming year, of time, talent and money, to carry forward the work. If you cannot be there then send a letter of greeting and a pledge of what you will give. Let everyone arouse and do the very utmost. The Coming of the Lord draweth nigh.

Communicated.

The Story of a Happy Christian Life.—No. 24.

Before I go on to tell why the meetings were discontinued at grandfather Chaplin's, I will give some items of interest that have been kindly sent to me by Brother O. B. L. Crozier. He says in reference to "The Advent Herald."—"It was published at Boston by J. V. Himes. His Editor was Sylvester Bliss—a Congregationalist. They fought the 'Life and Death' question fiercely. Brother J. B. Cook tried to advocate it through the Herald but they treated him coldly. Then Brother Turner started another paper in Hartford, Connecticut, in in which Brother Cook wrote freely. Brother Himes killed his paper by fighting the Life and Death doctrine, and came to Buchanan, Michigan, wherere our brethren were strong, and pretended to be converted to that doctrine. He finally joined the Episcopal Church and died in it out west."

"Brother Storrs",—Brother Crozier goes on to say,—"published the "Bible Examiner" at Brooklyn, N. Y., to advocate those doctrines and nearly all Advent believers, came into the Life and Death view before 1850. About that time many had embraced 'Age to Come' views."

"George Storrs used to come to our annual meetings at Rochester, N. Y., and put up with Elder Marsh, where I boarded, so I got well acquainted with him, we used to talk over general and advanced views. His "Examiner" was a strong paper, and discussed radical views. It was not in sympathy with J. V. Himes.

J. P. Westbee, was often at Rochester—a good and strong man. I knew the Willards and Chaplins through papers, not personally."

"The Harbinger was progressive and not sectarian, I had charge of it while Elder Marsh was west with his "Age to Come!"

I think I have not mentioned Dr. Matchett and family of Goshen, Indiana. They were among the most esteemed of Brother and Sister Willard's early Indiana friends. The acquaintanceship began on this wise as described by Dr. Matchett's only surviving daughter, Mrs. B. Matchett-France of Bourbon, Ind. She says, in a late letter to me, "I do not now remember the date when the friendship between Dr. Willard and my father commenced. It was when I was a little girl, small enough to be held on the lap of the august Doctor. There was a meeting of the Medical Society of which my father was President, held in Goshen.

Dr. Willard was present, and as he was a stranger there, my father invited him to our home. The Doctor replied, that his horse was at the hotel, and he would be obliged to go and see about him. Father then gave him a pressing invitation to visit him at some future time, for he was strongly drawn to the kindly, dignified stranger. That night after all had retired but mother, there was a rap at the front door.

Mother answered the call and there stood a tall, fine looking man, wearing a long broad-cloth cloak (how well I remember that cloak! S. R. W.) and a tall, silk hat. He enquired for Dr. Matchett who was called, and was told by Dr. Willard, 'that he had been unable to secure a room at the hotel and had come to him for shelter.' The next morning at the breakfast table, we children saw for the first time, stately, dignified, kindly-faced Dr. Willard. As father called our names, he repeated them after him and ever afterward he could call each one by his or her proper name, never mistaking one for the other, (Dr. Matchett had five daughters and two sons.)

The Doctor and father had a good, long talk on the Bible, the prophecies, promises, etc, etc, and they found that their views coincided. I well remember that I thought the Doctor knew almost as much as my father and I thought he was as wise as Solomon.

When the Doctor went away father and mother urged him to return soon and bring his family and make us a real visit. If I have not forgotten, his first call was made late in the winter, and sometime during the next summer or fall he brought his wife—our own dearly beloved Mrs. Willard, our friend and sister—and dear, sweet, curly-headed Rowland, to visit us. What a glad, happy day that was! How we all loved her; she was so sweet and gracious to us, we felt that she was the children's friend.

My father had a goodly number of daughters and she wanted him to give her one of them, but to this he would not agree. She loved every one of us and as for us, we fairly idolized her, she was so gentle and kind, so everything a child loves in a woman. She admired my sister Elizabeth so much, (and who that knew her did not?) and to Elizabeth, Sister Willard was the embodiment of all that was good. I have forgotten what year it was I spent in the home of Doctor and Mrs. Willard in Warsaw, but I remember what a happy year it was, (1853). They were father and mother to me, and I could not see that I was loved any less than their own children. The winter I was there they were giving a home to Alice Johnson, an orphan girl, and to Mary Hall, and Miss Harriet P. Hills and part of the time to Mrs. A. Hall—Mary's mother. They had four children of their own, Nelson Loomis, Lyman Marly, Rowland and Bonnie, wee Allaretta, and yet there was room in those noble hearts for as many more, such loving kindness we seldom find.

The year I spent in that dear family is a green spot in my memory. I often wonder upon whose shoulders dear Sister Willard's mantle fell. Oh that it had been on mine! Once in after years she came to visit at our home, I was away teaching; when I came I was so sad to think I missed her. Then mother gave me a letter she had left for me and I read it with tear-blinded eyes.

She said, 'I cannot think of going into the Kingdom, and not find my dear Benjamine there,' and then, she urged me to obey. That was, to me, a sweet remembrance of her love.

It was by Doctor Willard that we came to know your father's family. He talked so much about 'Brother Steadman', that my father longed to know him and at last he came to us and what a joyous meeting it was. It was while your father was pastor of the little church at Pine Creek, north of Goshen, that my father cast his lot with that people. How they enjoyed themselves together! May it be their happy lot to wake up with the first! "The path of the just is as a shining light," Solomon says, and is it not so? Is not the light that Auntie Willard and her dear companion shed around them still gleaming in bright radiance though they sleep in the dust?

Truly "the memory of the just is blessed." The Matchett family were a noble one and were held in great esteem both by the Willards and by my father. Only death could sever the friendship between them. I give Mrs. France's reminiscent letter almost entire, not only because it is a beautiful side light of the story of Auntie Willard, but also because it proves that what God says is true,—that "the memory of the just is blessed," and that "the righteous shall be in everlasting remembrance." "The name of the wicked may rot, and the memory of him be forgotten, but not so is it with God's dear ones, "whose fruit has been a tree of life" to others.

Mrs. France mentions the little church at Pine Creek, north of Goshen. A Conference was held in 1855, which J. L. Wince, in company with his cousin,—a Mr. Henry Remfield, and his uncle, Emanuel Andrews, of the Marysville Church attended. The party stopped overnight with us, and my sister, parents and grandparents, accompanied them to the meeting but Auntie Willard was not there.

It was a good meeting, my father, Brother A. N. Seymour, Brother S. D. Clark, Brother Jacob Funck and Dr. Hall, being the speakers. Brother Seymour was a fine-looking, well-dressed man, an eloquent talker, and a penman whose letters were a delight to the receiver of them. Brother Clark was as firm and fearless as Paul in his defence of the truth. Some man said to him one day, "You will starve if you keep on preaching that soul sleeping doctrine." "Starve then!" replied Brother Clark, "I have burned the bridges behind me and I cannot go back!"

Brother James Watkins and his wife, Eliza Watkins lived then at Pine Creek, as did also a Brother Alberts and Brother Beck and wife.

Brother Watkins had not at this time begun preaching but Uncle Sam Andrews [redacted] spoken a few times.

"I was on[redacted] with father, but th[redacted] finely sold [redacted] how [redacted] and there [redacted]

I met my [redacted]n L. Wince for the first [redacted] was on his way to the [redacted] Conference. I was then a young girl of 17, still in short dresses, and too shy to speak save when introduced, so it was not until 1895 that a correspondence was commenced that resulted in our marriage in March, 1897,—God choosing for me the companion, who would guide and help me on the way to the Kingdom. Auntie Willard was greatly pleased, at the match, and thought my father had found a son indeed in my good husband.

I am very glad of the mention Bro. Crozier makes of Brother J. P. Westbee. No doubt Auntie Willard knew him in those early days as the author of "Armageddon" and other works. If not, she did later on, and though I think she never met him personally, she esteemed him very highly for his works' sake. With the names of Brother and Sister Crozier, she was familiar from the time they first began to write.

AUNTIE WINCE.

(To be continued.)

Indiana State Conference.

October 17 to 20, is the date of the coming Indiana State Conference, to be held at Hillisburg.

This will be the third Conference held at this point in recent years and if this compares with the two previous ones we can assure the visitors of a royal welcome and hospitable treatment at the hands of the Clinton County brethren.

The Programme Committee is preparing what will prove to be the best spiritual entertainment ever presented at a Conference, and as soon as details are arranged will make same public.

At the business sessions the following subjects will be considered:—

1. Election of Officers.
2. Election of Evangelical Committee.
3. The advisability of placing two Evangelists in the State next year.
4. Ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State.
5. The future of our State Bible School and our State Bereans, and other important topics.

President Willey urges that each of the fourteen churches be represented by delegates who can give a statement as to the financial, numerical and spiritual condition of the community. Whether delegated or not, whether members of a local church or isolated, come to the Conference. Come prepared to give good and to receive good.

Hillisburg is situated on the Lake Erie & Western Railway, between Frankfort and Tipton. Arriving at either Frankfort or Tipton you can make connections with the L. E. & W. both east and west. Those who live on the Clover Leaf route can go direct to Michigantown where you will be met by brethren.

All who come, write if possible to Wm. Huffer, Michigantown, Ind. R. R. 1. He will arrange for your comfort.

Programme Committee,
F. M. McCreary,
Wm. Huffer,
Geo. Smith.

Selected.

Well Spoken.

Virtue is often a negative quality. The man who has no temptation to do wrong, and is so circumstanced that he finds it most natural and most easy to do right, has no especial occasion to plume himself on his virtue, and is not to be held up as a pattern, by any means. For instance, the poor cannot name a man who never drinks. He never did drink, he never wanted to drink, he does not like to drink, and—he doesn't drink. That is not virtue. He could name another who did drink, who always did drink, who drank to excess, who does like to drink, and who, after a long and manly struggle, succeeded in getting the mastery of himself and does not drink. That is virtue. Yet the world praises the one because he never drank, and though it applauds the other for conquering his appetite, remembers the time when it seemed to have conquered him. Let us praise virtue and applaud it, but let us take care that it is virtue before the demonstration begins. People who bring into this world hot tempers, strong impulses and fiery passions are certainly to be pitied, but not blamed unless they give way to them without effort; while they control and conquer [redacted] highest praise. The more fortunate ones, whom nature endows with cooler blood, genial, sunny tempers and more deliberate ways, are certainly to be congratulated, but never praised. The time will come when half things that men complain of in their fellows will be treated as infirmities rather than as faults; when they will be cured, not punished.

Fretting.

One fretter can destroy the peace of a family, can disturb the harmony of a neighborhood, can unsettle the councils of cities and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evils; more, he discourages, enfeebles, and too often disables those around him, who, but for the gloom and depression of his company would do good work and keep up brave cheer. The effect upon a sensitive person of the mere neighborhood of a fretter is indescribable. It is to the soul what a cold icy mist is to the body—more chilling than the bitterest storm, and when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem almost like a personal reproach to us, then the misery of it becomes indeed insupportable. Most men call fretting a minor fault; a foible, and not a vice. There is no vice except drunkenness which can so utterly destroy the happiness of a home.

An Ancient Nation.

At the departure of the children of Israel from Egypt, China was seven hundred years old; and when Isaiah prophesied of her she had existed fifteen centuries. She has seen the rise and decline of all the great nations of antiquity. Assyria, Babylon, Persia, Greece and Rome have long since followed each other to the dust; but China still remains, a solitary and wonderful monument of patriarchal times. Then look at the population of the country, roughly estimated at four hundred millions. Every third person that lives and breathes upon this earth and beneath these heavens is a Chinese; every third grave that is dug is for a Chinese.—*Sylvester Whitehead.*

Earthly Bliss.

The pleasures of this world are so transitory and fleeting that it seems a crime for a man to pass his days in frivolous pursuits, or to stake, as many do, their whole mind upon what before to-morrow's sun shall go down will become as mist or vapor. The uncertainty of life, the dark veil which covers the future from the piercing eyes of man; the ignorance of what a day may bring forth, have a salutary influence upon the thoughtful, and wean them from a too great love of the world, its pleasures, or of themselves. Though there be a few who live to the age of three-score and ten, it is no guarantee that we shall live till then. Health and youth are not to be relied on, for the nipping frost often destroys in an hour the fairest flower, and the lightning from heaven often rends the sturdy oak, and the ravages of years are swept off in a day.

Is it not astonishing, the thought that "the end of these things" so seldom enters the minds of men busy with the world's retail. What merchant inscribing his ledger, what mechanic using his tools, what sailor looking at the passing wave, pauses to think that the book, and steel, and wave will outlive the feeble arm that now converts them to its uses, and when the brain that directs them is dust, the book will lie unopened, the steel will be in other hands, the wave will roll steadily from shore to shore?

It is conceded that no mechanism of art or of nature equals the structure of our bodies. It is granted that no skill of man has approached it in the remotest degree; and that it is as far above the finest devices of genius as these delicate constructions are above the worthless stones in the street. Yet the work of man's hands will last a thousand years, and a man will not outlast the first century.

It would appear that no man looking on the strength of the ordinary brute matter, or on the imperishability of man's thoughts, could fail to ask himself if death is the end of all.

The Kingdom.

Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.—Heb. xii. 28.

The verses preceding this show that the kingdom is yet to come. The present kingdoms of the earth have to be shaken, and not only shaken, but removed, before the kingdom here mentioned is given to the saints. The words, therefore, must mean: Having to receive a kingdom, having it in prospect, the kingdom being promised to us, and wedally coming nearer to it. Let us seek grace by which we may obtain more of the spirit of, and preparation for, the glorious inheritance. It will be a kingdom which cannot be moved: it will abide, will be everlasting, and will exceed in glory, and beauty and blessedness the present heaven. We have the promise of this kingdom. Let us be thankful for it, and receive it with faith and confidence. Such a promise should inspire us daily with strength, and courage, consolation, and hope.—*Silas Hare.*

Mount Shasta.

Although Yosemite is reckoned the most wonderful natural phenomena in California, it is surpassed in many respects by Mount Shasta, which stands at the head of the Sacramento valley. Shasta has an elevation of 14,442 feet; that of Mont Blanc is but 15,789 feet. Mount Shasta once contained an active volcano; the crater is still visible. The view from the summit takes in the whole of California between the Coast and Sierra Nevada ranges of mountains, and from away beyond the Oregon boundary to the bay of San Francisco, a distance of 450 miles. As a vast and magnificent panorama it is doubtful if this view is surpassed in the whole world. The whole country is frequently filled with great masses of fleecy clouds which hides all but the tips of the Coast Range and Sierra Nevada mountains. The view from the summit under such circumstances is grand and wierd beyond description. The great Sacramento valley seems buried in piled up drifts of fleecy snow. These drifts under the sun's rays shine with an intense glitter. One of the largest living glaciers on the Pacific coast is found on the summit of Shasta.

An humble soul may groan under afflictions, but he will not grumble in psalms. Proud hearts discourse of patience, but humble hearts exercise patience. Philosophers have much commended it, but in the hour of darkness it is the humble soul that acts it.

Heaven's Sympathy With the Earth.

"When Adam and Eve left the retiring splendor of Eden and entered into the cold shadow of a dismantled world, God did not insulate or abandon them. He left open a way of intercourse between the condition they forfeited and lost, and the condition of sorrow and sin and suffering they had too justly earned. From heaven the gospel sounded down in their hearing, and in these evangelic words: 'The woman's seed shall bruise the serpent's head.' This was the first creed of Christendom. A ray from heaven subsequently lighted on Abel's altar and consumed his sacrifice. God afterward came down and walked with Enoch and with Noah. Abraham gave hospitality to visitants from heaven, Lot entertained angels. When Jacob slept in the desert, resting his aching head on a pillow of stone, the patriarch saw a communication between heaven and earth, and the angels of God ascending and descending by it.—*Dr. Cummings.*

Worldliness.

A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the whole existence of society depends. The judge who fills two hours with his "opinion" on the right of a counsel to challenge a witness grumbles at his minister because he has prolonged the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for the headache, is nervously restive if his minister spends twice so many in attempting to relieve a chronic heartache. The belle who has spent—how long!—in adjusting the bows on her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the character of God in fifteen minutes. The fop who has combed and perfumed and waxed his beard and mustache for an hour, is mortified past endurance if the poor minister is not through his discussion of the Immortal life "inside of twenty minutes."

Vulgar Language

There is as much connection between the words and the thoughts as there is between the thoughts and the actions. The latter are not only the expression of the former, but they have a power to react upon the soul, and leave the stain of corruption there. A young man who allows himself to use one vulgar or profane word has not only shown that there is a foul spot upon his mind, but by the utterance of that word he extends that spot and inflames it, till, by indulgence, it will pollute and ruin the soul. Be careful of your words and your thoughts.

If you can control the tongue that no improper words are pronounced by it, you will soon be able also to control the mind and save it from corruption. You extinguished the fire by smothering it, or by preventing bad thoughts from bursting into language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female or the most religious man. Try this practice a little while, and you will soon have command of yourself.

Paragraphs.

Strong resolutions are needful to repel the force of temptations.

He that follows the Lord fully, will find goodness and mercy following him continually.

In the deepest night of trouble, and anxiety, and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom, and prudence, and foresight, we need never refuse to take a lesson in gladness and gratitude from the happy bird that sang all night, as if the day were not long enough to tell its joy.

Character alone is immortal. Not what we have but what we are, is enduring. Not that work in which we engage outside of us, but that which we carry on within us, is everlasting. As we pass from earth we shall leave behind our property, our relationships, our positions, and we shall enter that world with but our character, that we can call our own. We are making ourselves for eternity. Infinite will be the loss and disgrace if we build after the wrong plan, eternal be the gain and honor if we follow the right one.

Poetry.

At the Start.

Young man,
What is your plan
  Of progress? Are you
  Going to pull through?
Or will you lie down in the road
And let your load
  Kick out of sight
In the mud?
  Have you white
Blood,
  And pale,
  That curdles at the hard word Fail,
And dares not face
The chances of the race?
  Or have you red, clear red,
The good strong color
  All the great have shed
In deed or thought,
For every triumph wrought
  Out of what seemed full
  Of the impossible?
Have you the nerve
To serve
  Until you can be master? To wait
  And work outside the gate
Until you win
The strength to open it and enter in?
  Have you the heart to meet
  Defeat
Day after day,
And yet hold to the way
  That upward leads,
  And must needs
Be hard and rough
To make man tough
  Of sinew and of soul,
  Before he sees the goal;
So, when it is attained,
  He shall have strength to hold
What he has gained,
  And use it so
  That it be greater good shall grow?
Young man,
  Think on these things.
  What each one brings
Is as you choose it;
  You may take
  The stake,
Or you may lose it.
  Start in
  To win
And keep straight in the way
  Unflagging to the end;
Whatever it may be
Is Victory.

—Wm. F. Lampton in Success.

Communicated.

Eternity.

Eternity. Who can measure it or fix the bounds thereof? Compared to it, the longest life is shorter than a flash of light, or the twinkle of an eye. Would you have a faint idea of the extent of eternity, and the multitude of ages of bliss, promised to those who love God, and obey his commandments? Come with me to the sea shore! Let us grasp each a handful of the sands thereof, and try to number them. Can we do so? No, life is too short! And yet, let each tiny grain stand for a year, and there is less than the years of eternity. Now let us take shovels, and fill a wagon with these sands. Let us heap it on, as long as it will be, and let each grain represent a year, and yet we are short of the years of eternity. Let us employ an army of men, and heap the sands into a great mountain, and if we could number them, and each grain stood for a year, we would still be short of the years of eternity. But let us keep right on with our army of men, and heap the sands into mountains, year after year. Let us pass around all the bays and inlets, leaving hills, and mountains of sand behind us. Let us pass around the Pacific, and then around the Atlantic, and then around each of the other oceans, lakes and rivers of the world, heaping into mountains all the sands on their shores, and if it were possible to number them, they would yet be short of the years of bliss, and perfect love and happiness promised to those, who love God and keep his commandments. Let the worldly minded sneer and laugh, as they flit from pleasure to pleasure, as butterflies hover over the flowers, that so soon, must yield to the withering frost, and fade and die. Let it not hurt us, nor change our purpose, if they, in their folly, call us cranks, for well we know, that he or she, who spends the few short years of this life in search of ease and pleasure, or the applause of the multitude, and forgets or neglects to comply with the conditions, made known by God, which alone can give life, in these countless ages to come! These are the greatest cranks, the most foolish, shortsighted, and silly of all created creatures. Made in the image of God, and gifted with reason, they forget to use it, but like the beast, who has it not, content to spend the few short years, months or days of their time of trial in a childish pursuit of bubbles of pleasure, and then return from whence they came—The land of darkness, and forgetfulness, for they shall be as though they had not been. But they who are wise, will be found ready, when the Master comes, and will enter with him, into the joys of an endless life, in the Eden of the restitution ages.

S. H. Thomas.

Signs of the Second Coming of Christ. No. 2.

"And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name saying, I am Christ, and shall deceive many." Matt. xxiv. 4, 5.

"But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape; but ye, brethren, are not in darkness, that that day shall overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober; for they that sleep sleep in the night; and they that be drunken are drunken in the night; but let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." 1 Thess. v. 1-10.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke xii. 40.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34-36.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it. Amos viii. 9-12.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake; and then shall many be offended, and shall betray one another, and shall hate one another; and many false prophets shall rise, and shall deceive many; and because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved; and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 6-14.

Next paper, No. 3, will be "The Second Coming of Christ."

A Sister, in the Blessed Hope.

Mrs. C. W. Endsley.

Dear Restitution:

Not a cloud but what has a silver lining. I was called to Hillsburg, Ind., on Thursday, Sept. 12, to preach the funeral sermon of Sister Lillie Finney, whose obituary appears elsewhere in this paper and after my arrival arranged to stay over Sunday and hold meetings, and on Saturday we were made to rejoice by the determination on the part of Mrs. Lizzie Finney, sister-in-law of the deceased, to accept Christ and be baptized into his name for the remission of her sins.

The household at Hillsburg, rejoice over her action and may she hold fast the beginning of her confidence steadfast unto the end.

The brethren at this point are looking forward to the coming Conference and if all present indications are a true guide, all who do not come to the Conference will miss a splendid treat.

George Neill.

Editor Restitution:

I find that there is a great deal of infidelity or doubt of the genuineness of the Scriptures. I find it hard to combat the views of the people who hold these doubts, and as it is one of the most vital points in connection with Christianity, it is necessary to have all the proof we can get to show that they are inspired and given by God. I would like one or more of our good writers to take up the subject and give a number of articles in The Restitution, and go into it thoroughly, it might be well to have it put in tract form for distribution.

I submit this proposal to you hoping it may meet with your approval.

J. E. Hoganth.

Announcement.

The Quarterly Conference of the Church of God in Michigan will convene Sept. 26 to 27 inclusive, in Brady Township, Brother Alfred Harper's neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th, or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, but come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. All try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

Mary A. Woodward, Sec'y.

The sixth Annual Conference of the Church of God in Christ Jesus, in southern Illinois, will be held at Moriah, Ill. October 17 to 21 inclusive.

We invite all to come, and come filled with the love of God. Never mind the things of the world for awhile and let us have the best time that Moriah ever had. Moriah is eight miles from Casey, south. All parties coming to Conference will stop at Casey, and we will furnish conveyance to the church.

Every body come the first day and stay until it closes. All parties write and tell us what day to meet them at Casey. It would be best for all to get to Casey by 3 P. M., then all could get to church in due time.

Everybody come and bring some body with them and a smile on their faces and a big heart filled with love, and we will try to make you happy.

The preachers will be S. J. Lindsay and L. E. Conner, and others expected. Board, bed and transportation from and to the station, all free, come one and all.

Address all communications to Lewis Weaver, Casey, Ill. R. R. No. 3, Box 31.

By Order of the Board.

B. J. Woods, Vice. Pres.
Lewis Weaver, Treas.

Obituary.

"John Grief was born in Cleveland, Aug. 7, 1884. Died Sept. 6, 1907.

He was a member of the Sunday School for several years, and during that period spent much time with his pastor and teacher in studying out the things pertaining to his eternal welfare. He became a member of this body in Oct. 1904. He has suffered a good deal during the last year, and his work was such that it prevented him from attending the services of the household as much as he would have liked; but we know that his hope was bright all through. Among the last words that he said were that his trust is still in the Father who doeth all things well. It was his earnest desire that his beloved companion should fall in with the same truths that he embraced, so that they might walk together in unity, and together have an abundant entrance into the kingdom of our Lord when he shall come."

The above was written by one of the sisters of the Ecclesia. Words of comfort were spoken from John xi. 25, 26. In connection with this we read from 1 Thess. iv. 13-18, also 1 Cor. xv. 1-8. We laid Brother Grief away in the springtime of life with that hope that will give him life when Jesus who is our life shall come.

D. C. Rossman.

Once more the enemy, death, has invaded our ranks and claimed as his victim one of our beloved sisters.

Sister Lily Ellis Finney, wife of Bro. George Finney, was born June 27, 1879. Married December 25, 1896. United with the Church of God in May 1895. Was baptized by Brother Uncle Jerry Hatch.

She was taken with consumption and heart trou[illegible] year ago and died Septem[illegible]7, age 28 year, 3 months.

She lea[illegible] year old daught[illegible]ree sisters and [illegible] to mourn her loss.

She was a [illegible] kind mother, and was l[illegible] by all who knew her. Her funeral was preached at the church by Brother George Neill, of North Bend, Ind.

Though the cloud of sorrow hangs over the home and neighborhood, the sunlight of God's Word "That ye sorrow not as those who have no hope," sheds its beams around the bereaved ones. It is indeed sorrowful to see one so young claimed by the ruthless hand of death; yet it is a consolation to know that she put on Christ by being baptized into his name, and lived faithful to the end.

William M. Hoffer.

Selections.

Catching Sculpins.

Did you ever catch a sculpin? No?—then go a-fishing off the eastern coast of Massachusetts, and the first thing you will catch, presumably, will be a sculpin, which may be described as a reddish-looking fish composed of a mouth and a tail, with a lot of horns and thorns to hold them together.

Utterly worthless, and only caught to be thrown back into the water, yet they grab your hook before a decent fish can get at it; they eat off your bait; they seem to care nothing for catching, and they are one of the chief vexations of the honest fisherman.

Did ever a "fisher of men" have a similar experience? I think so. Some may be exempt from it,—those who never catch anything have no trouble with sculpins;—but those who really fish for men and catch them, will occasionally "catch a sculpin,"—a fish that is pretty much all mouth, tail and horns; and which drives other fish away from the hook, and thorns and lacerates the hand that takes hold of it to throw it overboard.

"What made you catch such a fish as that?" said one man to a preacher who had proselyted a convert which seemed to be something of the sculpin species. "I was afraid he would bite," was the reply, "and I baited my hook just as light as I could." But he caught him nevertheless!

Fishers of men, keep an eye out for sculpins. But do not quit fishing because you sometimes get a bad fish. The Lord chose twelve apostles, and one of them was a devil. Ananias and Sapphira were found in the church when they were "all of one mind" and "had all things common." The great drag net gathers in fish of every kind; keep hauling it in, and at last unerring wisdom shall gather the good into vessels and cast the bad away, "into a furnace of fire."—*Common People.*

The Stopping Place.

The control which a good locomotive engineer has over his machine is something remarkable. "A long time ago," says the Christian Secretary, "some of the depot attaches at Springfield noticed that the 1:15 train from the South seemed to stop daily at the self-same spot when coming to a standstill at the depot, and about two months ago a mark was made to designate the precise locality. Since that time the train has not varied six inches from the mark, and some of the friends of the engineer have presented him a bouquet in acknowledgement of his skill."

We know some other machines which might be subjected to similar control with great profit. We recollect at a meeting held in Mildmay Conference Hall, London, to bid farewell to Mr. Moody, where the numerous addresses were of necessity very brief, at the close of some very interesting remarks by Dr. Andrew Bonar, which, though brief, yet overstepped the ten minutes allowed, Mr. Moody quietly remarked that "a minister's ten minutes are always twenty."

We have seen some ministers, and a good many other people who, when talking upon religious subjects, seem to lose control of their engines. In some cases it takes them a great while to begin, and then it seems as if they never would stop. Travelling round and round, there is no prospect of ever coming to the end of the road; and as they seem to be going nowhere, nobody knows when they will get there. The trouble with them seems to be they are not in running order, like some machine which is difficult to start, and when once in motion is much more difficult to stop.

We do not believe in limiting the time of preaching and exhortation by inflexible rules, but there is one rule which is of universal application. When you get through, stop; and if there is no likelihood of your ever getting through, stop before you begin. The priestesses of heathen oracles, like spiritual mediums of these days, were sometimes the subjects of an uncontrollable frenzy; but not so the servants of the Lord. "The spirits of prophets are subject to the prophets;" that is, to the man whom God has given the ability to speak words of instruction, exhortation and comfort, he has also granted the ability to hold his tongue, and not allow his engine to run away with him. And we are of opinion that if a good many who are famed for long-winded prayers and exhortations could be induced to get their engines under control, and stop, there would be plenty of people ready to give them bouquets, or anything else in reason, as a reward for their brevity.—*N. L. Hastings.*

She Gave Her God Her Best.

Only a mother can fully understand this pathetic incident. An officer in the army some years ago was walking along the banks of the Ganges, the sacred river, when he heard behind him a moan of agony. He turned around, and there before him was a Hindu mother, with two children. One was a lovely boy; the other a puny, weak, miserable little girl. He asked what was the matter. The answer of the poor woman was, "The gods are angry with me." "Why?" he said. "Because they have given me this miserable little girl." He replied, "But you have that boy." All she would say was, "The gods are angry." He passed on, not knowing what the woman meant.

Presently he returned. There was the same woman, the same little girl. But where was the boy?—Thrown into the Ganges! She had given the fruit of her body for the sin of her soul. He turned to her in astonishment, and said, "Surely if you had to give one, you could have given the girl?" Listen to her answer: "Sahib, do you think I would give my god anything but the best?" Her religion broke her heart. Ours binds up the broken-hearted, comforts those that mourn, wipes tears from off all faces. Yet which of us has given the best?

Love.

"He that loveth not, knoweth not God; for God is love." 1 John iv. 8.

This text is the most superlative definition of divine perfection and eternal infinitude, compounding all the finest qualities of the divine Father in one sentence, and reducing all to the pure, sweet essence of the one word—"love."

Love is the power that moves the universe; that puts in motion every natural provision, and has ever strewn the Christian pathway with the sweet flowers of God's richest blessings, perfumed with the holy fragrance of heaven's most ennobling qualities, as pictured in Jesus, the Christ.

Humanity has ever exerted itself to develop love, but only to fail; for although artists have endeavored to paint it, sculptors have attempted to chisel it, poets have labored to compose it into song, while others have tried with instrument and voice to sing its charms and pure melodies, it remains yet undeveloped by the human effort, and can only be seen in the Christ, and the saint of God, as it is inwrought by the Spirit of the eternal one. While "in part" we see it "through a glass darkly," yet the eternal ages of the future will exhibit it in all of its celestial wonderousness.

The command of God, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul—life—and with all thy might," is full of sweet pathos and tender emotion. But this we cannot do with our natural love, because it is too animal; therefore God has condescended to transmit his love to us by the Holy Ghost, to make possible the impossible, and make delightful the experience expressed in the text quoted.

That the love of God superabound in us as the prevailing principle of government, is made apparent by the facts that we may possess the gifts of oratory, faith, knowledge, prophetic understanding, and the broadest philanthropy, manifested in the abundance of our charities; and yet, being without love, we shall be sunk in the deepest spiritual poverty, and lose the kingdom of God at last.

The proof that the love of God resides in us is demonstrated in Christ obedience to the commands—the holy rule of life—of God, gaining thereby stimulation and energy, and also the guarantee of heavenly support and association. God's perfect love resident in the human heart dissipates all fear, expels all tormenting sensations, and makes the hours of life to be filled with holy reverence and sweetest joy. God's love in the heart binds Christian brethren in the bonds of filial affection, for love manifested to a brother is as the sunshine and the dew to the drooping herb, for it gives him that strength and vivacity that the wealth of the world cannot purchase. Brotherly love is the principle upon which our dealings with another turns, and while it does not palliate wrong it deals tenderly with it. Without it how unkind the human heart, and how harsh and grating the voice, and how depressing the words spoken!

Brotherly love is the blazing testimony of the Christian character; it will accomplish what argument can never effect; namely, the convincing that Christianity is true; that its virtues are a reality, and that the human heart is the place of their residence, transforming the entire conduct of the human life. Brotherly love opens its purse strings, and out of the abundance or its meagreness it deals its substance to the needy soul. Love will bring its eternal sequel by its endless perpetuation; for it is as enduring as God. Faith must and will reach its design, and hope will consummate in rapturous reality; but the endlessness of love will manifest itself in the eternal unfoldings of God during the everlasting ayeles.

Hallelujah! Time is rapidly speeding away, and the time of the summing up of all lives will soon be reached, when the judgment of God will decide every destiny. Then will be the time when love will manifest its mightiest strength and be possessed of its purest advantages.—*C. H. Shurtliff in Crisis.*

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY SEPTEMBER 23, REVIEW.

The Lessons for the past quarter have been from four books.

Exodus—Israel going out of Egypt.

Leviticus—The Levites performing the ordinances of the law.

Numbers—The numbering of Israel.

Deuteronomy—The second reading or rehearsing of the law.

The lessons cover a period of forty years, thirty-eight of which were taken up by the wanderings of Israel because of their unbelief.

Before leaving Egypt God told them he would take them to Canaan. On the very border of the land they refused to believe the Lord, and all over twenty years old died in the wilderness except Joshua and Caleb.

Lesson 1. God leads Israel in the wilderness. Exod. xvii. 1-15.

God fed them daily with Manna—meaning, What is it? They did not know. Neither did they know the living bread—Jesus. John vi. 51.

Lesson 2. The Ten Commandments. Duties towards God. Exod. xx. 1-11.

There was no need of the Ten Commandments if the Israelites had lived in faith, like Abraham, Isaac and Jacob.

Lesson 3. The Ten Commandments. Duties towards Men. Exod. xx. 12-17.

These two lessons might have been one. These and all other Commandments are called the law, and were made for the lawless. 1 Tim. i. 9.

The law could not give life,—eternal life—therefore it was not gospel—good news. Gal. iii. 21.

Lesson 4. The Golden Calf. Exod. xxxii. 1-8, 30-35.

As the law was not of faith, Gal. iii. 12, and the Israelites were faithless, it was easy for them to fall into idolatry.

Lesson 5. The Tabernacle. Exod. xl. 1-13, 34-38.

Was a figure for the time then present, Heb. ix. 9. A figure of the true Tabernacle. Heb. viii. 2.

Meantime the Church of the living God—the true believer of the Gospel of the Kingdom—are the house—tabernacle—of God. 1 Tim. iii. 15.

Lesson 6. The sin of Nadab and Abihu. Lev. x. 1-11.

Their sin was that of disobedience. The sin that brought death into the world. Rom. v. 17-19.

Lesson 7. The Day of Atonement. Lev. xvi. 5-22.

Was the tenth day of the seventh month. Hebrew, Tishri or Ethanim, corresponding to September, October. The Lord accepted the service by the priest, and pardoned all their sins. Lev. xvi. 30.

Lesson 8. Israel journeying to Canaan. Num. x. 11-13, 29-36.

This was not the start from Egypt, but from Mount Sinai where they worshiped the golden calf, and God gave Moses the Ten Commandments. They journeyed north to Kadesh, the southern border of Canaan.

Lesson 9. The Two Reports of the spies. Num. xiii. 17-20, 23-33.

Twelve men were sent out,—one from each tribe—to view the land of Canaan. The first reported good of the land, then a bad report, because of unbelief. Two—Caleb and Joshua made a report based on faith, for which the Israelites said. Stone them, but the Lord prevented.

Lesson 10. The Brazen Serpent. Num. xxi. 1-9.

Rebellious disobedience against the Lord and against Moses brought swift judgment on Israel. And for the first time they asked Moses to pray for them. He did, and the Lord instructed him to make a brass serpent and put it on a pole. If those bitten looked at it they were healed—they lived.

Lesson 11. Moses pleading with Israel. Deut. vi. 1-15.

Pleading is hardly the proper word. There is not much pleading in commandments, statutes and judgments. There is pleading in the gospel. Matt. xi. 28.

Lesson 12. The death of Moses. Deut. xxxiv. 1-12.

Was different from any other man. He had no ailment. He died according to the Word of the Lord. Christ died for our sins according to the Scriptures. 1 Cor. xv. 3. He was crucified in the full vigor of life. Jesus said, Moses wrote of me. John v. 46. In many things about the tabernacle we find types and shadows of Christ. In the Ark of the Covenant, the Mercy Seat, the Brazen Serpent, in the Manna, and in Moses.

The Review can be made interesting by blackboard drawings, or large sheets of paper, drawings of the lands of Egypt, Canaan, Sinai, the Tabernacle, and the Journeyings. The sketches may be rough—not artistic, but they help much.

Next lesson, Joshua, Israel's New Leader. Joshua i. 1-11.

P. NEILL.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Fierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Annual Conference of the Church of God in Neb., will be held in St. Paul Sept. 14th to 20th inclusive.

MINNIE ROGERS, Sec.

WILL all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 366 West Main St. Salem, O.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2042 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or scattered brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes Western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Shevlin, R. F. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. [illegible] Evangelist, or Robt. [illegible] Box 17, Oregon, Ill.

A four-page [illegible] German language, by [illegible] oblin of Cleveland, O. [illegible] that Must I do to be Saved [illegible] getting the opinion of one who understands the language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 624 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

The Price is

ONE DOLLAR AND A-HALF A YEAR

To New Subscribers who have never taken our paper, we will send it on trial for

THREE MONTHS FOR 25 CENTS

OR

ONE YEAR FOR ONE DOLLAR.

Account Giving.

There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. [illegible] who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who tangles such mail matter can almost invariably tell a letter with money in. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the price list you have and order only what you see advertised in them.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, recent the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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T. J. DANIEL.

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Untrodden paths invite the truest lovers;
The roughest stone the purest gem has made,
The tiniest star could swing this world in space.
Ambition has no home in gilded halls,
Fame comes at last to those who've served unsought.
A song may dwell within a lowly cell,
The King of kings first in a manger slept.
Rest not a lowly birth and humble home;
The cold never fed the breeze until admired.
The flame of gems flutters on unknown,
Then nations like illumines all the world.

Communicated.

The Things Concerning the Kingdom of God.

Many good people profess to believe in the kingdom of God and deny that it is a future event and to be a literal kingdom. Those who believe thus nullify the gospel of the kingdom of God. There are three positions taken on the above subjects; 1st, that it is a spiritual kingdom, and is within you. 2nd, that the church is the kingdom. 3rd, that it is yet future and is to be a literal kingdom. Two of these must fall as but one is Scriptural. The Bible cannot teach three different doctrines. God's purpose in the beginning of the race was that one of his creatures should rule. Adam was created for that purpose. The Lord God said multiply and replenish the earth, subdue it and have dominion. Dominion means to rule.

The first man failed through disobedience but Christ prevailed, and to him was given the "first dominion"—the right to rule. Micah iv 8.

Daniel declared that four universal empires would exist and after this or in the days of these kings the God of heaven would set up a kingdom and it should not pass away but would be an everlasting kingdom. Dan ii 44. Now if the four kingdoms were universal and literal does it not prove that the fifth, God's kingdom, will be universal and literal. Sacred and profane history agree as to the four kingdoms. Please read carefully the 2nd chapter of Daniel. The above disproves the first position that the kingdom is spiritual and set up in the heart. Those who believe that the church is the kingdom and that it was set up on the day of Pentecost should remember that the word rendered church in the New Testament is ecclesia, and is properly rendered congregation, and has neither of the elements of a kingdom. The word rendered kingdom in the New Testament is rendered from the Greek word Basaleia. The two words are entirely different and cannot be used interchangeably. An ecclesia is made up of called out ones. Those who believe "the things concerning the kingdom of God" form an ecclesia. The kingdom is promised to the ecclesia. "Fear not little flock" (called out ones) it is your Father's good pleasure to give unto you the kingdom." Luke xii 32. The "little flock" in this text were his followers, and had been called out. To prove that the words are not interchangeable you might use one for the other in texts where they occur. It will readily be seen that the greatest confusion will occur.

Again the kingdom of God is to be set up in "the days of these kings." Dan ii 44. This cannot mean in the days when the Roman kingdom was yet universal as she had but one king at that time. "We have no other king but Cæsar." Pentecost took place during the time that the Roman kingdom was universal. It was more than 300 years after Pentecost when the fourth kingdom was divided into the eastern and western kingdoms. It is now in its ten toed system. In these days the God of heaven will set up his kingdom. When the Son of Man shall come with all his holy angels with him, then shall he set up the throne of his glory and before him shall be gathered all nations, etc. Matt xxv 31.

Again we have this proof. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this (have taken out a people for his name), I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Acts xv 14, 15, 16.

We should note first that God is now choosing or taking out a people for the name of Christ, after which event he (Christ) will return, again to set up David's throne for the purpose of ruling the nations. See Ezek xxi 27. God overturned the kingdom and said it shall be no more, until he comes whose right it is and I will give it (the kingdom) him. Isa xxxii.

1. We read, Behold, a king shall reign in right eousness and princes shall rule in judgment. The Psalmist declares Psa ii, Yet have I set my king (anointed) upon my holy hill Zion. Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

Again Psa xxix, Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two edged sword in their hands. To execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written; this honor have all the saints.

The above Scriptures prove that God's purpose in creating man was that he should have dominion (rule). The instrument by which he shall rule is the kingdom of God. Every kingdom must have a king, associate rulers (princes) a territory, laws and subjects. God's kingdom will have Jesus as king, Luke i 32, 33. Those taken out as his associate rulers or princes. Rev v 10. The earth for a territory. Matt v 5; 2 Pet iii 13; Rev v 10. The laws will go out from Jerusalem. Isa ii 3; Mic iv 1. The subjects will be the nations blessed through Christ's righteous reign. Psa lxxii; Matt xxv 31-34. Unless you have these elements you cannot have a kingdom. When Jesus began preaching he preached the gospel of the kingdom of God. Mark i 14. The word gospel means "good news," "glad tidings." The glad tidings were concerning the kingdom of God which means its restoration. The apostles asked Jesus if he could at that time restore again the kingdom to Israel. The kingdom of Israel was God's kingdom which he overturned but promised to again restore it. Ezekiel xxi 27. In 1 Chronicles it is recorded that Solomon sat upon the throne of the kingdom of the Lord over Israel xxviii 5. Again in xxix 23. Then Solomon sat on the throne of the Lord as king instead of David. David's throne was God's throne and will be the throne that Jesus will occupy when he comes. Acts iii 21 declares that the heaven must receive (retain) Christ until the times of the restitution of all things which God hath spoken by the mouth of all his prophets since the world began. Have we not furnished evidence enough to prove that the kingdom of God is yet future and must be literal, and cannot be the church?

Jesus sent his apostles out to preach the kingdom of God and they went every where preaching the gospel. To preach the gospel is to preach the kingdom of God. After his resurrection he remained 40 days speaking of the things concerning the kingdom of God. Acts i 3. He commanded his apostles to preach the gospel to every creature and he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Mark xvi 15, 16. Men and women are to be saved by believing and obeying the gospel of the kingdom of God. When Philip went down into Samaria he preached unto them the Word. He also preached unto them Christ. When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Acts viii 12 Cor xv I moreover, Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received and in which ye stand, by which ye are saved, if ye remember in what manner I preached to you unless ye have believed rashly. For I delivered to you among the first things, what also I received first, that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures (Mockright). Paul declares in this text that he preached the gospel to the church at Corinth. Then he preached what he first received, the facts of the gospel. The death, burial and resurrection of Jesus Christ. He does not teach (in some resort) that the gospel consists of these three facts. You will find by referring to Paul's preaching in Acts xxviii 23, 30 and 31, that he preached of the kingdom of God. To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. He preached the kingdom of God, "and teaching those things which concern the Lord Jesus, with all confidence." The phrases, "the kingdom of God," "the gospel of the kingdom" and "the gospel of Christ" must mean the same thing wherever you find them. The kingdom of which the gospel is glad tidings has its foundation in the Old Scriptures, and starts with the promise to the seed of the woman, and is further developed in the promise to Abraham, "In thy seed shall all nations be blessed."

Paul in Gal. iii, 8, says the gospel was preached before unto Abraham, saying, "In thee shall all nations be blessed." Abraham was promised a land and eternal life or an eternal inheritance in that land. Gen. xiii. 15. xvii. 8. Stephen said in Acts vii. 5, that God gave him (Abraham) none inheritance in it, no, not so much as to set his foot on; yet he promised he would give it to him, when as yet he had no child. Must not God redeem this promise to our father Abraham? Now this promise was not to his numerous seed under the law but to his one seed which the apostle declares to be Christ, Gal. iii. 16, "Now unto you as have been baptized into Christ have put on Christ. If ye be Christ's then are ye Abraham's seed and heirs according to the promise." The promise made to Abraham through Christ. We are required to believe the gospel of the kingdom of God, repent of our sins and to be buried with Christ in baptism to secure us salvation. In Eph. ii. 12, the apostle says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." If we believe the gospel of the kingdom of God we are no longer aliens nor strangers but fellow-citizens with the saints and of the household of God.

Again, we read, Heb. iii. 6, that Christ as a Son over his own house was faithful; whose house we are, if we hold fast to the confidence and the rejoicing of the hope firm unto the end.

Your Brother in the hope of the gospel.

D. C. ROBISON.

Dear Restitution.

You will find enclosed two dollars to pay for the dear, old paper another year and 50cts for our Helping Fund.

Dear brothers and sisters: I have for many years had a desire to live to see Christ come, but I fear if he delays his coming much longer I will have to go down in death, as I am past seventy-four years old, and am very weak both physically and mentally, and almost every paper chronicles the death of some old soldier of the cross.

Yours, in the Blessed Hope.

MRS. W. STAUFFER.

God is to be trusted, but not to be tempted.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, SEPTEMBER 25, 1907. NUMBER 36.

Sunday School Lesson.

LESSON FOR SUNDAY OCT. 6.

Joshua Israel's New Leader. Josh. i. 1-11.

Golden Text. "I will not fail thee, nor forsake thee." Josh. i. 5.

The leadership of Joshua is the next recorded event after the death of Moses.

Joshua or Oshea—like his father Nun—was of the tribe of Ephraim. Was one of the twelve spies, Num. xiii 8, that Moses by command of the Lord—went to view the land of Canaan. He was the servant of Moses, Exod. xxxiii, 11, his minister, Exod. xxiv, 13, as we would say, next in command to Moses. He is first mentioned in Exod. i. 7-9, where Moses sent him out to fight Amalek. He went up into the Mount of God with Moses, Exod. xxiv, 13. Moses changed his name from Oshea to Jehoshua—meaning Jah saves—Num. xiii. 16.

Of all the men that left Egypt there was but two that lived to go into Canaan. Joshua was one of them, Num. xxvi 1xv. Moses was told he could not go into Canaan, and on asking for a successor, he was told to take Joshua. Num. xxvii. 18-23. He and Eleazer the priest were appointed to divide the land to the twelve tribes. Num. xxxiv. 17-29.

Moses told the Israelites that Joshua would lead them. Deut. xxxi. 3. Moses called him and introduced him to Israel. Deut. xxxi. 7, and the Lord gave him charge, verse 14. The charge—or committal—is in verse 23. Moses Moses laid his hands on Joshua and he was filled with the Spirit of wisdom. Deut. xxxiv. 9.

From these various Scriptures we learn that Joshua—[illegible] a young man—had taken great interest in the work of the [illegible] making himself useful [illegible] Him—God endowed—[illegible] Moses died on Mount Nebo. Joshua was, in every way ready—under the Lord—to undertake the great work of leading the Israelites into Canaan.

Lesson Text.

1. The Lord spake—By Eleazer the priest. Num. xxvii. 21.

2. The land which I do give them. The earth is the Lord's. Psa. xxiv. 1. He can do as he will with it. Since the time the Lord made the covenant with Abraham concerning the land of Canaan, Gen. xv. 18-21, that land belongs to Israel and always will. Ezek. xxxvii.

3, 4. Further assurance to Joshua and boundaries of the land.

5. A wonderful promise that called for the utmost faith and fidelity on the part of Joshua.

6. The oath Gen. xxii. 16. Heb. vi. 13-17.

7. It always required courage—individual courage—to observe and do according to God's Word. At the present time one requires to be strong—in will—and very courageous to believe what Abraham believed, and become his seed. Gal. iii. 29.

8. It is pleasant to meditate on the exceeding great and precious promises of life eternal contained in the good news of the kingdom of God.

9. God is a rewarder of them that diligently seek him. Heb. xi. 6.

10. Joshua takes command.

11. And gives his first order to prepare to march to Canaan. As far as the majority of Israel was concerned it made little or no difference to them whether Moses or Joshua was leader. Many today say they are not interested in the promises to Abraham, if they are only with Jesus. Those who believe and obey the promise will be with Jesus.

Next lesson. Israel enters the land of promise. Joshua iii, 5-17.

J. S. NEWS.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

BROTHER, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Signs of the Second Coming of Christ. No. 3.

So Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time, without sin unto salvation. Heb ix 28. And when he had spoken these things while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as Jesus went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i 9-11.

And he shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii 20-21. Jesus answered, saying, Men and brethren, hearken unto me, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name (the little flock, a peculiar people) and to this agree the words of the prophets as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. (What for?) that the residue (remainder) of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world. Acts xv 13-18. (This is the third age) patriarchal; 2nd, Jewish; 3rd, Christian). When Jesus came the first time John says he came to his own and his own (the Jews) received him not. The Jews had heard Moses and the Prophets read every Sabbath in their synagogue which told of Christ's first and second coming, but they certainly overlooked how he would come the first time, for they expected him then just as he will come the second time, a king to sit on David's throne and rule the whole world. But when he came the first time as a babe, meek and lowly, his own (the Jews) rejected him. Then he turned to the Gentiles. This is the third or Christian age in which he is visiting the Gentiles to take out of them a people for his name and this number will be complete when he comes the second time. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end (of this age) come. Matt xxiv 14. And then if any man shall say to you, Lo, here is Christ, or lo he is there, believe him not. For false christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect, but take ye heed; behold, I have foretold you all things. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory, and then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. Mark xiii 24-24. And Jesus said, I am the Christ, the Son of the Blessed, and ye shall see the Son of Man sitting on the right hand of Power and coming in the clouds of heaven. Mark xiv 62. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan vii 13-14. When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt xxv 31-34. Behold he cometh with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him. Even so, amen. Rev i 7.

MRS. C. W. EGGLESTON.

To Be Continued.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

God is natural, normal, right, perfect, the source, model and highest ideal of all life.

Satan is unnatural, abnormal and wrong.

The enlightened, intelligent, progressive Christian approaches the natural.

The savage, ignorant, unprogressive is a degenerate, he has not come from the slime through lower forms of life, but has gone down from the parent stock which was "very good" "upright." The beautiful face, the "god-like form" is natural, the coarse, ill-formed, pinched features, the bent unsymetrical form is degenerated by the hovel, famine, oppression and vice. Doubtless Adam, a "son of God" was the most manly of men, and Eve the most lovely of women.

Men turned their backs to the light and walked in darkness till their noble natures became dormant, 'tho not lost beyond recovery. The sanitary, convenient, beautiful home, is natural. The hovel and wigwam is degenerate, unnatural. One husband with one wife is natural, parents teaching their children God's love, science and art, the home a school and the school a home, is natural. Departures from these are unnatural, degraded. A well developed tree is natural. A garden with plants pleasant to the sight and good for food is natural. The "waste, howling wilderness" is against nature, good is law, immortal, eternal, natural. Evil is against law, mortal, temporary, against nature.

A. R. UNDERWOOD.

Editor Restitution:

I would like to inform the household of faith of what is going on at West Branch, Washington. As for myself I was not satisfied with being baptized into the Baptist Church some years ago with a hope of going off to heaven at death, so on September 8, 1907, I was baptized into Christ, with a hope of a home in the kingdom of God on earth, also two faithful sisters that have been studying the Word with me for the past few years. Our beloved Brother, N. D. Titchenal of Wenatchee, after giving us two very able sermons buried us with Christ in baptism, in Blake's Lake, Mrs. Alberta Gray, Mrs. Maud Alexander and myself. So there are three of us now in this part of the country that are trying to live the life of the faithful. May we have the prayers of the loved ones in Christ to help us to be faithful to the end.

Yours, for the truth.

HIRAM CONDELL.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those minds that are deepest; those stars that are the highest are smallest; the goodliest buildings have the lowest foundation. The more God honoreth men, the more they should humble themselves; the more fruit the lower the branches on which it grows. Pride is ever the companion of emptiness.

The Word of God ought be nearer to us than our lives, sweeter to be than our liberty, and pleasanter to us than all earthly comforts.—*Manton*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 25, 1907.

ANY one wishing to write to Bro. D. M. Hudler can address him for a short time at Hobgood, N. C.

A MOST annoying accident occurred last week. The Michigan Conference notice appeared and the date was given as September 25 to 27. This date is radically wrong. It should be October 25 to 27 as it appears this week. The mistake was made, who made it does not signify. We are all liable to err, being mortal. After the error was discovered all effort to correct it was made, but not in time to stop its publication by the barespace of two hours. Let all who are concerned overlook the blunder, and rally to the meeting prepared to do good service for the Master.

ON last Sunday Sister Woodward gave the Church at Plymouth two most excellent discourses. Though not feeling very well physically, as for ability to preach, she seemed at her best, and all present listened attentively. At the closing of the forenoon service an invitation was given, and all hearts were glad when Miss Marie Petcher walked up the aisle, and presented herself for acceptance into the fold. Arrangements were made for the baptism to take place before the evening service, and at the appointed hour, the baptistry having been prepared meanwhile, a company of the friends assembled. Brother Willey performed the baptismal rite, after having received prompt answers to the questions he asked. So one more is added to the "little flock." The name of Sister Marie Petcher is now recorded in the Lamb's book of life. The history of her life from now on will be written exactly as it is on the pages assigned her by the recording angel. Our prayer is that it may be a clean page. Marie is the oldest daughter of Brother and Sister Frank and Ida Petcher, and has been a member of our Sunday School from her earliest days. She is bright and intelligent, understands well what she is doing, and is a sweet lovable girl, in the bloom of youth. Thus she comes and enters the race for a crown in the kingdom of her God. We trust all associated with her will give her all possible assistance in the struggle she must make, and our prayer is that the Father will by his grace sustain and hold her from falling. Let the example she has set be followed by others of her companions, that they with her may go in to the marriage of the Lamb at no distant day.

WE wish to call the attention of all of the Indiana brethren to the notice of the Conference that is given in this paper. The committee are arranging a programme that will be worth while hearing, and the business that is to be attended to should be of interest to every member of the Church in the State. The officers chosen to have charge of the work the coming year, should be the very best the State affords. The question of Evangelistic work is to be discussed. Shall we fold our hands and seal our pocketbooks? We are sometimes told that if the Lord wants his work done he will find a way to accomplish it. Did it ever occur to you that the Lord has found you and given you his truth. He has witnessed your acceptance of his offer of salvation, and has entered you as one of his workers—his co-workers. If you have a right to expect him to fulfill his promises to you, then he has the same right to demand the promised service from you. You cannot reasonably expect God to be true to you, unless you are faithful to him. His work will simply not go on as it should unless you give your support. The Conference Board wants your presence at the meeting, so your council and advice can be given. They want the encouragement you can give. They want to know how much you can give the coming year, of time, talent and money, to carry forward the work. If you cannot be there then send a letter of greeting and a pledge of what you will give. Let everyone arouse and do the very utmost. The Coming of the Lord draweth nigh.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Communicated.

I. Justification by Faith.

Rom. v. 1.

Peace with God is the object to be achieved. Peace means harmony, reconciliation. We read in God's Word that Therefore being justified by faith we have peace with God, through our Lord Jesus Christ.

Rom vii 14, We are sold under sin.

Rom v 10, By one man's disobedience many made sinners.

Rom v 12. All men are sinners.

Rom vi 23, Wages of sin is death.

Rom v 17, By one man's offence death reigned.

Jas i 14, Sin is obedience to desires of the flesh.

Gal v 14, These desires are selfishness.

Rom viii 6, This is carnally minded which is death.

Rom viii 7, Carnal mind at enmity against God, is disobedience, and so therefore has no peace.

Rom viii 8, They that are in the flesh cannot please God.

Heb xi 6, Without faith it is impossible to please God. Those in the flesh have no faith—faith needs works. With faith we please God—obtain peace and harmony.

Adam disobeyed (lack of faith) displeased God. Like begets like. We displease God, because by nature we inherit Adam's sin and disobey. By the exercise of our faith we please God and are justified.

To justify is to pardon, to clear of guilt. Two kinds: Justification in fact, and justification imputed.

Rom ii 13, The doers of the law shall be justified. This is by complete obedience.

Eccl xii 13, Fear God and keep his commandments—the whole duty of man. If Adam had done this he and we would have stood justified. He did not and we can not.

Rom iii 10 20, Unfortunately for man there are no doers of right. No flesh is justified by deeds of the law—none righteous, no not one.

Rom iii 21, All have sinned and come short of the glory of God therefore none justified in fact.

Eph ii 8, But by grace (God's favor) ye are saved through faith.

Eph ii 9, Not of works, lest any should boast; therefore justification is imputed to us.

Rom iii 24, We are justified through redemption in Christ Jesus.

Heb ix 22, We find a law of God—without shedding of blood there is no remission. Sacrifice or violent death necessary to shed blood. Our natural death does not fill God's law.

Ex xii 5, We find another law of God—Lamb to be offered—a male free from blemish. This man cannot do—even a sacrifice would not be acceptable. Man has no hope, and here we see God's mercy in providing a fit offering.

1 Pet i 19, Christ as a Lamb without blemish and without spot.

Heb iv 15, Tempted in all points like as we are, yet without sin. Justification is thus effected for the transgressor by one who does what he himself cannot do.

Rom iii 25, This is accomplished, imputed, by our faith in his blood.

Justification is conditional, not absolute. Some take advantage of this and say, I am saved—the thing settled. Jesus saves me—Jesus paid it all.

If this be a debt, the above would be correct, and the debt once paid the creditor is satisfied, and you are not a debtor. This is not a debt but a crime. You might deliberately kill, your friend might offer to receive the punishment, but you are still guilty, still at liberty, and might kill again. Therefore to satisfy God a change of conduct is needed—reformation, commonly called conversion. Work for man, work in man.

What is faith? Faith is dependence upon the veracity of another.

Heb xi 1, Faith is the substance of things hoped for; the evidence of things not seen.

Rom viii 24, We hope for what we don't see, and thereby are saved by hope. We look back to fulfilled promises of God, then forward to those blessings promised, and we are as satisfied and confident that God will perform what he has promised as if already before our eyes and before our possession.

Let us take Abraham's case, father of the faithful.

Rom iv 8 18, He hoped against hope. He believed God and was accounted righteous—just. How do we know? He proved his faith, Gen xii 1 4, xxii 2 3. Abraham did things.

Jas ii 14, Faith without works is dead.

If Abraham is our example let us see how it works with us. When we read we are at enmity against, or have sinned against God. When we read that we can be baptized for the remission of the past sin, Acts ii 38, and we have faith enough in God's Word to do so, we are justified.

We are now passively just—where Adam was before he sinned. We are neither good nor bad—We have yet to form a character. It might be good or bad.

Therefore we are told to add to this faith (2 Pet i 5-7) virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity. The addition of these prove our faith, just as Abraham proved his.

Rom iii says There is none good, no not one. How can we who are carnal produce these good works.

Gal iii 27, Those who have been baptized into Christ have put on Christ—are now a part of Christ.

John xv 5, Jesus says I am the vine and ye are the branches. We are not a natural branch, for we read in Eph ii 3, that by nature we are the children of wrath—therefore grafted. The sap of the Vine, his Spirit flowing through us, produces fruit of spirit—Gal v 23. This is in obedience to God's law, God's desire.

Phil ii 5, Let this mind be in you which was in Christ Jesus.

Rom viii 9, If any man have not the spirit of Christ, he is none of his.

Rom viii 1, No condemnation to those in Christ Jesus, who walk not after the flesh, but after the spirit. Then we have peace with God, through faith. We believe that by doing the things which God has commanded us to do, we will be justified, reconciled, and continued obedience is continued justification.

We continue with our flesh to fulfil the law of sin, Rom vii 24, but Christ as our High Priest, intercedes for us, and God looketh not upon the outward appearance, but on the heart, 1 Sam i 6 7.

THE OPERATION OF FAITH.

Gal iii 9, Those which are of faith are blessed with faithful Abraham.

Gen xii, Abraham and his seed are promised land for everlasting possession.

Gal iii 16, The seed is Christ.

Gal iii 29, [illegible]ized into Christ, and as part of h[illegible] are heirs also.

Heb vi 17, [illegible]ennut. It is over this land t[illegible]e is to reign as King of kin[illegible]ord of lords, Psa ii, Zech xiv 9, Dan vii 17, Isa ii 2. And as part of Christ, the saints justified, reign with him, Rev v 9, 1 Cor vi 2.

Eph vi 2-12. At one time we were aliens, foreigners, from the commonwealth of Israel.

Eph ii 19 Now fellow-citizens. How? By naturalization. But we cannot hold office until we swear allegience—the only way. We don't give an emigrant an office, in the U. S. He might be a spy, he must publicly renounce his country (loses his vote) and swear allegience to ours. This is what we do by baptism. Now subject to the laws of the kingdom of God. Can and will be punished for disobeying them. Will be rewarded for faithful obedience to them. Whence comes this faith? Through knowledge. Rom x 17.

Rom v 1 Faith justifies.
Acts xv 9 Faith purifies the heart.
Rom i 12 Faith comforts us.
Heb xi 30 Faith obtains for us a good report.
Eph vi 16 Faith affords protection.
Eph ii 8 Faith saves us.
Mark xi 22 Have faith in God.
Luke xvii 5 Increase our faith.
Jude 3 Earnestly contend for the faith.
Jas ii 5 The poor of this world, rich in faith and heirs of the kingdom.

GEORGE NEILL.

Selections.

Trouble.

Trouble is more frequently made than sent. If every person would take the world as it is—its joys and sorrows—and yield at once an humble reconciliation to what is unavoidable, there would be far more happiness, and infinitely less misery than there is. Six thousand years' experience ought to convince mankind that there are clouds here as well as sunshine, and the man who starts life with the expectation that everything before him will be smooth and uninterrupted, is a dreamer who knows nothing of the world's realities. Wealth cannot shield us from disappointment and affliction, and poverty is not as heavy on the heart as the cares brought on by the possession of uncounted riches.

We cannot keep death away from our door, no matter how faithful we may guard its portal; nor can we so control the mind and disposition of others that the most tender ties and associations are not at times snapped asunder. Let us take matters as they come, and try to be content. If we are prosperous, we should rejoice and give God the praise. If we fall in our enterprise and find our plans of business dwarfed and thwarted, let us submit coolly to the visitation, and try again, with renewed hope and effort. There is no use lamenting, when lamentations will do no good—or shedding tears, when they only tend to heighten our sorrows. The grave will soon cover our troubles, and there is a happy life beyond, which we can make our own, no matter how the world treats us.

Down the Hill.

The evening of every man's life is coming apace. The day of life will soon be spent. The sun, though it may be up in mid-heaven, will pass swiftly down the western sky, and disappear. What shall light up man's path when the sun of life is gone down? He must travel on to the next world; but what shall illuminate his footsteps after the nightfall of his journey? What question is more important, more practical, more solemn, for each reader of our journal to ask himself? That is a long journey to travel without a friend. Yet every man must perform it. The time is not far distant when all men will begin the journey. There is an evening star in the natural world. Its radiance is bright and beautiful, and cheering to the benighted traveler. But life's evening star is good hope. Its beauty and brilliancy are reflected from the Sun of Righteousness, whose bright rays light up the evening of life, and throw their radiance quite across the darkness of the grave into Immanuel's land. It has illuminated the footsteps of many a traveler to eternity. It is of priceless value. A thousand worlds cannot purchase it; yet it is offered without money and without price, to him who will penitently and thankfully receive it.

Pardon and Purity.

The sweet sense of pardon comes to the penitent sinner who has been convicted of his guilt in transgressing the divine law, and confessing his sins becomes justified through Jesus Christ. But there is something more than pardon which he now receives. He experiences a change in his desires, and no longer loves the vanities of the world, but delights in God. Herein is conversion, which takes away the love of sin and implants the love for divine things. His will is to do the will of his divine Master, and to pattern after him. His heart has been won away by the love of Jesus, who is the dearest object of his affections, in whose service he delights. He has been adopted into the family of God, whose son he is. Such is the experience of every truly regenerate heart.

But the enemy of all souls is busy, and is not willing to part with him without a struggle. Some sudden provocation comes up, and he feels angry. He suppresses the temptation to give vent in words to what he was tempted to say, and so is not guilty of any sin. But he feels that there is an inward inclination contrary to a state of purity, and occasionally he also feels the movings of pride and conceit. Then again he is the victim of unholy, satanic suggestions (and by the way, these latter may be made even to the saint). He longs for victory over his inward foes. With the Psalmist he cries: "Create in me a clear heart, O God." He looks to Jesus as the mighty to deliver, and now seeks purity through the blood of the Lamb, and prays that God may sanctify him wholly, body, soul and spirit. With appropriating faith, and entire consecration of his justified powers, he fully trusts in his Savior, who by his Holy Spirit gives the inward witness of purity. What a grand and glorious change! He triumphs over his inward foes, for they are all cast out. The pure love of God reigns supreme within, and though temptations assail him, they are all without. His is a perfect love. He is now a saint, a holy one.

Dear reader, this experience may be yours. It is for us all. Get where you will not have to repress sin, which like a venomous serpent raises his head to strike his poisonous fangs into you. Jesus is able and almighty to save. Do not be discouraged at past failures, for there is One who loves you with an everlasting love, and can save to the uttermost. Perfect love is a heaven below. I love purity for its own sake. The sound of holiness and entire sanctification thrills my soul with bliss. Would you know its richness? Consecrate fully your powers to God, and he will take absolute possession of his holy temple.

Surely those who look for the speedy return of Jesus should be a holy people. I love him with all my heart, and would delight to see his beauteous face. Sweet Savior, win us all to thee. Surcharge us with purest love both to thee and mankind. Make us daily more like thee, in perfect love and purity.—*T. L. Waugh, in Crisis.*

A Bad Habit.

None may estimate the power of a look, conveying either affection or reproof. A look from the tender eye of Jesus sent Peter, after denying his Lord, to weep bitterly. A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain.

"I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought. I meant no harm."

"I believe it, my young friend; but your Creator requires you to be thoughtful of his honor and your duty to him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession;" and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found him a merciful God, slow to anger and ready to forgive; and if you seek him through faith in Jesus Christ, forsaking every sin, you shall find mercy too." "Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain." "A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

Keeping Engagements.

A friend of mine was closeted with President Roosevelt, discussing a matter of much importance, when the private telephone bell rang. The president answered, and a boyish voice said, "Who is this?"

"It is the President."

"Is Archie there?"

"He is not here, but I think he is somewhere about."

"Well, he promised to come and play with me at 2 P. M., and now it is 3 P. M., and he has not come, and I am very much disappointed."

"I will look the mater up at once," said the man of affairs. He spoke with as much interest and determination as would have been manifested over any question of statecraft or public policy. Turning to the house telephone he soon located Archie, and said, "Did you have an engagement to meet a playmate at 2 P M; and, if so, why have you not kept it?"

"Oh, yes, I promised to meet one of the boys, but I forget all about it."

"Go to him at once, and apologize."

The president then gave his son a homily on the morality of keeping an engagement, something like this. Not to keep an engagement is to be guilty of a species of falsehood, and it should be as carefully avoided as any other variation from the truth. Charge your mind with the fact so that you will be in no more danger of forgetting it than you would be of forgetting any moral or religious duty. Such action is a great help in the development of a manly character. If you play fast and loose with these promises, you will lose the fine sense of duty, and undermine your whole character.

If you keep engagements as a boy, you will keep them as a man; if you are careless with them now, you will have to learn new principles, or be a failure in life. Never forget that honor and manliness require you to keep all your engagements or to make timely and adequate explanation.—*L. L. Goodell, in Christian Endeavor World.*

As the light which illuminates our atmosphere, and gives brightness to our dwellings, and vision to every eye, is from the sun, and is dependent on its rise and motion every day, so we and all our mercies, and all our strength, for every day and hour of our lives come from God and are dependent on him.

To Attain Long Life.

He who strives after a long and pleasant term of life must seek to attain continual equinimity and carefully to avoid everything which too violently taxes his feelings. Nothing more consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and care can destroy the healthiest body; we know that fright and fear, yea, excess of joy, become deadly. They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great sorrow or great joy, have the best chance of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.

Seeming Failures.

Recently a man prospecting in the mining regions of Arizona, found a remarkable natural bridge. It spans a canyon forty-five feet in width. It is made of a great agatized tree that lies across the gorge. Scientific men say that many ages since this tree was prostrated by some terrific storm and fell across the canyon. By the efforts of the water and of time it has passed through many stages of mineralization, and is now a wonderful tree of solid agate; and there it lies, making an agate bridge, over which men may pass from side to side.

This tree seemed to be a failure when that day, in its prime, it was broken off by the storm and buried to the ground; but instead of being a failure, to what nobler use could it have been put than thus to become a bridge of agate, to stand for ages, and on which countless human feet may walk across the chasm?

This fallen tree is an illustration of countless human lives which have fallen and seemed to fail, but which in time have proved to be bridges, over which others can walk to honor, success and triumph.

The Wheat and the Chaff.

"In going my rounds," says M. Forget, a French colporteur, "I happened to pass by a stack of wheat, some men were thrashing out with a steam-engine. I offered them my books; they looked at them and began to insult and mock me. Suddenly one of them said, 'Oh! I shall buy one, and you'll see the fun.' He took a Testament, tore it up, and stuck some of the leaves into the cylinder of the machine.

"It gave them a moment's pleasure to watch the leaves as they were passing through.

"But it so happened that there were two men waiting at the other side to receive the chaff; one of these men lifted up a leaf of my unlucky Testament, read a few verses, and exclaimed 'Well this must be a fine book, judging from what I have just been reading.'"

He called me, and bought one of my Bibles, to the great astonishment of his friends. That single leaflet of the New Testament will perhaps have helped a soul to pass by perdition to eternal life.—*Gleanings.*

Paragraphs.

Though charity may make your purse lighter one day, yet it will make it heavier another.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.

It is a sin of dark and terrible hue when men can spend lavishly on a feast, and turn their Savior as a beggar away from their door.

Robert Hall: A Christain should look upon himself as sacred and devoted For that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege, what is a breach of trust in others, is in him the profanation of the temple.

If love and affection could be won with gifts and jewels, then indeed love would have its price; but it is not so. Affection springs from the heart only; no gifts can produce it. A child's love is won more truly by a parent's kind embrace and kiss than with glittering toys.

Poetry.

A Benediction.

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Num. vi. 24-26.

The Lord Almighty bless thee
From his own heavenly store;
The fullness of his presence
Be with thee evermore.
Exod. xxxiii. 14.

The God of glory keep thee—
Keep thee in perfect peace;
Leading thee bravely forward,
Till every conflict cease.
Isa. xxvi. 3, 4.

May his own arm be round thee,
And compass every side
Under his soft wing nestling
Mayst thou for aye abide.
Deut. xxxiii. 27; Psa. xci. 4

In blessing, may he bless thee,
Filled full to flowing over
With gifts from heaven above thee,
Both now and evermore.
Mal. iii. 10

Communicated.

Truth and Unity. No. 2

Now, the general gift of the Holy Spirit is not its plenary or sensational aspect, but by far its most important and widespread, because of most benefit and far-reaching results. It is the difference between a good physician, who can handle every ill, and his patients. In "the end," when all teaching shall have ceased, teachers will pass away, but the taught will endure forever! Even Christ will then rest in God. I know not what of "the Spirit of Truth" I possess, or what moves me to pen these lines and fall in prayer for the small communion to which I am attached with all my being; but I do know that it is not a desire to lead, or hear myself.

For, the point I hope to clinch here is unity. A unity that is possible. The unity of "all truth"—not in its fulness—but as it lays in the Word of God, and must be exhibited and believed, until "that which is in part shall be done away." We cannot have this unity if brethren express lack of confidence in it, or substitute for it a purely emotional makeshift. The ostrich has tried this method in vain. Unity has not been in the Christian communities because they wrested the Word and followed human fealties and feelings. Truth and unity were to be, can be, must be, in every age since Adam. If we may have one Truth, we may have "all truth," and vice versa. Truth is instantly discernable by its harmonious rest in the plain letter of the Word. If any one is disturbed, it is because "the man sticking in the skin," (as the Fenna, Dutch, say,) is uncrucified, and will is on top. We then wish for unity, but not the unity of truth. A good president of our great nation is considered to be one who has the constitution at his back. So a good teacher of sacred things is one backed by the Word of God.

There is no danger. For every soul may be perfectly protected from deception by using the "liberty" there is in Christ. Faith is not compulsion, or law, for this reason withdrawal from a Bible church connection is schism, unless most flagrant disorder is rife. To attain to Bible unity we want a mighty outpouring of the diffusive (lowest and sweetest) gift of the Holy Spirit—the spirit of love and prayer, and the widest liberality consistent with the great fundamentals of [redacted] greatest Teacher among men or in the heavens. The Bible unity is not for all. For whom it is, is a clear enough matter in the Word. The first striking word is, "A peculiar people," "Little flock," "Many called, few chosen." "Then, they that feared the Lord, spoke often one to another. They shall be mine, saith the Lord, in that day when I make up my special treasure." Observe that the "peculiar people" (Greek, a people "for a purpose, or work,") is "a chosen race; a royal priesthood, a holy nation." Not money lovers and lucre getters. The distinguishing feature is a "priesthood," or fidelity to the work of Christ among men. Unity is not a matter as between sects, but as between [redacted] members." So then, disunion (in the Bible sense) is a disruption between or in the Body. To be divided [redacted] ourselves is to "scatter abroad;" to be against Christ. "[redacted] who is not with Me, is against Me." Jesus is addressing his own followers.

So, it may be seen that the Unity of Truth is not an aggregate of certain concordant views, to the exclusion of all else, but a bond; a "bond of peace." "Whoever would be first among you, let him be your servant." In a communion where the line between the minister and the layman is very slender, it requires the finest perception to find one's place in Unity! No man ever labored more for doctrinal unity than did Paul, yet his words are, "If I speak with the tongues of men and angels but have not love, I become sounding brass and a noisy cymbal. If I have prophecy (I) and know all mysteries (I) and have faith enough to remove mountains (I) and have all knowledge (I) but have not love, I am nothing." Not the love of kindred or of one's own, but love of the brethren. "We know that we have passed from death into life, because we love the brethren." Truth does not come by the will of man, but unity is largely in the hands of men. Truth is not, "what is true?" but, what is of God? Pilate did not see this. He regarded Christ's attitude as one of claims, as, in Acts xvii 15, where Gallio takes the same stand. The Truth, as Jesus held it, was anterior to all this, by exhibiting to the vulgar human gaze the living embodiment of God's Word. A fact, To be seen and handled. Not a doctrinal chimera, or insolvable sophism, or dynastic pretense, but the comprehension of all destiny—of God. And the plain works of God were back of it. John xiv 11. Jesus' presence fixed God (in logic as well as in fact,) as a Being, and Christ as his Son. No man ever termed father hood, motherhood, and sonship, "doctrines," or "questions," but facts. There is no doctrine or question of procreation, life, death, and such, except as men choose to so head them for purposes of research. When the issues of Jesus' Sonship are studied, it must be as facts. These are truths ill merely understood and believed in the outline. If we can get beyond the outline, so much the better for our knowledge. We stand safer. But brethren [illegible] not sigh if some details continue be[illegible] hid them.

It is not so much the object of a good farmer to keep ahead of or rival his neighbors, as to get from his own ground the best he can by right methods and means. So, it is not the object or obligation of a Bible people to rival or watch other societies, but to bring out of its own particular soil all that is of God, and to hold that ground honorably among its members. This must involve an extensive study of the Bible and turn up many intricate situations. In Matt. xiii 52, Jesus says, "Every scribe" (writer,) "therefore, instructed in the kingdom of the heavens, is like a man, a householder, who brings out of his treasury things new and old." This man is an official, an owner. Read all the context. This "new and old" is not "ever learning and never able to come to a knowledge of the truth," nor is it a constant upsetting of old simple truths. The result of all growth will be many noxious weeds. These may be removed to advantage, even though harmless. They are weeds, after all. There can never be a loss of strength in a community which encourages the widest use of Bible study, though it may often take an untoward direction. God is back of his Word and purposes. Let us not be afraid the ark will fall if we do not catch it. Bible investigation in the popular, partialist, churches is well taken care of by noble bishops, synods and other sanhedrims and august bodies. It is their only security, and they know it!

The true use of the Bible, as set forth by Paul in 2 Tim ii 16, is, "All Scripture (is) inspired of God, and (is) profitable for teaching, for testing, for correction, for training in righteousness, so that the man of God may be complete and fitted for every good work." The Diaglott and all who take exception to the first "is," after "Scripture," are surely in error, as the second "is," before profitable, will show at once. Neither are in the Greek, but that is the true Greek form, and is, are, were, etc., are understood. There is need for some redaction in places, but not there. The same ellipsis is seen in Matt xxviii 19, where name is omitted, but clearly understood.

Finally, Unity is not, of necessity, agreement. Agreement solves. Unity holds together, only. Disagreement dissolves. Disunion separates. Truth and agreement are indivisible, but unity is the monitor; the bond of peace. Paul disagreed with Peter, but they were not disunited. Listen to Peter, "Our beloved brother Paul." The discussion of Bible truth cannot stumble any one seeking salvation in this or any age, for salvation is by faith, and faith is by hearing, and hearing by the Word of God. Those who are to be saved cannot be hindered by any human accident. The Lord added to the church daily such as were to be saved. To reconcile this kind of passage with warnings, not to stumble the weak, we must mark the clear distinction between the abortive work of the present age under a divided and fabulous church, and that of the true gospel age to be, when there shall be one flock and one Shepherd, with Israel working out her own salvation apart, according to the earthly promise to Abraham, prior to the New Heavens and the New Earth, and the descent of the Holy City, New Jerusalem, the Bride of the Lamb, and the final stroke to all earthly rule, forever. It is a subject hard for the human mind to grasp, while so much of the old orthodox leaven remains in the bosoms of good men. It is not an extensive subject, and the only one that will account for the gospel to be preached in the whole world, to every creature, and no one to preach it in nineteen centuries! This is not and never will be Israel's work, but the work of Christ and his body, the ecclesia. Matt xxi 43, 44. To these only is perfect unity, agreement and all truth possible in this age, because these only can bear and receive it. Eph iv 13, "For the perfecting of the saints for the work of service, into the building up of the body of Christ till we all attain to the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature and fulness of Christ." The whole chapter shows the divine plan and workings through prophets, apostles and ages for the perfecting of this body. It is too extensive to pursue further in this paper. Verse 18 is very clear, "Christ, from whom the whole Body, being fitly joined and compacted and nourished by every joint, according to an inward working for the upbuilding of itself in love."

These are clear marks of the kind of disciple who is to know the truth. "Examine yourselves, whether you are in the faith; prove your own selves. Jesus, speaking in his usual way, said, "Not all can receive this Word, but they to whom it is given. He who is able to receive it." The work of Israel and that of the present age ran along exactly similar lines, one foreshadowing the other. Both were wanderings, and retracings and circumlocutions, and both have failed in their first love. But, both are the church of God and must eventuate in the full hope of redemption when they shall both learn to their great cost what they lost and wherein they missed. They were both planted "a goodly vine," but became "degenerate plants," and wholly unfit for the great purpose of God. Israel, with all its defection, prepared the world for the Christ. The churches, with all their schisms and misnomers are preparing the paths of the Lord, and making known the name of the Lord. "Blindness in part," is the sufficient explanation. The presence (parousia) of the Lord and his body can only bring in universal Light. Till then every Bible truth must be heterodox and every error orthodox in the popular measures of men. "There is a natural body and there is a spiritual body" has more hidden in its inspired utterance than the mere allusion to the human frame. There is a natural, temporal church, and there is a spiritual ecclesia. "That was not first which was spiritual, but the natural; afterwards the spiritual."

To our body and THE RESTITUTION, this whole subject is of the utmost especial importance. One good brother touches upon the matter in Acts xv 14, which is the keynote to the special purpose of God in the present age. The exact duration of this age depends upon the maturity of the last member of that Body. But I can nowhere find any obligation resting upon the ecclesia of Christ to hasten or retard the coming of the Lord in any way. The day is fixed immutably. It is the Seventh Day Advent contention, but is little short of egotism and another clear lesson on the unity that cannot unite.

"Finally, brethren, pray for us, that the Word of the Lord may run and be glorified. And that we may be delivered from men out of place and vicious. Be joined perfectly together; be comforted; think the same, be at peace. And the God of love and peace will be with you."

ANTHONY BUSCH.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The History of a [illegible]
Life.—No. 26.

It was in the spring, or early summer of 1858, that Auntie Willard spent a week visiting at our home, and at grandfather Chaplin's, whose place joined ours on the north. It was a delightful visit to all concerned. She and I roomed together and sometimes talked half the night. She was my Naomi and I was her Ruth. To me in my youth, there was no woman seemed so near to God as Auntie Willard, save perhaps my mother.

The meeting, usually held at grandfather's was held at our house during her visit, and Brother Willard was out. Our kitchen was a very large one and in that we met. A Miss Mary Shepherd, from Warsaw, who was teaching our school, was boarding at our house, at the time. I was fond of her and longed for her conversion, for she was infidel in sentiment. We sat on the great chest together during the meeting and how the tears rolled down her cheeks as Auntie Willard and grandfather talked! But she would not give up at the time and many a night after she left us, I sat up until midnight writing to her, and trying to convince her of the infallible nature of God's Holy Book. She was an orphan and went to Texas with her uncle and aunt who had brought her up, and marrying, became convinced of the falseness of her position through the teaching of her husband and gave herself to God.

Miss Shepherd's uncle was a Mr. William Morris, and a brother of his—a Mr. Isaiah Morris and wife, who belonged to the Baptist Church in Warsaw, were esteemed friends of Auntie Willard's from the time she first knew them until her death, and so much did they love her that they drove out a few months before the sad event took place that they might get from me some news as to her state though both are feeble and well past the four-score mark. You will remember that it was in 1858, that the Besack boys, my sister and young Mr. Wheeler were baptized. It must have been in July or August that the last meeting was held at grandfather's where so many were present, who were never to be in such a gathering again until God's kingdom comes, and his will is done on earth as it is done in heaven. The latter part of August I made a visit to [illegible] Willard home and found it [illegible]el, full of dear ones, whose home[illegible]ands their love was sheltering, and yet the large amount of work that such a family involved, was moved out of the way so smoothly and quietly that one scarcely realized it was being done. There was no fuss, no flurry made about it. Auntie Willard was a skilful General and knew just where to place her forces. I never saw such washings and ironings done in any home as were done there, and yet,—work was never allowed to infringe on the morning and evening seasons of prayer and praise.

Sister Beatty's little child was very sick while I was in Warsaw and I helped her in caring for it, though so nearly ill myself that I could scarcely sit up. I think it had the typhoid fever and that it did not recover. I had not been well for nearly a year and had only been home two weeks or thereabouts when I was taken down with the same dread disease in a form verging closely on typhus, and was unconscious almost from the first, until near the time of my recovery. Scarcely any one thought I would live when I was at the worst and my friends were nearly distracted with grief as they prepared the garments for my burial. But Father, dear father, came into my room, and closing the door against all intruders, anointed me with oil in the name of Jesus, and lifting up his voice in earnest prayer to God, asked that I might be spared to him awhile longer. I knew what he was doing and tried to pray for myself though oblivious to all else that was passing. His prayer was answered. I had been taken sick about the middle of September, and Johnny, the youngest of father's flock, whom Auntie Willard had named for John the Baptist, because he was so good, died the 15th of October, after but one week's illness.

People were frightened now. The house had been full the night that I was expected to die and almost every one present had taken the fever. No one was here to lay our darling out, and a man had to be called in who was passing by, who reluctantly assisted my sister to prepare the dear one for his last repose. The next day after Johnny's burial, my eldest brother, Byron, and my sister Ettie were stricken down,—mother and my second brother Virgil, being already in bed. It was hard to persuade Byron to give up. He was the stay and staff of his parents. He said, "Whoever goes to bed here, does not get up again." He died on the 11th of November, and father went a lone mourner, to see him buried. The next day a beautiful young cousin—a Miss Josephine Laing passed away, and while some of the friends were on the road going to Uncle Laing's home to assist them in their sorrow, a messenger was sent after them to bring them back,—young Mr. Lyman Wheeler, who lived at the home of my grandfather and Uncle William—having died after they started. Uncle William, his wife, and four children were all smitten, and his wife died.

Uncle Morse Chaplin and children were struck down by the dread pestilence and came near dying, as was also father's youngest sister and brother. Grandmother took the fever later on and died the last hour of the last day of 1858. For eight long weeks father never took off his clothes to go to bed at night.

But why do I tell all this? Because it belongs to Auntie Willard's story. She it was who, taking her life in her hands came to assist father in caring for his sick and dying children. She it was who bathed our brows and hands. (How good the water felt on our hands! I seem to feel it now.) She it was who gave us our tepid baths, and who soothed us in our delirium. I am weeping now as I think of her kindness.

She staid with us until word came that her second son, Lyman, was down with the dreadful fever, and even then, her great love and pity for us, found a way to help for on going home she sent her dear Nelson out. He was here when Byron, and our esteemed friend—Lyman died, and tried to comfort me by reading the illimitable story of Lazarus and his resurrection. He took the entire charge of Virgil, and succeeded with God's blessing in saving his life, though the Doctor in attendance thought he too, and all the rest of us must die, and fleeing home in his grief, would not come back.

Lyman Willard hovered for weeks between life and death, but ultimately got well.

Is it any wonder that I am trying in my poor way, to keep Auntie Willard's memory green? Is it any wonder that I hold in tender, grateful remembrance the name of Nelson Willard?

AUNTIE WINOE.

(To be continued.)

Editor Restitution:

Just got home from Rollins, Kan. where we held a very interesting meeting, with a fair attendance until Sunday evening when we had a full house and the people seemed interested.

Our annual yearly meeting will be held at the Colony, Rollins, Kan. on the Santa Fe Railroad, seven miles east of Chanute. Those coming on the St. L. & K. R. R. change cars at Walnut, Kan. Those coming on the Southern Kansas stop at Chanute, and take the Santa Fe to Rollins. It will begin Friday evening, Oct 19, to continue over Sunday. We are expecting T. J. Daniel, of Arkansas, and Brothers Oliver and Williams, and all others who possibly can. Come and give us your help, and see the Colony town site, and enjoy yourselves with us poor pilgrims journeying towards the promised land. We have made arrangements to take care of all that come. You need not expect to get pay in dollars and cents, as all are poor in this world's goods. There is not a cent in the treasury, but if the brethren think so, there could be a plenty paid in before the meeting.

Let us wake up and do something. Send money to D. A. Renner, route 3, Chanute, Kan. Those coming write to Delos Johnson or D. A. Renner at Chanute. Come and see the place we might have for a good quiet colony of good thinking Christians.

By order of the Church.

JOHN POORE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust-worthy.

Mrs W Starkey	.50

Selected.

A Cheerful Home.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unsuspected flowers, which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sorrowness and sadness, the contentious, and strifes, and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.

The Queen of All.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips that have kissed many a hot tear from childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You can not walk into a midnight where she cannot see you; you can not enter a prison whose bars will keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the worldshall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.

True Solace.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

Ah, ye weary ones, who have been toiling all the night without success, who have been borne down by opposition, oppression, scorn and derision—ready to fall down and exclaim, "Lord, my punishment is greater than I can bear," take comfort at these words. However erring, however far your feet have strayed, your Elder Brother's gentle voice is always calling "come." How kind, how thoughtful, to leave such loving words behind to comfort his "little ones," while he has gone to "prepare a place for them." None knew better than he to what temptations you would be subjected. Himself a man of sorrows—acquainted with grief. He knew the comfort of praying to his Father, and desired that you should know the same. Then do not give up, though the waters be oft so heavy, and the wind contrary. Stick to your oars, ever praying, "Strengthen me, O my Lord," and you will master the tide. Jesus himself will guide you into the everlasting harbor. Cheer up Christian, howsoever old, or new, or sorrowful, God has said, "I will give you rest." Heavenly promise.—*V. V. V.*

Announcement.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R.R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. Willey, Pres. Ind. Con.

The Quarterly Conference of the Church of God in Michigan will convene Oct. 25 to 27 inclusive, in Brady Township, Brother Alfred Harper's neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th, or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, but come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. All try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

Mary A. Woodward, Sec'y.

The sixth Annual Conference of the Church of God in Christ Jesus, in southern Illinois, will be held at Moriah, Ill. October 17 to 21 inclusive.

We invite all to come, and come filled with the love of God. Never mind the things of the world for awhile and let us have the best time that Moriah ever had. Moriah is eight miles from Casey, south. All parties coming to Conference will stop at Casey, and we will furnish conveyance to the church.

Every body come the first day and stay until it closes. All parties write and tell us what day to meet them at Casey. It would be best for all to get to Casey by 3 P. M., then all could get to church in due time.

Everybody come and bring some body with them and a smile on their faces and a big heart filled with love, and we will try to make you happy.

The preachers will be S. J. Lindsay and L. E. Conner, and others expected. Board, bed and transportation from and to the station, all free, come one and all.

Address all communications to Lewis Weaver, Casey, Ill. R. R. No. 3, Box 31.

By Order of the Board.

B. J. Woods, Vice. Pres.
Lewis Weaver, Treas.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 866 West Main St, Salem, O.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Indiana State Conference.

October 17 to 20, is the date of the coming Indiana State Conference, to be held at Hillisburg.

This will be the third Conference held at this point in recent years and if this compares with the two previous ones we can assure the visitors of a royal welcome and hospitable treatment at the hands of the Clinton County brethren.

The Programme Committee is preparing what will prove to be the best spiritual entertainment ever presented at a Conference, and as soon as details are arranged will make same public.

At the business sessions the following subjects will be considered:—

1. Election of Officers.
2. Election of Evangelical Committee.
3. The advisability of placing two Evangelists in the State next year.
4. Ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State.
5. The future of our State Bible School and our State Bereans, and other important topics.

President Willey urges that each of the fourteen churches be represented by delegates who can give a statement as to the financial, numerical and spiritual condition of the community. Whether delegated or not, whether members of a local church or isolated, come to the Conference. Come prepared to give good and to receive good.

Hillisburg is situated on the Lake Erie & Western Railway, between Frankfort and Tipton. Arriving at either Frankfort or Tipton you can make connections with the L. E. & W. both east and west. Those who live on the Clover Leaf route can go direct to Michigantown where you will be met by brethren.

All who come, write if possible to Wm. Huffer, Michigantown, Ind., Rt. 1. He will arrange for your comfort.

Programme Committee.

F. M. McCurdy.
Wm. Huffer.
Geo. Neill.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Orthodox Jew Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Believing, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Rob[illegible] Huggins, Box G, Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

SUBSCRIBE FOR

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ONE DOLLAR AND A-HALF A YEAR

To New Subscribers who have never taken our paper, we will send it on trial for

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OR

ONE YEAR FOR ONE DOLLAR.

Account Giving.

There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

The talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature reaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes, Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. Wilson.

Address 4220 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us about [illegible] give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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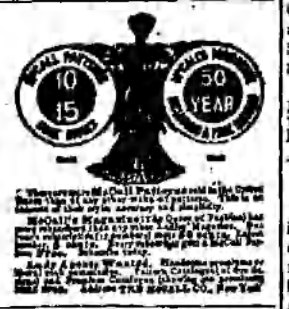

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Calm.

I stand upon the mount of God,
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand
No storm cloud can arise.
O this is life! O this is joy!
My God to find thee so;
Thy face to see, thy voice to hear,
And all thy love to know.

—Bonar.

Communicated.

The Story of a Happy Christian Life.—No. 26.

Other friends were as good and as brave as Auntie Willard in the time of our affliction, and notably among these was father's eldest sister—Mrs. Nancy Royce, who is still living at the age of 94 years. She did not take the fever, and leaving her little ones in the care of her eldest daughter, came to us day afterday, to watch with and nurse the sick not only at our home, but also at the homes of her other sad-hearted relatives, walking to and fro a distance of four miles. Her husband was equally good. Then the Good Templars Lodge sent its members two and two to sit up of nights; so we were not forsaken, and God was good and comforted us through his precious Word. Our beloved ones were dead, but God was able to make them alive again. A hand pointing to the words, "Behold he Cometh," is on their tombstones, at the suggestion of Auntie Willard, and for that day we patiently wait.

It was during [illegible] of this dreadful sickness that [illegible] had a dream so remarkable in [illegible] as almost to rival the dreams of the prophets of old. I cannot give the exact date but think it was the night that Johnny died. Father had thrown himself down to rest on a little pallet on the floor and kindly watchers had taken his place in the rooms of the sick. He soon fell asleep and dreamed that a tall majestic being came marching down the lane bearing a drum upon which with one hand he played a marching air, and with another kept up a mournful tolling, like the tolling of a bell. Having reached the gate, he halted, and looking, father saw that he was at the head of a funeral procession, in which countless numbers of coffins stretched back as far as the eye could reach.

In the brief pause at the gate, this awesome, and perchance, angelic visitor, ceased playing, and lifting up his voice, cried in fearful tones,—"WOE! WOE! WOE!" to the people of the land, because of iniquity." His message delivered he marched on and vanished, and father woke, impressed as he had never been before by a dream. He at once related it to the watchers, and they too thought it a remarkable vision, and as they wended their way homeward, questioned each other as to its probable meaning.

It was near morning when the watchers left, and Johnny soon after complained to father, that "he was so cold." Warm comfortables were heaped upon him; warm irons were placed at the icy feet, his hands were chafed with tender hurried touch, his grandparents were sent for, but alas! the first coffin of the herald-angel's procession, was to be Johnny's—that of "the good little boy," whom Auntie Willard had named and whom she had bidden father and mother "to hold on to lightly,"—for the coldness of which he had complained, was the coldness of death! Daybreak was scarce tinging the east, when he fell asleep no more to wake till Jesus comes.

"This is but the first," father said, referring to his dream; "there will be others," and as one after another, our dear ones fell under the hand of death, he would say, "There are not enough yet; still others of our kindred must follow these; and, if I know just how many tolling strokes were beaten on that drum I could tell how many."

Father was also sure that a terrible time of trouble was coming upon our country, as indeed there did in the War of the Rebellion. Johnny died Oct. 15, 1858, and on Dec. 17, 1860 South Carolina seceded from the Union, and by the 1st of Feb. 1861 six other states—Mississippi, Florida, Alabama, Georgia, Louisiana and Texas had followed, and "the Country," says Mr. Ridpath," seemed on the verge of ruin." "The army was on remote frontiers—the fleet in distant seas. With the exception of Forts Moultrie, Sumter, Pickens and Monroe, all the important posts in the seceded states had been seized by the Confederate Authorities."

The whole land was shrouded in gloom, as Buchanan withdrew from the President's chair, and Lincoln was ensconced in his place, for the United States Government "was now involved in a death-struggle for its own existance."

Scarce eighteen months had passed away after father had had his dream, when the first general movement of the war took place, by the advance across the Potomac to Alexandria, of an army of volunteers from Washington City. The war went on for four dreadful years, and the countless coffins seen in the dream were fulfilled. "Death and mourning" had come, but one giant iniquity—that of slavery,—had been swept away. Must other "woes" follow to fulfill the dream?

There is a "woe" pronounced upon "him that giveth his neighbor drink." This is another "iniquity," that involves not alone the southern half, but the whole of our nation. We are all alike guilty before God, because we make it legal "to put the bottle to our neighbor's lips."

AUNTIE WEST.

(To be continued.)

First Principles of the Oracles of God.

The things concerning the kingdom of God.

The gospel preached by Jesus when on earth had reference to the kingdom of God. Mark i 14, Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. This needs no explanation, as it is plain so any one can see.

Verse 15 says, And saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel. This is not quite so plain as the gospel of the kingdom of God is, and needs a little explanation to be plain to a new beginner.

In several instances the form of this proclamation is in these words, The kingdom of God is at hand; or to be critically correct—has approached. This cannot mean, as will afterwards appear, that the time had come to establish the kingdom, for it is not yet established. It can only mean that it came nigh in the first appearing of Christ. The proclamation that it had approached was confined to his personal ministration in the days of his flesh.

We never find that the apostles made use of this form of proclamation after his ascension. In what sense had the kingdom come nigh, or approached when Christ appeared? In two senses: He brought near the kingdom for offer as an inheritance. The kingdom had never before been preached. The law and the prophets were until John; since that time the kingdom of God is preached. Luke xvi 16.

Second, Jesus himself was the kingdom in the germ, Mark xi 10, Blessed be the kingdom of our father David, which cometh in the name of the Lord. He was the little stone destined to become a great mountain to fill the earth.

The original word, basilea, translated kingdom, has this comprehensive significance in its secondary sense. Parkhurst gives this as royal power, majesty, kingly dignity. Jesus the manifestation of God's power, which was afterwards to bloom into universal political administration, was among the people, had approached, and brought the offer of the kingdom with him.

Parkhurst further says, The Kingdom of heaven, or the heavens, is a phrase of Matthew's, for which all the other evangelists use The kingdom of God. Compare Mat iv 17 with Mark i 14, and Mat xix 14 with Mark x 14; Mat xi with Luke vii 28; Mat xiii 11 Mark iv 11, Luke xvii 11. Both expressions refer to the prophecies of Daniel—Dan ii 44; vii 13 14—Greek Lexicon.

Unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. My first witness is Jesus. Mat iv 17 2nd, From that time Jesus began to preach, and to say Repent, for the kingdom of heaven is at hand. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people.

Luke iv 43, And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.

Luke vii 1 2, Then he called his twelve disciples together, and gave them power and authority over all devils. And he sent them to preach the kingdom of God, and to heal the sick.

Luke viii, And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him.

Additional testimony may be found in Mat ix 35; vi 33; xiii 19; Luke ix 2 11; xiii 28.

The gospel preached by the apostles had reference to the same thing—the kingdom of God. When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Now Jesus has twelve chosen witnesses, to confirm what he had preached, and what he had heard of his Father. Hear him, For all things that I have heard of my Father I have made known unto you. John xv 15.

Paul as a witness comes next. Hear him, Acts xviii 8, And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Again in Acts xxviii 30, And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him.

One more time—Acts xx, And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Paul was a witness, but born out of due time. A witness to the Gentiles. Acts xxvi. Paul was a ringleader of the Phatisees, binding men and women, and imprisoning them; and even stood by when Stephen was stoned to death. Truly might he called a murderer; hostile against them that believed that Jesus Christ was the Son of the living God. Acts ix. Ananias was afraid of Paul. Hear what God said to Ananias, verse 15, But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. Acts xxii 15. For thou shalt be his witness unto all men of what thou hast seen and heard.

Next, What is this kingdom? The answer derived from the following testimonies is a Divine political dominion, to be established on earth, with the object of upsetting and superceding all existing governments, and bringing the world into subjection to God.

What constitutes a kingdom, and how many elements to an organized kingdom? Six elements:

1, A king—the Lord Jesus.
2, Territory—the earth.
3, A capital—Jerusalem.
4, Subjects—the nations.
5, Law—goes forth from the capital.
6, Subordinate officers.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan ii 44.

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathens—nations. Hag ii 22.

And the seventh angel sounded; and there were great voices in heaven, saying The kingdoms of the world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. Rev xi 15.

I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

1 Cor xv, For he must reign till he hath put all enemies under his feet. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. Zech xiv 9.

Ask of me and I will give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession—Psalm ii 8; Rev i 25-29.

Rev xix 11, And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. (The same was in the beginning with God. And the armies which were in heaven followed him upon the white horse, clothed in fine linen, white and clean. (The overcomers.) And out of his mouth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.

This purpose of Jehovah to establish a universal kingdom on earth, wit. Christ as its head, has a connection with God's past dealings with the nation of the Jews. This connection must be understood before the bearing of God's purpose in the future can be clearly understood. To assist in the attainment of this understanding, we affirm the following facts:

The kingdom of God has already once existed, being the typical kingdom of Israel, divinely constituted under the hand of Moses, existed 3000 years or more ago, in the land of Palestine. Ex xix 6. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. Thus the covenant was made between God and the children of Israel—conditionally. If ye obey my voice.

Paul is my next witness. Acts xiii 16, Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave to them judges about the space of 450 years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise, raised unto Israel a Savior, Jesus.

Read 1 Sam viii 1-7: And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. They rejected the Lord, their own king, and instead thereof wanted an earthly king, as other nations had.

Let me digress a little, and call your attention to the time when the Lord comes to reward his servants. Luke xix 17, But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.

Now go back to 1 Samuel, but they have rejected me, that I should not reign over them. Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us.

See verses 20-22, And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Chap ix 1, Now there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

Verse 15, Now the Lord had told Samuel in his ear a day before Saul came, saying, Tomorrow about this time, I will send a man out of the land of Benjamin; and thou shalt anoint him to be Captain (or King Deliverer) over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come up unto me.

Notwithstanding they rejected the Lord, and would not have him to reign over them, he still had a deep love for them.

Verse 17, And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of; this same shall reign over my people. Read on.

Chapter x 1, Then Samuel took a viol of oil, and poured it on his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain (king) over his inheritance?

But this was Samuel's king; a very disobedient king, and one that was a very hard taskmaster, just as Samuel had told them.

Then the Lord sent Samuel to the house of Jesse to anoint a king of the Lord's Christ.

1 Sam xvi 4, And Samuel did that which the Lord spake, and came to Bethlehem; and the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. O, what a lesson for us to pattern after.

Verse 8, Then Jesse called Abinadab and made him pass before Samuel: and he said, Neither has the Lord chosen this. Then Jesse made Shammah to pass by. And he said Neither hath the Lord chosen this.

Again Jesse made seven of his sons to pass before Samuel; and Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither.

And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise and anoint him, for this he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

2 Sam viii, Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, and from following the sheep, to be ruler over my people, over Israel.

Verses 9-13, And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish thy kingdom. He shall build an house for my name, and I will establish the throne of his kingdom.

Psa lxxxix 27, Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant will I not break, nor alter the thing that is gone out of my lips.

Verses 35 36, Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever and his throne as the sun before me.

This article is written for the young, babes in Christ, so I will let the prophets, Christ and the apostles, furnish the most of the teaching. It will not hurt the older children to use a little of this milk of the word.

JOHN FOORE.

To Be Continued.

Paragraphs.

Matthew Henry: I reckon him a Christian indeed who is neither ashamed of the gospel nor a shame to it.

To think kindly of each other is good; to speak kindly to each other is better; but to act kindly one towards another is best of all.

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them.

Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism enslave; at home, a friend; abroad, an introduction; in solitude, a solace; and in society, an ornament. It chastens vice, it guides virtue, it gives at once, grace and government to genius; without it, what is man? A splendid slave, a reasoning savage.

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PLYMOUTH, INDIANA, OCT. 2, 1907.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

REMEMBER the Conferences that are being advertised for this month. All who possibly can do so ought to attend these meetings. Your counsel is needed. If you find that you cannot go, then be sure that you are represented by some one authorized by the local church to which you belong. If you are isolated and cannot attend, send a letter of greeting and a pledge for what you will do for the Master's cause. If you ever intend doing for Christ, do it now, tomorrow is not yours.

IT is well to keep posted as affairs regarding Russia unfold, for the relation of this power with other world powers will effect the Jews, and the development of conditions that are to exist in the future. When Russia and Japan had their war, England made an agreement with Japan by which each was to safeguard the other from outside interference. At the time this was greatly to the advantage of England, as in case Russia saw fit to attack British interests in India, she would have to deal with Japan as well. Later the designs of Japan and her attitude toward other nations, especially the United States, has in a manner compromised England, and Japan has made capital of this alliance to further her schemes. It became a problem with England just how to counteract this, and at the same time not break faith with Japan. Last week England and Russia —natural enemies as they are—came to an agreement which is styled "genuinely self-denying on both sides." It removes for some time at least, the danger of a clash between these two powers in Asia, and guaranteed peace there for the present. Thus England has bound to her policy both Japan and Russia, and her close relations with France, Spain and Italy, leaves Germany the only power who can for the present cause any menace to the general harmony of nations. This looks good, for with all of Europe opposed to Japanese aggression, she can do very little to embroil nations, and with the "Peace Conference" working for pacification and quiet, the danger of any thing like a general conflict seem remote. The student of prophecy, while making note of this state of affairs, will not be lulled into slumber. We know that Russia has not changed her policy—has not reformed. The same ends she has aimed at for years are still the apple of her eye. Her recent chastisement by Japan has made it necessary for her to have a period of rest, to settle internal troubles and gather strength for another advance. Accordingly she agrees with England for the time being to take no steps that will cause friction. Do not be deceived by any peace talk, for what has been written by the prophets concerning the destiny of Russia, and of England, will surely come to pass. When men say "Peace and safety" then "sudden destruction cometh upon them." This is only a "sign of the times," showing us where we are on the journey to the Promised Land. As we note these signs let us take courage, knowing that our God is directing and guiding all the affairs of men, and his end will be attained in his own good time.

As straws cast into the air show the way the wind blows, we give the following report of a meeting held at Ft Wayne, Ind., Sept. 28.

Bishop Walter Sellew of Jamestown, N. Y., who has been presiding at the Free Methodist conference for northern Indiana, which closed with religious services today, greatly excited the members of the local Free Methodist church here by a sermon predicting the end of the world within a few months. He did not mean, he said, that the planet was to be destroyed, but that all the works of man were to be swept away and Christ was to come a second time to rebuild it and make it a fit place for the dwelling of the Holy Spirit.

The bishop minced no words in describing the certainty of destruction by flames to those who do not repent. He gave four reasons for his belief that the end of the world is near.

First—The conditions are now similar to those that prevailed when Christ was born, men have set up false gods.

Second—The strain upon matter has reached the breaking point.

Third—The savants of the world who study the Bible have gained an insight into the future, and, while they may not publicly acknowledge that the end is near, they are themselves making ready for it.

Fourth—The time is at hand when the Word of God will soon have penetrated to the remotest races and the prophecy fulfilled that the gospel will be preached to every human soul on earth.

The bishop and his wife, the latter being a former missionary, have just returned from a tour of the world, and the bishop said he spoke from actual knowledge.

A QUESTION in regard to the Sunday School lesson notes was referred to Brother Neill, and he sends the following:

The question has been asked, and it is a fair question, Why does Moses say he was not allowed to enter the land promised to Abraham, yet he died on Nebo, in the land? A careful reading will show that he was not debarred from setting his foot on the land, but that he would not have the satisfaction of going in with the tribes and seeing them possess it. This seems fully proved by a few words in Deut xxxi 2. "Thou shalt not go over this Jordan." Again The full promise to Abraham included Nebo. Gen xv 18. The special promise—we will say—was the land of Canaan, (Gen xii 6-7, between the Mediterranean sea and the river Jordan. There is more testimony to confirm this conclusion.

P. NEILL.

Communicated.

Mr C. and Mr. R.

The following conversation took place between Mr. R. and Mr. C. who were warm personal friends. Mr. C. is a believer in a Pentecost kingdom, Mr. R. in the Bible truth of the future kingdom of God. Mr. R. stepped into Mr. C.'s store in the town of V, near the middle of the week. After the usual greetings Mr. C. said, Friend R., I want to ask you a question. On the last Lord's day in connection with the communion service our pastor Bro. X, read the following Scriptures. I say unto you I will not drink henceforth of the fruit of the vine, until that day when I drink it anew with you in my Father's kingdom. Matt xxvi 29. What does our Savior mean in this text? Mr. R., Friend C., I think he means just what he says, that he will drink it again with them in his Father's kingdom. Why not? Mr. C. Well, our pastor came into my store on the following day and I asked him what it meant and he said; I have not thought much about it, I will look it up. An hour afterward Bro. W. one of our preachers came in and I asked him what he thought of it. His answer was I do not know. This text has been a puzzle to me. Bro. F. another of our ministers came in and I stated the same to him. He thought it might have a spiritual meaning. Now friend R. give me your idea of the teaching of this Scripture. Mr. R, This is one of the many texts that teaches the literality of the kingdom of God. Mr. C. Do you think that the kingdom of God spoken of in the New Testament is to be a literal kingdom? Mr. R., Yes, I cannot conceive of any other kind of a kingdom. Mr. C. I am inclined to believe that the kingdom of God spoken of is the church and was established on the day of Pentecost. Mr. R. Well, friend C. if this position be true we may use the words church and kingdom interchangeable in texts where the words occur, may we not? Mr. C. Yes, I think so. Mr. R. Let us try this in a few texts. Fear not, little flock, it is your Father's good pleasure to give to you the kingdom. Do you think, friend C, it will read well to say, "It is your Father's good pleasure to give you the church? Again, then the king shall say to those on his right inherit the kingdom prepared for you from the foundation of the world. Now, let us read it church instead of kingdom. Inherit the church, etc. John iii 3, Except a man be born again he cannot see the kingdom of God. How will it sound to read it, Except a man be born again, he cannot see the church. One more text and we think you will see the fallacy of your position. 1 Cor xv 50, Flesh and blood cannot inherit the kingdom of God. Now, friend C, are you ready to believe that you have no flesh and blood in your church? Or that we in our flesh and blood state cannot see the church? Mr C, Well, it seems that these words are not the same in meaning, but is this all the proof you have? Mr R No. All Greek scholars will tell you that the words church and kingdom are translated from two different Greek words. The word church comes from the Greek word ecclesia and Mr Alex Campbell renders it congregation. The church is an ecclesiastical body. The word kingdom is rendered from the Greek word Basileia and is or will be a political body. A kingdom must have a king, associate rulers, territory, laws and subjects. Mr C, Do you mean to say that God will have in the future a literal kingdom on this earth? Mr R That is just what the Scriptures teach. Mr C, You mean the New Testament Scriptures, don't you? Mr R No, as the New Testament was not in use when Jesus used the language you referred to in Matt xxvi 34. Mr C You don't mean to say that we must believe the Old Testament Scriptures do you? Mr R Most assuredly I do, why not? Mr C I have always thought that when Christ died or was crucified that the old Scriptures were fulfilled, My R I wish to correct you on this point.

In Luke xxiv 25 to 28 we read. Then he [Christ] said unto them, O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself. In Acts viii 35. Then Philip opened his mouth and began at the same Scriptures and preached unto him Jesus. In the 32 verse we learn that the Scriptures here referred to is the 53rd chapter of Isaiah. In Acts xxviii 23, There came many to him (Paul) into his lodgings; to whom he expounded and testified the kingdom of God persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. We have here three witnesses who affirm that they spoke of the kingdom of God and Jesus not c[illegible] of Moses and the prophets. [illegible] C, Do you not think the[illegible]ngs to believe out[illegible]gment? Mr C Well, [illegible] Testament Scriptu[illegible] until Pentecost, th[illegible]pel was taught, which wa[illegible] burial and resurrection [illegible] Does not Paul teach that [illegible]xv 1-4? Mr R I do not think so. Let us see what the apostle taught in this Scripture. Moreover, brethren, I declare unto you the gospel which I have preached unto you, which also ye have received and wherein ye stand. By which also ye are saved if ye keep in memory what I preached unto you, unless you have believed in vain. Now note that Paul states that he had preached the gospel to them. If you will but follow Paul's preaching as recorded in Acts by Luke you will see that he preached the kingdom of God, which is the gospel, every where he went. The message was not changed after Pentecost. It was still the kingdom of God. The gospel is the kingdom of God today and will so remain until Christ shall come. Paul preached the kingdom of God two whole years in his own house while in Rome. Acts xxviii 31. In the third verse he introduces the death, burial and resurrection of Christ. He did this because some in the church at Corinth had denied the resurrection of the dead. The death of Christ has been preached since. God first offered salvation through the seed of the woman. In verses 3 and 4 he declared to them what he first received. How that Christ died according to the Scriptures, not that he died, but HOW he died. Not according to the popular idea but according to the Scriptures. Mr C I do not understand you when you allude to the popular idea concerning Christ's death. I thought everybody believed alike on that question. Will you please explain what you mean? Mr R With the greatest of pleasure, friend C. Now, I suppose you believe in the popular doctrine of the soul's immortality? Mr C Yes, all orthodox churches believe that. Mr R Well then you believe that Christ had two natures, the body and the immortal soul. Mr C I think that is taught in the Scriptures. Mr R Then let me state your position. Christ had two natures, one human and the other divine. The human nature was subject to death the divine (the immortal soul) was not subject to death. When Christ was crucified his body died but his soul did not. You believe that his soul remained conscious during the three days his body was in the grave. Mr C Yes, we believe that his soul went to Paradise during that time. Mr R Now let me ask you which was the real Christ the body that died or the immortal soul that did not die? Mr C The conscience part, the immortal soul, was the real Christ and did not die. Mr R Friend C I fear you have admitted too much. Do you not see that your Christ being not conscious did not die? To die according to the Scripture is to pour out his soul unto death. Isa lxiii 12. Your Christ escaped the death of the Scriptures and went to Paradise. Now this is what I mean by the popular idea. Mr C If Christ died as you state, was he not a mere man? Mr R No, I do not so understand the Scriptures to teach. Paul says, Gal iv 4. When the fulness of the time was come, God sent forth his Son made of a woman, made under the law. Heb vii 26. For such an high priest becometh us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. His begettal was not after a human father as some assert, but by God's Spirit. Heb ii For asmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

These Scriptures teach very plainly that Jesus partook of flesh and blood in order to suffer death for us. Otherwise he could not suffer. Mr C Well I admit that there is a difference in what we believe but are not these things you mention non-essentials? We both believe that we must believe, repent and be baptized and are not they the essential things? Are they not the things that bring us salvation? Mr R, Friend C, I am pleased to know that you see that there is a difference but sorry indeed to see you think these things non-essentials. Do you not know that God has never dealt in such things as non-essentials? You may be baptized in water 1000 times and still retain your sins. If you do not believe in the death of Christ as I have shown you you are yet in your sins 1 Cor xv 17. If Christ did not die he could not have been resurrected. One of the first things for you to believe is that Christ died according to the Scriptures. Mr C Why should I believe that God will in the future set up a literal kingdom on this earth. I have always believed honestly that at death we entered on our reward of eternal life. Mr R Well friend C, you do not think because you are honest in your belief, therefore it is true and will save you? Then the most skeptical will be saved and universalism or any ism will do the same. Are you ready to believe that? Mr C No you do not understand me. We require that men and women believe that Jesus Christ is the Son of God and the Savior of the world as we learn from Acts viii 37. If we believe that Christ is the Son of God is not that enough? Mr R To give your assent to a mere statement is not believing it. You must believe the whole message in regard to Christ. In Luke i 32, 33, we learn this important truth, viz: Thou shalt bring forth a Son and call his name Jesus, he shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David and he shall rule over the house of Jacob forever and unto his kingdom there shall be no end. If you believe that Jesus is the Son of God you must believe the message given by the angel to Mary the mother of Jesus. Mr C I believe that Jesus is seated upon his throne now and has been since he ascended to his Father. Mr R Friend C, have I not said to you that our believing anything without good proof is believing in vain and will not save us? I wish to read to you a portion of Scripture that we find in Acts xv 14, 15, 16. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle (kingdom) of David which is fallen down; and I will build again the ruins thereof and I will set it up. In Acts iii 21 Peter says in speaking of Christ, Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. The prophets declare that Christ will return after God has chosen a people out of the Gentiles for his name and it will be to rebuild the tabernacle of David. Peter in Acts iii 21, says that the heavens must receive Jesus until the times of the restitution, etc. Do not these plainly teach that God has a work for Jesus his Son to do after he returns to this earth? Mr C, Friend R, I admit that these Scriptures do tend to prove your idea but I am anxious to know more about this literal kingdom. Who is to be the king, associate rulers and what will be his territory and who will be his subjects. Who will be the lawmakers, and what effect will these laws have? I am anxious to know all you believe on this subject. Mr R, I am pleased to know that you desire to know all about this important subject. For the present I think we have talked long enough. I have enjoyed our talk very much. When I come to town again I will call and continue our talk showing God's purpose in creating the earth and man. So good by. Mr C, I shall enjoy another talk as I have this. If we do not agree on all points we will certainly be benefited in the investigation of the Bible. I bid you good by. Come again.

D. C. ROBISON.

Sunday School Lesson.

LESSON FOR SUNDAY OCT. 13.

Israel enters the land of promise. Joshua iii 5-17.

Golden text. And he led them forth by the right way, that they might go to city of habitation. Psa cvii 7.

In the last lesson Joshua had been made the leader of the Israelites. Had received his orders from the Lord through Eleazar, the priest, and had given his orders to his officers to have the people prepared to enter the land of Canaan. He sent on two men to look over—inspect—the city of Jericho. They lodged in Rahab's house. The king of Jericho demanded that she give them up. She hid them —she had heard of the doings of the Lord with Israel and had faith. Joshua ii; Heb xi 31.

The story of the passing over Jordan is both wonderful and very interesting. iii and iv.

Passing over Jordan would have been a very appropriate title for this lesson. Lesson Text.

4 Sanctify yourselves—set yourselves apart—prepare, make a special preparation for the great and solemn wonders of tomorrow. There were two days of special preparation when the Lord came down on Mount Sinai. Ex xix 10, 11.

5 The Kohathites carried the Ark and all the vessels of the sanctuary. Num iv 4-15.

7 The Lord would do wonders by Joshua to show Israel that he was truly the successor of Moses.

8 Joshua was in full command.

9 Joshua said, Hear the words of the Lord. Jesus said, It is written. Matt iv 4-10.

10 Their easy victories over the nations in Canaan—greater nations than themselves, Deut vii 1, would prove to them that God was with them.

11 The Lord of all the earth—they were not asked to give heed to any second authority.

12 Each tribe was represented.

13 There would be no sign to show that they could cross the Jordan, until the feet of the priests touched the water. Then, up north, the water would stand like a wall. The sceptic says impossible, it never happened. The faithful say, We have heard.—O God—what work thou didst—in the times of old. Psa xliv 1.

We see. The heavens declare the glory of God; and the firmament showeth his handy work. Psa xix 1.

This verse contains a promise that the waters SHALL stand up.

15, 15, 16, Informs that the waters DID stand up.

Sceptical commentators have written the Jordan bed could have been dried by natural means.

By volcanic action.

By a landslide.

We believe the waters stood up and were held up by the mighty power of God.

17 And the Israelites passed over on dry land. Ex xiv 21, 22.

Next lesson. The capture of Jericho. Joshua vi 8-20.

P. NEILL.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The State and the Saloon.

The Temperance Cause, the periodical of the Massachusetts Total Abstinence Society, publishes a list of the cities and towns in Massachusetts, giving the vote of each in 1906 and 1907 on licenses for selling intoxicating liquors. The totals show that eighteen cities voted for license, and fifteen cities for no license; seventy-two towns voted for license, and 249 towns for no-license. The total vote for license this year was 188,566, and the total vote for no license was 181,844. The majority for license in the entire State was therefore only 6722. This was a decrease of 7880 from the election of 1906. Another year of the same gain would throw the majority of the vote on the side of not licensing the sale of intoxicating liquors. This is an end worth striving for hard and earnestly. It has a moral effect on the minds of the people to know that a majority of the people in any State is opposed to giving licenses for the sale of intoxicating liquors. The sentiment that the majority should rule is strong in the people of this country of democratic institutions, and the majority ought to be made to appear in the elections, as it really is, opposed to the liquor saloon.

Amongst the treasures of the British Museum have just been found a series of documents, that will modify the prevailing opinions concerning the relation between Babylon and Israel. The principal of these documents is a collection of early chronicles covering the period from the eleventh to the seventh century of the Christian era, with several date lists and new versions of events otherwise known. All the material is being digested and edited by Mr. L. W. King, one of the officials of the Museum; and the publication will be awaited with interest by students of the Old Testament. It is evident already that a new solution will be necessary of the problem of Babylonian chronology, for the evidence shows that the various dynasty were contemporaries of the kings of the third. The immediate consequence is that the assumed antiquity of the Code of Hammurbi must be reduced by at least three centuries. That will have an important bearing upon the question of the independence of the Mosaic legislation, and will need to be rewritten, and the alleged dates of the migration of tribes from western Asia into Egypt to be revised. The treasures of European museums have, of recent years, increased too rapidly even for enumeration, and their publication will tend to correct the errors into which impatient scholars have fallen.—*Episcopal Recorder.*

We wish to call the attention of all of the Indiana brethren to the notice of the Conference that is given in this paper. The committee is rearranging a programme that will be worth while hearing, and the business that is to be attended to should be of interest to every member of the Church in the State. The officers chosen to have charge of the work the coming year, should be the very best the State affords. The question of Evangelistic work is to be discussed. Shall we fold our hands and seal our pocketbooks? We are sometimes told that if the Lord wants his work done he will find a way to accomplish it. Did it ever occur to you that the Lord has found you and given you his truth. He has witnessed your acceptance of his offer of salvation, and has entered you as one of his workers—his co-workers. If you have a right to expect him to fulfil his promises to you, then he has the same right to demand the promised service from you. You cannot reasonably expect God to be true to you, unless you are faithful to him. His work will simply not go on as it should unless you give your support. The Conference Board wants your presence at the meeting, so your counsel and advice can be given. They want the encouragement you can give. They want to know how much you can give the coming year, of time, talent and money, to carry forward the work. If you cannot be there then send a letter of greeting and a pledge of what you will give. Let everyone arouse and do the very utmost. The Coming of the Lord draweth nigh.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Consecration.

Give thyself to Jesus wholly;
He hath bought thee with his blood
He desireth thy salvation,
He would bring thee home to God.
Shall return for love so tender,
Shall return for love so free,
In thy heart with all its weakness
But 'tis all he asks of thee.

Give thyself to Jesus wholly;
His to be eternally;
Where and what thy Lord would have thee,
Ever willing just to be,
Follow closely where he leadeth—
It will be in pastures sweet,
Happy if for Jesus toiling,
Happy waiting at his feet.

Give thyself to Jesus wholly;
On his bosom lean and rest
In his love secure abiding,
In that love completely blest.
All thy heart to him uplifted
All thy will in his control,
Be thy life one glad communion
With the Savior of thy soul.

—M. P. A Crozier.

Communicated.

Dear Sister:

Your kind, thoughtful letter came to me in due time. You do well that you look after the eternal welfare of your children. We are certainly drawing very near the time when Jesus will come for his saints. All must be ready or lose the great reward which our Savior will bring with him.

There are quite a number of our faith in Los Angeles, but there is no organization of our people there. I will arrange to hold a service there, or at some convenient place, as soon as I can. In the mean time, that no time may be lost, instruct your son and daug' ter along the fundamental lines of the plan of salvation.

1. Christ the Lord is the Savior of the world. There is no other. Luke i. 31.

2. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism, into death; that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." Read Romans vi. 3-11.

3. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Read Gal. iii. 26, 27, 29.

4. "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who hath raised him from the dead." Read Col. ii. 12.

The foregoing Scriptures represent baptism as a death, burial and resurrection. The candidate for baptism is just as dead to sin, as though he were actually dead. Take a young man who has been in the habit of visiting the saloons. When he makes the good confession and is baptized, the saloon will never see him any more. He will shun it as he would a pest house. He is therefore dead, not only to that sin, but to all other sins.

When they come to the water for baptism, they leave the world and all worldly things behind. They die to the sins of the world. The officiating clergyman leads them into the water and buries them under the water. They lose a breath or two, in imitation of death, then they are raised up by the minister in imitation of the resurrection, into God's family never to sin any more.

Nicodemus, who was a Jew, a member of the Sanhedrim and well-informed in the law, came to Jesus and said we know that thou art a teacher come from God. Jesus replying said, Except a man be born again, he cannot see the kingdom of God. Nicodemus said, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, except a man be born of water (the right rendering is, "out of water") and of the spirit, he cannot enter the kingdom of God.

Here are two births. The first is baptism, the second is the resurrection. All saints will have three births. First, their birth into their father's family. The second is the birth into their heavenly Father's family, the third is the birth of the spirit, which is the resurrection. There cannot be a birth witout a begettal. Paul says, "For though ye have ten thousand instructors in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. James says "Of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures." Jas. i. 18.

How do Christian people get into the kingdom? If we had never been born into our Father's family, we certainly would never enter the kingdom. If we never become a child of God, by being born of water, as Jesus tells Nicodemus, we would never get into the kingdom. Can we have our names written in the Book of Life without being baptized? We cannot. Paul says "As many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27, 29.

These Scriptures prove beyond question that baptism is necessary. We cannot become members of God's family without it. It therefore follows, conclusively, that when Jesus said to Nicodemus "Ye must be born out of water," he had reference to baptism, which is the second birth. Now let us see if we can ascertain what the birth of the spirit is.

Paul in 1st Corinthians says, speaking of the resurrection, "So also is the resurrection of the dead. It is sown in corruption, it is raised in in corrupting; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And as it is written, the first man Adam was made a living soul; the last Adam a quickening spirit." 1 Cor. xv. 42-45.

These Scriptures show conclusively how we are born of the Spirit. When Jesus was hung on the cross he was mortal, and he died and was buried in Joseph's new tomb. When the angel rolled the stone away, and became out of the tomb alive, he was immortal and could not then have been put to death.

In making these suggestions for teaching the Bible, I should have begun with the account of creation given in Gen. i. and ii.

Impress this thought upon the children; viz: That God created the animals, birds, fish and all that was made for the benefit of Adam and his posterity. God commanded Adam to bring them all into subjection unto himself. In the beginning they were all tame and gentle, and would have been very useful indeed. Adam had no authority to kill or harm in any way any animal, bird or fish, or anything else. Therefore the animals were tame and gentle.

After dwelling upon this turn to Gen. ix. 2. Read carefully all that is said about the animals. God here gave man authority to eat the flesh of animals, birds, fish etc. To prevent man from destroying all of them he put fear upon them. In the restitution that fear will be removed. Read Isa. xi. 4-9. Even the most venomous snakes will become tame and gentle. "They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Jesus and his saints will do what God intended Adam and Eve to do, and thus make every animal, every bird and every fish and creeping thing, happy, contented and good.

Your Brother, in hope of eternal life.

R. S. Dwinnell.

Cain's Wife.

The Bible does not tell us who she was, but at the same time it leaves no doubt as to whom she must have been. In Gen 1 25 and on we have an account of the creation of man, male and female, in the image or form of their Creator. He gave them dominion over all the earth, and over all the lesser order of beings, placed them in the Garden of Eden, where the man and his wife sinned against the Lord and were turned out of the garden. In the 20th verse of the second chapter of Genesis we read, "And Adam called his wife's name Eve, because she was the mother of all living." Then if she was the mother of all living, there could have been no other people upon the earth, except what were afterward born of her and her children. Beginning with the 4th chapter of Genesis we read, "And Adam knew his wife and she conceived and bear Cain." It is plainly to be seen that 'knew his wife' does not mean that he just then made her acquaintance. Well, what does it mean? By turning to the 25th verse of the 4th chapter the meaning of the expression is plain, for it says, "And Adam knew his wife again and she bare a son and called his name Seth." It is now beyond question what the expression means, so we will now turn to the case of Cain. After he slew Abel the Lord banished him from among men, and he became a fugitive and a vagebond upon the earth. The 16th verse of the 4th chapter of Genesis reads, "And Cain went out from the presence of the Lord, and dwelt in the Land of Nod, on the east of Eden." 17th verse, "And Cain knew his wife, and (just as in the case of Eve) she conceived and bare Enoch." It does not say anything about Cain finding any people in the land of Nod, or of his becoming acquainted with his wife there, but, "He knew his wife and she conceived and bare Enoch;" so she must have gone with him to that land when he was banished: this being true, Eve being the mother of all living, she must have been his own sister. The names of Adam's daughters are not given, but in Gen 7 4 it says, "And the days of Adam after he had begotten Seth, were eight hundred years, and he begat sons and daughters." What arrangement was entered into between Adam and Cain, that he should take a wife with him is not revealed, but that he did so is plainly to be seen. Some will say that he should not have married his own sister, but Eve was made from a rib taken from Adam which we must conclude is, just as near; and Abraham married his half sister Sarai.

Your Brother in hope of eternal life.

A. L. Cummings.

Indiana Bereans.

Life of Christ. Lesson 8.

His Miracles. The following outline for daily reading, commencing Monday, Oct. 7th. Verses in each chapter have been purposely omitted in order that you might look up and fill in same.

Oct 7 Luke vii John xi Matt ix Mark v Luke viii.
" 8 John xi Luke ix Matt xvii.
" 9 Matt viii Mark iv Luke viii Matt xiv Mark vi John vi Luke v.
" 10 John xxi Matt xv Mark viii Matt xiv Mark vi Luke ix John vi.
" 11 Matt ix Mark vii.
" 12 Mark viii John ix Matt xx Mark x Luke xviii.
" 14 Luke xiii; xiv; xxii.
" 15 Luke xvii Matt viii Mark i Luke v John iv.
" 16 John v Matt xv Mark vii Matt viii Luke vii.
" 17 Matt xxi Mark xi Matt xii Luke xi Mark i Luke iv.
" 18 Matt vii Mark v Luke viii Matt ix Mark ii Luke v.
" 19 Matt viii Mark i Luke iv Matt xii Luke iii John vi Matt xvii Mark ix Luke ix.

QUESTIONS.

1 What is a miracle?

2 How many miracles were performed by Jesus and where were they performed?

3 What objects did our Lord have in view when the various miracles were performed?

4 Were miracles necessary to be performed for all classes of people? Why?

5 Did others than Christ have power to perform miracles? Who and why?

6 What results were obtained by the power of miracles performed?

7 Were miracles performed at any other time than during the life of Christ?

8 Were all healed who came to Christ? to the disciples?

9 What miracles seem the most convincing? Which produced most results?

Selections.

Willing to Shovel.

To be willing to begin at the bottom is the open secret of being able to come out at the top. A few years ago a young man came to this country to take a position in a new enterprise in the Southwest. He was well-bred, well educated, and he had the tastes of his birth and education. He reached the scene of his proposed labors, and found, to his dismay, that the enterprise was already bankrupt, and that he was penniless, homeless, and friendless in a strange land. He worked his way back to New York, and in midwinter found himself, without money or friends, in the great, busy metropolis. He did not stop to measure the difficulties in his path; he simply set out to find work. He would have preferred the pen, but he was willing to take the shovel.

Passing down Fourth Avenue, on a snowy morning, he found a crowd of men shoveling snow from the side walks about a well-known locality; he applied for a position in their ranks, got it, and went to work with a hearty good will, as if shoveling were his vocation. Not long after, one of the owners of the property, a many-millionaire, passed along the street, saw the young man's face, was struck by its intelligence, and wondered what had brought him to such a pass. A day or two later his business took him to the same locality again, and brought him face to face with the same man, still shoveling snow. He stopped, spoke to him, received a prompt and courteous answer, talked a few minutes for the sake of getting a few facts about his history, and then asked the young man to call at his office. That night the shovel era ended, and the next day, at the appointed time, the young man was closeted with the millionaire. In one of the latter's many enterprises there was a vacant place, and the young man who was willing to shovel got it. It was a small place, at a small salary, but he more than filled it; he filled it so well, indeed, that in a few months he was promoted, and at the end of three years he was at the head of the enterprise, at a large salary. He is there today, with the certainty that if he lives he will eventually fill a position second in importance to none in the field in which he is working. The story is all told in three words: willing to shovel. *Christian Union.*

A Child's Faith.

In the Highlands of Scotland there is a mountain gorge twenty feet in width, and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in the crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a Highland boy a handsome gift if he would consent to be lowered down by a rope, and would gather a little basket full of them. The boy looked wistfully at the money, for his parents were poor, but when he gazed at the yawning chasm he shuddered, shrank back, and declined. But filial love was strong within him; after another glance at the gift and at the terrible fissure, his heart grew strong, and his eye flashed, and he said, "I will go, if my father will hold the rope." And then, with unfaltering nerves, and heart firmly strong, he suffered his father to [illegible] ropes about him, lower [illegible] the wild abyss, and to [illegible] while he filled his basket wi[illegible]wers. It was a daring [illegible]th in the strength of [illegible]va him courage and [illegible]d it.

Blest be [illegible]

A pathetic and yet [illegible]ne story is told of the origin of the well-known hymn, "Blest be the Tie that Binds," which was written by Rev. John Fawcett, an English Baptist, who died in 1817, having spent nearly sixty years in the ministry.

It was in 1772, after a few years spent in pastoral work, that he was called to London to succeed Rev. Dr. Gill. His farewell sermon had been preached near Moiingarie, in Yorkshire. Six or seven wagons stood loaded with his furniture and books, and all was ready for departure.

But his loving people were heart-broken. Men, women and children gathered and clung about him and his family with sad and tearful faces. Finally overwhelmed with the sorrow of those who were leaving, Dr. Fawcett and his wife sat down on one of the packing cases and gave way to grief.

"O John," cried Mrs. Fawcett, at last, "I cannot bear this. I know not how to go."

"Nor I either," returned her husband; "and we will not go. The wagons shall be unloaded, and everything put in its old place."

His people were filled with intense joy and gratitude at his determination. Dr. Fawcett at once sent a letter to London explaining the case, and then resolutely returned to his work on a salary of less than $300 a year.

This hymn was written by Dr. Fawcett to commemorate the event.—*Pittsburgh Press.*

Read the Letter Through.

What would you think of a person who had a letter from a dear friend, and who should sit down and read a page, or a sentence or two in it now and then, never reading the letter from beginning to end? What idea would a person get from such a perusal of a letter.

About half of the New Testament is composed of letters, but how few people there are who ever read these letters entire. They read by snatches and sentences, and of course do not grasp the grand thoughts which run through the whole letter.

If we wish to get the sense of a letter, we should inquire who wrote it, when, where, and under what circumstances it was written, to whom was it sent, and what was the occasion of sending it. When all these questions were answered, then we should be prepared to study the document, and comprehend its contents and its drift.

A person who will sit down and carefully read one of the epistles of Paul from beginning to end, will find new light flowing in upon the mind, and will thus become rooted and also grounded in the truth, and will be better able to comprehend the messages God has given to men.

The epistles and other books were not written in the order in which they are placed in the Bible. Hence we need to study them in the order of time, as we would arrange a series of letters in the order in which they were written, before commencing to read them. The Scriptures will pay for searching. Those who dig deepest find most. *Armory.*

Sin and Sorrow.

God has linked sin with sorrow. Men join sin with pleasure, but the pleasure passes and the woe remains. Men strive to make a life of sin a life of joy, but they never succeed. Eventually there comes the day of grief. The cup which fills the brain with intoxication and delirious gladness, at the last biteth like a serpent and stingeth like an adder.

The wild delights of unholy passion give place to that mourning which comes at last when wasting and disease have taken the places of health and merriment. Always this prospect of pain, regret, and misery lies before the sinner in his downward path. Sooner or later he will lament his course. Sooner or later his pleasures will turn to pains, and he will curse the day in which he yielded to their charms.

How much better to turn while it is today, and escape the grief which clouds the sinner's journey, and the perdition that awaits him at the end. Wisdom's ways are pleasantness. Even if the way seem thorny, yet it leads us home, and we can bear to tread a weary road if it only brings us to the goodly land.—*Christian.*

Led to Christ by a Tract.

Mr. A. E. Bidlard, in a letter quoting some instances of blessing received through tracts and Scripture text-cards, gives the following:

In a certain village there resided an old man, feeble in body but powerful in prayer. Among his experiences was the following, told in somewhat his own words:

"I was walking near Colchester one dark night when a man overtook me in a cart. I asked him for a lift.

"'Jump in,' said he, and on we drove.

"Fourteen or sixteen years later I was requested to visit a dying man at Colchester. When I entered the room he fixed his eyes upon me, and after a pause said: 'Do you know me?'

"'No.'

"'Do you remember walking at So-and-So one dark night, many years ago, and asking for a lift?'

"'The chords of memory were struck.

'Yes,' I replied.

"'You gave me a tract when you bade me good-night, and that tract led me to Christ.'"—*The Crisis.*

Paragraphs.

Well spent days bring happy nights and glad tomorrows.

Keep clear of a man who does not value his own character.

Carry your cross on dry land, and it will carry you in deep waters.

Anon: Time is a commodity of which the value rises as long as we live.

He who follows the Lord fully, will find goodness and mercy following him.

Milton: Truth is as impossible to be soiled by the outward touch as the sunbeam.

It is a most mortifying reflection for any man to consider what he has done, compared with what he might have done.

Edward Bickersteth: The sweetest life is to be ever making sacrifices for Christ; the hardest life a man leads on earth, the most full of misery, is to be always doing his own will and seeking to please himself.

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward walk of profession that makes a Christian, but the inward grace of the heart.

Obituary.

Editor Restitution:

I regret to report the death of our beloved Brother George W. Updike of Warren Co. Virginia.

I am at present visiting with the brethren in the Shenandoah Valley. Arriving at the home of Brother J. D. Boyer, in Woodstock, last Saturday night, Sept. 21st. On Sunday morning we were pained to receive from over the mountains the news of our good Brother's death. Brother Boyer asked me to assist in the funeral service and on Monday morning we repaired to the home of our late brother where the service was performed.

Brother Updike was 82 years, 6 months and 16 days of age. Was baptised into the saving name of Jesus in the year 1900, by Brother B. F. Boyer. The community in which he has lived for the past 60 years united in a splendid testimonial as to his integrity, honesty, and life of usefulness, and those of like precious faith look forward to the joy of meeting him in the kingdom.

He leaves a wife, a son and daughter, nine grandchildren and 7 great grand children, and a host of friends.

I would just like to add that I am enjoying thoroughly the hospitality of the household of faith in Virginia. Expect to make my visit last about ten days.

George Neill.

Samantha Vorse Railsback was born in Marshall county, Indiana, Nov. 18th, 1841; died at her home in North St. Petersburg Fla., on Sep. 20, 1907, aged 65 years, 10 months and 2 days. She leaves her husband, Hugh S. Railsback, and her son, Oliver T., and family, to mourn her loss.

She was a kind and loving wife and mother and was loved by all who knew her. She had been a constant though patient sufferer.

With her family she came to Florida over twenty years ago, hoping a change of climate would benefit her. For nearly fifteen years she enjoyed reasonably good health, but for the past five years had been gradually failing.

She had been a member of the Church of God for over forty-six years and was a great Bible student. A Bible reading and prayer service was conducted at the home by the Congregational minister, J. F. Hoyt. Interment at Oak Lawn Cemetery.—*St. Petersburg Independent.*

Sister Railsback was well known to the people of Plymouth and Argos and the vicinity where she lived near the Antioch Church. She was highly respected by all who knew her, and besides her husband and son has many relatives in this part of the country who will mourn their loss.

The last visit they made back to Indiana was some four years ago, and our Sister was feeling quite poorly at that time, though always cheerful and bright. The Church members, relatives and old friends all unite in expressions of sympathy for our bereaved Bro. Railsback, who is now left to continue the journey of life without the companion he has had so long. May his trust be in the Father above, who knoweth all our cares and trials, and looking forward to the coming of our Savior, may he be kept faithful and again meet his loved one.

A true education—what is it? It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not teaching to be honest because "honesty is the best policy," but because it is right. It is teaching the individual to love the good for the sake of the good; to be virtuous in action because so in heart; to love and serve God supremely, not from fear but from delight in his perfect character.—*Wayland.*

With all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 866 West Main St. Salem, O.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Announcement.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R. R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

The Quarterly Conference of the Church of God in Michigan will convene Oct. 25 to 27 inclusive, in Brady Township, Brother Alfred Harper's neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th, or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, but come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. All try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

MARY A. WOODWARD, Sec'y.

The sixth Annual Conference of the Church of God in Christ Jesus, in southern Illinois, will be held at Moriah, Ill. October 17 to 21 inclusive.

We invite all to come, and come filled with the love of God. Never mind the things of the world for awhile and let us have the best time that Moriah ever had. Moriah is eight miles from Casey, south. All parties coming to Conference will stop at Casey, and we will furnish conveyance to the church.

Every body come the first day and stay until it closes. All parties write and tell us what day to meet them at Casey. It would be best for all to get to Casey by 3 P. M., then all could get to church in due time.

Everybody come and bring some body with them and a smile on their faces and a big heart filled with love, and we will try to make you happy.

The preachers will be S. J. Lindsay and L. E. Conner, and others expected. Board, bed and transportation from and to the station, all free, come one and all.

Address all communications to Lewis Weaver, Casey, Ill. R. R. No. 3, Box 31.

By Order of the Board.

B. J. WOODS, Vice. Pres.
LEWIS WEAVER, Treas.

Our annual yearly meeting will be held at the Colony, Rollins, Kan. on the Santa Fe Railroad, seven miles east of Chanute. Those coming on the St. L, M K, R R, change cars at Walnut, Kan. Those coming on the Southern Kansas stop at Chanute, and take the Santa Fe to Rollins. It will begin Friday evening, Oct 19, to continue over Sunday. We are expecting T. J. Daniel, of Arkansas, and Brothers Oliver and Williams, and all others who possibly can. Come and give us your help, and see the Colony town site, and enjoy yourselves with us poor pilgrims journeying towards the promised land. We have made arrangements to take care of all that come. You need not expect to get pay in dollars and cents, as all are poor in this world's goods. There is not a cent in the treasury, but if the brethren think so, there would be a plenty paid in before the meeting.

Let us wake up and do something. Send money to D. A. Renner, route 3, Chanute, Kan. Those coming write to Delos Johnson or D. A. Renner at Chanute. Come and see the place we might have for a good quiet colony of good thinking Christians.

By order of the Church.

JOHN FOORE.

Indiana State Conference.

October 17 to 20, is the date of the coming Indiana State Conference, to be held at Hillisburg.

This will be the third Conference held at this point in recent years and if this compares with the two previous ones we can assure the visitors of a royal welcome and hospitable treatment at the hands of the Clinton County brethren.

The Programme Committee is preparing what will prove to be the best spiritual entertainment ever presented at a Conference, and as soon as details are arranged will make same public.

At the business sessions the following subjects will be considered:—

1. Election of Officers.
2. Election of Evangelical Committee.
3. The advisability of placing two Evangelists in the State next year.
4. Ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State.
5. The future of our State Bible School and our State Bureaus, and other important topics.

President Willey urges that each of the fourteen churches be represented by delegates who can give a statement as to the financial, numerical and spiritual condition of the community. Whether delegated or not, whether members of a local church or isolated, come to the Conference. Come prepared to give good and to receive good.

Hillisburg is situated on the Lake Erie & Western Railway, between Frankfort and Tipton. Arriving at either Frankfort or Tipton you can make connections with the L. E. & W. both east and west. Those who live on the Clover Leaf route can go direct to Michigantown where you will be met by brethren.

All who come, write if possible to Wm. Huffer, Michigantown, Ind., Rt. 1. He will arrange for your comfort.

Programme Committee,
F. M. MCCRORY.
WM. HUFFER.
GEO. NEILL.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent in the way help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Gorrong Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted please write to us? Beloved, we [illegible] to locate and correspond with you, that we may impart [illegible] spiritual gift. Address [illegible], State Evangelist [illegible], Box G, Oregon.

A four[illegible]t in the German language, [illegible]ther M. Joblin of Cleveland [illegible]ject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

SUBSCRIBE FOR

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There is certainly a great day of accounts coming, when our Lord will reward every one according as her or his work has been.

The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be, if you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope,

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the oldest Advent ist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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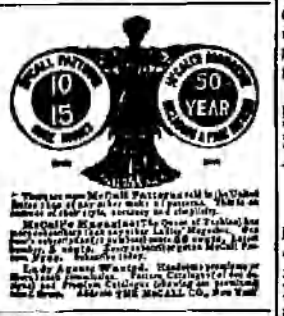

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"O Ye of Little Faith."

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old
Fair stood his fields, a waving sea of gold.
He reaped a thousandfold.

In a dark place one dropped a kindly word;
"Be weak my voice," he sighed, "perchance unheard,
Or, if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake;
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord!" one cried,
"A wayward heart that oft hath thee denied;
Couldst Thou with such a gift be satisfied?"
Yet, when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint,
And from it made a saint!

Communicated.

Mr C. and Mr. R.—No. 2.

Mr R Good morning, Mr C, how have you been since we met a few days ago. Mr C Very well, thank you, I see the Methodist people are getting ready for their camp meeting. Mr R Yes, I see a family from my neighborhood just passing on their way to camp. They seem to enjoy themselves in their meetings. Mr C I suppose so. I read a tract not long ago written by one of our ministers the title of which was, "Methodism not Christianity." Mr R I have never seen it, but in a measure I would agree with it, although I was reared and educated a Methodist. Friend C I have a proposition that I wish to state to you. Suppose two persons who were members of the Methodist church, in good standing, should bring letters to your church and one had been immersed and the other sprinkled, would you receive both into fellowship into your church? Mr C No, indeed, we would only receive the one who had been immersed. Mr R I thought you said a few moments ago that Methodism is not Christianity and now you are receiving such into church fellowship without any change of faith. Mr C We would begin to teach them the truth as we understand it to be taught in the New Testament. Mr R When we were talking the other day you said that faith, repentance and immersion was the New Testament order. Now you put it immersion, faith, repentance. Is not this changing the order as given by all New Testament writers? Mr C This does seem to change the order a little but do not all the churches do the same? If a person is satisfied with his baptism is that not enough. Mr R No, we do not receive any one by letter from the denominational churches. We treat all alike. Unless a man or woman has an intelligent knowledge of the things concerning the kingdom of God and the name of Jesus Christ and is then immersed upon their own confession we cannot admit them to church fellowship. A few months ago I was called to go to West Virginia and preach and baptize a man and woman. I found them intelligent believers. The man was a member of the Disciple church, his wife of the Baptist church. On their confession I immersed both. Mr C Do you require persons who have been baptized to submit to baptism again? Mr R You remember I said in our talk the other day that you might be baptized in water a 1000 times and still retain your sins. We admit no one into church fellowship who does not believe that God raised Christ up to sit on David's throne. Acts ii 30. He must have an intelligent knowledge of the gospel of the kingdom of God. Mr C Well, I must admit that these look reasonable and that I have never believed in receiving persons into membership from other churches than our own. I am a little anxious to hear more about that literal kingdom you say that God will finally set up on this earth when Christ comes. Mr R I shall be pleased to furnish you the proofs as we shall find them recorded in the Scriptures.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, OCTOBER 9, 1907. NUMBER 38.

The prophet Isaiah has said, To the law and to the testimony if we speak not according to this Word, it is because there is no light in us. Isa viii 20. Mr C I have stated before in our talks that I have always believed that the Old Testament was fulfilled in Christ. You remember that Paul says that Christ is the end of the law. Does not this teach that the law was done away? Mr R You should have quoted the full text and you would have seen to whom Christ is the end of the law. "To them who believe." In Col ii 14. Paul says it was the handwritings of ordinances that was blotted out nailing them to the cross. Nowhere do the Scriptures say that the promises made to Abraham have been fulfilled, which Paul says in Gal iii 8, is the gospel b'f re preached unto Abraham saying: In thee shall all nations of the earth be blessed. In the 16th verse of this chapter, he says now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. You will notice that Paul says that this gospel was preached before unto Abraham. Now in order to find out what this gospel is we must find out what God promised to Abraham. In Gen xii God called Abraham and told him to go to a land that he would show him. Abraham came to the land of Canaan and there God blessed him and gave him that land. In the xiii chapter 15th verse he gave it to him and his seed for ever. That means that Abraham and his seed (Christ) must receive eternal life before they could inherit the land. In xv and xviii chapters these promises are confirmed by an oath and by the covenant of circumcision. In the xxii chapter Abraham's faith is tested in the offering of his only son Isaac as a burnt offering. God said, Because thou hast done this and hast not withheld thine only son I will bless thee and multiply thy seed, etc. And in thy seed shall all nations of the earth be blessed, and thy seed shall possess the gate of his enemy. These promises are still in force as the gospel of the kingdom. Mr C You speak of this seed bles...g all nations. Is not Christ blessing the nations today by Christianizing them? And will not this seed through the church convert the world? Mr R In our last talk I called your attention to Acts xv 14, where it stated that God is now taking out of the Gentiles (nations) a people for his name. He is not dealing with nations today but with individuals. He first called out twelve whom we call apostles. He made them his chosen witnesses and sent them out to preach the gospel and make disciples out of the nations. God has never but once dealt specially with a nation and that was the numerous flesh and blood seed of Abraham. We call them the Israelitish nation whom God formed into a kingdom. This was God's kingdom on this earth. Mr C Did not this seed inherit the land promised to Abraham and his seed, and does not this fulfil the promises made to Abraham? Mr R Friend C, you leave out one important thing in the promise to Abraham and his seed. They were given the land as an everlasting possession. Israel did not receive the inheritance under this promise but under the law which promised them only temporal things on the condition of their obedience to that law.

Mr C These testimonies seem very convincing to me. Can you give me any proof that Abraham did not receive this land as you state? Did he not live in it during his life time? I think this is very strong evidence that this promise has been fulfilled. Mr R Yes, I think I can furnish you an abundance of strong proof that Abraham has not yet possessed the land of Canaan. In Heb xi 8, 10 it says that he sojourned in the land of promise as in a strange country, dwelling in tabernacles (tents) etc. For he looked for a city which hath foundations, whose builder and maker is God. You see he was a stranger in that country and desired a city that hath foundations, etc. In Acts vii 5, Stephen declares that God gave him none inheritance in it, no not so much as to set his foot upon. Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. Is not this positive proof that Abraham did not receive it? Mr C I don't see any need of mixing these old Jewish ideas with the gospel. Do you think that all Bible scholars are wrong on this question and does not education count for anything? It seems to me if we are to throw away scholarship that we are at sea on the Bible. Mr R In answer to your statements I want to call your attention to a Scripture found in 2 Cor iv 3, 4. If our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them.

Permit me to state that God's purpose in creating the earth is that it should be inhabited. Gen i 28. God said to Adam be fruitful and multiply, replenish the earth (fill it full) Isa xlv 18. Thus saith the Lord that hath created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. Eccl i 4. One generation passeth away, and another cometh; but the earth abideth for ever. Psa cxix 90. Thou hast established the earth, and it abideth. His purpose in regard to the earth may be seen in the above texts. In Gen i 28 we learn his purpose in creating man. God said to man subdue the earth and have dominion. Dominion means to rule. Adam was placed in the garden and was given a law, in violating that law he forfeited his right to rule and it was transferred to the seed of woman to whom God gave the promise that he should crush the head of the seed of the serpent. In Micah iv 8, the prophet says, Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. The tower of the flock here spoken of is admitted to be Christ. Isa xxxii 1. Behold a king shall reign in righteousness and princes shall rule in judgment. We thus learn that God had a purpose in creating the earth and man and that the two are inseparable in that purpose. Mr C What has become of all the righteous dead since Adam! Are they not somewhere awaiting God's call at the resurrection? Mr R This will bring in another question which we can not now discuss. If you wish we will discuss this subject in the future let me give you a few texts on this point. Eccl ix 5. The living know that they shall die but the dead know not anything. Psa cxlvi 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. You may think over these texts until we can take up the subject of the nature of man. I trust our talk today has been mutually beneficial, certainly we have discussed our differences with the spirit of the Master. When we meet again I hope to take up the subject of the kingdom proper and show you what it is and where it is. For the present good by. Mr C I am pleased with the spirit of our discussion. Come again. Good day.

D. C. ROBINSON.

To Be Continued.

Isaac Williams: Our Lord, in his unbounded love, has taken great pains to teach us that death is to be considered but a sleep; that it is to be in our minds associated with sleep, and to be lightened and cheered by that association. By so often emphatically calling death a sleep, he has intended to alleviate and to strengthen our minds by faith in him, showing us thereby his desire that we should look on death as but a sleep, in ourselves and others.

"What is whiskey bringing?" asked a dealer in that article. "Bringing men to the gallows, and women and children to want," was the answer.

The Story of a Happy Christian Life.—No. 27.

In a letter to father and mother, dated Jan. 27, 1869. Auntie Willard says:—"As I was sitting before the quite exhausted by the fatigues of the day, and reflecting how I became worn out last spring and where I went to refresh myself for a week and then thought, let me feel as I might this spring, I would have no Mother Chaplin's to go to and feel at ease and be refreshed in body and soul, the tears came stealing down and my poor heart ached with sorrow, and I said to myself, O Earth, thou art becoming a desolate place, soon all that I love here will be gone. I never shall find such a home as that again, in this world. It had all the comforts of this world mingled sweetly with those of the world to come. I then thought of your once cheerful home and of your sadness now, and all seemed so dark. But why pain you with my own sad reflections? I would rather comfort you. One who tasted the bitter cup for us all said, 'In the world ye shall have tribulation,' but, blessed be his name, he did not stop there, but gave us good cheer that he 'had overcome the world.'"

So you see [illegible] no matter what the sorrow, Aunt[illegible]illard always found comfort in [illegible]ds of her Savior, and could [illegible]same cup of comfort to ot[illegible]hat is what makes a happy [illegible]n life. She might feel dea[illegible]or a moment, but soon the [illegible]ey would be lost in joyful [illegible]n on the coming glory, [illegible] says—

[illegible] about my path
[illegible]herein I go aside,
[illegible]ing around me fold
[illegible]olds.
[illegible]ur thanksomy days
[illegible]t are bright
[illegible]g also
[illegible]e the light."

[illegible]ck at it through
[illegible]always wreathed
[illegible]of perfect peace,
[illegible]ther way. If she
[illegible]s reference to the
[illegible]difference of the
[illegible]rch of God. She
[illegible]from which I have
already q[illegible]She felt that the light held by [illegible]ttle band of Adventists in Warsaw [illegible]mounted to nothing, hidden [illegible]was in their own homes."

The old Disciple,—"Father Gordon," as he was called, who led the meetings, was doing all he could to keep up the interest, and yet it was flagging, the attendance being small and few taking part. They could not much longer lean upon him. He must soon "go the way of all the earth," and they "be deprived of his invaluable influence."

Does the light of dispensational truth when committed to a called out people, ever amount to anything when that people, either individually or collectively merge themselves with another people who do not hold it, or proclaim it? We must put our light on a candlestick,—have a church organization of our own, not put our light under a bushel, if we want it to lighten others. Close the lips of those who love the Lord's appearing, and their interest in religious meeting will soon grow "beautifully less." Auntie Willard wanted father to sell his home and come to Warsaw, that he might "Come to the help of the Lord against the mighty," but for some reason he did not do so, perhaps for lack of a desirable opportunity to sell, and so her plans for having a pastor and a church-building of our own in the county-seat, that the cause of the Lord might be built up and prospered there fell to the ground much to her disappointment.

Her family was enlarged during the early part of the summer of 1869 by the coming of her husband's nephew, and two neices—Edgar, Carrie and Lily,—the children of John Willard of Webster, New York.

This John Willard had five daughters and two sons of whom three are still living,—Lily,—now Mrs. Waugh, Mrs. Andrews, and Albert. Dr. Willard had also a sister, a Mrs. Myrick living in New York, who was a "sweet, refined, old lady." There was also another brother, a Joel Willard, who having lost his wife from the bite of a mad cat and having no children to care for him, came to the Doctor's for comfort and care.

AUNTIE WATSON.

(To be continued.)

Signs of the Second Coming of Christ. No. 4.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31.

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Mark viii, 38.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16-18.

"Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a *mystery*; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 50-53.

"For since by man came death, by man came also the resurrection of the dead; for as in Adam all die so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." 1 Cor. xv. 21-23.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, (made alive) except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." 1 Cor. xv. 35-38; 42-44.

We learn from these witnesses, Matthew, Mark and Paul, that Christ comes first with his holy angels, and raises all who are dead in Christ, and changes all the living who are in Christ at his coming, changes them from mortal to immortal and they are caught up together with those raised from the dead; "for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." (Caught up until the indignation be be overpast.)

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 19-20.

"For yet a very little while and the indignation shall cease, and mine anger in their destruction." Isa. x. 25.

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time." Dan. vii. 24, 25.

"Then I Daniel looked and behold, there stood other two, the one on this side of the river, and the other on that side of the bank of the river, and one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the ends of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. xii. 5-7.

"But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles and the Holy City shall they tread under foot forty and two months, and I will give power unto my two witnesses and they shall prophesy a thousand two hundred and threescore days (forty-two months,) clothed in sackcloth." Rev. xi. 2, 3.

"And she brought forth a man child who was to rule all nations with a rod of iron; and her child was caught up to God, and to his throne, and the woman fled into the wilderness, where she hath a place prepared of God, and they should feed her there a thousand two hundred and threescore days. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times and half a time, (forty-two month) from the face of the serpent." Rev. xii, 5, 6, 12-14.

MRS. C. W. ENDELEY.

(To be continued.)

We wish to call the attention of all of the Indiana brethren to the notice of the Conference that is given in this paper. The committee are arranging a programme that will be worth while hearing, and the business that is to be attended to should be of interest to every member of the Church in the State. The officers chosen to have charge of the work the coming year, should be the very best the State affords. The question of Evangelistic work is to be discussed. Shall we fold our hands and seal our pocketbooks? We are sometimes told that if the Lord wants his work done he will find a way to accomplish it. Did it ever occur to you that the Lord has found you and given you his truth. He has witnessed your acceptance of his offer of salvation, and has entered you as one of his workers—his co-workers. If you have a right to expect him to fulfil his promises to you, then he has the same right to demand the promised service from you. You cannot reasonably expect God to be true to you, unless you are faithful to him. His work will simply not go on as it should unless you give your support. The Conference Board wants your presence at the meeting, so your counsel and advice can be given. They want the encouragement you can give. They want to know how much you can give the coming year, of time, talent and money, to carry forward the work. If you cannot be there then send a letter of greeting and a pledge of what you will give. Let everyone arouse and do the very utmost. The Coming of the Lord draweth nigh.

We, all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 366 West Main St. Salem, O.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. E. UNDERWOOD, Office Editor.

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Plymouth, Indiana, Oct. 9, 1907.

Last Sunday Brother VanVactor preached an excellent discourse for the Plymouth Church.

Brother and Sister Woodward are holding meetings at Argos, Indiana, this week. Sister Woodward will be with the Plymouth brethren on next Sunday.

Brothers, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

We reprint the hymn composed by Sister Wince. There was a mistake in the music when printed before, and we give it again now as corrected, so all may have it free from errors.

The programmes for the Indiana and for the Southern Illinois Conferences are printed this week. Every one be at the meetings from the start so as to attend to the business in its proper shape.

Attention is called to an error in the announcement of the Southern Illinois Conference. It reads Oct 17 to 21, and it should be Oct 16 to 20. Let all interested make note of this change. It is given correctly in the programme in this paper.

The Jews in Odessa are suffering renewed persecutions. Some one committed a crime. It was laid on the Jews. A mob formed and began killing and looting. The police dispersed the mob finally, but no arrests were made. Just the regular account of such doings. How much longer till the end of Gentile times shall come?

Remember the Conferences that are being advertised for this month. All who possibly can do so ought to attend these meetings. Your counsel is needed. If you find that you cannot go, then be sure that you are represented by some one authorized by the local church to which you belong. If you are isolated and cannot attend, send a letter of greeting and a pledge for what you will do for the Master's [redacted]. If you ever intend doing for Christ, do it now, tomorrow is not yours.

Communicated.

Illinois Berean Report.

The ninth annual meeting of the Illinois Bereans was held at Oregon, Ill. Aug. 24, 1907.

The meeting was opened by song and prayer, after which the secretary's report was read and approved.

The treasurer was absent but reported a low treasury. The following report was received later:

Balance in treasury Sept. 1, 1906, $47.46.

Receipts for year, $55.88.

Expenditures for year, $74.80.

Balance in treasury, Sept. 1, 1907, $28.54.

Fred H. Knodle, Treas.

The President reported that she had written 145 letters and received 144, also that a new society had been organized at Antioch.

She gave a very encouraging report of her trip to the south on behalf of the Bereans, having visited many points and isolated members.

Very encouraging reports from Adeline, Antioch, Dixon, Chicago, Marshall and Ripley were read, but Moriah and Fairdealing were not heard from.

It was moved, seconded and carried that the reports of the local societies be spread on the minutes. They were as follows:

Adeline,—

The Adeline Berean Society reorganized Jan. 20, 1907, with a membership of fourteen. We met once a week—every Tuesday evening and then to suit the convenience of some of our members, we changed to Wednesday evening.

We meet at the different homes of the members and study the lessons in the usual manner. We drew numbers to determine the order of leadership.

In June, the older Bible Class having dwindled down on account of the removal of some of its members desired to unite with us; so now we meet every Sunday morning.

With our finances we have at different times hired a hall in which to hold preaching services.

Officers are, Nelle Timmins, President; Walter Miller, Secretary and Treasurer.

[redacted]—

The Berean Society at Dixon meets every Sunday at the Sunday School hall with an average attendance of ten. The Society makes a present of a year's subscription to The Restitution to a Berean every year. Since last Conference the Dixon [redacted] have held twenty-three meetings. The increase in membership this year is two.

Ana A. Drew, Pres.
Olive Drew, Sec'y.

Ripley.—

The following is the report of the Ripley Berean Society for the year ending Aug. 6, 1907.

Total attendance during the year 804.

Average attendance of officers 2.

Average attendance of members 12.

Average attendance of visitors 7.

Total attendance 21.

Meetings are held every Tuesday evening.

Pearl Woods, Sec'y.

Antioch.—

The Berean Society at Antioch organized Sept. 2, 1906, with a [redacted] bership of 5. Meetings [redacted] held twice each month with the exception of five winter months.

Number of meetings, 12.

Average attendance 6.

The lessons in Book I. have been studied.

Grace M. Williams, Sec'y.

Chicago,—

The Chicago Bereans meet twice a month, the first Sunday at the home of Sister Whitehead, and the third Sunday before Church. We have 15 members with an average attendance of nine. Twenty-one meetings have been held since last Conference. We have distributed 153 tracts and written 27 letters to sick and isolated members. During the year we have had about $70.00 in the treasury and have given $50.00 for charity. We make a specialty of distributing dinners to the poor at Christmas time, and last year with the help of the Church we were able to provide for nine families. The Society also bought and dressed 18 dolls for an Italian mission. We wish to extend a cordial invitation to any Berean who has not an opportunity to extend this Christmas cheer, to unite with us in the work.

Lelia E. Whitehead, Pres.
Jessie M. Wilson, Sec'y.

Marshall,

Report of the Marshall Berean Society.

Numbers of members, 16.

Average attendance of members, 11.

Meetings held since July 22, '06, 27.

Dues collected, $2.10.

Members added during the year 3.

Jessie Claypool, Sec'y.

The Lebanon—isolated members also reported.

Sister Harsch of Indiana was with us and gave an interesting report of the work being done there.

Letters of Greeting from Sister Selma Samuels of Brooklyn; Sister Chandler of Carnegie, Okla., and Sisters Martin and Crundwell of Brownwood, Texas, were read.

The several committees then made their reports.

The Literary Committee reported that they had written eight letters a month until August, and that the responses were better than last year.

It was moved, seconded and carried that if a letter of any Berean is worthy of being placed in the Berean Column, that such letter shall be sent to the Literary Committee.

The Tract Committee reported having sent 1328 tracts, and of receiving $4.55,—$4.89, of which had been spent for postage, and tracts.

The Program Committee reported that topics had been chosen and leaders arranged for, for the Conference Session.

The Committee on new outlines reported the books ready for use.

Then came the election of new officers. Mabel Eaton and Jennie Townsend being the tellers. The following were the officers elected:

President, Anna E. Drew, 629 N. Galena Ave, Dixon, Ill.

Vice President, Almeda Mitchell, Lanark, Ill.

Secretary, Mabel G. Drummond, Rochelle, Ill.

Treasurer, Olive Drew, Dixon, Ill.

It was moved, seconded and carried that a committee of three be appointed by the Chair to procure the names of isolated members and furnish the same to all who wish to correspond with them, therefore the following committee was appointed:

Lelia E. Whitehead, 4528 Ontario St. Chicago, Ill.

J. W. Cooper, Ripley, Ill.

Mrs. Mary Gwin, Forreston, Ill.

R. R. 2.

Literary Committee:

Kathryn Townsend, Lebanon, Ill.

Verna Woode, Ripley, Ill.

Mrs. Mallesa Drummond, Chana, Ill.

Program Committee:

Anna Adams, 608 Peoria Ave. Dixon, Ill.

Edna Anderson, 138 Cedar St. Aurora, Ill.

Mabel Kendrick, Mt. Sterling, Ill.

Tract Committee:—Viola Eaton, Stockton, Ill.

Mrs. Martin and Mrs. Crundwell, of Brownwood, Texas, were received as new members during the year, and Minnie Thomas, Champaign, Ill., Virginia Ritenour, Dilbeck, Va., Miss Ida Ordmung, Ransom, Kan., Leota Houseen, Lebanon, were received as members during Conference.

The meeting was then adjourned.

Will all isolated members who wish correspondence please write to the Committee which is to procure the addresses of isolated members.

Mabel Drummond, Sec'y.

Programme for Southern Illinois Conference

Wednesday, Oct. 16, 1907.

7:30 P. M.—Sermon by L. E. Connor, of Cleveland, O. Topic: The Coming King, "Behold I come quickly and my reward is with me to give to every man according as his work shall be." Rev. xxii. 12.

Thursday, Oct. 17, 1907.

10:00 A. M.—Bible School.

7:30 P. M.—Sermon by S. J. Lindsay, State Evangelist.—Topic: The Coming Kingdom, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

Friday, Oct. 18, 1907.

10:00 A. M.—Bible Sch[illegible]

7:30 P. M.—Sermo[illegible] Conner, Topic: Life Ins[illegible] That Insures Life, "The[illegible] God is eternal life throu[illegible] Christ our Lord." Ro[illegible]

Saturday, Oc[illegible]

10:00 A. M.—Busi[illegible]ollowed by Bible Sc[illegible]

7:30 P. M.—Sermo[illegible]d-say, Topic: [illegible]s. The Oil of G[illegible]e rocks pour[illegible] oil." John [illegible]

Sunday, O[illegible]

10:00 A. M.—Ser[illegible]d nor, Topic: T[illegible] Other Lies, "Y[illegible]rely die." Gen. iii.

11:30—Communion

7:30 P. M.—Sermo[illegible]. Lindsay, Topic: H[illegible]e stand with Christ? "[illegible]en then heirs; heirs of G[illegible] joint heirs with Christ." Ro[illegible]ii. 17.

Selected.

One Mother's Success.

Her two bright, active boys, though intensely interested in all outdoor sports, yet seem never to have her welfare out of their minds. A telephone message to see if mother is "all right" a choice flower bought for her out of one of the boy's pocket-money, these are every-day occurences. She explains it thus:

"It began when the boys were but little chaps, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me. If it was a tiny shell from the beach, or a smooth stone from the road, or a field flower; I was always delighted with it; and so the giving has become a habit. It means a great deal to me, and I have no doubt some women will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their lives, it must not be my fault."—*Housekeeper.*

Dr. Crobp:—The sentence of toil and the promise of glory have issued from the same throne. Even our trouble here may make the material of enjoyments above the circumspection of the earth. All are agents in the restorative mercy of the great Disposer, all turn into discipline. The obstacles to knowledge, the struggles of the heart, the incidents of the common path of man are converted into the muscular force of mind. We are but sowing in the winter of our nature the seed which shall flourish in immortality.

Stability out of the pulpit often speaks more eloquently than in the pulpit.

Tiring the Will.

Everything about a man tires. Let him hold out his arm even ten minutes and the exertion, which was nothing at first, becomes unbearable. Let him look intently at a distant tree, and sooner or later the whole view will blur. Let him think all day, and he will be amazed the next morning, when he reads what he wrote the day before, to find how much poorer his afternoon thoughts were than his morning ones. And since everything else about a man tires, why not the will? The will does tire. We can live perfectly a minute; we can live perfectly an hour; but no man can live perfectly a month. The will, like the arm, or the eye, or the mind, cannot be stretched to its highest efficiency all the time and remain elastic. Therefore, let us use our wills sensibly.

We do not hold it worth while to hold our arms for ten or fifteen minutes. We have better use for our arms, and we do not want to waste their strength; wisdom bids us rest our eyes and our minds. Wisdom likewise bids us rest our wills. The wise man will use his will for what is worth while, and not use up its strength on immaterial matters. If a man wills to pick up every piece of string he sees during the day, he wastes his will, and when the time comes to use it to help him in his work, perhaps it fails him. To draw on our will, continually saying, "I will be cheerful, I will be cheerful," may so use us up when there is no cause for forcing cheerfulness, that we shall break down in our cheer when it would really be important.

The man or woman who conscionsly thinks to himself, "I will be unselfish," is very likely to make other people aware that he is being unselfish—which is disagreeable—and to lose his unselfishness. If he simply went ahead, living his natural life, and letting his kindliness toward men flow out naturally, he would do more good and be much better loved. Such a man is using his will in the sensible, useful way in which the man picking up apples is using his arms. Before the end of the morning, the apple-picker will probably hold out his arm much more than ten minutes; but he will have two advantages over the man we began with. He will have performed a valuable task, and his arm will not be tired.—*Christian Work and Evangelist.*

Paragraphs.

True courage is unassuming; true piety serious and humble.

There is but one place of rest for the human mind, and that is on the Rock, Christ.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts up under his protection and safeguard.

God makes the earth bloom with roses that we may not be discontented with our sojourn here, he makes it bear thorns that we may learn to look for something better beyond.

The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears heavenward, but without prayer he sinks in the filth of earthly impulses.

Most men never get thoroughly awake to the responsibilities of life and the possibilities of their own nature. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death. While we mistakenly sit still and wait for large opportunities and ripened powers, the day slips away and the long night closes the scene.

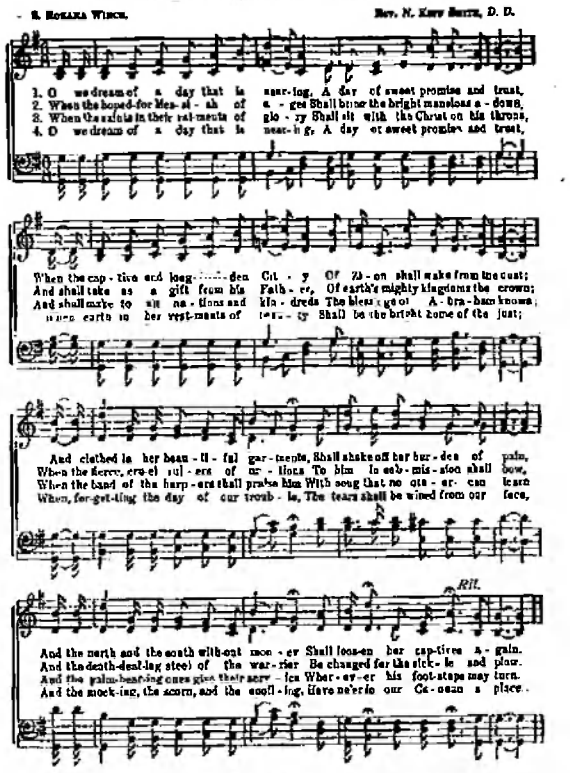
We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

WHEN YOUR TIME IS OUT [redacted]

Coming Reign of the Messiah.

S. Holmes Wince. Rev. N. Kent Smith, D. D.



The Bereans Column.

Dear Bereans:

Let us consider for a moment the subject of earnestness and diligence comparing their relative importance in an average business life with that of a successful Christian career. Take for example the representatives of the great business powers of the land, Carnegie or Rockefeller, or even Armour, if you please. We could not for a moment cite them as the best men, or the men who have gotten the most from life. But we can and do hold them up as those who by putting forth every effort and throwing their very selves into their work, have made a great success in that which they undertook to accomplish.

If earnestness then is necessary in the attaining of temporal things, how much more then should it prove to be so in regard to the things of God.

Isa. lv 9, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Neh ii 1, Wherefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Jas v 17. Elias prayed earnestly that it might not rain; and it rained not, etc.

Prov xxii 29, Seest thou a man diligent in his business? He shall stand before kings.

Dear Bereans, let us be diligent and earnest in the work that above all else shall win for us the right to stand before the one great King.

Jessie Gray.

Christ in Prophecy.

The first prophecy concerning Christ was spoken on the day of the transgression of Adam and Eve when God said to the serpent, "The seed of the woman shall bruise thy head." All through the Old Testament Scriptures Christ's birth is foretold. For example, in Gen xlix 10 we read, "The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

That this promised seed was to be the Son of God is shown by Psa ii 6, 7, and many other Scriptures. Isaiah and Malachi both prophesied concerning the messenger of Christ that would come before him to prepare the way for him. In Psa lxxii 10, 15 we are told of the gifts which were to be brought unto him; in Hos xi 1 of the fact that he would go into Egypt and he was taken there that Herod might not destroy him.

We are told in many places what Christ's office was to be. Through him and indirectly through Abraham, all the families of the earth shall be blessed. Gen xii 3. Isaiah xi says, "In that day there shall be a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek; and his rest shall be glorious," and in Joel ii 32, "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."

Christ's ministry in Galilee is foretold in Isa ix 1, 2; his miracles in Isa xlii 7. Something of his character is shown where David says, "Thou lovest righteousness and hatest wickedness, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows," also in Isa xi 2; and liii 9.

Concerning his teaching the Psalmist says, "I will open my mouth in a parable; I will utter dark sayings of old."

We know that he must have been rejected by men, because it was written, "He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence"—and "The stone which the builders rejected is become the head of the corner."

Christ's suffering was foretold in many places, but perhaps no place described so fully as in Isaiah liii. Zechariah tells of his entry into Jerusalem; of his being betrayed by a friend in whom he trusted; that he would be betrayed for thirty pieces of silver; and that the money would be used to purchase a potter's field. It was foretold that he would be falsely accused, but would not reply against that accusation; that he would endure mockery and insult, but would be patient through all the suffering; that he would be crucified; be offered gall and vinegar when he was thirsty; and even the words of his cry upon the cross were spoken many years before by the prophet. His garments were divided by casting lots as was predicted. Not one of his bones were broken (though those of the thieves were); his hands and feet were cruelly pierced (Psa. xxii 16); his grave was with the wicked and with the rich, that the Scriptures might be fulfilled.

The Psalmist said, "Thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption," and Hosea says, "After two days will he revive us and in the third day he will raise us up, and again David says, Thou hast ascended on high; thou hast led captivity captive. Thus far in the life of Christ prophesy has been fulfilled but there are prophecies that must yet be fulfilled.

We are told that he will come again Psa l 3 6; Dan vii 13 and that he shall have an everlasting kingdom and that all people and all nations shall serve him. Dan vii 14; 1 Chron xvii 14. "His dominion shall be from sea to sea and from the rivers unto the ends of the earth." Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. When we consider how fully all that was written has been accomplished so far, we cannot doubt that it will be just as literally accomplished in the future. The Old Testament as well as the New tells us so much about Christ's coming and his kingdom that we may feel sure our hope is well founded and that the prayer "Thy kingdom come," will be answered.

Mabel Kendrick.

Poetry.

"I Surrender All."

One thing alone, dear Lord, I have,
I may to thee resign;
All else is thine that thou hast formed;
Their use alone is mine.
Tho' I should clothe inside or gold,
What profit to me there?
For thou hast always owned them all,
I but thy bounty share.

But thou hast placed in mortal frame
A will to do or not,
As I may list and, answered
I may pursue my lot.
This will may lead me down to death,
Or to a rich reward.
I tremble, Father, at the thought
Of that I have to guard.

But, blessed Savior, thou hast said,
The work thou wilt sustain;
Surrendering my will to thee,
I can no more refrain.
Resigning this, my treize now flee,
All I can give is thine;
To cleanse, polish, guide, that in
Thy glory I may shine.

—A. J. Morris.

Communicated.

The Kingdom of God.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi 31.

These emphatic words of Christ are irrefragible proof that the kingdom of God is in the *future*, and are in harmony with our Lord's prayer—"Thy kingdom come"—given to be prayed until "his appearing and his kingdom." Notwithstanding these and other express words of Christ, and the whole tenor of the Scriptures, which show that the kingdom is to be "set up" and be possessed by the saints when Christ comes in the clouds of heaven, the popular church virtually ignored all this inspired testimony, and claim and teach in the pulpit and out, that the kingdom of God was established in the days of Christ and his apostles.

Moreover, they teach that the church is the kingdom, and use church and kingdom synonymously and interchangeably, and that the church is in the kingdom, and that the kingdom is in the church.

As the writer firmly believes that the Bible, in its original purity, is not a medley of contradictions, as the popular theology of the day makes it, he invites the candid reader's attention to what the writer believes is a Scriptural elucidation of the nature, time of setting up, and where, of the kingdom of God.

That the authorized, or common English version of the Bible contains many erroneous renderings, and consequently contradictions, is very well known and admitted by learned men in the languages. Many of these errors have been corrected in the later translations. But the marvel is that the recent revisers, while correcting many mistakes in the common version, the most of which are of minor importance, did not have the moral courage to correct those of supreme importance.

Many of the contradictions alleged by infidels are only contradictions of the erroneous theology of the church, and not of the Bible. Infidels have so used all this as to lead thousands to believe that the Bible is unworthy of credence.

It is also true that there are real contradictions in the Common Version, as a result of the original being perverted in many instances by the translators, who were ordered by King James to make the Latin-Papal Version—called the Bishop's Bible—the basis of the English Version. King James also directed that the translation should be in harmony with the doctrines of the church, which were settled by the pronunciamentos of the councils. Hence the many contradictions and doctrinal errors of the church that have been thus received and promulgated to its great detriment, by driving thinking persons by the million into universealism, skepticism, infidelity, agnosticism and atheism.

Before proceeding to show what the Scriptures teach as to the nature of the kingdom of God and the time of its appearance, or being set up, let us examine the passages that are relied upon to prove the common hypothesis, as before stated.

The words of John, the immerser (Matt iii 1-3) are relied upon as proof that the kingdom was set up at Pentecost. In the Common Version they are as follows:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Here, as elsewhere, we have the proof of our statement that the translation was ordered to be in harmony with the doctrines of the church. And so the Greek word *baptisteen* as has been baptize also, in its varied forms—was left untranslated, and reads Baptist, "tees," the last part of the Greek word being left off! The translators knew, if they translated these Greek words they would have to render them immerser, immerse, immersion, or, as Martin Luther and Dr. J. J. Greisbach have done, namely, "John the dipper, dip, dipped," etc.

It is assumed that the kingdom must have been set up at Pentecost because John says, "The kingdom of heaven is at hand." But we will now show that John, in using the Greek word basileia, here rendered "kingdom," referred to Christ as king, and not to his kingdom. For if John, as generally supposed, referred to himself, in the expression "for this is he," would have said, for I am he. That basileia should not have been here rendered kingdom we have for authority Dr. Greisbach, who renders the sentence, "For the kingdom of the heavens has come nigh." And the Emphatic Diaglott New Testament gives these verses as follows: "Now in those days appeared John the immerser, in the desert of Judea, publicly announcing Reformation because the Royal Majesty of the heavens has approached. For this is he of whom Isaiah the prophet spoke, saying: A voice proclaiming in the desert, Prepare the way of the Lord, make the highways straight for him."

This translation—the correctness of which, no Greek scholar of repute—in connection with the prophetic words "Prepare the way of the Lord" makes it certain that John was speaking of Christ, and was thus preparing the way for him, and not for his kingdom.

Before noticing other passages on this line the writer thinks it important that we understand the true principle of interpreting the Scriptures. That there is too much of such interpretation indulged in for sectarian and other purposes cannot be questioned. The Bible, so far as possible, should be its own interpreter by comparison and general tenor. For if we attach a meaning to a word, sentence, or passage that contradicts other passages, we can be certain there is error in our opinion of the meaning, or there is error in translation somewhere.

The principal reason of so much interpretation is, as the writer believes, that so many great and good men and Christians in the popular churches do not believe that God means what he says, when he says anything, as he often does, that is in contradiction of the denominational, or orthodox creed, so called. Hence interpretation is resorted to, in order to bend the Bible to the creed, instead of the creed to the Bible! Such a culpable resort as this is begotten of bigotry.

We could illustrate the above statement at length if space would permit, but will refer to two cases of truth and fact. The first case as illustration is the noted language of St. Peter at Pentecost, as follows: "Repent; and be baptized [immersed] every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

It is claimed by many Christians and others, and proclaimed from the pulpit, that Peter here teaches there must be not only repentance, but immersion in order that sins be remitted or forgiven. This error which is a palpable contradiction of the whole tenor of the Scriptures, is based on one of the many definitions given of the preposition for here used. It is necessary therefore to give to this word among the thirty definitions laid down by Noah Webster and others that will not be in contradiction of so many passages that positively teach the doctrine of justification by faith, as thundered by Martin Luther against the doctrine of works and penance as held by the church of Rome.

St. Paul says, Rom x 8-10, the word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

These emphatic words of the apostle, if there were no others of like character, ought to settle the question that baptism is not enjoined in order to the remission of sins, but as an ordinance duty.

Webster in defining for, says, "the word by which a reason is introduced of something before advanced." And as repentance was advanced or conjoined before baptism by Peter, so baptism is required as a reason for having repented. Among the many definitions given of "for" are "on account of, because of," etc. So the true meaning of Peter's words, in the light of these definitions is as follows: "Repent; and be baptized for [because of your sins being remitted on repentance, or, on account of your sins having been remitted], and ye shall receive the gift of the Holy Spirit."

In further illustration of erroneous interpretation, we will here give a remarkable case of changing the true meaning of words, which has led the orthodox churches of the world to ignore and virtually reject the 200 passages of Scripture that positively and emphatically declare that the wicked shall perish and be destroyed by being "burned as stubble fully dry," "burned up" as "chaff," as "tares," as "withered branches, burned as root and branch," die "the second death," etc., etc. But the orthodox (?) interpreter says that perish, death, destruction, etc., mean to live forever in misery! And to be "burned up" means always burning, or not burning at all, that death, which every sane person knows is extinction of life,—means always dying, but never dead, or, that it is the death that never dies," that destroyed means always being destroyed, but never destroyed! The Psalmist says (cxiv 20), "The Lord preserveth all them that love him; but all the wicked will he destroy." The Hebrew word here rendered "destroy" is shomad, and the definition given is "to annihilate." But our orthodox theologians understand it as if it were as follows, The Lord preserveth in heaven all them that love him; but all the wicked will he preserve in hell to be tormented forever!

H. H. Hall.

(To be concluded).

Sunday School Lesson.

LESSON FOR SUNDAY OCT. 20.

The Capture of Jericho. Joshua vi. 8-20.

Golden Text. "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. xi. 30.

In the last lesson Joshua had led the Israelites across the Jordan. They were camping in Gilgal, in the land of Canaan. The Lord had thus far performed—carried out—made good—the promise he gave to Abraham more than four hundred years before. Gen. xv. 13-16.

When the kings of the Amorites and the Canaanites heard of the wonderful drying up of the Jordan they were filled with dread. The Israelites kept the passover. Next day they ate of the corn of the land, and the Manna ceased. Josh. v. 10-12.

When Joshua went near Jericho he saw a man with a sword. Joshua said, Are you for us, or for our adversaries? He said, Nay—not for the adversaries—but as captain of the host of the Lord, I am come. Joshua acknowledged him at once as his superior officer, and worshiped him. One of the angels that excel in strength. Psa. ciii. 20.

The city of Jericho was in a siege. They—the people in Jericho—seemed to have thought that they could hold out against the Israelites. Or would hold as long as they could.

LESSON TEXT.

8. Seven priests, with trumpets—see verse 4. Before the Lord—the Lord and the ark of the Lord are evidently the same.

9. (Have the order of the march.

10. The march was to be in silence except for the blowing of the trumpets.

11. The work was done the first day according to the Word of the Lord.

12. Early rising is recorded of several of God's people—his chosen servants. Abraham got up early to see if Sodom was burned. Gen. xix. 27 and when he went to offer Isaac as a sacrifice, Gen. xxii. 3. Jacob rose early, after his wonderful vision. Gen. xxviii. 18. Moses rose early to go up unto Mount Sinai. Exo. xxxiv. 4.

13. Again the order of march.

14. Six days of the work done as the Lord commanded. Verse 3.

15. Very early rising was necessary as on that day—the seventh—they had to go round the city seven times.

16. Shout for the Lord hath given you the city.

20. And the people shouted—when the trumpets were blown a long blast—verse 5,—and the walls fell down flat—the Lord had given them the city, as he said he would. Jericho was some six miles from the river Jordan, and two miles from Gilgal, Israel's first camping place. It was a city of wealth—verse 19, also chapter vii. 21. A city of commercial importance, said to have been the key to all the important routes leading to central Palestine. The walls of brick about two miles around. The armed men and spectators on the walls of Jericho must have been amused or surprised, perhaps both—to see the Israelites marching round and round. It required faith on the part of the Israelites to capture the city of Jericho. It requires faith on the part of God's people today to believe the story, and like all true believers they showed their faith by their works, and let us further notice that though the Lord gave them the city they had to work for it. We are promised salvation through Jesus Christ, if we work out our own salvation.

Next lesson; Caleb's Faithfulness Rewarded. Joshua xiv. 6-15.

P. Neill.

At the Breaking of Bread.

The love of God is incomprehensible, for we of this earth have been disobedient from the time it was given over to man to inhabit, and from the time of Adam's sin and condemnation God made it way for us to escape the condemnation pronounced. In Gen iii 15 it says. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. Then in Rom xvi 20 we find the following, And the God of peace shall bruise Satan under your feet shortly.

Isaiah vii 14 we find the instrument that is to bruise the serpent's head. "Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Also in the ix 6 and 7 it tells us unto us a child is born, unto us a son is given.

Then in Isaiah liii chapter we find how we are redeemed by God's mercies, through the death of Christ, which is in this chapter, we are told.

John iii 16 tells us so loved the world that he gave his only begotten Son that whosoever believeth in him should not but have everlasting life. God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Romans v tells us of one we were brought nigh by the redemption, and much more the grace of God, and the gift by grace which is by one man Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

We can readily see that up to this point God has done his part, and it now behooves us to do our parts.

I hope all present can say, very soon as Paul said in his letter to the Philippians, And I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

P. L. Morgan.

A Trip Worth While.

"And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb x 24, 25.

For some time the desire to go to the Bible Schools and Conferences of our Church, in some of the Central States, had been growing upon me, until I determined it should no longer be a contemplated pleasure, but a reality.

On July 25th I left my home to the Shenandoah Valley of Virginia, and in less than twenty-four hours I was at Lemon Park, on the banks of the beautiful Indian Lake in Southern Michigan.

Here I was welcomed with greetings of love, by loyal daughters of the King. Surrounded by magnificent gems of nature, each one a visible revelation of the great Creator, we drew near our great High Priest, with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Was it not fitting that God's children, though few in number, should turn to the revealed Word to feed upon the bread of eternal life.

While studying the book of Leviticus, and the Tabernacle in particular, we learned how the types foreshadow God's wonderful plan of redemption as it is in Christ, the Lamb of God. These types unfold, as it were, a beautiful panorama of divine benevolence. Many seed thoughts were sown, which we hope will spring up and bear rich fruit.

From Indian Lake we went to Raisin Center, where another daughter of the King received us with open arms, and bade us enter her home for the night.

The Ohio State Conference was the next place of interest, so on the following day we journeyed southward, reaching Springfield on August 6th. Here a spirit of enthusiasm and brotherly love so permeated the atmosphere, that the peace and harmony seemed like a foretaste of the joys of eternal glory. Time can never blot from my memory those splendid sermons and the Christ-like fellowship of kindred minds.

One day of rejoicing had not passed before another had dawned. It was a pleasure to stop on the way to Oregon, Ill. with the brethren and sisters at South Bend, Ind. Truly they too have the love of Christ in their hearts. Such cordial greetings and kindly welcome, makes one feel as if selfishness was indeed unknown amongst the Household of Faith.

Mere words almost fail to express my appreciation of the blessed privilege to meet with the young people of Oregon, and receive instruction from their earnest, well qualified state evangelists. I could not help thinking how it must have pleased the angels of heaven, and Jesus himself, as they beheld the dear Gersons, guided by those who have searched out the deep things of God, rightly dividing the Word of truth.

Retracing my steps homeward, I stopped a few days in Chicago, only to realize more fully what it means to be a true follower of the meek and lowly Nazarene. I have been encouraged to do more for Christ than I once dreamed possible, by the loving words of one who indeed is a true daughter of our royal King. Yes, I've been cheered along life's pathway by having known some dear hearts, whose homes are in the bustling and busy city of Chicago.

In Indiana I stopped at South Bend and Plymouth. Again I was made to feel happy in the several homes I visited.

Never have I spent a month more pleasantly and profitably than the month of August, 1907. Some asked "Aren't you afraid to start out on such a long and tedious journey all alone?" but not once did my courage fail, for was not Christ my Mediator and God my Protector? Very often our day-dreams and air-castles vanish when we learn to know the realities. But instead I've been privileged to enjoy a series of spiritual blessings such as I had not imagined. May God bless you, one and all, for having made my stay in your midst one so full of precious memories.

Brethren, "rejoice evermore" knowing that soon Christ will come to claim his Bride. May God's richest benedictions rest upon his people everywhere, and keep each dear one in the straight and narrow path, under the protecting shadow of the Divine Love.

Your Sister in Christ,
Virginia Ritenour.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust-worthy.

Mrs M E Darnell	1 75
Mrs C W Russell	1 00

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

Obituary.

James Nelson Henry was born in Hampton Co., Mass. Oct. 27, 1828.

When a young man he moved to Crawford Co., Penn. where he became acquainted with Miss Addie A. Moore, whom he married Jan. 1. 1854.

To this union were born two sons and two daughters, all of whom survive him.

He came to Henry Co. Ill., March 1857, to New Windsor, Ill. March 1869, and to Galva, Ill. Oct. 5, 1875.

Sunday morning, Sept. 29, at 10:30 just as the bells were ringing, and people were going to places of worship, his life returned to its Giver. Had he lived until Oct. 27, he would have been 84 years of age.

He was the son of William and Rhoda Davison Henry. In faith he was of the Church of God. In early life he became a Christian, and was always a close student of the Word of God.

He has been gradually failing for years. The past two years he has been almost helpless. His patience through it all was remarkable. He was daily looking for the return of the Master, and his great desire was to be accounted worthy to be a member of the Bride of Christ. He is "resting in hope." "After life's fitful fever he sleeps well."

"He sees when the footsteps falter,
When the form grows old and bent,
He sees when the strength is failing,
And listens to each complaint.
He bids them rest for a season,
For the pathway has grown too steep,
And, folded in fair green pastures,
"He giveth his loved ones sleep."

He giveth ill friends tenderest
Can never this boon bestow,
But he touches the drooping eyelids,
And placid the features grow.
Nor clamor, nor call, can rouse them,
From slumber so pure and deep,
For only his voice can reach them,
Who "giveth his loved ones sleep."

Weep not that their toils are over,
Weep not that their race is won,
Glad must we rest as calmly,
When our work, like theirs is done.
And so we will yield with gladness,
Our treasures to him to keep,
For with many a soothing promise,
"He giveth his loved ones sleep."

Mrs. Lillie Henry Willis.

Indiana Annual Conference Programme.

THURSDAY OCT 17.

7:30 p m Opening of Conference
President Willey
Words of Welcome, W Huffer
8:00 p m Response and sermon
R G Huggins
"The Power of God's Word"
Assignment of visitors and other announcements
President Willey

FRIDAY OCT 18.

10:00 a m Prayer and Song Service
Committee Appointments
President Willey
10:30 a m Sermon George Neill
"The Foolishness of Preaching,"
1 Cor i 21
2:30 p m Business session
1 Election of Officers
2 Election of Evangelist Committee
3 The advisability of placing two Evangelists in the field next year
4 Consideration of ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State
5 The future of our State and State Bereans
8:00 p m Sermon Mrs Mattie Neill
"Where is the Kingdom of God?"

SATURDAY OCT 19.

10:00 a m Prayer and Song Service
10:30 a m Sermon D T Halstead
"How to determine sacred truth from error"
2:30 p m Conclusion of Business
3:30 p m Sermon J F Wagoner
"Christ is coming—Signs that precede it"
8:00 p m Sermon R G Huggins
"A separate people," Ex viii 25-28

SUNDAY OCT 20.

10:00 a m Prayer and Song Service
10:30 a m Sermon R G Huggins
"Thoughts," Prov xxiii 7
2:30 p m Communion Service
J I. Wince
3:30 p m Sermon Mrs Mattie Neill
8:00 p m Sermon W H Wagoner
"What we believe, and why we believe it"
8:45 p m Farewells.

All sessions of the Conference to be in charge of the President.

All sermons to be limited to 45 minutes.

Hillsburg is situated on the L E & W Ry, between Frankfort and Tipton. See notice elsewhere in this paper.

F. M. McCrory,
Wm. Huffer,
George Neill,
Programme Com.

Announcement.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R. R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

The Quarterly Conference of the Church of God in Michigan will convene Oct. 25 to 27 inclusive, in Brady Township, Brother Alfred Harper's neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th, or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, not come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. Air try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

MARY A. WOODWARD, Sec'y.

The sixth Annual Conference of the Church of God in Christ Jesus, in southern Illinois, will be held at Moriah, Ill. October 17 to 21 inclusive.

We invite all to come, and come filled with the love of God. Never mind the things of the world for awhile and let us have the best time that Moriah ever had. Moriah is eight miles from Casey, south. All parties coming to Conference will stop at Casey, and we will furnish conveyance to the church.

Every body come the first day and stay until it closes. All parties write and tell us what day to meet them at Casey. It would be best for all to get to Casey by 3 P. M., then all could get to church in due time.

Everybody come and bring some body with them and a smile on their faces and a big heart filled with love, and we will try to make you happy.

The preachers will be S. J. Lindsay and L. E. Conner, and others expected. Board, bed and transportation from and to the station, all free, come one and all.

Address all communications to Lewis Weaver, Casey, Ill. R. R. No. 8, Box 31.

By Order of the Board.

B. J. WOODS, Vice. Pres.
LEWIS WEAVER, Treas.

Our annual yearly meeting will be held at the Colony, Rollins, Kan. on the Santa Fe Railroad, seven miles east of Chanute. Those coming on the St. L. M K. R R, change cars at Walnut, Kan. Those coming on the Southern Kansas stop at Chanute, and take the Santa Fe to Rollins. It will begin Friday evening, Oct 19, to continue over Sunday. We are expecting T. J. Daniel, of Arkansas, and Brothers Oliver and Williams, and all others who possibly can. Come and give us your help, and see the Colony town site, and enjoy yourselves with us poor pilgrims journeying towards the promised land. We have made arrangements to take care of all that come. You need not expect to get pay in dollars and cents, as all are poor in this world's goods. There is not a cent in the treasury, but if the brethren think so, there could be a plenty paid in before the meeting.

Let us wake up and do something. Send money to D. A. Renner, route 8, Chanute, Kan. Those coming write to Delos Johnson or D. A. Renner at Chanute. Come and see the place we might have for a good quiet colony of good thinking Christians.

By order of the Church.

JOHN FOORE.

Indiana State Conference.

October 17 to 20, is the date of the coming Indiana State Conference, to be held at Hillisburg.

This will be the third Conference held at this point in recent years and if this compares with the two previous ones we can assure the visitors of a royal welcome and hospitable treatment at the hands of the Clinton County brethren.

The Programme Committee in preparing what will prove to be the best spiritual entertainment ever presented at a Conference, and as soon as details are arranged will make same public.

At the business sessions the following subjects will be considered:—

1. Election of Officers.
2. Election of Evangelical Committee.
3. The advisability of placing two Evangelists in the State next year.
4. Ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State.
5. The future of our State Bible School and our State Bereans, and other important topics.

President Willey urges that each of the fourteen churches be represented by delegates who can give a statement as to the financial, numerical and spiritual condition of the community. Whether delegated or not, whether members of a local church or isolated, come to the Conference. Come prepared to give good and to receive good.

Hillisburg is situated on the Lake Erie & Western Railway, between Frankfort and Tipton. Arriving at either Frankfort or Tipton you can make connections with the L. E. & W. both east and west. Those who live on the Clover Leaf route can go direct to Michigantown where you will be met by brethren.

All who come, write if possible to Wm. Huffer, Michigantown, Ind., Rt. 1. He will arrange for your comfort.

Programme Committee,

F. M. MCCHORY.
WM. HUFFER,
GEO. NEILL.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations. A few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and A[illegible], W. L. Skeels, R. D. 7, Laurel, [illegible]

Will all pers[illegible]ested in the truth, and all i[illegible]thren within the State wi[illegible] we are not acquainted, p[illegible]to us? Beloved, we are [illegible]ncute and correspond wi[illegible] we may impart unto y[illegible]ual gift.

Address S. [illegible] Evangelist, or R[illegible]ox U, Oregon, Ill.

A four-pag[illegible]rmen languages, by [illegible]bin of Cleveland, O. [illegible]hat Must I do to be Sav[illegible]ering the opinion of one [illegible]ends this language, we [illegible]esitation in recommending i[illegible]ply all right. Get some for [illegible]roian friends. Send to M. [illegible] 626 Woodland Ave., Cleve[illegible]d. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON,

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All communications should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, elsewhere mentioned, Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it reaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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The Paternity of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Bible the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A welcome that is just as sweet.

For life is the mirror of king and slave:
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges

Communicated.

Mr C. and Mr. R.—No. 3.

Mr C Good morning Mr R, I am pleased to have you call again. You are about the only one of my friends that take an interest in Bible talks. Mr D, whom you have met in my store often believes in the future of the kingdom of God as you teach it. By the way he is a member of our church and quite intelligent in the Scripture. Mr R I am very glad to find a few who are interested in Bible study. I find that my visits here are becoming more frequent and interesting. I am delighted to know that our friend D accepts the truth on this question. I have been very favorably impressed with his wish to know more of the Scriptures. We promised that we would continue our subject of the kingdom of God at our next meeting. The question for us to consider today is I think, What is and where is the kingdom? Mr C Yes, I wish to know your full views on this question. I admit they are new to me, and coming as they do largely from the Old Testament they are more or less interesting. Mr R I think we settled in our first talk that the kingdom cannot mean the church. I will proceed to the question of the literality of the kingdom. In yesterday's talk I spoke of God dealing with Israel as a nation. You know that they were ruled for 400 years by the judges after they settled in the land under Joshua. In the days of Samuel, the prophet, they demanded of him a king. 1 Samuel viii 5. And said unto him behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. Samuel went to the Lord and was told to grant their request. The Lord said they have not rejected thee but they have rejected me that I should not reign over them. In this we see that God was their king and up to this time he ruled over them. This kingdom was then God's kingdom. In reading the history of this people we find that Saul, their first king, lost the kingdom through disobedience and David was chosen king over all Israel. When David was old his son Solomon was chosen as their king. 1 Chron xxviii 5 states that the Lord hath chosen Solomon, David's son, to sit upon the throne of the kingdom of the Lord over Israel. xxix 23. Solomon sat on the throne of the Lord as king instead of David his father. The Israelitish kingdom was the Lord's kingdom. So we see God had a real literal kingdom on earth. In the days of Zedekiah that wicked king, God overturned that kingdom. Ezek xxi 27. I will overturn, overturn, overturn it (the kingdom) and it shall be no more, until he come whose right it is and I will give it him. You now see that God overturned this kingdom and it is today in that condition. The gospel of the kingdom of God which Jesus and his apostles taught and which we read of in the New Testament is the good news or glad tidings concerning this overturned kingdom. Mr C I am not at all in sympathy with your israelitish idear as I had several times told you. What does God want with this old kingdom of Israel? I do not think he will ever restore it again. Mr R Friend C do you not remember the words of the prophet Isaiah when he said, to the law and the testimony if we speak not according to these words it is because there is no light in us. These are not my words but those of the prophet. We should be careful that we find not ourselves fighting against God. However we have proven that the kingdom of Israel was the kingdom of God and is now in an overturned condition. In Acts 1 3 we learn that Jesus after his resurrection remained with his apostles forty days, speaking of the things pertaining to the kingdom of God. At this time they asked of him, Wilt thou at this time restore again the kingdom to Israel? His answer was, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Mr C It is evident from residue of the Scripture that they did not understand our Savior's teaching in regard to the kingdom. They thought that Christ was to be an earthly king, whereas he was to rule over a spiritual kingdom and that the church has taken the place of the kingdom. Mr R, Friend C, you do not notice this Scripture critically. Jesus did not tell them that they were wrong regarding the kingdom of Israel being restored. He said it is not for you to know the times or the seasons which God has not revealed. They asked him if he would restore it at that time. If they were mistaken Jesus should have corrected them. No indeed, the question and answer are both very plain. They were to be his witnesses unto the uttermost part of the earth. They were to preach the gospel of the kingdom which they did. Mr C These statements are so different from anything I have ever heard or read I will have to think over them awhile. If the kingdom was not set up on the day of Pentecost, what took place on that day? Mr R If you read the 2nd chapter of Acts it will tell you. The apostles were baptized with the Holy Spirit. They "received power" from the Father that they might do the work of apostles. You will see that the apostles and they alone were baptized with or in Holy Spirit. By this they were qualified to perform miracles and by the laying on of their hands others could receive the gift of the Holy Spirit. Please read Acts viii 14, 17. Mr C, Friend R, I am greatly pleased that we agree on the subject of the Holy Spirit baptism as I think this is very important to know. Many churches teach that any one who is converted can receive the Holy Spirit as did the apostles at Pentecost. I was not aware until now that you held these views. Mr R We as a people want to take the Bible as it reads as far as we can.

Now I am anxious to close this talk on the kingdom of God before we part. In Daniel 2nd chapter he declares the king's dream and then he interprets it You have read it I suppose? In this chapter the prophet speaks of five universal kingdoms. Mr C I thought he spoke of only four. I have no recollection of reading of the fifth. Mr R We will see as we examine this chapter. Nebuchadnezzar was the king of Babylon, and had universal rule. His kingdom was a universal kingdom, and was to give way to a second. This in turn was to give way to a third and a fourth. Each of these kingdoms were real, literal, universal kingdoms. The fourth was the Roman kingdom, and was a universal kingdom during Christ's ministry, and for more than three hundred years afterward.

In the time of Constantine the great this kingdom was divided into its two legged state. You remember that the image that the king of Babylon saw was that of a man. It afterward developed into its ten-toed state, in which condition it is now. The kingdoms of the east are parts of this fourth universal kingdom.

Now comes the fifth universal kingdom, which must be as real and literal as either of the four preceding kingdoms. Dan ii. 44 reads thus "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The only difference between the fifth and the other four is that "it shall never be destroyed, and shall stand forever."

Mr C, Well you have given us a good deal of proof, but you have not shown that this kingdom will occupy the earth.

Mr R, Friend C, I fear that you have forgotten many things that we have proven. Christ was promised David's throne, and his throne was on earth. So to occupy it he must come to this earth again. This we have proven by Peter, Acts iii 21, and by James, Acts xv 16. But for fear you think we cannot do it, we will call your attention to Dan vii 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This kingdom is to be under, not in or above the whole heaven. Friend C, I think we may append to this, which is proven, Jesus is to be the King, and to sit on the throne of his glory. Matt xxv 31. To the twelve apostles he promised twelve thrones, and that they should rule over the twelve tribes of Israel. Matt xix 28, To all those who overcome he has promised that they shall sit on thrones, Rev iii 21; v 10.

In Matt v 5, he promises that the meek shall inherit the earth. Peter says "Behold we look for a new heaven and a new earth, wherein dwelleth righteousness." The Revelator saw in vision until the old earth had passed away, and the new heavens and the new earth system were in existence. Isa ii 3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These laws will cause the nations to beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

In concluding let me suggest that we have shown that this kingdom will have Jesus as its ruler. The saints who believe this gospel of the kingdom will be his associate rulers. Psa cxlix, "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains and their nobles with fetters of iron. To execute upon them the judgment written. This honor hath all the saints."

The earth will be the territory; the nations will be the subjects, and the laws will be enacted by the King and his associate rulers, and will go out from Mt. Zion and Jerusalem. If you should read Psa lxxii, you will learn something of the effects of his ruling, and that his dominion shall be from the river to the ends of the earth. This Psalm embraces David's sublime prayer.—"The prayers of David the son of Jesse are ended." He could ask for nothing more.

Friend C, To me these have been very interesting talks.

Mr C, I have enjoyed them very much, but I cannot agree with you in all you say, but must commend you for your earnestness in presenting this subject as you have. You are always a welcome visitor in my store. Come as often as you can. Good by.

D. C. ROBINSON.

Thousands are hated, whilst none are never loved without a real cause. The amiable alone can be loved. In most situations of life the consciousness of innocence is our best shield and our firmest buckler.

Jeremy Taylor:—Mercy is like a rainbow which God has set in the heavens as a remembrance to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice in eternity.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, OCTOBER 16, 1907. NUMBER 39.

The Story of a Happy Christian Life.—No. 28

Edgar Willard remained in Warsaw and died there, but his sisters—Carrie and Lily, returned to New York, though both, after their marriage made Indiana their home. I was not acquainted with Edgar, but he must have been a young man of exceptionally fine character, for his memory is held green even to the present day by those who knew him. The girls were winsome, bright and fair, and made friends wherever they went. One of Father's sweetest poems was written for the album of the older sister. It began

"Shall we meet—
In lands of Isaiah's beauty beyond the desert's gloom,
In chimes of life immortal beyond the sunless dead tomb,
Where shrubs of life are growing 'neath Eden's cloudless skies,
Say, Carrie shall we meet?"

Carrie made one of a lovely trio, who visited our home and explored its delightful woods, and prairies, in the summer of 1859, and Lily one of a quartette, who spent a joyous week with us in the spring of 1860. With the latter party was a Miss Rosalyn Murdick—the only sister of Annie Murdick, whom I mentioned sometime ago, and also a Miss Annie Swihart, both girls of the highest type of physical, moral and intellectual beauty. The latter, when bidding us good-bye, laughingly said, "I'll be back in the May," but before the Maytime came, she was dead.

How surprised [illegible] we were, when we heard [illegible] she was the very picture [illegible] when she left us; her cheeks roseate, [illegible]

"'Tis the [illegible] caught of a breath,
From the bloom [illegible] galaxies of death,
From the gilded [illegible] ber and the shroud,
Oh why should the spirit [illegible] be proud?"

Rosalyn and Lily [illegible] again touch with each other, after the lapse of nearly fifty years, as do also the former and myself.

But I must not linger here with these dear friends of my girlhood days, whose lives and destiny were linked so closely with Auntie Willard's, since, for it is now about the time when the two families, so long and intimately connected by ties of friendship and of grace, are to be separated by hundreds of miles.

One evening as Auntie Willard was setting the table for supper, her husband's brother,—Joel Willard—picked up the County paper, and began reading a notice of some lands that were for sale at Hammonton, New Jersey. She at once became interested and seating herself beside him said, "Uncle, what have you found?" "Just the place for you," he replied. She "laughingly related the circumstance to her husband" when he came in and handed him the paper. A correspondence was at once begun and in Jan. 1860, he set out with his eldest son, Nelson, to visit the place.

Being greatly pleased with "the lay of the land" he made choice of a home and leaving his son to secure it if possible, returned to Warsaw to make preparations for moving should the home be purchased. For a year Auntie Willard had been asking the Lord to take them away from that plane of despondency and trial to a more congenial field. She wanted her dear boys to have better, more godly influences thrown around them, that they might grow up, wise and God-fearing men, and being saved themselves, be able to stretch out the saving hand to others. She also "hoped that a removal would break the spell that bound her and give her liberty in the service of God."

The climate of Indiana in pioneer days was none of the best. All suffered more or less who came here. In 1838 there were not well persons enough to take care of the sick, and large numbers died. Every fall the poor settlers would have to tussle with the ague or bilious fever. Father had the third day ague, for three years in succession.

Auntie Willard's health had broken down from long breathing of the miasmatic atmosphere. She was now an invalid, and this necessitated a change of climate. The place was bought and all were at last on the train. The morning of the second day found them in Philadelphia and at four o'clock P. M. they took the cars for Hammonton, where they arrived May 24th, 1860, where like Abraham of old they "built an altar unto the Lord and called upon his name, and with thanksgiving for their safe arrival and pleasing reception, they dedicated their all to God, praying him to be gracious unto them in that strange land, and to help them to do all his pleasure in their coming. This privilege was their crowning blessing."

AUNTIE WILLARD.

(*To be continued.*)

Indiana Annual Conference Programme.

THURSDAY OCT 17.

7:30 p m Opening of Conference
President Wiley
Words of Welcome, W Hoffer
8:00 p m Response and sermon
R G Huggins
"The Power of God's Word"
Assignment of visitors and other announcements
President Wiley

FRIDAY OCT 18.

10:00 a m Prayer and Song Service
Committee Appointments
President Wiley
10:30 a m Sermon George Neff
"The Foolishness of Preaching," 1 Cor i 21
2:30 p m Business session
1 Election of Officers
2 Election of Evangelist Committee
3 The advisability of placing two Evangelists in the field next year
4 Consideration of ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State
5 The future of our State and State Bureaus
8:00 p m Sermon Mrs Mattie Neill
"Where is the Kingdom of God?"

SATURDAY OCT 19.

10:00 a m Prayer and Song Service
10:30 a m Sermon D T Halstead
"How to determine sacred truth from error"
2:30 p m Conclusion of Business
8:00 p m Sermon J F Wagoner
"Christ is coming—Signs that precede it"
8:00 p m Sermon R G Huggins
"A separate people." Ex viii 22-23

SUNDAY OCT 20.

10:00 a m Prayer and Song Service
10:30 a m Sermon R G Huggins
"Thoughts," Prov xxiii 7
2:30 p m Communion Service
J L Wines
3:30 p m Sermon Mrs Mattie Neill
8:00 p m Sermon W H Wagoner
"What we believe, and why we believe it"
8:45 p m Farewells.

All sessions of the Conference to be in charge of the President.

All sermons to be limited to 45 minutes.

Hillsburg is situated on the L E & W Ry, between Frankfort and Tipton. See notice elsewhere in this paper.

F. M. MCCHORY,
WM. HOFFER,
GEORGE NEILL,
Programme Com.

Programme for Southern Illinois Conference.

WEDNESDAY, OCT. 16, 1907.

7:30 P. M.—Sermon by L. E. Connor, of Cleveland, O. Topic: The Coming King, "Behold I come quickly and my reward is with me to give to every man according as his work shall be." Rev. xxii. 12.

THURSDAY, OCT. 17, 1907.

10:00 A. M.—Bible School.
7:30 P. M.—Sermon by E. J. Lindsay, State Evangelist.—Topic: The Coming Kingdom, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." Matt. xxv, 34.

FRIDAY, OCT. 18, 1907.

10:00 A. M.—Bible School.
7:30 P. M.—Sermon by L. E. Connor, Topic: Life Insurance That Insures Life, "The gift of God is eternal life through Jesus Christ, our Lord." Rom. vi. 23.

SATURDAY, OCT. 19, 1907.

10:00 A. M.—Business Session, followed by Bible School.
7:30 P. M.—Sermon by E. J. Lindsay, Topic: Petroleum Oil vs. The Oil of Gladness, "And the rocks poured me out rivers of oil." Job xxix. 6.

SUNDAY, OCT. 20, 1907.

10:00 A. M.—Sermon by L. E. Connor, Topic: The Great Lie and Other Lies, "Ye shall not surely die." Gen. iii. 4.
11:30—Communion Service.
7:30 P. M.—Sermon by E. J. Lindsay, Topic: How do we stand with Christ? "If children then heirs; heirs of God and joint-heirs with Christ." Rom. viii. 17.

We wish to call the attention of all of the Indiana brethren to the notice of the Conference that is given in this paper. The committee has arranged a programme that will be worth while hearing, and the business that is to be attended to should be of interest to every member of the Church in the State. The officers chosen to have charge of the work the coming year, should be the very best the State affords. The question of Evangelistic work is to be discussed. Shall we fold our hands and seal our pocketbooks? We are sometimes told that if the Lord wants his work done he will find a way to accomplish it. Did it ever occur to you that the Lord has found you and given you his truth. He has witnessed your acceptance of his offer of salvation, and has entered you as one of his workers—his co-workers. If you have a right to expect him to fulfil his promises to you, then he has the same right to demand the promised service from you. You cannot reasonably expect God to be true to you, unless you are faithful to him. His work will simply not go on as it should unless you give your support. The Conference Board wants your presence at the meeting, so your counsel and advice can be given. They want the encouragement you can give. They want to know how much you can give the coming year, of time, talent and money, to carry forward the work. If you cannot be there then send a letter of greeting and a pledge of what you will give. Let everyone arouse and do the very utmost. The Coming of the Lord draweth nigh.

Arabic Proverb:—Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

WILL all concerned take note, the address of Brother D. C. and Sister N. R. Robinson will in future be 380 West Main St. Salem, O.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25, but we offer what we have for 80 cents, post paid.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites (as of the forgiveness of sins, and a holy life as necessary) for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana. Oct. 16, 1907.

M. Joblin Is Dead.

On Oct. 10, we received a card stating that Brother Joblin was dead, and that Brother Neill would send an obituary notice later.

Though this news was not unexpected, as Brother Joblin has been sick so long, yet the expected is always a shock. For a number of years our Brother was associated with the Editorial work of The Restitution, and being a man of decided convictions, it is not at all remarkable that he incurred the displeasure of some. On the other hand his friends and adherents far out-number those who opposed him.

We lack ability to adequately set forth in words our appreciation of him as a man and brother. He ever labored beyond his strength. Always faithful and true. With him there was no compromise with error. He esteemed it a duty to God to fight for the truth, hence he was ever in the thickest of the fray. Brother Joblin worked from principle, and nothing could turn him. The affections of a life-time might be swept away, but yield to what he believed was error he would not.

This is our tribute, then, to Brother Joblin—a faithful, true, conscientious man, friend, brother, Christian. His life work is done, and his account is in the hands of the just Judge. It is likely he has made some mistakes—none are perfect as yet—but if any ill will lies in the heart of a man, it shold be laid aside ere his sun goes down.

Our prayer is that we each may live so as to meet our dear Brother Joblin on the evergreen shore, where there will be no more partings and heartaches. May the kind Father in heaven protect and care for our bereaved Sister Joblin.

Word comes that our Brother, Dr. Joseph T. Smith, of Long Beach, Cal. died Sept 26th. We have no further particulars.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

The article in this issue by Brother S. A. Chaplin is sent us by Brother C W. Tomkins, and is taken from an old magazine called the "Israelite Indeed" edited by G. R. Lederer, in 1865, just at the close of the Civil War.

The programmes for the Indiana and for the Southern Illinois Conferences are printed this week. Every one be at the meetings from the start so as to attend to the business in its proper shape.

The Plymouth Church again had the pleasure of listening to instructive sermons delivered by Sister Woodward on last Sunday. Brother and Sister Woodward were at Argos all last week, and there were some baptisms, how many we cannot say definitely. They left for their home in Michigan on Monday, to be ready for their Conference which convenes next week. Sister Woodward's next appointment here will be over the second Sunday in November.

Remember the Conferences that are being advertised for this month. All who possibly can do so ought to attend these meetings. Your counsel is needed. If you find that you cannot go, then be sure that you are represented by some one authorized by the local church to which you belong. If you are isolated and cannot attend, send a letter of greeting and a pledge for what you will do for the Master's cause. If you ever intend doing for Christ, do it now, tomorrow is not yours.

Communicated.

Sunday School Lesson.

Lesson for Sunday Oct. 27.

Caleb's Faithfulness Rewarded. Joshua xiv. 6-15.

Golden Text. "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. xxv. 28.

In the last lesson we read that the walls of Jericho fell down flat. Such statements affords great amusement to the wise of this world—age—The world by wisdom knows not God. 1 Cor. i. 21.

Joshua next took the city of Ai, Chapter viii. Abraham pitched his tent near Ai more than four hundred years before. Gen. xii. 8. When all the kings of Canaan—west of the Jordan heard about Ai they formed a combination—an alliance— to defeat Joshua. Josh. ix. 1, 2. With the help of the Lord Joshua next defeated the king of Jerusalem and four other kings. Josh. x. He went on from victory to victory till the land rested from war. Josh. xi. 23. In chapter xii. a list of the thirty-two kings conquered. In chapter xiii. the division of the land.

Lesson Text.

6. Caleb reminds Joshua that the Lord had told Moses something about them—What was it? Num. xiv. 25; Deut. i. 35-38.

7. Kadesh-barnea—Where was it? Num. xiii. 26. As it was in my heart,—Caleb saw the land. It was just as the Lord had said, Exod. iii. 8. And he believed that what God had promised he was able, and would perform. As Abraham believed,—Rom. iv. 21.

8. My brethren—Ten of the twelve. Num. xiii. Wholly followed the Lord. Believed exactly what the Lord said by Moses, and lived accordingly.

9. The Land—Hebron, verse 14. Where Abram lived. Gen. xiii. 18.

10. The Lord hath kept me alive. To possess his portion of the land. There was another man that God kept alive—who was he? Luke ii. 25-32.

11. The Lord not only kept Caleb alive, but also kept up his strength. Surely God did reward his faithfulness. Who was it that died and was not even sick? Deut. xxxiv. 7.

12. This mountain,—The mountain before Hebron where Samson carried the gates of Gaza. Judges xvi. 3. In that day—Forty-five years before.—The Anakim—the three sons of Anak. Joshua xv. 14. This verse also proves that the Lord was with him.

13. And Joshua blessed him—congratulated him, and gave him Hebron—as the Lord had promised.

14. It has been said that Caleb was no Israelite, because he is called Caleb the son of Jephemieh the Kenezite. In Numbers xiii. we have the definite statement that he was one of the heads of the children of Israel, verse 3, and of the tribe of Judah, verse 6.

15. Arba—Said to be the father of Anak—the father of the giants. Truly Caleb was rewarded for his faithfulness. There is nothing singular about the Lord rewarding Caleb. God has made—to all the faithful—promises of great rewards and the Lord Jesus Christ will see to it that these rewards are granted. The Golden Text is a promise of much for little.

For a life of faith and works the faithful are promised possession of the kingdom of God. Dan. vii. 18. A collective promise.

He that overcometh—is faithful to the end—is promised the reward of a seat with Christ on his throne. Rev. 3, 21. This is an individual promise.

The next Lesson, The Cities of Refuge, Joshua xx. 1-9.

P. Neill.

Selected.

The Morning Star.

Rev. xxii. 16. "I am the bright and morning Star."

This is one of the most beautiful metaphors of the Bible. It seems a happy thought that Jesus Christ, that Great Shepherd of the sheep, that glorious beacon light of joy and hope to lost humanity, should in the last utterances of the Book of God be styled the Bright and Morning Star. Among the many symbols and figures by which Christ is represented in the Scriptures, I think none is more suggestive and comforting than this.

A welcome guest after a weary night of watching is the star of day. It is the glad messenger of light and joy. Night is a cover for all that is loathsome and diabolical. Murders, premeditated and in cold blood are not usually enacted in the light of the sun. The stillness and darkness of the midnight hour are more congenial to this dreadful business than the brilliant light of the noonday sun. Deep laid and complicated plans of treachery, theft and incendiarism, generally culminate under shadow of night.

The day star betokens deliverance from all this. It ushers in the day when doors are unlocked and left open, when special guards are released from their duty, and the world wears a happy appearance of peace and safety. A dark night of sin and moral turpitude has settled down upon our earth and its inhabitants. But the night has an end and the morning cometh.

Jesus Christ, of Nazareth, is the glorious Morning Star of the universe. He is such to Individuals. Who can explain the horrors of personal guilt before God? The dark shadows of sin as they cast their blighting power into the soul of man may be realized and wept for, but can never be described nor analysed. Sin in its generalities is not a question of much moment, but in its personal and individual character, it is a mighty problem. So long as men look upon sin only as a common and universal thing to which all alike are heir, and as a sort of arrangement of fate from which we cannot flee, so long they will not fear it, or loathe it, or seek to avoid it; but when it is brought home as a personal, individual matter, with all its crushing weight of responsibility and condemnation, then it is that we need a Savior, then it is we need a Star of Bethlehem—a hope inspiring joy, imparting light to shine into our hearts. To all such, Jesus is not only a star heralding a day of effulgent light and glory, but also a sun, bringing the day, and with light all divine, dispersing the night, driving out every shadow, and filling all the avenues of life with joy and peace.

Jesus is a Morning Star to the nations and the ages. The wise men followed a star which pointed out the way to Bethlehem, but that was only a meteor, and led them to a shining star, whose lustre was destined to grow brighter and still brighter with the passing ages. Long ages after the meteor which led them should have faded and been lost to sight and memory, the Star of hope to which it led them will be shining in its uncustomed orb with only increasing and growing brilliancy.

Jesus taught the lawyers in the temple at twelve years of age, and they marvelled at his wisdom. And when he spoke to the people they pronounced him a prophet such as had never been before. But the past is only a hint of what is to come. His wisdom and power of knowledge thus far exhibited, is only the index of what is yet to come. Not a few Jews heard him and were astonished. All nations are to hear him and be astonished. All people are to [illegible] and his doctrine is to [illegible] which is universal in its [illegible].

The light of Tabor at the transfiguration was only a shadow of the glory that is to [illegible] earth is to be filled with his knowledge, and his glory, and the [illegible] his reign.

Some stars give great promise and hope, but become dimmed by thick clouds, and their rays are lost entirely to sight. Not so with the Morning Star of our religion. He is the Bright and Morning Star. He passed under a dark shadow at Golgotha, but it obscured his brightness only for a time. He emerged from its gloom when the angel rolled away the stone from the door of his sepulchre. No other shadow has ever darkened his light or dimmed his brightness.

Stars set when the sun rises; so when Jesus becomes the Sun of day, he will no longer be needed as the star of hope to his people.

Balaam in his wonderful prophecy of Christ, said "There shall come a Star out of Jacob." But Malachi said in his still more wonderful prophecy, "To you who fear his name shall the Sun of Righteousness arise with healing in his wings." To the trembling and inquiring penitent Jesus appears as the Star of promise; but to the believing and trusting saint, he appears as the all-glorious Sun.

In the present age of sin and moral darkness, Jesus is to the world and nations, simply a star; but as such, he is full of promise and hope to those who trust him; but in the fulness of time he will be the Light of the world. His glory will cover the hills, and fill the valleys and permeate all hearts. He will then be the Sun.

There is still another analogy which we may profitably trace on this subject. The first coming of Christ as compared with his second, is as a star compared with the sun in glory. Glorious as was his first coming in its object and work, yet it was mingled with dark shadows. Great as were his moral victories, yet his life was a continual record of sorrow, trial and suffering. His life was a standing miracle, sustained at every point by the providence of heaven, and yet he was obliged to flee from the edict of a wicked king, and take refuge in a heathen land; and through the whole of his history, he was a pilgrim, homeless, and almost friendless, and finally he closed his career by the ignominy of the cross. All the allusions of the prophets to this coming of Christ are shrouded in gloom. Their pictures are all on dark backgrounds. Heavy shadows fall across the canvas upon which the scenes of his earth life are described by the prophetic pen.

Not so, however, in regard to his future and second coming. There are no shades of sadness found in any inspired description of this grand event. He will come the Conqueror and not the conquered. He will come to reign and not to suffer. He will come in judgment and not to be judged. No king's edict will then intimidate him, for the nations will become his willing subjects. No crown of rude thorns will bedeck his brow, for he has been crowned King of kings. He will no longer be subject to Satan's will, and led of the spirit into the wilderness to be tempted, for he has stood the trial and has been proven worthy of a crown and kingdom. He will come, not in humiliation, but in glory. His friends are no longer illiterate fishermen and obscure tax gatherers, but they are the shining angels, and his worshippers, the redeemed hosts. He weeps no more over Jerusalem's fallen walls and wicked children. The night of weeping is past, the morning of joy has come. To the worthy scattered flock, he is the Star of Morning. To the redeemed and saved Bride, he will be the "Sun of Righteousness."—*C. C. Marston.*

Show Your Colors.

During the vacation of Dr. George C. Lorimer, pastor of Tremont Temple Baptist Church in Boston, Mr. J. Robertson of Scotland supplied for him. He mentioned an incident in his experience that is worth repeating.

Soon after his conversion he left home, and on the voyage had to room with another—a stranger to him. Whether his companion would prove to be a man of the world, or a believer in Jesus, he did not know; and the question of his own duty had to be considered.

Should he boldly show his colors? or keep quiet and say nothing for his newly found Master? He settled the point by going to his trunk, taking out the Bible his mother gave him, and laying it on his pillow. Then he went on deck, and waited long enough as he supposed, for the other to go to his room and to bed; but on retiring he did not find him there. He found however something that pleased him greatly; on the other pillow lay a Bible. That was enough; they were no longer strangers, but members "of the household of God," and had very pleasant times together in converse on things divine.

This is suggestive to young Christians. "Add to your faith virtue" or courage, 2 Pet i 6, and Peter well understood what he was talking about, as he once greatly failed through a lack of it. Have the courage of your convictions. Throw your banner to the breeze manfully. Stand up for Jesus bravely, yet wisely.

As in the foregoing incident, courage for Christ on your part will help others to do their duty. Remember he has said "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels," Mark viii 38. Now is our opportunity to honor Jesus, let us remember to do it daily.

Carnal and Spiritual Things.

The invisible things in nature are more real than the visible. The visible things around us are formed of invisible elements; and however the things which are visible and real may change in form, or pass out of existence; the invisible elements into which they are resolved remain.

So spiritual elements are first and more important than those which are material and carnal. The Spirit of God brooded upon the face of the waters, and life came through the power of that spirit. So "there is a spirit in man, and the inspiration of the Almighty giveth him understanding," and this spiritual element is more important than a man's mere material form. Drunkards have muscle, rogues have brains, but true and faithful Christian men have something more than either. They are spiritual while others are carnal. Hence while godless men live "as natural brute beasts, made to be taken and destroyed," spiritual men have in them elements of endless life and everlasting blessing.

Human society derives its strength and vigor from the higher rather than the lower elements. Society rests on God; separated from the spiritual and divine, it falls into chaos and corruption. Hence whatever tends to the moral and religious regeneration of man, is infinitely more important than that which relates simply to temporal matters.

Men sometimes contrast religious teaching with material help; they say people need bread, not tracts; but a large number of the people who ask for bread would take money if it were given them and spend it for strong drink, while if a tract were given to them, and read and believed and obeyed by them, it would end the strong drink business, and they would soon have bread enough to spare without begging for it. Hence a text of Scripture may be far more valuable to a man than a suit of clothes, for if a man is made new by the Word of God, the new suit of clothes will probably soon follow the new heart and the new life.

Of course we should not withhold immediate assistance from those who are in urgent need, though sometimes the lessons of need are exceedingly important. The prodigal son never came home until he "began to be in want" and "no man gave unto him." If his money had held out, or if he had held out, or if he had learned the art of bumming and begging, he might have lived and died a worthless tramp. But when he was hungry he came to himself; and when he came to himself he went home. Doubtless much food, bestowed upon persons who are unworthy to receive it, is wasted; and so, much of the "good seed," the living Word, falls on thorny and stony ground. Nevertheless it is business of Christians to continue to do good to all, as they have opportunity, and to benefit both the bodies and the souls of men. But if we can once get men right inside, they will soon be in a position to need very little outside help; for they will labor, working with their hands, and not only supply their own wants, but also help others.

Hence all successful effort to benefit man must have respect largely to his spiritual and intellectual relations; and in laboring to benefit men spiritually, men are sometimes obliged to neglect the more carnal and worldly aspects of affairs. God has given to every man his work, and to some he has left no time to make money. But an apostle has said, "If we have sown to you spiritual things, is it a great thing, if we shall reap your carnal things?" Men who are faithfully laboring to upbuild spiritual interests among men in this world, are also laboring indirectly for the material and temporal interests of the people, as really as if they were planting corn, building houses, making shoes or raising potatoes. One man saved from drunkenness may save a town or city thousands of dollars. One man rescued from a course of sin, may prove of greater advantage than the starting of a factory or the building of a railway; for the saved man may start the factory or build the railway, or may train his children in such a way that they shall be a life-long blessing instead of a curse to the entire community. The servant of God is no beggar in this world, he pays his way; and earns his bread; and those who are caring for their own material interests should see to it that while he attends to his work they attend to their duties, and provide generously for his wants that he may labor without hindrance and without anxiety.—*Armory.*

Think of This.

The position of "a good minister of Jesus Christ" (1 Tim iv 6) and an under-shepherd of "the flock of God" (1 Pet v 2-4) is sometimes filled, and sometimes merely occupied. To fill such a place means in this life the welfare of Christ's flock, and a good degree of acceptance, though it may involve partaking of the sufferings of Christ in great self denial, and possible martyrdom, but in the end "a crown of glory" (1 Pet v 4) and "a full reward" (2 John viii). To merely occupy the position is to "fall of the graces of God" (Heb xii 15) and suffer loss in the final day, being saved as by fire if at all (1 Cor iii 15). Those who can fill are being sought. Those who merely occupy are seeking.

M'Ilvane: We should feel that the religion of the Bible stands alone, not only as to the wisdom and grandeur of her communications, but equally so as to the boldness of her evidences, the sublimity of her credentials and the god-like dignity with which she cometh to the light, that her deeds "may be made manifest that they are wrought in God."

An Evangelist.

The evangelist is not primarily a teacher but a prophet—a prophet of the old school, such as Amos. His function is to startle the mortal ture. He aims at moving the [illegible] rather than instructing the intellect. He stimulates latent moral energy. To be sure he ought to have ideas, but he need have no stock of novelties. The great evangelists have differed widely in methods of presenting their messages, but they all have had one common denominator—intense conviction.

Moody and Drummond were illustrations of the truth of this. They approached the needs of men from different directions, but they both believed with all the earnestness of their mighty souls in the power of Christ to meet these needs. When they spoke to students on the deep things of religion they did not keep qualifying statements and enlarging on niceties. The diseases were diagnosed and sovereign remedies applied. There was no frittering, no begging.

The man who speaks to students as a prophet may be forgiven if he disbelieves some things, but the unpardonable mistake is for him to attempt to speak unless he has burning convictions on certain other things. One does not attack battleships with buckshot, but with projectiles.—*The Intercollegian.*

A Hand for the Tempted.

It is no great virtue to be brave when we have neither trials nor temptations. One may walk down the avenue with the liquor interests flaunting their devices on every hand, and he may have only a deepening disgust for the whole business. There is no temptation, and it requires neither courage nor self-control for him to walk in the midst of these enticements. But to some unfortunate one who is addicted to the use of strong drink, and is trying manfully to overcome his besetting sin, to him it is a temptation to go down that avenue. He must walk with a prayer on his lips and courage in his heart that he may overcome the snares that are set for him. He is running a gauntlett of fire. He needs the help of God and a brother's hand. It is the man with an appetite who needs to pray that the angel of the Lord may be around him.

Such a man should have our sympathy and help that he may pass through his furnace of fire unscathed. To place temptation in the way of the man who is doing his best to reform, is worse than to put a stumbling-block in the way of the blind.—*United Presbyterian.*

Paragraphs.

Resignation to God's sovereign will in trying times displays wisdom and secures comfort.

Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses, and hurts yourself more than any one else.

The violet grows low and covers itself with its own leaves, and yet of all flowers yields the most delicious and fragrant smell. Such is humility.

Heaven sends us ten thousand truths; but because our doors and windows are shut to them, they sit and sing awhile upon the roof and then fly away.

God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him.

Matthew Henry: God led the Israelites to and fro, forward and backward, as in a maze or labyrinth, and yet all the while under the direction of the pillar of the cloud. He led them about, and yet he led them by a right way. His way in bringing his people home is always the best, though it may not be the nearest.

Archbishop Leighton on returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave; the preacher was Death. Great street preacher! No laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, monarchies and free states, in town and country, the solemn pomp of his discourse is going on.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

An Autumn Song.

The song-birds are flying,
And southward are hieing,
No more their glad carols we hear.
The gardens are lonely,—
Chrysanthemums only
Dare now let their beauty appear.

The insects are hiding,
The farmer providing
The lambkins a shelter from cold.
And after October
The woods will look sober
Without all their crimson and gold.

The loud winds are calling,
The ripe nuts are falling,
The squirrel now gathers his store.
The bears, homeward creeping,
Will all soon be sleeping
So snugly, till winter is o'er.

Jack Frost will soon cover
The little brooks over;
The snow-clouds are up in the sky
All ready for snowing;
Dear Autumn is going,
We bid her a loving good-by.

—Emilie Poulsson.

Communicated.

The Kingdom of God.—No. 2.

"Sp likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31.

The writer in his first article on the above subject, stated that the words of Christ above quoted, show positively that the kingdom of God is in the future, and will be set up at his second coming, as by him taught and understood and affirmed by all the inspired writers who refer to it. He also showed that the Greek word basileia, rendered kingdom in Matt iii 2, and upon which incorrect rendering has been founded the error that the kingdom must have been set up at Pentecost, because it is said "The kingdom of heaven is at hand," referred to Christ the King, and not t his kingdom.

It was shown also to be wrong to attach a meaning to any word, sentence or passage, as so frequently done, which would bein contradiction of other passages. And in conclusion this point was illustrated by referring to the well known fact that thologians had so changed the true meaning of words in regard to the future punishment of the wicked as to show that God does not mean what he says, when he says in 200 passages that the wicked shall perish, be destroyed, burned as stubble fully dry, burned up as chuff, as tares, as withered branches, etc.

We proceed to notice other passages that are quoted to prove that the kingdom of God was set up in the days of Christ and his apostles; and that the church is in the kingdom, and that the kingdom is in the church —all of which absurdities are taught by the orthodox (?) churches of the world.

When it is asserted that the church is the kingdom of God, it is admitted that the kingdom is literal; when it is said that it is within a person, then it is changed from a literal to a spiritual kingdom. But we propose to show that neither Christ nor any inspired writer gives any intimation that the kingdom of God will be set up in the heart, or in the earth prior to Christ's second coming. For Christ says "My kingdom is not of this world," but of the world to come, he most certainly means, "the new earth wherein dwelleth righteousness." There is not a sentence in the Bible to show that the kingdom of God is a spiritual kingdom. It is said that the saints "shall inherit the kingdom of God." If so, how can the church be the kingdom, as alleged, if the church is to inherit it? The perverted words of Christ as recorded in Luke xvii 20 21, are relied on to prove a spiritual kingdom in the heart, and read as follows:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation (or outward show); neither shall they say, Lo here, or lo there, (when it cometh) for behold, the kingdom of God is within you.'" The margin reads "or among you." So that according to the margin, there is no intimation of a spiritual kingdom within or without. Dr. Adam Clarke, the great Methodist commentator, in writing on this passage says that basileia here means Christ. Whiting in his version of the New Testament renders he basileia "the King." Griesbach renders the sentence "The Majesty of the God is in the midst of you." The Diaglott gives it "God's Royal Majesty is among you."

The writer is firm in his belief that Christ here refers to himself as King de jure of his future kingdom.

Paul's words in Col i 13, which have also been perverted from the original, and are flippantly quoted to prove that the church is now the kingdom, reads as follows: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son."

Griesbach translates it as follows—"Who delivered us from the authority of darkness, and caused a change of sides for the kingdom of the Son of his love," and the Diaglott has it—"Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love."

We often hear quoted the words of the apostle, "The kingdom of God is righteousness and peace," to prove that the kingdom of God is within a Christian. But the apostle does not say nor mean, as supposed, that righteousness and peace is the kingdom of God. He simply means, as everyone ought to know, that righteousness and peace are characteristics of the kingdom.

John says "God is love," but love is not God, but of God. So righteousness and peace are of the kingdom.

The writer deems it unnecessary to notice other passages in this connection, as those already disposed of are the chief reliance in sustaining the popular hypothesis. It will be well to remember that if these erroneous translations, as shown, are insisted on, it would show a palpable contradiction of the words of Christ at the head of this article, and all his positive declarations that the kingdom does not appear until he comes from heaven with the holy angels, when, he says he will "reward every man according to his works," and will "say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Let us now see what God revealed to the prophet Daniel, when he was called before Nebuchadnezzar king of Babylon to interpret his wonderful dream, and to tell what his forgotten dream was, which the astrologers, soothsayers, magicians and Chaldeans could not tell. The intelligent Bible reader knows that all the commentators agree that the great metallic image of a man, which the king saw in his dream represents the four universal kingdoms, Babylon, Medo-Persia, Greece and Rome; and that the legs of iron represent Rome consolidated, and the feet and toes Rome divided into ten kingdoms as symbolized by the ten toes of the image.

Daniel in his interpretation says (ii 40) "And the fourth kingdom (Rome) shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron breaketh all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in the strength of the iron.....mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men (other nations) but they shall not cleave one to another (be consolidated) even as iron is not mixed with clay. And in the days of these (ten) kings (kingdoms) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume (not convert, as taught) all these kingdoms, and it shall stand forever."

Rome was overthrown by the northern barbarians in the fourth century, and the ten kingdoms were established, as stated in history between the years 356 A D and 483 A D. And since that time, the subjects of those kingdoms have mingled themselves with other nations, thus fulfilling the prophecy, And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed. We have been taught that these kings refer to the four kingdoms—Babylon, Medo-Persia, Greece and Rome; but this cannot be true, for the first three kingdoms were not in existence when it is claimed that the kingdom of God was set up, namely, in the days of Christ and his apostles! So it is absolutely certain that it is to be as stated—in the days of these kingdoms—the ten—for Daniel was speaking in verse 41-44 of the ten and not of the four. And these ten kingdoms—though they have been mingled with other nations, unconsolidated, as predicted—are, as such, in existence at this time.

Let us now see the difference in the interpretation given by the inspired man of God and that given by theologians, and accepted by the popular church.

Daniel says, In the days of these kings [the ten kingdoms] shall the God of heaven set up a kingdom," etc. The popular church virtually contradicts this, when it says, it was set up in the days of the fourth kingdom, at Pentecost! Daniel says it was set up after the image was smitten on the feet. The church says it was smitten several hundred years before the feet were in being! Daniel says the kingdoms of the world were destroyed together when the stone smote the image, so that there was no place found for them. But the church proclaims that the smiting of the image was by the gospel, and, that, instead of the destruction of the kingdoms together, it is a gradual rubbing of the image (and it certainly has been a slow one) which will result in the conversion of the world to Christ!

In addition to the exegesis given of Nebuchadnezzar's dream and Daniel's interpretation, let us now notice the dream and vision of Daniel, which he had in the first year of Belshazzar, king of Babylon, as recorded Dan vii 1-28, all of which the reader will do well to read. Daniel says he saw in his dream and vision upon his bed "four beasts come up from the sea." the first like a lion, the second like a bear, the third like a leopard having four wings like a fowl, "After this I beheld a fourth beast; dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stomped the residue.....and it was diverse from all the beasts that were before it, and it had ten horns.....I beheld till the thrones [of the kingdoms] were cast down, and the ancient of days did sit, whose garments were white as snow .....his throne like the fiery flame, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." And after speaking of the little horn and its destruction by the burning flame, etc., he says (verses 13): I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel being perplexed, and anxious to know the full import of his vision came near to one standing by and "asked him the truth of all this." "So he told me," says Daniel, And made me to know the interpretation of the things. These great beasts, which are four, are four kings, [kingdoms] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Then Daniel would know of the fourth beast [Rome] and of its ten horns, and of the little horn that came up,—which spake great things, and whose look was more stout than his fellows. And then Daniel says, "I beheld and the same horn [Papal power] made war with the saints of the Most High, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom [called four kings, verse 17], which shall be upon the earth.....And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them." And after giving some of the characteristics of the one that should rise after the ten, the little horn, Daniel says "he shall wear out the saints .....and they shall be given into his hand until a time, times and the dividing of time [1,260 years]. But the judgment [on this power] shall sit, and they [the ten kingdom—over which the papacy ruled with a rod of iron that long term] shall take away his dominion [civil power, which has been marvelously fulfilled] to consume and to destroy unto the end" [of the 1,260 years]. "And the kingdom and the dominion.....under the whole heavens [not in heaven], shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

H. H. Hall.

Selections.

Israel, the Church and the Nations.

Paul admonished Timothy to "study to show himself approved unto God—a workman that needeth not to be ashamed, rightly dividing the Word of truth." This is not done by those who apply the promises and prophecies concerning Israel to the Church. The Word of God contemplates the divisions of the human race, each of which holds a distinct place in the grand economy of Redemption: Israel, the Church and the nations. No one can rightly apprehend the doctrine of the "calling," and the "election," who fails to recognize these subdivisions in their proper scriptural relations. God's ultimate plan is the establishment of a kingdom upon this earth, universal in its sway and eternal in its duration, that shall embrace these as its constituent elements; and toward this consummation all Divine interventions of law, of gospel, and of the general superintendence of the destinies of all nations, under the general scheme of Providence, constantly tend. This kingdom will displace every earthly government, fill the earth under the whole heaven, universal, and embrace all people, nations and languages, as is obvious from Daniel ii 35-44, vii 14 27.

As prophecy thus foretells the complete subjugation of the world to Divine authority, the question is—is the administration of the affairs of this heavenly empire—who will rule? To the throne of the world God has called and elected One who has proved himself every way worthy of the crown and sceptre of the universal empire in the world to come." Isa xlii 1-6; Psa lxxxix 27; 1 Peter ii 4, 6; Phil ii 10, 11; Dan vii 13, 14. Jesus, the Messiah, God's own dear Son, has been made perfect through sufferings, and stands forth in prophecy as the predestined King of kings and Lord of lords in God's kingdom, and we say: Hail Immanuel. "Homage to the Son of David." But who shall compose his royal cabinet? Who shall be elevated to the ranks of [illegible] aristocracy? Who [illegible] associated princes, the [illegible] priests" of "the ages to [illegible] most glorious [illegible] tion offered to Israel [illegible] 8. But constant [illegible] ellion, and a rejection [illegible] Sovereign, by crucifying [illegible] of Glory," forfeited all pre[illegible] as a nation, and the kingd[illegible] been taken from them—that [illegible] privilege of ruling as kings and [illegible]s—and given to a nation bringing forth the fruits thereof. Matt xxi 43. The door to royalty is thrown open to all nations in the gospel. Jew and Gentile have equal opportunities of winning a "crown of glory that fadeth not away." Those from all nations who believe on God's "chosen one," become, through faith and obedience, the "chosen generation, the royal priesthood, the holy nation, the peculiar people—in other words, the Church, the body of Christ, the house of God, the Lamb's bride, the sons and daughters of the Lord Almighty. The princely ranks in God's everlasting kingdom comprise the faithful of all dispensations of probation, whether of the Patriarchal, Mosaic or gospel ages. The General Assembly and Church of the First-born, the denizens of the New Jerusalem, are the nobility of the future times, and associated with the King who shall reign in righteousness, will be the princes who shall decree judgment. Men speak of noble houses in worldly kingdoms—the house of Hanover, the house of Orange, the house of Orleans, of Hapsburg, of Bourbon, etc., etc., but the Scriptures speak of the "household of faith," the house of God, which is the "Church of the living God." To this house belong the true nobility of the world—patriarchs, prophets, apostles, saints and martyrs—the pure and the holy of all ages. Time would fail us to speak of Abel, Enoch, Noah, Abraham, Isaac, Jacob, David, Paul, Peter, James and John, and the innumerable company that no man can number, who compose the royalty of coming ages. Of these the apostles have been elected to the thrones of Israel. Matt xix 28. In the distribution of future honors one will command ten cities, another five, and thus the poor despised saints will fill the multitude of places of honor in the Divine administration of government. This is the Church's prerogative and place in the future.

But Israel is not abandoned of God. If Messiah is the Savior of the "Body" —the Church—it is no less true that "Israel shall be saved in the Lord with an everlasting salvation, and not be ashamed or confounded, world without end." Isa xlv 17. And if it be true of the Church and of Israel, that they shall be saved, it is none the less true that nations will be saved and walk in the light of the New Jerusalem, and bring their glory and honor into it. Rev xxi 24, 26; also, Dan vii 14, and Ezek xxxvi 36, where the words rendered "heathen that are left" properly mean *nations that are left*. Zech xiv 16.

There is a solemn truth connected with all this. Although the church will be saved, not every one who joins the church in its militant state, will attain a crown of righteousness. "Many are called, but few are chosen," is true of any single age of its probationary history. Still, in its completeness, it will be a grand spectacle when in "General Assembly." So of Israel, though it shall "blossom and bud, and fill the face of the earth with fruit (Isa xxvii 6), a remnant only are saved in their passing generations. So of the existing nations; they sink into death—Sheol, Hades—into the lower part of the earth. Psa ix 17; Ezek xxxii 21, 32. The age of millennial blessedness will see the church in triumph, Israel in glory, the first of nations, and the nations left, the happy subjects of King Immanuel.

During the mixed state of the millennium, order will be restored, rebellion suppressed (without incurring a national debt of three thousand millions, we suppose, L.) all rule and authority and power put down, all enemies, even death, destroyed, when God will be all in all. Then the ages to come, the everlasting *aions* thereafter, are ushered in. The church is glorified, the names of the tribes are engraven on Jerusalem's gates, and the nations, saved, walk in its glorious light, Rev xxi 7, 12, 24)—Son—Israel—Nations.

Glory to God and to the Lamb! No more tears will be shed, and there will be no more death. Who alive will pass out of the sufferings and tribulations of this world into the undying ecstacies of that to come? We must gain a kingdom or nothing. Another age will furnish subjects. How glorious God's design, to fill the earth with holy, happy intelligences, to glorify him for ever, instead of colonizing a few in some celestial sphere, and consigning the majority of mankind to endless misery! When the church is in glory, and Israel and the nations that are left saved with an everlasting salvation, "the wicked will be no more."—*S. A. Caplin.*

Each His Own Lamp.

One of the most serious thoughts about life is its individuality. Paul puts it in a sentence when he says: "Each man shall bear his own burden." We are in danger of forgetting this truth. We think so much of our lives in their mutual relations that unless we are careful we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one can make his own decisions. We must take our own place before God and meet our own responsibilities. No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence and contrition, repent, confess, and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith he forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry for forgiveness, or Jesus would not have said to him, "Thy sins are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping his commandments and doing his work, but this avails nothing for us; we must do God's will for ourselves.

Soul-Winning.

It is glorious work. No other labor is so full of rich compensations. They who have realized how satisfying it is to toil for Jesus will never be content with any lower occupation.

But, says one and another, "I cannot break through my reserve, and talk to my neighbor about spiritual things."

This is the experience of many. The instant that conversation takes a turn toward direct religious topics, bearing on the life and conduct of individuals present, lips are sealed. Christian mothers cannot talk to their children. Fathers yearn over their boys, that they may decide to be for the Lord; but they cannot ask them a single simple question about it. Friends talk to friends about everything else. The world is full of Christ-loving hearts; but an enchanter's spell is over so many of them that their love does not overflow into speech.

If you love Jesus, and want others to love him too, see that you are so sunny, so brave, so full of joy and gladness that they will look for the motive that lies at the root of your conduct. Do not let it be said of you even in misunderstanding and partial error, that you are grim, forbidding, morose, and uncourteous. One can be selfish in prayer and devotion as well as in lesser things. To speak glad, bright, inspiring words, to do kind acts in a kind way, to let your life be, to all who feel its force, what the river is to the trees on its banks, and the sparkling rill to the meadow it kisses, will be to take a long step onward in the vocation of winning souls.—*Christian at Work.*

Obituary.

Martha Jane Kelroy died at her home at New Hartford, Iowa, Friday, Oct. 11, 1907, aged 68 years, 1 month and 28 days. She was the daughter of Geo. and Betsey Galbraith and born in Shefford County, Province of Quebec, Canada, Aug. 19, 1839.

The marriage of B. Kelroy and Martha Jane Galbraith took place at Freeport, Ill. 1860. They came to Blackhawk County in 1860, and for 27 years lived in the same house in Waterloo. Four and one-half months they lived in Cedar River Park, then moved to New Hartford where they lived until her death.

They have no children. Sister Kelroy is survived by three sisters and one brother. Five sisters preceded her in death—two are buried in Kansas, two in Illinois, one in Colorado, while she is buried in the cemetery at New Hartford. She has been a consistent and conscientious Christian since 1858, and a member of the Church of God.

The esteem in which she was held as neighbor and a Christian was shown by the many friends who came by train from Waterloo and other places to attend the burial.

"I am the resurrection and the life" was the text of the discourse upon the occasion.

Many hearts are sad and sympathize with the husband in his bereavement, and we all have hope that she will live again in that time when "they shall die no more."

A. J. Eychaner.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. *Try it.*

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Annual Conference of the Church of God in the State of Indiana, will be held at Hillisburg, Clinton Co., Ind., commencing Oct. 17, and continuing over the following Sunday. It is desired that each congregation throughout the state be represented. Let as many isolated believers be present as possible. We have important business to arrange and we need your council. Come in the spirit of the Master that we may exhort one another to love and good works.

Hillisburg is on the L. E. & W. R. R. east from Frankfort, and west from Tipton, Ind. All persons who expect to attend will please notify Brother Wm. Huffer, Michigantown, Indiana, that arrangements may be made for their comfort. Let all who can come. Come with a message of Hope and Love, and God will bless our meeting.

J. H. WILLEY, Pres. Ind. Con.

The Quarterly Conference of the Church of God in Michigan will convene Oct. 25 to 27 inclusive, in Brady Township, Brother Alfred Harper's neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th, or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, but come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. All try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

MARY A. WOODWARD, Sec'y.

The sixth Annual Conference of the Church of God in Christ Jesus, in southern Illinois, will be held at Moriah, Ill. October 16 to 20 inclusive.

We invite all to come, and come filled with the love of God. Never mind the things of the world for awhile and let us have the best time that Moriah ever had. Moriah is eight miles from Casey, south. All parties coming to Conference will stop at Casey, and we will furnish conveyance to the church.

Every body come the first day and stay until it closes. All parties write and tell us what day to meet them at Casey. It would be best for all to get to Casey by 3 P. M., then all could get to church in due time.

Everybody come and bring some body with them and a smile on their faces and a big heart filled with love, and we will try to make you happy.

The preachers will be S. J. Lindsay and L. E. Conner, and others expected. Board, bed and transportation from and to the station, all free, come one and all.

Address all communications to Lewis Weaver, Casey, Ill. R. R. No. 3, Box 31.

By Order of the Board.

B. J. WOODS, Vice. Pres.
LEWIS WEAVER, Treas.

Our annual yearly meeting will be held at the Colony, Rolline, Kan. on the Santa Fe Railroad, seven miles east of Chanute. Those coming on the St. L. M K. R R. change cars at Walnut, Kan. Those coming on the Southern Kansas stop at Chanute, and take the Santa Fe to Rollins. It will begin Friday evening, Oct 19, to continue over Sunday. We are expecting T. J. Daniel, of Arkansas, and Brothers Oliver and Williams, and all others who possibly can. Come and give us your help, and see the Colony town site, and enjoy yourselves with us poor pilgrims journeying towards the promised land. We have made arrangements to take care of all that come. You need not expect to get pay in dollars and cents, as all are poor in this world's goods. There is not a cent in the treasury, but if the brethren think so, there could be a plenty paid in before the meeting.

Let us wake up and do something. Send money to D. A. Renner, route 8, Chanute, Kan. Those coming write to Delos Johnson or D. A. Renner at Chanute, Come and see the place we might have for a good quiet colony of good thinking Christians.

By order of the Church.

JOHN FOORE.

Indiana State Conference.

October 17 to 20, is the date of the coming Indiana State Conference, to be held at Hillisburg.

This will be the third Conference held at this point in recent years and if this compares with the two previous ones we can assure the visitors of a royal welcome and hospitable treatment at the hands of the Clinton County brethren.

The Programme Committee is preparing what will prove to be the best spiritual entertainment ever presented at a Conference, and as soon as details are arranged will make same public.

At the business sessions the following subjects will be considered:—

1. Election of Officers.
2. Election of Evangelical Committee.
3. The advisability of placing two Evangelists in the State next year.
4. Ways and means whereby we can promote the financial and spiritual welfare of the Church of God in this State.
5. The future of our State Bible School and our State Bereans, and other important topics.

President Willey urges that each of the fourteen churches be represented by delegates who can give a statement as to the financial, numerical and spiritual condition of the community. Whether delegated or not, whether members of a local church or isolated, come to the Conference. Come prepared to give good and to receive good.

Hillisburg is situated on the Lake Erie & Western Railway, between Frankfort and Tipton. Arriving at either Frankfort or Tipton you can make connections with the L. E. & W. both east and west. Those who live on the Clover Leaf route can go direct to Michigantown where you will be met by brethren.

All who come, write if possible to Wm. Huffer, Michigantown, Ind., Rt. 1. He will arrange for your comfort.

Programme Committee,
F. M. McCRORY.
WM. HUFFER.
GEO. NEILL.

SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wines as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wines, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—this is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all [illegible] brethren with in the State w[illegible]hom we are not acquainted, p[illegible]ite to us? Beloved, we are [illegible] to locate and correspond [illegible] that we may impart [illegible] gift.

Address [illegible] Evangelist, or [illegible] Box G. Oregon, Ill[illegible]

A four-pa[illegible]ale German language, by [illegible] M. Joblin of Cleveland, O. [illegible] "What Must I do to be hav[illegible] After getting the opinion of one [illegible] understands this language, we [illegible] no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshal., co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 50 for $1.00.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

The Paternity of Jesus. A pamphlet of 192 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VOLUME LVI. PLYMOUTH, INDIANA, OCTOBER 23, 1907. NUMBER 40.

The Restitution.

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A. R. UNDERWOOD, Publisher
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CHRISTIAN PUBLISHING ASSOCIATION

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Poetry.

Dawn.

Light of the better morning,
Shine down on me!
Sun of the brighter heavens,
Bid darkness flee!
Thy warmth impart
To this dull heart;
Pour in thy light,
And let this night
Be turned to day
By thy mild ray!
Lord Jesus, come;
Thou Star, star shine;
Enlighten now
This soul of mine!

Streaks of the better dawning
Break on my sight,
Fringing with silver edges
Those clouds of night.
Come on morn a brave,
Glow, brightly glow,
Foretelling soon
The ascending noon,
Wakening this earth
To second birth,
When he shall come
To earth again,
Who comes to judge,
Who comes to reign.

—Homer.

Communicated.

Baptism for the Remission of Sins.

In an article in THE RESTITUTION of Oct 9th it is asserted that immersion is not for or in order to the remission of sins but as an ordinance of duty. This teaches that our sins are forgiven through repentance and immersion may be omitted or is only of secondary importance. This is just the position taken by the socalled Christian world and therefore little importance is paid to this important ordinance of the household of God. Why pay that repentance is necessary and immersion not?

Is not the statement in Acts ii 38, Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins. If repentance is necessary, is not immersion? They must stand or fall together. The apostle says, Be immersed in the name of Jesus Christ. Some importance is to be attached to the name. In Gen iv 26 we read, "Then men began to call upon the name of the Lord, (margin, to call themselves by the name of the Lord.) Exodus xxiii 20. Beware of him (the angel) and obey his voice, provoke him not; for he will not pardon your transgressions, for my name is in him. We take his name through baptism.

Jesus was immersed to fulfill all righteousness, not as a mere duty. Paul says, he was faithful in his house as a son. To be faithful is to fulfill all righteousness. It is nowhere written that immersion is an ordinance of duty but a command. Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall or is condemned. Mark xvi 15, 16. To believe and be immersed will bring salvation. Who would assert that we can be saved without believing? The order is faith, repentance and immersion. They are in order to the forgiveness of sins. The prophet Samuel said to Saul, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Rom x. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Can it be that baptism is not required in this Scripture? We are to believe that God raised him from the dead. We must confess it with our mouth and believe it in our hearts. We must show his death by our acts as well as by our voice. It is not every one who says Lord, Lord, but he that doeth the will of my Father who art in heaven. We wish to notice Rom vi 17. But God be thanked that (since) ye were the servants of sin, ye have obeyed from the heart that form (mold) of doctrine which was delivered to you. The mold of doctrine is spoken of in the first of this same chapter, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his resurrection. Are not these texts strong proof that our life in the future depends on our being buried in the likeness of Christ's death? The burial and planting is in order that we may live anew through the resurrection. To disregard this important fact is to nullify the gospel of Christ. The gospel must be preached in order that men may hear it and be baptized into his name. Further Paul says, that our old man is crucified with him (that is put to death) that the body of sin might be destroyed. We go down into the water and are put to death in order that this body of sin be cut off, that henceforth we should serve sin no longer. Is it written anywhere that repentance will put to death the old man? In Col ii Paul speaks of the circumcision not made with hands, which is baptism, and by it we put off the body of the sins of the flesh. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

It is strange that one Scripture is regarded emphatic and as teaching the forgiveness of sins through belief only. Rom x 8. To believe with thine heart is to act. To believe with the mouth is to give an assent to the fact in general. To give an affirmative answer to the queation, Do you believe that Jesus Christ is the Son of God and the Savior of the world, is not believing in the Christ of the Scripture. Ananias said, Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Paul was here directed to be baptized in order that his sins might be washed away. This act would call on him the name of the Lord. Again we read from Paul, Gal iii 27, For as many of you as have been baptized into Christ have put on Christ. The Emphatic Diaglott renders this text thus, Besides as many of you as were immersed into Christ were clothed with Christ. To take the name of Christ is to be clothed with Christ. These are the results of baptism and could not occur unless you were baptized. Therefore baptism is for (in order to the forgiveness of sin) or in other words our sins are not remitted until we are baptized, that is clothed with Christ.

The Greek preposition translated by the English preposition "for" is rendered by fourteen different prepositions and twice Mcknight renders it, "in order to." Rom i 17; xvi 26. 'Made known to all the Gentiles in order to the obedience of faith. The Emphatic Diaglott renders "eis" in this passage "in order to." In Acts ii 37 "for" has that signification. Unless they repented and were immersed their sins were retained. If we owe a debt we are not relieved or cut off from it until an equivalent is given in good money or personal security. Our life is given in baptism that our debt may be cancelled.

Your brother in the hope of the gospel.

D. C. ROBISON.

The Story of a Happy Christian Life.—No. 29.

The road from Philadelphia to Hammonton passes through low, sandy stretches of bushy woodland—the trees looking like pigmies beside the giants of our western forests,—past half-deserted farms, large cranberry beds, with here and there fine buildings "in groves of planted trees." It was quite a contrast to the scenery Aunty Willard had been used to in her Indiana home. The scrubby oaks, the groups of pines, where great flocks of crows go home in the twilight to roost, the beautiful holly with its varnished leaves and red berries, the beds of white sand, as white as snow, were a study and a delight. The soil in the southern part of New Jersey is light. And this accounts for the large amount of uncultivated land, and for the deserted farms. But since the culture of the cranberry has been introduced much of the otherwise waste tracts has been utilized, more than half the cranberries raised in the United States being the product of the New Jersey beds.

Messrs Landis and Burns were the proprietors of all the Hammonton real estate in the 60's, and [illegible] afterward founded the town of some 5000 inhabitants. Hammonton contains perhaps [illegible] thousand less. Judge Burns afterward married Lily White, the daughter of Dame (Baker) White [illegible] ter the sister of Attie (Baker) Willard. Nelson Willard's wife, the Judge, being 36 years the senior of his spouse. The Hammonton people are fruit-growers and manufacture boats and shoes.

You will remember that the first thing Brother and Sister Willard did after reaching their new home was to erect an altar and dedicate their all to the Lord. She says, in her "Story of Grace,"—"As the fused lead took its way around every type, stereotyping the whole, so did the heavenly influence of this altar tend to remold our household for God. As darkness without light, as cold without heat, as the world without the sun, so is a household without God, a life without Jesus. He is the sunlight of the household, the sunlight of the heart. Yes, and will be the sunlight of the ages to come, 'The Lamb which is in the midst of the throne shall feed them, and shall lead them to fountains of waters: and God shall wipe away all tears from their eyes.' 'O the depth of the riches, both of the wisdom and knowledge of God!.....For of him, and through him, and to him are all things; to whom be glory forever. Amen.'"

She farther says, "The conviction had long rested upon my mind that if I was faithful to God in my new home, I should live and recover my health. This by grace I had vowed to do. And as now God had graciously heard our prayers and given us all our sons to be yet subject to us under the paternal roof, freed from those adverse influences that had worked the ruin of many, I was stimulated to untiring efforts on their behalf. But a herculean task it seemed, to work the needful change and cause them to be contented. From the bustle of town life to what was almost a Selkirk desert; from the delicate office work to the hot sun in the common farmer's lot, even for one season, was a change that required no small courage to endure patiently. But our hope was in God. To him we looked to accomplish what we could not do, and things did move on surprisingly even to us. It was also apparent if we had religious privileges, we must make them, and we resolved in the Lord's strength, not to live without them. Consequently on the second Lord's day after our arrival we called the family together in the form of a Bible class and thus spent the [illegible] closing with prayer. In the [illegible] noon we broke bread in remembrance of Jesus. Thus with family worship, Bible class and supper, and the blessing of God in it all, we felt that we had gone a Sabbath day's journey. 'Oh! we do praise the Lord, for he did appear unto us in this desolate place, and we were blessed as Elijah under the juniper tree. How good it is to learn by experience, that it is God who makes all our privileges; that he is the fountain to which all must come if truly blessed. Fine houses, high steeples, and all the paraphernalia of worship is but the outer court; the soul to be blessed must pass all these, and like queen Esther come in humility and fear into the presence of the king, and for itself touch the golden sceptre held out in the person of our Lord Jesus Christ. Then, and not until then, is it made whole. And it is thus that we are made whole; it is thus, and only thus, that we are kept whole, 'As ye therefore have received the Lord Jesus Christ, so walk ye in him.'

"Thus weeks were being numbered with the past while lumber was gathered, stone quarried and drawn, the well dug and material brought together for a new house in our beautiful oak grove, situated a little more than a mile from Hammonton station, directly on the line of the Camden and Atlantic railway, and a mile [illegible] just at the foot of the hill leading thirty-one miles one way and twenty-nine the other. This [illegible] summit level [illegible] was quite an item of interest [illegible] timber is so scarce in this region. We were taken quite by surprise [illegible] we rode out for the first time to the site of the house. Its retirement was just that for which I had long been sighing. Now it was mine in its perfection, and it filled the aching void. I needed just such an isolation from society that I might gather strength. Oh, to walk out and be alone, no human eye to see me. What a luxury! to walk and commune with nature and nature's God, uninterrupted! How inexpressible the pleasure! It was as pleasing as it was new and strange: never before having enjoyed the privilege. Here I found leisure time for reading and meditation. I feasted on 'The Voice of the Church,' by D. T. Taylor, and committed to memory those rich extracts from the gifted Charlotte Elizabeth Cowper, and others on the coming of our Lord. How sweet such companionship. How I appreciated as never before the labors of our brother Taylor in that work. I kept the voice of God—the Bible, and 'The Voice of the Church' on my table together; the latter but an echo of the former. We enjoyed a little world of our own in such communings with the worthies of the just and present day, and this, without any of the wear and tear incident to living in reciprocities.

"Meanwhile my heart was seeking opportunities to do good by the distribution of tracts and conversations with the few with whom we came in contact. One little boy came every Lord's day morning to be taught the alphabet and to learn of Jesus. There was no work too small to do for Jesus. My vow was upon me, and I constantly remembered it by holding myself in readiness to do with my might what my hands found to do.

"In the course of time the fruits of industry began to appear in a house rising amid the green foliage of the grove. So rapidly did the work progress that in August—a little more than two months after we reached Hammonton it was thought practicable to move in. The family altar was equally precious here and the shady grove supplied the place of meditation."

AUNTIE WILLARD.

(To be continued.)

Sunday School Lesson.

LESSON FOR SUNDAY NOV. 3.

The Cities of Refuge. Josh. xx. 1-9.

Golden Text. "My Refuge is in God." Psa lxii. [illegible]

The last lesson Caleb had received Hebron as a reward for his faith in the word of God. From Joshua chapter xiv. to xx. describes the lot or portion of the land of Canaan that was given to the tribes of Israel. The law of avenge was given after Noah came out of the ark. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6.

In this law there was no provision made for the slayer, no way by which he might or could escape. It did not matter whether he slew by design or accident he was to be put to death, and seemingly any one was at liberty to be the avenger. We are left to suppose that the avenger was generally a relative or friend of the one slain.

In the plains of Moab, before the Israelites entered Canaan, the Lord gave Moses instructions concerning the Cities of refuge. Num. xxxv.

The Levites were to receive from the children of Israel forty-eight cities. Six of them were to be appointed—or sanctified—set apart for cities of refuge. Three on this—the east side—of Jordan and three in the land of Canaan. If an Israelite, or one of another nation living among the Israelites should kill any one unawares—by accident he could flee for safety to the nearest city of refuge. If the congregation—at his trial—found him not guilty of any intention to murder, he was not to be delivered to the revenger of blood, but should stay in the city of refuge—in perfect safety—until [illegible] priest—or return to his [illegible] children [illegible] sin and the pro- [illegible] ing [illegible] by a party, [illegible] were the tax [illegible] of the civil power. They were universally despised; branded as plunderers, classed as beasts of prey with bears, and lions. Even our Lord classes them with heathen men, and the Jews forbade marriage with a family in which there was one publican.

The principal crops are wheat, oats, corn, barley, rye, millet, mint, hay, cotton, apples, beans, peas and onions.

The principal animals are horses, cattle, swine, sheep and goats.

Palestine is interesting to us because it is the country that our Lord Jesus spent his life in, and that Jerusalem will be the capital city of the kingdom that he is going to set up on this earth.

I am a member of the Pleasant View Bereans. Your Sister,

NELLIE RIDLEN.

Indiana Bereans.

LIFE OF CHRIST. LESSON 9.

His sermons,—
To John's disciples at Nain.
To his disciples at Nain.
To his disciples at Capernaum.

The following outline for Daily Reading commencing Monday, Oct. 21, '07.

Oct 21 Matt xi 1-7
" 22 Matt xvii 13-20
" 23 Luke ix 18-21 Mark viii 27-30
" 24 Matt xvi 21-28
" 25 Mark viii 31-38 Mark ix 1
" 26 Luke ix 21-27 Luke xiv 27
" 28 Matt xviii 1-20
" 29 Mark ix 33 50
" 30 Luke ix 46-50
" 31 Matt xviii 11-22
Nov 1 Luke xvii 3-10
" 2 Matt xviii 23-35

Study these three sermons carefully.

QUESTIONS.

First Sermon—

What was the difference between John's preaching and Christ's?

Does it not seem strange that John doubts Christ after having baptized him?

What answer does Christ send to John to convince him?

Second Sermon—

What question does Christ ask his disciples?

Explain verses 18 and 19 in Matt. xvi.

Why did Jesus charge his disciples to tell no man that he was Jesus the Christ?

Do you find a lesson of self denial in these readings? Where?

Explain the use of the word "soul" in Matt. xvii. 26, and Mark viii. 8.

What does Jesus mean by saying that some with him should not taste of death till they saw the Son of Man coming in his kingdom?

Notice promise in Matt. xvii. 27.

Third Sermon—Matt. xviii.

Notice what is taught—

1st. Warning to be humble and harmless—explain verse 7.

2nd. To avoid offenses—do we do it.

3rd. To despise not the little ones—who are they?

4th. How to deal with the brethren when they offend us—do we do it?

5th. How to forgive.

6th. Note the parable illustrating this teaching of forgiveness in which Christ is King and we the servants.

GEORGE NEILL.

Activity is essential to healthy life, and especially to healthy Christian life. The Christain life is like the bicycle that hurries along our roads—while it is in motion you are borne onward safe and upright, but when it pauses you fall helpless to the earth.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Oct. 28, 1897.

As there are five Wednesdays in this month, our next issue will bear date of Nov. 6

We were pleased to meet with Sister Eliza Rahe at the Indiana Conference. She had been visiting in Ohio, and stopped to enjoy the meeting while en route to her home in Oklahoma.

Brother Skeels announced in another column his starting on a trip to Arizona. Let those who are on his route correspond with him and arrange for meetings, as he requests.

Brother S. J. Lindsay makes report of the Illinois meeting and says it was the best he [illegible] the people—how the heart rejoices those in their youth and vigor determine to stand for Christ and his cause. Bro. Lindsay is now engaged in a series of meetings near Marshall, Ill, and we pray the blessing of the Heavenly Father to attend his efforts.

A letter from Brother McCless of Los Angeles, Cal, elsewhere in this paper, tells of his efforts to overcome the demon of intemperance. In such a case, where one is struggling, always extend the helping hand, and do not place a stumbling block in his way. Assist him into the full light of day, and snatch a brand from the burning, in the spirit of Christ. So we ask our Heavenly Father to give him strength to overcome, and light to serve Him aright.

It was our good fortune to be enabled to attend the Indiana State Conference last week at Hillisburg. The programme as given in the paper was carried out with little variation. The President, Brother Willey, was called to Mt. Ayr, Ind, on Friday evening, by the death of his brother-in-law, Mr. George Sigler, and Brother Burnham was called on to take the chair and preside, which he done to the satisfaction of all. The Secretary will give a report in full of the proceedings for our next issue, and we will not encroach on her territory much. The meeting was a success. The attendance was good all the time, and the order all that could be desired. The reports from the churches showed a good interest generally, and pledges made for next year were encouraging. Where all the preaching was of the most excellent order, it would be unjust to specialize, but no one will take offense if we mention the sermon delivered by Brother Halstead. The vigor, and energy, and earnestness displayed made an impression on the minds of all who heard him that they will carry in memory for many a day. Perhaps the most impressive sermon was the one by Brother Huggins, on the subject of "Thoughts." I shall not attempt to give any outline of it, but the "thought" was made clear that thoughts are the cause and acts the effect. The cause must come before, and is the influence that produces, the effect. Brother Huggins won the hearts of the people by his original manner of presenting the subject in hand. Not so much by saying [illegible] things, as by saying old things differently from the ordinary. Bro. Wagoner never preached better than at this gathering, and Brother Neill has made good progress in the past year by hard study and earnest application. Sister Mattie Neill, of Ohio, captivated all by her animation, and the pleasing, yet clear and emphatic manner she has of presenting her topic. The Communion service Sunday afternoon, with our good Brother Wince officiating, was most impressive and solemn. On Saturday afternoon one, and on Sunday afternoon two more, making three in all, made the good confession, and were baptized, and with one other who had been baptized before, were received into the church. May they all prove faithful to the solemn vows they have made, and meet with the approval of the King when he comes in his beauty. The hospitality of the Clinton County Church has become a proverb, and us who have experienced their kindness appreciate it fully. To others we can only say "Come and see," and you will not doubt. May God's blessing be with the Hillisburg Church.

In Memory of M. Joblin.

Our dearly beloved Brother Maurice Joblin, of Cleveland, Ohio, died Friday afternoon Oct. 4th, at 5 o'clock. For several [illegible] from a complex illness [illegible] and pain he [illegible] Jesus.

He was born at Whitwell in the Isle of Wight in 1832, and came to Canada in 1851. He there heard, believed and obeyed "The things concerning the kingdom of God and the name of Jesus Christ," being immersed into Christ by Bro. J. B. Cook. He next moved to Seneca Falls, N. Y. He came to Cleveland in 1863 and found there one man "sound in the faith," a Bro. Kolmeyer, and ten or twelve others who had some idea of the gospel of the kingdom. After a series of sermons by Bro. Joblin these became obedient to the truth as it is in Jesus. In that year a church of thirteen members was organized by Bro. Mack Allen with Bro. Joblin Pastor. Our Sister Joblin says she is the only living member of the original Church in Cleveland. Bro. Joblin, in company with our late lamented Bro. Wm. Pate, spent two years in Cincinnati, soon after the War, preparing an illustrated work containing biographical sketches of prominent men of that City. Bro. Joblin then went to Tennessee where he farmed and preached the glad tidings to those around him. Often on Sundays he drove from ten to twenty miles to proclaim the truth to salvation.

In 1888 the meeting house on Woodland Ave., Cleveland was built. Bro. Joblin was invited to take charge as Elder and Evangelist. He came to Cleveland October 31 of that year. The opening services of the Church were held Sunday morning Nov. 11, 1888. Bro. Joblin in his kindly, earnest manner, presenting the subject "Our God whom we serve." The evening discourse was based on the text "That Blessed Hope."

As has been stated he had several ailments which kept him in rather poor health, but did not prevent him from being a most painstaking and faithful friend and servant—and indeed it might be added—father of the Church. The richest treasures of knowledge, understanding, and wisdom to salvation were brought—wrought out—by him, from the Scriptures, and delivered to the Church. For about sixteen or seventeen years he proclaimed "sound doctrine, profitable for reproof, for correction, for instruction in righteousness." For the past two or three years this noble life of ministry has been broken by seasons of great suffering, weakness and exhaustion. In addition to his work for the Church, he wrote several valuable pamphlets, many tracts, and articles for various papers, chiefly The Restitution.

It is not known that he left any thing unfinished, but he had a great desire to do more. The Church in Cleveland has lost so much in his death, that a successor—in the full sense of the word—will be hard to find.

In character he was kindly affectionate, quiet, earnest, hospitable, modest, retiring, but bold in the truth. That he held fast, and proclaimed it without fear or favor. He had an absorbing love for the Church. His strong ambition was to preach and spread the truth concerning the exceeding great and precious promises of God to men. He had a deep desire to live a godly life, and to have those of like precious faith do likewise.

His sermons were sound doctrine. His manner—of preaching—was profound, earnest, loving, and at times, tearful entreaty. He had a positive dread of false doctrine. No one could take more pains, or labor more arduously to oppose and uproot ancient and modern theories, hobbies and logical sophistries, which make the Word of God of none effect. It is indeed questionable if he had an equal as a Bible student, a teacher of spiritual things. It may be truly said of him, "A great man has fallen." Those who knew him best loved him best.

He leaves a widow, our beloved Sister Joblin, aged and infirm. They lived and loved together many, many years. She was in truth his helpmeet, and a great inspiration to him. She shared in all the honors that were accorded him by the faithful—by the world he was not known.

Our Brother Robinson, State Evangelist, of Salem, Ohio, was called to preach the funeral sermon, in the Church at Cleveland. The address was affectionate, Scriptural, and very instructive as to the nature of man. He spoke words of hopeful gladness, in the full belief that our Bro. Joblin will be "Raised up at the last day," closing with an earnest, affectionate appeal to the Church to take a constant loving care of Sister Joblin. The Salem, O., church, where Bro. Joblin had often been called to preach the good news, or officiate at funerals [illegible] present at the Cleveland Church, love and sympathy, and to the widow their affectionate consolation. The [illegible] was done by Bro. Neill at the close of the discourse by Bro. Robinson.

Our beloved brother was then laid to rest in Lake View cemetery to await the time when "The Lord himself shall descend from heaven"—to raise the dead saints, and change the living saints. Let us strive to meet our brother in the kingdom.

P. Neill.

To the memory of Brother Joblin.

I was acquainted with Brother Joblin when he first embraced the Bible doctrine of the restitution of all things that God hath spoken by the mouth of all his holy prophets since the world began. I was at his baptism and I have been more or less acquainted with him ever since, and found him to be a man that was fearless in the discharge of his duties to his God, and to his brethren. I sympathize with Sister Joblin in her lonely condition, and pray that the God of all grace may surround her with his loving arms, and bring her to join her dear companion in the kingdom. Amen.

J. B. Lent.

Selections.

Christ in Prophecy.

The first prophecy concerning Christ was spoken on the day of the transgression of Adam and Eve when God said to the serpent, "The seed of the woman shall bruise thy head." All through the Old Testament Scriptures Christ's birth is foretold. For example, Gen xlix 10 we read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

That this promised seed was the Son of God is shown by Psa ii 6, 7, and many other Scriptures. Isaiah and Malachi both prophesied concerning the messenger of Christ that would come before him to prepare the way for him. In Psa lxxii 10,16, we are told of the gifts which were brought unto him; in Hosea xi 1 of the fact that he would go into Egypt, and he was taken there that Herod might not destroy him.

We are told in many places what Christ's office was to be. Through him and indirectly through Abraham, all the families of the earth shall be blessed. Gen xii 3. Isaiah xi says, "In [illegible] shall be a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious," and in Joel ii 32, "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."

Christ's ministry in Galilee is foretold in Isa ix 1, 2, his miracles in Isa lxii 7. Something of his character is shown where David says, "Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows," also in Isa xi 2; and lii 9.

Concerning his teaching the Psalmist says, "I will open my mouth in a parable; I will utter dark sayings of old."

We know that he must have been rejected by men, because it was written, "He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence"—and "The stone which the builders rejected is become the head of the corner."

Christ's suffering was foretold in many places, but perhaps no place described so fully as in Isa liii. Zechariah tells of his entry into Jerusalem; of his being betrayed by a friend whom he trusted; that he would be betrayed for thirty pieces of silver; and that the money would be used to purchase a potter's field. It was foretold that he would be falsely accused, but would not reply against that accusation; that he would endure mockery and insult, but would be patient through all the suffering; that he would be crucified; be offered gall and vinegar when he was thirsty; and even the words of his cry upon the cross were spoken many years before by the prophet. His garments were divided by casting lots as was predicted. Not one of his bones were broken (though all those of the thieves were); his hands and feet were cruelly pierced (Psa xxii [illegible] his grave was with the wicked [illegible] with the rich, that the Scriptures might be fulfilled.

[illegible] psalmist said, "Thou will not [illegible] my soul in hell neither will thou [illegible] thine holy one to see corruption." [illegible] and Hosea says, "After two days will he revive us and in the third day he will raise us up, and again Daniel says, "Thou hast ascended on high, thou hast led captivity captive. These [illegible] life of Christ prophecy has been fulfilled, but there are prophecies that must yet be fulfilled.

We are told that he will come again Psa l 3, 6; Dan vii 13 and that he shall have an everlasting kingdom and that all people and all nations shall serve him. Dan vii 14; 1 Chron xvii 14, "His dominion shall be from sea to sea and from the rivers unto the ends of the earth. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and justice from henceforth even forever. When we consider how fully all that was written has been accomplished so far, we cannot doubt that it will be just as literally accomplished in the future. The Old Testament as well as the New tells us so much about Christ's coming and his kingdom that we may feel sure our hope is well founded and that the prayer, "Thy kingdom come," will be answered.

How One Boy Succeeded.

I recently saw a remarkable man in the little village of Norwich, New York. If you wish to know his name, go into any hardware store and ask for the best hammer in the world; they will bring you a hammer bearing the name of D. Maydole. Young gentleman, take that hammer in your hands, drive nails with it, and draw inspiration from it.

Many years ago a boy was struggling through the snows of Chenango Valley, trying to hire himself to a blacksmith. He succeeded, and learned his trade; but he did more. He took it into his head that he could make a better hammer than any other man had made. He devoted himself to the task for more than a quarter of a century. He studied the chemistry of metals, the strength of materials, the philosophy of form. He studied failures. Each broken hammer taught him a lesson. There was no part of the process that he did not master. He taxed his wit to invent machines to perfect and cheapen his processes. No improvement in working steel or iron escaped his notice. What may not twenty-five years of effort accomplish when concentrated on a single object? He earned success; and now, when his name is [illegible] upon a steel hammer, it is [illegible] his bond, his integrity [illegible] in steel. The spirit of the man is in each hammer, and the work, like the workman, is unrivaled. Mr. Maydole is now acknowledged to have made the best hammer in the world. Even the sons of Thor across the sea admit it.

While I was there, looking through his shop, with all its admirable arrangement of tools and machinery, there came to him a large order from China. The merchants of the Celestial Kingdom had sent down to the little town where the persistent blacksmith now lives in affluence, to get the best that Anglo-Saxon skill had accomplished in the hammer business. It is no small achievement to do one thing better than any other man in the world has done it.—*James A. Garfield.*

"Some of the wisest maxims of mankind are those which point out the value of small savings. They not only encourage thrift, but indirectly all the other virtues."

Pope Pius on Modernity.

One can hardly expect of Pope Pius X. that he should be familiar with English history, but it would be well for him if some discreet friend were to call his attention to a well-known incident. Some flatterers of King Canute, we are told, tried to inspire in him an idea that he was supreme, not only over his subjects, but over the forces of nature. The shrewd monarch, desiring to administer a reproof of their fulsome adulation, had his chair placed on the seashore, and in his most majestic tones bade the incoming tide retreat. The waves of course paid no attention to his command and the king retreated to save his life. Pope Pius has probably never read of this incident, but it might suggest to him a timely lesson, which if we may judge by his recent encyclical, he needs to learn.

The encyclical is launched against a tendency of his church, which he styles "modernity." He does not precisely define the term, but intimates that it is the synthesis of all heresies and the outcome of unlimited curiosity, presumption and insubordination, coupled with ignorance or disregard of real Catholic science. The bishops are exhorted "to tear out of the hands of the faithful all bad books and all bad writings," and this he imposes on them not as a right, but as a duty. The bishops, aided by a council of censorship, are to be judges of what books are bad. He gives them, however, a hint for their guidance by a vigorous denunciation of the modern spirit. The teaching of philosophy and positive theology is to be conducted in the spirit of the Catholic church, and all professors in colleges who do not obey the order are to be summarily removed.

A storm of protest has arisen from intelligent Catholics here and abroad against this intolerant manifesto. It is pointed out that it suppresses all inquiry and binds the church by fetters intolerable to intelligent men. It is a movement backward to the time of the Inquisition, which, if it had survived, would have been a suitable instrument for carrying out the Pope's behests. The modernity of that time had its representative in Galileo, and it subjected him to torture to compel him to retract his assertion that the world turned on its axis and went around the sun. He was told that his theory was opposed to Bible teaching and was necessarily an error, and the rack was used to convince him. Other scientists and scholars of a like type may now be found in every college, and the Pope, debarred from applying the rack, orders them to be removed from their chairs. Is it possible that this priest buried in the Vatican can suppose that the spirit of inquiry and research can be stifled by such measures? Neither he nor the Protestant divines who control their respective churches can so stereotype the doctrines of the time and say what men shall or shall not believe. The truth is great, and no matter what the priests say, it will prevail.—*Christian Herald.*

Men that Fell Out.

Dr. M. D. Hoge, of Richmond, Va, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other "I will do it." They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer, please."

It was done, and when the prayer was over, the man who had sought the interview, said:

"Now proceed with what you have to complain of in me." The other replied "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

The quarrel was settled from that hour, and there are several other difficulties that might be settled in the same way. Try it.—*Christian.*

A great artist made it a rule never to look at a badly done picture, as he had found by experience that whenever he did so his pencil had a tendency to reproduce the bad work. Apply this to bad books and bad company.

Paragrapha.

A lie, like a note, must be met at [illegible]

No man sorrows so much from rascality as the rascal.

It takes both grace and grit to bear disappointment well.

Thoreau: Be not simply good, be good for something.

If you wish to know a man's character learn his thoughts.

Vice either hides or draws as sword as soon as virtue shows her face.

When a man begins to move others he is generally called a "crank."

If you believe everything you hear, you will be a friend to nobody.

In judging another's honor we often place a valuation upon our own.

To have what we want is riches, but to be able to do without is power.

Reading should teach us how to seek for truth, meditation how to find it.

Fight your troubles one at a time, and those in the front rank will run.

Coleridge: Experience is the best school-master, but the school fees are heavy.

The man who imagines he cannot make a mistake makes the biggest mistake of his life.

Pope: 'Tis with our judgment as our watches: none go just alike yet each believes his own.

George Elliott: More helpful than all wisdom is one draught of simple human pity that will not forsake us.

Friendship is the reciprocation of affection; and he who has none to bestow has no right to expect any in return.

There is nobody we like better than the man who is willing to express his opinions, except the man who is willing to keep them to himself.

Rousseau: The dignity of woman consists in being unknown to the world. Her glory is the esteem of her husband; her pleasure the happiness of her family.

Chinese Proverb: You cannot prevent the birds of sadness from flying over your head, but you can prevent them from stopping to build nests in your hair.

Though clouds and darkness encircles God's dispensations, yet faith believes the assurance that all his procedures are uniformly regulated by unerring wisdom and infinite goodness.

Never sacrifice a right principle to obtain a favor. The cost is too great. If you cannot secure what is right and needful for you by square and manly conduct, better do without it by all odds. A little self denial is better than dishonor.

The great mistake of modern Christianity has been the substitution of light for heat, and nowhere is this more evident than the doctrines it has taught concerning God. In its eagerness to be enlightened, it has become icy; and in the attempt to make the head correct has too often left the heart cold. But I say accuracy is far less important than energy; that idea of God is best for me which vitalizes me most. Doctrines which furnish the head but leave the heart in empty barreness abstractions that substitute words for feelings, and knowledge for life; teachings about God, instead of visions of God; these have been the greatest hindrances of vital religion.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Golden City.

From the days of St. John's Revelation
The marvelous story is told
And down thro' the ages has come the song
The song of the City of Gold.

To the innocent hearts of the children,
To the toilers who faint 'neath earth's pain,
To the old who have fought out its problems,
To the young whose journey is done.

Comes the dream of the mystical City,
With color and loveliness rife,
Iridescent its jeweled foundations,
Flower-bordered its River of Life.

And the streets of the City are golden,
And the sea as of crystal appears,
And the sound of the harpers is in it,
And it knows not of sorrow or tears.

Like a mirage far out in the desert,
Like the fabric that fashions our dreams,
Like some many-hued mirrored reflection
The heavenly Jerusalem seems.

We grope and the types and the shadows
We find at its veiling disguise:
But our hearts cannot grasp the conception—
Its glory is hid from our eyes.

We catch but a note of the music,
A glimpse swiftly passing and faint,
[illegible] resurrection,
Low whispered to ear and to saint.

But the glow of it shortens the journey
And our feet leap more bravely the road
Which leads to the sorrowless City
Whose Builder and Maker is God.

And thus as a gift to the ages
The marvelous story flows on,
And the heart of man rests on the vision
That illumined the eyes of St. John.

—Christian Work.

Communicated.

Pine Woods Bible Class.

Teacher. The subject selected for to-night's study is: "The Birth of the Spirit—Its Scientific Aspect."

"Unless a man owes his birth to water and the spirit, he cannot enter the Kingdom of God." John iii. 5. 20th Cent. Trans.

Teacher. Have scientific men been a unit with regard to the origin of natural life?

Student. They have not.

Q. In what did they differ?

A. Well, Dr. Bastian held to the theory of the spontaneous generation of life; while Tyndall harmonized with Huxley, who said, "Life can only come from the touch of life."

Q. Well, how will they settle which of the two theories was correct?

A. By experiments. Dr. Bastian [illegible] glass jars two-thirds full of an infusion of hay and organic matter. For several hours, he subjected these to a boiling heat, that he might kill all germs of life. These jars were then hermetically sealed that the outer air may be excluded. These were set away in order to see if life would develop in them.

Q. Well, what was the result?

A. Life appeared in great quantity.

Q. What did Dr. Bastain conclude?

A. He concluded that life was spontaneously generated.

Q. Well, did that convince Dr. Tyndall?

A. No, sir; he was not satisfied with Dr. Bastian's test.

Q. Why not?

A. He thought it had not been crucial enough; that there existed forms of life which would survive a higher temperature than Dr. Bastian used.

Q. Well, what did Dr. Tyndall do?

A. He tried like experiment himself, but subjected it to a severe test, which he thought must surely destroy all germs of life.

Q. Well, what was the result?

A. Not the least sign of life did ever [illegible]

Q. How did scientific men seem to regard the test?

A. They pretty generally agreed with Huxley, who said, that "Biogenesis, or life only from life is victorious."

Q. Can you quote others as expressing the same thought?

A. Certainly. Says Drummond:—"These experiments have practically closed the question.....So far as science can settle anything, this question is settled. The attempt to get the living out of the dead, has failed. Spontaneous generation (either of natural or spirit life) has to be given up.....Life can only come from the touch of life."

Says Tyndall, (Nineteenth Century,") 1878, p. 507:) "I affirm that no shred of trust-worthy experimental testimony exists to prove that life in our day has ever appeared independent of antecedent life."

Q. Can that which is inert, and inorganic, ever receive organic life?

A. Only as it shall come in contact with some prior-existing organic life. It must be "born from above," that which is above it (like a tree) must reach down, come in contact with it, and thus become absorbed into itself.

Q. Is the Life of the Spirit spontaneously generated?

Q. On this point I will quote some appropriate remarks of Prof. Drummond. He says: "The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder, between Born of the Flesh and Born of the Spirit. By how many teachers of Christianity even is not this fundamental postulate persistently ignored? A thousand modern pulpits every seventh day are preaching the doctrine of Spontaneous Generation. The finest and best of recent poetry is colored with this same error.

Spontaneous Generation (of the Spirit life) is the leading theology of the modern religious or irreligious novel: and most of the most serious and cultured writing of today devotes itself to earnest preaching of this impossible gospel."

Q. As science teaches that the natural flesh life can never be generated, except by coming in contact with prior existing natural life, it also teaches that it can never of itself ascend to a higher plane of life than the flesh, how can it reach the life of the Spirit?

A. The same scientific principle applies to the generation of the life having its origin with the Spirit, as applies to the generation of the flesh life, it must come in contact with some prior-existing Spirit life.

Q. Where is the fountain-head of this life?

A. We read, "God is Spirit," not "a Spirit;" as in the Common Version.

Q. Has any one else this life?

A. Yes, sir; the Lord Jesus came in contact with the Father, (the prior-existing Spirit life) and through being "born from above," received the life of the Spirit. See John v. 26, "As the Father hath Life in himself; (underived self-existent life,) so hath he given to the Son to have (the same) life in himself."

Q. Is it an essential requisite that all flesh must come in contact with the Father, before it can partake of the life of the Spirit?

A. No, sir; see Rom. vi. 23, "The gift of God is eternal life through Jesus Christ our Lord." He is the prior-existent Spirit life, through which all flesh must come in touch with, prior to the reception of the life of the Spirit.

Q. Well, then; suppose a person possessing only the animal life, fails to take requisite steps to come in contact with the Son of God, as the only source of the life higher than that of the animal existence, what will be the result?

A. Both science and Scripture could have but one answer, as to the result, and that is that a person having only animal life, could not continue in existence, any longer than the animal life can last.

Q. How long can it last?

A. According to science, death results, "By the failure of an organism to adjust itself to some change in the environment." This may be illustrated by a fish. Water is the environment of a fish. In that environment, it has the power of locomotion, and can find all the correspondences which will harmonize with, and sustain life in its organism. Remove the fish from its native environment, and place it on dry land, and it soon dies; because its organism is not suited to that kind of an environment. On land it has no power of locomotion, to aid it in its search for food, and other correspondences necessary to sustain life in its organism. Take a bird from the forest, and place it in the environment of a fish, and it likewise will soon die because its organism is not suited to that environment.

Man, likewise, must have an environment, that suits his organism, and if deprived of it, he will die, just like any other animal. In fact the natural animal man may die a part at a time. Drummond says: "A man who is thrown out of correspondence with a part of his environment by some physical infirmity, let it be, that by disease or accident he has been deprived of the use of his ears. The deaf man, in virtue of this imperfection, is thrown out of rapport with a large and well-defined part of his environment, namely, its sounds. With regard to that "external relation," therefore, he is no longer living. Part of him may truly be held to be insensible or "Dead." A man who is also blind is thrown out of correspondence with another large part of his environment. The beauty of sea and sky, the forms of cloud and mountain, the features and gestures of friends, are to him as if they were not. They are there, solid, and real, but not to him; he is still further Dead. Next, let it be conceived, the subtle finger of cerebral disease lays hold of him. His whole brain is affected, and the sensory nerves, the medium of communication with the environment cease altogether to acquaint him with what is doing in the outside world is still there, but not to him; he is still further "Dead." And so the death of parts goes on. He becomes less and less alive.....finally some important part of the animal organism that remains, breaks down. The correlation with the other parts is very intimate, and the stoppage of correspondence with one, means an interference with the work of the rest.....Flesh refuse to correspond with the air, heart with the blood. There is now no correspondence whatever with the environment—the thing, for it is now a thing, is Dead.

Q. What produces death in old [illegible]

A. Herbert Spencer says: "It is by natural decay organs became, in old age, the seat of actions between assimilation, oxidation, and waste of force going on in the organism, gradually fall out of correspondence with the relations between oxygen and food and absorption of heat by the environment."

Q. What would science define eternal life to be?

A. I will quote as follows: "The desideratum is an organism with a correspondence, in very exceptional kind. It must lie beyond the reach of those variations of available food, which cause it not to stop the processes going on in the organism. Before we reach eternal life, we must pass beyond that point at which all correspondences inevitably cease. We must find an organism so high and complex, that at some point in its development it shall have added a correspondence which organic death is powerless to arrest. We must in short pass beyond that finite region where the correspondences depend on evanescent and material media, and enter a further region where the Environment corresponded with is itself Eternal.

Q. Will you please give Mr. Spencer's definition as to what he considers Eternal Life to be?

A. It is as follows: "Perfect correspondence would be perfect life," were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence, and eternal knowledge."—Principles of Biology, p. 88.

Q. Then to put the matter in few words, eternal Life, according to science, would be "Uninterrupted correspondence with a perfect environment." Is there such a thing in existence?

A. Yes, sir; there is.

Q. Where can we find it?

A. See John xvii 3: "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent."

Q. Well, what is it to "Know God?"

A. It signifies that a perfect harmony exists between the one knowing God, and God himself; hence a Perfect Correspondence exists with a Perfect Environment.

Q. It also reads "And Jesus Christ, whom thou hast sent," what are we to understand by that?

A. It signifies that Jesus, the Christ, has had an uninterrupted perfect correspondence with the Father, a perfect environment, and now possesses Eternal Life, and God sent him to be to all others, the "Perfect Environment," with which they must [illegible] respond," previous to being "Born of the Spirit." "He that hath the Son (is in correspondence with him) hath (zoe) life, and he that hath not the Son of God (is not in correspondence with him) hath not (zoe) life."

Q. Will not some people profess to know Jesus the Christ, who have never been in correspondence with him?

A. They will, (see Matt. vii.) Jesus said to them, "I never knew you."

Q. Why did he not know them, they were religious people, and some of them were street preachers?

A. They had not come into correspondence with Jesus the Christ in God's appointed way.

Q. Is there a Divinely appointed way?

A. There is. You will find the way set forth in "Student's Text Book," Lesson III., Page 14.

Q. Is it a fact, then, that there is a law governing the natural flesh man as to how he shall come into correspondence with Jesus the Christ, as the perfect environment?

A. Most certainly.

Q. What is that law called?

A. The law of the Spirit of Life.

Q. Where is it spoken of?

A. In Rom. viii. 2, "For the law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death," under which law are all those who are not under the "Law of the Spirit of Life."

Q. Is it true that the Spirit of Life is the quickening power that will insure its possessor of being "Born of the Spirit?"

A. See Rom. viii. 11, "If the (quickening) Spirit of man that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit (the Spirit of Life) that dwelleth in you."

Q. From whom did Jesus derive the Life Spirit?

A. He came into correspondence with the Father, the Perfect Environment. "For as the Father hath (the [illegible] of Life in himself, so hath he [illegible] the Son to have Life in himself." [illegible] Father reaseth up [illegible]

[illegible] the spirit man a [illegible] [illegible] in the natural?

A. By no means. An infidel may [illegible] the Christian graces, and [illegible] perfect a life as a natural man can [illegible] and still remain an infidel. His [illegible] life, alone, will not make him any [illegible] more than an improved animal.

Q. What else is needed?

A. Jesus says: "Do not be surprised at me telling you that you all need to be born over again."

Q. Why needful?

A. Jesus says: "Unless a man owes his birth to water and Spirit, he cannot enter the Kingdom of God."

Q. Why cannot he enter the Kingdom of God?

A. God's Kingdom is an everlasting Kingdom, and the natural man having only animal life, could not inherit an everlasting kingdom.

Q. I was raised to believe that man was a combination of both natural and spiritual, and that the spiritual dwelt within the natural as a man lives in a house. Was that correct?

A. That was what the Pagans taught, but the Scriptures do not. See 1 Cor. xv. 46: "Howbeit that was not first which is spiritual but that which is natural; and afterward (not at the same time) that which is Spiritual."

See also John iii. 6: "All that owes its birth to human Nature alone is only human, and all that owes its birth to the Spirit is Spiritual." 20th Cent. Trans.

"You all need to be Born over again."

Teacher: It is now time to conclude this lesson.

This lesson will appear in the Student' Text Book, which is printed, and in the hands of the Book Binder. Will be ready for delivery about the time this paper reaches you.

Yours in the Blessed Hope.

W. E. Wilson.

Editor Restitution:

God will cut no man off entirely for sin, until he has come to a full knowledge of the truth in the Spirit. Until he has exercised in him the "Spirit of Truth" sufficiently to know perfectly good and evil. While it is true that many are called and but few chosen" those not chosen for a long season must not despair, they are not necessarily lost. A man who is cut off entirely from God would never have any desire to return to God, or any yearnings of the Spirit of God. He may be [illegible] the [illegible] where he will do [illegible] never present with him. [illegible] is no more I that do it but sin [illegible] in me." Unless a man is delivered from this sin which dwelleth in him, he will be overcome by it again and again.

For this reason the Apostle James exhorts us to "confess our sins or faults one to another and pray one for another, that ye may be healed." Now we are living in perilous times, a luxurious age, and we need to put on the whole armor of God. That I may be able to do this and be an overcomer which means so much today, I desire to make a confession through the columns of The Restitution, asking the prayers of the spiritually minded for my entire deliverance and complete restoration. I have inherited a strong desire for intoxicating drinks. My father and grandfather were both hard drinking men. From my childhood I was dosed with drugs as was customary with the old time physicians, and my father always had a good supply of wines in the cellar, in the buffet and on the table at every meal. I was continually under its influence more or less. When the temperance crusade reached New York City, my mother became interested and threw the wines and liquors all out of the house, but it was too late for me. I came west about twenty-two years ago, joined the Methodist church, experienced religion (?) was quite active in the church for a time, and was able to control my appetite for about ten years, and seemed to have good reasons for believing it had gone forever. When I came into a better knowledge of the scriptures through The Restitution paper and certain tracts—I rejoiced greatly with others, and we were buried in baptism in water, signifying our death and resurrection with Christ. We met frequently together, and were much blessed, being full of faith, hope and love. It was not long before the "mystery of iniquity" began to work, and the disturbing influences abounding, separated us as a body until we were unable to agree and could hold no meetings in peace and harmony, [illegible] together. I could not at this time go back to any of the denominations and consequently stayed at home, began to read the Sunday papers and indulge in things of the fleshly mind, and in time the temptation came to take a glass of wine occasionally, for "my stomach's sake and often infirmities." It was some time before I drank to excess, but the power grew on me at a terrible rate until I was at times beyond control. Now I praise God that he has again restored me and again taken the appetite from me, for I have had grace to be a total abstainer for some time. I ask any Christians who, reading this, feel led to lift up their hearts to God for my complete deliverance now and forever, or until we drink it anew with Christ in his kingdom. "If any man sin we have an advocate with the Father Jesus Christ, the righteous." Because of nothing better I am meeting with the "tongues" people or rather a branch. They are children in Christ, having much to learn, but are spiritually minded, and walk in love. They do not favor speaking in an unknown tongue, unless there be an interpreter, and much of the excitement of this particular body has subsided, for I must say, even the interpretation is not very edifying to the church, because the message is simply an exhortation to come to Jesus, intended for the heathen or unbelievers, otherwise there is no special power in it, neither can it be said to be the fullness of the Holy Spirit, or a special message direct from God, or a prophecy—simply a gift of tongues.

E. D. McGlees.

Reply to Bro Francis.

He says that if some one will show him his error he will kindly receive it, so I will endeavor in the Spirit of Christ to do so. Perhaps it is presumption in me as Bro. Francis is a scholar and I am not but there are certain facts that perhaps my brother has not noticed. He says that because the seven churches are in the past is proof that the prophecy has been fulfilled. Granted there were seven churches in Asia, but that is no proof but that there may be again. I suppose my brother will not claim that the scene under the sixth seal is in the past, as I never have come across any one as yet but what admits that it pictures a scene after the resurrection, and if that is after the resurrection, that is positive proof that the rise and work of the seven headed and ten horn beast is in the future, as he is not brought to view until the fifth trumpet sounds, and that is after the seventh seal is opened. Most Bible expositors try to apply the beast of Revelation to the Roman beast, but that beast only had one head, and John's beast is a leapord beast with seven heads and ten horns, and as history gives no account of such a beast, consequently he must be in the future, and to my mind it is under his reign that the saints of God are to suffer death, those that are spoken of under the fifth seal, and his time is given as 1260 days or 42 months, or time times and ½ a time, which are all 3½ years, and as there is no intimation that they are year days, I dare not try to make them year days as that would require a good deal of addition, which would incur the displeasure of God. I hope Bro. Francis will take this in the spirit in which it is written and may God add his blessing. Amen.

J. B. Lent.

Report of Work.

The meetings just closed at Moriah, Illinois, were the best in point of interest and attendance that it has been my lot to attend at this place. The audiences were large at each session and on Sunday evening the house had its seating capacity tested to its full extent.

On Sunday morning two young sisters took upon themselves the name of Christ in baptism. They are Sister Lucy Black and Sister Louisa Woods. This adds two more to the band of noble young people in this state who are not ashamed of the gospel of Christ. May they never forget the source of the oil of joy and gladness. When you send up your petitions to the Father do not forget that these are the subjects of your especial mention.

E. J. Lindsay.

"Precious in the sight of the Lord is the death of His saints." Those of our little body are falling one by one. A few [illegible] had place to go of [illegible] and while at our bedside [illegible] Heckman's, I received the sad news of the death of our aged and well beloved brother, George W. Updike, who fell asleep in Jesus Sept. 22, 1907. He had only been about 13 months since we were called upon to chronicle the death of our beloved sister, Elizabeth A. Updike. Brother George's health had been failing for the last two years, yet he was able to go around and hopeful of recovery until the last few days, he was visited by a stroke of paralysis, from which few ever recover. He was our oldest member, being 82 years, 6 months and 16 days of age. He was a son of our old Mother Elenore Updike, and had been a friend to the truth for many years and in his 76th year he listened to Brother E. F. Boyer, while delivering one of his most excellent discourses and at the close he remarked that he now wanted to obey the gospel which he did, and continued to be a faithful member as long as he lived. I often visited them and read the Bible to them and they never tired listening to it, and I have just returned from visiting the old homestead and trying to comfort his aged companion, and son and family. Brother Updike was the oldest citizen in our community and much respected by all who knew him. May we all try to emulate his virtues and prepare to meet him in the morning of the resurrection when all the dead in Christ shall come forth to see the King in his beauty and enjoy the peaceful reign of Christ on the earth, to bind kings with chains and nobles with fetters of iron. This honor have all his saints. Written by one of his favorite cousins.

Sarah F. Morgan.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this [illegible]th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to [illegible] Phoenix, Arizona at an early date.

W. L. Skeels.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "The Restitution," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

Selections.

The Divine Moulding.

"As the clay is in the potter's hand, so are ye in mine hand."

Let us fancy ourselves standing as the prophet stood. The clay is in his hands. He uses it as he will. He shapes it and reshapes it as it seems good to him.

The clay is passive in the potter's hand. "As is the clay, so are ye." There is something in this that grates upon us. It seems to strike against our ideas of free moral agency and intelligent being. We put ourselves against God. Paul says: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?" We can never get beyond this. Absolute human independence is a thing unknown. We are the subjects of God's power—dependent upon him for our being. He can do with us what he will. He can dispose of us as he sees fit.

The potter forms the clay into vessels. "As the clay, so [illegible] into vessels." Our [illegible] now is God's work. He made us what we are. Whatever elements of strength or beauty are in these vessels, God imparted them. Each one of us is the vessel formed by God's hand, and if he made us vessels, then his purpose was that these vessels should hold some treasures. Vessels are not made to be empty. He filled us with his own spirit. Marvelous vessels we are as God made us, made precious by the gifts of God of intelligence and moral impulse.

And a vessel is marred. We need not inquire into this marring process. The work of the most skillful hand may be spoiled. The vessel was not fit for use. "As the clay, so are ye." These vessels which God made and pronounced very good have been marred by sin—sadly marred. Not all the potter's vessels were marred; these human vessels are all marred, "for all have sinned and come short of the glory of God." Perhaps the prophet could not see the unfitness of the marred vessel, but the skilled potter could. A human vessel may seem very good to our eyes, a human character very fair, but God can discern where it is marred and spoiled and unfit for the Master's use.

So the marred vessel is re-made by the potter's hand. "As is the clay, so are ye." The vessel could not make itself a better vessel. No more can we. Marred by sin, there is no power of self-restoration in us; there is no human means. Men have tried it over and over and failed. So "the potter made it over again another vessel." So must we be made anew. It is what Paul calls "the making of a new man." And note the process of that making another vessel. The marred vessel is crushed in the potter's hand into a shapeless mass of clay. The old marred vessel is destroyed to make a new one. So these old marred vessels of human nature must be destroyed. It is Paul's destruction of the old man. And that other vessel is made "as it seemed good to the potter to make it." Not as it seems good to us, but as it seems good to God, is the standard of regenerated human nature. Saul of Tarsus was such a man as the world have thought good, honored, esteemed, of high place and commanding influence. Paul the Apostle, the persecuted man, did not live such a life as the world envied. God made him a new man "as it seemed good to him to make him."

God molds our being in various ways in ways that we do not understand; in ways of which we are not conscious. He shapes our lives by influencing our thoughts, our spirits; not only by influencing our outward lives. Indeed, he influences our outward lives by influencing our thoughts and our spirits. After all, we must go beyond the figure, for human nature is something more than senseless clay. God's hand is ever at work to mold us for righteousness. And this molding process goes on in various ways—by his messages, by influences, by trials, by the operations of his spirit.

And we must submit to God if we would be made into vessels as it seems good to him to make us. It is our power and prerogative to resist God's re-making and re-molding power. It is a prerogative which distinguishes us in our moral being from the other creatures of God. But it is an awful prerogative. If we insist on remaining marred vessels, we can remain so. If we persist in remaining sin-cursed human beings, we can remain so. But it is an awful assertion of daring resistance to the good will of Divine purpose for us. The prophet's cry is full of significance: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay, for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" And again he says: "Woe unto him that striveth with his Maker. Shall the clay say unto him that fashioned it, What makest thou? or thy work, he hath no hands?"

We are all vessels of God, formed by God's own hands, molded and shaped in the very image of God himself. The marks of his creative handiwork are upon every one of us. No human theory of development can blot it out.—W. *H. Dunbar.*

Announcement.

The Quarterly Conference of the Church of God in Michigan will convene Oct. 26 to 27 inclusive, in Ba[illegible] Township, Brother J. Hess [illegible] neighborhood.

The brethren here have asked for this meeting, gratify them by being present, then, too, it is very necessary that you be there for there are plans to be made for next year, that you must help make. Do you know brethren, that the next Annual Conference will be our 50th. or Jubilee Year? Shall we make it a time of much good and rejoicing, by having a longer session than usual? Shall we have a Bible School the week before, week after, or each afternoon during the session?

These questions which have been suggested by interested parties, will be talked over and some decision made.

Be sure and be present. If it is impossible for many to attend from each church, talk these matters over at the home church and send a delegate with your decision, but come if possible.

Those coming from north and south come to Vicksburg over the Grand Rapids and Indiana road. From the east and west take Grand Trunk to Vicksburg. Teams will meet all trains on Friday and carry passengers to place of meeting. All try and come Friday, as the meeting is about seven miles from Vicksburg and we do not want to make the brethren extra travel.

MARY A. WOODWARD, Sec'y.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Scriptures Opened.

This a book of 370 pages written by Robert Ashcroft, and is a book of thoughts and themes for Bible Students. We have a few copies only, and first come—first served. This book sold for $1.25. But we offer what we have for 80 cents, post paid.

A New Tract

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and they are very expensive. We [illegible] to have more pay[illegible] Pearl [illegible] among the[illegible]

Send orders to John Foore, [illegible] W. Corning Ave, Pasadena, Kan. price is 10 cents each.

Evangelizing Notice.

The N. W. Conference has seen fit to send me again as Evangelist. The brethren have added Arizona, and [illegible] nia to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged [illegible] we can supply this book for a time only at a reduced price, we will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 2416 West Main St Salem, O.

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Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help in some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 1s cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

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Poetry.

Shall We Meet.

Shall I meet thee my brother? in Eden restored,
To purity, loveliness, beauty and bloom?
Where God and the Lamb shall be ever adored,
And joyfulness flourish unsullied by gloom?
Shall I meet thee, my brother, where sorrow and crying,
And pain cannot enter, and death shall not be?
Not a pang ever felt—no drooping, nor sighing—
Where all are immortal, and happy and free.
Oh! say, shall we meet?—or shall one fail to be there?
Shall I be excluded, and you win the prize?
Or I and not you, or shall neither appear
Triumphant with saints when to glory they rise?
I mean to be there, through the Master's rich grace!
My brother, my brother, be it in thy resolve!
O think of the bliss, to behold his bright face,
While ages on ages their courses revolve!
Enduring the cross, and despising the shame,
My brother, my brother, like Christ let us be!
The crown keep in view, and in Jesus' name,
The end of the conflict in glory we'll see!

—H. Hayes.

Communicated.

The Judgment—What Is It?

The subject of the judgment has been discussed by many of our ablest writers. It is a subject full of interest and one not easily understood. We wish to present a few of our own thoughts along this line for the consideration of the many readers of THE RESTITUTION.

To understand it in its primary sense we must study with care the first few chapters of Genesis.

First, we must understand fully the nature of man before we can understand the effect of the judgment. Gen. ii. 7, records that God formed man of the dust of the ground and breathed into his nostrils the breath of life and he became a living man. If we keep in mind that man is dust and ashes we can understand the effects of the penalty of the law. The record further states that God put the man whom he had formed in the garden to adorn and dress it. He placed him under a law the penalty of which was death, or the reward eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. The means through which Adam was to receive eternal life was the "tree of life." As long as he refrained from eating of the tree of the knowledge of good and evil he could live from the fruit of the trees given him to prolong life. If he had remained faithful he could have partaken of the "tree of life," through which he would have become immortal. His disobedience prevented that so the sentence of death was passed upon him in the language: "Dust thou art and unto dust thou shalt return." This sentence is in perfect harmony with the record that God formed man of the dust of the ground. Now if this man did not exist before his formation from the dust could he exist after he returned to the dust? The judgment passed upon the first of the race left him just where he was before formation, "of the dust of the ground." The record further states that Adam lived 930 years, and died. We further understand that the immediate sentence of death was suspended that they might produce an offspring and fill the earth as directed in Gen. i. 28. In order that the execution of the law be suspended God made a covenant with the man whom he had formed. In order that Adam's life might be spared the Lord God sacrificed the animals whose blood atoned for the blood of the victims under the law and the skins to cover their physical nakedness, therefore Adam was permitted to live 930 years; but nowhere does it state that God gave Adam another chance for eternal life. Instead of the Elohah demanding the life of Adam he took in its stead the life of the animal. Up to this point there had been no promise of a future life for the race. Without it it would have generated as do the animals without any hope of a resurrection from the dead. In Rom. v. 18, Paul says that, "through the disobedience of one judgment was passed upon all to condemnation. This ten cast the race under a judgment of condemnation which means "Dust thou art and unto dust shalt thou return." Now the promise of the "seed of the woman" can restore the race to a justified state. Rom. v. 1.

This can only be done through faith in God's promise through the seed. Those who do not avail themselves of this offer and walk in the new life will still remain under condemnation. We wish here to speak of the two kinds of judgment viz: Corrective and Retributive.

A Corrective Judgment has for its object the correction of the life of the disobedient. Our penal institutions are of this nature. Prisoners sent to these institutions are permitted to correct their habits and many leave these places and live honest and useful lives. Those sent to our reformatories have an indefinite sentence to work out. Their good behavior secures for them a discharge sooner than if they were disobedient. Such a judgment is called Corrective. A Retributive Judgment is one in which there is no mercy extended to the victim. Under such a judgment there is no mercy, but the life of the violator is required to pay the penalty. One who is convicted of murder in the first degree, without the recommendation of clemency, must die before witnesses. The Mosaic law was retributive. "He that despised Moses' law died without mercy under two or three witnesses." Heb. x. 28. In order that we may prove that a large part of the race have the promise of a second chance or opportunity we must show that God's judgments are corrective, and not retributive, which I think can not be done. Those who teach this doctrine dwell largely on the meaning of the promise made to Abraham "In thy seed shall all nations be blessed." They take this to be an unconditional promise. Such can not be its meaning as the previous law would necessarily have to be suspended and corrective judgment substituted. All relating to the law of pardon must be set aside in order that this doctrine be proven. The race was condemned in Adam and can only be saved through the last Adam or Christ. There is no provision made for the redemption of those of the race who go down under the condemnation of the law "Dust thou art and unto dust shalt thou return."

We should not lose sight of the fact that the race without the promise made to the woman would have gone to the dust and remained there as do other animals. Therefore, those who refuse or neglect offered mercy remain in the dust. Those who have been enlightened are subjects of a future judgment and the only class whom God will judge in the future. All of God's judgments of the past have been retributive. The sentence passed upon Cain was without mercy. Gen. iv. 13, and Cain said unto the Lord, "Mine iniquity is greater than it may be forgiven," (marginal.) He had no further opportunity to receive eternal life. The judgment passed upon the ante-deluvians was retributive. They were of the dust and would have gone down to the dust, but in order that these wicked people would no longer produce their offspring he destroyed them and saved Noah and his family because of their righteousness. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5. (Marg.) (the whole imagination; the Hebrew word signifies not only the imagination but also the purpose and desires.) With such a class, is it not a righteous thing with God to recompense tribulation to them that trouble you. 2 Thess. i. 6; Jude xiv.

Enoch prophesied of these things saying: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" etc. I call attention to these texts to show that it is a righteous thing with God to blot out of existence such of the race as became exceedingly sinful. The cities of the plains were judged without mercy because of their sinfulness yet none were to be found in these cities save two that they had no opportunity of learning God's plan of salvation.

Paul says in Acts xiv 17. Nevertheless, God left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Not one of the race can plead ignorance as an excuse, as God has never been without a witness. What can our Heavenly Father do with those whose purposes and desires are continually evil. Are not such natural brute beasts, made to be taken and destroyed, and shall utterly perish in their own corruption?

Man cannot deal out justice with mercy, but God can. Man's judgment is weak, and is not able to see that it is a merciful judgment to destroy evil from the face of the earth. When God promised the seed of the woman, the purpose was to destroy the seed of the serpent. I challenge those who believe that God will raise a portion of the Adamic race to make them subjects in his kingdom to show where he has ever promised or practiced a corrective judgment.

We are often asked the questions—What will become of all the morally good who have lived, and do live, and will live until Christ shall come? This question is answered in one statement of the Lord. John iii 18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Rom viii 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. 1 John v 12. He that taketh hold of the Son taketh hold of life; he that taketh not hold of the Son taketh not hold of the Son. Syriac trans.

The resurrection is the only means to receive eternal life. We can obtain this only through faith in the gospel of Christ; a reformation of our life, and an immersion into the name of Christ. Then if we overcome we have a promise that we shall live again. We have no right to claim that God's plan of salvation extends further back than the promise to the seed of the woman. Gen iii 15. Had the Eternal One have left the race without this promise, it would have had no promise of a resurrection.

In Gal iii 22, The Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. The Diaglott translation reads The Scriptures has shut up together all under sin, in order that the promise by faith of Jesus Christ might be given to the believer.

God shut up the antediluvians for a period of 120 years while Noah was building the ark. Those who were shut up had the promise of salvation through the preaching of righteousness by Noah, whom the apostle declared to be a preacher of righteousness. God has ever warned his creatures that righteousness would gain for them eternal life, and unrighteousness eternal death.

Isa xl 17, All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Job vi, in speaking of those who deceived him, he says, They go to nothing and perish.

The Scriptures are filled with the promise of eternal life to those who obey and the opposite to those who disobey. Those out of Christ are compared to beast regarding this life. With the power to live they are compared to branches broken off the living vine. Brute beasts, made to be taken and destroyed. They shall utterly perish in their own corruption. We must remember that whatsoever we sow that must we reap. If we sow to the flesh we must of the flesh reap corruption. If to the Spirit we will reap life everlasting.

Let me say in conclusion that God's judgments have been final, (retributive). In dealing with Israel the law was their teacher to lead them to Christ, but if they disobeyed the sentence was death without mercy. It is a difficult thing for us to see mercy in a death sentence. It was not intended to correct the sinner, therefore was not a corrective judgment.

A careful study of the subject of judgment will help us to see the truth along this line. The salvation of the race can only count from the time that "all were shut up under sin" which was from the time of the promise made to the woman's seed. Gen. iii. 15.

If Adam had been obedient God's plan would have been through his righteousness. We can only consider our salvation as starting with "thy seed shall bruise his head." May we live to see the time when "Mercy and truth are met together, and righteousness and peace have kissed each other."

Your brother, believing in God's righteous judgments.

H. C. ROBISON.

The Story of a Happy Christian Life.—No. 30.

It was past the middle of November 1858, before the [illegible] were held over on account of friends Auntie Willard had [illegible] last time came to New Jersey. [illegible] do not think she was present [illegible] grandfather sent for [illegible] Sister Seymour and the [illegible] of the sermon, taking [illegible] how long shall it be [illegible] wonders?" a [illegible] for when "the [illegible] is reached [illegible] the saints of God [illegible] dear ones away [illegible]

Brother [illegible] barbaley and his wife, Sister [illegible] dley, came from Plymouth [illegible] in by attending the funeral [illegible] keeping now, but his wife [illegible] and spends the most of her [illegible] with her son, A. L. Corbaly, who is reading and greatly enjoying the story of Auntie Willard's life, and who, like his beloved parents, is a firm and active supporter of the truth.

I think Brother and Sister Seymour have long been dead. When they were here the lines between age-to-come and con-age-to-come believers had not been drawn as tightly as they are now. Indeed, father wrote for "The Crisis" long after this, and the first article I remember their refusing was one entitled "The generations and the prophetical periods." They rejected this in a very gentlemanly manner, and even offered to pay father something for his work if he would keep on writing. It was not until about 1871 that the "Crisis" preachers began to be afraid of him, and were chary about admitting him into their pulpits.

Brother Brown of Philadelphia, Pa. however, was not afraid. He believed it himself, and so did some others of the members of his church, but he did not preach it, thinking it better to "go slow" in such matters.

Readers may wonder why I turn aside from my story to tell about personal matters, but they must remember that these matters were very near to Auntie Willard's heart, clinging as she did to my parents and grandparents with such fond affection.

I left her in her new Hammonton home, August, 1860. She is about to have a conflict with Spiritualists, and she remembers the words of the Lord "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself."

She and her husband had been attending the weekly prayer meeting held in the neighborhood by a few friends of the Baptist denomination, and she says "The fruit of this meeting was peace, but it brought a burden. We saw what they lacked. Our souls had been in their soul's stead, but we now knew the life giving power of the blessed hope of the glorious appearing of our Lord Jesus Christ. How to communicate this hope, was the burden. How best could we show them that our redemption—our future life—depends on the coming of Jesus, and not on the false idea of going to heaven at death? was the question.

"We soon found the bane of this place was Spiritualism. Spiritualists had ever made their boast that Hammonton should be to them what Salt Lake City is to the Mormons. This was the great fear for the new place. As ancient Israel quailed before the giant of Gath, even so did modern Israel here shrink before this modern Goliath, in his defiant boastings. Where was little David now? Like him we encouraged ourselves in the Lord our God. We contemplated no direct attack, but thought to fetch a compass behind him, and then wait until we 'heard the sound of a going.' He had the ground in the Baptist Sunday School, and was encroaching on the unestablished by the Methodists. It was boldly asserted by the leaders of the school, that they only used the Bible until something better could be prepared by themselves.

Seeing this, we fetched our compass by throwing open our doors, and inviting all who would to come and join with us in the study of God's Word.

Commencing with Genesis we studied the Bible by subjects; the creation, the fall, the penalty, the flood, the call of Abraham, and the gospel, or good news of the kingdom preached to him in the promise of the land of Canaan as the nucleus of the future kingdom of God, soon to be established upon the earth, under his Seed—the Son of David, so beautifully set forth by Daniel and by all the prophets, and by the Revelator. Here we dwelt long and largely, for this is the field wherein is hid the treasure which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth it.

After a time some began to discover this treasure, and give evidence of a desire to purchase it. We were besought with tears to intercede for them, which we did with all the heart. This was that for which we had labored, and we hailed the first evidence that the seed had taken root, as the husbandman hails the green blade after his patient toil.

'Blessed Bible, how I love it!'

Reverently did we press this treasure to our bosom, thank God and take courage for these tokens of his favor. And we now seemed to hear the 'sound of a going' to beset ourselves by sending for help, and prepare for the onset.

Gideon-like we had hidden ourselves and were threshing wheat. With him too, we felt poor, and the least in the Father's house; yet God seemed to say to us 'Go in this thy might, and I will be with thee.' We went, and we cried not 'The sword of the Lord and of Gideon,' but The Sword of the Spirit God's holy Word—which is more quick and powerful than any sword of Gideon; yea, 'sharper than any two-edged sword.' The Sword of the Spirit we lifted up, and the Comforter, true to his mission, was present to make it effectual to the convincing of sin, of righteousness, and of judgment. All felt his power. Shoutings and weepings were commingled. Those who had before made up their minds to obtain the pearl of great price at the loss of all things, now arose and with gushing tears gave testimony. A number of others who but for this meeting, had been that night at a ball, sobbed and entreated prayers. Others still, who with us had been searching the Word, now with tearful eyes and choking utterance, besought our aid in obtaining the treasure.

Glory to God! My shackles too had fallen. I was free."

AUNTIE WORK.

(To be continued.)

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, NOVEMBER 6, 1907. NUMBER 41.

Read

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

At the Breaking of Bread.

Hebrews xiii 5. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said I will never leave thee nor forsake thee.

Let your conversation be without love of gain. Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of things that he hath. Fret not thyself because of him that prospereth in his way. A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent. Then let us be rich in good works, laying up in store a good foundation against the time to come, that we may lay hold on eternal life.

Let not your thoughts be what ye shall eat, or what ye shall wear, for all these things do the nations of the world seek after; and you Father knoweth that ye have need of these. But seek ye first the kingdom of God, and all these shall be added unto you.

Be content with whatsoever things ye have. Paul says For I have learned in whatsoever state I am, therewith to be content. But how did he learn to be content? By his own strength? No. He says, Through Christ which strengthened me. This is the only way that we can learn to be content with what we have. If our lot be hard, and we covet our neighbor's wealth, then we are forgetting that it is Christ that strengtheneth, forgetting that the Father knoweth what we have need of, and that he has said I will never leave thee nor forsake thee.

Do we believe this, or are we trusting in our own strength? Are our treasures on earth? Where our treasure is there will our heart be. Trust in the Lord and do good, and verily thou shalt be fed; for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever.

Then let us strive to keep our love of gain or covetousness, out of our conversation, and be content with those things that we have. Let us humbly thank God for our daily bread, and pray that we may be kept from temptation, and be worthy of an abundant entrance into the kingdom that Christ will soon establish on Zion's holy mount, for soon will this earth be redeemed and filled with the glory of God.

ELLA KNOWLES.

An officer of high rank was walking with a friend in India, when a native passed and saluted. The officer returned the salutation, upon which his companion exclaimed:

"What, salute a slave?"

"Yes," replied the officer, "would you have me less courteous than a slave?"

Lowell: For success I ask no more than this—to bear unflinching witness to the truth.

Hadley: Patience means readiness to wait God's time without doubting his truth.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 6, 1907.

From a clipping from a paper sent to us we learn that Sister Harriett S. Dresser of Nestor, California died on Oct. 21, 1907, she was a native of New York State, and was 85 years old. We have no further particulars concerning her life and death.

We give space this week to reports of the Illinois, Michigan, Indiana and Kansas Conferences. The meeting in Kansas was not as large as had been expected, but was enjoyed by those there. The one in Southern Illinois was counted the best ever held at the place. Michigan is waking up to have a regular Jubilee time next June at Hutton, and a Bible school is to be one of the features. In Indiana the work of the Conference has gone on as well as other years, and the impetus given the Work in general by the activity of the Bible school and Berean society work shows up a good big gain. It is the determination of all hands to push this work along, and next year we trust will show even better than this has.

Since the Indiana Conference Bro. Geo. Neill has been at work, and it is practically arranged that he will move from South Bend to Clinton County, near Hillsburg Church. He will preach for this church next year two Sundays in the month, one at Warren Co., and one at Roll, in Blackford Co. This will give him a good range to work in, close together, where he can do more effective labor in the cause of the Master. It is expected some other person, most likely Bro. Buell Nutt, of Cleveland, O., will come to the Indiana field to work next year, and the outlook is good for progressive effort in this State.

The following is clipped from a Washington dispatch to the daily papers of Nov. 5, and shows the present condition of the great navies of the world: An interesting statement showing the relative order of warship tonnage of the principal powers has been compiled at the office of naval intelligence. It shows that Great Britain leads the world with a tonnage of 1,638,118, the United States following with a tonnage of 611,616. France is third with a tonnage of 609,079. Germany fourth with a tonnage of 529,032, Japan next with a tonnage of 374,701, and Russia, Italy, and Austria following in the order named.

However, were the war vessels building by the various nations now completed the United States would be third in the list with a tonnage of 771,788, following closely France, which would be second with a tonnage of 886,112, and Great Britain the leader with a tonnage of 1,93[illegible]

land of Gilead, east of the Jordan, according to the agreement with Moses. Num. xxxii. There they built an altar—of witness—The Israelites—in Canaan—heard that it was an altar for sacrifice, and were so angry that they prepared to make war on those east of Jordan. The matter was explained to the satisfaction of all. Josh. xxii.

In Chapter xxiii. Joshua called for all the heads of Israel. He called their attention to the fact that he was getting old, and the great responsibility that was coming on them.

Chapter xxiv. The camp had been moved from Gilgal, Chap x. 43, to Shechem, Chap. xxiv. 1. There Joshua told them about their forefathers, and their deliverance from Egypt That the Lord had given them a land and cities, and vineyards, and olive yards. Chap. xxiv. 13.

Lesson Text.

14. Now therefore—for many good reasons—serve the Lord in sincerity and truth. There are many preachers and writers who teach that any and every real good act done by any one from a religious standpoint—or conviction—is serving the Lord, on the moral principle that we should do to others, as we would they should do to us. This is serving the Lord. The Lord's Covenant with Abraham must first be believed and obeyed—"He that believeth and is baptised, shall be saved." Mark xvi. 16. Having believed and obeyed we may then serve the Lord in sincerity and truth. The Israelites could not do this while they had any respect for the gods their fathers—forefathers—served on the other side of the flood—on the other—east-side of the great river Euphrates. Gen. xv. 18. Abraham's forefathers were idolators. Rebecca's father, Laban, had images—gods. There were gods many in Egypt, and the Israelites were there 400 years.

15. There are just two gods to serve. The true and the false, and Joshua had brought them to a point—a place and time—where they must decide which they would serve. When we hear, and believe the glad tidings of the kingdom of God, we are brought to a choice of the true or the false. If we choose to serve the Lord we are immersed into Christ for the remission of past sins. The Amorites occupied land at the north of the dead sea, from Canaan to Gilead, both west and east of Jordan. We will serve the Lord,—a noble decision and example.

16, 17, 18. The Israelites answered well. They even knew that the false gods—they had among them—had never done any good thing for them.

19, 20. Ye cannot serve the Lord. They could not serve the Lord—by words. Good words and evil actions will not please God.

21. They try to impress Joshua that they meant what they said.

22. In this public declaration they were witnesses one to another. To this they agreed.

23. Now prove your words by putting away the strange—false gods, and do it heartily, willingly.

24. Again they assert they will do as Joshua commands.

25-28. The Covenant.—To serve the Lord their God—was made, and written in the book of the law. Deut. xxxi. 24-26. And a stone for witness. Gen. xxxi. 48.

Next Lesson, Gideon and his three hundred. Judges ix. 9-23.

P. Neill.

Reply to Bro. Lent.

I agree with Bro. Lent that the events to transpire under the sixth seal are in the future, but that they all transpire after the resurrection, I think is a position not in accordance with the teachings of the Scriptures. The earthquake and the signs in the sun and moon are signs of the advent of our Lord. Bro. Lent places the work of the seven headed and ten horned symbol in the future because he is brought to view after the opening of the seventh seal. This position would be correct if the events mentioned in the prophecy did transpire in consecutive order, but that is not the way the book is constructed.

The seals reveal a certain class of events, the trumpets another, which seems proper to be represented by the sounding of trumpets—the well known sign of war. I will call Bro. Lent's attention to the fact that in the eleventh chapter we have the account of the sounding of the seventh trumpet, then follows the voices, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The events narrated under the seals and trumpets, commence with the sixth chapter, and end with the eleventh—the kingdoms being taken possession of by the Lord and Christ. The elders give thanks to the Lord God Almighty.....because thou hast taken to thee thy great power, and hast reigned.

So ends this chain of events—seals trumpets, the kingdom has come—the fifth kingdom according to Daniel. Now Bro. Lent after that there will be chronologically considered no place on this earth for the events noted in chapter twelve and thirteen. No place for the dragon in the heaven after Christ reigns. The woman will not then fly into the wilderness from the face of the serpent. No standing room then for the seven headed and ten horned beast of chapter 13. Therefore the events noted in chapter 12 and 13 must transpire before the sounding of the seventh trumpet. Bro. Lent says speaking of the beast of chapter 13 "history gives no account of such a beast, consequently he must be in the future." To this statement I will say that history gives no account of the lion with the eagle's wings. Dan. vii. 4. Shall we therefore say that Babylon is not in the past?

In closing I will notice Bro. Lent's position on literal time. He says, "as there is no intimation that they are year days, I will not dare to make them year days. In Gen. xxix. 27-28, we read, "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

And Jacob did so and fulfilled her week; and he gave him Rachel, his daughter, to wife also. Now Bro. Lent you see by this Scripture that there is recognized in the Bible such a thing as a day for a year in regard to a period of time. Also in Num. xiv. 34, we read, "after the number of the days in which ye searched the land even forty days, each day for a year shall ye bear your iniquities, even forty years. Again in Ezek. iv. 6, "I have appointed thee each day for a year." By reading verse three of this last mentioned chapter we learn that the prophet was a sign to the house of Israel.

So we learn that God uses the day year mode of time in connection with signs or symbols, therefore we are in good company when we use symbolic time in reckoning the periods when symbols are used. Now Bro. Lent please read Dan. ix. 24-27, and apply to the prediction literal time, and see if the Messiah appeared at the end of the 69 weeks and that Jerusalem was destroyed within the 70 weeks of literal time. [illegible] Lent, if in this article you f[illegible]thing offensive I now ask pa[illegible]rance.

You[illegible] Francis.

R[illegible]

The mee[illegible] Salem church we[illegible]ted by Elder S[illegible], Ill., closed Sun[illegible]Sunday morning w[illegible]the water where Nora[illegible]race Hutchings, and Ca[illegible] were baptized into the [illegible]ship of Christ. We ask for t[illegible]interest in your prayers, that [illegible]e chosen early in life to serve the [illegible]er, they may be ever faithful, and ready to meet him at his coming.

Letitia Murphy.

Selections.

The Names of Our Lord.

The Word tells us that he who was made flesh and dwelt among us was the Lord's Anointed, to carry out all that was necessary to accomplish Jehovah's purposes, whether these regarded the church or the world. The Word Christ has an official meaning, but it has more, for God hath made "Jesus" in consequence of his atoning work, both Lord and Christ. Hence there is the glory which he had in the Divine purpose before the world was. John xvii. 5. And there is the glory which was given him after his mediatorial work. John xvii. 22.

Jesus is the name associated with his humiliation and shame. Hence we are never said to be in Jesus but always in Christ. There is something to be learned in these two names. The use of them is suggestive in the order in which they are used in the Scriptures. If it is "Christ Jesus," then the thought is of that glorious One who humbled himself as "Jesus." If it is "Jesus Christ," the thought is of that humbled One who is now exalted and glorified. Phil. i. 1.

"Paul and Timothy, the servants of Jesus Christ to all the saints which are in Christ Jesus."

Men may use these titles at random without design, thought or meaning, but the Holy Spirit uses them with Divine perfection and precision.

How wonderful when we were incapable of comprehending the unsearchableness of our great Creator; that he should reach down to our finite capacities and manifest himself in a Son of his own, like ourselves in sin's flesh, with powers suitable to prove his claims; One "in whom dwelt all the fulness of the Godhead bodily." When Philip said, "Show us the Father and it sufficeth us," he replied, "O Philip! have I been so long time with you and yet hast thou not known me?" "He that hath seen me, hath seen the Father." Precious thought for our comfort, "Blessed are the pure in heart for they shall see God." By and by we shall see eye to eye and know as we are known. May the time soon come! —*John O. Woodruff.*

Two Kinds of Reading.

A young boy found that he could read with interest nothing but sensational stories. The best books were shunned in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he heard some one say, "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothing else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who had said his mind would run out, and asked him whether he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him, and received the volume the man selected.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long, he felt no desire to read the feeble and foolish books. Besides, his mind began to grow. He came to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—*Christian Guardian.*

Sometime.

It is a sweet song warbled to and fro among the topmost boughs of the heart, and filling the whole air with joy and gladness as the songs of birds do when the summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one or our ears hear the other. But, oh, reader, be of good cheer, for all the good there is a golden "sometime;" when the hills and valleys of time are passed; when the wear and fever, the disappointment and the sorrow of life is over, then there is the place and the rest appointed of God. Oh, homestead, over whose roofs fall no shadows or even clouds; and over whose threshold the voice of sorrow is never heard; built upon the eternal hills and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city of God, those who love him shall rest under thy shadows, where is no sorrow nor pain, nor the sound of weeping "sometime."

Ice a Wonder in Jerusalem.

Ice is now being made by machinery in the ancient city of Jerusalem. An oil engine furnishes the power. Until the establishment of the plant, most of the natives of the city had never seen ice, and they still regard it with wonder. At times crowds may be seen about the building in which the machinery is located, anxious to view what seems to them almost a modern miracle. Some of the people cannot be persuaded to touch the ice, while others who have done so insist that it gave them a sensation like burning. By holding a piece of ice in the hand for a few moments, one can see how this idea came to the natives of Jerusalem.

"When a superficial conclusion is pleasing and good, its innocence atones for its ignorance, but when it is base or undesirable, it makes up in idiocy for all it lacks in innocence. It will ever be found true that he who arrives at base conclusions from weak proofs is as base and weak himself as are his conclusions."

Continue in Prayer.

It is easy to pray in the hour of anguish and distress. The wicked and ungodly cry out in their time of sore need; but when the storm is past they cease to pray; when the calm comes, they have no further occasion for supplication. But the child of God, who knows really the power and virtue of prayer, loves to "continue in prayer." He fills his mouth with arguments; he prays as taught by the Holy Ghost. He pours out his soul unto God. Day after day and year after year his supplications rise. He prays without ceasing; like the Son of God, who continued all night in prayer, the watches of the night bear witness to his supplications, and the dawning of the morning finds him at the throne of grace.

Continue in prayer. Let the breath of prayer go up until the turmoil of business, the oppression of care, the temptations that beset, and the trials that surround. Let prayer be made continually, and rise by day and night, and God will hear our prayers and help in time of need. Our prayers like vessels sent afar will bring back rich cargoes from distant lands; and when at last our prayers shall find their fullest answer in the kingdom of God we shall cease to pray and fill up our voices in notes of ceaseless praise.

Talk at Home.

Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to learn from books, and, even if they have the misfortune to be deprived of many of the advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental store sufficient for both, let them first use what they have for their own household. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the hand, is often given in pleasant conversation and what unconscious, but excellent, mental training in lively social argument. Cultivate to the utmost the graces of conversation.

What is Home?

A London newspaper offered recently a prize for the best answer to the question, "What is home?" Here are a few of the answers received:

A world of strife shut out, a world of love shut in.

Home is the blossom, of which heaven is the fruit.

The golden setting, in which the brightest jewel is "mother."

The father's kingdom, the children's paradise, the mother's world.

The center of our affections, around which our heart's best wishes twine.

The jewel-case, containing the most precious of all jewels—domestic happiness.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

"Human dissatisfaction is as changing as the clouds in color, shape, distance, density, appearance and disappearance; and like the clouds our troubles and discontentment are more apt to bring merciful showers than otherwise. God has well said: 'Man that is born of woman is of few days and full of trouble.' And even when he is 'born of God,' he is not entirely exempt from this early heritage."

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

We have received a new edition of the tract "Letter to a Friend," from Brother Woodruff, and we can supply them at five cents each postpaid. No tract [illegible] issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Obituary.

D. A. Renner, fell asleep in Jesus Sunday, Oct. 27, 1907, at his home in Rollin Colony, Neosha Co., Kan., at the age of 57 years and 8 months. He was born in Tazwell County, Ill. Feb. 29, 1850. He never married. He was baptized into the all-saving name of Jesus Christ almost fifteen years ago, and united with the Church of God, in which he lived a faithful and true Christian life, until the enemy, death, captured him as his victim.

He moved to Kansas from Illinois, where he expected to be permanently located until dead, or the Lord would come.

His sickness was short, only a few days. He was up a part of the day before he died, and we hardly knew what caused his death. He was calm and patient, and talked to his brother's wife a few moments before he fell asleep in death, no more to awake until the resurrection morning.

Brother Renner leaves three brothers. Albert, Samuel, and I do not remember the other brother's name.

Brother Samuel is very much afflicted, and he with his family will miss his brother very much. He will also be missed by one who was near and dear to him, one who was to help him fight the battles of this life. To her the loss is the greatest. The Church, Sunday School, neighbors and all will miss him. He never missed Church or Sunday School unless sickness hindered. He kept his lamp trimmed and burning, and was ever ready to help in every good work.

Funeral services were conducted by Uncle John Foore, the text being Rev xiv 13, I heard a voice from heaven, saying unto me, Write, blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Job xvii 13. If I wait the grave is my house, I have made my bed in the darkness. They shall go down to the bars of the pit, when our rest is together is in the dust. The Lord sent Isaiah to Hezekiah, set thy house in order, for thou shalt die and not live. Isa xxxviii 1. Hear Hezekiah praying and pleading with the Lord to live. See to die and not live. Die is the opposite of live. See verse 15, God added fifteen years to his life. Hear Hezekiah praising God and rejoicing. Verse 17, Behold for peace I had great bitterness, but thou hast in love to my soul delivered it (my soul) from the pit corruption. See, set thine house in order, does not mean an old wooden building. 2 Cor v 1, For we know that if our earthly house of this tabernacle were dissolved — have a building of God (house) not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found be found naked. That if we are alive we shall not be found dead, unclothed. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed (not dead), but clothed upon, that mortality might be swallowed up of life.

While we are alive we are clothed. While we are dead we are unclothed. When we are resurrected we are clothed upon with our house which is from heaven. 1 Cor xv 53. For this corruption shall put on incorruption, and this mortal must put on immortality. Clothed upon with our house which is from heaven. 2 cor v 2.

1 Thes iv 13-19, But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.....Wherefore comfort one another with these words.

Thus we laid our dear brother to rest, with a Bible hope, waiting for the Master to come and raise him up from his sleep, and give to him a crown of righteousness, at that day; and not to him only, but unto all them also that love his appearing. 2 Tim iv 8.

"Asleep in Jesus, blessed sleep."

John Foore.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

George G Cottrell	3 50

Poetry.

God's Anvil.

"Pain's furnace heat within me quivers,
God's breath upon the flames doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper—As God will,
And, in his hottest fire, hold still.

"He comes and lays my heart, all heated,
On his hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper—As God will,
And, at his heaviest blows, hold still.

"He takes my softened heart and beats it,
And sparks fly off at every blow;
He turns it o'er and o'er and "beats" it,
And lets it cool, and makes it glow;
And yet I whisper—As God will,
And, in his mighty hand, hold still.

"Why should I murmur? for the sorrow
Thus only longer lived will be;
Its end may come, and will, to-morrow,
When God has done his work in me:
So I say, trusting—As God will,
And, trusting to the end, hold still.

"He'll cause it all to profit purely
Affliction's glowing, fiery brand,
For all his heaviest blows are surely
Applied by a Master hand;
So I say, praying—As God will,
And hope in him, though suffering still."

Communicated.

Indiana Conference Report.

As per announcement the Annual Conference of the Church of God in Indiana convened at the Hillsburg Church, Thursday evening, Oct. 17.

The lesson read at the opening was 1 John i. After appropriate songs and prayer, the President, Brother J. H. Willey gave a short address on "Love."

The address of welcome was given by Brother William Huffer, of the Hillsburg church, and a true welcome it was.

The first sermon was delivered by Brother Huggins of Illinois, his subject being "The power of God's Word."

Friday morning at 10:00 o'clock the lesson read was John xiv. The nominating committee then appointed consisted of Wm. Huffer, A. R. Underwood and Marshall Logan. Some very appropriate remarks were made by Brother Wince and others concerning young men who wish to enter the ministry. That they should be encouraged and not discouraged.

At 10:30 Brother George Neill spoke on "The Foolishness of Preaching."

At 2:30 on Friday the business session was called. Roll call of churches showed the following represented, Bracken, North Salem, Plymouth, Pleasant View, Rensselaer, Roll, Hillsburg and South Bend. Minutes of last meeting were read and approved. After which the nominating committee reported as follows: President J. H. Willey, 1st Vice President J. A. Burnham, 2nd Vice President E. C. Plummer, Secretary Lydia Railsback, Treasurer R. C. Railsback. Officers elected as nominated. The Evangelist Committee elected consists of J. L. Wince, Wm. Huffer and E. C. Railsback.

The reports of Secretary and Treasurer show that $409.44 had been received during the year, and expenditures were $219.74, leaving a balance of $189.70 in the treasury. After that report was made the following amounts were pledged and paid: The Bracken church paid $48.75 which is included in report. North Salem paid $16.80, pledged $36.80. Plymouth pledged $39.00. Asa Roose paid ten dollars. Etta Fry pledged $25.00. J. L. Barnes paid four dollars, making a total of $220.50 cash on hand at close of conference. Other churches had not been canvassed.

The advisability of putting two evangelists in the field was discussed, but dropped for want of sufficient funds.

At eight o'clock Friday evening, Sister Mattie Neill brought a greeting of love from the church at Salem, O, and then spoke on the subject "Where is the Kingdom of God."

Saturday morning at 10:30 Brother Halstead spoke on "How to determine sacred truth."

At 1:30 business again convened. In the absence of Brother Willey, Bro. Burnham occupied the Chair.

Report of the Indiana Bible School was read and accepted, but as said report was published at close of the school, so will be omitted here. It was moved and carried that the same board of management be elected for another year, said board consists of J. L. Wince, Mrs. Phebe Willey, and Mrs. R. C. Railsback.

Report of Berean work was given by the President, George Neill. Moved and carried that the State Conference accept the Bereans, and make their work a part of the conference.

Following are some articles on Berean work:

INTRODUCTION.

In order to properly introduce ourselves, let us call attention to the report of our last Bible School. To the success of that school can be attributed the organization of the Berean Society of the State of Indiana. The following pages will tell you what we are now doing, and what we hope to do yet.

The future of the Church of God rests almost entirely in the hands of its own young people. An occasional addition comes to us from other denominations, but this is not often the case. We cannot safely depend upon any but our own young people for the future growth of the church. Their education in the Master's cause is of vital importance. Very many of our churches do not hold regular meetings and the young people drift away. Some means of interesting them is essential. It is only the interested who acquire a saving knowledge of the truth, and Berean work is intended to awaken that interest.

As the faithful older workers drop from the ranks one by one, who will take their places unless our young people understand the gospel of the kingdom well enough to impart it intelligently to others. We have no schools or colleges for educating our preachers. At present we have in our state only three active workers—Bros Halstead, Wince and Neill. Brother Wagoner works when health permit him to. Three of these cannot be depended upon much longer.

We need and want more workers in the field. We are obliged to look out of our State for them, as we did for Brother Neill. We meet with difficulties. It seems that this unfavorable state of affairs, and our lack of schools, and of interested young people can only be remedied by allowing Bible School and Berean work to come to the rescue. This cannot be accomplished in one year or two, but a systematic study of God's Word for five years or more is sure to bring results.

Please note what Bereans are doing. We are studying systematically and with blackboard help the lessons on the life of Christ which have been outlined in THE RESTITUTION; our Secretary is in correspondence with twenty-one isolated members; two singing classes are well organized and two others are started; essays are being written by some member of each local society on each lesson; we are learning in order the books of the Bible and discussing them; we are learning to pray properly; we are committing Bible verses from Genesis to Revelations which will enable us to be always ready to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear. 1 Pet iii 15.

We hope to appoint local leaders to carry on this work as rapidly as possible, and we are looking forward to a two weeks' Bible school next June. Will five years of such work be worth while?

One more fact. Many of our Bereans are yet in school, leaning upon their parents for support. Many of those who work are not as yet self-sustaining. Therefore the older ones, the parents, must lend their financial as well as moral support to this movement. You say "Another cry for the money." Yes, barrels of it! Please read "Our Hopes," and open up the barrel.

As President of the Berean Society of the State of Indiana, elected June 14, 1907. I have assisted in the organization of societies at South Bend, North Salem, Plymouth, Argos, Burr Oak, Pleasant View and Hillsburg. Have been in attendance at 20 meetings, have written 132 letters, and devoted as much time as I could in this work, not daring to neglect the Evangelist work allotted me.

As Berean work in this State is new our first year's work will naturally be an uphill affair. We expect discouragements. We also expect encouragements. We trust the former will be few, and the latter many. I have found the young people everywhere enthusiastic, energetic, eager, willing, anxious. I have found many of the older ones sympathetic, warm hearted advocates of this movement. I cannot speak too highly of the hearty co-operation of Brother Wince, Sisters Fry and Willey. Nor can I overestimate the work of our Vice President Sister Evelyn Harsch and our Corresponding Secretary Sister Geneva McCrory, who have faithfully labored to place the Society on a secure basis.

Permit me to suggest the appointment and support of some brother or sister who will give his or her entire attention to this work. The work is abundant, and to be done properly needs the entire attention of some one who will faithfully and persistently labor.

GEORGE NEILL.

REPORT OF VICE PRESIDENT.

Since our organization in June, I have written and received answers to fifteen Berean business letters. I have helped the President and the Corresponding Secretary prepare lesson outlines from one to fourteen.

In the absence of the President, I have conducted the South Bend meetings, and presented the lessons.

Respectfully submitted
EVELYN K. HARSCH.

REPORT FROM CORRESPONDING SECRETARY.

Work done from June 10 to October. The year's outline and lesson one sent to nine applicants from Huntington, no replies. Three from Hartford City, all working; also sent lessons 2-3-4. Excellent work. Two from Roll, both working on lesson 3. Three from W. Lebanon, working. One from Kokomo, working.

Correspondence with the various local secretaries as to work being done. These societies report thus: At North Salem, most of church, 1 & 3 Thursdays, 14 paying dues, several not paying. Glenn Logan Sec.

Plymouth, at church, every two weeks, (now every week) 12 paying dues, several not paying. Leona Helms Sec.

Argos, at church every two weeks, 9 paying, several not, interest good, Gladys Tabet Sec.

Pleasant View, at church monthly, 24 members, others attending, interest good, Mrs. Florence Thompson Sec.

South Bend, 2 & 4 Tuesdays, 19 members, interest growing, Mrs. A. D. Clem Sec.

Bluffington, at church monthly, 22 members, interest growing, Hugh Huffer Sec.

GENEVA E. MCCRORY.

TREASURER'S REPORT.

Donations received	$0 25
Plimouth dues	3 70
South Bend dues	1 65
Argos dues	90
North Salem dues	2 25
Pleasant View dues	50
Total	$18 25
Paid Pres expenses 7-17 to 9-14	$7 20
Paid Cor Sec from 6-12 to 9-21	1 42
Total expenses	$8 62
Balance in treasury Sep 30	$9 63

NETTIE KAUFFMAN.

GREETING FROM ILLINOIS.

It is with pleasure we learn of the organization of a State Berean society in Indiana. Knowing how much has been accomplished in other States, through this work for the Master, we pray that through your efforts much good may be done in your State. In the past, there has been some opposition to this movement, thinking that it would separate the younger people from the church and its work, but such is not the object of the Berean societies, but that the young may get into better working condition, develop their talents, and be fitted for more successful work in the cause of Christ.

Since our organization, more than forty of the members of our State society have put on Christ by baptism, and we are certain the work of the local societies and systematic Bible study had much to do in bringing them to the knowledge and acceptance of Christ.

There is much that can be accomplished through the efforts of the Bereans. Let each and every member feel the responsibility for the increase of this work, working in all ways as God would have us do, that when our work is over, we may be worthy of the "Well done" of the Master.

ANNA E. DREW, Pres.

GREETING FROM BRO. WINCE.

I thank the Lord, that our young people are so interested in Bible study. For a year or more I have been seriously pondering the question as to what would become of our blessed cause in the near future if the young members should be as heartless and indifferent to the claims of the truth as many of the old ones have been. But lately there has been a waking up among the seniors and this Berean effort, too, is going to help wonderfully to relieve the distressed and depressed condition of our good cause. Is this Berean work profitable? It surely is. It begins with the young on whom the cause of truth must depend for support, in the near future. It trains them in systematic Bible study and develops the habit of applying the mind to the critical investigation of inspired truth; than which no department of human knowledge is more important; in fact nothing bears a comparison with God's revealed will as contained in his Word. The indifferent and careless never learn his will and ways; so must remain ignorant of what should most concern them. It is the interested who acquire a saving knowledge of the truth. This Berean movement is calculated to awaken a spirit of inquiry as to What is truth? and meets the question with a plain answer in the form of Scripture texts, the meaning of which cannot be called in question. It teaches the young that the truth of the gospel is all important and must not be compromised, nor bartered for aught in this easy and spineless way of saying, "It makes no difference what you believe or in what church you belong." This kind of surrender of the system of Bible teaching exhibited from the traditions that had ridden it is what has thinned the ranks of the faithful and discouraged the hearts of defenders of our noble cause who have done so much and made so many sacrifices in its behalf. Secession will interpose a barrier to this cowardly retreat over to the opposition. It teaches the distinctive features of the faith and that these are vital to the question of human salvation. I bid the movement God speed and lend it my support morally and financially and prayerfully, and ask others to do the same.

JOHN L. WINCE.

ORGANIZED.

The Bereans are an adjunct of the Church of God in Christ Jesus. It is an organization of Bible students, as its name indicates.

It is a steady growing society, and has already proved itself efficient. Personally, I noticed quite a marked improvement among its membership. Its organization (not [illegible] people gave attention [illegible]; but now it seems to [illegible] pleasure, but a matter [illegible] vest to them. [illegible] telps, they [illegible] with Biblical [illegible], and I was [illegible] note the advance [illegible] de in Biblical study. [illegible] ated their assistance [illegible] meetings in neighborhoods [illegible] there were local bands of [illegible] Their enthusiasm created [illegible] terest which adds materially to [illegible] ize of our audiences.

Another thing I must notice, that they have been successful in bringing their young companions to a knowledge and obedience of the faith. I have baptized several of them.

Yours in the blessed Hope.
W. H. WILSON.

OUR HOPES.

1 To have a well organized society in every community where there is a Church. By "well organized" we mean a society which meets regularly and whose members are earnestly striving to grow proficient in singing, essay work, prayer, and "rightly dividing the Word."

2 To keep up correspondence with isolated brothers and sisters, having them study the same lessons as organized societies.

3 To support financially and morally the annual Bible school, thus insuring its success.

4 To educate our young, both boys and girls, to be capable and willing to take an active part in the Sunday school and Church work.

5 To have a President entirely supported, that he may be able to devote his entire time to the Berean society work.

THE INDIANA BEREANS.

Ministerial certificates were granted to D. T. Halstead, S. T. Hook, J. F. Wagoner, J. L. Wince, J. H. Willey, W. H. Wilson, J. A. Burnham, George Neill and D. E. Vanvactor.

REPORT OF CHURCHES.

Bracken: Weak numerically, but not financially, preaching once each month in good weather by Brother Wince. One of the first churches organized in Indiana.

North Salem: 25 good solid members, but not properly organized. Going to reorganize and get to work. Have Sunday school and a Berean Society, two additions.

Hillsburg: 140 names, but scattered over a large territory. A Sunday school. Preaching once a month by Brother Neill, four additions.

Plymouth: Many moved out of town Services every Sunday, Sunday school and a Berean society, three additions.

Pleasant View: Members scattered, preaching once a month by Bro Neill, one addition, Berean society and Bible class.

South Bend: No church building, Sunday school, preaching twice each month by Bro Neill, weekly prayer meeting and Berean society, two additions.

Roll: Regular Sunday school but no regular preaching.

Remember: Total membership 68, resident members 31, preaching by Bro Halstead every Sunday.

Evangelist reported, miles traveled 6086, fare paid $123.10. Sermons 125, funerals 4, baptisms 5, personal visits 100, amount received $691.43, amount due $12.80.

Ministers reports: Brother Wince hopes has built up the churches, baptized two, encouraged Sunday school and Berean work.

Brother Wagoner has preached but little. Brother Halstead being called home his report not given.

At 8:10, Brother Wagoner realizing that the audience was tired, did not deliver the discourse that he expected to, but instead gave a short impressive talk.

At 9:30 there was a song service, and at 9:15 Brother Huggins spoke on "A separate people."

Sunday morning at 10:00, Brother Wince read as a lesson Heb iii. The discourse was delivered by Brother Huggins, his subject being Thoughts.

At 2:30 the lesson for the Communion service was read by Brother Burnham and the service conducted by Brother Wince.

At 3:30 Sister Neill spoke of "The Resurrection."

At 7:00 o'clock Brother Wagoner spoke on "Christ is coming."

The meeting was a grand success, and all that the secretary heard express themselves were highly pleased with the church at Hillsboro. Dinner was served each day at the church giving all a chance for general visits and exchange of greeting. The church there raised $75.00 with which the ministers were paid, two speakers being from other states.

An unusual number came from a distance, among whom were Brother Carl Thompson and wife and Sister Himmelright of Warren County, Bro, and Sister Brotherton of Roll, Bro. Barnes of Bourbon, Brothers Alexander and Aslakson of Chicago, Sister Gesiu Foreston Ill. and Sister Eliza A Rabe of Oklahoma. Many came from surrounding towns, making in all a goodly number to be cared for by the church, which as has been said, did the work so nobly.

Three were baptized during the conference and one on Tuesday following—Brother Omer Parker and Sister Verna Ray of Kokomo, Sister Basels Benge Frankfort, and Sister Hattie Jenkins Michigantown.

May the good work go on till the coming of the Lord.

LYDIA RAILSBACK, Sec.

Conference Report.

The sixth Annual Conference of the Church of God in Christ Jesus, held at Moriah, Illinois is now recorded in past events and one to be long remembered by all in attendance.

From beginning to end it was truly a feast of good things, several were heard to express that it was the best meeting ever held at this place. A goodly number was in attendance, considering our rather isolated situation—several familiar faces seen at our former Conferences were absent—we missed you.

We were very kindly favored by friends, as to entertainment, by nature, as to weather, by Bros. Jas. Wilson, L. E. Conner and J. S. Lindsay for ministry, by the public for their excellent attention and behavior and lastly and most essential of all by the Spirit of God which seemed to guide and instruct.

Meeting was opened on Wednesday evening, October 16, 1907, by sermon by Bro. Conner on "The Coming King"—not being present can give no thoughts presented but dare say some valuable truths were plainly put and Christ's name was honored as he was set forth as reigning King over all the earth.

Each forenoon was devoted to Bible study conducted by Bro. Lindsay. It is needless to say that these meetings were full of instruction and most thoroughly enjoyed by us, especially so, since such opportunities are rare with us—such meetings awaken in us a desire to know more of God's Word to us, and when unfolded by Bro. Lindsay new beauties are seen and it does become more and more a "Lamp unto our feet and a Light unto our path." Its capacities are indeed as Gregory puts it "A stream where alike the elephant may swim or the lamb may wade," and it follows that the more elephantine we become in perusal and comprehension of it the greater will be our enjoyment—and we admit that we at Moriah are more lamb-like than otherwise in our propensities for wading.

On Thursday evening Bro. Lindsay followed Bro. Conner with the sequel "The Coming Kingdom." On Friday evening Bro. Conner's discourse was based upon insurance—topic, "Life Insurance that Insures Life." He showed how that the Life Insurance which we have through Christ was superior to any other insurance policy in that it actually does insure life; while present companies insure only an indemnity at death, not benefitting the insured in the least. But in God's Insurance Company the insured receives the indemnity—life eternal.

On Saturday morning the business session was held; new officers were elected as follows, Pres. Benj. Woods; Vice Pres. John Elliott; Sec. Mrs. C. W. Weaver; Treas. Lewis Weaver. The Secretary being absent, no report was given. The Treasurer's report was as follows: Received $60.00, expended $60.00 from Oct. 1906 to Oct. 1907. The Board of Officers was elected Board of Management—meeting adjourned followed by Bible school.

On Saturday evening perhaps the most practical sermon was preached—the speaker, Bro. Lindsay, having a practical subject—"Petroleum Oil vs. Oil of Gladness." Doubtless, this subject would not appeal to the majority of readers as a practical one, yet the speaker made it apply to every Christian who heard it. To understand it fully one would need to visit this vicinity or another like it and see the numerous oil wells—throughout the country and understand something of the nature of them—Bro. Lindsay assumes that we each possess an oil well—a spiritual one and by Christian practises—reading the Word, prayer and performing all known duties—that is, by unabated labor upon our well we receive a bountiful supply of the oil of joy and gladness—just as the drillers who work upon the oil well—he has to keep it cleaned out and in good repair to obtain the product petroleum. So this field, the wells after yielding a good supply of oil for some time are worked over. The operators are not satisfied. They drill deeper, down to the second sand or second pay and the well yields a much greater and better production—so it should be with us—we should not be satisfied with a moderate blessing but should devote more time and talent to the things which build us up spiritually and we will receive the more abundant recompense.

On Sunday morning at 8:30 Sister Lucy Black and Louisa Woods put on Christ by baptism, Bro. Lindsay administering.

At 10 A. M. Bro. Conner preached an excellent discourse on "The Great Lie and Other Lies"—text "Thou shalt not surely die." Gen. iii. 4. He denounced as firmly as ever the first lie ever told—will not go into detail as to the sermon, for you have all heard the gist of it time after time—yet it is ever new. The most important and most cherished point of doctrine is contained therein and Bro. Conner told of the Banishment from Eden and of the Hope of Restoration so plainly that it would seem that the most skeptical could not help but believe.

Following the sermon was the Communion service, conducted by Bro. Jas. Wilson. This was an impressive service.

The time came when our meeting must close—we realize how much easier it is to do right when Christian influences are constantly around us. We isolated ones, who have not church privileges need your prayers the more.

Bro. Lindsay delivered the closing sermon on the most important question of all "How do we stand with Christ?" Will make no comments on this but will say that the speaker did justice to the subject. We would do well to ask ourselves this question daily and make our calling and election sure.

Bros. Wilson and Conner made very fitting remarks by way of thanks and farewell to the public and the church which added another most profitable Conference session.

May we enjoy many more such, if Christ tarry.

MRS. C. W. WEAVER, Sec.

Communicated.

Michigan Conference Report.

Friday evening, Oct. 25th, a small congregation met at the appointed place in Brady to enjoy the good sermon we felt sure awaited us, for Bro. Wagoner had reached the place in time for the first meeting. No presiding officers being present, Bro. Woodward called the house to order, and appointed a devotional committee. A hymn was sung and Bro. Wagoner was asked to take charge of the meeting. He gave a few most fitting words of welcome, with a salutation, quoting our lamented but faithful Brother Joblin's words at a meeting in Indiana "Are you rejoicing in the truth?" After this greeting he gave us a good sermon from Heb ii 3.

Saturday at 9:30 a m Sister E. Barnum led the Social meeting. At its close Brother Wagoner asked that all who believed in and were trusting in God, should stand. Every one rose to their feet. Brother Woodward followed this meeting with a sermon on Job xxiii 10.

After lunch a business meeting was called, with Brother Daniel Paine appointed to the chair.

At 2:00 o'clock Brother Wagoner spoke on the Atonement. This sermon was especially instructive. It will take much study, thought and skill for our young speakers to be able to make a subject plainer, or find every pearl of truth as well as our aged but faithful Brother Wagoner does.

Saturday evening Brother Wright led the Social meeting, and Sister Woodward followed with a discourse from Mark xi 22, Have faith in God.

Sunday morning Brother Woodward led the Social meeting, and after doing some earnest talking himself asked that every one present who was determined to stand by the cause of truth, and the Church, should emphasize their intentions in their testimonies. Nearly all responded quickly and earnestly, determined to continue fighting on the gospel battle field, and to continue their earnest efforts to support the Church of God.

Following this meeting Bro. Wagoner gave an earnest sermon on the Lord's second coming.

After lunch Sister Woodward spoke from John xiv 2, "In my Father's house are many mansions." Brother Woodward presided at the table as the Lord's Supper was once more celebrated.

Sunday evening Sister Barnum took charge of the Social meeting, and Brother Wagoner gave the last sermon—The signs of the Lord's second coming.

Sunday morning it began raining, continued by spells nearly all day, keeping many away from the meeting that had hoped to attend. The attendance was small all through. The cares of fall work keeping some away, sickness detaining others. We believe the Lord will reward those who could not come for these reasons, but what he will do with those who were hindered by General Apathy, I cannot tell. We are afraid however bright the pleasures and riches of this world may look now, the glory of God's kingdom will be lost to very many by their cold indifference.

At the business meeting Saturday arrangements were made for our next annual meeting. First it was decided to have it at Dutton. Next, it being the 50th anniversary of our annual gatherings in Michigan, it was decided to make it a Jubilee Year, and to have a Bible School in connection with the conference, this to begin on Tuesday evening, and the conference proper to open as usual on Thursday evening. Brother Daniel Paine was chosen Chairman on committee of arrangements, he to select six other competent persons to assist.

This, brothers and sisters, means that any one who has any knowledge of the origin of the cause of truth in Michigan in their locality, will gather every item of interest together, and send it to Daniel Paine, Mendon, Mich. How interesting it will be for future generations to read this history. Let us all do all we can to help Brother Paine in this work. Let us go about it immediately, for it will take much labor to correct, revise, condense and arrange these interesting facts.

It was also recommended by the conference that wherever the young people of the Church of God form a young people's meeting, it shall be known as the "Bereans." This is a Bible name for Bible students, and all auxiliaries to the Church should universally bear the same name. Several States have already adopted this name, and we hope it will not be long before a movement will be made to provide the same lessons for all our Berean societies. In union there is strength.

MARY A. WOODWARD, Sec'y.

Dear Restitution.

I just got home from the Annual Meeting at Rollin, Kansas, where the Colony is located. We had a glorious good meeting, and every body enjoyed themselves. Brother and Sister Fulbright were there, (I baptized Sister Fulbright some twenty-five years ago) and Brother A. E. Reuuer from Stark, Kansas was there. I had written to four of our preaching brethren to come, but they failed to get there.

However we had a good meeting—we just let Christ and the prophets and the apostles do the preaching.

We had a good Sunday School at 10 o'clock Sunday morning, and at 11 o'clock I preached on the promise to Abraham, the travels of the children of Israel, and showed that they were a typical people. Psa. cv 7-11; I Cor x 1-11.

At noon we had a basket dinner, and at 2:30 in the afternoon had another sermon "Is baptism necessary to salvation?" Then at 7:30 in the evening the subject was "The Resurrection," with I Cor xv, as a basis. After this came the Farewells, and we sung "God be with you till we meet again."

Many have written to know about the Colony, and I will say that I still think some day, if this age lasts, it will make a very good place to live in. The members here now are poor, and to make a good town takes some little wealth. What is needed first is a good general merchandise store—a good moral man who has the means to put in a first class store can do well here, as the territory is fine. There is a good store building that can be rented or bought.

Then we need a blacksmith, and a wood work shop; also a grain elevator, and a coal dealer. This would also be a fine location for a canning factory for small fruits, corn and tomatoes.

We have an oil refinery. There is plenty of good water, oil and gas; a good house for school and church use, one small store. We need men with means to build houses for the poor to live in. There is plenty of fine land to cultivate, but houses are scarce. The taxes are not half as high as in some large towns.

But Rollin is not Paradise by a good deal, and has plenty of room for betterment. We need men to build up the town and the church as well.

This is all I can say, and if you wish to know more, all I can say is Come and see.

JOHN FOORE.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

When you buy a money order, see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning[illegible]gton, Kan. The price is 10 c[illegible]

Evangelistic Notice.

The N. W[illegible] has selected me again a[illegible] ren have a[illegible]fornia to m[illegible]urch or isola[illegible] meetings dur[illegible] year should co[illegible]t an early date so I[illegible]ear's work for this ext[illegible]y which now includes w[illegible]n, Washington, Californ[illegible]ona.

Hereafter [illegible] will be Scholls, Oregon, and [illegible], W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

NOTICE.

Information wanted concerning an Evangelist known as Blind Raynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 380 West Main St. Salem, O.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Peerless, Ind, or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it forever? If so, send for Popular Lectures by Bro. Joblin, entitled.—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Poetry.

The Temptation.

A TALK IN DRINK.—TOM IN DRAM CHOKES AND ANNIE WINES.

They say "I'm not smart, and they laugh at me,
But I'm smart enough to let whiskey be!
I've seen crowds who thought they'd have
To try me drinking on beer or wine.
Or they looked at each other with nod and wink,
As Jack brought out their bottle and asked me to drink;
And said "It was healthful, and tasted good,
And would hurt me no more than my daily food."

It was my turn to laugh, and I said that it "bites,"
That the man who drinks, is the man who fights,
And I will not touch what my God says "not,"
To turn myself to a bear-eyed sot;
To weaken my judgment of right and wrong,
To feed my strength and debauch my tongue.
You fellows can vote at the polls, you say!
I, can show my colors another way!

And braver he than the President
Who off to a cocktail dinner went
And—shame to our nation!—thought it was fine
To taste of the toddy and toss off the wine!
Then one of them said, "It's not any use
To try this fellow on strychnine juice,"
And offered to pay for a fine cigar
If I'd smoke with them like a jolly tar.

But I would not have it, nor would I chew
The nasty weed that the Red man grew.
So you see, I've a little more sense
Than Judges of courts with all their pretense,
Than lawyers, and doctors and merchants too
Who fly to the japs when they are blue;
Or are off in a trice for some foaming champagne
To make them grow merry by drowning their pain.

They call me weak-minded and all of such stuff
But I'm braver and stronger than they for enough,
For I know—that the winner, most fully for real
Amounts in a year to a wonderful sum,
A sum that would care for our orphans and poor,
And ope wide to the gospel full many a door;
So, though I'm not smart and they laugh at me,
I'm smart enough to let whiskey be!

Communicated.

Known to God are All His Works.

The question of the foreknowledge of God has been discussed by the religious world for many centuries. Our best scholars have not agreed on this point. While it is not a vital question I think we should study it from a Bible standpoint. Those who believe that "The Eternal One" worked out his plan to the smallest detail will have many hard questions to answer. If we get rid of our preconceived ideas and search the Word of God on this question as we do on that of the gospel we will certainly arrive at the truth. We wish to suggest that God did not reveal all his plan in the beginning but gave it to his followers in detail. His plan is first revealed in Gen i 28. To Adam he said, Multiply and replenish the earth; subdue it and have dominion. The earth was to be filled with his offspring before dominion could be exercised. Nothing is said here that the man whom God created would be placed on trial. Yet we see that they were placed in the garden and under the law with the direction that "eating" thou shalt eat. Adam chose to disobey God's command and partake of the fruit of the tree that God forbade him to touch. The act of disobedience certainly was not in God's plan for it necessitated the passing of the sentence of death on Adam. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, Saying, thou shalt not eat of it. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. Gen iii 17, 19. Paul says 1 Tim ii 14. For Adam was not deceived, but the woman being deceived was in the transgression. We cannot argue that it was in God's plan that Adam should transgress when he violated the law pre-meditatedly. The volition was his own. He evidently knew what the result would be, as the Lord had said. "In the day thou eatest thereof thou shalt surely die." There was a difference in the character of their violation of the law. Eve was deceived through the sophistry of the serpent but Adam did it because he chose so to do. To say that this incident was in God's plan is to say that God arranged that Adam to whom he had promised dominion should fail. This is Calvinism in its purity and destroys free moral agency. The fact that God placed Adam under a law is evidence that he gave him the right to choose. The tree of life was placed in the garden through which they might receive eternal life. The command was thou shalt not eat of the tree of the knowledge of good and evil. If we keep in mind that God's works and the enemies' works are quite different it will aid us in our search for the truths along this line of Bible truth. The Lord God said that the seed of the woman should bruise the serpent's head. This could not have been considered in the plan until a Savior was needed. From this time the plan was that the seed of the woman should prevail, and in the end Satan would be bruised. For this purpose the Son of God was manifested that he might destroy the works of the devil, (the enemy). Adam's transgression necessitated the introduction of one of the race who would in the end regain what Adam had lost. The trouble of many is that they want to believe that this seed meant the son of Mary who was born four thousand years later. The desire of many of the prophets was that they might know in detail the whole of God's plan. The details of every plan must be worked out as necessity requires. Let me illustrate. Mr A wants to erect a building. The architectural plans are made but the details must be worked in. The architect did not have in his mind the individual trees that were to be selected to complete the plan. I have said that the disobedience of our first parents necessitated the providing of a Savior in the seed of the woman. This could not have been in the plan previous to the creation of Adam. If it were, God could not have given the first man the power to rule. It is said if the Eternal One did not know, his power is limited. It is impossible to take cognizance of a thought before it is produced. Therefore God does not notice our actions until they have taken place. An evil thought does not become sin until it has found an enlodgment in our minds. It was because of the purposes and desires to do evil continually that caused God to destroy the antidiluvians. He certainly did not purpose this before the worlds were formed as some affirm. If God's thoughts reached to every detail in his plan his creatures are a little less than machines, and therefore unable to do otherwise than was arranged in his plan. The God whom we worship gave man a perfect physical organization that he might do good or evil and was held responsible for his acts. The fact that we are placed on trial and admonished to seek for glory, immortality and eternal life is evidence that we are free moral agents and will be held responsible for our acts. It is written, He that doeth righteousness is righteous. He that committeth sin is of the devil. The transgression of the law is sin. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. James i 13. I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may life. These Scriptures all teach us that God has given us the power to choose good or evil. God said to Abraham that his seed should be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years and afterward they shall come out with great substance. This to my mind is one of the details of which was worked in for a purpose to be known. In Jer vii 31 the prophet said it came not into my mind that you would burn your sons and daughters in the fire. It was necessary that Abram's seed be isolated as a nation in order that the seed be produced. If this people had not been disciplined as it was the [illegible] would not have been able to [illegible] law in every particular. In order to get a strong people as is taken in choosing the best and rejecting the faulty. It is the law of the "survival of the fittest." When the time came that the seed should be produced a woman was found who could not be deceived and God chose her as the handmaid. The angel said to Mary, Hail, thou art highly favored (margin, graciously accepted) the Lord is with thee, Blessed art thou among women; for thou hast found favor with God. Can it be that God knew before the worlds were formed that this woman should be the one favored among all women? We think not, but that his plan was to have a race that should inherit the earth and one of the race should rule. In other words God would rule the earth through the instrumentality of a kingdom. The seed of the woman was to bruise the serpent's head. Abraham's seed is to bless all nations. David's son is to rule over the house or kingdom of Jacob forever. He is to sit on David's throne. He is God's Anointed. Yet we should see that he (Christ) became so through obedience and not because God planned it so from the beginning. In speaking of this man the Psalmist says Psalm cxix. 98 to 100. Thou through thy commandments hast made me wiser than mine enemies. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. Jesus won the kingship by obedience to the Father's commands. It is true that the Father gave Jesus the Spirit without measure because he at all times did the things that pleased his heavenly Father, was tempted in all things like unto ourselves, but as a man over his own house was faithful. He poured out his soul unto death. For this God crowned him with immortality. He was the one of all the race that obeyed the law perfectly. Not because God planned it before the worlds were formed but because he sought for the prize that God placed before the race. Abraham was declared to be the father of the faithful because of the righteousness of his faith. So will we be made his sons and daughters because we believe as did our father Abraham. We must work out our salvation if we are ever saved. If we err in the above please point it out and we will thank you.

Your brother in search of truth.

D. C. ROBISON.

A Call to Duty.

Let us have a bugle call, and ascertain the number of Gideonites now ready for actual service. No time for sleeping on duty now, for the battle is on. Not openly, as in hostile warfare, but in a more dangerous form. The enemy is lying in ambush. The whole world comparatively are arrayed against the truth.

What do the masses of religionists care for the words of Christ, "I am the life," when they believe they have that life by natural birth? It is so much easier to believe Egyptian mythology, and believing that they have no use for the establishing of Christ's kingdom on earth, as his oft repeated words declare.

But we rejoice that God has a faithful few who believe his Word and are heeding his admonition. Unto such as look for him will he appear to save. Truly we are living in perilous times, and Satan is working with all the cunning craftiness common to his nature, and if it were possible would deceive the very elect. If ever the cause of truth needed true, brave defenders it is Now—Today. The last time we ever heard our brave, beloved Brother, L. L. Chase preach a gospel sermon, was at the Coats Grove Conference. It was seemingly almost a dying effort. He preached a masterly sermon on the Covenants of promise and baptism. It was mentioned by many as being a most convincing sermon.

Afterward receiving a severe criticism from those he least expected [illegible] had built, he said to me, Bro. [illegible] "Have I done wrong?" [illegible] Sister Wines would pay any one for a years' subscription. Try all the above plans for improving the paper, and watch results.

Then if you want good work done by your minister do not meet him always with criticisms, especially before the world. Remember the years of hard work he has done for you, and that he has feelings as well as you have. The devil enjoys getting you into the fault-finding frame of mind. It does not require much brains to do it, but the grace of God can keep you from it.

O friends, stand by the banner of truth. Stand by your faithful preacher. There are only a few of these veterans left, and they will soon be gone. Give them your hearty sympathy and decent support without grudging. Stand by the dear old faithful friend, THE RESTITUTION. If we have nothing but fault finding to do, let us keep silent. The crying sin of Israel was fault-finding. Moses could do nothing to please them, so though he was God's chosen leader. They were constantly longing for the leeks and onions of Egypt. O, that we had stayed in Egypt. Angel's food failed to satisfy their carnal appetite. God has said, Come out of Babylon my people, and that means stay out. But O, the multitude are going that way, and they are so liberal minded in their views. The other way is so narrow; so few going that way, and they won't even sprinkle a baby, or admit one into their church unless they are immersed; and they believe there is no future life for the saints until Christ's return to earth. No, I cannot stay with them.

Have you, dear ones, the words of Christ, Broad is the road that leadeth to destruction, and many there be that go in thereat. It is only the few who find the narrow way which leads to life.

O, what danger there is that we fall from our own steadfastness. What will the result be? For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

Your brother in hope.

B. W. WOODWARD.

WHICH ARE YOU?

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the sinner and saint, for all will understood
The good are half bad, and the bad are half good.

Not the humble and proud, for in life's little span,
Who puts on airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No, the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided to just these two classes.

And lucky enough, you will find too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you among the band
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

The Scapegoat.

And Aaron shall take two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be present alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. Lev xvi 7-10.

In the Revised Version it says, Be presented alive before the Lord, to make atonement for him, or margin, over him.

Those who understand what constitutes atonement, and how it is made, will see at once that the live goat represents the living Christ; he that was dead and is alive again. Atonement means agreement; reconciliation after enmity. Fallen man is a child of the devil. The resurrected man a child of God. John viii 44; Luke xx 36. That which brings in resurrection is therefore that by which the atonement is consummated. This is very easy to comprehend as is all truth.

The careful reader knows how reconciliation is brought about by a law of life and Christ is the agent. It is because he lives that we shall live. It was the scapegoat that delivered the people from their sins. And the goat shall bear upon him all their iniquities unto a land of separation; and he shall let go the goat into the wilderness. Ver 22.

I need not explain who bears our sins. Behold the Lamb of God, that takes away the sin of the world. But did we read "make atonement for him" the scapegoat. Did Christ make atonement for himself? Certainly he did. Did he not have a fallen nature when he took that of a Jew of the seed of Abraham according to the flesh? Did he not become a begotten Son,—resurrection? "Until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. Ver 17; also Heb ix 12, "By his own blood (life) he entered in once into the holy place, having eternal redemption." For us, is not in the text, but supplied, left out in the Revised Version because the context does not permit it.

Which lot of the two will follow a fulfillment? Think you it is that referring to the high priest himself? You had better find out by reading Matt v 18. Those who believe that Christ was a substitute, punished instead of the sinner, may well think the scapegoat, presented alive before the Lord, is the devil. He ought to be the sinner's substitute if anyone.

But even that is just. Moses offered himself in that way, but God would not permit vicarious punishment. Ex xxxii 33. The slain goat for the sin offering is Christ, and the bullock of verse 11, and all the other sacrifices; while only the living goat represents the finished work of the atonement, the bearing away of our sins. The atonement was not made by the slaying of the victim or victims, but by the life or blood, carried into the holy place; by which life the cleansing was to be consummated. But it was completed only when the people were actually separated, at last free from their sins. This was the last act of the atonement, just before the high priest came out; and the scapegoat was the agent by which their sins were taken away.

Lev xvi, is the only chapter which gives the details of the process by which the atonement was made. The law is a shadow of things to come; it is fulfilled in that to which it points, and it is easier for heaven and earth to pass than one jot of the law, until all be fulfilled.

We have such an High Priest, who has gone into the true tabernacle, of which the other was a figure, there to appear for us; and every jot of the law concerning his going in, and coming out, will certainly be fulfilled. Our sins brought on us by the fall are not borne away until we are delivered from the body of this death; and until then we groan within ourselves. The scapegoat bears all our sins away into the wilderness; a land not as yet inhabited. Thus our sins go before to judgment—those of the world will follow after, 1 Tim v 24.

The atonement consummated is of course, our actual deliverance from sin and its consequences. Such deliverance is therefore, salvation. When he bears away our sins, our salvation will be revealed, 1 Pet i 5. That being the last act of atonement, it is at that moment this corruption puts on incorruption. That act is passing through the first vail, into the holy place; and without holiness no man shall see the Lord. Then he will wash his flesh in the holy place.

I will site you to one more Scripture, Isa liii 4, Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on him the iniquity of us all.

Submitted in love,

JOHN FORD.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, NOVEMBER 13, 1907. NUMBER 42.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, NOV. 13, 1907.

BROTHER G. E. Marsh writes that he is engaged in a protracted meeting at Hickory Grove School House, near Colo, Iowa, and that the attendance so far has been very good.

THE Plymouth Church had the pleasure of listen to two excellent sermons delivered by Sister M. A. Woodward on last Sunday. She reports that Brother Woodward was able to make a trip to Raisen Center while she was here.

BROTHER [illegible]. Conner, of Cleveland, O., was called here by the sickness of Sister Chaplin-Wickizer, with whom his daughter makes her home. While here he attended Church services, and greeted many old friends of by-gone days.

WE wish to call special attention again to a matter that may seem simple, but is quite annoying at times. Please read over your money order before putting it in the envelope, and see that it is made payable to THE RESTITUTION, Plymouth, Indiana. We ask you to be careful about this because quite recently we received a money order made payable to "The Presbyterian," another to "Yes Institution," another to "The Recitation," another the Post Master had forgotten to sign his name. Frequently orders are made to read "Plymouth, Ill., Iowa, etc." Of course the only thing we can do is to return such, and then there is the extra expense of getting a new order and sending it. This can be avoided by a little care in looking over the order before sending it. So please see to this. Also be sure and address your letter to Plymouth, Indiana. A short time ago we received a letter that had been written and sent some time before. It was addressed to Plymouth, Ill., and after laying there some time, was forwarded to us, as it so happened that some one knew THE RESTITUTION was published in Plymouth, Ind.

The Bereans Column.

Will all isolated Bereans, members of the Illinois Society, send their names and addresses to Mrs. C. F. Gesin, Rural route 2, Forreston, Ill. J. W. Cooper, Ripley, Ill, or Miss Lelia E. Whitehead, 5428 Ontario St. Austin station, Chicago, Ill. Will you please state whether or not you wish to correspond with other Bereans, and with which crowd, the younger or older.

Any Bereans wishing to correspond with our isolated brethren, and so become better acquainted, as is befitting with members of one great family, please send word to any of the above committee.

We wish to remind the Bereans of a matter spoken of at the conference: The Chicago Berean Society makes a special work every year of distributing Christmas dinners to the poor. In a great city there are so many needy cases. Any who wish to help in this work will please send your contributions to Miss Leila E. Whitehead, 5428 Ontario St. Austin station, Chicago, before or up to Dec. 17. The poor you have always with you.

We rejoice to learn that during the Southern Illinois Conference, two more of our Bereans put on Christ in baptism. They are Miss Louisa Woods, Rural route 3, Casey, Ill. and Miss Lucy Slack, Rural route 1, Dundas, Ill. Write them and become acquainted.

MARRIED—On Nov. 6th, Maude M. Button, daughter of Mr. and Mrs. Lucian Button, of Chicago, to Edwin T. Renner, son of Mr. and Mrs. John Renner, of Lanark, Mr. Lindsay officiating. Mr. and Mrs. Edwin Renner will make their home in Chicago. The good wishes of all the Bereans are with our brother and sister. May God be with them and shower his blessings abundantly on this new Christian home.

It may be of interest to many of our Bereans to know that the prophecy we have been learning in Jer xxxi, has been very nearly fulfilled. A company of Americans, who have lived long in Jerusalem tell us that when the building started in Jerusalem, they were excavating and under the second foundation was found a round foundation, as though for a tower. No one knew what had been built there till an old Rabbi, on looking up the records, found that it was the site of the tower of Hananeel. Why had the building began at that point? Then when the building stretched out into the valley, and they began to plow and dig for their buildings, they found so many ashes. Again, on looking up the records it was found to be the place where the ashes of the temple sacrifices were cast. And so in many ways they fold of the actual work, that is the direct fulfillment of these prophecies, being done right in their sight. Let us thank God for the sure word of prophecy he has given to us.

Dear Bereans:

Paul to Timothy, foretells that in the latter times there should be a departure from the faith, and that he fail not in his duty, he furnishes him with instructions to that end. Among other things he says: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

In the present day condition, where the corruption of the truth on every side, and it behooves every true follower of Christ to so live that they may show forth the praises of virtues of him who hath called them out of darkness into his marvelous light, and that wherein others may speak against them, may by their good works or actions, glorify God, and these instructions to Timothy, if followed by us, may help to bring forth such results.

"Be thou an example in word" "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." "Be doers of the word, not hearers only." "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms, and hymns, and spiritual songs, singing with grace in your hearts unto God, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

In conversation. "Let your conversation be as becometh the gospel of Christ. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, yet with meekness and fear. Having a good conscience, that wherein ye are spoken against, they may be put to shame who revile your good conversation (manner of life) in Christ.

In charity. "Above all things put on charity, which is the bond of perfectness. Charity or love, envieth not, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, rejoiceth in the truth.

In spirit. Whose adorning, let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

In faith. Without faith it is impossible to please God. This is the victory that overcometh the world, even our faith. As ye have received Christ so walk in him, rooted and built up in him, and established in the faith.

In purity. Seeing ye have purified your souls in your obedience to the truth.....love one another with a pure heart, fervently. Keep thyself pure.

As we study God's Word, let us strive to put in practice the precepts laid down for us, that our manner of life may demonstrate whose service we are in.

ANNA E. DREW.

JESUS WEPT.

Dear Bereans:

By request from a friend to write an article for the Berean Column, I just thought I would touch upon the character of our Lord and Master.

You will notice that I have taken for my subject "Jesus wept." Though it is the shortest verse in the Bible, yet there is so much in it. When we stop to think of him who spake as never man spake, weeping at the grave of Lazarus, the question comes to us why should he have wept when he knew he could raise him from the dead? When he saw the friends and sisters of Lazarus weeping, his heart being so full of love and compassion, caused him to weep.

The Apostle Paul says, Weep with them that weep, and rejoice with them that do rejoice.

There is another place we see Jesus weeping, and that is over the city of Jerusalem. He knowing that it would be a desolation because of the rejection of him, Luke xix 41, says, And when he was come near, he beheld the city, and wept over it. In another place he says, O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not. He was a man of sorrows and acquainted with grief. So we see him who was the Son of God, he who received the Spirit without measure, who could heal the sick, cast out devils, and raise the dead weeping over a city, and weeping with them that weep, and surely he must have a cause for weeping.

We read in another place where he says, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Why all this for him who was made a little lower than the angels? Surely it was because of the sorrows and trials of fallen man. He [illegible] tasted death for every man, that he might [illegible] from the [illegible] of the grave. He was tried in all points like as we are, yet without sin. I am aware that some people think it is unmanly to weep, even at a funeral.

Dear Bereans, if Jesus was so meek and lowly of mind, let us who have taken on his name try to follow him in all things. He wept with them that wept; let us do the same. Let us be of the same mind of Christ.

Sometimes the trials are many, and seem almost unendurable. To such he says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.

In Rev xxi 4, we read of a time coming when God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. What a glorious time that will be, when we shall be free of all the ills the human race is subject to at the present time.

Let us rejoice in the fact that God has raised up Christ from the dead, and will raise up also at the coming.

[illegible] M. HADDERLY.

Dear Bere[illegible]

You k[illegible] Bible plainly teaches t[illegible]us will come again. T[illegible] descend from heaven in [illegible]rand glory. The great day [illegible]d Eastereth.

Are you r[illegible] or are you so taken up with the [illegible]d and its pleasures so as to hardly give a thought to the events that are occurring every day all around us, heralding the coming of our blessed Redeemer to this earth, to establish his everlasting kingdom. Are you ready to meet him?

You surely realize that the day is at hand, and the night is far spent, and we must be up and about our Master's work. Do not let us sit down with folded hands and say "Jesus paid it all."

We have a work to do. Let us pray for one another that we may prove faithful to the end and receive the reward of eternal life.

E. LINDSAY.

POVERTY AND RICHES.

"I know thy poverty," says Christ, to the church of Smyrna, "but thou art rich." Rev. ii. 9.

At first this may seem a strange paradox. A certain writer has said, "There is many a rich poor man, and many a poor rich man."

The testimony shows that the riches of the people addressed, verse 10, consisted of that which was finally to put them in possession of a crown of life.

The truly rich in this world, are those "rich in faith," and "heirs of the kingdom."

James says, "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It is within the power of each and every one to become rich toward God; to become an heir of that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. 1 Pet. i. 4. We are admonished to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. Matt. vi. 19.

One may have an abundance of the wealth of this world, for which men so eagerly strive, and yet be poor, miserable, blind and naked, as were the Laodiceans. Rev. iii. 17. They were counseled to buy gold tried in the fire, that they might be rich. It appears to me that faith is a principle element of spiritual wealth. Nothing will sooner dry up the springs of spirituality, and sink us into utter poverty in reference to the things of the kingdom of God, than to let faith go out, and unbelief come in. No wonder, then, that Paul should devote an entire chapter in Hebrews (chapter 11) to this important subject. Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1. Hence, hope is an inseparable accompaniment of faith.

Let us not lose faith in God's promises, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Let us be "rich in good works," workmen that needeth not to be ashamed.

ALMEDA MITCHELL.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY NOV. 17.

Gideon and his Three Hundred. Judges vii. 9-23.

Golden Text. "Ye shall not fear them; for the Lord your God he shall fight for you." Deut. iii. 22.

In the last lesson Joshua had brought the Israelites to a positive decision as to whether they would serve the Lord their God, or the gods of their fathers.

At the present time, it is one of the most difficult tasks to wean people away from the gods of their fathers, and persuade them to believe the gospel and be baptized. Every one that preaches or teaches the glad tidings of the kingdom of God knows how hard it is to get even a few to decide and say, "What hinders me to be baptized." Acts viii. 36.

Joshua died. The Israelites kept the Covenant, serving the Lord as long as the Elders lived, that outlived Joshua. The Lord would not help them drive out the inhabitants of the land because they broke his covenant. Judges ii. 20-23.

From time to time God selected Judges that delivered Israel from their enemies. Prominent among them were Ehud, Shamgar, Deborah, and Gideon. Because the children of Israel did evil in the sight of the Lord, he delivered them into the hand of the Midianites, Chap. vi. 1. The Midianites made the lives of the Israelites miserable, and the Lord called Gideon to relieve them. Chap. vi. 11-14. Read the chapter. Gideon—like Moses—thought he was not equal to the task. The Lord—by an angel—convinced him by signs and wonders. Gideon, was also named Jerubbaal—contender against Baal—got all the people to go against the Midianites in the valley of Moreh, some forty miles north of Jerusalem. Chap. vii. 1. All the people—were too many. They might boast of having whipped the host of Midian. Verse 2. Those who were in any way afraid were told to go home. 22,000 went, 10,000 stayed. Ver. 3. The Lord said, Too many yet. There should be a water test. Those that bowed down to drink were to be rejected. Those that lifted the water with their hand to their mouths were to be chosen.

Three hundred lapped—did not bow down—a very small number to go against the Midianites, the Amalekites, and all the children of the east, like grasshoppers for multitude. See verse 12. Gideon—like all the faithful, past and present—had to be tried. The Lord promised that he would deliver the Midianites into his hand.

LESSON TEXT.

9. The same night—No time to wait to get discouraged. If Gideon and his three hundred were not up and active, the enemy would soon be. Though we war not with flesh and blood, Eph. vi. 12, we are told to be vigilant, because our enemy always is. 1 Peter v. 8.

10. Gideon had been called to the work seemingly without a time of patient training, and may have been a little timid, from inexperience. God kindly provided company.

11. What he heard would give him assurance.

12. Without number—Impossible for Gideon—or his three hundred to count them.

13, 14. The Lord led Gideon to hear what gave him the necessary confidence and courage for the battle.

15. He worshipped.—Doubtless he thanked and praised the Lord. This is the action of all who believe and know that God is "A very present help in time of trouble." Psa. xlvi. 1. The host of Israel.—He very likely warned, or asked, the warriors of Naphtali, Asher, and Manasseh, to be ready to pursue the enemy. See verse 23.

16. Gideon has developed into a good General. Trumpets—of ram's horns most likely. Joshua vi. 4. Pitchers,—supposed to be earthenware water pitchers, such as are used in all families. Lamps—Torches.

17. Gideon drills the three hundred.

18. The sword of the Lord and of Gideon—the battle cry. First the Lord, then Gideon.

20. The middle watch—beginning at 10 p. m. and ending at 2 a. m. There was three divisions of time called watches.

20, 21. The three hundred were evidently not armed with weapons to kill. But the blare of trumpets and sudden flash of lights all around produced a panic of terror in the enemy. They cried and fled—did not stop to find out what happened.

23. They slew each other in their blind fear. God had given Gideon and his three hundred the victory.

Next lesson "World's Temperance Sunday." Rom. xiv. 12-23.

LESSON FOR SUNDAY NOV. 24.

WORLD'S TEMPERANCE SUNDAY.—Rom. xiv. 12-23.

Golden Text. "Judge this rather, that no man put a stumbling or an occasion to fall in his brother's way." Rom. xiv. 13.

In the last lesson we learned that the Lord gave Gideon and his three hundred a complete victory over the Midianites the Amalekites, and the men of the east. It is not quite clear why this lesson is called "World's Temperance Sunday." The world never had such a Sunday, and as far as the Bible is concerned there is no mention of a Temperance Sunday. The world is never temperate, but always more or less extreme.

LESSON TEXT.

12. Every one of us.—As a rule it is of great importance that we consider who the [illegible] is. This letter or book of Romans—was not written to the Romans; but to all in Rome. Beloved of God—called saints. Rom. i. 7. These saints were judging—condemning—one another about matters of eating and drinking—eating flesh—meat—and drinking wine. In verse 10 Paul shows that it is wrong and entirely unnecessary for one saint to judge another, as Christ shall judge all.

13. Let us—the saints—not judge one another any more, but rather judge ourselves, that no one offend a brother, or cause him to give offence, "and overthrow the faith of some," 2 Tim. ii. 18. A very serious thing to do. Verse 15.

14. Persuaded by the Lord Jesus—The Lord Jesus promised to appear to Paul and instruct him. Acts xxvi. 16. Nothing unclean of itself, but to him a brother—saint—that thinks so, it is unclean—a personal opinion.

15. The saint whose faith works by love, Gal. v. 6, loves his brother and will not do that which will offend his brother. He will not grieve his brother by eating meat that his brother thinks is unclean. Christ died for the weak as well as the strong in faith. Then let those who believe there is nothing unclean of itself, eat and give thanks to God. 1 Tim. iv. 3-5, not openly, or carelessly, but exercising temperance—self restraint, for the sake of a brother.

16. So that good may appear good and not give cause for questioning remarks.

17. This verse is written as if the kingdom of God was in existence—established—restored. In the apostle's record of Jesus' words they often use the expression, "The kingdom of heaven is." Those who have believed and obeyed the glad tidings of the kingdom KNOW that the kingdom of God was overturned in the time of Zedekiah, Ezek. xxi. 25-27, and will be RESTORED by the Lord Jesus Christ at his appearing and kingdom 2 Tim. iv. 1. The kingdoms of men are governed by natural needs, wants and ambitions, called in the lesson meat and drink. The kingdom of God will be governed by Jesus Christ and his saints. The faithful of all ages from Abel to the coming of the Lord. Read Dan. vii. Meanwhile those who are waiting for God's Son from heaven, 1 Thess. i. 10, are living lives of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love, 2 Peter i. 5-7. This—by Paul is called righteousness, and peace, and joy in the Holy Ghost.

18. Such serve Christ and please God. "Approved of men." Many—very many—men heartily approve of the godly conduct of a saint; but refuse, or avoid the doctrine that produces the godly conduct.

19. Let us—the world will not—follow after righteousness, etc., and instruct each other in the things that produce peace.

20, 21. Calls for that kind of temperance that the world carefully shuns. Let us eat, drink and be merry—"Onward with the dance"—is the voice of the world. The righteous only, can truly practice—and even enjoy—temperance—self restraint for the sake of others.

22. Hast thou faith—strong faith. Do not display it before your weaker brother, but before God, and you will not have occasion to regret anything. Allow your brother time to add to his faith—to increase his faith.

23. If a believer's act out knowledge is too limited for him to decide what is proper for him to eat, and not eat, then eat only what he has faith concerning. To do anything "religious" without faith is sin. Let us remember that when Paul was writing about meat it was a time when there was no gospel to speak—a passing from the law to the gospel. Much of the law consisted of the observance of meats and drinks. Some of the then converts were slow to perceive the liberty of the gospel, and had to be kindly and patiently dealt with. The temperance thought in this lesson will be more fully brought out and better understood by reading carefully Chap. xv. verses 1-7.

Next Lesson, The Death of Samson, Judges xvi. 21-31.

P. NEILL.

Dear Brethren and Sisters:

I want to say that Brother D. M. Hudler is here, Westboro, Mo., from Rockwood, Tenn., to hold a series of meetings. Will begin the 13th. The church and isolated members in Missouri, Nebraska and Okla who are longing for good preaching, just write to him at this place. It will be a grand feast to you isolated ones. I know from experience as I am alone here and paid his fare from Rockwood, Tenn., because I know he is poor in this world's goods, but he is rich in the faith and hope of coming victory. I first heard him preach seven years ago last week, at Redington, Nebraska, and many there thought him almost perfect in rightly dividing and presenting God's blessed will, to us poor fallen creatures, but, I must say he is one that never stands still but grows in grace and knowledge.

Your Sister in hope,
MRS. C. W. ENDSLEY.

Married.

Married at the home of the bride's parents in Austin, Ill., Nov. 6th, 1907, Mr Edwin T. Renner and Miss Maude M. Button. Edwin is the son of Brother and Sister John Renner, of Lanark, Ill. He taught school for a while before entering the State University at Champaign, where he completed with honor a course in civil engineering, and is present employed by a Chicago firm. Maude is the daughter of Brother and Sister Lucien Button of Austin. She is accomplished in music, and has all of the lovable traits of a refined Christian young woman. Both of these young people are members of the Chicago Church. This speaks best of all for them.

The occasion was made unusually pleasant by the friends who were present to the number of about sixty. These showed their esteem for the young people in the valuable presents which loaded the tables, and almost filled the room which was provided.

Edwin and Maude start in upon their married life with prospects for a successful and happy future. Let us join hands in wishing them Godspeed in all that they put their hands to. Pray for them that they may so walk in life that when the Life Giver comes, they may be found of him prepared to enter into his glory.

S. J. LINDSAY.

Our system of thought is often only the history of our heart. Men do not so much will according to their reason as reason according to their will.

The children of God have much in hand, and much more in hope.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our name for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W A Haynes	1 00

Poetry.

In Memoriam.

TUNE—"HOME FAREWELL."

[illegible] faithful wife is sleeping now	Luke viii. 52.
[illegible]hin her narrow grave,	Eccl. ix. 10.
[illegible]rein she knows not anything.	Eccl. ix. 5.
[illegible] speaks her Maker's praise.	Psa. cxv. 17.
[illegible]r children may to honor come	Job xiv. 21.
[illegible]d from that honor fall,	Job xiv. 21.
[illegible]connections is she of them all	Eccl. ix. 10.
For all her thoughts are gone.	Psa. xlvi. 1.
Until the heavens be no more	Job xiv. 12.
She'll not awake from sleep,	Dan. xii 2.
The grave will be her only home	Job xvii. 13.
And in it she will wait.	Job xiv. 14.
But some glad day she'll hear Christ's voice	John v. 28.
And from the grave will come	John v. 29.
Will dwell in Paradise restored	Rev. ii. 7.
Bright shining as the sun.	Matt. xiii. 43.
There sons will ever say "I'm sick,"	Isa. xxxiii. 24.
Nor suffer death nor pain,	Rev. xxi. 4.
But with the Jew they never end	Mark x. 30.
[illegible] earth's [illegible]reign.	Rev. v. 10.
[illegible] like [illegible]	[illegible]
Will over nations reign	Rev. ii. 26, 27.
Joint heirs with Christ and all the saints,	Rom. viii. 17,
From land to sea they'll reign.	Zech. ix. 10,
O Lord, give ear unto my word	Psa. v. 1.
And let thy kingdom come,	Matt. vi. 10,
Restore to life thy sleeping saints	Dan. xii. 2.
And change thy living ones.	1 Cor. xv. 51.

To the memory of Nancy L. Williams, who died Oct. 30, 1902, by her bereaved husband,
ELIJAH M. WILLIAMS.

Communicated.

Election.

"In Isaac shall thy seed be called." Rom ix 7. The chosen people were not to descend from all the sons of Abraham. Hagar's son, and those by Keturah, were by election ruled out, though they were the seed of Abraham. Paul affirms of Hagar's son that he was born after (in accordance with) the flesh, but of Sarah's son, that he was by promise. Gal iv 22, 23. By figures he makes these mothers represent the two covenants, the law and the gospel.

Prior to the birth of Isaac, Abraham was deeply concerned about an heir, one born of Sarah, the princess. After Abram's return from the battle that resulted in delivering Lot and other captives from the hand of the [illegible] unto Abram in a vi[illegible] not Abram, I am th[illegible] and exceeding great reward." It was divine encouragement for the despondent patriarch. See Gen xv 1. Something good was couched in this general promise, and on the strength of this and God's promises previously made to him he presses the question that ranks first in his own mind, because first in the divine purpose. "Lord God what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus." Abram was more than four score years old at this time and Sarah in her seventies. The prospect of an heir was one of faith. Abram continued his discourse, "Behold, to me thou hast given no seed; and, lo, one born in mine house is mine heir." Jehovah in answer to this said, "This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." On the giving of this promise of a son, Jehovah renews his covenant of the land and that of the numerous seed which was to spring from him and his prospective heir; and ratified in the most solemn manner the covenant concerning the land. There were yet several years of postponement before the heir was born, bringing Abram to his hundredth year while Sarah was ninety. Paul commenting on this remarkable birth says, Therefore sprang also even of one, and him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. Heb xi 12. He says of Sarah's faith, She judged him faithful who had promised. The ground of faith on the part of God's children is the faithfulness of him who promised. In Rom iv 18, 19, 20, this same apostle pronounces a fine eulogy on the faith of Abraham. "In Isaac shall thy seed be called." Paul repeats this in connection with the story of Abraham offering his son on Mount Moriah when the mind of the aged patriarch struggled with the question of how God could fulfil the promise of a numerous seed in the line of this only son about to be devoted to death as a victim, by divine command. His faith failed not. He solved the problem in what seemed to him the only way to save the promise from utter failure, by accounting that God was able to raise him up even from the dead. The test was complete when the glittering steel poised in the hand of the father was about to be thrust into the heart of the son. The angel of the Lord was watching this man of faith, and called unto him out of heaven * * * and said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Gen xxii 11, 12. God provided the offering to take the place of Isaac so the problem was solved in a way to save any further shock to the fatherly feelings of the patriarch. Here the promise of a numerous seed is again renewed. All that God promised unto Abraham was centered in Isaac even to the many nations and the kings that should come out of the former. In the 9th chapter of the Roman Letter the apostle says in explanation of the words, In Isaac shall thy seed be called. They which are the children of the flesh * * are not the children of God: but the children of the promise are counted for the seed, verse 8.

All the numerous families contemporaneous with Isaac would rank with the son of Hagar as children of the flesh. The discrimination is in accordance with the sovereign wisdom and will of God who makes no mistakes in his choice of agents through whom to carry out his purposes. Of the two brothers Jacob and Esau, sons of Isaac, the birthright fell to Jacob, and Esau was classed with the children of the flesh. The choice of the one and the rejection of the other was a matter decided before either had done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Through Isaac, through Jacob, through the twelve sons of Jacob, as heads of so many tribes, there was to come a numerous seed, a great nation, and in the course of time, by further development a multitude of nations, or many nations as promised to Abraham, and signified by his change of name. The many nations by special promise was allotted to Ephraim, grandson of Jacob. Reuben, the oldest of Jacob's sons, lost the birthright which was transferred to Joseph, and passed to his two sons, Ephraim to have the larger share of the birthright blessing. The blessing runs thus. He (Ma[illegible] also shall be great but his younger brother shall be greater than he, and his seed shall become a multitude of nations. Gen xlviii 19. Moses after pronouncing the birthright blessing upon Joseph, in words that mean, if they mean anything, material wealth, marvelous prosperity beyond any other people, together with military power to acquire by conquest territory belonging to other nations, passes all this surpassing wealth and military strength to Joseph's two sons or rather to their numerous seed, in these words, They are ten thousands of Ephraim, and they are the thousands of Manasseh. Deut xxxiii 17. These prophecies and promises of Jacob and Moses are commonly regarded as, either too mysterious to be understood or as empty words or mere poetic rhapsody. The commentators suppose that their meaning was exhausted by what these tribes experienced and did while they were in the land of Canaan and prior to their captivity by the Assyrians. Such a view is too limited to meet the requirements of these prophecies. Their fulfilment belongs to later times. In the days of Jeremiah when Ephraim and Israel had been in captivity more than one hundred years Jehovah was still mindful of what he said to Jacob and Moses. The relationship was not forgotten by the covenant keeping God; for through this prophet he said, "I am a father to Israel, and Ephraim is my firstborn. Jer xxxi 9. What is said in this prophecy of Jeremiah means nothing less than the restoration to favor of the Ten Tribes and the making good the promise of birthright blessing to Ephraim. Let this be sufficient now on the question of Israel's restoration.

The order of election proceeds thus, Abraham was called to leave his country, his kindred and his father's house and go into a land which God would show him. The family of which he was a member were idolators, and his native land was not to be the future home of his descendants. God made choice of another land. The election of this man of faith was in the purpose of God to make of him a great nation; his seed to be as numerous as the stars of heaven and the sands on the seashore; that this numerous seed would finally develop into many nations, or corporate peoples that kings should spring from him, and that in him and his seed all the families of the earth should be blessed. What a marvelous prospect lay before him! Isaac being his only son all the promises would center in him. For wise reasons Jacob is elected and Esau rejected. From Jacob [illegible] spring and all these come in the election and share alike in the promises pertaining to the land, the nation [illegible] seed, and the blessing of the [illegible] It fell to the lot of Judah, in the [illegible] vine arrangement to give rise to the Messiah, the Savior and [illegible] kings, while the pre-eminent [illegible] to Levi. Just as truly as Judah was elected for the kingly and Levi [illegible] priestly tribe so truly was E[illegible] elected to development [illegible] many [illegible] to be federate with Ephraim [illegible] history of the Hebrew [illegible] the division into two kingdoms [illegible] days of Rehoboam and Jeroboam. Ephraim became a national name [illegible] and [illegible] the children of the flesh [illegible] the federated tribes and [illegible] the federated nations; the latter condition fulfilling the promise to Abraham, the prophecies of Jacob, Moses and Jeremiah. Now since Ephraim in captivity was still God's first born and entitled to the birthright blessing the nation or people named must either be now in the enjoyment of the blessing or will be in the age to come; the promise of becoming a multitude of nations as a part of the birthright can no more fail than the promise to Judah concerning the birth of the Messiah of this tribe, and of the house of David, could fail. The Christ was to spring out of Judah. Heb vii 14. The many nations were to be of Ephraim, Amen. Those expositions who say God is done with Israel after the flesh and nationality must either say the promise has failed, or that at some period in the past, later than Jeremiah's day, Ephraim must have been a multitude of nations, enjoying all the blessings that were to fall on the house of Joseph: and if so this must be their condition at this day.

JAMES L. WILCOX.

Notes by the Way.

On the night of October 10, I took the train bound for Louisville, Kentucky, on the Chicago, Indianapolis [illegible] Arrived there at about 7 o'clock A. M., Oct. 11th. After a wait of about an hour, I took the train on the Louisville and Nashville R. R. for Brunsfield, Ky., about 81 miles south of Louisville. On arriving there I was met at the depot by Bro. Frank Skeels (nephew of Bro. Wm. Skeels, on the Pacific coast) and also his brother-in-law, Mr. Bradley.

I was then conveyed to the Skeels home (two or three miles on the other side of the historic town of Perryville) where I was welcomed by the three Misses Skeels, daughters of Bro. Levi Skeels, now asleep in Jesus.

On Oct. 12th, I commenced a series of eighteen discourses. It was the intention if I had arrived earlier in the season, to have held the meetings in a beautiful grove, near the Skeels home; but as the weather was too chilly to hold meetings in the grove, they cleared out, and fitted up a large and roomy barn, on the Skeels farm, in which to hold meetings. They whitewashed it on the inside, and seated the entire expanse of the barn. It was brilliantly lighted up. They hung from the ceiling three racks, each rack containing three large lamps, and one hung in front of the desk, and others were hung from the posts, besides several about the organ. They also built a pulpit desk, painted it, and covered the top with a scraped cloth. This was placed on a raised platform, which was carpeted. The barn took on the appearance of a large sized church.

The services were very encouraging. The people attended in crowds. Long before the time of meeting, they could be seen coming down the road in carriages, on horseback, and on foot. The house would soon be so filled they would have to hunt to find a seat. Those who could not find seats would stand outside before the large double doors of the barn, which were thrown open. I illustrated most of my discourses both by chart and blackboard, which assisted much in making the subject-matter of the discourses clear.

The attention was simply fine. I feel sure that a good impression was left behind, and much seed taken root, I am assured by personal acknowledgement made to me.

The audience grew larger and larger as time advanced. Two young ladies and one young man confessed the faith, and asked for baptism.

At about three o'clock, on Sunday afternoon, I buried them with Christ in baptism. I baptized them in a three pool, on the Bradley farm. In order to witness this impressive ceremony, the people came from far and near and massed themselves in a great crowd upon the banks of the pool. After a short service, they obeyed from the east that form of doc[illegible] which was delivered unto them, and [illegible] were symbolizing in hope. [illegible] of the resurrection [illegible] all those [illegible] accomplished unto [illegible] Word and instrumental [illegible] ships, but an inspiration to [illegible] purer services.

As the meetings closed, people ex[illegible] to [illegible] me to return at [illegible] time as they wished to [illegible] more.

While dressing after baptism, [illegible] were into the room, and [illegible] to [illegible] Those were [illegible] [illegible] [illegible]

Communicated.

At the Breaking of Bread.

Rev iii 11. Behold I come quickly. hold that fast which thou hast, that no man take thy crown. Jesus had told his disciples he would restore Israel, but did not tell them the exact time, and so they enquired the time, and he replied, Acts i 7, "It is not for you to know the times or the seasons which the Father hath put in his own power," and the same with the coming of the Son of man, we are not told the exact time, Matt xxiv 36. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only."

Again we read he comes as a thief in the night, or as the flood in the days of Noah, but we are to watch and be ready. Until the times of the Gentiles be fulfilled, we are to wait. When the branch is yet tender and putteth forth leaves, ye know that summer is nigh, as we know this is a sure sign of summer, so we have many other positive signs. 2 Tim i 13. "Hold fast the form of sound words, which thou hast heard of me," in faith and love which is in Christ Jesus.

In holding fast the form of sound words, we have something sure on which we may depend, and as it is all that saves us, that earns for us a reward, may we hold fast to the profession of our faith, as a drowning person might to any sure foundation for safety.

An excellent exhortation to Timothy is—O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so-called, which some professing have erred concerning the faith. Therefore we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip. We should not be satisfied with what we have heard, but to grow in wisdom of God's promises. Heb x 21. Having an High Priest over the house of God let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful who promised. Let us consider one another to provoke unto love and good works, not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.

Our conscience either accuses or excuses us for our errors, mistakes and sins; and often rules for good in our conduct if we follow its dictations, so we may aim for a clean, clear conscience; one that will guard us from doing anything adverse to God's will, so we may be more like Jesus our Savior.

Therefore beloved, seeing ye know these things, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in knowledge of our Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen.

Your sister in Christ,

ORA COLE.

Dear Restitution:

Your most welcome message of Sep. 11, was duly received. How my mind was stirred by Brother Wilson's communication on that important subject "The circumcision of the Christ." And then truly the last question in the present lesson is very suggestive. 1 Cor x 14-21, 32.

I would be glad indeed to meet that little band once more face to face.

Permit me to speak. Last another grand meeting it was my privilege to attend from July 27-29, and as introductory to this part of the subject, see 2 Cor xi 1-3. "For I am jealous over you with godly jealousy." For we had come from our homes to Webb City, Ark. to worship God together, and encourage one another while waiting for his Son from heaven. 1 Thess i 7, 10; 2 Thess i 3-12. Let us strive to free ourselves as Paul did. Acts xx 26.

I have recently had the privilege of bearing witness for Jesus in several places, and it seems that in consequence am having some of Job's experiences, Job i 12. But we still have hope, and believe that Rom viii 28 is for our consolation.

Pray for us. Amen.

R. A. HUMPHREYS.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Obituary.

Brother Albert S. Butcher, a son of Brother and Sister Butcher of Irving, Iowa, died of that terrible disease consumption at the home of his parents, Nov. 1, 1907. Brother Butcher was born Sept. 29, 1861, in Kokomo, Indiana, and removed with his father and mother to Story Co. Iowa, in 1873.

At the age of seventeen he was immersed by Brother Hubaught.

In 1885 he went to Nebraska, where he married. He was the father of two sons and six daughters, all of whom are living except one daughter and one son who died in infancy.

Brother Butcher's death was especially sad, occurring as it did on the evening of his parents' golden wedding anniversary, which he, with so many other relatives, had returned home to celebrate.

The writer spoke a few words of comfort founded on John xi 23, "Thy brother shall rise again." The funeral was conducted from the Church of God in Irving, and was largely attended

G. ELDRED MARSH.

Editor Restitution:

It affords me great pleasure to enclose a money order for the renewal of my subscription for our very valuable paper, THE RESTITUTION. I believe it to be the best paper in the world today.

Blessed are the meek, for they shall inherit the earth. Here is the place where we will receive our reward, for behold the upright shall be rewarded in the earth, much more the wicked and the sinner.

HERBERT SWAIN.

Dear Restitution.

I have just got around to send you my mite for THE RESTITUTION, so you will please find inclosed a money order to pay for another year.

We are well and trusting in the Lord our beloved Brother, in these wonderful times. I expect the Lord will soon come for his saints, and form a cloud of saved ones, and then appear to the world. Sure the Lord is very near to come, and I hope and pray we may all be ready.

Your brother in hope of eternal life in Him.

S. E. BAIRD.

Affliction and adversity are not, as we are apt sometimes to suppose, the mere random strokes of a blind fate. They are rather the wisely chosen means whereby the Father seeks to find his way into our hearts, and to bless us with his love.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days should be read by every [illegible] Paul [illegible] and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Evangelist's Notice.

The N. W. [illegible] has selected me again as [illegible] The Brethren have ad[illegible] and California to my [illegible] church [illegible] meetings during [illegible] year should correspond [illegible] at an early [illegible] year's work for this extensive [illegible] which now includes west[illegible] Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of [illegible] will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Dance[illegible]." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

NOTICE.

Information wanted, concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tolersville, Va.

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WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

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All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

SOMETHING NEW.

Brother J. L. Wince, Piercetown, Ind. has published in tract form a number of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Piercetown, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A [illegible] years since we [illegible] of judge to build a house of worship [illegible] but rather [illegible] town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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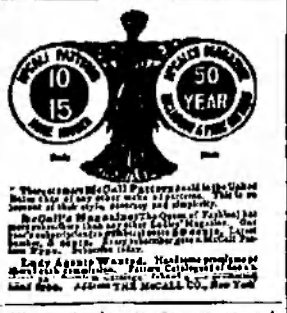

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Poetry.

The Last Supper.

The sun that in the westal bowers
Shone down where Sharon's lilies grow,
Had cast its last departing gleams
On Hermon's lofty caps of snow;
And evening with her dusky gray
Had mantled all the distant east,
When on a table, spread that day,—
Was laid the royal paschal feast.

Messiah and his chosen band
Were gathered round that sacred board,
Which called to mind fell Egypt's land,
And the salvation of the Lord.
With strong desire,—the Savior spake,—
Have I desired to sup with you;
This cup will I no more partake
Till in God's reign I drink it new.

And then with dignity sublime
He took, and blessed, and broke the bread,
Which to his church all coming time
Should symbolize a Savior dead:—
And then he gave the grape's rich blood,
An emblem of that crimson flow
From his own heart, the cleansing flood
That washes sin as white as snow.

Ma,—then he said, in grief and care,
You have not left to weep alone;
And you shall in my kingdom share
When I ascend the appointed throne;
O'er Israel's tribes shall be your reign
When to the rightful land restored;—
When I earth's sceptre shall obtain
To rule as Universal Lord.

And then that holy hymn was sung,
That in the long evanished days,
Ere David's harp was yet unstrung,
He sang to great Jehovah's praise;
Then o'er the path to Olivet
The saddened pilgrims make their way
For o'er another sun might set
Would be Messiah's dying day.

—S. A. Chaplin, Oct. 8, 1875.

Communicated.

The Story of a Happy Christian Life.—No. 32.

Auntie Willard has told the story of her combat with spiritualism in a graphic way. How happy she was in thus owning Christ before his most bitter adversaries! She did not say as some of our young people are saying now, "There are so few of us, I cannot live a Christian life," but shut her teeth, nerved her arm, put gospel shoes on her feet, and rushed into the battle. Not even to have peace would she keep still. Her business was to evangelize. If there were but few believers, she would make more. If the enemy was strong, and well ambushed, she could attack him in front and rear, and keep up the fight until death intervened or the Master came.

Several times before Brother Cook could close his meeting the champion of the spiritualists had to be told to sit down, and when it was closed at last there was for a time a perfect bedlam of confused voices. For three hours these advocates of the devil's religion remained at the hall, contradicting and blaspheming, saying some things too wicked for me to repeat, and among them that "it was a good thing that Jesus learned the carpenter's trade while upon earth, as he could now build the new Jerusalem, and have it all ready for occupancy when he comes back."

How this grieved Auntie Willard. She hoped that Jesus would soon be avenged. Brother Cook only had the privilege of speaking three times, not counting the nights that he spoke at the union prayer meeting. It was too bad, but the seed that he sowed in tears was not lost. It will be gathered by and by.

Brother H. L. Hastings came next. The Baptist hall was hired, posters were put up, he went one way and Auntie Willard and her helpers another, "through mud and rain from house to house announcing that a 'stranger' would preach at the hall in the evening."

The night was pleasant and there was a good audience, but the Baptists, strangely enough, did not like it, though they had the grace to come out to hear. Instead of rejoicing that the adversary of souls was to be met and foiled in the conflict, they coldly looked on, as if it was a friend who was to be whipped. I cannot understand the meaning of the course they took, unless it was because Brother and Sister Willard, Brother Cook and

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LVI. PLYMOUTH, INDIANA, NOVEMBER 20, 1907. NUMBER 43.

Brother Hastings were soul-shepherds, waiting until the coming of Christ for redemption.

"In Bunyan style Brother Hastings introduced himself as an Ambassador of Christ, acknowledging only his name and authority; that he was a stranger and a pilgrim on the earth, looking for a city whose builder and maker is God."

This only condemned him in Baptist circles. They would not receive him, but secured the Methodist hall, announced that an indignation meeting would be held there the next evening, simply because Brother Hastings and friends had forgotten to hang out the Stars and Stripes at the place of gathering.

Brother Hastings' "first discourse was a vindication of the Divine character; well calculated to disabuse the public mind of many erroneous ideas, and showing by apt illustration the necessity that we be brought to love holiness here and practice it from choice, ere we can be fitted for Paradise restored."

The scenes that are to accompany the sounding of the seventh trumpet were the subject of his last discourse. Auntie Willard said "it was like an organ touched by a master hand. It made sweet music in the ear of faith." Never before had prophecy and fulfillment been so panoramic to her eyes as in the view there presented.

"First, 'the nations were angry,' a prophecy uttered and its fulfillment before our eyes.

"Second 'Thy wrath is come.' 'Here' said Brother Hastings, 'will be an indignation meeting on a grand scale, and one to which all will be summoned who will, in all things, watch the time of our redemption draweth nigh. Soon our Lord will be revealed from heaven. This silence will be broken by the sound of the trump of God. Those worthy ones sleeping in the earth will hear and come forth. Those who live and are worthy will be changed in a moment, in the twinkling of an eye. These times are perilous and will try all who are of the household of God. Keep yourselves from idols and be not conformed to this world (age); but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Again, I say watch. Your brother watching for the Lord's coming.

D. C. ROBISON.

God's Wonderful Works.

Dear Brothers and Sisters:

Psa. xl. 5. "Many O Lord, my God are thy wonderful works which thou hast done, and thy thoughts which are to usward, they cannot be reckoned up in order unto thee, if I would declare and speak of them they are more than can be numbered."

Many, yes, countless are the ways and plans of the Lord to show his boundless love for mankind. We always read of some new and choice scenery being discovered by explorers and know there are still many scenes of note unexplored, but O what an unlimited amount of beauty abounds us, in our every day life; our eyes not open in the morning but we (perhaps) behold some choice bit of scenery, a beautiful sunrise, or just the daylight. How wonderful and wise the plan.

From the train or car window, many pleasing scenes, and we see room for improvement in plan beauty, all showing his most perfect handiwork, and what is more pleasing to the eye, or soothing to the nerves, than a scene in the country or a visit there? How calm, quiet and peaceful! The flowers of many colors and varieties lending their perfume to the air, and their very presence being enjoyed. The trees standing stately and grand, and the tender branches and leaves sway gently in the breeze. In the spring the young leaves are fresh and tender, the

Is Baptism Essential to Our Salvation?

Mark xvi 15, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved." What is this gospel to be preached? See Mark i 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. Paul said, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, (and is baptized), to the Jew first, and also to the Greek. Rom i 16.

Now the word gospel means good news, or glad tidings, concerning the kingdom of God, and name of Christ. Mark i 14; Acts viii 12. See 1 Cor xv 1, Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, (what is first of all) how that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures.

Now what must we do to be saved? First, we must hear this gospel before we can believe the gospel. Why first hear it? A very good reason for it—you must first hear a thing before you can believe anything. Paul said in Rom x 14, And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Read the next three verses.

So faith cometh by hearing, (hearing what) the Word of God, (the gospel of our salvation), Acts iv 10-12, Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. This name brethren I declare unto you.

We must take this same upon us by being buried by baptism into his death. Rom vi 3, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

1 Cor xv 1-3, For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures [illegible] sins ye remit they are remitted unto them; and whosesoever sins ye retain, they are retained.

Philip at Samaria, Acts viii 12, But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts xi 14, The angel said to Cornelius, Send for Peter, who will tell thee words whereby thou and thy house shall be saved. When Peter got the message, he started for Cornelius' house. Peter began his sermon. Hear him: Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. See Verses 35-44, Him God raised up the third day, and showed him openly, not to all the people, but unto witnesses chosen before of God, (witnesses) even to us, who did eat and drink with him after he rose from the dead.

Read on to ver 47, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Then the Apostle Paul went up to Ephesus, and finding certain disciples, I guess is there ever was any Baptist church Paul found them. Acts xix 1-4, He said unto them, Have ye received the Holy Ghost since you believed? They said they had not, nor even heard whether there be any Holy Ghost. And he said unto them Unto what then were ye baptized? They said, unto John's baptism. Read the verses on and you will readily see that they were not satisfied with their baptism. If they belonged to the Baptist church, as some of the Baptist's claim, Paul broke the church up. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve, and I have never read in the Bible about any Baptist church since that time, nor before that time.

There is only one baptism, and that is the baptism of the Holy Ghost, says one, and every time a man is born again he is baptized with the Holy Ghost, and can lay hands on the sick, and they will be healed. Let us say to you in all candor, you are deceived and are deceiving others. That power was never given to any one except his twelve chosen apostles. Philip at Samaria did not have the power to transmit that power upon his own converts—had to send for Peter and John, see Acts viii 14-15, who when they come down prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost.

One time more: Heb ii, How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, (the Lord). God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will.

These latter day disciples can't do many miracles, and are deceiving themselves, and them that follow them. Here comes one, and says, well I have been baptized when I was four weeks old. Do tell me, how much you knew about the gospel. O, I was sprinkled when a baby, and you don't have to know anything about the the gospel when young. Your godfather and god-mother will stand good for you then.

Well do tell me, how was you sprinkled? Did they grind you up into powders, or make you into a liquid form like water, and then sprinkle you?

The word sprinkle comes from the word Raino, to sprinkle like rain, scatter, while baptism is bapto or baptizo, dip, immerse, a burial. You can't be sprinkled into Christ, or even poured into Christ. Nor pray yourself into Christ, nor sing yourself into

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Christ, nor believe yourself into Christ, nor preach yourself into Christ.

Only one way to get into Christ. Read Gal iii 26, For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. (So many, and no more, this is mine.) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, (and if ye be not Christ's, then are ye not Abraham's seed, and neither are ye heirs according to the promise).

I will now close this epistle for this time, and will ask the brethren to study this well. This may find us out of Christ. See if our faith was wrong, it is a vain faith; then it will beget in us a vain hope, and if a vain hope it begets in us a vain baptism—hence out of Christ.

JOHN FOOTE.

P. S. Please say to the many brethren who have sent me money for the tract The great Divine Healer, that the last is sent out. Will have them in a few weeks, as they are now in the publisher's hands and will soon be printed. A second tract, The stature of Christ, will also be ready in a few days. I will send them to all who want them, price 10 cents. If you want one and are too poor to pay for it, send your name and I will send it. My days are drawing to a end, and I want to do all the good I can, and as little harm. Address me at 2012 W. 6. ave. Parsons, Kan. J. F.

Asleep in Christ.

Sister Effie A. Albin Cox, died at her home in the City of Indianapolis, Ind. Nov. 13, 1907, after a long and painful illness, at the age of 32 years, 5 months and 9 days. Leaving a loving husband, Addison W. Cox, two children, Helene and Claud, who, amid other relatives and friends, more especially mourn their loss. She with her husband took upon them the all-saving name, and united with the Church of God at Rensselaer, Ind., in the year 1900, and continued immovably steadfast in faith and Godly walk. Her hope was a sweet solace of which she talked much during her sickness. Herself, husband, his father and mother, Mr. and Mrs. Cox, all highly esteemed members of the Rensselaer Church moved to Indianapolis a few years ago, but by no means thereby severing the mutual fraternal interest existing. Being called to conduct the funeral services, held at the home, Nov. 16, 1907, which was largely attended by relatives and sympathizing friends, to whom was presented the blessed and only hope, —final "victory through our Lord Jesus Christ" at his coming. She was then laid away in that most beautiful cemetery in Indianapolis to rest in unconscious, peaceful slumber "until her change shall come," when he shall call her forth.

May you and I be prepared to hear that call that shall summon the holy dead to come forth to life eternal.

D. T. HALSTEAD.

Report of Labor.

I. E. Conner, Cleveland, O, began meetings on Monday night, Nov. 11, at Roll, Ind. He gave 5 discourses. On Tuesday night three came forward for baptism, on Thursday night three more. On Friday, at 8 o'clock at the water one more, a young man, a school teacher, put on the Lord by baptism, making in all seven,—six young ladies and one young man. We were much pleased with the efforts of Brother Conner. The meeting closed on Friday night with a full house.

N. M. ROSEY.

Romans: My life, and all I have from Adam, is subject to death; we want a life which death cannot touch. Such a life is found only in Christ, for he is the Lord of life in the hour of death; yea, he will turn death itself into life.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 20, 1907.

The President has named Thursday Nov. 28, as Thanksgiving Day.

Brother J. H. Willey will preach at the Plymouth Church next Sunday morning.

Brother J. L. Wince made his regular monthly visit to the Plymouth Church last Sunday, and gave two of his ever acceptable discourses. Next week we will begin a series of articles written by him on the subject "Moral Evil or Sin."

Some have asked why the date on the label of their paper has not been changed. We ask for your patience. We are not down sick—only about three-fourths, with a severe, hanging on cold. Besides we are short of figures, and can get no more, and this will cause additional labor. We ask your kind indulgence, and will get all done as speedily as possible.

The Papal Encyclical.

The following clipped from the New York *Independent* is sent us by Bro. George Mitchell of Washington. It shows what the Pope has deemed necessary in order to prevent his people from drifting away into what he believes is error—is opposed to the doctrines of his church. The Editor of the *Independent* thinks this effort to stifle free thought is the worst thing done by the Catholic power since the dogma of the Pope's infallibility was promulgated. It remains to be seen if the "advanced thinkers" of the Catholic church will submit to be muzzled in this way. Following are the clippings:

Pope Pius X has issued an encyclical on "Modernism," in which he explains the late syllabus, and lays down rules for its enforcement. Under "Modernism" are embraced many errors in biblical criticism, and in philosophy, including the doctrine of immanence. It refers in detail to the various features of modernism and condemns it as dangerous in philosophy, faith, theology, history, criticism and reform, and arrives at the conclusion that modernism is a synthesis of all heresy and must logically lead to atheism.

The encyclical makes the following provisions:

1. The teaching of philosophy, positive theology, etc., is to be carried on in the Church schools and universities, but in a Catholic Spirit.

2. Modernists are to be removed from professorships and the direction of educational institutions.

3. The clergy and faithful are not to be allowed to read modernist publications.

4. A committee of censorship is to be established in every diocese to pass upon the publications which the clergy and the faithful shall be permitted to read. No books or newspapers of modernist tendency are to be allowed in the hands of any pupil in the universities or seminaries.

5. The encyclical of the late Pope Leo XIII prohibiting the clergy from assuming the direction of publications without the bishop's permission, and providing for supervision of the work of ecclesiastical writers is confirmed.

6. Ecclesiastical congresses, except on rare occasions, are prohibited.

7. A council is to be constituted in every diocese to combat modern errors.

The encyclical says:—"Everything must be done to banish from your diocese every pernicious book. The Bishops are to be above all human fear, to trample all fleshly imprudence under foot, and, heedless of the outcry of the wicked, are to remember our prescription and to proscribe and tear out of the hands of the faithful all bad books and bad writings. This is not only a right conferred on them, but a duty we impose on them....."

"The movement of modernist errors is in the direction of agnosticism and immanence—agnostic in that it limits to simple phenomena the knowledge of men and refuses to grant to human reason the power to raise itself to God; and immanent because it explains faith in God as proceeding from the vital want of the human mind. Modernism is not so much a special error as an amalgamation of all the heresies. Logically its double principle of agnosticism and immanentism abolishes the distinction between man and God. Pantheism is its normal result."

The encyclical holds that pride, curiosity and ignorance of scholastic philosophy are the causes of modernism. In concluding the Pontiff says beforesees that the adversaries of the Church will take advantage of this encyclical to represent him as the enemy of science, progress and humanity. To that accusation he replies by acts. He has decided to support by every means in his power the "foundation of an institution which shall group the most illustrious representatives of science among the Catholics, and which shall have for its object to favor with Catholic truth for light and guide the progress of all that can be designated under the name of science and erudition."

THE SUPPRESSION OF RESEARCH.

The Encyclical against Modernism, following, explaining and applying the late Syllabus, is the most important, the most ominous, event in the history of the Christian Church that has appeared since the declaration of the dogma of infallibility by the Vatican Council, and is likely to be even more important than that. A law like this, imposed on four hundred million souls, which absolutely forbids liberty of thought and research to the teachers and scholars of the Church, is a matter of tremendous import. The weight of it is not in the fact that it condemns certain views, but that it forbids to the teachers of the Church the avenues through which any new truth must enter. So radical, so drastic a suppression of thought we could have hardly thought it possible to enact in this twentieth century.

Pius X's Syllabus had gathered the teachings of distinguished Catholic scholars and condemned them. That was endurable. But this encyclical goes very much further. It forbids the clergy to read the books that teach what he calls Modernism. It strangles truth at its birth. It prohibits such doctrines to be taught in any Catholic seminary in which priests are taught, or to be read by any student. It does not allow the knowledge of the higher criticism to enter the seminaries, so as to come to the knowledge of the young men living for the priesthood. Any professors tainted with these doctrines are to be removed. A special and assigned set of studies is to be fixed at Rome for all the seminaries in the world. Modernism, which means particularly the Higher Criticism, is absolutely excluded. The bulk of the Protestant scholars hold and teach that Moses did not write the Pentateuch; the Pope has lately promulgated the teaching that there is no reason to believe he did not, and now, in no seminary or school or pulpit, and in no book or journal, can a Catholic scholar say that he did not write it. That this decree may be enforced the bishops are told that there must be a board of censors appointed in each diocese to see to it that no teaching of Modernism sees the light within their limits. Thus the eyes, ears and mouths of the clergy and laity are closed.

Our readers will ask us two questions. One is, whether such a decree can be obeyed. It would seem that it can. The habit of obedience is deeply infixed, and has been assiduously taught. The clergy have been instructed from youth that they must think just as far as they are told to think and no further. If by any accident they have come to think and learn otherwise, they are silenced. If they go farther than pleases their superiors they are removed from their posts as teachers and sent to work in the Philippines or elsewhere, where they have no chance to teach or to study. If they resist, their means of livelihood is taken from them, and that is usually effective, for what else can a middle-aged studious priest do than to serve in his office? Has not Father Tyrrell, left penniless, now submitted, and had his faculties, his exequatur, if we might call it so, now restored to him by the Pope? Now he can eat a piece of bread. The whole machinery of the Church can be put to work to enforce the prohibitions, for not a bishop, not a Catholic journal, will dare to utter a word of doubt or criticism. Every one is obliged to approve; and when those who know are silenced, how should the great unthinking many suspect that a shocking, a fatal yoke had been put on the Church?

But we will also be asked how the scholarly men in the Church, those who want to study and investigate, will feel when they see their boldest efforts to search for the truth, and all their liberty to speak the truth they have learned, thus inhibited and outraged? Some will resist, but not many. Pere Loisy has sufficient property of his own, so he can, and will, declare that no Pope can strangle his free thought. He will dare excommunication. He is about to publish not only a new book on the Gospels, which will go further than anything he has published before, but he will very soon issue a study on the Syllabus, showing what are the sources from which the Errors condemned were drawn, many from his own writings. Others will groan in silence, or utter themselves frankly only in confidence. How they feel may be judged from portions of a letter written by a scholarly Catholic priest in full canonical standing to a Protestant friend, a copy of which has been shown us, with liberty to publish. He says:

I can thoroughly understand your astonishment that priests should submit to the stringent code that now coerces. I often wonder at it myself, with enlightened priests. This submission is not owing to cowardice, but is born mainly of ardent and unthinking youth. We submit to a great deal in order, by remaining in good standing within the Church, to help the movement for reform and change. If only we may spread a little light, and open a few eyes to see it, we are willing to take the buffeting of ignorant despotism. And then, besides, our wonder that more priests do not revolt against disgraceful intellectual Cesarism is considerably modified when we discover how few priests are in the smallest degree aware of the results and tendencies of modern scholarship. I have been amazed at the ignorance of priests. Theology, in its old scholastic sense, they know. But with regard to criticism proper, in the field of Scripture or Christian origins, nine-tenths of them are in a state of baptismal innocence. I don't [illegible] other out of the twelve or fo[illegible] thousand priests in this country could unearth more than a [illegible] whose libraries contain Ha[illegible]ltzmann, Pfleiderer or even [illegible]. You may be sure our seminaries [illegible]ing care that this state of [illegible] shall continue. Let the eyes o[illegible] and intelligent priests once [illegible], however, and there will b[illegible]s of the water an explosio[illegible] shake Rome's seven hills.

But as a[illegible]eaders—so mournfully [illegible] to the conclusion that t[illegible] reform is more than Rome w[illegible]low, they will cease throwin[illegible] their fires, cease fixing beneat[illegible]al of ignorant mediævalism [illegible] step forth into the liberty of [illegible]nscience and no unshackled mi[illegible]some of us, I think, are wondering [illegible]at day of sorrowful duty is not [illegible]e at hand.

Really, the intellectual situation is very critical within the fold of Roman Catholicism. Pius X. has brought in an era of reactionary repression which is worse than anything of the kind in memory of living men. What will be the outcome for the Church, and for many individual children of the Church is a question which we are now asking with anguish. The *via media* between tradition and modern learning which Tyrrell and Loisy have thrown open to us is totally rejected by authority; and if we enter upon the road, our traveling must be done by night, so to speak; for a priest who would confess himself a disciple of this school would be summarily disgraced. If Loisy dies excommunicated I fear that not a few of his disciples will come to a similar end.

But there is one hopeful side to all this. I really think that these liberal Cath[illegible] so detested at Rome, will turn [illegible] to be the forerunners of Christ[illegible]eunion. They are holding out to earnest Protestants the hand of fellowship which conservative Catholicity for four centuries have refused to proffer. As their numbers grow—and they will grow—the day will be proportionately hastened when we all who are Christ's followers shall be one in that substantial unity for which he prayed.

And Pius X is a most excellent man, trying honestly to reform the Church, but is guided by the Jesuits, now that the Benedictines and Franciscans in their sad divisions have lost their influence. A good Pope, not a virtuous one who believes that, as of old, June may sit cross-legged before the door to forbid the birth of illegitimate truth.

Brethren, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

The Peace Conference.

We have been asked to tell what was accomplished by the Peace Conference held at The Hauge, and which closed last month. All we can say is to give the thirteen "conventions" that were agreed on by the representatives of the powers. They were in session from June 15 to Oct 18, and it cost several hundreds of thousands of dollars to meet all the expenses.

1 The peaceful regulation of international conflicts.

2 Providing for international prize courts.

3 Regulating the rights and duties of neutrals on land.

4 Regulating the rights and duties of neutrals at sea.

5 Covering the laying of submarine mines.

6 The bombardment of towns from the sea.

7 The matter of the collection of contractural debts,

8 The transformation of merchantmen into warships.

9 The treatment of captured crews.

10 The inviolability of the fishing boats.

11 The inviolability of the postal service.

12 The application of the Geneva convention and the Red Cross to sea warfare.

13 The laws and customs regulating land warfare.

The right to sign these will be open till June 30, 1908.

Communicated.

Dear Restitution.

I see that the brethren through the columns of The Restitution, are writing of the early history of the Church. I have a few items that I would like to contribute, which may be of interest to some of the older brethren.

In reading one of Sister Wince's late letters, I see that she makes mention of Brother J. V. Himes' paper which was published in Boston. My husband, J. P. Weethee, was also a contributor to that paper. But being unable through its columns to discuss the life and death only through Christ, he became a helper and a contributor to Brother George Storrs' paper "The Bible Examiner."

He was also an intimate friend of Brothers Cook, Marsh and Turner. I have heard him speak many times of the good meetings which were held in Rochester, N. Y.,

I have heard him relate many pleasant incidents which occurred in the little church during his pastorate in Boston.

One cold winter night, near Christmas time, as one good brother shook hands with Sister Weethee, and bade her good night, he slipped into her hand a twenty dollar gold piece. I assure you this kindness meant much to them, as a pastor's salary, in those times was very small.

I have heard him refer to a great tent meeting which he held in Rochester, N. Y. There were many converts, and people were so anxious to hear of the coming of the Lord, that they lingered around until after the midnight hour. I have also heard him speak of a converted Indian girl, who was the neice of Black Hawk. She took an active part in the meetings, speaking and singing. I cannot recollect her name, but she did much for the cause. I should be glad to know if she still lives. I have her likeness in an old daguerretype. In the picture she has on her head a crown, and what I would take to be a shield on her breast. She is clothed in white, with her hair falling about her shoulders.

Mr. Weethee referred many times to his work in Cincinnati, relating how Brother George Fry came and took him to his home after a long illness of typhoid fever, where he had perfect rest and quiet for six weeks. Brother Fry was ever after a life-long friend. He visited us in our quiet "College Hill" home, spending with us what I think was his eighty-fifth birthday, which occurred on July fourth. How well I remember the day when we accompanied him to Athens, and placed him aboard the B. & O. Southwest train. As he entered the vestibule with what a gracious bow and wave of the hand he bade us goodbye. God grant that when we enter the vestibule of the Celestial City we may meet him there with the same sweet smile and outstretched hand to welcome us and speed with him who bought us, who taught us and paid for us a worthless price, a blessed eternity.

I will give the following letter which may be of interest to some:

New York, March 28, 1850.

Dear Brother Weethee,

As the time is so near in which we expect Brother Robinson will leave us, I am requested by the deacon to request of you a decisive answer whether we may expect to be favored with your labors among us, as the pastor of the Hester Street congregation. I believe that there is no place where your presence is more needed, and where your labors would be more blessed of the Lord.

We can't suffer the interest in the Master's cause to go down, or even lose its interest here in New York. May the Lord guide you in judgment and direct all your steps.

Please reply as I may say I have heard from you by next Sabbath.

Yours truly,
A. R. Warner.

He answered this call, and held a six weeks' meeting, after which he baptized thirty people in East river in one day, standing in ice cold water for four hours. Yea they shall come from the east, from the west, from the north, and from the south and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

Brethren, be diligent, for soon the king shall come forth from out his ivory palace, to meet his beloved Bride, who is clothed in white, embroidered with wrought gold. Kings daughters shall be among this noble company.

By faith I see the angels hurrying to and fro finishing the last robes the saints shall wear, beating out the last golden crowns on which is engraved the name of our God. The name of the City of our God, which is New Jerusalem, and my new name, which no man knoweth but he who receiveth this crown. Listen now and hear all the hosts of heaven shouting and saying, Rejoice, rejoice, rejoice, and be glad, for the marriage of the Lamb is come, and his wife hath made herself ready.

Behold now the mighty Conqueror as he comes forth leading this victorious army, clothed in white and riding upon white horses.

May we all who read this enter into his presence, where there is fullness of joy, and at his right hand where there are pleasures forever more.

Mrs. Ella Dwinnell.

Bible Lessons.

The following letter will serve to introduce this series of lessons, and we can assure our Brother that they will gladly received into the columns of our paper.

Editor Restitution:

I am preparing an outline on the "Purpose of God in creating the earth and man." I will enclose the first two numbers, with a few questions. My object in furnishing these outlines is to awaken an interest in Bible study. If you think them worthy of a place in The Restitution you can use them and more will follow. We feel the need of a systematic course of Bible study that will cause the student to think.

Your Brother in Christ,
D. C. Ramsey.

An Outline of God's Purpose
No. 1.

1 Man created. Why? Gen i 26-28.
2 Man put on trial. Why?
3 Man's failure.
4 The law.
5 Its penalty. Gen ii 17.
6 The first judgment. Gen iii 15-19.
7 Retributive or Corrective. Which? (a) Death penalty, sentence to penal institutions.
8 Distinguish between purpose and plan.
9 Adam and Eve permitted to multiply and fill the earth. Gen iii 24.
10 The Lamb slain from the foundation of the world. Rev iii 8.

Questions.

1 State briefly God's purpose in regard to the earth and man. Isa. lxv 18.
2 Why were Adam and Eve put on trial?
3 State the result.
4 What was the penalty of the law? Gen ii 17.
5 Did Adam and Eve suffer this penalty? Gen v 5.
6 How was the law satisfied? Gen iii 15.
7 Could Adam and Eve hope for eternal life through the promise to the seed of the woman.

Number 2.

1 Enmity between the seeds. Gen iii 15.
2 Back to suffer death. Rev v 9, Heb ii 14, 1 John iii 8.
3 How and when?
4 Jesus said, It is finished. John xix 30, John xvii 4.
5 What was finished?
6 Cain the one seed. Abel (the other, (Representatively.)
7 The two sacrifices.
8 I have gotten (a man the Lord.) A ruler. Gen iv 1. Heb. "Jeh eth Yehweh." Study this expression carefully.
9 Abel's sacrifice accepted, Cain's rejected. Why?
The object of this sacrifice. Gen iv 7. Marg. have the excellency.

Questions.

1 What do you understand by enmity between the seeds?
2 Why should each suffer death?
3 Distinguish between the character of the death of the seeds.
4 How could the law "thou shalt surely die" be satisfied?
5 Has Christ's death on the cross any allusion to this law?
6 Was it necessary that Jesus should suffer a violent death? Explain the answer fully.
7 Did we suffer a violent death?
Rom. vi.

Bro. Underwood:

I received the 15 extra copies of The Restitution with my father's death notice in them—it was very kind of you to send them. I would like some one to answer this question in The Restitution. I have heard some say the "Ark of the Covenant" was used for putting the candlesticks, etc., used in the tabernacle service into, as the Israelites were wandering about in the wilderness. I have looked, and searched, and can find nothing in the Bible to give me reason to believe it was put to such a use. I have supposed it was called the "Ark of the Covenant" because in it were placed the tables of stone on which were written the "ten commandments, and that it also contained a "golden pot full of manna." And "Aaron's rod that budded," and that later in the history of the Israelites it contained only the "tables of stone"—am I right.

Mrs. Lillie H. Willis.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort.

Poetry.

What Jesus Tells Me.

What Jesus tells me I want to do,
I want to trust him and always be true,
I want to serve him and always do right
And have a bright crown in the land of delight.

He's coming! He's coming! before very long
And then you will hear the rejoicing and song.
Be ready! Be ready! The trumpet will sound,
And the dead will come forth from the dust in the ground.

The Bride he comes to the Lord in the air
Forgetting never Her's crown and care.
So what Jesus tells me, I want to do,
I want to trust him and always be true.

Ora M Cooper.

Communicated.

Let Us Watch and Be Sober.

There has never been a time in the history of the church that the above admonition should be heeded more than at this present moment. The voice of one of God's prophets has not been heard for nearly two thousand years. There is a period of silence that has never been since the beginning of the race. In Heb i 1, Paul says we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. (Margin run out as a leaking vessel). In Heb i 1, 2, he says, In times past God hath spoken to us by the prophets, but now in these last days he hath spoken to us by his Son. In this we are admonished to listen to his Word and be sober. Instead of the voice of the true prophet we hear around us the voice of many false ones. God's creatures are running riot after the false theories that are being preached. Men and women claiming that they have been aptized with the Holy Spirit and have the power of Jesus and his apostles. The apostasy has never been more noticeable than at this time. The old harlot's daughters are multiplying and growing bolder in their announcing the false doctrines. It is difficult to find faith on the earth.

You need but notice the movements of the nations to see that they have failed to serve God's purpose and like the kingdoms of the past they must give way to another form of ruling. In tracing the history of the four universal empires we see that each lasted as long as it served God's purpose. The rise and fall of these kingdoms were permitted by our heavenly Father. When they became so corrupt that they were no longer useful they passed into other hands. Such has been the history of all governments since Nimrod the mighty hunter founded the first universal empire. For about twelve hundred years the kingdom of iron held sway. The time came when it no longer served the purpose for which it came into existence. Then it passed into the hands of others and is in that condition today. Not one of the empires of the east will trust the other. Millions of dollars are being spent every year in building their land defences more strongly. Their navies are becoming a burden to to them. This is all being done in the name of peace. During this time a peace Conference is held and proved to be a failure. The warning comes to us that they cry, Peace, peace when there is no peace. Let those who have taken upon themselves the name of Christ, Watch and be sober. Socalled Christendom is drunk on the wine of her fornication. Human governments have proved a failure. There is an apathy everywhere you go regarding religious matters. If you urge men and women to accept the plain teaching of the Bible they answer you that the religion of their fathers is good enough for them. Or what difference does it make what we believe so we are honest. Our whole political, religious, social and industrial fabric is honeycombed with corruption. I do not wish to be a pessimist but these things are true. Society is so divided that the Eternal One has no longer a place among them. God is good and good is God rules among them. They can look no further than being morally good. The rich exclude themselves from the poor. The millionaire forms an exclusive society without regard to morals or religious belief. They give grudgingly of their wealth to relieve the needs of the worthy poor. Look at our industrial affairs. There is no confidence to be placed in our business world. Embezzlements of funds is of daily occurence. "The get rich quick policy" takes men off their feet and very often ends in suicide or prison. Men are thought honest today but tomorrow they are found defaulter for many thousands. In such cases the depositors are the ones who suffer. In our leaves his flock and feeder. Then a State (Ohio) a few weeks ago a cashier of one of our banks concluded to end his life by putting a bullet through his brains. When an accountant was given the bank books it was shown that they were $330000 short. One day he was thought to be honest, the next he was known to be a defaulter. Our daily papers are filled with murders, suicide and divorces. Nothing secure but God's promise. Paul says, 2 Tim ii 19. The foundation of God standeth sure (steady), having this seal. The Lord knoweth them are his. By his seal we will be known. A few days ago we read in one of our daily papers that the Chicago banks had notified the presidents of the railroads of the west that they could not furnish them coin to pay their laborers. The amount falling due soon is forty million dollars. If you have a deposit in a trust company you must give them 90 days notice that you want your money. Confidence has been so disturbed that fear is everywhere felt. There is great need of a just ruler. One who will not judge after the seeing of his eyes or the hearing of his ears. One who will judge the people with righteousness, and the poor with judgment. In his day the righteous shall flourish. His name shall endure forever. We need but read the fifth chapter of James to see where we stand in this age. "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are motheaten. Your gold and silver is cankered—the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts as in a day of slaughter." What a picture we have here painted. None of God's elect can stand with such. Blessed is that one who having eyes and can see and having ears and can hear and can understand the words of the living God. His Word is both spirit and truth. Through his Word we are sanctified and made clean. The apostle says, In all things watch. The time of our redemption draweth nigh. Soon our Lord will be revealed from heaven. This silence will be broken by the sound of the trump of God. Those worthy ones sleeping in the earth will hear and come forth. Those who live and are worthy will be changed in a moment, in the twinkling of an eye. These times are perilous and will try all who are of the household of God. Keep yourselves from idols and be not conformed to this world (age); but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Again, I say watch.

Your brother watching for the Lord's coming.

D. C. Robison.

God's Wonderful Works.

Dear Brothers and Sisters:

Psa. xl. 5. "Many O Lord, my God are thy wonderful works which thou hast done, and thy thoughts which are to usward, they cannot be reckoned up in order unto thee, if I would declare and speak of them they are more than can be numbered."

Many, yea, countless are the ways and plans of the Lord to show his boundless love for mankind. We can always read of some new and choice scenery being discovered by explorers and know there are still many scenes of note unexplored, but O what an unlimited amount of beauty about us, in our every day life; our eyes cannot open in the morning but we (perhaps) behold some choice bit of scenery, a beautiful sunrise, or just the daylight. How wonderful and all-wise the plan.

From the train or car window, are many pleasing scenes, and we see no room for improvement in plan or beauty, all showing his most perfect handiwork, and what is more pleasing to the eye, or soothing to the nerves, than a scene in the country or a visit there? How calm, quiet and peaceful! The flowers of many colors and varieties lending their perfume to the air, and their very presence being enjoyed. The trees stand stately and grand, and the tender branches and leaves sway gently in the breeze. In the spring the first darker green, and then tinted yellow, crimson, or brown by the frost; and a season of summer is going only to be followed by the uncompleted beauty of frost and snow. Let us not forget the wonderful rainbow, which is always a pleasing and interesting sight, and when we see it we can remember it is a sign of a promise that is older than the Covenants of Promise. And what about those who cannot see the blue and starry sky, or mountain peak, or ocean;—take them in the country too, and they will soon hear the sweet song of birds, sending forth a flood of melody that fills the heart with thanksgiving for the presence of the song birds, and be pleased with their way of praising God. When God made the earth he pronounced it good. "The heavens declare the glory of God; and the firmament showeth his handiwork; day unto day uttereth speech and night unto night showeth knowledge. One generation passeth away and another generation cometh, but the earth abideth forever." We are glad for this earth for our reward, if we are faithful.

"The heaven even the heavens are the Lords: but the earth hath he given to the children of men."

I have left many of God's wonderful works unnamed, but for all his love for us we sincerely say, Praise God from whom all blessings flow.

Ora Cole.

Selections.

Puffed Up or Built Up?

There is a vast difference between things puffed up and things built up. Puncture a balloon and the huge gas bag at once falls flat to the earth, but there are things built up that will withstand the impact of a locomotive under steam.

It is surprising how a little knowledge will puff some folks up, while others, with a well-laid foundation of divine love, will sustain a superstructure of knowledge without becoming top-heavy.

If a preacher is going to make a successful bid for fleshly or worldly support he will likely have to stock up in that which will command their attention; but if he is going to "feed the flock of God"—the "little flock," which it is the Father's good pleasure to give the kingdom—"over which the Holy Ghost hath made him an overseer," then that is another matter and he will have to go where he can get suitable feed for lambs. Shooting error with sky-rocket oratory, eloquence and rhetoric may furnish entertainment for awhile to those whose only care is for such things; but the hungry sheep and lambs that are to grow and become strong and useful and bear a fleece, there is nothing like having something tossed into the crib within reach that is good for food, that will satisfy hunger; and then, when they are filled, can go forth to the streams and drink of the water of life and lie down and ruminate over what they have eaten.

To do all this rightly and successfully the under-shepherd will have to learn—what? Well, learn how to preach—of whom? And learn what to preach—from where? These are important matters. Well, good schools are good; good books and good teachers are good; and all should be employed at the proper time and in the right order. Knowledge is a good thing provided it enters something besides a gas-bag; but "a little knowledge is a dangerous thing," sometimes to some people, while a good deal might have the salutary effect of making them feel how little they really do know. Doubtless an under-shepherd, with all his other gettings, can do no better than to get wisdom from the Great Shepherd—"the chief Shepherd"—who said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt xi 29, 30.

And somebody else will find peace and rest by following up the ministry of such an one who has been to the great Shepherd of the sheep and learned of him—a lot of them will find it; and they will bless the day they found it; bless him who is the source of it and he who was God's minister in giving it to them.

A good salary is a good and needful thing, but the peace of God filling the soul for filling his sheep with heavenly food will set better, even in poverty, than a good salary will feel in the pocket of the man who has displeased his Master by running after people with itching ears after fables.

"But I fear, lest by any means, as the serpent beguiled Eve through his [illegible] so your minds should be corrupted from the simplicity that is in Christ." 2 Cor xi 3. Not a simplicity that is foolishness in the hearts and minds of God's true people, but a foolishness "to them that perish." 1 Cor i 18.

It would certainly have been a strange misfit for David, whom God selected and anointed for a special work, to have gone over to Goliath and the Philistines to learn how to tend a flock of sheep! He not only knew better how to do that than they, but, under God's guidance, he could and did beat them at their own game, and with their armor or implements, or by some Titanic power, getting a huge boulder up above them and rolling it down over Goliath, or any other method of supposed scientific or philosophical warfare: but by the selection of a smooth pebble from the brook fitted to the sling-less [illegible] accustomed to using. This [illegible] work under God's direction. [illegible] pebble thrown under his [illegible] hand will do more effectual work [illegible] a whole broadside of artillery [illegible] does not approve.—*C. E. Topics.*

The Curse of the Shirk.

Many persons plume themselves on their negative goodness. They boastingly declare that they are not drunkards, nor thieves, nor gamblers, nor liars, nor bad people. But all the negative virtues in the list cannot make one particle of positive righteousness. Our great leader requires something more of us than mere inoffensiveness. Positive and active obedience is indispensable. One who stands still in his tracks while the battle between right and wrong is raging is a shirk, because he comes not up to the help of the Lord against the mighty.

We have seen the different shirk. He may feel some [illegible] in his own freedom and the [illegible] ness of his neighbors, but his [illegible] is not sufficiently intense to [illegible] m to do any thing. The for[illegible] ed against the pure and go[illegible] ghty. The enemies of the [illegible] re mighty. The support of t[illegible] is mighty. The elements w[illegible] bine to ruin the young [illegible] the enemies of our souls ar[illegible] The Lord has lifted up [illegible] d against them, and [illegible] to follow him. If any [illegible] ough interested in this c[illegible] put on the armor of God a[illegible] or the right, the cause will fa[illegible] end, because he came not up [illegible] lp of the Lord against the migh[illegible]

The coward[illegible] among us. He is afraid. [illegible] is a contemptible infring[illegible] is more common than most o[illegible] hirk. We do not mean physical [illegible] rdice. That is not very common. [illegible] every great fire or flood, or shipwreck or battle, there are many surprising displays of physical courage. There are always men ready to risk their lives for others whom they never met before. But moral courage is another thing. The courage to stand up for the right at all costs is all too rare. Where are the men who are willing to lose money, or lose their situation rather than flinch when moral issues are at stake? There are such men, but they are not so numerous as we wish they were. The man who hears the trumpet calling all who will to enlist under the banner of the Lord, and holds back for fear of some loss or ridicule or scorn, is a coward, and will share the curse of those who come not up to the help of the Lord against the mighty.

Happiest Boy in the [illegible]dom.

Once there was a king [illegible] had a little boy whom he lovel[illegible] gave him beautiful rooms to li[illegible], and pictures, and toys, and b[illegible]s. He gave him a pony to ride, a[illegible]n row-boat on a lake, and servants. He provided teachers, who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy, and said to the king: "I can make your son happy, but you must pay me a great price for telling you the secret."

"Well," said the king, "what you ask, I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next, he gave the boy a candle, and told him to light it, and hold it under the paper, and then see what he could [illegible] The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—*Sunday School Gem.*

An Inside Experience.

I have had a lot of experience in the booze business, playing it both ways, and I solemnly swear that it's a losing game, no matter which side of the bar you're on. When I pelted from one thirst parlor to another, with a crowd at my heels, putting out money to buy liquor for people who didn't need it any more than I did, it was a losing game. I don't mean the money part so much as the rest, although I never took a nickel of change once my money was laid on the bar. And opening a gin mill is worse than patronizing one. You have to help with everybody, and Jeff, with his frosty front, couldn't stand it for a week, even if the gang would stand for such a poor mixer as he is.

I've owned upwards of half a hundred saloons in my time, and have traded in red liquor emporiums from here to, well, all over, and there's nothing in it either way. I have proved that I didn't care for fire-water, by dropping it for over two years, and you can bet you couldn't pull me into the owning end of a jag factory, not with all kinds of inducements.

My advice to the men who are on either side of the bar is to cut the whole thing, and change their luck while they have a chance. Don't I know? Why, to be able to give the above advice I've paid out bundles of money, and wasted years learning the lesson. And this advice is worth a bank account to any young man who will follow it.—*John L. Sullivan.*

Virtue.

Virtue is often a negative quantity. The man who has no temptation to do wrong, and is so circumstanced that he finds it most natural and easy to do right, has no special occasion to plume himself on his virtue, and is not to be held up as a pattern, by any means.

For instance, Cæsar could name a man who never drinks. He never did drink, he never wanted to drink, he does not like to drink, and—he doesn't drink. That is not virtue. He could name another who did drink, who always did drink, who drank to excess, who does like to drink, and who, after a long and manly struggle, succeeded in getting the mastery of himself and does not drink.

That is virtue. Yet the world will praise the one because he never drank, and though it applauds the other for conquering his appetite, remembers the time when it seemed to have conquered him. Let us praise virtue and applaud it, let us make certain that it is virtue before the demonstration begins.

People who bring into this world hot tempers, strong impulses and fiery passions, are certainly to be pitied, but not blamed unless they give way to them without effort; while they control and conquer they deserve the highest praise. The more fortunate ones, whom nature endows with cooler blood, genial, sunny tempers and more deliberate ways, are certainly to be congratulated, but never praised. The time will come when half the things that men complain of in their fellows will be treated as infirmities rather than as faults; when they will be cured, and not punished.

The Social Card Party.

I have been in the saloon business, with a gambling-room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling-den is near so dangerous nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling-room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there; while in the parlor all have access to the game, children are permitted to watch it, young people are invited to participate. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments.

For my part, I never could see the difference between playing for a piece of silver moulded in the shape of money and silver molded in the shape of a cup or thimble. The principle is the same.—One who knows.

Religious Intolerance.

An incident occurred in Malta, in connection with the visit to that little corner of the British Empire of Mr. John McNeill, the renowned evangelist, which will assuredly not be left where it is. Mr. McNeill obtained permission from the government authorities to hold services in the Theater Royal. These were extremely successful, awakening much interest and accomplishing much good. But they aroused the angry opposition of the Roman Catholic archbishop of the island. He wrote the governor protesting against the use of the theater for the theater for the Protestant mission, the ground of his protest being, first, that the theater was not a place allotted to the Protestant "cult" and next, that the mission was in consequence an outrage upon Catholic sentiment, and an injury to the Catholic religion, "which is," he said, "the religion of Malta."

In the end, after certain negotiations, the governor unfortunately gave in to the prelate, and orders were issued for the services to come to an end. Mr. McNeill and his friends obeyed under protest, and representations have been made to the Colonial Office, which one cannot but feel confident will prove successful in preventing any repetition of such religious intolerance in a part of the British dominions.—*Record of Christian Work.*

When the apostle spoke of "perilous times" to come, during which men will be "lovers of pleasure more than lovers of God," he likely was not far from giving an accurate picture of conditions prevailing today, in many places at least. To such an extent has the desire for popular entertainment grown, that at least five of the larger ocean steamers are to be fitted with a stage, and an auditorium for theatrical purposes. It would seem that the many comforts and conveniences of the modern steamer, already provided, are insufficient to satisfy the incessant craving for excitement and amusement, as furnished by the modern theater, hence the innovation proposed. Whether the introduction of the inflammable scenery of the theater will be advisable on a steamer, where escape from fire at best is difficult, if not impossible, is also a question. In connection with the above, it is interesting to note that Mr. Henry Clay Frick, the Pittsburg millionaire, recently paid the enormous sum of $100,000 for a box in the Metropolitan Opera House, New York, entitling him and his family to its privileges for the season. While men like Mr. Frick spend their thousands for the fleeting things of the world, the cause of Christ languishes, and must beg for the pittance it eventually receives. Surely, we need a renewal of the love of God that will beget a better spirit.—*Gospel Messenger.*

At the departure of the children of Israel from Egypt, China was seven hundred years old; and when Isaiah prophesied of her she existed fifteen centuries. She has seen the rise and decline of all the great nations of antiquity. Assyria, Babylon, Persia, Greece and Rome have long since followed each other to the dust; but China still remains, a solitary and wonderful monument of patriarchal times. Then look at the population of the country, roughly estimated at four hundred millions. Every third person that lives and breathes upon this earth and beneath these heavens is a Chinese; every third grave that is dug is for Chinese.—*Sylvester Whitehead.*

Christianity is no longer regarded as a religion of services, today the right emphasis is being placed on "service." The value of a man's religion is determined by this: Is he helping anybody else? Is he worth anything in the service of the world? Service is the modern message of the church of Jesus Christ. Service is the climax of Christianity's mission in the world.

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Sunday School Lesson.

LESSON FOR SUNDAY DEC. 1.

The death of Samson. Judges xvi. 21-31.

Golden Text. "Be strong in the Lord, and in the power of his might." Eph. vi. 10.

Samson is one of the most remarkable characters in the Book of God—The Bible. The various events of his life are full of thrilling interest. The wonderful concerning him began before he was born. The promise that he would be born was given under much the same circumstances as that relating to Isaac. Gen. xviii. 10. The promise of Isaac was given to his father Abraham. The promise of Samson was to his mother. He was to be a Nazarite to God from his birth. His mother was warned not to drink wine nor strong drink, nor eat anything unclean. And he—the son—would begin to deliver Israel from the power and tyranny of the Philistines. Such was the promise and instruction of the angel of the Lord to the mother of Samson. Judges xiii. 1-5.

The law governing a Nazarite is found in Num. vi. By a vow, a man could be a Nazarite for a time. Samson was one all his life. Bible commentators have—from the natural standpoint—dilated on the shortcomings, the errors, the folly, and glaring sins of Samson. This is not to be wondered at. Those who are not spiritually minded, can only talk or write according to the flesh—the natural man. Truly the Lord has not spared in the record of the life of Samson. His follies are plainly told, and not excused. But what is the mind of the Spirit? Rom. viii. 27. The child grew and the Lord blessed him. Judges xiii. 24. Remember, He was to begin to deliver Israel from the Philistines. He chose a wife, a Philistine girl. This led him to have an occasion against the Philistines to punish them, and we are told, "It was of the Lord." Chapter xiv. 4. Yet no one professing to believe God will charge him with folly. Samson's wife and her friends tricked him—tried to fool him. For this he slew thirty of them. Read Chapter xiv.

For various reasons he burned the corn, vineyards and olives, and smote the Philistines with great slaughter. Again, he slew a thousand of them. How was he able to do all this? Ans. "The Spirit of the Lord came mightily upon him." He was thirsty and faint. He called on the Lord. The Lord heard him, and by a miracle gave him drink. The Lord was with him. Chapter xv. He went to Gaza. The Philistines conspired to kill him. He rose at midnight, and carried off the city gate-posts and all, and so escaped. The Lord was with him. He fell in love with another Philistine woman. The lords of her people—with promise of great reward—pay—induced her to find out where his great strength lay. Three times he pretended to tell her. On trial she found his stories false. Daily she urged him to tell. She made him miserable. He told. She had him shaved.

LESSON TEXT.

20. He awoke, and tried to arouse himself as at other times, but the Lord was departed from him. He had broken the Nazarine bond.

21. There is scarcely a sadder word picture than this. Samson blind, bound and grinding, a slave, a prisoner.

22. His hair began to grow again. His enemies had not taken this into account. Had not thought of it.

23, 24. The lords and the people. The high and low all rejoiced, and praised their god Dagon for having delivered their enemy Samson into their power. Their fear of Samson was completely dispelled.

25. They were so delighted and merry that they did not even suspect that as he did wonders of strength for their amusement, he could do something to their hurt.

26. He made a pretext or pretense of being tired and wanted to lean against the pillars—the main supports of the house.

27. The great gathering were having "a good time."

28. And Samson called unto the Lord. Let us be sure to mark, and to remember that Samson—like David—never for a moment recognized any other God than the God of Israel. "In the day of my trouble I will call upon thee, for thou wilt answer me; for thou Lord art good and ready to forgive, and plenteous in mercy, unto all them that call upon thee." Psa. lxxxvi. 5-7. "That call upon thee." Psa. cxlv. 18, 29, 30. With full faith [illegible] was heard, and would be answered he took hold of the pillars. The Lord was with him. The Spirit of the Lord came mightily upon him, Chap. xv. 14. The house fell, many were killed, and here in these few simple words the account of the death of Samson, the strongest man that ever lived. He died forgiven. He died in faith. Heb. xi. 32.

Next lesson, Ruth's Wise Choice. Ruth i. 14-22.

P. NEBL.

WE wish to call special attention again to a matter that may seem simple, but is quite annoying at times. Please read over your money order before putting it in the envelope, and see that it is made payable to THE RESTITUTION, Plymouth, Indiana. We ask you to be careful about this because quite recently we received a money order made payable to "The Presbyterian," another to "The Institution," another to "The Restitution," another the Post Master had forgotten to sign his name. Frequently orders are made to read "Plymouth, Ill., Iowa, etc." Of course the only thing we can do is to return such, and then there is the extra expense of getting a new order and sending it. This can be avoided by a little care in looking over the order before sending it. So please see to this. Also be sure and address your letter to Plymouth, Indiana. A short time ago we received a letter that had been written and sent some time before. It was addressed to Plymouth, Ill., and after having there some time, was forwarded here, as it so happened that some one knew THE RESTITUTION was published in Plymouth, Ind.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

C A Corbell	1 00
R V Gardiner	1 50
T S Glover	1 70

Virtue rarely passes unrecognized by the world. A few distorted optics may fail to recognize her features; but it would be as easy to conceal the rising of the noon-day sun under a mask, as her resplendent features.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Bible Themes.

Is the title of the last book issued by Brother John O. Woodruff on miscellaneous subjects, both original and selected. This book contains 480 pages and cost the author $1.25 to issue. A quantity has been supplied us, and we wish to get them into the hands of readers, and offer them at 80 cents each, post paid, while they last.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Evangelizing Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

A New Tract.

The Great Divine Healer vs Quarterly Healers, by Uncle John Moore. Just for the last days. Should be [illegible] by every thinking Christian. [illegible] 3, Tim. iii. 13. "But evil men and [illegible] seducers shall wax worse and worse, deceiving, and being deceived." Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help up to send these Pearls out among people.

Send orders to Moore, at 2012 W. Corning [illegible]ons, Kan. The price is 10 cents.

Evang[illegible] Notice.

The N. W. C[illegible] has selected me again as [illegible]. The Brethren have ad[illegible] and California to my fi[illegible]ay church or isolated [illegible]at meetings during [illegible]reece year should correspond [illegible]me at an early date so I c[illegible]y year's work for this extensive [illegible]ry which now includes west[illegible]gon, Washington, California [illegible]zona.

Hereafter [illegible] will be Scholls, Oregon, and [illegible] W. L. Skeels, R. D. 1, Laurel[illegible].

Will all persons interested in the truth, and all [illegible]ed brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Roht. G. Huggins, Box G, Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of [illegible]all room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ballroom Unveiled." It will cost but ten cents post paid. Send to the author L. B. Branson, Niles, Mich.

NOTICE.

Information wanted concerning an Evangelist known as Illing Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

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Our talents differ, and each one will be held accountable for the use of such talent, whatever that may be. If you have only one, use that.

Some one says, what can I do? Why you can circulate literature teaching the truth if nothing else. There is no one but who can do that. Will that do any good? Oh, yes. Let me tell you something. Some people have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. It would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

WILL all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 866 West Main St. Salem, O.

Imp[illegible]

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wines as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wines, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

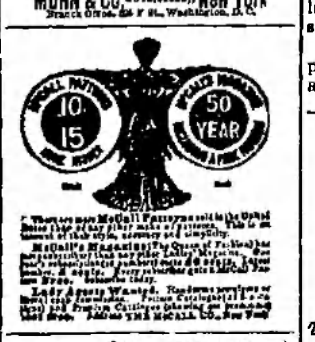
Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.



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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VOLUME LVI. PLYMOUTH, INDIANA, NOVEMBER [illegible], 1907. NUMBER 44.

The Restitution.

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A. R. UNDERWOOD, Publisher
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Read

Poetry.

No More Sea.

"And there was no more sea."—Rev. xxi 1.

I.

Summer Ocean, idly washing
The gray rock on which I lean;
Summer Ocean, brandly dashing
With thy hues of gold and green
Gently swelling, wildly dashing
O'er you island-studded scene;
Summer Ocean, how I'll miss thee,—
Miss the thunder of thy roar,
Miss the music of thy ripple,
Miss thy sorrow soothing shore,—
Summer Ocean, how I'll miss thee,
As along thy strand I range,
Or, as I sit here and watch thee
In the moods of endless change—
Mirthful moods of morning gladness,
Musing moods of sunset sadness;
When the dying winds caress thee,
And the sinking sunbeams kiss thee,
And the crimson cloudlets press thee,
And all nature seems to bless thee,—
Summer Ocean, how I'll miss thee,—
Miss the wonders of thy shore,
Miss the magic of thy grandeur,
When "the sea shall be no more!"

II.

And yet sometimes in my musings,
When I think of what shall be,
In the day of earth's new glory,
Still I seem to roam by thee,
As if all had not departed,
But the glory lingered still;
As if all that made thee lovely,
Had remained unchangeable.
Only that which marred thy beauty,—
Only that had passed away,
Sullen wilds of Ocean-moorland,
Bloated features of decay,
Only that dark waste of waters,
Line ne'er fathom'd, eye ne'er scanned,
Only that shall shrink and vanish,—
Yielding back the imprisoned land,
Yielding back earth's fertile hollows,
Long-submerged and hidden plains,
Giving up a thousand valleys
Of the ancient world's domains.
Leaving still bright azure ranges,
Winding round this rocky tower,
Leaving still some placid stranches,
Where the mermen baths at noon,
Leaving still some lake-like reaches,
Mirrors for the silver moon.
Only all of gloom and horror,
Idle wastes of endless brine,
Haunts of darkness, storm and danger,—
These shall be no longer thine.
Backward ebbing, wave and ripple,
Wondrous scene shall then disclose;
And like earth's the wastes of ocean
Then shall blossom as the rose.
—London "Quarterly Journal of Prophecy."

Communicated.

Moral Evil or Sin. No. 1.

No greater problem forces itself upon our attention, demanding solution than that of sin. It is every where present; on every portion of land and sea where human beings exist sin exists. It is indigenous to every clime. If there are a few square miles of the globe's surface where it is not, the only thing to be done in order to its existence there is to transfer a living man or two—and it is there. It is not a hidden thing to be searched for. It is not a theory to be proven by argument. There is no negative side to the question of its existence. It towers above us like some huge mountain threatening to fall on us and crush us. It is outside of men in actual deed and inside of them in the lusts of the flesh. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. So said the great Teacher. Sin is loud, speaking with countless tongues; bold and defiant. It parades itself on street corners, and when opposed by humanitarians it asks for legal protection and gets it. Natural evil reveals itself as a punitive force to modern eyes; in pain and privation, misery and madness (insanity), even in earth's fairest scenes and loveliest spots there is suffering in various degrees of intensity. Anciently calamities which happened to cities as that which overthrew Sodom and Gomorah were regarded as judgments from the Almighty in punishment of sin; though were such calamities to come upon the wicked cities today learned men would ascribe them to purely natural causes, looking at them as the effect of the operation of blind laws undirected and uncontrolled by Jehovah for that specific end. It may be well that no inspired prophet is on the ground to proclaim them judgments for sins heaped up until Divine forbearance is exhausted and patience worn out, for this would reflect unfavorably on the boasted civilization of modern times, and put science out of the question. The higher critics want to bring every thing to the test of science and what science cannot explain they reject as spurious. Bible miracles are put by them in the category of things imagined by the superstitions and ignorant writers of early ages. So according to the view of these wise (?) men God has made no protest against sin by a supernatural revelation and supernatural works. Now, while I may not be able to prove to, even reverent students and believers of God's Word, that modern calamities, such as the destruction of Lisbon by earthquake, the partial destruction of San Francisco by the same cause, and the utter demolition of Pelee, were God's special protests against the acknowledged surpassing wickedness of these places; it is held by this same class of students that the destruction of cities and overthrow of governments, whose doom was foreshown by Hebrew prophets, were in vengeance of wickedness that had filled the measure limited by Divine justice and wisdom—in the language of the Scripture reached the point where wickedness was said to be "full." Such were God's overwhelming protests against enormous moral corruption, corruption so great that it would spread like a contagious disease until it overspread the world of mankind involving all in a condition of moral ruin utterly, hopeless because a self-consistent God could not raise them from this base condition. This is why Jehovah made his vigorous protest against the wickedness of the Canaanitish tribes when he was about to establish his own people in the land. To incorporate such a mass of moral leprosy with Israel would have resulted in their ruin, and the defeat of Jehovah's good purpose to bless all the families of the earth through Abraham and his seed. In Israel centered the hope of the world. An experiment like that of mingling God's people, with the most licentious nations of the world of that day would have resulted in bringing them down to the same level of brutishness that characterized these aboriginal inhabitants of Canaan. Infidels have a strange kind of fellow feeling for these lecherous tribes festering in their foulness; a feeling that would have barred Israel out of the land, or letting them in would have recommended intermarriages with a view to improving(?) both Israel and the Canaanites. The fact is that Israel would have been dragged down and the Canaanites not a whit elevated by the union. Having failed to procure a curse upon Israel, and so defeat them in battle Balak wished to contrive some other way to effect their ruin. Balaam proposed craftily, that the Midianites should send their wives and daughters to seduce the Israelites to participate in the idolatrous debaucheries attendant upon the worship of their gods. This strategy of Balak and Balaam would have resulted in the complete moral ruin of Israel but for Divine intervention. Under Jehovah's direction an army of twelve thousand men was mustered against the Midianites to avenge Israel. The men were slain and their strong cities and fortresses demolished. The women and children were taken captives. Moses' anger was kindled against the leaders of the army for saving these women who had seduced Israel through the counsel of Balaam. These should have been slain along with their guilty husbands and brothers. So they were executed on the order of Moses, and with them every male child while the female children were spared. With customary humanity, under the general law of Israel in time of war the women and children were taken captive. Men in arms forfeited their lives. The women and little ones were dispersed among the people where they found homes, and where their condition would be vastly improved over that of paganism. But here in the case of these Midianites it was entirely different, and imperiled, for the safety of Israel and the future well being of the human race, that these captive women should be exterminated, and also the male children, for these would grow up to be vicious men, and with the remembrance of the past, would avenge the death of their parents. The measure enough never was executed in the interests of home and family life, in the interest of decency and morality, in the interest of generations to come whose very existence would be imperilled by their being spared. Infidels never grow tired talking of the cruelty of Moses in ordering the extermination of these women and boys. The loss to Israel was twenty-four thousand men who died in the plague. The infidel does not think of the costly effect to the lives of the Midianites. God had delivered his people from Egyptian slavery and was leading them by the hand of Moses and the angel of his presence into a land of freedom, theirs by right of promise, where in world made of them a great nation under a law that would discipline them for the high and noble purpose of extending through them blessings to mankind for all time. His good purpose was not to be defeated by Balak and Balaam and a few lecherous Moabites and Midianites who were morally and physically rotten; to have spared whom meant nothing else than debauchery, disease and death to all Israel. This destruction visited upon these benighted pagans may seem a terrible infliction of vengeance; yet every reasonable person of any, viewing the consequences both near and remote, will say, For his mercy endureth forever. When [illegible] Joshua, he views such destruction [illegible] the ground for exclaiming, "His mercy endureth forever." The destruction of the Midianite seducers near the border of Canaan reverberated from Jericho and the destruction of the seven tribes of the land after Israel entered it was in mercy to the chosen people, and to mankind at large for the ages. These terrible judgments upon wicked and debauched nations to and on the border of Canaan show how or in what light God regards sin. These are his awful protests against moral evil, especially the sin of impurity that saps the foundation of individual and national existence. Paul alludes to such impurity as sin against the body. These monstrous iniquities and terribly destructive sins of the ancients abound today in our great cities reeking with moral pollution. How much worse were Sodom and Gomorrah, Pompeii and Herculaneum than New York and London and Paris? The debasing sins of the old cities of the ancient world on which the judgments of God fell, approached nearer a universal condition than are the same sins in our modern cities. Ten righteous persons were not found in Sodom. Had the ten been there it would have been spared the awful doom that overtook it. It is not likely that Pompeii and Herculaneum ranked above Sodom in the number of righteous persons in the precincts of each, although Christianity had at that date been promulgated throughout Europe these cities may have been the ones against which the apostles shook the dust from their feet as a witness. Does a similar doom await the great cities of today for the same shameful practices. A few righteous ones persistently decrying the abounding evils of the times may avert the impending doom. God looks upon sin today as he did in the day of prophets and apostles. He hates and abominates it and is still waging a conflict against it.

JOHN L. WILES.

(To be continued.)

Liberty, marriage, religion; around this trial cluster the supreme interests of society.

Sunday School Lesson.

LESSON FOR SU[illegible]. C. S. Ruth's Wise Choice [illegible] i. 14-22. Golden Text. "[illegible] shall be my people, and thy [illegible]God." After the death of [illegible] we read, "In those days there [illegible] king in Israel, every man [illegible] was right in his own eyes." Judges xvii. 6.

The Danites took Laish. They took Micah's priest and his gods. The men of Gibeah were very wicked. The men of Israel, resolved to punish them. The tribe of Benjamin objected. They fought—Benjamin was nearly cut off. Six hundred men were left. The Israelites forgave them, and the tribes were again united. Every man did what was right in his own eyes. Jud. xxi. 25.

Elimelech, a man of Bethlehem-Judah, with his wife Naomi and two sons, went to live in Moab. The sons names were Mahlon and Chilion. The husband of Naomi, Elimelech, [illegible] died. The sons married Moabite wives. They—[illegible]died, and Naomi made re[illegible]rn to the land of Judah, [illegible] daughters-in-law with he[illegible]y Naomi kindly advise[illegible]ntreated the two to retu[illegible]n people. Both as fir[illegible]y we will return with t[illegible]people." Ruth i. 10. [illegible]advised them.

TEXT.

[illegible]d parting, when [illegible]other-in-law and [illegible], to her people [illegible]rgument and ren[illegible]-in-law were all [illegible]ok for this life. [illegible]took effect on [illegible]a neighborhood [illegible]ad decided Or[illegible]ber. She had [illegible]nected with the [illegible] had not only [illegible]d of Israel, but [illegible]ospects for this [illegible], shake her faith. [illegible] faith by a vow [illegible]t nothing in this [illegible]from her purpose [illegible]y death can sep[illegible]me. The force of [illegible]s Lord leave me [illegible]so, if I leave you. 18. The words and manner [illegible]nvinced Naomi that Ruth [illegible] what she was doing, and [illegible]e intended to do. And—wh[illegible]t written—we may well conclu[illegible]t Naomi was her more than pleased to see that Ruth was "steadfastly minded." What had produced this steadfast mind in Ruth? She had heard of the word spoken by angels. Heb. ii. 2. That word was steadfast, firm, sure. It was the word spoken to Abraham, Gen. xxii. 17, 18. "Thy seed shall possess the gate of his enemies." These words contain "The things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12. The things that Jesus preached and called them "The glad tidings of the kingdom of God." Luke viii. 1.

Ruth's Wise Choice—Like Moses—was to suffer whatever affliction might come to the people [illegible], that she might be an heir [illegible]rt of the greater riches. He[illegible], 26. An heir of God, and jo[illegible]th Christ. Rom. viii. 17. To[illegible]ingdom of God. James ii. 5. [illegible]w Ruth's Wise Choice.

She went to the [illegible]t field (o glean—to gather the [illegible]red ears of grain left by the reap[illegible]e met the owner Boaz, a relative [illegible]her father-in-law, Elimelech. Boaz made her welcome, and gave her special privileges because it had been told him all she had done to her mother-in-law. How she had left her people to come among strangers. And then his most [illegible]lent prayer for her. Chap. ii. 11, 12. This prayer was—in her life time—answered in part. She bore unto the wife of Boaz, and the grandmother of David—The prayer will be answered in full when the Lord Jesus Christ descends to raise the dead, 1 Thess. iv. 16-18. The same gifts and rewards are offered and open to all who will make the same wise choice, and remain steadfast. Next Lesson. The Boy Samuel. 1 Sam. iii. 1-21.

P. NEILL.

Hickory Grove.

"Now still and cool and dim the woodland line,
The goldenrod's bright flame has died away,
The gleaming blue has vanished from the skies,
The Autumn's red grows fainter day by day;
The gilding radiance of the sunshine's gold,
The gay hues in the leaves that danced about—
All, all are gone, October's tale is told
And all her many colored fires are out.
The earth has donned a robe of sober brown,
A restful shadow hangs o'er plain and wood;
The leaves, in faded heaps, have nestled down
As if to rest from frolicking were good.
Like pillars in a temple, old and grand,
Their tall, dark columns soaring toward the sky,
In long, dim woodland aisles, the bare trees stand,
And spread their fruitless branches far on high."

On the sixth day of the present month we left our home in Marshalltown, Iowa, and took train for Colo. The brethren would have met us at this place with a conveyance had we not preferred to walk the four miles from the village to Hickory Grove, where we were to begin services. Our way led across level prairies clothed in rustling corn, through hilly woodland roads shrouded in the variegated autumn leaves, along a narrow foothog over a pretty little brook to the pleasant home of Brother and Sister Joseph Fish, where we were at once made welcome.

In the evening we began our meeting in the school house with a very good attendance, which continued to the close, twelve days later. At times the seats were all filled, and some of those who came were compelled to stand.

While a variety of subjects were presented, we endeavored in each discourse to emphasize the fact that salvation is to be obtained through faith in "the things concerning the kingdom of God and the name of Jesus Christ."

At the conclusion of our Saturday evening service we were given cause to rejoice by a young man who desired to be immersed. On the following day, having found a place in the nearby stream that was not yet frozen over, we baptized the candidate, Chester Dickinson, in the name of the Lord Jesus. It gives us especial pleasure to introduce this young brother to the household of faith, as we know him to be a young man of sterling character in every respect. Pray with us that God may grant to him a long and useful life, "fruitful of golden deeds," to the end that he may "obtain an abundant entrance into the kingdom of God."

We cannot close our report without first making mention of the help afforded us by the young people.

Among those who assisted the most materially in our music, were Brother Herbert White, who used his violin to great advantage throughout the meeting, Stella Fish who acted very efficiently as our organist, and Lulu and Hazel White who added much to the Sunday evening service with a beautiful duet.

Space forbids that we should tell in detail of the visits we enjoyed at the homes of the brethren, and the spiritual uplifting we ourselves received as a result of meeting and communing with so many of God's dear children, so we will only say the meeting at Hickory Grove was truly a successful one.

G. ELDRED MARSH.

How can we love God whom we have not seen if we do not love our brother whom we have seen. Let no man think he has more love to God than he manifests toward his neighbor. Jesus became human that we might become divine; humanity is the son of God. Personally God does not need our love, but humanity does need our love and all of our heart's sympathy.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Emory Eliel Brooks was born in the town of Pembroke, Genesee Co. New York, Oct. 6, 1828, and died at Scholls, Oregon, Sept. 21, 1907, being seventy-eight years, eleven months and fifteen days old at the time of his death.

He moved to Michigan with his parents when he was eight years old, receiving his education in a common district school. He helped his father clear up 130 acres of land in Lenawee County, town [illegible] Rome where they made their home.

In 1852 he crossed the plains to California, being six months on the way. He remained in California two and a half years, prospecting for gold and doing other work connected with mining.

Wages at that time were high, and so was everything else accordingly. When he had accumulated about two thousand dollars, which was quite a large sum in those days, he returned home by way of the Isthumus of Panama, and bought a tract of land consisting of eighty acres in the neighborhood in which he formerly lived.

In 1856 he married Miss Martha J. Taylor, and to this union were born five children all of whom are now living except one, being N. B. and D. E. Brooks of Goldendale, Wash., C. H. Brooks of Scholls, Oregon, and Mrs. Jennie Griffin of Dinubia, California. His wife died in March, 1869, and in 1870 he married Miss Almira Smith. To this union were born three children, E. H. Brooks of Oakland, Ore., Mrs. Orrie Lawrence now deceased, and Rollin H. Brooks of Scholls, Oregon.

In 1874 he crossed the plains again with his family, but this time in place of walking the most of the way, he came over the Union Pacific to San Francisco, and thence by boat to Portland Oregon, soon afterward he purchased 240 acres of mostly uncleared land near Scholls Ferry.

He lived to make a pleasant place out of the timbered land purchased, and see his children grow up around him, giving each one upon becoming of age, a small tract of land or its equivalent in money, to begin their struggle of life with. He had the respect of his neighbors, and was always ready to assist in making public improvements in the neighborhood.

His parents being Methodists, he was brought up in that faith, but after his marriage he joined the Free-will Baptists, remaining with them until he moved west. When Brother Prosser came preaching the Kingdom of God and all that pertained to it, he was the first to receive the truth. He never lost hope, but died a firm believer of the gospel.

We laid him to rest in the Mountain Side Cemetery, waiting the resurrection of the just. The funeral was held at the family residence. An appropriate talk was given by Bro. W. W. Jaquith. All the children were present but Mrs. Jennie Griffin of California.

Now the laborer's task is o'er,
Now the battle day is past;
Father, in thy gracious keeping
Leave we now thy servant sleeping.
Earth to earth and dust to dust,
Calmly now the words we say;
Left behind we wait and trust,
For the resurrection day.
Father, in thy gracious keeping,
Leave we now thy servant sleeping.

MRS. ALMIRA BROOKS,
N. H. BROOKS.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

That man cannot be upright before God, who is unjust in his dealings with men.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 27, 1907.

Brother D. C. Robison writes Nov. 22, that he is with the Brush Creek, Ohio, Church, and speaking each evening to good audience of attentive listeners. Elsewhere in this paper will be found a notice of his tract, a new edition having been issued.

Brother J. H. Willey preached for the Plymouth Church last Sunday. It was unfortunate that sickness and other reasons kept so many from being present. The discourse was most excellent, showing much labor had been expended in its preparation. The design God had in the creation of man was most ably shown. We wish Brother Willey could arrange it and let it be printed in The Restitution so that others could be benefitted thereby.

We have received a copy of the Student Text Book, issued by Brother W. H. Wilson. Having just received the work, we have had no opportunity for critical examination of it. In mechanical get up it is well done, with good binding, large type, and good paper, and of convenient size to handle. As for the subject matter we are quite safe in commending it to our readers, as the well-known ability of Brother Wilson is sufficient to guarantee its excellence. Notice of this work and others issued by the same author appears elsewhere in this issue of our paper.

The subject of having our annual Love Feast again this year has been brought up. We have always enjoyed the letters of testimony, setting forth the faith and hope of our people every where, and will be glad if all will take hold of the matter and write a short letter for the Love Feast issue the first of the year. We would like all of the older ones to write—you who have been long in the strife, and can tell from experience what it is to trust the Lord always. We wish that every one of the Bereans would consider that they have a special, an individual invitation to write a letter for this paper. In Iowa, Illinois, Michigan, Indiana, Ohio, Kentucky and other places, there have been a goodly number from these societies and other bands of young people, that have been added to the Church lately. We want you each to take a part in this, and testify of the goodness of God, and your faith in him, and the hope you have in his promises. Write short letters, so all will have a chance to express their feelings.

The following letter dated at South Bend, Ind. Nov. 24, will serve to notify the Indiana brethren of the present intention of Brother George Neill to go to a new field in the State of Virginia. We all regret very much to have Brother Neill leave us, but trust that in the community to which he goes he will be able to do good work for the Master.

Brother Neil reports that on Nov. 21, he immersed Sister Maggie Benge, of Kokomo.

Brothers and Sisters of Indiana:

My year of service in this State will end the last of this coming December, having begun my work in January, 1907. Although many of the brethren have urged me to serve another year, I have accepted a call from our brethren in Virginia, feeling that their needs are greater and their available laborers fewer than that of Indiana. I have made many friends in Indiana, and have been accorded hospitable and warm hearted treatment at the hands of the brethren. Many localities have responded to the appeals for greater activity.

My prayers are that Indiana may be blessed with laborers better fitted than I, who will carry on the work.

Sincerely your Brother,

George Neill.

Communicated.

The Bible and the "Higher Critics."

"Higher Critics" and "Higher Criticism" are terms applied to a certain class of Bible investigators. Not only are these terms applied by others, but by themselves as well.

It is well to be critical, but to be critical implies two essentials—the weakness of the thing criticised and the superior ability of the critic. Unless these essentials be conceded, the folly of the proceeding is apparent. To be acknowledged as a critic, must create in the recipient of the compliment a greater or less degree of vanity. The higher the esteem in which the object criticised is held by the masses, the greater the vanity of the one who assumes the role of critic.

As children, we were taught to reverence the Bible as the Word of God. We grew into that reverence because we reverenced the ones who taught us. Until we come to mature years, we accepted the Word as a matter of fact upon the testimony of those who had the care of us in our earlier years. Now we must begin to give a reason for our hope. Without going into detail, suffice it to say that fulfilled prophecy; the complete victory of the Bible throughout the ages over the worst forces of evil that were ever hurled against a book, so that today the Bible is the widest read book in all the world and the cheapest, and the further fact that the precepts laid down by that book are capable of taking those who have reached the dark valley of despair and moulding them over into beings filled with righteousness and hope, are sufficient reasons for the most of us believing the book to be all that it claims for itself—the product of inspired minds.

The Bible, in whole or in part, has stood the test of thousands of years. The oldest critic lives not to exceed a hundred. How great, then, must be the vanity of the one who assumes to criticise such a book.

In a review of the editorials of *his Biblical World* (published by the University Press of the University of Chicago, a Baptist institution) of recent issue, the *Record-Herald* of Chicago quotes at length, as follows, "In the large circles of Christian thought the old eschatology is gone, probably never to return. The Apostle Paul looked for the appearance of Jesus in the clouds of heaven, and was not without hope in the early years of his missionary activity that this return might come within his own lifetime. It must be an ever diminishing circle of Christians whose faith will find nourishment and inspiration in looking for the fulfilment in their day of the hopes which history has long since shown the early church to have *mistakenly cherished.*"

Again: "The continuance after death of a life enough like the present life to be comprehensible to one who is in the midst of this life is probably beyond the possibility of scientific demonstration."

From these wise men of the University of Chicago we learn, then, at least two things, when boiled down, to amount to this:

1st, That Paul and the early church were MISTAKEN concerning the great Christian hope—*the coming of Christ.*

2nd, This hope being a mistake in so far as the Bible sets it forth, it becomes necessary to resort to science for hope of a life to come, and here is an acknowledgement by scientists that science does not demonstrate any such a hope.

This amounts to infidelity in its worst form. What have Voltaire, Paine, or Ingersoll ever said in denunciation of the Bible hope that would more certainly destroy the hope of the Christian than the above! When it comes to a matter of common honesty, the palm must go to the above named infidels rather than to such "higher" critics. Christians knew just where to locate outspoken infidels, but in the other case we find again a fulfilment of Psa xli 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

This is what Judas did. If the "higher" critics must take the position they do, why are they not honest enough to come out avowedly against Christ and his teaching and refuse to eat his bread? Christ is all he claimed to be or else he is the grossest fraud ever palmed off upon the world of suffering humanity.

Some may try to comfort themselves with the thought that this is but a single aggravated case of "higher" criticism, but I tell you No! Those who permit themselves to fall into this spirit of criticism with the thought that there is any place this side of avowed infidelity where they may safely land are mistaken. It is a sort of drunkenness that does not stop until it lands its victim in the gutter of despair. Let none of our brethren think it safe to discredit little or much of the Bible. It may be that there are some statements that our minds cannot fathom, but it is safer to suspect that our finite minds are at fault rather than the Word that has stood the test of time. The apostles of our Lord, as well as he himself, defended their faith to the bitterest death. Would our critics do as much?

S. J. Lindsay.

Bible Lessons.

An Outline of God's Purpose.
Number Three.

1 Adam's failure. Abel's death. No one to claim the excellency.
2 Cain's punishment, Gen iv 13, mar. Mine iniquity is greater than may be forgiven.
3 Seeking [illegible] ruler. (a) Seth begotten [illegible]'s likeness after his image. [illegible] means appointed, put.
4 Men be[illegible] upon the name of the Lor[illegible]. Gen iv 26.
5 Names [illegible]Shaddai, (All. Shddai) Yahweh [illegible]ternal One. The Eternal [illegible]d.
6 Sons of [illegible]h's offspring. The daughte[illegible]n, Cain's offspring. A mixed [illegible]ce, Gen vi 5, mar.
7 A retributive judgment. Every living substance perished.

Questions.

1 In what condition was the race after Abel's death?
2 Was Cain's judgment retributive or corrective? Explain your answer.
3 Compare the text and marginal rendering of his sentence, Gen iv 13.
4 Explain Gen iv 25, appointed me another seed, and I have gotten a man the Lord, Gen iv 1.
5 What is it to call upon ourselves the name of the Lord? When do we?
6 Distinguish between Yahweh and Elohah. Yahweh [illegible]hat I will be, Ex iii 14.
7 Who will be the [illegible] of the Age to Come? [illegible] ii 8-9 Rev i 20 27.
8 Who were the [illegible] Who were the daught[illegible]
9 Name different [illegible]gment spoken of, and [illegible]

The above outlin[illegible] especially for the yo[illegible]t is our desire to car[illegible]on through the Bible[illegible]to furnish outlines [illegible]nt God in the creat[illegible] man, showing [illegible] done to assist [illegible] purpose. Also [illegible] creatures in a[illegible] done.

The text o[illegible] Earth and in[illegible] identify the se[illegible] main thought [illegible] God's purpose[illegible] the unit seed, G[illegible] furnishing the [illegible] vii 20.

We will gladly [illegible]on along the line of t[illegible]our desire is to stimu[illegible] the Scriptures along o[illegible]ng by degress the se[illegible]ules was that he should[illegible]ead of the race. We w[illegible]ould notice the care tha[illegible] One has taken to prod[illegible] Seed that he might obta[illegible]ompletion. God is selecti[illegible] of the race to make of thei[illegible] numerous seed.

Trusting that th[illegible]ons may be useful in the study [illegible] God's Word I am, Your Brother in Christ.

D. C. Robison.

Work in Arizona.

I am in Arizona again. I reached the Territory, with the cipalay days of Oct., and was soon at work at Arlington. Man's use of God's storage of productiveness and fertility as drawn from the rivers in Central Arizona has changed thousands of acres of desert into prolific fields of wealth and beauty. Arlington is fifty miles west of Phoenix, on the border of these fields toward the east and the unreclaimed desert westward.

I reached [illegible]ld Conference work just in ti[illegible]fill the request of brethren, [illegible]y asked me last summer [illegible]n in Oct. Began meetings [illegible]ington Oct. 31st, spoke ten [illegible]s the Territorial fair at Ph[illegible] the drawing card, I closed m[illegible] giving a recess, for the fair. [illegible]ld seem strange to the majorit[illegible]my readers to close meetings, in order to give the audience opportunity to attend a fair 50 miles away, or rather, that numbers attending meetings should not be reduced. A number went, the preacher went, meeting closed a week (don't criticise) I saw the fair; the principle excitement was the speed of [illegible] horses, as is usual I suppose, although I have seen very few. Do not enjoy them much.

At the close of my "ten nights" in the pulpit, I called to obedience, and two responded for baptism. I must tell you all about them. Last summer when at Phoenix a call came to me to come to Arlington with the probability that baptism and marriage services would be requested. My return to Oregon interfered with the plan. These happy young people were married, but not baptized. The then Miss Perry is now Mrs. Anderson, and her husband, Andrew Anderson. They were still inclined to obedience, and were anxious to fully understand the gospel that they should obey with willing hearts, they made known their wish—and we were made glad! So meetings were resumed November 17th. But as a little frost freezes Arizonians to their fire sides, the attendance was not as large as we long for. But some good is in progress, souls that were almost subjected to bondage by the cunning of law teachers and professed keepers are beginning to realize more clearly that "we are not under the "law." They are grasping more firmly the facts of the two covenants. When the nature and object of the covenants is understood, and that the Sabbath is the sign of the *law covenant*, Ex xxxi 16, 17, and that the sign of the New Covenant is the new commandment is love; "for by this shall all men know that ye are my disciples" because you keep the Sabbath? No! "If ye have love one for another." It would do violence to grace to suffer the law Sabbath to be a sign of the new covenant. A covenant that was old, decayed, vanished away should not logically continue its sign!

I was glad to read of the work of Bro. W. H. Wilson among my relatives in Kentucky as reported Nov. 13th. I have in view as a possible outcome of this trip a work through Texas; a visit to my native State, Ohio. And on the return trip, to my work in Oregon and Washington, the privilege of visiting members in Western States. The prospect that this tour will be made, brightens!

Sister Gibbs, Editor of *Word and Work* is showing an interest in the plan as shown by the following from a personal letter, "We are on the Texas and Pacific railroad, and no doubt you will pass this way. I will use my influence for meetings along your line of travel. I have prayed and worked to the end that some of the evangelists from other States [illegible] Texas, a wide field of labor [illegible]t truly is ripe here."

[illegible] encourages me.

W. L. Sebelle.

Indiana Bereans.

Life of Christ. Lesson 10.

His Sermons to and in reproof of Pharisees.

The following outline for daily reading commencing Monday Nov. 4, '07.

Nov 4 Matt xii 1-14.
" 5 Matt xii 14-38.
" 6 Mark iii 20-35.
" 7 Matt xii 38-50.
" 8 Matt xv 1-10 Mark vii 1-23.
" 9 Matt xv 10-21 Mark vii 24-31.
" 11 Matt xv 1-12.
" 12 Matt xvi 1-12.
" 13 Mark viii 26-37.
" 14 Matt xix 1-13.
" 15 Matt xix 13-15.
" 16 Matt xix 16-30.

Questions.

Chapter Matthew 12:

1 How many times does Jesus refer to the Old Testament?
2 Who were the Pharisees?
3 What was their feeling toward Jesus and why?
4 In what terms does Jesus always refer to them?
5 Explain Matt xii 8.
6 Did Jesus really break the Sabbath?
8 Note Matt xii 16 17, and state where prophecy was made and how fulfilled?
8 Who is Beelzebub?
9 Who is Satan?
10 What are devils?
11 What is blasphemy against the Holy (Spirit) Ghost?
12 What lesson in forgiveness is found in verse 32 and how does it compare with previous lessons on forgiveness?
13 What are idle words?
14 Why did the Pharisees want a sign?
15 What sign was given?
16 Explain the last four parables in Chapter xii.

Chapter Matthew 15:

1 What is meant by "Traditions of the Elders"?
2 What is meant by "Commandments of men?"
3 Give exposition of lesson on purity.
4 What lesson in faith have we in this chapter?
5 Why was the woman's faith so great?

Chapter Matthew 16:

1 Why did the Pharisees desire to tempt Jesus?
2 What was their question?
3 Note verse 3 and explain an apparent contradiction.
4 What was answer of Jesus?
5 Is this lesson by Jesus applicable to conditions today?

Lesson 11, on the Life of Christ.
The Transfiguration.

The following outline for Daily Readings, commencing Monday Nov. 18, 1907.

Nov 18 Matt xvii 1-9.
" 19 Mark ix 2-9.
" 20 Luke ix 28-36.
" 21 2 Kings i.
" 22 2 Kings ii.
" 23 Numbers xii.
" 26 Deuteronomy xxxiv.
" 26 Hebrews iii 1-6.
" 27
" 28
" 29
" 30

These four days we leave for general reading on the life of Moses and Elijah, and urge that you become as familiar as possible with the same.

Questions.

1 When?
2 Where?
3 Meaning of the Word?
4 Who was with Jesus?
5 Tell the story of Transfiguration.
6 Do you think it real?
7 Of what is it a representation?
8 Whom does Elijah represent? what kind of man was he?
9 Whom does Moses represent? what kind of man was he?
10 How was Jesus recognized by God.
11 At what other time did this occur?
12 Why did Jesus tell his disciples to tell this to no man?

Lesson 12 on The Life of Christ.
His Parables on the Kingdom.

The following for Daily Reading commencing Monday Dec. 1907.

The verses in each chapter have been purposely left out, in order that the scholar might hunt for and fill in the same.

Dec 2 House built on rock and sand—Matt vii.
" 3 The hidden treasure—Matt xiii.
" 4 The pearl of great price—Matt xiii.
" 5 The mustard seed—Matt xiii.
" 6 The sower—Matt xiii Mark iv.
" 7 The wheat and the tares—Matt xiii.
" 9 The leaven and the dragnet—Matt xiii.
" 10 New wine in old bottles—Matt ix.
" 11 Vineyards and husbandmen—Matt xxi.
" 12 The sheep and goats—Matt xxv.
" 13 The great Supper—Luke xiv.
" 14 Rich man and Lazarus—Luke xvi.

Questions.

1 What is a parable?
2 How many parables did Jesus speak that we have record of?
3 Why did Jesus use parables.
4 Do above parables tell of conditions before or after the coming of Christ?
5 Specify chapter and verses wherein each of the above parables may be found.
6 Analyze carefully each of the above parables and state three distinct features of the kingdom described in each.

To the Household of Faith greeting:

The Ripley, Ill., Church has again had the pleasure of having a series of meetings conducted by Bro. S. J. Lindsay. Good audiences assembled each evening for two weeks to hear him preach, except one evening which was too stormy to get out. He in his kind way preached the gospel unto them. God's plain and positive plan of redemption, the restoration of the kingdom and the glorious reward in store for Christ's people. By these precious truths the hearts of three were reached in the vigor of life and put on Christ by baptism. These young people are Fred Paisley and wife Emma and Frank Lanning. We are hopeful that they will be earnest workers with God till the end of life's journey, or the coming of the Lord.

May we all of precious faith so live that we may meet in the kingdom of God is my prayer.

Jennie Cox.

"To secure the special mercies peculiar to God's saints should be the aim of every young convert."

An Extended Trip.

I am about to take an extended trip through Missouri, Kansas, Oklahoma, Texas and Louisiana. I expect to call at each place I visited last year, and such new ones as may write and arrange for them. The expense will be much less while I am passing through your State.

Yours in the Blessed Hope,
W. H. Wilson.

Address 420 N Willow ave. Austin Station, Chicago, Ill.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Mosheim & Maclaine's Ecclesiastical History, ancient and modern. Two large volumes, over 400 pages each. $2.00 for the set.

Kitto's Cyclopedia of Biblical Literature. Two volumes, containing near 2000 pages, of information most valuable for the student and scholar. Price $2.00.

Dr. Robert Young's Translation of the Bible, both Old and New Testaments. Valuable for any one. Price $1.50.

Dr. John W. Nevin's Summary of Biblical Antiquities. Over 400 pages, especially valuable for a teacher of youth, profusely illustrated. Price $1.

Romanism and the Reformation, by H. Grattan Guinness. About 400 pages. Price $1.

The Book Opened; an Analysis of the Bible, by Alfred Nevin. Over 300 pages. Price 75 cts.

Views and Reviews in Eschatology, J. H. Pettingell, 500 pages. Price 75 cts.

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Coming Age, and The Eastern Question, two large volumes, by our lamented Brother, J. P. Weethee. The two for $3.00.

Any one wanting any of these books can have them post paid at the above prices.

Some have asked why the date on the label of their paper has not been changed. We ask for your patience. We are not down sick—only about three-fourths, with a severe, hanging on cold. Besides we are short of figures, and can get no more, and this will cause additional labor. We ask your kind indulgence, and will get all done as speedily as possible.

A Troublesome Individual.

The employee who is afraid of doing too much is not the sort who ever becomes very valuable to his employer or to himself. His aim seems to be to do just enough to save him from censure or dismissal. He saunters instead of walking; he does everything with a sort of lackadaisical air, as if he were performing a greatact of condescension in waiting upon you at all; he says y-e-s and n-o as if every letter cost a dollar, and they were the last he had; he gazes out of the door, away off yonder, while you ask him a question, and then tortures you with y-e-s or n-o. He makes all his preparations for departure before the hour, so that not a minute of his own time is lost; he does as he is told, but no more; he never thinks of how he can advance his employer's interest in some unbidden way, and has not intelligence enough to know that when cultivating the habit of thought of the business of his employer, he is laying up capital, and strengthening his own resources for the time when he shall start a business of his own. There are many such employees as this, but few will mourn to see their tribe diminish.

The Worth of a Conviction.

It is as true on the highest authority that according to a man's faith it will be unto him. His power in the world—his power over himself, his power over others, his power over difficulties—may almost unerringly be measured by his convictions. If he believes something—believes it with all his heart—he is a power in the direction of that belief. If he lacks conviction, if he does not believe anything so positively that his belief has possession of him—that it takes hold of his whole mind and soul, and makes him ready to do everything, to endure everything and to dare everything in its behalf—all the talents in the world will not make that man a great man, or enable him to accomplish a great work in the world.

Poetry.

Names and Order of the Books of the Old Testament.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers too,
Followed by Deuteronomy.
Joshua and Judges sway the land.
Ruth gleans a sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now,
Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet songs of Solomon;
Isaiah, Jeremiah then
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Sweet Joel, Amos, Obadiah's;
Next Jonah, Micah, Nahum come,
And lofty Habakkuk find room;
While Zephaniah, Haggai calls,
And Zechariah builds his walls;
And Malachi with garments rent,
Concludes the ancient Testament.

Communicated.

Jacob Have I Loved But Esau Have I Hated.

When we first learned the truth this text was hard to understand. While we did not believe the doctrine of election as taught by Calvin yet we could not understand the full meaning of the text. There is no doubt that the doctrine of election is taught in the Bible. How could a God of love hate one of his creatures, was often asked by myself. Alex. Campbell gives this text as follows: Jacob have I loved but Esau have I slighted. The trouble exists in believing that God had elected a certain number from the foundation of the world to receive eternal life.

An election cannot take place until the conditions of God's plan has been complied with. Adam was placed on trial that his election might be made. His failure rendered his election impossible. The election has always been made according to the grace of God. Mary, the mother of Jesus was elected because of her worth. The angel said: Hail! thou that art highly favored (graciously accepted or much graced. Marg.) the Lord is with thee; blessed art thou among women. Evidently the election came because of the worth of the maiden. She of all the race was found worthy to be God's favored handmaid. Keep in mind that an election cannot take place without a certain fitness. Abram was called from his own land and from his father's home because of his special fitness to fill a place in God's purpose. When Almighty God appeared unto him he was directed to be perfect. (Marg. upright, sincere.) The Almighty God was to make a covenant with him which was Thy name shall no longer be called Abram but Abraham for a father of many nations, (on the condition that thou art perfect) have I made thee. This covenant was sealed with blood. The penalty for the violation of it was that, "that soul shall be cut off." There is an incident in the life of Moses that illustrates that God requires perfect obedience to his covenants. Moses during the years he spent in the land of Midian had neglected to circumcise his son. The Lord (Eloah) sought to kill him. Zipporah saved his life by circumcising her son. Ex. iv. 24, 26. Abraham was required to keep this covenant of circumcision and also to be perfect. The position to which Abraham was to be elected was a very important one. To be the father of many nations and the father of the seed that would bless all nations. God is selecting a good heredity for his Son. It is well to remember that Abraham has not yet been elected.

Soon after the covenant of circumcision was ratified Abraham and Sarah were promised and given a son. They called his name Isaac. In the birth of Isaac Ishmael was rejected but not hated as may be seen in the following, Gen. xvii. 20. "As for Ishmael, I have heard thee: Behold I have blessed him and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac." Isaac had none of the wild Egyptian blood in his veins, Ishmael's would make a good temporal ruler but not a fit person to obtain God's excellency. His posterity became very numerous and powerful in the land, while Isaac dwelt in tabernacles as in a strange country. He like Abraham looked for a city which hath foundations, whose builder and maker is God. Abraham was called to offer his only son, Isaac as a burnt offering. Without wavering he did what God commanded. After having done this the Lord God said, Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me.

The promise made to Abram was without conditions, viz: Because thou HAST DONE this, etc. From this time Abraham's faith was counted to him for righteousness. He was elected to the position of the father of the faithful. Abraham was also accounted worthy to a resurrection from the dead. Ex. iii. 6; Luke xx. 37, 38.

These promises were made sure through his faithfulness. It was not that he offered his son, but because he believed that God could raise him, (Isaac) again from the dead. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 4, 5. Our father, Abraham could claim nothing for the act of offering his son, but it was credited to him because of his faith in him who promised that in his seed all nations shall be blessed. God elected Abraham because of his faith in the promise concerning the seed. Dare any one say that Abraham would have received the promise had he staggered at the command? Again we see that God elects in the selection of Jacob instead of Esau. This was done before the birth of the children. Neither having done any good or evil. This was done that the purpose of God might stand according to the election not of works but of him that calleth. The question for us to determine is whether Jacob could have obtained the excellency without a trial and producing a perfect life. Abraham was required to be upright, sincere, so must Jacob.

His election before birth did not assure him an election to a resurrection from the dead and a position in the kingdom of God. This he must work out with fear and trembling. Jacob starts out and has quite a checkered life. His procuring Esau's birthright through deception was not being sincere. It was the means of driving him from his home. His life while with Laban cannot be commended. It is not upright to cheat as he did Laban concerning his flocks. We admit that Laban was dishonest, but this does not justify Jacob's behavior. Finally Jacob was compelled to stand the test. He must face his brother Esau whom he has wronged. He knows his brother's disposition and love of riches and concludes to gain his favor by giving gifts and acknowledging his right to rule in the land. Jacob sent messengers to his brother and commanded them to say, Thy servant Jacob says, etc. In this he calls Esau his lord. His fear of Esau led him to seek the God of his father Abraham, and the God of his father Isaac. In this prayer Gen. xxxii. 9 to 18 we see Jacob taking shelter under the promise made to the fathers not because he had been elected before his birth.

The true birthright must come through the righteousness of faith. Jacob here pleads protection through the promise made to Abraham and Isaac. In this his pleadings were for a part in the resurrection and a position in the kingdom of God. He obtained it when he became sincere and would not let the "Eloah" go until he blessed him. It was a struggle for the excellency, yet he gained it. The Eloah said, Thy name shall no more be Jacob but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

The history of Jacob's life shows as must all who seek for the excellency that it can be obtained only through faith, repentance and obedience, and the living of an upright life. From this time it is through Jacob that the seed shall be called. Did God hate Esau according to our use of the word? Certainly not. Esau said unto Isaac, Hast thou but one blessing my father? bless me, even me also, Oh my father. Then Isaac gives to him a temporal rule. Behold, thy dwelling shall be of the fatness of the land, and of the dew of heaven from above, and by thy sword shalt thou live, and shall serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Permit us in closing to explain the statement in Rom. ix. 13. "Jacob have I loved but Esau have I hated." Read Mal. i. 2, 3. "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and hated Esau, and laid his mountains waste and his heritage waste for the dragons of the wilderness." In this there is no mention made to the two sons of Isaac but to the nations called by their names. The Lord God destroyed Mt. Sin the heritage of Esau's descendant because they fought against Israel as they were on their way to Canaan, the land that God promised.

Let us accept the apostle's admonition: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Your brother, seeking for the truth.
D. C. Rousou.

Random Thoughts.

Dear Restitution:

I have a few thoughts on marriage and its relationship. I think many people have strange ideas on the subject. Especially some who profess to believe the Bible. I have heard such expressions as "I am not obliged to obey my husband, I did not promise I would;" or the minister omitted the word obey, etc., and the other day I saw in a newspaper that in a certain state where women vote and hold office that a certain woman had been elected to the office of Justice of Peace, and that she should say she would never use the word obey in performing the ceremony of marriage, etc., just as though that made any difference. Now, so far as I know, neither the law of the State nor the Scriptures require any invariable form or set words to be used in performing the ceremony. The duties of husbands and wives do not grow out of any set form of words. No matter who performs the ceremony whether pope, priest, minister, justice of the peace, or according to common law even, so long as they become husbands and wives, their duties to each other are the same. The duties of husbands and wives grow out of the relationship of husbands and wives. Whether the wife promised to obey, or the husband promised to love, etc. makes no difference. Neither Paul, Peter nor our Lord himself ever said to a husband you must love your wife, or to wife, you must obey your husband because you promised you would, when you were married. If a man and woman agree to, and do become husband and wife, it becomes the duty of the husband to perform the duties of the husband, and the wife the duties of the wife. And these duties grow out of the relationship—because they are related to each other as husband and wife, not from any agreement, other than the agreement to enter into the relationship. And so with parents and children. It is the duty of parents to bring up their children in the nurture and admonition of the Lord, and the duty of children to obey their parents, not because of any agreement or promise, but because of the relationship as parents and children. So also with masters and servants. It is the duty of a servant to obey his master, and the master to render to the servant that which is just and equal to the service rendered. True there is some liberty or choice as to whether we will enter into such relationship, as master or servant, but if we do enter into such relationship, we must perform the duties required by said relationship. But the child is born into the relationship to its parents without any choice, still it is its duty to obey its parents. With husbands and wives there is choice or consent as to their entering into that relationship, but if they enter into that relationship, they must perform the duties growing out of that relationship. No choice in the matter! God requires it.

Now let us read a little of what Paul says, Eph v 22, Wives—he is not speaking to one wife in particular, but wives in general)—wives submit yourselves unto your own husbands—not to some other woman's husband but unto your own husbands. As to the Lord! For the husband is the head of the wife, even as Christ is the head of the church and he is the savior of the body. Therefore as the church is subject unto Christ, so let wives be to their own husbands in every thing. I think I need make no explanation as I could not make it more clear. But let us read on—and we will see Paul is equally explicit to husbands. Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish, so ought men to love their wives as their own bodies. He that loves himself, for no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband (husband). Now just as it reads, is it not very beautiful? If both husbands and wives generally would only literally do as there instructed, what a happy people we would be. But we are told that that would not suit us in our day, we are too advanced for such teaching. Then I fear our advancement is in the wrong way! Now what is the trouble with the teaching of Paul? Why it makes woman a slave and so on. On the contrary has not the teaching of Paul done more to elevate woman from slavery? What condition of woman in the countries where Paul's teaching has been seen or heard? Has not the teaching done more to elevate woman to her place by the man's side instead of under his feet? Now what is there in the teaching of Paul, or any other of the Scriptures that you object to? You don't like the idea being the head of the woman, and the woman to obey or to be in subjection to husband? Well, would you reverse it and make the woman the head of the man, and man to obey or be in subjection to the woman? Do you think that would be better? Do you object to what Paul says to the man? or only what he says to the woman? Let us see what he says to the husband. Husbands love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their own bodies; he that loveth his wife, loves himself. For no man ever hated his own flesh—you in particular so love himself, and the wife see that she reverence her husband. You think it a hardship for wife to be subject to, reverence such a man? You think Paul is any harder than he is on the husband? you think that any one would take delight in being obeying, and reverenced by husband? But if the husband will do as he pleases, and have no respect for her wishes, or to please him or her only as she is a slave, you think there is much love and living or that any woman would or could so long have loved the church, and gave himself for it. But where the wife disobeys, I think it very difficult for the husband to do as Paul says. If the husband obeys the wife, may for the wife, but the other is pretty sure to do so it was in the beginning when the woman disobeyed, and then followed after. Had the woman gone first to disobey there would have been no second. Think we had better take Paul's teaching to both husbands and wives as it is, and both try to practice the same, and there would not be the number of divorces there are now, which are a disgrace to any country.

Much more may be said, but for the present I stop here. I hope sometime soon I may be able to write a few more thoughts.

Geo. Elton.

The Story of a Happy Christian Life.—No. 38.

"The Blessed Hope" had been presented to the people of Hammonton, by God's true servants—Bro. Cook and Bro. Hastings, and they had rejected it, and in so doing, had condemned themselves. Auntie Willard thought it very strange and her husband had wept over them and had cried to God that their eyes might be opened.

The cry of the [illegible] Hosea xi 8, 9, 12, was upon her heart. "How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man; the holy one in the midst of thee * * * Ephraim compasseth me about with lies and the house of Israel with deceit. But Judah yet ruleth with God and is faithful with the saints." And she prayed, "O God! may it be so with many of these, the professed people! Thou hast a few names, even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." How this comforted her. Some of these, her neighbors, might yet be led to accept and rejoice in the truth. Anyway "the Judge of all the earth would do right." She "loved to cast responsibility and all judgment upon him who judgeth righteously, and rejoiced that he is God and not man, unto him that loved us and washed us from our sins in his own blood, could she commit all judgment.

She says, in exhortation to the called ones, who like herself and husband were out in the highways and hedges, striving to compel men and women through the presentation of God's tender message of love to come to the marriage feast—"Let not those faint who are thus called to labor, apparently without successful results. From Abel down through a long line of patriarchs, prophets, apostles, martyrs and in our own Lord himself, do we find companionship. Said Jesus, "We have piped unto you, and ye have not danced, we have mourned unto you and you have not lamented." They would not be charmed, charm he ever so wisely, said Paul, the chief apostle. For I think God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are made for Christ's sake * * * even unto this present hour we hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. And labor working with our own hands; being reviled, we bless; being persecuted, we endure it; being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day. 1 Cor iv 9-13. Of prophets it is written—They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins [compare this with the white-cravated, kid-gloved gentry of the present day who profess to be following in their footsteps] being destitute, afflicted, tormented [of whom the world was not worthy]; they wandered in deserts and in mountains, and in dens and caves of the earth. Heb xi 37, 38. This was their reception in the name of the Lord! Of the whole phalanx, with Jesus at their head, down to the last and least testimony for him it may be said, Who hath believed our report? And to whom is the arm of the Lord revealed? Isa liii 1.

But bless God! apparent defeat in this army is glorious victory, every defeat is a triumph, for it ends in the destruction of the foe. Indeed there is no such thing as defeat here. Thanks be to God who always causes us to triumph in Christ, and maketh manifest the savor of his knowledge in every place. For we are made unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things. 2 Cor ii 14-16. But our sufficiency is of God.

Praise his name! He has condescended to start the only through train to the celestial city. All who take a through ticket are insured a safe conduct. Terms—step on board, leaving all behind, yielding implicit obedience to the conductor—the Lord Jesus Christ. This immense train from paradise lost to paradise restored, with its ample accommodations, for all the sleeping saints from Abel down, is drawing near the celestial depot; yet, there is room for all who desire to take passage. Just hold out the signal—a broken heart and a contrite spirit, and you will be helped on board. Who will embrace the golden moment? The Spirit and the bride say, Come. And let him that is athirst, come. And whosoever will let him partake of the water of life freely.

It is a familiar illustration that Auntie Willard gives of the gospel plan and yet it is one of which we do not tire and which even the little children can grasp, for believing that this earth will be the future home of Christ and his saints, and being baptized into that faith we may have a safe journey to the New Jerusalem is very much like getting on board a train.

But I must now revert for a few moments to things in our own section of the country. When mentioning our Advent preachers, I inadvertently left out Dr. Beardsley of Goshen, Indiana. Auntie Willard must have known him. He was the means of bringing our dear Bro. Good, who now lives in Marion, Ind., into the truth. He was a brother of Miss Rosa Beardsley, who died recently at an advanced age in Michigan, and was an active worker in the cause of truth, long after Auntie Willard left for the east. And other workers were busy holding meetings wherever there was an open door.

Father Logan must have been up this way about that time, stirring up the people about six miles south of where we live. He had a large number of young people about ready to obey, but the members of the church in the neighborhood grew alarmed, and as soon as father Logan left sent for one of their preachers, who persuaded the young converts that there was not much difference between the faith of the Advent people and their faith, and got them all to join his church. How he could tell such falsehoods we could never see. It was a great disappointment to us all. As father had also held meetings there—a Sister Roberds and her husband being located in the place—she is a woman of strong faith and as immovable as Gibraltar.

Bro. Clark was busy too. How angry one of our Methodist friends was, when this faithful brother held a meeting in our school house and sang,

The Judge will come, but not the same
As once in lowly form he came.

He did not believe that the Lord was coming over, and left the meeting.

Aurora Wixon.

(To be continued.)

Obituary.

The following clipping concerning the death of Sister Mary Comstock is just received from Mrs. G. W. Bartlett. We are sorry it was not sent in sooner, as our Sister died last August.

Mary Comstock was born in Janesville, Wisconsin, Sept. 1, 1841, died Aug. 16, 1907.

She moved with her parents to Albany, in the spring of 1845, where she has since resided. She was the second in a family of eight children, three of whom, together with her father and mother, have preceded her. She leaves two brothers and two sisters, Mrs. S. H. Flint of this place, A. L. Comstock of Los Angeles, Cal. Mrs. G. W. Baker and A. B. Comstock of this place, and many other relatives, and a host of friends.

She was "Aunt Mary" to every child of her acquaintance. Her genial happy disposition had endeared her to all. She was a steadfast friend, and always strong for the right.

About twelve years ago she united with the Christadelphian body and remained a consistent member for the remainder of her life.

The funeral services were held Sunday afternoon at the Baptist church conducted by Rev. A. H. Zilmer of Milwaukee. Interment at the Gap Church.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically with How to study the Bible and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages. Price 10 cts.

Where Will You Spend Eternity? 32 pages, 25 cts per 100.

Are You in Need of Money? 32 pages, 25 cts per 100.

Address W. H. Wilson, 420 Willow Ave, Austin Station, Chicago, Illinois.

WHEN YOUR TIME [illegible]
PLEASE RENEW

Communicated.

At the Breaking of Bread.

Yea, verily, I count all things to be refuse that I may win Christ, and be found in him, not having a righteousness of mine own, (which is of the law) but which is through faith in Christ. That I may know him and the power of his resurrection, and the fellowship of his suffering. If by any means I may attain unto the resurrection from the dead. Phil III 8-11.

To me Paul is a most interesting character, both before and after his conversion. He was full of zeal and energy, but before he was converted it was manifested in an evil direction, he surpassed all in his efforts to overthrow and stamp out the truth. His own words are these, I verily thought with myself I ought to do many things contrary to the name of Jesus, which things I also did at Jerusalem, and in the synagogues, and even to strange cities. He had a zeal for God, but not according to knowledge, it being the tradition of his fathers, that he was a man who stood high among men of his day. If any man thinketh to have confidence in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee, as touching the righteousness which is in the law found blameless. I have lived in all good conscience before God until this day. Now while all these things were gain to him, he says there was no knowledge of Christ in them. Therefore I count these things to be nothing for the excellency of the knowledge of Christ Jesus my Lord, and from the beginning of his ministry until the end came, persecutions awaited him on every side, but he shunned not to declare the whole counsel of God, entreating his followers to walk in accordance to the precepts of the truth, by which they had been called.

He labored with his own hands not only for his own necessities, but for those with him. I have coveted no man's silver or gold or apparel. This alone was a wonderful statement that Paul was able to make. His labor had been of love.

There are few Pauls today. Where are we to look for his like? To bring the question home to ourselves, are we following Paul as he followed the Christ? Are we as anxious for others as he who said I could wish myself accursed for my brethren's sake. Is our eye single, fixed on the one object? O, if we could only catch his spirit. When we review his sufferings and hardships he endured, and the privations, stripes above measure; his stonings, his shipwrecks, in perils of robbers, from his own countrymen, and among false brethren. When we think of his weariness, his painfulness, fastings, cold and nakedness, his watchings, and constant care of all the churches, just think of him saying as he calmly surveys them all. None of these things move me, neither count I my life dear unto myself. I count all things but refuse that I may win Christ. Forgetting these things that are behind and reaching forth I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us offer ourselves as living sacrifices, which is our reasonable service. Let us not live for ourselves, but for the glory of God; that at the end of our journey we can be able to say together with Paul, I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteousness Judge, shall give me at that day, and to all who love his appearing.

SISTER MCCAVE.

I Will Not Fail Thee.

United States bank notes are redeemed, though they be torn into strings and woven into a bird's nest, or chewed up into lining for a rat-hole, or in the shape of pulp from a cow's stomach, or a dog's. Frequently a roll of them burnt into ashes is taken, gently flattened, the top note deciphered, then lifted off by touching its surface with a sticky paper, then the other side deciphered; that same process gone through with for the next, and so on through the roll; every note often being thus identified, and thousands of dollars—or perhaps only two or three—being safely pocketed by the owner.

Thus, even an earthly government, with its limitations, toils to discover to whom it has made promises, and to keep those promises. "How much more your Father which is in heaven.

—*Meredith.*

Announcement.

Quarterly Conference of Northern Illinois, of the Church of God, will convene at Lanark, Ill. Dec. 7, 1907. Am desirous of hearing from the brethren that intend to come, so we may arrange for their comfort while here.

Come and give us one more good meeting.

J. M. GLOTFELTY, Treas.

We wish to call special attention again to a matter that may seem simple, but is quite annoying at times. Please read over your money order before putting it in the envelope, and see that it is made payable to THE RESTITUTION, Plymouth, Indiana. We ask you to be careful about this because quite recently we received a money order made payable to "The Presbyterian," another to "Vee Institution," another to "The Recitation," another the Post Master had forgotten to sign his name. Frequently orders are made to read "Plymouth, Ill., Iowa, etc." Of course the only thing we can do is to return such, and then there is the extra expense of getting a new order and sending it. This can be avoided by a little care in looking over the order before sending it. So please see to this. Also be sure and address your letter to Plymouth, Indiana. A short time ago we received a letter that had been written and sent some time before. It was addressed to Plymouth, Ill., and after laying there some time, was forwarded here, as it so happened that some one knew THE RESTITUTION was published in Plymouth, Ind.

Our Helping Fund

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A lover of truth	10 00
C E Hatch	50

Virtue rarely passes unrecognized by the world. A few distorted optics may fail to recognize her features; but it would be as easy to conceal the face of the noon-day sun under a mask, as her resplendent features.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

---

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

When you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter *registered*. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

Pennsylvania
—LINES—
CHICAGO
EXCURSIONS
November 28, 30, December 1, 2, 3
Account International Live Stock Exposition
For full particulars consult
J. E. HANES, Pennsylvania Ticket Ag't
PLYMOUTH, INDIANA.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and [illegible]ward from that State in Oregon depend on which way the steamers come. Any that want work [illegible] of these routes will please write me at Phoenix, Arizona at once.

W. L. HEELS.

A [illegible]ract.

The Great [illegible]ader vs Latter-Day Healers [illegible]cle John Foore.

A Tract for [illegible] days. Should be sold by every thinking Christian. 2 Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts are going into many families, both [illegible]hren and people of other [illegible]ons, a few infidels, and one [illegible]Seventist, and all seem to be [illegible]ased with it; but only a few [illegible]ren have sent to me any [illegible] of paying for the tracts [illegible] are very expensive. [illegible] to have more published [illegible] subjects. Please help [illegible] Pearls cast among the [illegible]

Send orders to John [illegible] W. Corning Ave. Price is 10 cents each.

Evangelist[illegible]

The N. W. Coulter [illegible]me again as Evangelist [illegible]ren have added Ar[illegible]nin to my field of [illegible] or isolated brethren [illegible]ings during the [illegible] should correspond [illegible]ly date so I can pla[illegible] for this extensive ter[illegible] includes western O[illegible]ton, California and [illegible]

Hereafter my home [illegible] Oregon, and Address [illegible] R. D. 1, Laurel, Oregon.

Will all persons in [illegible] truth, and all isolated [illegible] in the State with wh[illegible] acquainted, please w[illegible] loved, we are anxious [illegible] correspond with you, [illegible] impart unto you some [illegible]

Address S. J. Lindsay, [illegible]angelist, or Robt. G. H[illegible]x G. Oregon, Ill.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dancehouse will get a full understanding of the matter by getting and reading carefully the little [illegible]n the "Evils of the Ball room[illegible]." It will cost but ten cents [illegible]. Send to the author L. S. [illegible] Niles, Mich.

Information [illegible] concerning an Evangelist [illegible] Blind Haynes, who travele[illegible]ars ago in Kansas, selling [illegible]hlet written by himself, entitl[illegible]"When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, West [illegible]brook, Maine.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

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The great concern of each one should be, What have I done upon which to expect reward? If you should judge yourself, what would your judgment be?

Our talents differ, and each one will be held accountable for the use of each talent, whatever that may be. If we have only one, use that.

[illegible]re, what can I do? [illegible]ircumstate literally [illegible]ruth it nothing else. [illegible]nd she but who can do that. [illegible] that do any good? Oh, yes. [illegible]me tell you something. Some [illegible]ple have bought several copies of "Pine Woods Bible Class" and lending them to their friends and neighbors. It being easy and attractive reading, most people will read it. It is bearing fruit already. I have just been told of a man who had become discouraged. He had listened to preachers of different denominations, and found they contradicted each other. He began to drift into infidelity, when a Brother put a copy of Pine Woods Bible Class into his hands. Now in place of infidelity, he is rejoicing in new found light. If would take too much space to tell of other cases. Try this work, and add some stars to your crown.

The Students Text Book is already an assured success, and will be printed after I get home from this present trip.

I desire that all who want it, to send in their names in advance, that I may know how many to print. All you order now, you will be sure to get when printed. The price will be fifty cents.

Yours in the Blessed Hope.

W. H. WILSON.

Address 420 N Willow ave. Austin Station, Chicago, Ill. Price $1.25.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Will all concerned take note, the address of Brother D. C. and Sister N. B. Robinson will in future be 366 West Main St. Salem, O.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the name Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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The Paternity of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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"If sin be in the heart,
The tiniest sky is dull and the sunniest weather.
The eye no longer sees the lambs at play together.
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of earth is gone unpolished.
If sin be in the heart.

If peace be in the heart
The wildest winter storm is full of calm and beauty.
The midnight lightning feeds the flowers the path of duty.
Each living creature is a source new and holy sympathy.
The very trees and stones reflect a ray of glory.
If peace be in the heart."

Communicated.

A Sermon.

Substance of discourse given at Annual Conference of churches of God of the State of Indiana, at Hillsboro, 1907. Topic,

HOW TO DETERMINE TRUTH FROM ERROR.

Pr leate of discourse—John xviii 38, What is truth? What is conclusive evidence thereof, enabling us to determine without a doubt? Answer, "The Spirit." It is the Spirit that beareth witness (testifies) he en—the Spirit is truth, 1 Jno v 6. Therefore, if sanctification through the Spirit that we can determine. If this be so, why is it that multitudes confident ... the are guided by the Spirit, ... any contrary views as to ... Simply because of not appre... ... ...

The Restitution.

A. R. UNDERWOOD. OFFICE EDITOR.

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN'Y 22, 1908.

As there are five Wednesdays in this month our next issue will bear date of Feb 5.

BROTHER Wines was with the Plymouth Church last Sunday and gave two excellent sermons.

BROTHER Willey reports having a good meeting with Church in Clinton County, though there is much sickness there.

In the list of books on page four of this paper Gibbon's Rome, Jamison F. & B. Commentary, Rollin's history and the Westbee books are sold.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

THE substance of the Sermon as written by Brother Halstead is given at the request of some who heard it, and others who heard of it. Brother Halstead is past 80 years of age, and in the reasonable order of things human, he will not be able for very many years longer to give us such able discourses. We all thank him for making the effort to write it out for our paper.

BRO. Lindsay made us a pleasant visit last Saturday. The report of his meeting is given in another part of this paper. He went to Burr Oak on Monday to begin a two weeks' meeting. The visible result of Brother Lindsay's meeting at Argos is very encouraging. We believe that many quite successful meetings are held when there is no outward show of gain. Instruct in the right way—God's way; then invite obedience—entreat. The result is with God. Your part is done.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY FEB. 9.

JESUS AND THE WOMAN OF SAMARIA. JOHN IV. 1-42.

Golden Text. If any man thirst, let him come unto me and drink. Jno vii 37.

In the last lesson Jesus was in Jerusalem talking to Nicodemus. He left and came to Judea, where he made many disciples. Those who believed him and were baptized. This caused considerable trouble.

LESSON TEXT.

1 Jesus left Judea for Galilee ... was more than one way. He ... the one that led through Sa... near the piece of ground Ja... gave Joseph. Gen xlix 22. And ... to Jacob's well about noon.

7-9 He asked the woman of Samaria ... drink. She was surprised that ... should have anything to do ... a Samaritan. Read 2 Kings xvii.

10 The gift of God—the Holy Spirit is the gift of God. Acts viii 20. Also eternal life. Rom vi 23. In this instance Jesus doubtless referred to himself. John iii 16. Living water—the gospel—good news—of the kingdom. The gospel of Christ, the power of God to save—to give eternal life. Verses 11-15, 16-18. Jesus knew she had no husband. He testified that she was truthful.

19 She was convinced that he was a prophet. Jesus could tell of past, present and future.

20 This mountain—Mount Gerizim in Samaria about 35 miles north of Jerusalem. Deut xi 29, where the Samaritans built a temple.

Jerusalem the place to worship—God said I have hallowed this house—the temple—to put my name there. 1 Kings ix 3.

21 Both temples were and are destroyed. Of the temple in Jerusalem, not one stone that was not thrown down. Matt xxiv 2-22. There are thousands of people professed worshipers of God, who could not give an intelligent, plain answer to the question, What do you worship? Salvation is of the Jews—very few people give this a thought. It is true both in the case of the saints and the nations in the age to come.

23 Worship in Spirit and in truth—another way of saying, Those who obey, from the heart the glad tidings of the kingdom. God is a Spirit—this statement stands. No comment will improve it.

25 Jews and Samaritans knew—in a way—that God had promised the Messiah, the Christ, the King of the Jews.

26 Jesus revealed himself directly and emphatically to this woman of Samaria. She has been commended as "a vile degraded outcast." The Holy Spirit in John did not use any such words.

27 His disciples had not yet been told to preach to every creature. Mark xvi 15, but they were wise enough not to question their Master.

28 The woman was so interested—interested—and seemingly delighted—that she forgot what she came to the well for.

29 She ran with the message, Come and see a man.....and as he had told her what no ordinary man could, she concluded that he must be what he claimed to be—the Messiah.

30 She was a success—they came.

31-38 Is very interesting but does not enter into the subject of Jesus and the woman of Samaria.

39-41 The Samaritans came, they heard, they believed—in two days. Truly this must have been a foretaste of the days to come when the Lord is here with his saints and possessing the kingdom. Dan vii 13 18. The tide of false doctrines is so strong, tradition so skillfully and pleasingly presented that it is hard to break away from it. It takes people weeks, months and sometimes years to believe on the Lord Jesus Christ, to believe that he is the Messiah, the Christ, the coming King over all the earth. Let those that believe stand fast in the glorious liberty and let no man take our crown.

Next lesson—Jesus heals the nobleman's son. John iv 43-54.

P. NEILL.

Our New Year's Love Feast.

Brother Underwood,

I wish to write a few lines for THE RESTITUTION if not too late. I noticed your kind request for all to write a few lines at least, and reading so many letters of encouragement in the number of Jan. 1st, from so many of the dear ones that we knew in days gone by, and to know that they are still so firm in the one faith. As we have been busy moving around since coming to Corning, California, we neglected writing until too late. We feel that we ought not to put off until tomorrow what we can do today, so we take this opportunity to let all our dear brethren and friends know our whereabouts, and to let them know we are as firm as ever in the one faith, and we have ever thanked God for the privilege of hearing the one faith nearly thirty-five years ago, and we often think of the dear preaching brethren that did so much good in years gone by. Some now sleep in Jesus and some are still working faithful while stricken in years like wife and myself. May God still bless their efforts, is our prayer. On account of my wife having rheumatism so bad at Wenatchee, Wash. we have moved here away from all of the one faith that we know excepting our son-in-law, Brother Stewart and family which moved here with us, and we dont know as we will be able to do any good in our old age here. We would be glad to hear direct from our old acquaintances, brothers and sisters, and if any of the dear brethren should becoming this way we would be very glad to have them stop and see us. Within find five dollars to be used to pay for THE RESTITUTION to those not able to pay for it.

From your Brother in Christ.
WM. MILLS.

Dear Restitution:

We want you another year, we are sorry we could not have written for the love feast but we are glad we can renew our subscription. May God bless all the dear ones everywhere; and let us be faithful. God bless the dear old paper.

Your brother and sister,
JOHN & MARY ALLARD.

Dear Restitution:

I see in THE RESTITUTION there are some more love feast letters. Well, we don't want to miss saying a few words if it is not too late. One more Christmas and New Year's have past, and we are still spared while others have been laid to rest, and we are thankful to our heavenly Father for his kind and protecting care over us the past year, and our prayer is that he will still keep a faithful watch over us for the next year. Well, we have been trying to serve our blessed Master to the best of our ability. Dear brothers and sisters, let us still press on to the prize that is awaiting us. I dearly love to read those letters from the Bereans and also other letters in THE RESTITUTION. I see Bro. J. T. Prime and wife's name in the paper, I often think of them. Dear ones of the precious faith, dear brothers and sisters, remember us in your prayers.

Your brother and sister in the blessed hope.

L. E. & M. F. FOSTER.

A DIRECTION.

Selected by Mrs. Edward Duncan, for all the dear brothers and sisters scattered abroad, especially the little Church at Clarksville, Iowa.

What shall my wishes be
For you this coming year
What shall it be?
Just this, that life be glad,
That faith and hope be near
Friends that are true and true
Life's wholehearted faith to bear,
With God the rest.

What can I send to you
In greeting for the day?
Words fit for one true
To tell you that for you
I think, I hope, I pray.
And is true welcome to the
Full assurance that the way
Is right for you.

Could I with finite sight
Just plan for you aright
Your happiness.
Then would I choose for you
All that is sure and bright,
Life without care and pain,
Life without sorrow's night
Nor storm nor stress.

But as I may not choose,
A faith-winged wish shall speed
Over hill and wold,
That God's unerring care
Supply your every need
His love through doubtful paths
In ways of peace may lead,
His face unfold.

Editor Restitution:

Please find inclosed one dollar and a half to pay our subscription to THE RESTITUTION for this year. I also enclose a list for some leaflets that I see advertised in the paper. We love the dear old paper and wish that more of our brethren would take it, there are so many good things in it. I pray that our Father in heaven will enlighten the mind and guide the hand of every one that takes up their pen to write for our paper.

Your Sister, in Christ.
MRS. S. S. TETREROW.

Dear brothers and sisters:

New year's greeting to all. On the arrival of my paper Jan. 1, I began reading the poetry "Slipping Away," and laid down the paper after reading all the letters. The last name, Jesse Harrold, my heart was filled to over flowing, and I could withhold no longer. I said to myself, I will do the best I can, to express the love I have for Jesus and his followers. I united in his cause over thirty years ago, have met with some rough and thorny paths, but as I look back over the way, they were for a purpose. I had to be tried to see if I would stand the test. I had not studied the guide Book well enough to know the way by heart, and would take the wrong path often, which would prove the same as on a journey in this present life. I have had no desire to turn back, and seek worldly pleasure. No indeed. I am on the way to the kingdom of God, and the way looks brighter as I am nearing the end. Pray for me that I may be a useful servant in his vineyard, that when Christ who is our life shall appear, then shall we also appear with him in glory. Your sister in Christ.

MRS. N. G. CALKINS.

Dear Brothers and sisters:

I send greetings. It cheers us to read the letters from them as I am one of the isolated ones. I have no preaching, the Bible and the papers are all I have to cheer me in my lonly life since husband died. Then we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.

ABIGAIL G. WINCHESTER.

Dear Restitution:

To all of like faith a happy new year. I like to read the good letters from all are so well. I will write a few words also. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold wise men came from the east to Jerusalem, saying, Where is he that was born King of the Jews? For we have seen his star in the east and are come to worship him. God grant that we may be wise enough to see the star and ever keep it before us, the great light of the world, and likewise worship him with thanksgiving, praise and joy. Thanking God, the Father, every day of our lives for that light, the great gift of his Son, that we through him may have life. Let us cling close to him day by day that we may not fail. Let our motto be, Onward in his cause, trying to do more than ever before for him who is an ever present help in times of trouble and need, and he has invited us to come to him that he may help us to bear them. I would say to the young in the faith, Cling to him, study God's Word, that you may know what he wants you to do, keep it ever before you, it is the only way to keep close to him, for if we do not the world will creep in and soon draw us aside, and before we are aware of it we are being drawn away further than we realize. So to be strong we must keep close and study to be approved of him, and God's blessing will go with you. Yours in hope,

E. L. CHOSE.

Editor Restitution:

I will forward the pay for the dear RESTITUTION that I might have done before this if I had got at it sooner. The new year's greeting is to all and as I am a little late, it is better late than never. Well, it is forty-five years since I was baptized, and I have no desire to turn back but pass on to the end. I send my paper around to ones that can't afford to buy, and want to this year try harder than ever. With love to all. Pray for me that I may hold out faithful.

Yours truly,
MRS. FANNIE NORRICK.

Dear brothers and sisters one and all
I will write mine now at our Editor's call,
For all to write who love the Lord
And believe he'll soon come to bring his reward.

To come and gather his jewels home
When he shall reign on David's throne.
When he shall reign all wars shall cease
And man with man will be at peace.

And the saints all robed in garments white
Shall live in that land where there is no night,
Where the golden fruit of life's tree grow
Will quicken the soul to live so.

How my aching heart longs to be there
In that beautiful world no bright glare,
Where no sickness or death will ever come
To disturb the dwellers of that happy home.

I am sick and weary of this world's crime
And long for a holy, a peaceful clime
To live with the vigor of endless life,
And be compassed no more by scenes of strife.

My eye is fixed on the world to come,
And I walk by faith through the earthly home
And often inquire, when I kneel in prayer
With anxious heart, "Are we almost there?"

I am waiting to hear the trumpet sound
When the Day Star dawns, and with joyous bound,
I rise to meet the Lord in the air,
I can say indeed, "We are almost there."

CARRIE BOWLES WELLMAN.

Since writing the above I have the days' mail. Here is a letter from Sister S. J. Hicklin, formerly of Troutdale, Oregon. She writes, My Dear Sister, I have thought of you every day, but have always had a sad heart. Lloyd died Oct. 20. He so wanted to live to be with his mother, and I just cannot tell you how I miss him. He has been my companion so long, and was so good and kind to me. He requested that 2 Cor xv, be read and explained at his funeral. We could not get Brother Skeels, so had another man conduct the funeral.

Here next is the dear old RESTITUTION with the Love Feast letters. In scanning over the letters here is my cousin Jesse Harold, who is still rejoicing in the coming of the Savior. There are other familiar names, but my eye catches the name of J. T. Prime and wife. How glad I am to learn that I have been instrumental in encouraging an old soldier of the cross to press forward toward the high calling that is in Christ Jesus. Let us never grow weary in well doing, for we will reap if we faint not. So each day brings its joys and its sorrows.

That this year may bring the long looked for Master is the prayer of one looking for him.

C. H. W.

Dear Restitution:

As this is the beginning of another year, I will pen a few lines to let the household of faith know that we are still in the land and among the living. And that we are still striving to walk in the "straight and narrow way that leads to life." We feel that the Lord has been with us, and we are not unmindful of the many blessings which we have received from his bountiful hand through the past year. Our hearts go forth in thankful praise to him who gives us richly all things to enjoy. He has given us his Word, the gospel of the kingdom, and enlightened the eyes of our understanding, that we may know what is the hope of his calling, and what the riches of his glory of his inheritance in the saints, (Eph i 18) and this is worth more to us than all earthly treasures, and now we rejoice to know that we are not in the condition we were a year ago. For by reading Eph ii we find that aliens from the commonwealth of Israel have no Christ and strangers from the covenants of promise have no hope and without God in the world. Now this was our condition, wasn't it dreadful? No wonder we think the Lord has done wonderful things for us, he provided a way for us to put on his life giving name in baptism, by sending Bro. Wilson to baptize us. O, praise the Lord. "I will praise the Lord with my whole heart. The works of the Lord are great, sought out of all them that have pleasure therein. He hath made his wonderful works to be remembered. the Lord is gracious and full of compassion. He hath given meat to them that fear him, he will ever be mindful of his covenant. The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments, his praise endureth forever. Psa cxi. Now we ask an interest in the prayers of all those that love the truth, remember that we are isolated and how hard it is to live right where we never have the privilege of meeting together with those of like faith. Yes, we are all alone, shut up to the truth, and surrounded by unbelieving thousands, yet no one to talk with on that theme of themes, which is above every other to us. With best wishes to the household of faith wherever they may be. We remain in hope of eternal life, when Jesus comes to reign in Mount Zion and in Jerusalem, and before his ancients gloriously (Isa xxiv 23) as King of Israel, Luke ii 32, 33; Psa lxxxix 3, 4; Matt ii 6.

MRS. A. J. MARTIN,
MRS. HARRIET CRUMRINE.

To the friends of truth:

As the time has come for us to express with thankful hearts our love to our heavenly Father for all the blessings we have enjoyed for the last year, and may we all be strengthened by the mingling of sentiments through the love feast, is my fervent desire.

C. E. PENROD.

Brother Underwood:

I will try and drop a few lines to ask you to wait on me a little longer for the subscription of the dear RESTITUTION as I am not able just at present to send the money, but will as soon as I can. THE RESTITUTION is all I have to read and know how faithful the brothers and sisters are. I have not heard the good gospel preached since I came west, and that is nine years, have not meet one of our loved ones. I am entirely alone, I let my neighbors read the paper and talk to them of our faith, but they don't seem to care about it as most of them are Methodists. This is a very wicked place, all they seem to care for is money and the worldly ways. I see dear Brother Hudler's name in the paper. He is the last preacher I heard preach the good gospel of the kingdom. Oh, how I would like to hear him once more and be able to have him come here and preach for us. I have two growing up children that ought to hear good preaching. This is a lovely country, Mount Hood and Mount Adams in a distance, Columbia River 6 miles from where we live, the little Salmon River goes by our place. The main crop is fruit, land is worth $150 to $300 an acre. I will close my letter and will renew my subscription as soon as possible. I remain faithful to the blessed faith of the gospel of the kingdom.

MRS. J. H. DAVIS.

Dear Restitution.

Enclosed please find $1.50 for my renewal to our paper, as it is about all the truth we get, as there are only a few names of us in this part of Arkansas. We cannot do without our paper. We are still in the faith, looking and watching for the soon coming of our Lord and Savior.

Your sister in Christ.
MRS. OSCAR CARTON.

Dear Restitution:

For the past three or four years, the Church of God in Salem, Ohio, has held a series of special meetings just after New Year's, beginning with the first Sunday and continuing two weeks. Last evening closed the present course. We are more than pleased with the result. The attendance was from good to best, the attention was excellent, and nearly all expressed pleasure. Quite a good many came who had never before been at any of our meetings. The question is, "What shall the harvest be?" Our motto has never been put in words, or it would be something like this, TRY, and keep trying. The first four discourses were presented by our son, U. D. Neill, now Virginia State Evangelist. The audiences were what we call large, and all seemed to enjoy the sermons. We, wife and I, took up the work, towards the end Brother and Sister Robison came home, after an absence of some three months. They kindly accepted an invitation to help. Bro. Robison presented the topic, "Will the Kingdom be restored." In his answer he left nothing to be desired, Sister Robison discussed the subject, "In my Father's house are many mansions." This closed the series. Our present reward is summed up in the words, We have done what we could.

P. NEILL.

Editor Restitution:

Elder S. J. Lindsay of Oregon, Ill., held a series of meetings at the Church of God at Argos, Ind. These services lasted two weeks and closed Sunday evening Jan 19. The meetings were a success from first to last. We had good crowds at all times, both from the country and in town. The sermons were instructive and all gave the best of attention. More than this five came forward for baptism, and on Sunday afternoon, Mrs. May Fish, Mrs. Ralph Ellis, Miss Delpha Bradford, Miss Ethel Bradford, Mr. Ludie Nichols, were baptized at Huff's Lake, one half mile north of Argos.

MRS. FLORENCE CORNELL, Sec.

Indiana Reporter.

LIFE OF CHRIST. LESSON 17.

The following for daily reading commencing Monday, Feb. 10, 1908.

Feb 10 Luke xviii 10-12 Matt xxiii 14, 25-28.
" 11 Mark xii 38 40 Luke xx 45-47.
" 12 Luke xviii 13-14 Matt v 6.
" 13 Matt vi 5-6 2 Kings v 32-33
" 14 Matt vi 7-8 1 Kings xviii 26-28, 36-38.
" 15 Matt vi 9-10 Matt ... 42.
" 17 Matt vi 11 Job xxiii ... xxx 8 Duet viii 12-1... 20.
" 18 Matt vi 12 Matt xviii 21 ... vi 14 15.
" 19 Matt vi 13 James i 13 14.
" 20 John xvii 15 2 Peter ii 9.
" 21 Luke xxii 40, 44 46 1 Cor x 13 Rev iii 10.
" 22 Luke xxi 36 2 Thes i 17 18.

QUESTIONS.

1 What was the custom of Jesus when he prayed?

2 What did Jesus tell his disciples to do when they prayed?

3 How did he tell them not to pray?

4 Who did Jesus teach his disciples to pray for?

5 Did Jesus set an example? Where?

6 Do the Scriptures give us an account of any who followed the example of Christ?

7 Did Jesus pray that those who persecuted him should be with him in his kingdom?

8 Did Jesus pray that any special class should be with him and where recorded?

Explain Matt xviii 23-35 Col iii 13.

Some minds are like sieves; they retain all that is worthless, while that which is good passes through them.

They are safest who are most in their closets, who pray not to be seen of men, but to be heard of God.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trust worthy.

Mrs Emma L Crook	50
Gertrude Carpenter	60

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Poetry.

Knocking, Ever Knocking.

"Behold, I stand at the door and knock."

Knocking, knocking, ever knocking?
Who is there?
'Tis a pilgrim strange and kindly,
Never such was seen before—
Ah, sweet soul, for such a wonder,
I unbe the door.

No—that door is hard to open;
Hinges rusty, latch is broken,
Bid him go,
Wherefore with that knocking dreary
Scare the sleep from one so weary?
Say him—no.

Knocking, knocking, ever knocking?
What? still there?
O sweet soul, but now behold him,
With the glory-crowned hair;
And those eyes, so strange and tender,
Waiting there.
[illegible] Open! Now behold him,
How, so fair.

[illegible] that door? Why will thou vex me,
Coming over to perplex me?
Lo! the key is stiffly rusty;
Many-fingered ivy vine
Sealed it fast with twist and twine;
Weeds of years and years before,
Choke the passage of the door.

Knocking! Knocking! What? still knocking?
He is still here?
What's the hour? The night is waning—
In my heart a drear complaining,
And a chilly soul unrest!
Ah, this knocking! It disturbs me,
Scares my sleep with dreams unblest!
Give me rest,
Rest—rest.

Rest, dear soul, he longs to give thee;
Thou hast only dreamed of pleasure,
Dreamed of gifts and golden treasure,
Dreamed of jewels in thy keeping,
Waked to weariness of weeping—
Open to thy soul's own Lover,
And thy night of dreams is over—
The true gifts he brings have seeming
More than all thy faded dreaming!

Did she open? Doth she? Will she?
So, as wondering we behold,
Grows a picture to a sign
Pressed upon your soul and mine,
For in every breath that liveth
Is that strange mysterious door;
The forsaken and benumbed,
Ivy-gnarled and weed-bejungled,
Dusty, rusty, and forgotten—
Their the pierced hand still knocketh,
And with ever patient watching,
With the sad eyes true and tender,
With the glory-crowned brow—
Still a God is waiting there.

—Harriet Beecher Stowe.

The Bereans Column.

Dear Bereans:

Jesus has gone away to receive for himself a kingdom and to return.

He promised his disciples to return and receive them that they might be with him.

When he said to the high priest who sought his life, I am the Christ, and shall be seen coming in the clouds of heaven, the high priest said he had blasphemed and thought he should be put to death. But after his death and resurrection as the disciples stood watching him ascend into heaven two angels stood by them and said, This same Jesus shall come as ye have seen him go.

This was the hope of the Thessalonians who turned from idols to serve the living God and to wait for his Son from heaven. 1 Thess. i. 10.

Paul told them that at the Savior's coming, his sleeping saints should be raised immortal, the living changed and caught up with them to meet him, and be ever with him.

Letitia Murray.

Dear Bereans:

Let us consider the subject of patience for a short time. Paul wrote to the Hebrews, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doeth beset us, and let us run with patience the race that is set before us." We are afforded excellent examples of patience in the life of Job; that of Christ, and the lives of his apostles. These men proved the statement found in James i. 2-4.

For what are we to wait so patiently? "Be patient therefore, brethren, unto the coming of the Lord," is an exhortation found in James v. 7, and so it is the coming of Christ that we are to wait for. Patience is necessary for the hope that we profess to have. We are promised that the Spirit will help us to be patient if we do our duty as God would have us do.

Let us wait with clean hands and a pure heart, not forsaking the assembling of ourselves together as the manner of some is, for if we sin wilfully after we have known the truth there is no more sacrifice for our sins but a certain fearful looking for of judgment.

Grace M. Williams.

Dear Bereans:

I will send you a *good hymn*, and if you would like to have the music to it, I will copy it off for *you*.

I know that my Redeemer liveth,
And on the earth again shall stand,
I know eternal life he giveth,
That grace and power are in his hand.

Chorus.—

I know, I know that Jesus liveth,
And on the earth again shall stand;
I know, I know that life he giveth,
That grace and power are in his hand.

I know his promise never faileth,
Through Word he speaks it cannot die;
Though cruel death my flesh assaileth,
Yet I shall see him by and by.

I know my mansion he prepareth,
And where he is I cannot falter;
O wondrous tho't for me to ponder,
And he at last will come to me.

Ida Bessie.

CONVERSATION.

Nothing can be more instructive than the every day conversation we hear, and too often unite in among those with whom we mingle in passing through life, so let us beware, and not converse upon vain matters.

Let your conversation be as it becometh the gospel of Christ. Phil. i. 27.

The Word of God forbids conversation of certain kinds, and suggests to us proper subjects upon which we should speak.

Paul says: "Let no corrupt communication proceed out of your mouth but rather that which is good to the use of edifying, that it may minister grace unto thy hearers."

Let us not be careless about our conversation, and let us abstain from conversing upon unprofitable subjects vulgar anecdotes. It is better to remain silent.

Let us not only abstain from conversing upon vulgar topics but from listening to the filthy conversations of the wicked.

Out of the abundance of the heart the mouth speaketh. A good man out of the treasure of his heart bringeth forth good things; an evil man out of the treasure of his heart bringeth forth evil things.

Let your conversation be without covetousness; and be content with such things as you have; for he has said "I will never leave thee, nor forsake thee.

As he which hath called you is holy, so be ye holy in all manner of conversation. 1 Peter. i. 15.

Bereans, let us remember "our conversation begins in the heavens, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body according to working whereby he is able, even to subdue all things unto himself. Phil. iii. 20-22. Whatsoever a man soweth that shall he also reap.

Refrain from vain conversing. Let us put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, and let the Word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Maria. Drummond.

Communicated.

The Story of a Happy Christian Life.—No. 10.

The very day that Auntie Willard, Sister Mary H., and Mrs. Sympkins were fasting and praying for poor Mr. Sympkins, Auntie Willard's mind was also directed to the lost condition of her own dear son, Lyman, who had in some unknown way contracted the baneful habit of smoking cigars. She "laid his case before him and told him among other things that he must give up this habit, or she should have no influence to open the way for him to go to Normal School to prepare for a teacher as he so much desired to do." "He rebelled and thought her hard, but she was firm." "She told him he could as well move the rock of Gibraltar with a handspike as to move her from that position."

She then "came down stairs and told his father," who took the same position. She "then called the child to come to his father while she and her Mary upon these precious words, of Jesus, 'Bring thy son hither,' (Luke ix 41,) knelt and prayed for him that he might be healed; that the dreadful demon (tobacco) might be cast out and 'enter no more into him.'" And in like manner they prayed for Mr. Sympkins; "that the demon, alcohol, might thus be destroyed." Auntie Willard "then went to the room where her husband and son were talking, the same words pressing upon her,—'Bring thy son hither,' and after repeating them she asked her husband to go with her and carry him to Jesus." He did so and a blessed time they had. The child (18 years of age) was in tears and when they rose, told her that he would now repeat to her, what he had already told his father, that "he had abandoned the use of tobacco forever." And she hoped in God that it was even so."

We will go back now to the prayer-meeting at Mr. Sympkins. Auntie Willard says—"I went, bound in the Spirit that I must relate not only the work of the Spirit of God in our own family some months before in raising Caroline from the jaws of death by diptheria in answer to prayer, on the information of James v 14, 15, but also the two cases already related of our son and Mr. S. I did so at proper time and great was my freedom and many were in tears when I closed. O such views as I had at that time of the necessity of a clean 'Body' being formed, 'cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,' and that to such a body God would add the gifts of his holy Spirit as in primitive times. I was abundantly paid for the heavy cross I bore. Bless God! The meeting was a very remarkable one in many respects. The thoughts of some hearts were revealed, and the devil was aroused, which made us know that Jesus was not far off.

An Elyman, in the guise of a Universalist, had been the only individual who with his family, had for weeks come to this meeting with the exception of myself—and sometimes, my Mary. On this occasion he arose, and in his slimy serpentine way, began opposing the Bible, by laying stripes on us. Just as he was about to shew the practical evils of our doctrine Bro. Sympkins rebuked him, saying—'a prayer-meeting is not the time to discuss doctrine.' He took his seat evidently much nettled, and when meeting was out, said 'he should not trouble our meetings any more, but that he would go from house to house but what he would put this doctrine down,' said 'he had been much injured and rebuked, etc.'

On the next Monday morning another Mary joined me in fasting and prayer for the fallen man—Mr. Sympkins, and in the evening, went over to his house to have a special season of prayer with him and to encourage him to open his mouth in prayer for himself. We found that both he and his wife were over to the Universalist's house, but they soon returned, bringing with them a son and brother-in-law of the Universalist. We did not flinch, we told them what we had come for, and sang and knelt down to pray. After we had prayed, we asked Mr. Sympkins to pray, as we had asked the Lord before we left home that he might pray that night. We told him how we felt about it, and that we knew not how to rise until he did open his mouth, before the Lord. We prayed around the second time, then asked him again if he could not pray? He said, he felt too unworthy. We still encouraged, but finally our faith failed and we arose without the blessing. The two young men sat up all the time, now and then putting up the fire, etc.

Mr. Sympkins sang with us again at the close of the meeting

I've stood in the war,
We all shall be free when the Lord comes.

His wife said as she followed us to the gate, 'He would have prayed if those men had not been here.'

On the next Tuesday evening, our meeting evening—the same men were present again but a company of devout caring persons were also there; one Christian sister making prayers and praying herself, vocally, for her dear brother present who expected the next Friday to leave for the war.

We opened the meeting with Scripture and singing, then turning, asked Mr. Sympkins if he would not pray? He shook his head and we did the best we could ourselves. When the meetings closed, all seemed faith to leave the house. The candidate for war in tears, and Mr. S.—told me he was encouraged and thought I would soon hear his voice in prayer.

On the following Lord's day, their son returned, with his finished military suit, to take a last farewell at home. He had seen a Mr. T., on the cars, and had asked him to come to his father's on Sunday and hold meeting.

We returned from Mr. Budden's just in time to eat a bite and go. Mr. T. said some good things and some very poor things, as he is an immersed soulist. When our turn came round we yielded ourselves to God, to be spoken through if he had any message of comfort from us to them. And he did so speak to these afflicted ones. The weeping mother tried to give utterance to her grief, but soon lost command of herself and swayed about the floor, until caught and held up by her friends, finally settling upon the neck of her son who placed her by his side, in an apparently unconscious state.

When all was quiet, we proposed prayer, and were much blessed in the exercise.

At this juncture Elyman—the Universalist arose and referred to a Scripture quoted by us, viz: 'Lo! I come to do thy will, O God!' Shewing from them words of Jesus, that he came to do God's will, which was to save the world, and he would do it, quoting for proof, 'Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession' and that 'every creature in heaven and on earth and under the earth, and in the sea, was heard to say, Blessing and honor, and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever!' I immediately (impelled by God's Spirit, I think) opened to the second Psalm, and when he sat down, I arose and read 'Yet have I set my King upon my holy hill of Zion,' etc. And closing with, 'Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel,' adding, when this is done, then all that are left, in heaven and in earth and sea will be heard praising God, and took my seat. No one replied and we sang the Doxology and closed. He stood at the gate as I passed out and I gave him my hand and passed on.

Auntie Wince.

(*To be continued.*)

Mason: The wisest man has his follies, as well as the fool. But the difference between them is, that the follies of the one are known to himself and concealed to the world; and the follies of the other are known to the world and concealed from himself.

Turgot: What I admire in Columbus, is not his having discovered a world, but his going to search for it on the faith of an opinion.

Love is the password of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian.

Selections.

The Gospel. No. 4.

"In thy seed shall all the nations of the earth be blessed."

HOW LONG WILL THEY BE BLESSED?

As long as the promise is of force.—The promise is unlimited, and therefore the blessing must be not only complete, but perpetual. The seed must continue to bless the nations, endlessly. The means provided to bless the nations show this. We do not provide large means to attain a small object. We do not provide means for a long journey when we only wish to go to the next town. So God's instrumentalities to bless the nations will be adapted, and limited to that peculiar work. They will not extend infinitely beyond the work which they were created to perform, but they will be just extensive enough to do the work assigned them, and no more. They will not exist beyond the end for which they exist.

THE SEED SHALL BLESS THE NATIONS.

The seed shall exist for this end. They must live as long as this work is to be done. The duration of the life of the seed, then, will show how long they will bless the nations. Christ was raised from the dead to sit on his father David's throne, to bless the nations. He is to sit on that throne as long as the sun and moon endureth.—He is to live after the power of an endless life. He is to live forever more. The object, then, for which he lives is endless. The blessing of the nations.

THE INHERITANCE.

The seed are to inherit the earth.—It is to be to them an everlasting possession. It is to be a world without end. The earth, then, is to be the inheritance as long as the seed live.—The nations will be blessed by the seed, as long as the seed possesses this inheritance, for it is for this object the seed are to possess the earth.

THE GOVERNMENT.

The government which the seed will establish on their own inheritance over the nations will continue as long as the seed and their inheritance exist. The government is to stand forever.—It is not to be left to other people.—It is never to be destroyed. It is to be continued as long as the sun. And of it there is to be no end. The government is provided for the people or nations, and as the government is without end, so the people or nations, for whose blessing it is ordained, must continue. Governments cannot exist longer than the subjects who are to be governed. Thus we learn that the seed, the inheritance, and the government, the means to be used for blessing the nations, are to be endless. Therefore, the blessing of the nations must continue without end.

THE NATIONS WILL ALWAYS NEED TO BE BLESSED.

The end always determines the character and the extent of the means which are necessary for its accomplishment. An endless government is provided for the nations, to bless them.—Therefore, they will always need to be blessed. This government over the nations will be given to the seed of Abraham, that all people, nations, and languages should serve him, as long as the sun and moon endure. The nations then will continue to need such a government as long as it will exist.

Every department of society needs a head, a righteous headship. Every family need a head. Every school district, every town and county, and nation needs a head. The world needs a head, a righteous Rulership, and always will need it. To meet this necessity, God has provided, that the saints shall be complete in Christ, the head of all principality and power.—Thus, the seed of Abraham, Christ and those that are Christ's, will continue a complete rulership for the world, of which rulership there shall be no end. This is the great necessity of the world. Almost in vain do we strive to reform the world, while wicked rulers bear rule.

God saw the world in ruin, gone away from him, without God and without hope. He saw it in its degradation, and wretchedness, without a righteous rulership. He saw it under the Prince of the power of the air.—He saw its every necessity, immediate and remote, he resolved to bless and save the world. He revealed his purpose in the gospel. He determined to provide for the world a righteous Rulership, which shall bless all nations.—To bless the nations as God purposed to bless them, there must be a government. This government must continue as long as the blessing is needed. It must not be destroyed. To secure this government, those who are to be rulers must live as long as the government is needed. They must have everlasting life. To secure this life, they must be raised from the dead, so that they can die no more.—To secure this resurrection, they must be accounted worthy to obtain that world, to inherit the kingdom. To secure this worthiness, they must believe the gospel. To secure this faith in the gospel, the gospel of the kingdom must be preached among all nations, to take out of them a people for his name. Thus it is that the object to bless the nations, suggests, controls, and adapts all the means of the gospel to this one end.

If unto us a child is born, a son is given, it is that the government may be upon his shoulders, and that, of the increase of his government and peace there shall be no end upon the throne of David. If the gospel is preached, it is the gospel of the kingdom, which is to have no end. If faith is enjoined, it is that we may become heirs of the kingdom. If repentance is enjoined, it is in view of the kingdom. If baptism is enjoined, it is that we may become members of Christ's body, and joint heirs with him to this kingdom. If it is enjoined that we continue faithful unto death, it is that we may be worthy to obtain that world, and be associated with Christ in his throne, and have power over the nations.

Thus it is that all the means of the gospel are for the establishing of a righteous Rulership over the world, which shall have no end. Thus we have shown that the means for blessing the nations are to be perpetual, and therefore the blessings must be.—*Joel A. Simonds, 1856.*

Obituary.

James B. Smith was born in Logan County, Kentucky, Aug. 31, 1819; died January 9, 1898, aged 88 years, 4 months and 9 days. Married to Elizabeth Celer in 1842, afterward moved to Newton County, Missouri, and in 1861 they moved to Jefferson County, Kan., and in 1887 moved to Crawford County, Kan., where he remained until he fell asleep in Jesus. Ten children were born unto them, three died in their infancy, seven of them lived to be grown, six boys and one girl. Rasbury C. Smith died Sept. 30, 1882. William J. Smith died June 10, 1902. Mrs. Elizabeth Smith, wife of J. B. Smith, died Nov. 2, 1875. He afterward married Mrs. Elizabeth A. Carter in the year 1877. She died Jan. 23, 1892. There are five children now survive, those being Tom Smith of Cedarvale, Kan., Mary Scott of Center, New Mexico, Lum Smith and John and Bob, the three last mentioned all of Crawford Co., Kan. Uncle Jimmy as we call him, has fallen asleep in Jesus. One more less left us, making us one number less at Lightning Creek Church. How long Bro. Smith belonged to the church I have forgotten, but over 30 years at least. He was a faithful member in his time, always at his post. He has lived to a great age, 18 years on borrowed time, as David said Psa xc 10, The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away (or he hath passed them, margin).

James iv 14, Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanishes away, or pass away, or fly away. But he has come to his grave in full age, like as a shock of corn cometh in his season. The dear children have lost the father, earthly parent. The grandchildren have lost their grandpa, the church one of their number, the neighbors one of their citizens. Over forty years he lived in Crawford Co., Kansas, suffered a great deal on the account of the great rebellion and with sickness and hard times. He had his share of hardships with the rest of us here on the frontier of the newly settled country, but he has gone from us. In now resting in the charnel house, the place where the bones of the dead are deposited. Our text is, "At rest," Rev xiv 13 and Job xvii 13 to end. The people showed to us the high respect they had for Uncle Jimmy, a very large funeral procession surely. Now, children and grandchildren, if you want to meet father and grandfather in the kingdom, you want to become a member of the true body or Church of God, by being adopted into God's family, become an heir of God and a joint heir with Jesus Christ, live right and when Jesus comes you will then inherit the kingdom of God and eternal life.

John Poore.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Dr. John W. Nevin's Summary of Biblical Antiquities. Over 400 pages, especially valuable for a teacher of youth, profusly illustrated. Price $1.

Romanism and the Reformation, by H. Grattan Guinness. About 400 pages. Price $1

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Coming Age, and The Eastern Question, two large volumes, by our lamented Brother, J. P. Westlee. The two for $3.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

Jamison, Fausset and Brown Commentary of the Old and New Testament. A Standard work in four volumes, a grand work that every Bible student should have. Not marked or worn, good as new, for $3 50, less than half price.

The Variorum Edition of the New Testament. This means that with the Authorized translation is given the other translations with notes, etc Valuable to the critical student. 75c

Doctrine of Immortality, by James H. Whitmore. Exhaustive and complete. 75c

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 15c

The Unspeakable Gift, Eternal Life through Jesus Christ, by J. H. Pettingell, a fine book for 60c.

Cross and Crown, or the sufferings and triumphs of the heroic men and women who were persecuted for the religion of Jesus Christ, by James D. McCabe. A large book of over 600 pages, with many fine steel engravings. $1 25

Gibbon's History of the decline and fall of the Roman empire. A standard work in six volumes with complete index. A rare bargain for $3.00

Smith's Dictionary of the Bible, with full illustrations and maps. In good condition, just a Bargain for $1 50

Recent Travels and Explorations in Bible Lands, with maps and original drawings, by Frank S. Dellas. Over 600 pages. A splendid gift book, by one of the accredited authors, really a souvenir book, for $1 75

Rollin's Ancient History. A work so well known that it needs no introduction. No library complete without this work, $2 00

The Works of Flavius Josephus, on Jewish Antiquities, Wars, etc. Like Rollin, to name this work is to describe it. A necessity to the student of Bible history, $2 00

Dr. John Kitto's Illustrated History of the Bible. Complete and full. In excellent order. A standard leather bound book, for $2 00

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Water-Cure in Chronic Diseases, by Dr. James M. Gully. Anyone interested in the Water Treatment of the sick should possess this work by Dr. Gully. 50 cts.

The Bath, its History and use in health and disease, by Dr. R. Trall. 80 cts.

Life of the Empress Josephine, wife of Napoleon I. A fine book with a full history of the life of this remarkable woman. Good print, nicely bound for 75 cts.

Any one wanting any of these books can have them post paid at the above price.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSEN.

THE middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so too. The price to Canadian subscriber is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, if any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

WE wish to call special attention again to a matter that may seem simple, but is quite annoying at times. Please read over your money order before putting it in the envelope, and see that it is made payable to THE RESTITUTION, Plymouth, Indiana. We ask you to be careful about this because quite recently we received a money order made payable to "The Presbyterian," another to "The Institution," another to "The Restitution," another the Post Master had forgotten to sign his name. Frequently orders are made to read "Plymouth, Ill., Iowa, etc." Of course the only thing we can do is to return such, and then there is the extra expense of getting a new order and sending it. This can be avoided by a little care in looking over the order before sending it. So please see to this. Also be sure and address your letter to Plymouth, Indiana. A short time ago we received a letter that had been written and sent some time before. It was addressed to Plymouth, Ill., and after laying there some time, was forwarded here, as it so happened that some one knew THE RESTITUTION was published in Plymouth, Ind.

WHEN you buy a money order see that it is made out for the amount you wish to send—that it is in favor of "THE RESTITUTION," and that the right State is named. When an order is drawn on Plymouth, Pa. or Ill. we cannot cash it, but have to send it back. Be careful and see that your post master gets it "Indiana." Don't send a lot of stamps; they get stuck together, and we cannot use them. Sometimes a person buys stamps and then has the letter registered. An order is cheaper and safer, but if you cannot get an order and must register, then put the money in, and send that.

NOTICE.

If any of the brethren desire copies of the photograph of the Illinois Conference of 1907, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

Wanted.

By an experienced teacher of public and private schools, a position in private family, to teach the usual public school branches. Address Miss Lucy W. Horner, Tobaccoville, Va.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Br. Auer Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

NOTICE.

Information wanted concerning an Evangelist known as Blind Haynes, who traveled some years ago in Kansas, selling a pamphlet written by himself, entitled "When will Christ come?" Is he living? If so, where? Who has a copy of his book to sell, or loan for a short time? What firm published his book? Information will be thankfully received, and it is of importance.

Address, E. P. Woodward, Westbrook, Maine.

Evangelizing Notice.

The N. W. Conference has selected me again as Evangelist. The Brethren have added Arizona, and California to my field of labor. Any church or isolated brethren that want meetings during the Conference year should correspond with me at an early date so I can plan my year's work for this extensive territory which now includes western Oregon, Washington, California and Arizona.

Hereafter my home will be Scholls, Oregon, and Address, W. L. Skeels, R. D. 1, Laurel, Oregon.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Roths, 270 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Piercelon, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

A few years since we were struggling to build a house of worship in this town. We had no brethren here and myself and wife, with a little outside help built the house. She donated eighty odd dollars out of her own private purse towards this building. She took boarders at a very reasonable rate to raise the money. As an appreciation of her untiring efforts along this line I have made her a present of all the profits from the sale of this book. Every lover of truth ought to have this book to read and loan to his neighbor as it teaches, and defends, the truth upon this subject. I therefore hope every reader will order one and thereby help to some degree a poor woman who has done so much for the cause we love. The house is the nicest house of worship in this town and belongs to the Church of God of the Abrahamic faith. The price of this book is only 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

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Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk or loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Pa. or Ohio.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Throne of David.

Lord, where are now thy promises
Of old to David made?
Hast thou, O God, forgotten them,
So long they were delayed?
Thy Word was pledged, securing
His children should remain
For evermore enduring
Upon his throne to reign.

And e'en tho' they rebelling
To thee should faithless prove,
In chastising them thy promise was
Not to forget thy love—
Why then in desolation
Rest thou his throne cast down,
And in thine indignation
So long profaned his crown?

How long, Lord, shall his glory cease?
His throne in ruins lie?
How long shall he be made the spoil
Of every passer by?
Can thy covenant be broken?—
Thy faithfulness e'er fail?
Can the oath which thou hast spoken
Be, Lord, of no avail?

Lord, look upon Jerusalem,
Canst thou thy Word forget?
Thou said'st, "Mine eyes and heart shall
there
Perpetually be set."
Oh! mark her desolations,
How long shall she remain
A captive midst the nations,
Bound by their cruel chain?

Israel, thine ancient people,
Like chaff before the blast,
Far from their land, an exiled race,
O'er all the world are cast;
How long wilt thou forget them?
By thy delivering hand;
Oh! gather them, and set them
Once more on their own land.

Yes, Lord, thou dost remember
The oath which thou hast sworn,
And thou dost the reproaches mark
By thy Messiah borne;
Long as thou art delaying,
Him thou at length wilt bring,
His grace and power displaying,
To reign as Israel's King.

Joy shall be thine, Jerusalem,
For David's Son shall reign,
To thee shall Israel's scattered race
Be gathered back again;
Thus as the Son of David
Shall God's own Son be known,
In Zion, o'er the saved,
To reign on David's throne.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. Read PLYMOUTH, INDIANA, FEBRUARY 5, 1908. NUMBER 5.

Selections.

The Gospel. No. 5.

Now of the things which I have written this is the sum. I have shown

That the gospel is the power of God unto salvation to every one that believeth.

That without the gospel, and without faith in it, there can be no salvation.

That there is but one gospel. If any man preach any other gospel let him be cursed.

That the gospel had been, and is now perverted, and to the extent it is perverted the Scriptures are misunderstood.

That the belief of the gospel unites us to God, to his purpose, and plan. The belief of a perverted gospel separates us from God, from his purposes, and from his plan. Hence, the importance of our subject.

I have shown that we are to understand the gospel, just as we understand other enterprises.

1. By its purpose.

2. By the means used to accomplish that purpose.

That when we understand these two propositions, we understand the subject to which they relate. The end always suggests the means and adapts them to its accomplishment. The end is always the controlling power in any enterprise. That it is by this rule we are to understand the gospel.

1. We want to know what the object of the gospel is. What definite thing is to be accomplished by it.

2. We want to understand the means by which its object is to be reached.

In this way we may understand with certainty what the gospel is.

I have shown that Paul in his writings refers us to the promise made of God to Abraham, as the promise which was fulfilled in the resurrection of Christ, to the promise made to the fathers as the promise for which he hoped, to the promise and oath of God to Abraham, as the hope of all Christians, and as the promise which gives Christ his position as the seed of Abraham. And that this promise was the gospel, by which God would justify the heathen through faith. That therefore the gospel which Paul preached, was the gospel preached to Abraham, and that there is no other.

I have shown that this promise which Paul said was the gospel, was made to Abraham in the 12th chap. of Gen., and confirmed to him by the oath of God in the 22d chapter, and renewed to Isaac in the 26th chapter, and again renewed to Jacob in the 28th chapter. That the gospel was comprehended in this saying: "In thy seed shall all the nations of the earth be blessed." That what the gospel was in the time of Abraham, was the gospel in the time of Christ, and is the gospel now.—That it cannot be changed, for God's purpose is immutable.

I have shown that the thing promised in the Gospel is,

1. That all the nations of the earth shall be blessed, as the ultimate end.

2. That the seed of Abraham shall bless all nations, as the means, or instrumentality.

That the promise to bless all nations, by the seed of Abraham, comprehends the whole of God's purpose in the gospel.—That the blessing the nations comprehends the whole of his ultimate purpose. That the seed of Abraham comprehends the whole of the means to be used for the accomplishment of that purpose. That the promise assumes that the seed will always remain one class, and that the nations will always remain another class. That the seed and the nations will always sustain the same relation to each other that they do in the promise. The seed will bless the nations, and the nations will be blessed of the seed. That the promise is unlimited, and therefore the blessing will be complete and perpetual.

I have shown that the blessing the nations will be according to what the prophets have said, that they shall learn war no more. That all nations shall serve God.—That the glory of the Lord shall fill the whole earth. That the knowledge of the Lord shall cover the whole earth as the waters do cover the sea. That the will of God will be done in earth as it is done in heaven.—That there shall be no more sickness, nor pain nor death, but curse. That God has promised to bless the nations. This is the object for which the world was made, and for which the seed was promised.

I have shown, 1. That Christ is the seed. That he was the son of David, the son of Abraham. That he took on him the seed of Abraham. That he was the seed to whom the promises were made. That his name is the only name by which man can be saved. That he gave his life for the life of the world, and therefore that Christ is the seed through whom all nations shall be blessed.

2. That those that are Christ's are also the seed of Abraham, and heirs according to the promise, and that they are joint heirs with Christ. Then, Christ and those that are Christ's are the seed.

I have shown that Christ came in his Father's name. That he was appointed and approved of God. That he loved the world so that he gave his life for the life of the world. And that because he was faithful to him that appointed him, he was raised from the dead, so that he can die no more. And that those that are Christ's, are with him, they are justified by faith.—They have purified themselves as Christ is pure, they have been faithful in a little, they have overcome, and that because they have been found worthy, they will be raised from the dead so that they can die no more. Thus the seed of Abraham will be qualified morally and physically to bless the nations according to the promise.

Christ was despised and rejected of men. He came unto his own and his own received him not. He was put to death.—He did not bless his own nation, but it became cursed. Those that are Christ's have been as sheep in the midst of wolves.—They have been hated of all nations.—They have not blessed the nations. The seed then have never occupied a position in which they could bless the nations.

I have shown that the seed will bless the nations, when they inherit the promise. They are now only heirs to the promise.—They will inherit the promise when the Lord returns from heaven, having received the kingdom. When they shall be raised from the dead. When it shall be said unto them, Come ye blessed of my Father inherit the kingdom. Then the seed will bless the nations.

I have shown that the seed will bless the nations by ruling over them. That Christ will occupy the throne of his Father David. That the government shall be upon his shoulder, and that his dominion shall be from sea to sea and from the river to the ends of the earth. That those that are Christ's will sit down with him in his throne, and have power over the nations. Thus the seed will bless the nations by ruling over them.

I have shown that the seed will bless the nations, so as to meet all their necessities. That they will do all that the prophets have said shall be done. That they will bless them in the highest sense of blessing. They will bless them till every annoyance which they now experience is removed.—Until every curse is succeeded by a blessing. Until all nations whom God has made shall worship before him, and glorify his name. Until to him every knee shall bow and every tongue shall confess, that Jesus is Lord to the glory of God the Father.—Until all things shall be subdued unto him, and until the will of God will be done in the earth as it is in heaven. To such an extent will the seed bless the nations.

I have shown that the seed will bless the nations as long as the nations need to be blessed. That the government was provided to bless them. That therefore they will need to be blessed as long as the government exists. That the seed live to bless the nations. Therefore the nations will need to be blessed as long as the seed live. That the inheritance to which the seed are heirs, is for the blessing the nations, therefore the nations will need to be blessed as long as the inheritance lasts. That as the seed are to have eternal life, so that they can die no more, and as the inheritance is to be an eternal inheritance, a world without end, so the nations will need to be blessed, as long as the means to bless them are to be used. Therefore the seed will bless the nations as long as the seed, the inheritance, and the government exists.—As long as the sun and moon endure, throughout all ages, world without end.

THE OBJECTION SAYS,

1. That the gospel is God's purpose to bless the world. To bless it completely and perpetually, so as to meet all its necessities.

2. That the seed of Abraham are the instrumentality by which this work is to be accomplished.

3. That to accomplish this work the seed will become a righteous rulership over the world, which rulership shall have no end.

4. That every duty urged in the gospel is for this end.

If the gospel is preached, it is the gospel of the kingdom. If Christ is preached, it is done by preaching things pertaining to the kingdom. If faith is enjoined, it is that we may inherit the kingdom. If repentance, it is because of the kingdom. If baptism, it is in obedience to the gospel of the kingdom. If we suffer with Christ, it is that we may reign with him. If the Lord is to come, it is to sit upon the throne of his glory. If the resurrection, it is that we may reign, and sit with Christ, and have power over [illegible] any are Christ, and peop[illegible] they [illegible] nate Gr[illegible] —Joel A.

Moral [illegible]. No. 7.

SUBJECT OF VICE ESSENTIAL TO VIRTUE.

"There must be examples of sin and vice in sight in order that a comparatively small number of well disposed individuals may see how hateful sin is, and how misery and suffering follow as inevitable consequences the practice of sin. That the few who are striving to unfold virtuous characters can only do this by moral evil, in various forms, being conspicuous, and in tempting and alluring distance of virtues home." The good do not run the schools nor is it fitting that they should patronize them. If they conducted them they would in the nature of things be bad. And so, if they patronized them. Those who argue that sin is useful in this world as a means to a good end, and that evil a virtuous character in the few, never stop to think at what a fearful cost heaven's few favorites were put in possession of good characters. They never look at the overwhelming numbers of those who set the examples of vice, and hold out allurements calculated to make a strong pull on the moral stamina of the good. This vast aggregate of evil does you say are on the broad road to destruction, and yet you say the vices the sins and the crimes of these doomed wretches, were according to Jehovah's purpose, in harmony with his will, and needful to the one beneficent end, the salvation of the few. Ah, you theorizers who reason after this fashion have problems on your hands that the logic of Aristotle is powerless to settle. You have been piling up paradoxes. Reconcile them if you can. Are you not fearfully wrong? Wrong in saying that God created sin; wrong in saying that it is in accord with his purpose. Wrong in your efforts to show God's complicity with sin and Satan, and thus shift the responsibility to the Divine side. Wrong when you argue that the fall opened the door of knowledge to the race. Wrong when you say man would have been as destitute of character as a new born babe had sin not been introduced.

So long as men assert the usefulness of sin, so long will sin, by such a view have a measure of dignity attaching to it. What is useful ought not to be undervalued in any economic system. The saloon keeper is not much disposed to argue the usefulness of his business, but he is not slow to assert his right by legal sanction, and from this expects, accorded him, from the community a measure of respectability. But according to the theories I have been examining sin is regarded as useful and as having the sanction of Jehovah, and is thus doubly in right to carry on its business.

I have at my elbow a commentary, by Professor George Bush of New York City University. His work was first given to the public sometime prior to 1863. The Commentary is on Genesis. In giving his view of man's fall, he has this to say. "Even with our present imperfect vision, aided by the light of Christianity, we are able to discover some signal benefits arising from that catastrophe which to a superficial view might appear fraught only with fatal and unhappy consequences." These words set before us, the fall as the happy occasion for bestowing benefits on a portion, a small portion, of the race. When Mr. Bush comes to enumerate the signal benefits arising from the fall he says, "Had not Adam fallen Christ would not have redeemed mankind. Had there been no sinners, there could have been no Redeemer, and no redemption. The mercy of God, the most engaging of all his attributes, and the consummation of all his excellence, would have been unknown to the universe." True enough. No Redeemer; and no redemption needed and no mercy displayed, because no poor sinners toward whom it could be displayed. What is mercy but love extended in pity and compassion to a human creature who has by obedience forfeited all claim to God's favor—forfeited life itself. Were there no human so unfortunate then divine love would be lavished on the race obedient, and deserving of it. The fall, introducing sin into the world was the unhappy occasion for God's love to be turned on unworthy creatures and so exercised, became mercy love. Would there have been any loss to the universe if man's fall had never marred its harmony? and any loss to Jehovah because of the absence of sinners toward whom he might chose to grant pardon and life? Surely not. Or rather has there not been a tremendous loss to the race in what would have been its heritage by right of creation had not the fall changed conditions and relations? The complaint, so extensive with the reading and belief of the Bible, is that Adam was very naughty to transgress God's law, and entail upon his children "death and all our woes."

"O all the soul works of tongue and pen
The saddest are it might have been."

It is no strain on human thought to think that the race obedient would have had life extended endlessly, and every needed blessing granted to go with it by the loving Father. We can not conceive of any other than a happy condition in a world free from sin. Just think of what would be at this moment, the earth filled with an obedient population, and all praising the Great First Cause. None defiant: none, as now, quarrelling with their Maker. I think of this as a gain to Jehovah, so to speak. Sin for six thousand years has silenced the voice of praise in countless millions, and substituted cursing and bitterness in hearts that would instinctively adore the Sovereign of the universe.

Bush goes on to say that in addition to benefits and advantages arising from the fall "We.....are compensated in this way of attaining higher happiness than if our first parents had continued in their integrity." But how did Mr. Bush know this? He offers no other reason for thus concluding except this, "That the terrestrial Paradise presents only a faint image of the celestial Paradise of God?" One Commentator held the idea of a Paradise in heaven to which the immortal soul of the righteous goes at death. This is all fanciful. It would be very difficult to conceive of a more heterodox plan every way to promote man's happiness than the Paradise he lost.

A man obedient and progressive with his faculties unimpaired by sin would be as well supplied for happiness at any time in the future, as another man would possibly be who had passed through the experience of sin, and been redeemed. Adam was not destined to a Paradise in heaven and if he were there, does it surpass in beauty and loveliness the primal Paradise on earth, the abode of our first parents. The idea of enhanced happiness as the result of the fall is only a conjecture. If the Paradise in heaven(?) is so much better than the one on earth, and fitted to yield a greater amount of happiness, then it follows that there was room for improvement in the one on the earth, which improvement Jehovah would surely have made when our first parents advancement had reached the proper point for the change. Here it is pertinent to ask, Is the sick man happier after his recovery of health than he was before he became sick, when he felt that the world was created especially for his enjoyment, and how often would he wish his sickness repented? Every man desires uninterruptive health believing that the greater amount of happiness will be his as a consequence. He is not concerned about the skill of the physician, nor the kind attention of friends who in case of sickness are ready to extend the helping hand.

I believe the world at large, if it were a matter of choice would prefer uninterrupted health and die of old age, though the marvelous skill of the whole body of learned physicians and surgeons would never be known by the intelligent universe. Would the world be poorer in the absence of sickness as the "happy(?) occasion." For the display of medical and surgical skill? It is true if there never were any sinners there could be no opportunity for the display of mercy on the part of Jehovah. Did he before the fall desire the opportunity of showing mercy to a great number, and did he on the other hand desire the opportunity of exhibiting his wrath on a much greater number? It was surely not in accordance with divine goodness and love to desire, wish, or plan for the fall in order that the same divine goodness and love might execute vengeance upon the unnumbered millions of the human race; the foreknown disobedience of the great majority of Adam's children warranting the doom. The feelings of the Great Judge are reflected in a very different light from of the judges of Inquisitorial courts, who gloated over the writhing and groans of their helpless victims. Says, the Sovereign Judge "I have no pleasure in the death of him that dieth; wherefore turn and live." Ezek. xviii. 32. So if Jehovah is loath to inflict retribution on those who deserve it, it is not at all reasonable that he desired the fall in order to display his mercy on such as would ask for it. He could have lavished his love on the entire race and been spared the pain, so to speak, of inflicting death on so many. Let no one imagine that virtue could not be in a world free from sin. "What is virtue, if it be not the free action of our powers according to their proper laws. The struggle with evil is only one exercise of these powers."—*Hudson.*

JOHN L. WILSON.

(To be continued.)

Harsh words are like hailstones in summer, which, if melted, would fertilize the tender plants they batter down.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, FEB'Y 5, 1908.

SISTER Woodward will preach at Plymouth Church next Sunday, February 9.

THE Sunday School lesson by Brother P. Neill is late reaching us for some cause, and we are compelled to go to press without it this time

KING Carlos of Portugal, and the Crown Prince Luiz were killed by assassins at Lisbon, Feb. 1. Prince Manuel, aged 19, has been proclaimed King.

PLEASE don't send us this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robinson's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER S. J. Lindsay held meetings at Burr Oak, Ind., the past two weeks. We are not informed as to the outcome as yet. He goes to South Bend for this week, and next week will be at Plymouth.

WE wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

A PERSONAL letter from Brother George Neill tells of a series of six meetings held about twelve miles from Woodstock, Va. where he is now located. He seems pleased with his new field of labor, and the outlook for good. However he has a warm heart for the friends in Indiana, and wishes to be remembered to all. He promises to send us reports of his work, and we assure Brother Neill and Sister Neill also, that we cherish only kind and pleasant memories of their intercourse with us, and we will always be glad to hear from you.

WORD comes from Brother W. H. Wilson telling of his work in and near St. Louis. Two had asked for baptism, other were deeply interested, they were about to organize a small Church. Brother Wilson says "God's hand is surely in this work." Not a bit of doubt about it, so press on, for soon He will come, and the Farmers will be rewarded. Remember brethren, it is not those who are "investigating" [illegible] that will uproot the faith of the weak ones of the Household; neither is it the one who goes about misrepresenting and endeavoring to undermine the character of his brother. No, no, there is no mention of reward for any such, no matter how energetic they may be. Do good to all men—do *only* good to men—especially do only good to those of the Household of Faith; go on your way telling the good news of the Kingdom of God, and all about the King and His promise to come again, and explain how all signs indicate that He is almost at the door, and if you do this faithfully you will hear the words "Well done" spoken, and receive an invitation to the marriage supper with the Lord. Strive on, brethren, the prize is in sight.

Communicated.

What is Christianity?

Why! believing the sayings of Christ and acting on that belief, of course. When a minister talks until he has worked his congregation up to a certain pitch by moving their impulses he has not given them any gospel, he has only said, if they will be Christians they will go to heaven when they die and be happy, not a word to tell them how to be Christians or subjects for eternal life. Christ says my Word shall judge you at the last day. What is some of his Word? He that believeth and is baptized shall be saved. But the minister has not said one word about belief. And as for baptism, he said it is not of any account, not at all necessary for salvation. A B. B. minister here in Dutton said that last Friday eve, and because a minister said it some believed it. Which will you believe reader, God or man? Peter says, There shall be false teachers among you.....and many shall follow their pernicious ways by reason of which the way of truth shall be evil spoken of.

We certainly have the false teachers and many are following them. Even after their timely warning, and then they wonder why we will not work with them. We have heard from those who ought to known better, such expression as this, I have been attending meeting lately, and I never knew what Christianity was before. O my friend that feeling that mastered you was not Christianity, but simply your impulses were touched, a sort of magnetic influence takes hold of people, the singing was selected purposely to move your feelings, the urgent appeals to your immortal soul (which you know is as false as Satan) has touched your impulses and you mistake that for Christianity. You have not learned one beautiful truth of God and his future for man, for what the minister has said about going to heaven is as false as that other falsehood, your immortal soul, and when he tells you all you need to do to get saved is to come forward, kneel, and pray, that or the Bible is false for listen, wherefore remember that ye being in times past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world, Eph. ii. 11-12, why were you in such a hopeless condition. You had no knowledge of the way of salvation, we were not God's chosen people and needed much done for us to become members of his body, and his flesh and his bones—his family.

What must be done, For as many of you as have been baptized into Christ have put on Christ. Was there any other way to put on Christ? If there was it never has been revealed to us Gentiles; and further, If ye be Christ's then are ye Abraham's seed and heirs according to the promise. Now the adoption papers have been properly made. You are in God's family circle. Now you are a Christian, go on to perfection, that when Christ who is our life shall appear you may appear with him in glory.

Yours for God's way.

M. A. WOODWARD.

At the Breaking of Bread.

The fifth chapter of Romans, selected by Sister Townsend, was read, and was the occasion of excellent remarks by Brother Robison, calling attention to the connection between the last part of chapter four, and the beginning of chapter five. And to the beautiful complete and satisfactory provision that God through Jesus Christ had made for our salvation. This loving and benevolent arrangement is just suited to our needs, and admirably adapted to our make up. He then asked if all understood faith, adding that it was Abraham's unwavering faith that put life into the story that God told him—The promises.

Sister Robison brought greetings from the brethren every where they had been, also special greetings from the isolated ones. She then spoke of the great deliverance the Lord has made for us, and that the promises were given because we stood so much in need of them. They furnished food and support for our love and faith, because they expressed the love of God for us.

Sister Neill spoke on access by faith and because we had access by faith into the grace of God, we could glory in tribulations. All who had been justified by faith, and had obtained peace with God through our Lord Jesus Christ, had to suffer tribulation, less or more according to our surroundings. But tribulation was valuable to the believers, because it wrought patience, leading to experience and establishing hope. And hope maketh not ashamed because tribulation, patience, and experience had secured for us the love of God.

Sister Cole spoke of the hope that maketh not ashamed. A hope that so fortified us, and gave us such joy to impart to others, quoting Rom i 16. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. We all enjoyed the services Sunday.

P. NEILL.

Dear ones in the Anointed.

It is my heart desire to be found at the coming of our Lord and Savior Jesus Christ among that "little flock" to whom the Lord of hosts shall say, "And they shall be mine" in that day when I make up my jewels. I am not only much concerned about my own eternal welfare, but also in the welfare of the Church of God, therefore I would like to bring a few thoughts on tithes or tithes giving before the brethren, which should be a very important subject to a child of God, and in order to find out what about it we must go to our dear companion the Bible. Under grace I fail to find a commandment, which tells us, Thou shall give one-tenth to the Lord, and so it can't be a commandment. But tithe giving was used even before the law was given to the children of Israel and why should we not practice the giving of tithes, when it proved to be a blessing even before the law of Moses was. Let me draw your attention to Gen xiv. where we learn of Abram who after his return from the slaughter of Chedorlaomer was met by Melchizedek, king of Salem, who brought forth bread and wine, and he was the priest of the Most High God. And Melchizedek blessed him and said: Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the most High God, who hath delivered thine enemies into thy hands. And he (Abram) gave him (Melchizedek) tithes of all.

In looking closely at this instance we find that God had not yet made his covenant with Abram, the Hebrew, but as tithes were paid in God as a sign of homage and gratitude, so Abram's giving tithes of the spoil to Melchizedek, was a token that he owed his success and victory to be from God. Now brethren, when we wish to claim the inheritance, which God has promised to Abraham, it seems to me reasonable that the deeds which proved to be a blessing to Abram, the same may not be of any harm to us, in the contrary if the deeds proved to be a blessing to Abram, the same deeds acted in good faith (not commandment) will also prove a still greater blessing to the children of God.

Let me use the instance of Abram giving tithes of all to Melchizedek as a type and let us see how beautiful an anti-type we have in the partaker of the Lord's Supper. The presiding elder at the Lord's table brings forth bread and wine, which represents the Lord's broken body and shed blood and bids us the children of the most High God to partake of them in remembrance of him, till he comes. When we in return would follow the example set by [illegible] the Hebrew, and give to [illegible] elder or to the treasur[illegible]ll, what can pre[illegible] as a [illegible] dom to [illegible] member [illegible] "Greater this." [illegible] all to [illegible] us th[illegible] who w[illegible] to pay tith[illegible] But they said, [illegible] robbed thee? In tit[illegible]ings. And now hath wh[illegible] the sons of Jacob. Ye are cursed with a curse, ye have robbed me, even this whole nation, Mal. iii 8-9. But now God turns right about leaves the sons of Jacob and speaks to us his children and continues in Mal iii 10. Bring ye (who are the ye? I will answer it later) all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. Beloved in the Lord! How dare we expect God to open the windows of heaven to bless us, before we brought all the tithes to the altar of the Lord. But God does even encourage us to do so by saying, "Prove me now herewith." Brother, sister did you ever test God by giving tithes of all to him?

For answer to the question above: Who is the ye? I will quote Mal iii 16-17. Then they that "feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Beloved do you wish your name recorded in the book of remembrance or do you wish God to bless you out of heaven's windows? I find only one way we may be able to ask the favor of God, which is by bringing all our tithes into the storehouse of our God! Now concerning the collection for the saints, as I (Paul) have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, 1 Cor xvi 1-2. It seems to me that Paul exhorts us still to do more for the Lord than one tenth, but when we start out on our race set before us, we should pay tithes to the Lord. In other words. The church of God should have a standard in giving, which like Abram of old would be one-tenth, and then as God do prosper us, to increase the amount even if it would reach one-half of our income. If we would do this, then it would be true, There is meat in my house and to spare. But as we are neglecting our duty to God in giving tithes, is it any wonder that our treasury is empty, or that no work, no not even improvements can be done in the service of our Lord and Master?

May these few lines which have been submitted with all the love of God be received in the same manner as given and may the dear Lord add his blessing thereto, is the humble prayer of your brother in the Anointed.

H. DWIGGINS.

Our Love Feast Letters.

Dear Restitution:

Christmas greetings, "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David, a Savior, which is Christ the Lord. And suddenly there was with Gabriel a multitude of the heavenly host singing and praising God, saying: "Peace and good will to man, and glory to God in the highest." Well might they sing peace and good will, for there lay cradled in the manger the Prince of Peace. Well might they say glory to God, for there lay slumbering in the manger the Redeemer of the world. Well might they say glory to God in the highest, for there lay cradled King of Kings, and Lord of lords.

Well might the shepherds say: "Let us go quickly and see this thing that has come to pass, and they found it even as the angels said; the babe wrapped in swadling clothes and lying in a manger.

See, how the wise men are coming, from that far off land, directed by the finger of God, which appears to them as a guiding star, till it stands over the lowly place where the young child was born. Well may they pour out their royal treasures before Him and offer before Him this kingly gift, their frankincense and myrrh with their precious gems, as the nations shall do when He sits King of kings in the Holy City at Jerusalem; for the gates of that city shall not be shut by day, for we read that there shall be no night there. And they bring their gold and silver and precious gems, and pour them down at His feet. The gems that adorn many a monarch's crown, shall yet be brought and offered before the mighty Monarch who sitteth upon the throne.

Well might the angels repeat strain after strain of this sweet anthem, for the King of kings and Lord of lords, hath been born.

I believe this angelic host mingling with the saints, sing and praise God anew each Christmas day, saying, glory to God in the highest, peace on earth, good will to men, for unto us a child is born, and unto us a son is given; and the government shall be upon His shoulders, and He shall be called Wonderful Councellor, of the Mighty God, of the everlasting Father, the Prince of peace.

See again this mighty host led by Gabriel, Michael, and Rahpiel, joined by the redeemed of all ages.—Heaven and earth are filled with their sweet songs of praise, as they say: "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready."

"Yea the great coronation day hath come, the day for which all other days were made."

The angels are now making this wondrous crown of glory, which shall adorn the brow of Him who shall sit upon the throne, King of kings, and Lord of lords, before whom [illegible] monarchs of earth shall bow.

Brethren, let us be ready with our robes pure and white, for we have all been invited to attend the coronation of the great King Immanuel.

Yours looking for the soon coming King. Your Sister.

MRS. ELLA DWIGGINS.

Dear Old Restitution:

Never in the history of the world has there been so many reasons for Christian people to rejoice and be glad as at the present moment. Nineteen hundred years ago the angels joined with the people in rejoicing because a Savior had been born. Thirty-three years and a-half later, the rejoicing of people from all nations of the world, ascended to the throne of God. Multitudes upon multitudes rent the air with their shouts in response to the glad words of Peter, on that pentecostal day. What a grand and glorious beginning was made by Peter and his co-laborers when the three thousand, made up of both Jews and Gentiles, made the good confession by publicly acknowledging that Jesus was the Redeemer of the world. The great proclamation made by Peter, on that occasion still stands firm as the everlasting hills. Let us continue to rejoice.

R. S. DWIGGINS.

Dear Brothers and sisters:

We were so happy to hear of you, and your good works once more through THE RESTITUTION. May God bless your sweet hearts, for writing those loving letters, and precious sermons. How they lift me up, and make us to sit together in heavenly places in Christ Jesus. We are still striving against sin, and hope by the grace of God through our Lord and Savior, to meet you all in his soon coming kingdom.

Sincerely your brother & sister.

P. C. MYERS.

Dear Res. Continued:

Enclosed please find money order to pay for THE RESTITUTION for 1908, also one dollar to add to the supply fund for those who are not so situated as to be enabled to pay for the paper. I wish the year 1908 will be a more prosperous year than any previous year. May God bless you all who so earnestly are working to spread the good news. This is the prayer of your sincere Sister in Christ.

NELLIE SAMUELS.

Dear Restitution:

Enclosed please find a money order for one dollar and fifty cents for which please renew my paper for this year. I feel as though I cannot do without the dear old RESTITUTION, it is so much pleasure to me to read it.

We read in Matthew vii. 14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there are that find it. May I so live that I will be counted as one among the few.

I remain your Sister waiting for the second coming of Christ.

MISS NELLIE ROGERS.

Dear ones of like Precious Faith:

This is somewhat late for your Love Feast, but we often hear the remark, Better late than never. We have enjoyed a feast of good sermons here by Bro. Hudler, but he has been called back to Tennessee to further [illegible] and immerse a number who have become interested under his preaching a few months ago. I love to read of still others being immersed into Christ. For ye are then Abraham's seed and heirs according to the promise. I often think of you all and pray that every one may continue faithful until Jesus comes. He is not coming as a thief in the night to those that are looking for him. But ye are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day. We are not of the night nor of darkness, therefore let us not sleep as do others, but let us watch and be sober. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him, wherefore comfort yourselves together and edify one another even as also ye do. I close begging an interest in your prayers. A sister.

MRS. C. W. EASLEY.

Editor Restitution:

Enclosed you will find an order to set my subscription abroad another year. The 14th of January I was of age—three score and ten. I have read your paper a good many years, and prize it so much I would not know very well how to get along without it. I should miss it very much, as it is all the preacher of the gospel that I have recourse to except the Bible. I pray the Lord will bless you in your work.

Your Brother in hope,

THOS. F. RICE.

(The following letter was belated by being "miss sent," and is now nearly a month old.)

Dear Brother Underwood:

Yours of recent date was duly received. Very sorry to hear of your sickness, and trust you will have a speedy restoration to health and strength. Sickness disarranges all our plans and we must abandon for a time the work in which we are engaged. Yet at such times we see more clearly the grandeur of the Christian hope, which looks beyond all these discouraging conditions to the time when "mortality will be swallowed up of life," when "this vile body will be changed and fashioned like unto his glorious body." Then can we with patience endure the afflictions of life. It is only when sickness and distress come that we can appreciate the blessings of health and physical vigor, and can look forward with trust and confidence to the time when we shall be delivered from sickness and the fear of death.

Oh, that we might all be ready for the Master's coming, and the fulfilment of those blessed promises which our Father in his mercy has given to those who love and obey him.

How I wish our people would adopt the tithing system; then there would be funds to spare, and our ministers would have support, and our religious papers would have no occasion to be constantly calling for relief.

Please publish the following short obituary notice:

Died, at the home of A. L. Corbaley near Waterville, Wash., the infant daughter of Brother and Sister J. B. Shepherd, aged seventeen days. Some words of consolation were spoken by the writer from God's Holy Word.

Your Brother in Christ,

A. L. CORBALEY

Dear brothers and sisters:

I will say in all that I am well and still enjoy reading THE RESTITUTION very much. I am poor in this world's goods, but rich in faith. I have taken the paper so long I cannot think of doing without it, and I thank you for continuing it to me.

Your Brother waiting.

G. W. SMITH.

Dear Restitution:

I send you New Year's greeting and all the loved ones of the precious faith. I am very lonely since my dear husband passed away eight months ago. He loved the paper so much. His suffering was terrible, having cancers of the face for fourteen years. One eye was out. He would read the paper when only a line or two at a time. He was patient and kind to the last as a Christian. He showed to the world what a Christian could bear. I ask for your prayers that I to may be faithful. Yours in Christian love.

P. NEILL.

Dear Restitution:

Amid the trials and pressing sorrows of this life, and the scoffing and wickedness of these last days, we still hold fast to the faith and blessed hope of the appearing of the Life Giver. We have been separated from those of like precious faith for many years and long for the association of those who know the truth and walk in its light. Dear ones, let us keep ourselves unspotted from the world, that we may be accounted worthy to receive a crown of immortality.

MR. & MRS. C. W. RUSSELL.

Brethren, beloved in the Lord:

I thought I would join my little mite with the love feast after so long a time. I wish you a happy Christmas and a loving New Year. I may be a little late, but Christ says, "He that is first shall be last, and he that is last shall be first." Dear brothers and sisters, how it cheers my heart to hear from the dear ones of the one faith and true gospel. I am always glad to read the kind letters from each and every one of you. It does me lots of good as we have no preaching here now. I must speak of our conference we had last fall. It was the best meeting I ever attended. There are our ministers, I must speak of them, Brother Wilson, Brother Conner, and Brother Lindsey. I am glad to hear of the good they are doing, preaching the gospel to a dying world. Now all you young people who have started on your journey, stand firm and be unmovable till Christ comes. For my part I am trying to serve my Master and doing what I can.

Your Sister in Christ.

MRS. R. C. ELLIOTT.

Editor Restitution:

I enclose post office order for $2.00, the balance over my subscription you may put to any use you deem proper. I am now advanced in years, and an old subscriber to THE RESTITUTION, yet I find it more interesting than ever, and always in accord with the "sure word of prophecy." Our Heavenly Father will surely prosper your efforts for good.

Yours very truly,

J. MORRISON.

Editor Restitution:

Enclosed find an order to pay for the paper to be sent to the person named. May God bless the message which THE RESTITUTION carries to those who do not yet believe.

Yours in the faith.

MRS. O. E. PARKHURST.

Truth is a hardy plant, and when once firmly rooted it covers the whole ground so that error can scarce find root.

Poetry.

The Revelation of Christ.

ADONAI YAHWEH, (he shall be Rulers) One of the names of Christ.

Exalted on the Mount Zion,
Adonai Yahweh stands,
Of Judah's tribe the lion!
Her armies he commands.

He comes to break oppressions,
To set his captives free,
To pardon their transgressions,
To seal their liberty.

He comes to rule the nations,
In judgment and in might,
The captains of salvations,
The Lord of life and light.

The roaring of his ire,
The heavens and earth shall hear;
Hailstones, and coals of fire,
Shall fill the world with fear.

Upon his flesh of weakness,
The Spirit-Dove came down,
To preach, in words of meekness,
The gospel of his name.

Now, as a Son of power,
The Spirit-Lord appears,
And as the day rise her dower,
He puts away her tears.

In the streets of Edom
Her wounds fell,
Revealing things long hidden,
To his own Israel.

Now his quick tones of thunder,
Which haughty ear shall know,
And all shepherds wonder,
And perish, wailing woe.

Once, in a still, small voice,
He taught the ways of peace,
And bade "the poor" rejoice,
In hope of sin's release.

Now, as the sound of waters,
He speaks, and it is done;
He buries his arms for slaughters,
The living Man of one;

The One, of his creation,
The One he died to save
From death and hell's damnation—
The victor o'er the grave.

The children of the like-mess,
The brethren of his name,
The body of his brightness,
Instinct with burning flame.

The first fruits of his passion,
The purchase of his blood,
The martyrs of confession,
The kings and priests for God.

Sing, ye redeemed, his praises,
Hail Jesus, King of kings!
His glory your defence is,
His strength, your shadowing wings.

His righteousness possessing,
Adonai of the East!
Yours is the house of blessing,
Yours is the marriage feast.

—David Brown.

Communicated.

Be Ye Perfectly Joined Together.

After Paul had planted the gospel at Corinth and had departed, there arose divisions among them. Some even denying the resurrection and bringing in other heresies, until word was sent to the apostle which resulted in his writing this letter. It seems very strange that those whom the apostle had begotten through the gospel should so soon depart from the faith. We find the fleshly mind the same every where and in all ages of the world. Jesus said to Peter when he confessed that Jesus was, "The Christ the Son of the living God. Blessed art thou Simon Barjona, flesh and blood hath not revealed this unto thee, but my Father who art in heaven." This confession was perfectly joined to God our heavenly Father. Paul expresses this truth more fully in Eph iv., in which he speaks of the oneness of the body, by stating that there is one body and one Spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of us all who is above all, and through and in you all. He further states that we should be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compact by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. In this chapter Paul gives us a measure that we may well apply to ourselves as individual members of the body of which Christ is the head. Our lives and our faith must be perfectly joined to the head, even the Christ. In John xvii, Jesus says, I have given unto them the words (the words of the kingdom) which thou gavest me, and they have received them and have known surely that I came out from thee and they have believed that thou didst send me. To be perfectly joined we must have the faith and the works which are joined together and compacted. The religious world has copied the moral principles of the Christ and they live them and are like the young man who came to Christ with the question, "What shall I do to inherit eternal life? They can accept only one side of the question, and depend on their moral life to assure them eternal life. When the eternal One revealed himself to Abraham, Gen xvii 1, He commanded him to "walk before me, and be thou perfect," (margin, upright, sincere). To be perfect then is to walk before God and be upright and sincere. The religious world wants to be perfect through their morals, such they cannot be. First they must be perfectly joined to God by the faith of Abraham, and then walk thus before him. Righteousness was counted to him by faith. Paul says Abraham believed God. John says if we receive the witness of men the witness of God is greater. If we accept not the witness of God we have made him a liar.

In this Scripture we can see the importance of receiving the gospel of the kingdom of God which Paul declares to be the power of God unto the salvation of every one that believeth. It matters not how perfect and seemingly strong is the building that we construct if it is not built on the covenants of promise, it has a sand foundation and cannot stand. We may begin building on this foundation and take to ourselves heresies that will nullify the gospel as did many of the body at Corinth. We are admonished to take heed how we build. Paul likens the body of Christ to the human body. Now if the human body receives adulterated foods and poisons it will become weak and enfeebled. It will finally become so filled with impure blood that disease becomes settled in every organ until death ends all.

With this thought before us should we not exercise care as to what we believe and how we live? Why should we as God's children differ from the world? Peter says, Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. We have been chosen because of our fitness to fill the position in God's kingdom. Jesus was chosen as the supreme ruler and put on trial. He proved himself loyal on all occasions. His testimony is that he always did the things that pleased his heavenly Father. In 1 Cor vi 2 Paul states, Do ye not know that the saints shall judge the world? If the world shall be judged by you are ye unworthy to judge the smallest matters? He that ruleth over men must be just, ruling in the fear of the Lord.

If we cannot judge between truth and error will God select us as a ruler in his future government? We are admonished to give heed how we hear and what we hear. If we have the faith of Christ and add to it the Christian graces they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. What a beautiful figure we have in John xv. I am the true vine and my Father is the husbandman, (vine dresser). Every branch in me that beareth not fruit he taketh away. Now we are clean through the word which I have spoken unto you. As the vine draws nutritious matter from the soil in which it has been planted so must we draw our strength to live from the soil in which we have been planted. We are expected to do more than this. We must create largely the atmosphere in which we live.

As followers of the Christ we cannot breathe this atmosphere polluted by false doctrines and the traditions of our fathers. It requires more strength to live an isolated life than one connected with those of like precious faith. Which ever may be our position we must walk with God. Where there are two or three who have named the name of Christ, they should meet and show to the world that they are the children of God. You should not forsake the assembling of yourselves together as the habit of some is. There are many helps along the way if we but apply them. Bible study is one of them. We should study the word to show ourselves approved of God, not for the purpose of whipping those around us. Some hold the truth in unrighteousness. In conclusion let us admonish you to be perfectly joined together in the same mind and in the same judgment. Your Bro. in the hope of a perfect unity.

D. C. ROBISON.

The Story of a Happy Christian Life.—No. 41.

Auntie Willard went home, found her Bible class in waiting and spent an hour and a-half most pleasantly with her interested listeners. A precious little company then gathered around the table of the Lord, and partook of the sacred emblems of his broken body and shed blood, and were greatly blessed. A union prayer-meeting was then held in Summit Hall, and thus closed Lord's day—Sept. 15—1861.

The 17th, another prayer-meeting was held at the house of Mr. Symptkins, and a real Gideon Victory was given to Auntie Willard. The rain was falling fast and something seemed to whisper in her ear, "Now is your time, no one will be there to-night, and I will give you the victory. Go in this thy might and thou shalt prevail."

She sat down alone, telling her dear little Bowley to come soon. She said "his feet were like lead's feet, so tight was she in view of the victory that was to be hers." "Glory be to Heaven's King" was on her tongue continually.

She "found the family at tea, but almost a shout of joy was her reception." She says, "I had never seen them so glad to meet me before. And said, "We are going to have a blessing to-night!" "Yes," replied Mrs. Symptkins "I have felt it all day." But, let Auntie Willard tell the story herself. She says, "I told Mr. Symptkins, I should hear his voice to-night. His son in-law, a believer, was there, also Rachel Taylor, whom I had taken as a daughter—Bowley, and two of their youngest children, and just as we were singing the last verse of a hymn, selected by Mr. Symptkins, one of the young men, who sat up all the time at a former meeting, came in.

The hymn began—

"Come let us use the grace divine,
And all with one accord,
In a perpetual covenant join,
Ourselves unto the Lord."

I then read the three last verses in the third chapter of Malachi and knelt to pray, my prayer being little more than a pouring out of my soul to God in the assurance that He was with us, and would open the mouth of whomsoever He pleased. Then Mr. Symptkins opened his mouth. "He 'blessed God that he had praying neighbors who could not bear to see him lost.' Confessed how the had resisted their entreaties to call upon His holy name' and how 'he had at last made up his mind, if he ever had another opportunity, he would not slight it,' then 'it had rested with such great weight upon his mind,' etc. He then repeated the second verse of the song sung—

"Give up ourselves through Jesus power
His name to glorify,
And promise in this sacred hour,
For God to live and die."

He had great liberty and prayed at considerable length. His poor wife shouted as he began but maintained her equilibrium all through. The son-in-law followed in a most feeling manner, then Mrs. Symptkins, and great were her ecstasies. The children then joined with me in the Lord's prayer. Then I offered thanksgiving to God for what he had done for us, and also prayed with great freedom, for the first time for the young man sitting up. As we all rose I gave Mr. S "My heart and hand, to meet him in the better land," then gave my hand to the sitting up young man, and begged him to come to Christ, saying "Wont you come in Christ, my young friend? Wont you come to Christ?"

Before I got around Mr. Symptkins set up a beautiful hymn. Then I rehearsed the call of Gideon, and the victory, closing with, "I am glad it rained to-night for had it not, this room would have been full and they would have said, 'It is because we are all here that he prayed,' and now as there is no one here the praise will go just where it belongs,—All to God." They all shouted assent and we dispersed praising the Lord. The young man wished to borrow one of our hymn-books so we made inroads into the enemies' camp. O praise the God of Jacob! We felt that Mr. Symptkins was given us in answer to prayer; that the demon was cast out to enter no more into him. God's honor was at stake and He had vindicated it for his children who trusted in him and confessed his words before a gainsaying people."

But little more is recorded in Auntie Willard's diary about this Brother Symptkins, but there is enough to show us that "the hand of the Lord is not shortened that he cannot save." And "that the gospel is the power of God unto salvation unto every one that believeth." Jesus can indeed "save to the uttermost all who come unto God through him." It is only because we do not work in faith and long patience that we do not save more of those who have sunk into the very depths of sin.

The latter part of 1863, and the early days of 1864 found Bro. Symptkins, "declining very rapidly" but with "hope in God, that he would be saved." He had been made our brother by Christ's all-atoning blood. His repentance and faith had been real; there being no record of any after fall. He died Jan. 11, 1864, giving the dear ones gathered around his bedside, "his heart and hand, to meet them in the better land." Auntie Willard, looked upon him "as a brand plucked from the burning." How significant the words!

She "praised God for the hope of the resurrection as she gazed down into the cold grave upon the lifeless form, as they closed it up." "I am the resurrection and the life," and "Behold I come quickly!" was her consolation as she turned away, and left Bro. Symptkins to rest until Gabriel's trump shall call *him* forth on that glad day. Of the after history of the family there is no record.

Shall we read one more in this precious diary? I love to turn its pages. The story of that prayerful, devoted life, so full of unceasing, loving service for the Master, rebukes me and shows me how far I have come short in doing the work in the vineyard that my Lord left for me to do. How indolent, how cowardly, I have been, when brought face to face with such poor lost sinners as she sought and saved! Will God ever forgive me?

But—You want to read the story of "the out law"—the man who threatened to burn Auntie Willard's home when she first went to Hammonton.

Auntie Willard says, "He was about 30 years of old. Had a wife much older than himself who had children nearly as old as he was. Yet she was smart and good-looking and had seen good days, but knew nothing of the love of Christ in her heart. I went to the house in God's fear. Found the man at home but on the last approaches as he was tired. [illegible] to a call from his wife b[illegible] He was perfectly so[illegible]thing for several [illegible]told them b[illegible]s, and [illegible]ot Script[illegible]n. I had gr[illegible]ssurance at fo[illegible] I felt my [illegible]hen at t[illegible]n and co[illegible]my God love[illegible]lived with me a p[illegible]nister, during which t[illegible]emed to repent of her sin[illegible]e very ig[illegible] norant, not knowing even her letters, and now seemed as reckless as before.

When I started to leave they all asked me to come again, which I gladly promised to do the next week. Thus I practiced all summer, taking my charts and reading and talking as the spirit gave me utterance. The man drank not a drop during this whole time, not even stopping work on the fourth of July. I went twice that week fearing that he might be led off, yet all was well. One night my dear Sister S., went with me. I felt at this time the greatest desire that they should express their thoughts in prayers, but, they were silent and we finally left. But my heart was so sad and heavy, that I told Sister S. my feelings when we were but a little way from the door. She urged that "we go back and tell them just how I felt, and that I could not leave them without hearing their voices in prayer." We did so, and with tears I entreated them to join with me, if only in the Lord's prayer. We dropped upon our knees and did indeed mingle our voices as well as our tears before the Lord, and I truly left with hope.

AUNTIE WILLARD.

(To be continued.)

From Arkansas.

Sitting all alone in my office looking out at the falling snow through my window, I thought of those of like precious faith scattered throughout the country, and felt that I would like to say a word to them through the dear old RESTITUTION.

The years are rolling by, and as they pass, one by one of the old soldiers of the cross fall asleep. Our time will soon come. But it is glorious to think that our sleep will be short. It is so sad to read of the death of one of like faith for there are so few of us, and it seems that our preachers are all growing old. Have we no young preachers coming on to take the place of the old ones?

If not, is the Church of God doing its duty? In all this beautiful southland, there is not one of the faith that is devoting his time to the preaching of the gospel. Some how all of the faith are poor so far as this world's goods are concerned. There are thousands in this part of the country who never heard of the gospel of the kingdom. What a field for missionary work. It does look to me like the Church of God could keep at least one man in the field in this part of the country. The thought struck me last year, that if each member of the church would only give one dollar, it would support my family while I preached the word. I made the proposition through THE RESTITUTION and was assured the brethren would respond, I went to work. But only a few responded, I sent the dollar back to the sender with a few exceptions. But while I was in the work, I converted some to the truth. Among them was Elder Weaver of the Second Adventist faith, a fine speaker; a man of good character and a deep thinker. But like the rest of us, poor. But I have not entirely quit. I am still working as I can, and as my health will permit. I have been in bad health for some time. Was taken down in September 1907, with a bad case of pernicious abcess. A surgeon was called, and an operation performed, but the place was never healed, and another operation is the only remedy, but I am not able to have it done. I have been preaching all I could however under the circumstances. In Dec., I held a four days discussion with a disciple preacher on the kingdom of God, and the nature of man. While he was very unfair and ungentlemanly, some good was done. On the fourth Sunday in each month I have been preaching at Havana, Ark., a little town on the rail road where we have a number of scattering brethren. Here we have succeeded in leading quite a few into the truth. On the first Sunday in each month, when able to get there, I preached at another place where I have led a few to see the truth, and among them a "Hard Shell Baptist" preacher. He was once the most prejudiced man I ever saw, but he would come to hear, and come to fight. Finally he was present when I preached upon this subject of the kingdom. My text was, "Behold a king shall reign in righteousness, and princes shall rule in judgment." The Lord gave me great liberty, and at the close, with tears in his eyes, he came to me and said, "Doctor, that certainly is the truth." Since then he has come out openly and boldly for the truth. On the third Sunday, I have been preaching at Waveland, Ark. Some time ago, I received a letter from that place wanting me to come and baptize some parties. I took the train and went. Found two young men ready for baptism. I found them well instructed in the "things pertaining to the kingdom of God," and after making the "good confession before many witnesses," I buried them with Christ in baptism.

A few days later, I received another letter wanting me to come back and baptize some more. I went, and this time there were two young ladies ready for baptism. I found them well informed, and buried them also in baptism. A few weeks ago, I received a letter from Chismville, Ark., wanting me to come to that place and baptize a young man, but circumstances were such I could not go. The cry comes from many places, "Come over and help us." But for want of means and health, I cannot go. What a field, if there was only an opendoor. It seems that the people want the truth, but there is no one to tell it to them. I fear brethren, we are not doing our duty. Is it not the duty of the church to preach the gospel? Is it not as much one members duty to preach the gospel as another? If we cannot preach with our tongues, we can preach with our means. Just a little from all, would keep some one in the field all the time. God is now visiting the Gentiles to take out of them a people for his name, and the gospel is his means of calling them out. If we would do our duty, we would have some young men coming on to take our place. I love to tell the story of Jesus and his love. I love to preach the "glad tidings of the kingdom of God," and had I the means I would certainly do it. I don't say it boastingly brethren, God forbid that I should, but I have preached it without money and without price, in this part of the country, and have converted most all of the faith here. And when I think of the many I have converted to the truth, I rejoice and give God the glory. I am now fifty years old, and it would be the happiest thought of my life, if I could devote the balance of my days preaching the Word. In a future article I will tell you of the churches here and the house of worship we have built.

Mrs. Daniel requests me to say to the brethren, that if any of them have ordered the Daniel-Cargile debate, and failed to get it, to let her know, as she is very anxious that all should get it. Pray for us brethren. Your Brother in Him.

T. J. DANIEL.

Obituary.

Merritt Elliott was born in Winnebago Co. Ill., Dec. 6, 1845. Died at his home in Central Point, Oregon, Jan. 17, 1908. Aged 62 years 1 month and 13 days. When but a lad of 16 years Bro. Elliott enlisted in the cause of country on the 12th day of Dec. 1863, as Private in Company A. 12 Ill., Cavalry and served to the end of the war. He was raised in the Abrahamic faith and showed his willingness to obey the truth by being baptized when only 19 years of age.

Bro. Elliott was united in marriage to Miss Ella Stevenson Aug. 1868. To this union was born four children, Zudah, Elva, Cora and J. P. Elliott. Sister Elliot died Aug. 23, 1875. Bro. Elliott was again united in marriage to Miss Melissa Kelso. To this union was born two children, Mable and Mildred Elliott. Bro. Elliott was a kind and devoted husband, a loving father, a true and faithful Christian, although sorely afflicted for a number of years previous to his death he never faltered in his belief. He was patient, kind and loving to the end, always looking forward to the time when his frail and pain worn body would be changed and fashioned like his Redeemer's immortal glorious Body. He has been the means of bringing many to see the truth and has been the leader of the little flock of believers here ever since they were organized, and now that the enemy death has taken him from us we feel almost like sheep without a shepherd. As we saw the funeral train bare him away 'mid the stars and stripes, and a multitude of sorrowing friends and relatives we realized how bravely he had fought two great battles, the battle for his country, and of life. We believe he could say with Paul, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day: and not to me only but unto all them that love his appearing. Bro. Elliott leaves a widow and four children, Mrs. T. M. Jones, Mrs. Joseph Hoogland, Miss Mildred Elliott all of Central Point, and J. P. Elliott of Tacoma Washington, 18 grand children, and a host of friends to mourn his loss. May we not forget the lesson of endurance he has taught us and strive to meet him in the kingdom of God when Jesus comes is our prayer. MR. & MRS. J. C. WILSON.

Indiana Bereans.

SUBJECT OF CHRIST. LESSON 18.

THE BETRAYAL.

The following for daily reading commencing Monday, Feb. 24, 1908.

Feb 24 Matt xxvi 1-13
" 25 Matt xxvi 14-35
" 26 Matt xxvi 36-56
" 27 Mark xiv 1-11
" 28 Mark xiv 11-26
" 29 Mark xiv 26-38
March 2 Mark xiv 38-49
" 3 Luke xxii 1-13
" 4 Luke xxii 13-24
" 5 Luke xxii 24-34
" 6 Luke xxii 34-46
" 7 Luke xxii 46-53

QUESTIONS.

1 Who conspired against Christ?
2 Why was Christ's betrayal necessary?
3 Why did Judas betray him?
4 Of what significance is the betrayal price?
5 Knowing the trial that was awaiting him, why did Jesus pray that the cup might pass?

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 806 West Main Street, Salem, Ohio, and get a supply of this tract.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

Bible Lessons.

AN OUTLINE OF GOD'S PURPOSE.

NUMBER SEVEN.

1 The Eternal One—Almighty God, All Shaddai. All reveals himself to Abraham, Gen xvii. I am the Almighty God. Abram's name changed to Abraham.
2 The promise enlarged, Gen xvii 5-9
3 Abraham's character. Walk thou before me; be thou perfect, upright, sincere.
4 Isaac promised. Abraham's faith, Rom iv 19-22, Heb xi 17 19.
5 Faith counted to Abraham for righteousness, Rom iv 3-15.
6 Isaac and Ishmael. Their blessings, Gen xvii 19 and 21, Gen xvii 20.
7 The two blessings compared.

QUESTIONS.

1 Define Bethel, Peniel, Immanuel—
2 Note Bethel, Bethsail, Peniel, Penuel, Immanuel, Immanuel.
3 How are these names associated with the revelation of Almighty God (All Shaddai), to Abraham, Gen xvii 1.
4 Distinguish between Abram and Abraham.
5 What did God require of Abraham.
6 Describe Abraham's faith. Heb xi.
7 Compare Isaac's and Ishmael's promise.
8 In what respect was Isaac's blessing like that of Christ.

NUMBER EIGHT.

1 Abraham's trial: Isaac offered, Gen xxi.
2 God's purpose in directing this.
3 The resurrection taught.
4 The free woman, Gal iv.
5 The bond woman, Gal iv.
6 Isaac's marriage.
7 Forbidden to marry an alien.
8 Rebecca—trace her genealogy.

QUESTIONS.

1 Describe Abraham's trial in the offering of Isaac.
2 What does "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore" mean?
3 To what seed does Gal here refer?
4 Why would not God accept Ishmael as the one through whom the seed should be called?
5 Who is the free woman, and what promise came through her?
6 Who is the bond woman, and what blessing came through her?
7 What lesson of faith do we learn from these two characters?

REMARKS.

This is a very important lesson. It gives us an insight into Abraham's faith. Paul says "His faith was counted to him for righteousness." Abraham was required to walk with God. To be perfect; that is to be upright, sincere. There is an element in his faith which is truly commendable. While he as yet had no son and his body dead, and Sarah barren, he was asked to believe that his seed should become as numerous as the stars of heaven, and as the sand on the sea shore. God taught him this by giving him a son in his old age. This was a pledge to Abraham that his seed should become numerous. This faith did not allude to his fleshy seed but to his spiritual seed.

This promise was made through Isaac, whom Paul declared was born after the Spirit. His fleshy seed was to serve in Egypt four hundred years, after which they would be brought out and given the land under the promise that they would be obedient to God's commands, Ex xix 5. Now therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine.

The fleshy seed had their opportunity, and like Adam lost. The kingdom of God will not be restored to them. It requires some study and care to separate the promises made spiritual and fleshy Israel. Abraham's supreme test brought to him the promise written in Gen xxii 16 17 18.

By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not with held thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

This promise was made because of obedience. This seed was counted through Isaac and Jacob, and terminated in Christ. Gal iii 8 16 29. You should study carefully from iv and ix Gal iii and iv.

D. C. Robison.

Have Patience.

Learn to put a right construction on all God's dealings with his church and with thy soul. With regard to his church, there may be a time wherein thou shalt see it not only tossed, but, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone, but walk by the light of the Word, and the eye of faith looking on it, and thou shalt pass by and not stumble at it.

The Church mourns, and Babylon sings—sits as a queen; but for how long? She shall come down and sit in the dust; and Zion shall be glorious, and put on her beautiful garments, while Babylon shall not look for another revolution to raise her again; no, she shall never rise. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all." Rev. xviii. 21.

Be not hasty; take God's work together and do not judge of it by parcels. It is indeed wisdom and righteousness, but we shall best discern the beauty of it, when we look on it in frame, when it shall be fully completed and finished, and our eyes enlightened to take a fuller and clearer view of it, than we can have here. Oh, what wonder, what endless wondering will it then command.—*Leighton.*

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners reques'. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Dixon, Illinois, Bercuis	1 00
Mrs Elma Weinberg	1 00
Selma Samuels	1 00
Mrs B Coleman	50
A friend of truth	2 50
Mrs Alice Quinn	50
Alice Adams	1 00

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

The Variorum Edition of the New Testament. This means that with the Authorized translation is given the other translations with notes, etc Valuable to the critical student. 75c

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 50c

Cross and Crown, or the sufferings and triumphs of the heroic men and women who were persecuted for the religion of Jesus Christ, by James D. McCabe. A large book of over 600 pages, with many fine steel engravings. $1 25

Recent Travels and Explorations in Bible Lands, with maps and original drawings, by Frank S. DeHass. Over 600 pages. A splendid gift book, by one of the accredited authors, really a souvenir book, for $1 75

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

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Any one wanting any of these books can have them post paid at the above prices.

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[illegible] the Canadian and [illegible] governments made a ne[illegible], compelling all publishers to p[illegible] postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, if any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Bothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. Seekels.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart into you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box 6, Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photographs of the Illinois Conference of 1887, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 35 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

Edgar L. Smith.

A New Tract.

The Great Divine Healer vs. Latter-Day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, at 2013 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in ab envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 966 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have an arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the best Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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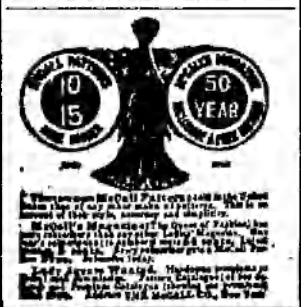

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Poetry.

The "Crown of Glory."
1 Peter v. 4.

The warrior round his temple,
May bind the laurel wreath,
A curse is on its greenness,
The curse of blood and death;
A blight will quickly wither,
The fairest wreath of bay,
But the Christian's "Crown of Glory"
Will never fade away.

On the brow of earthly monarchs
May sparkle many a gem,
And gold, and pearls, and jewels,
May deck their diadem;
It shines with earthly lustre
It will tarnish and decay
But the Christian's "Crown of Glory"
Will never fade away.

How proud the mighty Conquerors
Crowned in Olympic games,
They deemed that deathless honors
Entwined around their names;
But decay attends the parsley wreath,
The olive and the bay,
But the Christian's "Crown of Glory"
Will never fade away.

With angel harp of melody
And palm branch in his hand,
The saints 'mid circling spirits, round
The sapphire throne shall stand.
His song shall be enduring
As heaven's eternal day,
For the Victor's "Crown of Glory"
Will never fade away.

Life's storms are o'er forever,
His earthly course is run,
He's passed death's icy river,
His Master says, Well done;
Come join the heavenly harpers,
Redemption's story play
For the blood bought "Crown of Glory"
Shall never fade away.

—H. T.

Communicated.

Christ's Pre-Existence.

The writer has been an advocate of the pre-existence of Christ, for a number of years. He recognizes that much that was written under inspiration, of Christ to come, was merely prophetic. But he also recognizes that there are texts that cannot be disposed of on the theory of prophetic imputation, without doing serious violence to the obvious meaning of language and words. And he sincerely believes the subject to be a vital one, in its relation to the plan of salvation.

With this introduction to the RESTITUTION family, whose enjoyable and profitable acquaintance he has but just recently been privileged to form, he desires to submit a few of those texts in support and defense of the position that Christ actually existed previous to his incarnation, not merely prophetically but personally.

In John vi 62, Jesus says, "What and if ye shall see the Son of Man ascend up where he was before?" In the same chapter he had assured them that he "came down from heaven." John vi 38. If Christ was not in heaven personally before he came to earth, he was not there at all in any sense, and his hearers were deceived. If a man should tell me that England was his home, and that he came from England, and that he was going back to England, and then I should discover that he had never been to England at all in his whole life time, but that he just had the promise of going to England, I would lose all confidence in that man, and class him with deceivers, because he might have told me the truth. Jesus could as easily merely have said "what and if ye shall see the Son of Man ascend up," and then paused without adding "where he was before." If he had never been there. This text can not be taken prophetically, because it points backward instead of forward.

In 2 Cor viii 9, Paul says, "For ye know the grace (favor, condescension) of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich." If Christ's first actual existence was in poverty, and he did not exist previous to this time, and choose this poverty for himself, this text might better be blotted from the sacred page. If he did not come *as a sacrifice*, as well *as a sacrifice*, he already half stripped of the credit and honor which his redemptive work entitles him to. If Christ was not pre-existent, he left no riches to come here. Then he sacrificed absolutely nothing for our sake, up to the cross. His life of obedience prior to that time was for himself. Then it was not true that he became poor for us, if the poverty of his earthly life was his first and only experience of things. Neither are we able to apply this text prophetically, because it also points back instead of forward.

In 1 Pet i 10, 11, Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was not the Spirit of Christ in the sense of the spiritual life that these prophets enjoyed, but the Spirit of Christ communicating by revelation things to come. How could the Spirit of Christ, give an intelligent communication centuries before there was a Christ?

In John xvii 5 Jesus prays, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Jesus is not here asking for something which was merely promised him before the world was, but for something which he had before the world was, and which he prays to have back again. These words of Christ doubly link him to pre-existence inasmuch as they testify to a condition of glory and the possession of glory which he had with the Father, before the world was. That prayer was answered, and testified to by himself in Matt xxviii 18 when after his resurrection, he asserts "All power is given unto me in heaven and in earth."

In Heb ii 16, Paul says of Jesus' incarnation, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." This was Christ's own choice, not merely the portion assigned him by the Father, as shown in Heb i 9. If Christ was not pre-existent how could he choose?

The writer understands that the being who announced himself to Joshua, by Jericho, as "captain of the host of the Lord," Josh v 14, 15, was none other than Christ, as no other being under God was entitled to that position.

Neither does the writer question the identity of that individual being who appeared in the "burning fiery furnace," Dan iii 25, of whom an astonished king said, "Lo, I see four loose men, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God." Dan iii 25. And truly this was the Christ. And in the light of many texts that can be readily cited, the writer recognizes and accepts of Christ's presence and joint labors with the Father in the creation, indicated by God's own words, "Let us make man in our own image, and after our likeness." Gen i 26.

We do not understand how this same Christ could 4000 years later enter Mary's womb, and become incarnate as man. The mystery of his conception by the Holy Ghost is inscrutable when viewed as the beginning of his career, or as it means to perpetuate a career already begun. God has seen fit to couch that mystery in a few simple words, "The Word was made flesh." John i 14.

Christ's pre-existence does not necessitate his immortality in that state. The objection to his pre-existence, on the score that an immortal being could not die, is an assumed difficulty. If it pleased the Father, he could have endued us his Sons without the fullness of the divine attributes, even as we become sons of God, in this life, without it appearing what we shall be. 1 John iii 2. The whole redemptive scheme is one of transformations. A change of nature was necessitated for Christ to accomplish his work. He descended the scale of being, passing below the angelic nature, and taking the Abrahamic. Again he ascended the scale of being "being made so much better than the angels," Heb i 4, making it possible for the elect body also to ascend the same scale.

The obedience of Christ for himself, should not be confounded with the sacrifice of himself for others, which was a totally different thing. If Christ as a pre-existent being did not measure his redemptive work for us, and chose the sacrifice of himself for us, which was entirely outside of his own personal obedience for his own personal salvation, then his offering was not voluntary but compulsory. And in that case, then, the sacrificial features of Christ's work could not have been exacted of him, without violating the law of his own being and every principle of justice, and he could without any disobedience to God, have refused the offering of himself in sacrifice, and still won his own personal salvation by exact obedience to God's law. And in that case the whole redemptive scheme would have fallen by virtue of its own weight, and Christ alone would have survived.

Respectfully submitted.

SAMUEL M. OHMART.

REPLY.

In THE RESTITUTION, issued December 18, 1907, the reader will find an article written by us entitled, "Christ Pre-existed Prophetically." Bro. Ohmart, who has advocated Christ's pre-existence "for a number of years," and who "believes the subject to be a vital one," has criticised our composition in the above article. Brother Underwood sent us the brother's article with these words of explanation: "Your article entitled "Christ Pre-existed Prophetically," has brought forth the enclosed. Perhaps you had best answer it and then we can print them both together, so they will show plainly the different views." We are not personally acquainted with Brother Ohmart; but the mild, good spirit in which his article is written is enough to touch and thrill one with a responsive one that is an humble servant of the Lord's Christ, and that the love of God has been shed abroad in his heart by the Holy Spirit. I assure him that in the remarks which I am now about to make on his article I have not designed to "beat him" in the sense of "getting the best of him in the argument." There is too much of such sensual boasting and carnal pride among our brethren. Let us go down in the dishonor of defeat rather than offend my brother. Matt xviii 6. Brother Underwood desires to have both views presented together, and for this reason we make a few remarks on Brother Ohmart's position.

It is not necessary to review his article by offering criticisms on each point in a seriatim manner. For the sake of brevity we will examine John vi 62, which is the best text he has quoted in proof of Christ's pre-existence. It must be obvious to the reader that if this passage fails to uphold the Trinitarian theory of pre-existence for which our brother pleads, the other texts quoted by him are impotent to do it. This passage reads, "What and if ye shall see the Son of man ascended up where he was before?" Believers in Christ's pre-existence usually quote this Scripture with a smile; it sounds real good to them. They assume that the word "ascend" means to personally go to heaven; that the phrase, "where he was before," means heaven; and that Christ personally existed in heaven "before" he came to the earth. It is easy to assume that all this is true; it would be safer to prove that it is. Personal pre-existence has not, does not, and cannot, exhibit this passage of Holy Writ. We must always interpret a text in harmony with its context, and upon this sound fundamental principle of interpretation is tried 1 John vi 62, the doctrine of Christ's pre-existence is chased away like a vision of the night. Christ had just uttered some "hard sayings" which had filled his disciples with murmurs. John vi 60, 61. The Lord seemed surprised that his followers should be offended at his words. That their offense at him was serious is evident from the statement, "From that time many of his disciples went back, and walked no more with him." v 66. When Jesus noticed that they were offended at his words, he asked them in the language of surprise, "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? Now whatever "ascend" means, and "before," and "where he was before"—whatever these words and phrases mean, it was something that would give offense to the disciples. According to the theory of pre-existence, the substance of our Lord's meaning is about this: Do my words offend you? If so, what a terrible offense it will be to you when you see me ascend to heaven, where I was an angel before I came to the earth in an "insolvable" manner! Blow, now. Can our friends tell us why the ascension of the Lord would offend his people? Is it historically true that the disciples got offended when the Lord ascended to heaven? Go to the record and see. "He led them out as far as to Bethany, and lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they—were offended? Careful, now. "And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Luke xxiv 50, 51, 52, 53. Instead of offense they had blessing, joy and praise.

But to return to John vi 62. Anabaino, translated "ascend," means "to go or come up." See Young's Concordance. Now when we read of Christ or anyone else ascending we know that the idea is that they went "to go or come up" somewhere; not necessarily to heaven, for we read of Festus ascending "from Cesarea to Jerusalem," Acts xxv 1, and of Jesus "ascending up to Jerusalem." Luke xix 28. It is possible for a man to ascend, therefore, without going to heaven. What did Jesus ascend or go to Jerusalem for? To die the death of the cross. Luke xvi 31-34. And what and how was that death accomplished? As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, (Hupsoo, to exalt, to elevate, not on high.) The serpent made by Moses in the wilderness was placed on a pole, lifted up, set on high, that all the Israelites who were bitten by serpents, might look upon it, and live. Num. xxi 8. Christ, in fulfilling this type, was lifted up when he was crucified on the cross. Hence he speaks of those who crucified him in the words, When ye have lifted up the Son of Man. John viii 28. If I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die, John xii 32, 33. Notice that Christ in order to signify what death he should die, says that he would be lifted up from the earth. He did not go to heaven when he was lifted up; he died on the cross. It would be impossible for him to be lifted up without ascending. Therefore the meaning of John vi 62 is evidently this: Doth my sayings offend you? Then what a terrible offense it will be to you when you see the Son of Man ascend, or be lifted up in crucifixion on the cross, and die—return to where he was before he was born. Remember that a dead man is said to be as he was—in the same condition he was in before he lived, Eccl xii 7. Did the death of Christ offend his disciples? Listen: All of you shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad, Matt xxvi 31. The hope of his followers went out with the life, Luke xxiv 21, and they had to be instructed into a lively hope, again. 1 Peter i 3. When Christ, the Shepherd of the sheep, John x 2, was smitten, the flock became offended, and were scattered abroad. But the doctrine of pre-existence destroys the beautiful harmony of the text, and makes the Lord virtually say: What an offense it will be to you when you see the Son of Man go to heaven, where he was before he came here! Later he did ascend; and we positively deny that a single disciple became offended at it.

Like Brother Ohmart, we think this subject is a vital one. If by their fruits ye shall know them, Matt vii 20, is a proper test of men, it is equally true of doctrines. Judged by this standard, the pre-existence of Christ is a false doctrine. It blurs the most beautiful parts of the truth with clouds of darkness, and denies some of the fundamental principles of the gospel. By way of warning, we briefly make the following observations on the mischievous results of the dogma:

1. After quoting the words, Came down from heaven, John vi 38, our Brother says: If a man should tell me that England was his home, and that he came from England, and that he was going back to England, and then I should discover that he had never been in England—"I would lose all confidence in that man. According to this illustration, Christ would have to be born in heaven, as the man was born in England; Christ would have to come from heaven, as the man came from England, which is a denial of Christ's birth, though not intended to do it. There is nothing but confusion in the theory no matter which way you look.

2. The brother says that the angel of the Lord, called the Captain of the host of the Lord, Josh v 14, 15, and that mysterious being who appeared in the burning, fiery furnace, Dan iii 15, was none other than Christ. According to this illustration, Christ must have been born in England; Christ would have to come from heaven, as the man came from England, which is a denial of Christ's birth, though not intended to do it. There is nothing but confusion in the theory no matter which way you look.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, FEBRUARY 12, 1908. NUMBER 6.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

appearances, slipped from the memory of Paul when he wrote unto them that look for him shall he appear the second time without sin unto salvation? Heb ix 28.

3. Of angels it is said, Neither can they die any more. Luke xx 36. The saints are to be made equal to them at the resurrection. If Christ was one of these angels, it is hard to understand how he could become so changed as to die. If it is possible for an angel to become so changed that he can die, then the saints who have the promise of becoming equal to them in nature, might experience an involvable change to mortality, and have to die again! With such disastrous possibilities in prospect, eternal life is robbed of its glory. This difficulty has been seen by the advocates of Christ's pre-existence, and hence the suggestion: Christ's pre-existence does not necessitate his immortality. Let that go for what it is worth. Mark this statement: A change of nature was necessitated for Christ to accomplish his work. He could not do the work in the angelic nature; he had to do this in the Abrahamic! Very well. If what one then, was his pre-existence? What was the difference between Christ's nature previous, after the necessitated change occurred? None whatever. Then if Christ pre-existed in a nature which had to be changed, for Christ to accomplish his work, and after the change had been wrought he was of the same nature we are. His pre-existence was without aim, design, and purpose. It is useless and meaningless. Cast it to the moles and to the bats, and let us stay by the truth in all its simplicity and beauty.

ROBT. G. HUGGINS

Editor Restitution.

I am reading with much pleasure and profit S. J. Lindsay's articles in The Restitution on Old Testament Types and Shadows, and notice that the writer uses the word Satan several times when in my humble opinion "Serpent" would be more in keeping with the wording of the account in Gen., and more in harmony with unadulterated truth. I would suggest that when we write or speak of "Satan" that we use the translated form, and I have no doubt but that Bro. Lindsay knows just what the English of the word is.

I am sorry to notice that several of The Restitution writers make "Satan" much more prominent than the writers of the Bible do. I think it would be better to leave "doctrines of devils," etc., with the old mother of harlots and her daughters and let us purge ourselves entirely of the old leaven and preach and write the Truth in a pure, unadulterated form.

I have often felt that it would be the proper thing for some of your contributors to write exhaustively for The Restitution on this subject. I feel that it is extremely absurd and out of harmony with the characteristics of God to attribute to Him the creation of such a devil as is believed in by the popular church people. Yours for unadulterated truth.

A. ROBINSON.

Seizing Opportunities.

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" Lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the Word: "Here we have no continuing city," and asked if he could say, "I seek one to come."

Trembling she folded it, and sent it off. Back came the answer: "Thank you so much for these kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at venture hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace.

How often do we, as Christian young men, close a letter to those we know have no home "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?

The [illegible]tion.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, FEB'Y 12, 1908.

Our paper is mailed a day early this week, as we wish to enjoy as much as possible the meetings held here by Bro. Lindsay. His meeting at South Bend closed last Sunday evening.

On account of Brother Woodward's sickness, Sister Woodward was unable to fill her appointment at the Plymouth church last Sunday. We hope that with good care, and the favor of our Heavenly Father, that he will soon be restored to health.

We give all space possible to correspondents at this time, and thank all for the very excellent articles sent our paper. We are always glad to get such. Even though there may be small differences on some points that do no violence to the fundamental principles of the gospel, if all write in a kindly spirit, with an earnest endeavor to find the truth, none should object. Harsh words and criticisms always offend. We should avoid giving offense.

Elsewhere in this paper will be found a notice of the death of our beloved Brother J. O. Woodruff. He had reached an age far in advance of most men, and the long years given to him were used in sounding out the message of a soon coming King, who will change the rulership of the world from the oppression of the people that now exists to one of righteousness and justice. In this work Bro. Woodruff spared not himself nor his money. He was a man among men in this respect. His ALL belonged to him who had bought him, and Bro. Woodruff believed in rendering all the service and homage he could. Let us emulate his example.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY FEB. 16.

Jesus heals the Nobleman's son. John iv 43-54.

Golden Text. The man believed the Word that Jesus had spoken unto him, and went his way. John iv 50.

In the last lesson Jesus was in Samaria city. From there to Cana in Galilee is about 35 miles north. From Cana to Capernaum about 25 miles northeast. Capernaum is on the western shore of the Sea of Galilee at the north end. It was one of the cities whose doom Jesus predicted. Luke x 15.

LESSON TEXT.

46 A certain Nobleman—a man of high rank, an officer in a king's court, a rich man of honorable name. Whose son was sick—the sickness was beyond human skill. "The doctors had given him up." Could not be healed by any physician. Luke viii 48.

47 The nobleman heard Jesus was in Galilee.....he besought—begged, entreated him to come with him and heal his son. This case is very similar to that of the centurion—captain of an hundred men, who first sent for Jesus to heal his servant, then sent word that it was not necessary to come, but just to say the word. "And my servant shall be healed." Luke vii 2-9. Jesus said he had not found as great faith in Israel—among his own people.

The nobleman showed his faith by his works, coming all the way from Capernaum to Cana. Faith if it has not works, is dead. Jas ii 17. Without faith it is impossible to please God. Heb xi 6. We see then that faith pleases both the Father and the Son. Jesus gave marvellous results for faith. To those who have faith now, there are not wonders of healing, but "Exceeding great and precious promises." 2 Peter i 4.

48 Except ye see signs and wonders—a trial of faith is much more precious than that of gold. 1 Peter i 7.

49 The faith of the nobleman was equal to the occasion. He desired no sign. Sir, Master, Lord—just come down ere—before my child die—his faith was all sufficient for the time being. "While there is life there is hope." His faith did not go beyond death and the grave.

50 Go thy way, thy son liveth—what a joyous satisfaction these few words gave. If you have ever, with feverish, prayerful anxiety, watched a sick loved one laboring for breath, then falling into a sleep that looked like death, but woke refreshed. "The worst was passed." Do you remember your great joy? Also, you know the mind and heart of the nobleman. Why did he have joy and gladness? Because he "Believed the Word that Jesus spake to him." Faith is the substance of things hoped for." Heb xi 1. Faith gives the mind a positive, absolute certainty that the thing hoped for is, or will be.

51 The servant knowing his master's anxiety, hastens to meet him with the glad tidings, "Thy son liveth."

52 On making inquiry about the time of recovery, he found it to be at one o'clock, the hour that Jesus said thy son liveth. This was assuredly marvelous. No living man, by either human power or skill could do such a thing.

53 He therefore believed, and all his house, family, household. He believed—they believed—that Jesus was just what he claimed to be. The Son of God who had come to attend to his Father's business. Luke ii 49.

54 The first miracle was turning water into wine. John ii 1-11.

It might be well now to enquire, How did Jesus heal the nobleman's son? He was some 25 miles from where the boy lay sick. All the faithful believe that God can use his power any where, every where. This power is called, in the Bible, the Spirit. In special manifestations—miracles—it is called the Holy Spirit. An excellent idea—or conception—can be got by reading Psa cxxxix.

Jesus had this power at command, and he knew that if he said the word, the power would be immediately used to heal the boy. The nobleman—by faith—knew that Jesus could heal his son Jesus—by the Spirit—knew that the nobleman had faith. He spoke the word, "Thy son liveth." The son was healed.

Remark. "A prophet hath no honor in his own country." A prophet—a public expounder—of the glad tidings of the kingdom, does not receive due respect from kindred friends or neighbors. Jesus was no exception. But God is the rewarder. Heb xi 6.

Next lesson. Jesus at the pool of Bethesda. John v 1-18.

P. SEIBL.

Old Testament Types and Shadows. No. 5.

Several communications have come to me relative to the preceding articles under the above heading. My correspondence outside of these letters is already too great and I find that I must confine myself to answering inquiries relating to this subject through the columns of THE RESTITUTION. I am especially pleased with the kindly spirit with which all communications have been written. I will take up first a series of questions presented by Bro. James Browning of Chicago. His letter is as follows:

"My dear Brother:

In view of the kindly spirit of your letter and the generous invitation, I embody in the following questions a few difficulties that arise from reading Types and Shadows.

Yours for the truth,

JAMES BROWNING."

Question A. If Adam was on probation because created under the law of sin and death, is the believer, who has been made free from that law, still on probation? Rom viii 2.

Answer: A question in answer. If the believer is free from the law of sin and death, why does he yet suffer the penalty of that law? The believer is free only according to the contract that he has with Christ. That contract makes us free only at the resurrection. We as believers are free at the present time only prospectively. The believer is on probation or trial. There are many other passages of Scripture which must be understood in this same light. "We know that we have passed from death unto life, because we love the brethren." 1 John iii 14. "He that hath the Son hath life." 1 John v 12. These with other sayings of like statement are understood in the light of the terms of the contract which is, When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col iii 4.

Question B. Did the "glory and honor" with which our Lord was crowned, precede or follow his suffering? Heb ii 9.

Answer: I will give the Diaglott version of this text. This alone will answer the question.

"But we behold Jesus, on account of the suffering of death crowned with glory and honor, having been made for a little while inferior to Angels, so that, by God's favor, he might taste death on behalf of every one." Evidently he was not glorified until he arose from the dead. So far as he was concerned, he could pray the Father (John xvii), "I have finished the work which thou gavest me to do," and, because of this he had no need to see death for himself. His taking death upon himself was a sacrifice which he made for others. No man took it from him, he gave it. He had power not only to lay it down, but also to take it again. This could never be said by one resting under the penalty. When life is required as a penalty, it is taken.

Question C. Is there a remote reference in Heb ii 9 to the "glory and honor" received from God while on the Mount of Transfiguration? Luke ix; 2 Pet i 17.

Answer: Types, figures, shadows, and visions are given only as foretastes of the real. The scene on the Mount was but a vision of the future glory. The language in Matthew quoting Christ, makes it but a vision. This vision but spoke of his future glory.

Question D. What passages indicate that our Lord had the right to take upon himself the nature of angels, before he became obedient unto death?

Answer: Heb ii 14-39. This language implies choice on his part. He had no right to choice until he had proved himself worthy. To take this text in another light would argue pre-existence for Christ, giving him a choice before he came into the world. He reached perfection for himself only through being tried and tempted as we are. He reached beyond and obtained possible perfection for those who were under penalty of death by making a present sacrifice of the life that was his. He was in a position to choose life or death—the nature of angels or of Abraham's seed. At the Father's commandment, or request, he chose the latter, but not until he had a right to choose. The same thought is found in Phil ii 5-10. By his obedience he had attained unto a stature which made him equal with God so far as life is concerned. He did not regard it a robbery to make himself equal with God in the matter of life, but he chose rather to take upon himself the form of a servant, being made in the likeness of men, and became obedient even to the death upon the cross. This he did for the glory which was set before him. Please turn to this passage and read it carefully.

There are three other questions which will be answered in No. 6.

S. J. LINDSAY.

"The Birth of a King."

Synopsis of address delivered Christmas week, before the Epworth League, 61st St. M. E. church, New York City.

The subject selected for discussion this evening has been applied to him who was born in the city of David, conveying the somewhat erroneous impression that the Savior of mankind was born a King, whereas on the contrary he was but heir presumptive to the throne and kingdom of Israel—a king prospective—a king to be—as it is written "For that cause I into the world, for that purpose was I born." "To be testified in due time." The object and purpose of the Christ's first advent was that of a Savior only, "The minister of the circumcision"—"To confirm the promises made to the fathers." And indeed at the time of the birth of Jesus, it was a Savior, not a king, that Israel most needed, Judah were but vassals of the Roman Empire and Israel as sheep lost among the nations, and it will be admitted that the message of the angel from heaven to the shepherds on the plains of Bethlehem was addressed directly to Israel, namely, "To you is born this day in the city of David, a Savior, who is Christ the Lord." It was the accompanying angelic choir who brought in the refrain "Glory to God in the highest, and on earth peace, good will toward men." The Savior came to Israel. The expression of peace and good will included all men. He that was born "a Savior," was "The Christ the Lord" spoken of in their prophets. Intimating that this Savior born to Israel, would eventually, as "Christ the Lord" cause righteousness and peace to cover the earth as the waters cover the sea. But he must first save the lents of Shem—the Shemitic or Hebrew race. To this end, the long promised Savior, the "child of hope" was born—"The Son was given" upon whose shoulders, as "Christ the Lord" the government would eventually fall. These shepherds were undoubtedly, men of Israel versed in the oracles of God—men—and could understand the angelic [illegible] in no other way, in the light of their prophets. Isa ix 6.

This Savior was "called Jesus because he would save his people (Israel) from their sins." The name Jesus was the name by which he was known throughout his ministry, to the apostles and early church. Repentant sinners were baptized into the name of Jesus for the remission of sins. The blind received their sight, the lame walked and the dead were brought back to life again by the name of Jesus. And Peter with the other apostles testified that "The God of our fathers raised up this same Jesus and exalted him a Prince and a Savior to give repentance to Israel and the forgiveness of sin." And Paul adds, "There is none other name under heaven given among men, whereby we must be saved, but the name of Jesus of Nazareth." "In whom we (Israel) have redemption through his blood the forgiveness of sin." Such was the mission of Christ at his first advent namely—"A Savior who is Christ the Lord"—as expressed in his own words. "To heal the broken hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." Luke iv 18.

I have dwelt at some length upon the mission of him who was born a Savior—his mission throughout the present age. Because it is very necessary to first understand clearly the object and declared purpose of his first advent, before we can intelligently understand the importance and necessity of the second, and perceive the beauty and harmony of God's plan of salvation as revealed in the old and new Scriptures. It was absolutely necessary that he should as Savior, first "die for the sins of his people," that he should place them firmly upon the conditions of the new covenant, that he should "translate them from the power of darkness (the Unrisen) into the kingdom of his dear Son" before he could assume the office and authority of King of kings and Lord of lords—"Christ the Lord."

This Savior, heir presumptive and prospective King affirmed "My kingdom is not of this world." Although his kingdom was in the world, it was not of it. His kingdom had come not with observation, with ostentation and visible display, but as a grain of mustard seed, co-affirming the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed." The kings here referred to being the ten kings symbolized in the ten toes of the feet in the great image of King Nebuchadnezzar's dream, and in the ten crowned horns upon the beast that rises up out of the sea, Rev xiii 1. In the days of these ten kings, "Who shall mingle themselves with the seed of men," Dan ii 43. Even the ten tribes—ten kinged—kingdom of Israel, the Anglo Saxon race of the present age, is the God of heaven setting "up a kingdom that shall never be destroyed?" To be possessed, or taken possession of by his "dear Son."—"When he comes in all his glory and all the Holy Messengers with him." Then shall he sit down upon the throne of his glory. "The throne of his Father David."

What does all this mean to you and I and to the world? Much very much. Everything: Because it is written "The promise that he has promised us is Eternal Life." That this life "is hid with Christ in God and when he who is our life, shall appear, then shall we also appear with him in glory." Because it is written, "He that overcometh I will grant to sit with me on my throne, even as I have overcome and sat down with my Father on his throne." Because it is written, "He shall come down like rain upon the mown grass, like showers that water the earth. In his day shall the righteous flourish and an abundance of peace as long as the moon endureth; he shall have dominion from sea to sea, and from the river to the ends of the earth, all kings shall fall down before him, all nations shall worship him." Because it is written, "The law shall go forth from Zion and the Word of the Lord from Jerusalem. They shall beat their swords into plow shares and their spears into pruning hooks and shall learn the art of war no more, and every man shall sit under his own vine and figtree none making him afraid."

All this and much more has been made possible and assured unto us by him who was born a Savior in the City of David. The fruition of which alone can and will satisfy the crying necessity of a world groaning under the burden of sin. The prayer and hope of the church the body of Christ. "Even so come Lord Jesus come quickly."

WM. RENNIE.

Idol Worship.

Man is naturally a religious being, hence a worshipful creature. He must and will have some object of worship for his thoughts to center around, and in his mind he adores it. We need not go to Hindostan, Siberia or Siam, China or the South Sea Islands or the frozen regions of Lapland or Greenland or travel the wilds of Africa, and visit the gold mines of South America or ransack Burmah, or Independent Tartary, or stand upon the banks of the Ganges, or enter the temple of Juggernaut to find worshipers of idols. Covetousness is idolatry, therefore we have idol worshipers in our midst and all around us, some worshiping the Virgin Mary, St. Patrick or St. Augustine or some other canonized saint, some are worshiping their fine farms, houses, horses, their furniture, gold and silver pay heaps a fine building built for the worship of God but used once a week to display fine apparel, for more people have bowed to the god of fashion than ever bowed at the waves of Ganges, perhaps these same worshipers are shouting over their beautiful music, pouring from the throats of hired musicians who never experienced one thought of God's goodness. Some are worshiping the creature in the pulpit, and believe his words instead of God's. How often in the expression used, "I tell you we have a dandy preacher" which simply means he does not cross them in any of their worldly devices. Again some are worshiping strong drink, remember the word says, No drunkard can inherit the kingdom of God. If the apostle was correct and covetousness is idolatry, we can only pity poor humanity, and ask God to have mercy on them. Over and over we are warned of the danger of this as common a sin. May we who are looking for Christ's second coming think seriously of this matter. Let us remember the words of the sacred writer, But if our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not. 2 Cor iv 3 4. We can hardly conceive the hold the god of this world has on the masses of humanity. Our prayer is may God save his waiting people from the prevailing sins of our times. We are commanded to abstain from all idol worship. Even the worship of angels. Worship God. Rev. xxii 9.

H. W. WOODWARD.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa ix. 1. These words were uttered nearly seven hundred years before the birth of the Savior, and they were as a warning to the church. God who knew all things from the beginning, realized that there would be a time when the world would be in darkness, and would be in need of a light. In the second verse we read, "For, behold, the darkness shall cover the earth, and gross darkness the people." Dear ones of like precious faith, it seems as though the church of God was becoming enveloped in darkness as to the coming of our Lord and Savior, it seems to be in a luke-warm condition, caring more for the temporal affairs of life, than for the eternal blessings that God has promised to the faithful. The apostle Paul has given us warning as to the condition of things in the latter days. In 2 Thess. ii. 1, 3, "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

Let no man deceive you by any means. Now comes the answer, he says, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

In Matt. xxiv. 24, Jesus has given us warning as to what to expect in the latter days, he says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." In this age of darkness and fabulistic teachers, it behooves us to "Arise and shine," and manifest to the world the light we have in the glorious gospel of Christ. He says, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. O; Dear ones in Christ, the strongest sermons that are preached are by our every day life, and conversations. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbal." 1 Cor. xiii. 1. We should have charity one toward another, for the simple reason that we are none of us perfect, but we should strive daily to overcome our evil inclinations, for none but the overcomers are promised an inheritance with Christ, Rev. iii 12, 21.

Submitted in love.

JOS. H. WILLIAMS.

Obituary.

Died at Elizabeth, N. J., January 25, 1908, John O. Woodruff, in the nine-first year of his age.

This announcement will be read with interest and sorrow by a wide circle of the household of faith and friends in this country and Great Britain, with whom brother Woodruff has made acquaintance, and corresponded during over half a century of effort to sow the Word of the kingdom.

It has been my pleasure and profit to know Brother Woodruff for forty years, and intimately for twenty-five years; and can testify of him that, in greater degree than with any person I have ever known, "His delight was in the law of the Lord, and in that law did he meditate day and night," of all men whom I have known in a very wide acquaintance there is none of whom it could be said that the Word of the Lord dwelt more richly. I have met preachers who could recite great quantities of Scripture, but upon whose life it made but little impression. With Brother Woodruff, in private conversation, or in public testimony the divine Word came to his lips spontaneously as though part of his nature, and always appropriate and effective. Surely he had been "begotten again by the Word of God which liveth and abideth forever."

He was born in Elizabeth in March, 1817, and for over ninety years his life has been an open book to be known and read of all men, and during that long pilgrimage there was none who could say of him that he had not "done justly, loved mercy, and walked humbly with his God."

Brother Woodruff has outlived two wives, both of whom were intelligent lovers of the coming and kingdom of our Lord. By his first wife he leaves two children, N. Ogden Woodruff, and Abbie T. Moore, wife of brother Charles Moore. The first Mrs. Woodruff will be remembered favorably by thousands because of her widely circulated pamphlet, "A Letter to a Friend on the Covenants of promise."

During his later years our brother has devoted his time and money to publishing and distributing a number of books chiefly on the themes of the coming and kingdom of Christ, and Conditional Immortality; believing it to be his duty to bear witness to these truths. Four volumes thus circulated are "The Scriptures Opened" by Robert Ashcraft; and three works of his own compilation, being tracts, essays and fugitive papers by various authors that he put in permanent form and issued in handsome volumes, entitled, "The Word of the kingdom," "The Word of Eternal Life," and "Bible Themes."

The funeral services were conducted by Rev. John Donaldson, pastor of Union Course Baptist Church, Brooklyn; who spoke eloquently and earnestly of the resurrection of the dead as the only hope of life beyond the grave. The Rev. Dr. Thames of the First Baptist church, Elizabeth, and the undersigned helped in the services. We laid him at rest in Evergreen cemetery, Elizabeth, waiting for the Master's call to come forth to new life.

None who knew the life and character of our sainted brother but will join in the prayer, "Let me die the death of the righteous; and let my last end be like his."

SAMUEL WILSON.

Editor Restitution:

Bro. S. J. Lindsay closed a two weeks meeting at Burr Oak, Sunday night Feb. 2nd. Fairly large audiences attended nightly. One young Brother united with the church and several expressed a desire to obey the gospel and put on Christ by baptism in the near future. We hope they will not delay this important ordinance and become an heir to the promises. Bro. Lindsay preached sixteen gospel sermons and all only those who will not hear, were strengthened and learned many of the glorious truths of God's Word. Bro. Lindsay begins a weeks meeting at South Bend, Feb. 3rd. Your Brother in Christ.

O. A. MASEY, Sec.

Poetry.

Encouragement.

"I will not say thee nay."—1 Kings ii. 30.

Ask on, my child, ask on!
I will not say thee nay;
Breathe out thy longings in the ear,
Of thine own king today.
Faith cannot ask too much
Love cannot be too free
Draw near with humble confidence
And put thy trust in me.

Ask on, my child, ask on!
I've blessings to bestow
Rich with my love, that where received
Will make my heart o'erflow;
Sweet flowers that ne'er can die
Rare gems of varied hue
And wondrous perfume that my heart
Loops to disclose to you.

Ask on, my child, ask on!
Tho' thou art faint and weak.
Thy King hath boundless stores of strength
To give to those who seek;
Give but an upward glance,
Lift but thy feeble cry
And swift as lightning flash I'll send
A plenteous supply.

Ask then, my child, each hour,
Even as the moments fly;
For time is passing quickly on
And years are rolling by;
And as thou journey'st Home
Sing out upon thy way;
The King himself hath promised me
"I will not say thee nay."

—L. A.

Communicated.

2 Corinthians v. 1 to 4.

In our early Christian life we found this Scripture very hard to understand. It is one of many texts given to prove the doctrine of the immortality of the soul. The general exposition given is that the earthly house here spoken of is the human body and that house not made with hands is our resurrected body. That this can not be so applied we wish to prove by Scripture. In the 18th verse of the fourth chapter the apostle writes, While we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. In this Paul is comparing the temporal and the eternal things. The things which we see are temporal, the things which we do not see are eternal. Now in Rom viii 18, Paul writes, I reckon that the sufferings of this PRESENT TIME are not worthy to be compared with the glory which shall be revealed in us. Here we have the present time (temporal things) and the things to be revealed in us (the eternal things) compared.

In further proof we give the following, Indeed the earnest expectation of the creation longs for the revelation of the sons of God (the eternal things). For the creation was made subject to frailty (not voluntary, but by him who placed it under); in hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together till the present time. And not only it, but ourselves also possessing the first fruit of the Spirit, even we ourselves groan within (or among ourselves,) waiting for Sonship,—the redemption of our body, (Diaglott Translation) The creation was made subject to frailty and has an earnest expectation for the revelation of the sons of God, or waiting for the sonship,—the redemption of our body. The creation in these texts embracing not only the earth but man.

With these thoughts before our minds we are now ready to notice 2 Cor v 1 to 4. For we know that when our earthly house, which is a tent, is destroyed we have a building from God an house not made with hands, eternal, in the heavens. But yet in this tent we groan, earnestly desiring to go permanently into our habitation which is heavenly, and surely if we go in, we shall not be found destitute. But yet, we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life (McKnight). I give this translation because it is much clearer than the common version. Our earthly house in verse 1 is called a tent, and an unsubstantial building liable to be removed. Our present political, social, industrial and religious arrangements make up the earthly house which must in time give way to the more substantial [illegible], the kingdom of God, as the [illegible]al cosmos. In Heb xi 10, Paul [illegible]s that Abraham looked for a [illegible] which hath foundations whose [illegible]r and maker is God. This pre[illegible]smos built by man is in every [illegible]ular a failure. For six thousand years human governments have proven a failure. The one that will have a foundation is that just government over which Christ and his saints will rule. Its foundation has the purpose of the Eternal One to stand on. If we accept that this earthly house is our human body we have as the sects say an outer man the human body and an inner man the soul. In the second verse the writer says in this tent we groan earnestly desiring to be clothed upon with our house which is from heaven. Is it not true that every prayer we utter is, Come, Lord Jesus, come quickly, and that God's will be done on this earth as it is done in heaven? Who would not pray to be delivered from the body of this death. This present world is given over to all manner of strife and lawlessness. This old cosmos is much like the Israelitish cosmos in the day of that wicked prince when God said: whose flay is come when iniquity shall have an end. This present arrangement is becoming deluged in blood and murders, and God's forbearance cannot last much longer. In the fourth verse we read, In this tent WE groan (not our immortal souls) being oppressed; in which (oppressions) we desire not to be divested, but invested that the mortal may be absorbed in LIFE, Diag. The climax here reached is that the mortal may be absorbed in life. To the Philli 20, 21. Paul writes and expresses the same hope. Our polity begins in the heavens from whence also we are expecting a Savior, the Lord Jesus Christ who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself. Our polity (government) begins in the heavens. Our polity will be made up of heavenly rulers of which Christ will be the head. When this creation is redeemed from its present corruption the eternal things will have been inaugurated. Then will this present, corrupt, political, social, industrial and religious fabric become a part of the heavenly cosmos. Then there will be ONE RULER who will rule in justice and equity. The old cosmos will have been destroyed. Let us all pray and work for the accomplishment of God's purpose; viz., As truly as I live all the earth shall be filled with the glory of the Lord. Num xiv 14. I wish briefly to call attention to a few thoughts in verses 5 to 10 inclusive. We are always confident knowing that whilst we are at home in the body we are absent from the Lord. What body is here spoken of? Answer not the human body. Why? Because we cannot be absent from ourselves. The pronoun we includes the all. It cannot be made to relate to *something* within us. The body and the we must be two distinct and separate objects. Is it not reasonable to say that this body is that body of which Christ is the head, the church. Col i 18. When we are freed from the present surroundings, that is invested with the life, we will be present with the Lord. This can only be accomplished when Jesus descends from heaven and gives us our immortal bodies. In the eighth verse Paul writes, We are confident, I say, *and willing rather to be absent* from the body and to be present with the Lord. Is not this in perfect harmony with the hope expressed in 2 Tim iv 8, Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; (the day of his coming) and not to me only; but unto all them also that love his APPEARING. In the first verse of this chapter he tells us what he will do when he comes, shall judge the living and dead. Paul's hope was centered in the resurrection when Christ should appear. In the tenth verse the word body appears again. Does it mean body? Let us see. We must all appear before the tribunal of the Anointed so that each one may receive the things through the body, according to what was performed, whether good or bad, (Diaglott,). We ought first to determine who will have the privilege of standing before the tribunal of the Anointed. We have only become his by faith, repentance, and obedience. Is it not reasonable to say that only those who are worthy can stand there. The Psalmist says, The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Young's translates, the wicked RISE not in judgment. Psa i 5. Therefore we believe that the overcomers alone have a part in this tribunal incident. The word body in this verse must mean the same as in verse eight. We must receive for the things performed *through the body (the church).* We are held accountable for the things performed while in the ecclesiastical body and not while aliens, [illegible] that time we were without Christ having no hope and without God in the world. We were then aliens from the commonwealth of Israel and strangers from the covenants of promise. But now having been reconciled both unto God in one body by the cross are no longer strangers and foreigners, but fellow citizens with the saints and of the household of God. Our acts are noticed when we become a part of the body of which Christ is the head. We must all appear before the tribunal of the Anointed SO THAT (in order to) the receiving of the things *through the body.* For the things we have performed while in the body. Now if we live righteously in Christ Jesus we will stand or rise in this judgment, and if not we will not stand or rise. For Jehovah is knowing the way of the righteous, and the way of the wicked is lost. (Young).

Your brother waiting for the deliverance of our earthly house.

H. C. Rousses.

Moral Evil or Sin. No. 8.

Jehovah's grand and beneficent purpose. Now inasmuch as sin is love in defiance of God's will, here he chides of the first man, endowed as he was by his Creator with that marvelous attribute freedom of will; here as something outside of Jehovah's purpose and in conflict with good, is it to remain eternally and keep up the conflict? or is it temporary and to be succeeded by an eternity of peace? The latter is a commonmotion to be devoutly desired by good men and angels; yet the great majority of the professed Christian world has seen have indulged no such hope however much they may have desired it. Believing in the immortality of the human soul, and rejecting universal salvation they have held the theory that unnumbered millions of the race have been tortured in eternal torture, and countless millions more will yet be tortured to the same awful fate and along with the endless sufferings of these grave endless sinning. Endless suffering and endless sinning have been the terrible burden of faith with many and no agency of faith with some. While Jonathan Edwards could believe compassionately while writing down his speculations on the destiny of the finally impenitent, as a theologian, but as a man he often walked his room for hours together with tears of grief in view of the supposed destiny that awaited his fellow men yet out of Christ. And yet Edwards along with all Calvinists believed that God decreed, appointed and predestined before the foundation of the world, a definite number, to eternal woe with no possibility of any mitigation of their suffering. Edward's God was much harder hearted than himself. The Author of the Conflict of the Ages, though differing with Edwards on eternal decree and foreordination, was similarly distressed in view of the eternity of suffering that he thought was the certain doom of the great majority of his fellow beings. He says For a time the system of this world rose before my mind, in the same manner, as far as I can judge, as it did before the minds of Channing and Foster, I can, therefore, more fully appreciate their expressions of their trials and emotions. But I was entirely unable to find relief as they did. The depravity of man, neither Christian experience, the Bible nor history, would permit me to deny. Nor did reason or Scripture afford me any satisfactory grounds whatever for anticipating the restoration of the lost to holiness in the future state. Hence for a time, all was as dark as night. This last sentence is to be understood in the light of the fact that he afterwards found relief in his theory that man pre-existed, and in his pre-existent state sinned and that for the sum total of his sins God could justly subject him to infinite duration of pain. Channing found relief in universal restoration, and I think Foster did too. It has been nearly fifty years since I read his Notable Letter. Foster, Channing and Beecher were not the only men who distressed their minds over the supposed eternity of suffering and sinning. Albert Barnes may be quoted as another example of the agony of faith. He was known not to cherish any doubts as to the certainty of eternal suffering, nor did he accept the theories of the ones heretofore named, nor does he tell us that he found relief from past conflict. He faced without a twinge of doubt the commonly accepted doom, described by himself as a condition of hopeless despair in the midst of infinite torments *without the possibility* of alleviation. Viewing God's infinite love and power, his ability and willingness to save some, he raised the question as to why he did not save all the race, and put an end to sin and woe for ever. After going on at some length in this strain of anguish he delivered his oppressed mind in these words, "I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit I have; but I confess, when I look on a world of sinners and sufferers; upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer for ever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it, I am at once dumb. It is all dark, dark, dark to my soul, and I can not disguise it." To my youth I suffered using much mental anguish, as I meditated on the terrible scenes in the fabled hell as they had been portrayed to me by men gifted with marvelous powers of description, and who had gathered up all the literature on the subject, from Augustine down to Spurgeon. Both Dick and Cummings wrestled with the problem of the eternity suffering, but unlike Barns and Edwards they indulged a faint hope that God would at some time in the future put a stop to the torture of his rebellious subjects, either by striking them from being, or restoring them to his favor. The doctrine of endless anguish as the penalty to be inflicted on those who fall of the grace of God carries with it a burden that does not attend the contemplation of temporary evil, ending with the destruction of the finally unreclaimed. So good men have suffered a tremendous excess of mental worry over what was not in the purpose of Jehovah, while all along through the centuries lay in every grave of men the true solution of the problem of moral evil: to which brilliant intellects blinded themselves by believing the doctrine of inherent immortality. God's good purpose is to rid the universe of the foul stain of moral evil by blotting from being those who persistently and defiantly set at nought his counsel, and spurn the offer of mercy. The threatened penalty for sin is plainly revealed to be destruction complete and irreversible of life and body. The question of future punishment has been ably and exhaustively discussed in the last sixty years. The literature of this subject is enormous, so much so that it would appear strange if it is not found in all public libraries of any considerable size, in our own country, Great Britain and Europe. It has enlisted in its favor and advocacy some of the greatest minds of the present age. Nor has the defense of this view been confined to churches holding the doctrine of conditional immortality, but in churches boasting of their orthodoxy; men eminent for piety and learning have broke over the bars of creeds and given to the world ably written treatises on conditional immortality, and the destruction of the wicked. Thus quite a large number, in spite of early education and the influence of church association has thrown the weight of their talent on the side of a doctrine so unpopular. This fact shows that the doctrine in question is plainly on the surface of revelation, and easily discovered by honest minds.

John L. Wilde.

(To be continued.)

Notes by the Way.

I left home on the night of Jan. 3 for Lebanon, Illinois, 26 miles from St. Louis. Arrived at St. Louis about seven o'clock, a. m. Was met at the depot, by Sisters Jennie and Kathryn Townsend; we then journeyed together by street car for their home, at Lebanon. On arriving there, I was heartily welcomed by their mother Sister Townsend.

I first met this family some over five years ago, when I was summoned by telegraph, to perform the last sad service over a father and husband, who had fallen asleep in Jesus. It was a severe trial through which they were called to pass, his kindly Christian conduct, had drawn our their affections. The "Blessed Hope," is a sweet consolation to them. They realize that

"We're hunting down the storms of time,
We don't get long to stay;
These stormy clouds of darkness
Will turn to brighter day,
Then let us all take courage,
For we're not left alone,
The Life-Boat soon is coming,
To gather the jewels home."

On the occasion of my first visit I baptized two of the family into the sacred name of Jesus. Since then, others have yielded obedience to the requirements of the gospel. No public place being available we held parlor meetings, for nearly a week. Some interest seemed to be awakened. One especially, manifested a decided interest. God is now taking out from among the Gentiles, a people for his Name! When the Gentile message strikes an interest in some person, it is evident that such an one is "called of God, and then, it behooves such a called one to "make their calling and election sure."

On the occasion of the first meeting on Sunday, a Sister Logan, Superintendent of the Dodd's Hygenic Home, at St. Louis, attended the meeting. She then invited me to come to St. Louis, and hold meeting, after the services should close at Lebanon.

I accepted of the invitation. Sister Kathryn and Jennie, accompanied me to St. Louis.

Sister Logan tried to secure the hall used by the Russellites, in which to hold meeting, but this was absolutely refused, unless I could endorse and preach two doctrines.

1. I must believe that the person of the Son of God never had a beginning, that this Son was co-existent with, and as old as his Father.

2. I must believe in the supernatural personality of an Arch-foe, Opponent, and enemy of man, and the great eternal called the "Devil."

Such propositions may suit the tastes of the ignorant and superstitious, whose minds are befogged with the Wine of old Babylon, but they had no response in me.

Dr. Dodd's then offered Sister Logan the use of the Hygenic Home, which she accepted.

Meetings were then held in the Home, before Doctor, patients, nurses, and other help, besides those invited in from without. Two made application for baptism. By one means and another, a scattered element of believers about the city and suburbs, which did not know of each others existence, were brought together; so that we can have an organization of some fifteen members.

They are going to get together and try and do something for the dear Redeemer's cause. This congregation will be blessed in having elements among them, who are well-qualified to lead, and push matters.

During the time I was holding meetings in the Hygenic Home, I stayed right there in the Home, and learned what it is, and what they are accomplishing.

They have made a special study as how to live, in order to possess good health. They have studied the chemical analysis of food, and its effect upon the various digestive organs of the human system. They have also made a special study of how to cure disease without the use of medicine. In drug-medication, all drug compounds designed to reach some special portion of the human system has always to reach it through the medium of the stomach, and in the course of time must ruin that organ, and afflict the human system, with all manner of complicated diseases. This they seek to avoid by eliminating drug medication altogether.

Patients at the table are served with the kind of food, the chemical make up of which will suit the disease they are afflicted with.

In their treatment of disease, they use animal magnetism, massage treatments, electricity, all kinds of baths. Full baths, electric baths, steam baths, sponge baths, spray baths, salt glows, leg, sits, and foot baths, dripping sheets: full, half and quarter packs, compresses, fomentations, oil and alcohol rubbings, etc. In this way, they effect cures, without the use of poisonous drugs which always damage the digestive organs.

Another important matter is, that drugs only doctor effects, without removing the cause of these effects.

I enjoyed my week's stay at the Home, and sat at the table with them, and partook of their hygenically prepared food.

My work in St. Louis seemed almost like providential direction.

When I left home, I had no thought of holding meetings in St. Louis. In fact, I did not know of one single believer residing there. Without my seeking this was thrown right upon my pathway. Result—two applications for baptism, and fifteen members to form a church organization. The work is simply glorious. I am willing to go forward, as far as my financial resources will permit in this "out-post" work, but when that ceases, I am powerless, and by force will have to stop. Nevertheless, if the Lord has a work for me to do, he will somehow provide the way.

"Our Master hath taken his journey
To a country that's far away,
And has left us the care of his vineyard,
To work for him day by day."

By invitation I went over to East St. Louis, and preached once there. I also discovered some little interest there.

I have just learned of the address of another member living in St. Louis. Doubtless there are still others there. Now, if there are any such, want you either call upon, or address, Miss Gertrude Logan, care of Dodd's Hygeian Home, 4518 Washington Boulevard, St. Louis Missouri?

While in St. Louis, I also called upon and stayed over night with Sister Butterfield, and her two sons.

I found her in affliction. She has just buried her son Norman, a boy about fifteen years old. I was so sorry to know that Norman had passed away.

"Then pilgrim, worn and weary,
Persevere, the goal is nigh;
The prize is straight before thee,
There's resting by and by."

I next took the train at St. Louis, Missouri, for Fullen Mines. Was met by Bro. Morse, and conveyed to his hospitable home. On arriving there was warmly greeted by Sister Morse. I was once before at this place and held meetings jointly with Elder John Fenen.

The Methodist people very generously opened their commodious church building in which to hold meetings, and every way treated us kindly and with much respect. And when the meetings closed, gave us a cordial invitation to return and continue the meetings in their house.

The meetings were well attended throughout the entire series. A noticeable feature was the close attention paid to the preaching of the Word of Life.

One lady said, "I see that you explain the Scriptures by the Scriptures." That certainly must be more satisfactory than explaining them by the opinions of men.

The daughter, Sister Sadie Morse, is attending High School at De Soto, Mo. She however returned home on Friday night, to spend Sunday. I was pleased to see Sadie once more.

The meetings having closed at this place, I returned to St. Louis. I was met at the depot by Sister Logan. We then crossed over the river to East St. Louis, and went to the home of Sister Welton, where I remained and rested as best I could a few days in their cheerful and comfortable home.

On Sunday morning Sister Kathryn, and Jennie Townsend, accompanied by their mother, came to spend the day with us. We were cheered by their presence.

Sister Kathryn remained a few days. When I left, she accompanied me to the Union depot, at St. Louis, Mo., where I started for Morse Mill, Mo., and at this date am holding meetings at this place. Will report this, at another time.

"My longing heart cries Savior come,
Creation groans for thee;
The weary pilgrim sighs, O come!
Bring immortality."

I wish to say, that those wishing The Students Text Book, Pine Woods Bible Class, Canning Devised Fables, etc., may send to my home address while I am on this trip, and your orders will receive prompt attention.

Yours in the Blessed Hope.

W. H. Wilson.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Please don't send to this office for W. H. Wilson's works, nor for John Fiore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

The Story of a Happy Christian Life.—No. 42.

Auntie Willard continues, "By and by this dear sister went with me again to the outlaw's house, but oh! what a house we found—an anguished mother and a saddened wife! That morning, the war-fiend had been there and carried off, the husband and father and the bacchanalian fiend had been and had taken possession of the son, there and thereafter was, proved to the earth with sorrow. As in the other case, we were tempted to withdraw, but the same good spirit induced us to stay, and mingle our tears and prayers with hers. The poor, miserable son, strayed from room to room and from chair to chair, muttering and swearing just as the demon led. After he had eaten supper he was quieted and then we kindly addressed him, saying, we had come as usual to pray with his kind mother and asked him to kneel with us. 'O yes' he said and we knelt and felt a comfort in commending this poor broken heart to God. Her husband went away sober, not having drunk in this whole time, and has written, making every arrangement for the support of his wife. Thus I will hope.

On Sunday evening, Sept 7, 1861, she came over to prayer meeting, bringing both her grown daughters and her little one, and wept as she left. O that she would come to Christ!"

We wish we knew more, but the history of this family is cut short here; the diary only running to Jan 26, 1864. There is only one more record made in reference to any of its members, and that is of having enjoyed a good season of reading and prayer with the poor, undone young man, who was found muttering and swearing at the prayer meeting above described. We shall only find out the ending of the story in the day of blissful meeting in the kingdom of God.

But, there is still the story of the third drunken man and his family. "The same course," says Auntie Willard, was pursued here, that had been taken so successfully with the other man and his wife. The charts were taken over and explained, etc. It was a large family and like the first one mentioned—that of Mr. Symptkins—was of long settlement here and the men were neighbors in all respects; check—by—joke have they gone in the service of Bacchus for some 30 years. There are some 7 or 8 sons and one daughter at home, the sons all following in the footsteps of the father, and I might say of the mother too, for although she does not drink herself, she makes the beer and ale to sell, that her family drink, therefore as Sapphira of old she is privy to it all. Their house has been the resort for the whole region for such drinks, it being the only place where they could be obtained. Thus meetings were strangers to that house, and to the neighborhood. She had been a Methodist for some 30 or 40 years, but long had left off caring for anything and everything, except how to make and save a cent! To all human appearance this was her character and she ruled her house with a rod of iron. She had no education, nor wished her children to have any if it cost a cent; therefore they were scarcely able to read. It was her daughter who smutted her hands so violently at neighbor Symptkins' the night he first prayed, and it was at this time that I proposed having a meeting at her father's, she was very anxious to have us come, so I went to two or three of the sons present and asked them. "O, yes," was their united voice. On Wednesday evening, I went down to see if the parents were willing, I asked them both, she replied, "I don't care, just as the old man says." He rejoined, "It is just as she says, I'm willing." She slapped it back upon him with, "You know it's just as you say, so now what you talkin' bout? If you want it here, say so, and if you don't want it here say so," etc. He then answered, "I'm willing, I'm sure." So I took it for granted we might go down the next evening, and pray and talk and sing with them. The novelty of it brought out quite a crowd for several weeks and she became quite interested and would invite all she saw to come to "our meeting" as she was pleased to call it. By and by all left me, then I took the charts and never did I see any one more interested in anything than Mr. B——was in these. He would get close to the stand to see and hear all that was to be heard and seen. His wife said he was reading his Bible all his spare time and had read it much more than ever before the past winter and spring. All this encouraged me but when the fourth of July came, his enemy got the better of him and all were disheartened but myself, I still hoped in God, last week we had a good time talking with him at the close of the meeting. He seems to like to have me urge him to come to Christ in faith and obedience. O that he may come! The 19th of Sept., 1861 (two days after that happy meeting at Mr. Sympkins) I with six others repaired to his house again for our Thursday night prayer meeting and met some nine or ten others. We again had a Gideon victory. Bless God! Rachel and Lyman both rose with two others, thus testifying that it was their wish to live for God. Afterward Rowly arose making five in all! At the close Lyman said 'he felt determined to live for God.' While he was saying this I held his hand, and had just imprinted upon his cheek the holy kiss of love, when I asked the friends to again kneel with me and help me praise the Lord. I felt greatly comforted in showing before all that he was giving up the dross and seizing the gold, only giving up that which would injure and ruin him for both worlds, to receive in return the good of both worlds. O how wise in the true light it is, to choose the service of God here and with it, have all that is worth enjoying here in this life, and in the world to come, everlasting life! The war was truly pushed into the enemy's camp and sure signs of victory were seen."

Again, as in the other two cases, the record stops abruptly, and what became of the reforming drunkard, we can only surmise, was he kept from temptation thereafter? We cannot answer. He probably perished by some rebel bullet, and if not, all trace of him was lost by the removal of Auntie Willard from Hammondsport to Haddonfield, before his return from the war.

AUNTIE WILLARD.

(To be continued.)

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be supplied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

John Speigle	1 50

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

Recent Travels and Explorations in Bible Lands, with maps and original drawings, by Frank S. Dellinst. Over 600 pages. A splendid gift book, by one of the accredited authors, really a souvenir book, for $1 75

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Water-Cure in Chronic Diseases, by Dr. James M. Gully. Anyone interested in the Water Treatment of the sick should possess this work by Dr. Gully. 50 cts.

The Bath, its History and use in health and disease, by Dr. R. Trall. 30 cts.

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Brethren, Greeting:

Brother Neff's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to institute your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in min I his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSEN.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SPERRY.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren living in the State with whom we are not acquainted, please write to me? Believed, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box 61, Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photograph of the Illinois Conference of 1887, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill

EMMA L. SMITH.

A New Tract.

The Great Divine Hooker vs. Latter-Day Hedgers, by T. [illegible] John Peters.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it: but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is a well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 308 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will send by ten cents post paid. Send to the Author L. S. Bramoth, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Plerceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notices.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the *restoration* of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." By T. J. Daniel Millems, Elder John A. Cargile disputes.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magnolia, Ark. Your loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Address THE RESTITUTION, Plymouth, Ind.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled: "The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for their selves.

An author from only spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stretched to hold it, addresses it, puts on a single stamp and drops it in the box, [illegible] has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

"They Say."

"They say"—oh, well, suppose they do!
But can they prove the story true?
Or, count yourself among the "they"
Who whisper what they dare not say?
Suspicion may arise from naught
But malice, envy, want of thought.

"They say"—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue,
And is it not a nobler plan
To speak of all the best you can?

"They say"—well, if it should be so,
Why need you be the tale of woe?
Will it the bitter wrong redress,
Or cause one pang of sorrow less?
Will it the erring one restore,
Or comfort to "go out no more?"

"They say"—Oh, pause and look within,
See one thing heart inclines to sin;
And lest in dark temptation's hour
Thou, too, shouldst sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

Communicated.

Religion.

You are probably familiar with the definition usually given of the meaning of the word "religion" that it comes from the Latin words Re—again and Ligio—to Bind—to bind again. Cassells Bible Dictionary gives a slightly better definition—from "Religino" to gather together, to collect again. Religion is an original [illegible] element in man's nature just as much so as memory, music, time, etc. It consists of or finds expression in man's feeling of moral obligation and dependance toward God. One writer has aptly expressed it,—"Religion is that which furnishes the true ground of obligation." Some critics would have us believe in a natural and revealed religion. Natural, that is the knowledge, love and fear of God from the standpoint of human reason. Properly speaking there can be no natural religion, for the simple reason that the natural mind could have no proper idea of God. Religion is not a product of human reason. It is not anything which originated from human inquiry or study. It is the result of revelation. It is from God and therefore infallible. Although man has invented false religions just as he has tampered with everything else.

We may divide religion into two parts. 1. Doctrine—that which is received by faith. 2. Worship—the performance of our duties of love and obedience toward God. The external subject of faith. The two go hand in hand. No works without saving faith. No faith which has not some evidence. Jesus ii. Religion must have both faith and works to be religion. The whole family of man, in all ages, in every portion of the globe, worships something he believes to be a superior being.

Man saw movements he had not set in motion—results brought about though an agency of his—he was compelled to acknowledge the presence of power he could not control, which did not come from him and which was mightier than he—the result was his idea of a God. Upon this principle religion (so-called) developped among the heathen. The Indian through friction produced sparks from the skin of a reindeer. He also observed the Aurora Borealis, then coming from a cause to an effect, he concluded that reindeer were in the sky rubbing each others backs. The result was the worship of the gospel reindeer. And so with all forms of idolatry and heathen worship, and I make bold to say the basis of many creeds of today.

It would be difficult indeed to trace back to the origin of the Teutonic—Mohammed—Zoroaster—or any other form of religion which have existed, but it is interesting to note that the oldest of these, Confucianism, [illegible] only some 2400 years B. C. Zoroastrianism only 500 B. C.—Brahminism in 450 B. C., and Buddhism to 250 B. C. A close examination of nearly all forms of religion show that while they differ widely in their worship, there is one general principle upon which the doctrine of each is based. The immortality of the soul. This has taken various forms according to the intelligence of the people. The savage believed in the degeneration of the soul in the future—The Chinese believed in a continuous life, just as the present one—the Brahmins in transmigration from the lowest order of animal life to the very Gods and then all over again—and modern Christianity? that the soul attains the perfection herself—that it cannot in this life. Barbe Gould says, "Paul had his fastings, watchings, scourgings, his perils of waters, robbers, brethren, Jesus his thorny crown, the Apostles suffered martyrdom, all on account of their fidelity to God—These dieth as the fool dieth—No hope for them without an immortal soul." Mr. Gould has evidently forgotten that Jesus said "I am the resurrection and the life," and Paul that he had hope of a resurrection out from among the dead.

There is one passage in McClintocks' and Strongs' Bible dictionary which you and I Brothers and Sisters will appreciate more than the publishers. It is as follows.—"Far in the distance behind Buddhism, Brahminism, Zoroastrianism, and Confucianism there lies a primitive faith of great power to which our attention is called in Heb. xi. 2. To this primitive religion all the latter forms of truth, error and idolatry, owe their origin, whether we can or cannot trace their genealogy." We heartily endorse the statement. This faith by which the Elders obtained a good report and which Jude says was once delivered to the saints, is the true religion, the acceptance of which fulfills the true ground of obligation. What was this primitive faith? Nothing more or less than the faith of Father Abraham. What was the faith of Father Abraham? Nothing more or less than at some future time redeem his promise that in him and his seed should all the families of the earth be blessed. Gen xii., and Gal iii. Jesus says John viii. 56. Abraham saw my day and was glad. Why? Because he saw with the birth, crucifixion and resurrection of his seed the Christ, the first steps toward that grand epoch when man should be in harmony with God again, and the will of God be done in earth as it is done in heaven.

We find the faith in Egypt at the time of Joseph, when Pharaoh the 1st was in power. Gen. xli. 38. But note the difference at the time of Moses, Ex. v. 2. Pharaohs knew of the faith during the reign of the good King Melchizedek. Gen. xiv. But how quickly forgotten after his death. The land of Canaan was under the influence during the reign of the good Melchizedek, Priest of the Most High God, Gen. xiv. 18. But remember it during the times of Joshua. Moreover Jacob was under its influence during the sojourn of Abraham, but Joshua xxiv. 2. says, "They served other gods." Midian enjoyed the true religion during the life of Jethro, father-in-law of Moses, but after his death the people had no more love for the people of the Lord. How comes it that successive generations were soon found in reign—ignorance and idolatry. Rom. i. 28 answers very nicely. Revelation has been found in every age and we soon find instead of the gospel, the Sacred Fire fire and serpent worshipers of Persia, the Sphinx worshipers of Babylon, the people of Assyria, Greece and Rome, worshipping the Griffin. The Egyptians the Apis. The people of Bengal and Bhutan, the ox and five buffalo, at last run down to today with 88 distinct creeds and their numerous satisfactions in American slums. But in conclusion I am reminded of the definition of the word Religion.

This carries us back to creation, where we find man, Adam, in harmony with God. Then his disobedience and the curse. Adam then had before him the future history of [illegible] race. The never-ending conflict, the weary labor, the sore pain, the deep sorrow, all ending in death and return to dust.

There is another thing Adam saw—the blessed promise Gen. iii. 15, of a seed who should right the wrong he had begun. The Fathers also realized Adam's downfall—they realized man was at enmity against God. They saw in the promise of the seed the gathering together again in harmony of God and man.

GEORGE NEAL.

The Story of a Happy Christian Life.—No. 43

In former papers I have spoken of Rachel Taylor, a motherless girl whom Auntie Willard had taken into her home as a daughter.

She had come to live in the Willard home the 2nd of July, 1861, and was to be sent to school and treated in all respects as if she were an own child. But early in September she became discontented on account of the loneliness of the place and would have left, had not a friend of hers interfered for her sake, all unknown to Auntie Willard, and persuaded her to remain. Auntie Willard, treated her kindly, told her "She was pleased with her work," and that "she would be happy to have her remain," but never urged or asked her to stay, but about a week after she had made up her mind to do so, she came to Auntie W.—to inquire about some household duty, when the latter felt impressed to talk and pray with her as she had done many times before. Always at these times she had had great liberty, and Rachel had invariably shown much feeling, but this time "She was lifted above measure and could say just what she wished and all that she wished and felt the sacrifice consumed."

After the prayer, she took up her Bible and "pointed Rachel to several Scriptures showing her lost condition by nature and how by faith in the gospel of the kingdom, and by obedience to the ordinances of God she could find refuge in Christ and begged her to read them for herself, and try to see herself in the glass of God's holy Word."

Rachel "sat as if she wished to say something," and Auntie Willard waited, "At last she spoke and said 'Mrs. Willard, I want to call you Mother, you have cared for me like a mother.' This was said with tears, and Auntie W.—quickly responded. "Yes, my child, this is just the thing I wish you to do. I have been about asking you to do so for several days but now I am so glad I did not, for now I know you wish it yourself."

A mother's kiss was imprinted upon the motherless cheek, and with warm caresses of the head she was welcomed into Auntie Willard's heart and family, being desired to call Bro. Willard, father.

Then Auntie W.—told her that "she wished her to go to her heavenly Father, as she had received such a token as this for the asking and ought to be encouraged, and that she felt assured she would give herself to him, and then she would be the richest girl in the world—she would have a Father in heaven and two fathers on earth" "All But dye, flushed." said Auntie Willard "was like a bird in spring among other songsters in the branches, hopping from spring to spring to his native grove. And when the time came for her evening duties, she pushed open the parlor door and peeping in with smiling face said, "Mother, we are ready for worship." "Well daughter," Auntie Willard replied and as she passed her, Rachel said, "Father is in your room playing the flute," and this was done with such evident pleasure to herself, that it gave great joy to Auntie Willard's heart, and in the silence of the night she awoke and thanked God that he had given her such a daughter receiving it as a token that her sacrifice for him in giving the message—"My Lord is coming back," to her fellow man was acceptable to him, and he had [illegible] of all care." This [illegible] had taken on the 10th day of September and it was on the evening of the 12th, as before related that Rachel, Lyman and two others, followed a little later by Rowland—rose in that memorable Thursday prayer meeting, at Bro. Symptkins, and [illegible] their wish to be enrolled as servants of the living and true God.

I could not think of leaving this part of her story. It tells, as no words of mine could tell, the tenderness, sweetness and devoutness of her life, and character.

Rachel was ultimately adopted by Bro. and Sister Willard but in a year or two married a young law student by the name of Russell, who had been brought into the truth at her home, it was thought that he would become a minister of the gospel, but how it turned out, I do not know. They went to the State of Vermont, where they are still living. Rachel, had a brother Henry, who was also a convert to the doctrine of life only through Christ, and whose love and respect for the Willard family was almost unbounded. I think he became a public speaker. He lives in Philadelphia and is totally blind.

In a letter to myself dated Jan. 17, 1862, Auntie Willard speaks of a dear little girl of 15, a Miss Lucy Canfield, as one of those who had hoped in Jesus' name a year before, but who had not yet been immersed. She came to Auntie Willard as she was going into the hall, the evening of the day the letter was written and said, "Mrs. Willard will you please sing the hymn,

"Just as I am without one plea
But that thy Blood was shed for me,
And that thou bidst me come to Thee
O Lamb of God I come!"

She acquiesced, and about twenty voices joined in sweet harmony, singing the six verses through, then Bro. Willard read the 53rd of Isaiah describing "the Lamb led to the slaughter, and Auntie Willard said this is the same Lamb about whom we have been singing, and when the reading was through, asked someone to quote the passage in the New Testament calling him a Lamb and one repeated "Behold the Lamb of God that taketh away the sin of the world." A moment was then given for any one who wished to do so to confess this Lamb of God, and a young Mrs. Nichols at once arose, and said "I want to stand up for Jesus; I love him and want to serve him all the days of my life." She then knelt and prayed for herself, and for her father and mother that they might become Christians, and be a happy family. Her father's name was Reeder and it was at his house that the first meeting was held in the hedge and where that dear sister Christy was found. Mrs. Nichols and husband were the ones who walked three miles to ask Bro. and Sister Willard to come to Mr. Reeder's and hold meeting. Mr. Nichols was now in the army, and Mrs. Nichols also offered prayer for him. A profound interest now seemed to pervade the room, and Auntie Willard lifted up her voice in a grateful note to God for such a token of his love and prayed that this might be but the beginning of good days to that band. And did not the angels in heaven rejoice over these repentant ones?

It may seem a trivial thing to some the turning of a sinner or two from the road of death into the way that leads to everlasting life, but how much grander a thing it is than the casting of a president, or the coronation of a king!

It may not seem worth our while to record the names of converts, but the apostles in their letters joyed in giving us at least some of the names of the dear ones who had come into the household of God and we too love to keep in memory, those whom our hands have snatched from the devil's power.

There were at this time from 19 to 25 in Auntie Willard's family. The morning service was held in the hall at half past seven, breakfast being over. Just think of it! Such a family to provide for, and yet the worship of God never neglected, the salvation of others never lost sight of, for a moment. Auntie Willard's health was much better after her removal to Hammontown, and in one letter to my mother she said "she was doing all the work for a family of twelve with no other assistance than that of her sons." That must have been before Nelson went into the army.

In the letter to me of Jan. 17, 1863, she speaks of a mammoth tailor-shop that Bro. Willard and a Mr. Subers had started, not only to help themselves, but also to tide others over the hard times. Both she and her niece—Sister Sallie Reter, had opposed it, fearing "they could not carry the Ark of God along with it, and that it would not otherwise prosper. Mr. Subers was perfectly willing that 10 minutes be spent at 9 o'clock in the morning in reading the Scriptures and prayer, and so that was made the custom of the day, Brother Willard planning and laying hold to help, and thus a great and effectual door was opened for usefulness," for people came a radius of six miles to obtain work and those who could not be there for worship were given tracts.

This tailorshop is nowhere mentioned save in the letter, and the fact that they had such a shop accounts for the largeness of her family.

AUNTIE WEAL.

(To be continued.)

Sunday School Lesson.

LESSON FOR SUNDAY FEB. 23.
JESUS AT THE POOL OF BETHESDA.
JOHN v 1-18.

Golden Text—Himself took our infirmities, and bare our sicknesses. Matt viii 17.

Jesus came from Cana to Jerusalem, about fifty miles.

LESSON TEXT.

1 A feast of the Jews—the Passover John ii 13. One year since Jesus cleansed the temple.

2 Sheep market—sheep gate. Neh iii 1. Bethesda—house of mercy.

3 A great multitude of blind, halt, withered, weak, feeble, helpless humanity. What a sad, pitiful sight Jesus saw. He had the power to heal all. At Capernaum, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. Luke iv 40. He did that in fulfilment of Isa liii 4. See Matt viii 16, 17.

At the Pool of Bethesda he healed one man.

4 An angel—a messenger—troubled, agitated—stirred the water at times. How often is not stated, but enough to have many afflicted wait with the hope of being healed.

5 Think of being almost helpless thirty-eight years. It is not hard to guess that this was one of the worst cases, if not the very worst of all that multitude.

6 When Jesus saw him He—saw almost the hopeless condition of the man. The only faint gleam of hope was that being at the spot some one might help him get to the water in time to be cured. It would appear that the movement of the water was for a very short time only, as those who had an ailment must hurry to reach it while it was troubled.

Wilt thou be made whole? The question did not awaken any hope. If it did it was not expressed. Sir, I have no man. How he got near the pool is not told. We may safely infer that he was too poor to hire an attendant.

8 Rise, take up thy bed and walk. This must have been an astonishing order, or command to a man that had not been well for thirty-eight years, and with but the faint of hope of ever being well.

9 The command and the power to obey was instantaneous. If we may judge from the record the man was so amazed he was speechless.

10 It is not lawful. The religious Jews—Scribes and Pharisees were particular only about outward observance, Matt xxiii 23-28.

11 He that made me whole. The one whose word had power to heal an [illegible] had the power of human soul, has a right to be obeyed, even if it was the Sabbath. We may well wonder, if a Pharisee or Scribe had been impotent, would they have objected to rising and carrying their bed on the Sabbath?

12 Who gave you command, or leave? They expressed no delighted surprise at the outburst of cure.

13 He did not know. Jesus had disappeared in the crowd without giving the bewildered man time to think about him.

14 Sin no more. This leaves us to understand that Jesus not only healed him, but forgave his past sins. The Son of Man hath power on earth to forgive sins. Luke v 24.

Lest a worse thing come unto thee—what shall it profit a man, if he gain the whole world, and lose his own life? Mark viii 36. What advantage to be healed, and his sins forgiven, and come short of everlasting life—the promise of Jesus, John vi 40. It is better to enter into life halt or maimed.....than to be cast into everlasting fire. Matt xviii 8.

15 He told the Jews it was Jesus. This assures us that Jesus told him much that is not written here. It is also a pleasure to know that he was not afraid to tell the Jews who it was that made him whole.

Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. Luke xii 8.

This lesson is full of interest for earnest thinkers. The story of Jesus at the pool of Bethesda is in a low and simple words. As far as healing is concerned, the story shows that to be healed of what may be called an incurable disease is good, but gives no promise of this life nor that to come. Even forgiveness of past sins of no advantage unless we live a godly life, waiting for God's Son from heaven.

Next lesson. Jesus feeds five thousand, and John vi 1-21.

P. NEAL.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in the renewal at once, we will appreciate the favor.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the acceptance of the forgiveness of sins, and a holy life as essential for final salvation.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, FEBRUARY 19, 1908. NUMBER 7.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
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PLYMOUTH, INDIANA, FEB'Y 19, 1908

WORD from Sister Woodward tells us that Bro. Woodward is still sick, and the bad weather will not help him to get out, but be a hindrance.

THE meetings held by Brother Lindsay at this place have been quite well attended considering the weather, and the number who are sick in our community. The intention is to have the meetings continue over next Sunday. On last Wednesday three who had attended the meeting at Burr Oak came here and were baptized by Bro. Lindsay. They are Brother Chas. Hill and his wife Eva, and Sister Lola Akey. We are glad for this evidence of the power of the Gospel of Jesus Christ, and trust others will see the beauty of the Old Testament, and come accepting unto it ere too late.

IT SEEMS as if peace and harmony cannot exist among the nations for long at a time. With Peace Conventions and Alliances to promote harmony it would seem as if all would be sweet and nice. But the next turn of the wheel all is changed. Turkey and Persia had trouble over boundary lines. Russia aids Persia to get the best of it. Now Russia is weakened and the Sultan has a fine army, and attempts to reoccupy the disputed districts. Russia would again interfere, when all of a sudden the whole "concert of Europe" is upset. Certain railroad lines projected by Austria and Germany interfere with Russian designs, and Italy and England are brought into it at once. All sorts of wild talk, such as an Anglo-Slavo-Latin compact is indulged in, with others as equally impracticable. In the meantime the Sultan is the one man who is clapping his hands, as the quarrels of others are sweet morsels under his tongue.

WE are asked to explain why England is so interested in Portugal—why she is so interested in keeping the present government in power, and maintaining peace in the nation. When we understand the condition [illegible] but a short time since King Carlos had made himself obnoxious to several factions in Portugal. There is a "Pretender" who claims rights, and also a party who favor a republican form of government. Then of course they have the socialist element that exists everywhere, and which is so abused by having attached to it the anarchist, who would defeat the intent of real socialism. The result was King Carlos, and his oldest son were killed. Who by does not here signify. England is under treaty with Portugal to not only aid her in case of attack from without, but to maintain the government. In a time of peace, and in a quiet way the form of government might be changed, and not affect this compact, but under the excitement attending the assassination of these two, it would be hard to control matters. Hence England's hand was put forth. When Manuel was proclaimed King; his first plan was to keep his father's advisers in their several positions. And he said "Franco was my father's friend, and he shall be mine." As Franco was the man who had advised Carlos in doing the things that had angered the nation so, to maintain the new King, and also, Franco would be a task indeed, so King Edward immediately notified Queen Amelie that if the people were to be asked to rally to the support and acceptance of the new King, then Franco must be gotten rid of. This was done, and a new cabinet was formed. Now the reason for this interest on the part of England. The fact that Portugal owns islands in different parts of the world furnishes the answer. English supremacy depends on her navy. Coaling stations are necessary to the operating of ships, especially in times of war. Hence an alliance between England and Portugal. Should disturbances in Portugal threaten and injure German interests there, it would be easy for Germany to demand some island belonging to Portugal as a set off to damages sustained. Should another power ask privileges in the Azores, the Cape Verde archipelago, Madeira, or in Delagoa bay, a rival would gain, and the loss would not affect Portugal nearly so much as it would England. Hence we see England's activity and anxiety in the matter. We trust this will explain the situation and answer the Brother's inquiry.

Selections.

"Hope of the Resurrection."

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their forehead, and be covered up with clods in the damp, dark ground. But the hope of the resurrection of the just throws a radiance around the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man the sepulchre is but a gateway to the better world,—the resting place for the wasted and wearied body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but a sleep, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solecism,—a mode of speech, the very paruseology of which brands the atheistic invention with absurdity. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such is death to the Christian. Jesus has transmuted it into a refreshing sleep, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a sleep. Jesus said, "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep." "The saints which slept," is familiar phraseology to the reader of the Scriptures. "David, after he had served his own generation, fell asleep." As the first martyr died, Luke said he "fell asleep." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are asleep,"—only "asleep,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "sleep in Jesus."

And what a reunion of hearts and exchange of happy gratulations shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! The [illegible] seems say, "Awake and sing, ye that dwell in the dust;" and they shall obey his call, and rise to praise him forever. Then will the once afflicted saints of every age and clime "stand dressed in robes of everlasting wear." Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompense of the reward" be vindicated forever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Earth, my brethren, has been a theatre of some splendid victories, the fame of which has filled the world and echoed along the corridor of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief; humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mold and ashes of every Christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of prophets, apostles, and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons—and lowly and despised poor in Christ who sleep in potter's-fields—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon.

Then shall the waiting saints, of all lands and ages, mysteriously transferred to the bridal halls of heaven, join in holy fellowship to celebrate with untold joy the sublime epiphany of their redeeming Lord, with all their varied tongues in heavenly concord singing the triumph of that salvation for which they lived, and hoped, and suffered.

"O, sweet surpassing fable, and yet true!
Scenes of accomplished bliss! which who can see,
Though but in prospect, and not feel
His soul refreshed with foretastes of the joy?"

And what adds to the peculiar joy of some, is that they will never die at all, but shall "be changed in a moment in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them." And what a thought is this, that there perhaps are some listening to me who shall never know by experience what death is! Those of Christ's people who are living when he comes, shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. The humblest and obscurest, the tower with the highest, all shall be taken together. The angels shall gather together his elect from the four winds, from one end of heaven to the other. And they shall live and reign with Christ a thousand years. "And so shall we ever be with the Lord." And thenceforward forever shall the song be sung:

"Behold, the tabernacle of God is with men.
And he will dwell with them.
And they shall be his people.
And God himself shall be with them,
And be their God.
And God shall wipe away all tears from their eyes;
And there shall be no more death.
Neither sorrow nor crying.
Neither shall there be any more pain:
For the former things are passed away."

Verily, "Blessed and holy is he that hath part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it? Atheism, with its eternal sleep, may stupidly think of and render it somewhat callous to the woes of life, but how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transmigrations and feeble guesses, may excite some dull zeal for futurity; but how clumsy is the destiny which is set before man! It is only Christianity, with its resurrection and another life that can at all rouse man into a proper consciousness of his dignity, or awaken the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the price of which cannot be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and purposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love toward so great a benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves of him! How gladly should we set ourselves to do his gracious commands, and to keep his loving counsels! In him is our strength, our hope, our joy. He is not ashamed to be our Lord, and surely we should not be ashamed to be his people. "Looking for that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ." Let us, then, give ourselves to him, body and soul, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that when he shall appear, we shall be like him, for we shall see him as he is." And especially, let us not forget that "every man that hath this hope in him purifieth himself, even as he (the Savior) is pure." He hath prepared for us a city; but "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." It is only "the holy" who shall have a part in the first resurrection. "The fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time without sin unto salvation."—*The Last Times.*

Corn in Egypt.

There was famine in Canaan, and there was corn in Egypt. Some one told Jacob, in the soreness of the famine, that corn was to be had by sending to Egypt. Who told the news we know not, but it was good news, blessed news, news which saved the lives of those who heard it, and which brought deliverance to those who otherwise might soon have starved and died.

And such news as this is sent into all the world today, tidings from a land of plenty sent out to a land of want, and need, and suffering, and sorrow. What more joyous employment can there be than carrying this good news? What work is more fitting for those who love their kind, than to tell in the abodes of want and misery and famine, that there is corn in Egypt, that there is plenty for all the hungering sons of Jacob, that there is food upon the heavenly table, that in the Father's house there is bread enough and to spare.

There was only one matter which greatly interested the family of Jacob; it was the question of corn. If the messenger that brought them tidings had told them "There are pyramids in Egypt, there are obelisks in Egypt, there is wisdom in Egypt, there is wealth in Egypt, there is grandeur in Egypt," all these things would have been to them mere idle tales, while they were oppressed with want, and about to perish with hunger. The only thing that turned their eyes to Egypt was the fact Egypt had corn. And so in the world's need and want and hunger and distress there is one theme ever interesting, ever new, it is not the story of the greatness, the magnificence of the world to come; it is not the tale of the splendors of that heavenly city which has no need of the sun; it is not the record of the eternal power of him who made the worlds; but it is in the one fact that he who made man and loves him and has provided redemption, has in the treasures of his bounty, bread enough for every hungry soul, water enough for every thirsty soul, peace for the troubled, joy for the suffering, rest for the weary and life for the dead.

Oh ye, whose hearts are filled with other thoughts and other things, let the hunger which comes upon your souls drive you to him who offers heavenly bread. And let those who have heard of the divine fullness, of the heavenly plenty, tell in every home where suffering, and affliction, and starvation reigns and dwells, the story of the matchless bounty of the heavenly Father who giveth the bread to satisfy the longings of a hungry world. Perchance in seeking for corn in Egypt we shall find that there is a Joseph there also—One whom we have despised and rejected, and hated and spurned; but yet who in our extremity is still our helper, and whose yearning heart breaks out in tears of sympathy, as he sees us at last self-humbled and helpless at his feet, and seeking his mercy and forgiveness.—*Common People.*

The Eternal Rock.

What a commentary upon the word, "Whosoever falls on this stone shall be broken," is the whole history of the heresies of the church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverance, a martyr to his error, sets himself up against the truth that is centered on Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the flight of the wild sea-birds that come sweeping up in the tempest and night, against the hospitable pharos that is on the rock, and smite themselves dead against it.

Skeptics well known in their generation, who made people's hearts tremble for the ark of God,—what has become of them? Their books lie dusty and undisturbed, whilst the Bible stands, with all the scribblings wiped off the page, as if they never had been! Opponents fire their small shot against the Rock of ages, the little pellets fall flattened, and only scale off a bit of the moss that has gathered there.

My brother, let the history of the past, with other deeper thought, teach you and me a very calm and triumphant distrust about all that people say now-a-days, for all the modern opposition to the gospel will go as the past has; the newest systems which cut and carve at Christianity will go to the tomb where all rest have gone; and dead, old infidelities will rise up from their tombs, and say to the brand-new ones of this generation when their day is worked out, "Ah! are ye also become like one of us?"—*Alex McLaren.*

The Impregnability of the Bible.

"But the Word of our God shall stand forever."

That the Bible is more than an ordinary book all must admit. That it has come to stay is evident. It was assailed in the dark ages; it has been stormed down to the present by the haters of the Christian religion. It yet survives, with no diminution in readers, but a constant increase, until instead of a few books written in one language, we have today the book written in the various languages of the world, and within the reach of the poorest.

From time to time there has been a class who have assailed the authenticity and truthfulness of the Bible—but every effort to destroy the veracity of this Word has proved a failure. The Bible stands, and has brought comfort to the hearts of men and women all down the ages. Souls today would sink beneath the awful load of sorrow, were it not for the comfort that God's Word brings to them.

It is a satisfactory thought in these days of unrest, when seemingly the confidence of people is so shaken that we hardly dare risk anybody, or anything, that the Bible will not be precious promises cannot be impugned.

Truly the Word of God stands, and will stand when all else has failed. The banks of earth may suspend, a note of promise may be protested, but every promise of God will be fulfilled, and the book of heaven will never fail.—*H. A. Mitchell, in Christ.*

The Final Doom.

Matt. xxv. 41-46. It is noteworthy that our Lord, in describing the doom of those on the left hand in the day of judgment, lays to their charge none of those sins which society has agreed to consider especially sinful. They are not accused of murder, of drunkenness, of adultery, of theft, or of other forms of outbreaking wickedness. So far as we could judge, they may have been all of them professors of Christianity, churchgoers, persons of sober and respectable life; and evidently the charge that is made against them takes them utterly by surprise. It was simply a charge of neglect. They had failed to love their neighbors as themselves. It was not that which they had done, but that which they had failed to do which brought them the curse of the King, and doomed them. "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Evidently the condemnation of the King falls upon their ears as a terrible surprise. Their answer is ready, "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" It was because they had neglected to do this even to the least of his brethren that he pronounced upon them the terrible doom.

In that awful account of the rich man who was tormented in the flame, nothing is told of his wickedness, his vileness, his cruelty, or his oppression. It is not said that he lied, or stole, or cheated, or defrauded, or was drunken, or dissolute. But he was clothed in purple and fine linen, and fared sumptuously every day. He wore the best clothes he could get, and lived in luxury, while poverty, and wretchedness, and misery lay uncared for at his door. This was the charge brought against him; and a similar charge seals the lips of those who go away in sorrow from the presence of the Judge.

Let us see to it that our lives are of a different character, and that we so actively serve the Lord and his people that we will escape the doom then pronounced, and enter with joy into the presence of the King.—*Christian.*

Silence That Is Golden.

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in the world by the thoughtless speaker. Characters are blackened, friendships are destroyed, jealousies are aroused, homes are ruined, hearts are broken. Let us never take up an evil report and give it wing on breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may grow, what ruin it may work. Words once spoken never can be gotten back again. We had better learn to keep the door of our lips locked, and say no evil of any one. This is the silence that is golden.

WE wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robinson's tract. We do not keep them in stock, as they are handled by the authors direct.

Communicated.

Old Testament Types and Shadows. No. 6.

A continuation of Bro. Browning's questions.

Question E. Can you suggest a way in which the pre-existence of Christ could have been pre-figured in Adam, the type? Assuming that doctrine to be true.

Answer: No; not as a personality. Adam doubtless existed in the mind of the Father before creation as you and I existed in his mind. Read Eph 1:3-4. This text shows that we pre-existed as much as any text in the Bible shows that Christ pre-existed. From such texts the Mormon church base their doctrine of the pre-existence of all of us.

Question F. I have discovered that the original of the word tempted, is in John 6:6 rendered "prove." Can this passage be explained in harmony with the popular idea that "temptation" always means an inducement to do evil?

Answer: While I cannot see that this question has any slice of bearing on the subject in hand, yet I will venture my opinion. Prove, tempt, test, etc., are words that are used synonymously by the translators in the King James version of the Bible. God created man not only for his pleasure, but also to extend to man a pleasure as well as an existence. God is a great active force. He rejoices in that which he creates. Activity is a law of the universe which is long created. In nature, [illegible] activity stagnates. The activity of the lumber running stream deepens it. This same law will apply to man, the creature of God. Had man been created perfect, this law had been broken and man would be a mere machine. In my judgment it is perfectly clear trials or tests are as necessary a part of man's existence as any other feature of his being. It seems to me that there has been something read into the word "temptation" that vulgarizes the word. If we will read it "test" or "trial" we will more nearly arrive at truth. We all have friends. Before they can become our friends we test or try them. The better they stand the test, the better we enjoy their friendship and our best friends are the ones who have suffered most for us; whence the old adage, "A friend in time of need, is a friend indeed."

Question F. What are the evidences that go to show that our Lord was tempted to show "whether he had more merit than was in the type"? as opposed to the thought that he was tried to prove that he WAS morally above all others.

Answer: I do not have comprehension enough to see the difference. If he was morally above all others and his overcoming showed this, does not this show that he had more merit than all others including the type?

I take this opportunity to thank all who have written me kindly upon this subject. I am subject to correction if my thoughts are wrong.

Submitted in the love of the truth.

S. J. LINDSAY.

Report of Meetings.

Brother S. J. Lindsay came to South Bend, Feb. 3rd, and began a series of meetings, which continued one week. The sermons were very instructive and while there were no additions to the church much good was done. The members regretted that arrangements could not be made to continue the meetings another week, as a number were interested and are searching the Scriptures to learn if these things be true. Many expressed a wish to have Brother Lindsay come again.

EMMA HALLSBACK, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

S H Reeve	50
Mrs F I Ellison	1 50
Vida Milton	2 00
Thos S Glover	5 00
Wm H Cuffel	1 50
Mrs J L Bancroft	1 50
A K Richardson	50
Mrs J F Cooper	1 00

Communicated.

The Bible and its Doctrines.

The Bible is the book into which all the writings of the Old and New Testament have been collected and incorporated, and which we firmly believe is a revelation from God to the children of men. Hence it is called the Word of God. And so firmly is it believed by some that the Bible is all divinely inspired, we hear the imprudent expression, "I believe every word of the Bible from Genesis to Revelation." And the presumption is that these persons have sole reference to King James' Translation of the Bible, and not to the pure original. But it is well known by Bible students who understand the Hebrew and Greek languages, that our common version is incorrectly translated in many places, and we know is perverted in not a few passages from the original.

The apostle settles this question of divine inspiration, 2 Tim iii 16, as follows: "All writing inspired of God is profitable for teaching, for reproof, for instruction," etc. The supplied word "is" is left out of the Revised Version because it is not in the Greek, and is a perversion, and is not true. I have put in "writing" instead of "Scripture" because it is the meaning of the Greek word, and has been used by Paul in this sense, for the sacred writings had not been gathered and combined, as since, into a book, which is now called the Holy Bible.

It may not be known to all the readers but is true, that King James instructed his translators to make the Bishop's Bible, which was the Latin, Papal Version, the basis of the English Version, and to change as little as the original and other versions would permit. And all may not know that the translators had access to only eight manuscripts not older than the tenth century, whereas, now, there is access to many manuscripts several centuries older, and therefore more reliable, as a whole, because of well known spurious passages and other corruptions, which were deemed necessary to fortify the doctrine of the Trinity. The spurious passage of 1 John v 7 has been left out of all late versions, and also the last clause of verse nine of Eph iii, inserted to prove that God created all things by Jesus Christ, making him the Creator which would contradict many other passages that positively teach to the contrary.

Now that the translators were also instructed to produce a version in harmony with the doctrines of the Church of England, which would include the pronunciamentos of the Church Councils of Bishops, not only embracing the hell-torment myth, but Trinitarianism, both of which have been such a frightful source of infidelity, is very evident from the fact that the ecclesiastical word *baptizo*, in its various forms, was not translated, thus showing the version as to doctrines, to be a sectarian production. Hence it is easy to see how and when the mythical hell-name—not from the Bible, but from the Papacy, through the State Church of England!

It was unfortunate for the Church of Christ and the world that the English Version of the sacred Scriptures, which has swayed, undoubtedly, the Christian sentiment of the civilized world, was not made what it should have been, namely, a correct and faithful translation of the original.

The results of this great error of translation, with the spurious passages foisted into the version, have been seen and woefully realized in the distractive divisions of the church into hundreds of sects, seriously crippling her power and influence by giving to her enemies a potent weapon, which they have not failed to use in poisoning the minds of men against the Bible and Christianity. And, here let me say, and it is said with sorrow, the great body of Adventists has thus suffered from the same source. And, we shall never see alike so long as so many, being wedded to pre-conceived opinions, refuse to admit the incorrect translation of passages they quote to prove their cherished doctrine.

The Bible in its original purity is a harmonious production, but, in the common version, and also in the English and American Revisions, are many contradictions caused by the perversion of the original, as we will proceed to show.

There are two classes of passages quoted on the subject of the Godhead. The first class teaching that there is only one God, who created the heavens and the earth with his own hands, and the second class in the New Testament, teaching a plurality of gods, or that Christ, the only begotten Son of God, is God and Creator of all things. Here, as all must see, is a palpable contradiction, which is not found in the original, as we shall show.

The correct translation of the first class of passages has never been disputed, while that of the second class has been by able and truth-loving translators. Hence we must accept as genuine, and believe what Jehovah, the God of Israel has declared in the first class of passages, to which we now call your serious and careful consideration.

Gen i 1, In the beginning God created the heavens and the earth.

Although the word Eloheem, rendered God, is in the plural form, it cannot mean a plurality of gods, for this would be in contradiction of the many declarations to the contrary, and not in accordance with the definition of the word, which is—superior, mighty, supreme, The great God that *formed all things*, Prov xxvi 10. "Is there a God beside me? Yea, there is no God beside me. I know not any." Isa xliv 8. "I, even my hands have stretched out the heavens, and all of their hosts have I commanded." Isa xlv 12. Of old hast thou, God, laid the foundation of the earth: and the heavens are the work of thy hands. They shall be loosed, Heb. *avad*, to loose, not perish, *but thou shalt stand*. Psa cii 25, 26. I am Jehovah, the King of Israel; I am the first, and I am the last, and beside me there is no God. Isa xliv 6. This language of Jehovah explicitly and emphatically cuts off the plurality of Gods, notwithstanding the plural form of Eloheem, and the—Let us make man in our own image, because it is Jehovah—one personality—who thus speaks. Thus saith the Lord, Jehovah, he that created the heavens and stretcheth them out, he that spread forth the earth. Isa xlii 5. Hast thou not known? hast thou not heard that the everlasting God, the Lord, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? xl 28. Have we not all one Father? hath not one God created us? Mal ii 10

There are other passages on the same point, but are not the above sufficient to show that the one God, Jehovah, created the heavens and the earth, and that, too, without any other to help him, seeing that he is Almighty and had only to speak and it was done, in his own way and time, and he commanded and it stood fast.

But Christ settles this question, beyond all equivocation, if his words were believed. He says, For in those days shall be affliction, such as was not from the beginning of the creation which God created. Mark xiii 19.

Christ never claimed to be God, but only the Son of God, and the Son of Man; and, no inspired writer has claimed for him more than he claimed for himself, according to the original, as we will show later.

The fact that it required both the divine and human natures to constitute the Christ, the true Messiah, and that such a personage did not exist only in the purpose and plan of salvation, as a Lamb slain from the foundation of the world, until he was born of a woman in Bethlehem of Judea in the days of Herod the king, explicitly and emphatically disproves the pre-human existence of Christ, as believed and promulgated by the churches of the world.

The great truth evolved in the above presentation of truthful facts, is that the pre-human, divine—existent being was, and is God, the Father of our Lord Jesus Christ, who created the heavens and the earth by his own hands. And, this is clearly shown by Christ in his memorable prayer by the following language: And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent. Jno xvii.

The apostle confirms the above words of Christ, For though there be that are called gods, whether in or on earth, as there be gods many and lords many, but to us there is but one God, the Father and one Lord Jesus Christ. But Paul is made to contradict these words by the incorrect translation of Col i 15, and Heb i 2, as will be shown.

The apostle again says, One God and Father of all. Eph iv 6. Now a Mediator is not a mediator of one, but God is one, Gal iii 20, not three nor two. But Trinitarians claim that there are three Gods, as before named, and then to cap the climax, they claim and boldly assert that these three personal gods are only one God—a mathematical absurdity.

The infidel says, I can't accept Christianity until it can be proven that a son is no old as his father; for I know that a father must exist before a son in order to beget a son. And this is true. Christianity is thus judged and rejected—not by the Bible in its original purity, but—by that erroneous Papal dogma Trinitarianism, which Protestants have unwittingly received and promulgated to the great detriment of the church and world.

H. H. HALL.

(To be Concluded.)

Evangelistic Work.

My work in Arizona began Oct 31st at Arlington and closed Jan 19th, '98, in Phoenix, the capital of the Territory. It was considerably oppressed on account of the uncertainty of my health and the uncertainty of my plans to go on into Texas with the double motive of regaining my former health and gaining converts to the Master through belief of the gospel of the kingdom and a practical knowledge of the duty of the servants in the use of the talents, "pieces of money" or opportunities he has given to each and every servant that he has called to work for him. On this occasion I candidly told the brethren the situation. I was laboring a hard proposition. Should I go on to Texas with the important hope that the change of climate, continued, would bring back my health and energy? or shall I return to the rainy climate of the northwest, and do what I might under the systematic work of Oregon and Washington? A practical answer came that day in a donation of $101 from the brethren for traveling expenses. It meant emphatically, the end. I started Tuesday evening, 31st. It helped me to know that all their love and enough of their money went with me to assure expense for numbers of miles.

We reached Tempe where our labor had added a number in obedience. Here our beloved Brother Corbell boarded the train to hand me a letter from himself and his afflicted but faithful wife urging me to provide myself with warmer under wear than I had needed in Arizona, as soon as I reached Texas. Here was love in advice and with a parting hug (I am not ashamed of the scene). It was some like the scene of nineteen hundred years ago—the affection. But the country, the method of travel so different. We moved on to Tucson, Arizona. I had been instructed at Phoenix by Bro. J. M. Pike, that I should sit on the right hand side of the car at this place, and have the window up and his two sons Bros. Valley and Freeman would be likely to come to the train. By calling the help of the porter I complied with the request. The young, highly esteemed brothers were under the window of the car at one o'clock in the night with uplifted faces and hands and each with a liberal donation to carry the gospel to Texas. The younger brother Freeman had begun the proclamation in connection with my work in Washington near a decade ago, I hope his voice has not grown weary—his hand has not. Don't give up the use of your mental talent, my dear young brother, even if you meet discouragements. The rest of us meet them, I met them soon after my last good bye to you. I had gone but a short distance into Texas, almost to Odessa, when I took intensely sick, could not tell whether it was heart failure, paralysis or nervous prostration. I called the attention of the passengers. They secured a stimulant. It gave partial relief. They notified the conductor who stopped the train at Odessa and sent a passenger to summon a doctor, who came aboard and injected strychnine into my arm to set the blood to moving. He stayed with me till we reached Stanton; where he secured a livery rig to haul me to Bro. Taylor's one-fourth mile from the depot. I can now report to our dear Arizona brethren a part of the expenditure of your liberal help toward evangelizing Texas. The doctor charged $25.00 for his car ride and treatment. The livery $1.50 for hauling me one-fourth mile and I am alive; and was able to talk on the following Sunday in Stanton to a fairly good hearing in the Christian church on my best of all mottoes, "And now abideth faith, hope, charity; these three but the greatest of these is charity," substitute "love" for "charity." I wish to be able to tell it over and over in Texas and in States northeastward beyond. Brethren, do not let the fact that I am being shown "how frail I am discourage you any place that I have planned to come. Though before I came to Abilene, Texas, I was discouraged over having expenses met, but discouraged more concerning health. I have reason yet to believe that God will not suffer his Word to return to him void. In Abilene, Texas, I visited the home of Sister Gibbs widow of Bro. W. L. Gibbs, deceased last April, which is also the home of that religious periodical with the suggestive name Word and Work." When I saw the exhausting effect but energy of this frail woman who has continued to carry the burden after her husband was snatched suddenly away by our common enemy I renewed my resolution with the thought that there are other callings more nerve exhausting than evangelizing, even in Texas.

I close my letter by urging my readers to sustain your publication. Don't be exacting with your editors, give them a chance for their lives and give their papers a chance, not only by doubling the subscription by continuing your own name, but by furnishing the names of others. My visit here has shown me the task and nerve strain on our editors as I have never known it. I suppose it will be unrequited when I respond to the invitation from The Restitution office, as I hope to be able to do. Address Abilene, Texas, at present.

W. L. SKEENS.

At the Breaking of Bread.

The following Scriptures were selected and read by those present.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. 1 John iii 1.

Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. 1 John v 4.

Let us who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 1 Thes v 8.

How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Heb ii 3.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i 11.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v 28, 29.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Gal iii 13.

We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. Acts xxviii 22 24.

When Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. Luke xviii 24-25.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim vi 6-9.

Let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel. Phil i 27.

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way be known upon the earth, thy saving health among the nations. Psa lxvii 1, 2.

Oh, that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psa xiv 7.

And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Isa xl 5.

The Church of God Salem, Ohio.

Our Love Feast Letters.

Dear Restitution:

My subscription is about expired. Enclosed find postal order for a dollar and a half to pay for the paper another year. I could not do without it—it is all the preaching I have. God bless The Restitution and the dear brothers and sisters that make it so good. Your sister in Christ.

CLARISSA CAMPBELL.

Dear Restitution:

Enclosed find two dollars, please renew my subscription to my paper another year and please send the paper for three months to each of the following names. I do enjoy reading The Restitution so much. We have no church here, have not heard a sermon preached since Bro. Green died. I was baptized in the faith when I was eighteen years old, am still strong in the faith once delivered to the saints. I wish the brothers and sisters would pray for me that I may be faithful till the end.

As ever your sister.

EUGENIE STEVENS.

Dear Brother Underwood:

Enclosed find 50 cents to pay on The Restitution. Would gladly send more but I am in such poor circumstances I cannot send any more at present. I have such poor health I cannot do very much hard labor. Still continue, dear brother, to send me the dear old Restitution for it is so much comfort to me to read it. I am still striving in the one faith. Christ the King will come, I do not think it will be very long we will have to wait. The Lord be with you and bless you and all the brethren and sisters in the blessed work of the Lord is my prayer.

B. W. REESE.

Dear Restitution:

Please find enclosed $1.50 for which extend my subscription one more year.

I have not been baptized yet but hope to be in the near future. I am still looking for the Master upon whose shoulders the government of the nations will rest throughout all eternity. I am some 15 or 16 miles from any meetings or where there is any preaching, so I do not get to go very often. But nevertheless I keep the Bible and Mr. Wilson's Text Book for my study. I find it a great help in the study of topics.

Between The Restitution and the text I find great pleasure in the study of God's Word. May God's blessing rest upon all those who uphold for the one gospel and the one hope.

Yours in the hope.

O. C. JONES.

Editor Restitution:

Enclosed please find P. O. Money Order for $1 50 for subscription to The Restitution for ensuing year.

May the Lord in his love knit us closer together in the unity of spirit, and keep us in these days of peril. Have we purified ourselves as he is pure? We shall be like him when he shall appear if we take heed to his words. Yours in love.

B. W. WAGONER.

Dear Brothers and Sisters:

We are thankful once more to see so many nice letters in The Restitution from the household of faith; it surely does us good to read one another's words of praise. We are some 15 miles from our church at Brushcreek. But we had the pleasure of having our able Brother and Sister D. C. & N. B. Robison with us. We had 10 discourses, we had an attentive audience and good attention, and we had 2 Bible studies on the Saturday evenings with fair attendance. We had for lessons the 8 chapter of Romans, and second evening 15th chapter of 1 Corinthians. And Brother Robison our noble teacher who can make it so plain a child can understand it. Let us all be watchful for we know not when the Bridegroom cometh. Be watchful is our prayer and may we be found worthy when he comes.

N. S. & E. WESTFALL.

Dear Restitution:

I for the first time avail myself of the opportunity of greeting all through The Restitution and the plan of the New Year's Greeting by the letters published in the paper. I never have been so situated as to hear the gospel of God preached but very seldom, almost always been in the far west where but few of the true faith and the church were to be found, but having the word of God, the Scriptures of truth ever by me and having sufficient of the faith to take the steps necessary, that is obedience and immersion in the name of Jesus Christ, and ever since endeavored to so live as to keep alive the hope of the gospel the blessed promises of God. I [illegible] say that I am none the less firm in the faith, and looking for the return of the Lord the Son of the living God and the setting up of the kingdom of God and reign of Christ upon the earth. And I do rejoice in the hope of the life to come. I read with much pleasure the many letters of the faithful in The Restitution, all helping me to hold out faithful to the end. I am now old being in my seventy seventh year. I am pleased to say I have been a reader of The Restitution for many years, and endeavored to have it read and especially by those whom I hoped to have gain a knowledge of the true plan of salvation. The able articles published in the paper being of much use and advantage generally to give light upon and knowledge of Bible truths.

I have however been annoyed by a few articles in the paper, that is because the passages of Scripture referred to in the articles were only cited but not quoted, and the persons to whom I had given the paper did not know the language of the passages as but very few do so as to quote them, and very seldom, in fact I think safe to say never do go to the Bible and hunt up the passages, and some have held that passages were not what the argument in the article seemed to imply, else the writer would have quoted the language fully. And some who desire to cavil will say, ah, this new doctrine is false and the writer knew it or else he would have quoted it, and they sometimes make use of such to try to bring our doctrine into reproach.

It would be a pleasure to me hereafter to see all articles and arguments supported by the full and complete quotation of all passages of Scripture referred to, and failure such quoting would aid me in my efforts to spread the truth. And now again I desire to greet the brethren and sisters by those few lines of greeting. I have labored to get together, in order to add my testimony, by means of this New Years Greeting, and do hope to cheer some one or more on the way, as I am cheered by the many who write and cheer me away here in my distance from where so many of you writers are. So you have the blessed privilege of hearing the gospel preached. I wish to assure all as I promise the Lord in my prayers that I am determined to keep the faith as it is in Jesus and look with hope for the soon coming of the Lord.

A. D. JONES.

Bible Lessons.

AN OUTLINE OF NOAH'S SERMON.

REFERENCE BIBLE.

1 The two sons of Isaac. Gen xxv 21-34.
2 The elder shall serve the younger. Gen xxv 23; xxvii 28, 30; Mal i 3; Rom ix 12.
3 Jacob, the supplanter. Study his history carefully. Note God's purpose in him. Gen xxviii 10 to 16.
4 Jacob while in Padanaram.
5 Jacob's prayer. Gen xxxii 9 to 12. Jacob changed to Israel. A Prince. He prevailed. Gen xxxii 28. Jacob gained the excellency.
6 Esau's blessing. Gen xxvii 38 to 40. A temporal ruler.
7 The character and environments of Jacob and Esau.

QUESTIONS.

1 Who were the two sons of Isaac?
2 What was God's purpose concerning them previous to their birth.
3 What do you understand by "Jacob have I loved, but Esau have I hated?" Mal i.
4 Was Jacob justifiable in supplanting Esau? Give reason for your answer.
5 What was Jacob's character while serving Laban?
6 When did Jacob become justified? Gen xxxii 9 to 13, 28 to 30.
7 Who was the lord of this land? (Canaan). Explain fully.

D. C. ROBISON.

"In this age of 'perplexity' when the hearts of men are 'failing them for fear,' and the love of many waxing cold because iniquity abounds, the safe thing is to stay just where God placed you, and do the thing he first called you to do. God has not changed though circumstances have. His 'gifts and callings are without repentance.' He knew those peculiar trials were coming when he first called you to that work and because he knew you needed the educational influence of those trials, he permitted them to come. God says, 'Let every man abide in the calling wherein he is called.'"

Election.

"Known unto God are all his works."

God is spirit. He made the higher order of intelligences called angels, spirit also. He proposes now to make something greater, man the greatest creation of God. In the creation he makes man in his own image subject to death, for a little while lower than the angels, having in view Christ and the saints. Not a dying soul but a living soul. He made all creation subject to frailty, not frail in every sense, but subject to it. He pronounced it good. It was a beautiful figure of that which was to follow. By the law is the knowledge of sin. Adam was given a law in the Eden Garden. The Lamb was slain before the foundation of the World. Paul tells us that Adam was a figure of him that was to come. The type, the natural, the figure failed: but said God, I will make a man to be by the resurrection the express image of my person, who will not fail, but who will overcome the evil one by death. Because in the foreknowledge of God he foresaw these things, shall we charge God with being an accessory to sin? Not even though it is better for us that Adam and Israel both failed. "For the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification." Adam lost first place—for Christ is the elect of God. The purpose of God concerning election is not well understood by many of God's people. The statements made regarding Esau and Jacob are not difficult of comprehension when they are taken as they stand, when compared with other Scriptures, and no attempt is made to limit, change or dispute God's words. First the natural (seed), then that which is spiritual, neither can the natural seed develop until the manifestation of the spiritual; this is true individually and as a body, of Israel and the Church. "Jacob have I loved, and Esau have I hated." (or loved less). Before they had done either good or bad, this was said, that God's purpose of election might stand. According to the foreknowledge of God he chose Jacob as the seed, not according to his works nor his obedience. While we see Jacob having respect both to the birthright and blessing, Esau sold his birthright and lost the blessing, but this had nothing to do with his election when first chosen of God. Shall the thing formed say to him that formed it, Why hast thou made me thus? Some seed will not produce life. Some eggs have not the life to produce chicks. And there are conditions which destroy that little life which they may have. Even though Jacob obtained the promise through subterfuge, it was of God, who afterwards trained him under a hard task master, and he learned obedience by the things which he suffered. But what do we read of his brother? His wives and sons were numerous, he accumulated great possessions, built cities, lived in luxury, for pleasure, and began to lord it over the people, to be chiefs and dukes and kings; while Jacob dwelt in tents in the land of Canaan. So it is evident God chose him from the beginning and trained him for his purposes. "For this purpose have I raised thee up" said God, of Pharaoh. Did he make him bad in the beginning? No, not necessarily, but withheld certain truths from him, surrounding him with riches and earthly honor, he became vain, pompous, proud and withstood the servant of God, Moses. Thus certain people are allowed to exhibit for a time, and become prominent in the affairs of the world, God giving them their portion now, for he giveth the rule to the basest of men, says Daniel: What is the object of it all? That he might make known the riches of his glory upon the vessels of mercy, which he afore prepared unto glory, even us, whom he also called, not from the Jews only, but also from the Gentiles. There are those who claim to follow Christ in the churches who never knew him. They are not outwardly wicked, they do not break the laws of the land, are not thieves nor robbers, but appear morally good, yet they have not the Spirit, they are not spiritually minded, never have fully comprehended the Scriptures, they become proud and boastful, and are enemies of Christ and the truth. Having known God in a way, they refuse to go on to perfection. They have no part in our salvation.

Then again there are two classes in the Church of God—the ignorant babes and the learned in the Word. The babes are hindered in their growth by their teachers. But the Word of God is not bound and in due time they will get the truth necessary for their salvation. But the class of which Esau is the type, is not lost, for we read, "And Rebecca his wife conceived and the children struggled together within her," and taking it to the Lord he said, "Two nations are in thy womb, and two peoples shall be separated even from thy bowels; and the one people shall be stronger than the other people and the elder shall serve the younger."

In the creation of God, of which Christ is the beginning, the two classes are the church, of which Christ is the head, the fulness of God, that filleth all in all, and Israel who have lost the first place as a nation, who in their turn rule over the saved of the nations; represented by Abraham's six sons by Keturah. For "he hath fixed the bounds of their habitation according to the number of the children of Israel," and during that terrible day of Jacob's trouble, he shall be saved out of it, and returned to the land. Paul said, that in the resurrection there is one glory of the sun, another glory of the moon. Now the moon shines from the reflected light of the sun, so Israel cannot shine until the sun of God are perfected and manifested. So God calls and adds to the church such as shall be saved. Nevertheless Jesus, Paul, Peter and John speak of a sin unto death, a falling away, from which there is no recovering. Now that the fruit is green and ripening, there is no restoring it, should it become rotten, and it is impossible to restore a certain class, it is also impossible to tempt others from the power of faith, hope and love of the gospel. "Elect according to the foreknowledge of God the Father in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace to you and peace be multiplied."

E. D. McGLEES.

P. S. In my article on "Election," I made a statement, that might be misconstrued by some; who would infer that I was teaching Josephite or Unitarian doctrines. I said that Adam had lost his first place, and Christ had obtained it, or words to this effect. This is not strictly true, any more than Esau could lose his first place, because of the obedience of Jacob. Esau never had first place, except by occasion of birth, which was overruled by the previous election of Jacob. Jesus the only begotten Son of God, conceived by the Spirit, made of a woman, made under the law, and those in him, were elect before the foundation of the world. There is no comparison of objects of different nature; of Adam and Christ in considering election. "First the natural, then that which is spiritual," or, in process of time out of the natural is produced the spiritual, which though last, is first. "Behold I make all things new," not new things entirely; but out of the old, by the creative power of the Spirit in the new man, will come the new. And Christ will accomplish more for Adam's race than Adam could ever have done. Such is the purpose of God in election, "the last shall be first and the first shall be last."

E. D. McGLEES.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 350 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

Recent Travels and Explorations in Bible Lands, with maps and original drawings, by Frank S. DeHass. Over 600 pages. A splendid gift book, by one of the accredited authors, really a souvenir book, for $1 75

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Remains, Greeting:

Brother Neff's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HARRON.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 6 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Believed we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. H. Huggins, Box 47, Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the platform of the Illinois Conference of 1887, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 5 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother B. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies (post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the plain old truth. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Bro. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Yours loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought into knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" for a person finding certain mutilated phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 180 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave. Austin Station, Chicago Illinois.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V. Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Bluth Somerset. Post paid, 10 cents.

Law or Gospel—Which? A tract of six pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think diversity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintance with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, sets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an evident wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Forgotten Workers.

They lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died;
They did their work and passed away,
An unknown band;
But they shall live in endless day, in the
Fair abiding land.

And were they young, or were they growing old?
Or ill, or well?
Or lived in poverty, or had they wealth of gold?
No one can tell;
Only one thing is known of them, they faithful
Were, and true
Disciples of the Lord, and strong the sigh prayer
To save and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another Name,
And gladly trod
The rugged ways of earth, that they might be
Helper, or friend,
And in the joy of this their ministry,
Be spent, and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown:
And there lost names shine forth in brightest rays
Before the throne.

Oh, take who will the boon of finding fame!
But give to me
A place, among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace!

Communicated.

Revelation vi, 9, 10.

Brother Huggins:

Will you please explain Rev vi 9, 10, and greatly oblige yours very respectfully, E. E. Slack, Bogota, Ill.

REPLY.

The 6th chapter of Revelation unfolds the events which were to occur when the Lamb opened the six seals. By reading the chapter with care you will learn that the seals are only time-periods in which certain events transpire. The first, second, third and fourth seals have to do politically with the Roman Habitude; but the fifth seal gives us divine illumination as to the Body of Christ in its conflicts with the Roman Beast. It discloses the "dreadful and terrible" (Dan vii 7) beast killing the saints on an altar, "for the Word of God, and for the testimony which they held." It speaks of them in the agonies of death as crying with a "loud voice" for God to speedily avenge their blood on their enemies. In the remarks which follow we limit our comments on this passage to 1. The "altar" on which they were killed; and 2. The "loud voice" which they uttered in their dying moments.

1. The Altar. In the Old Testament we often have altars which were erected by God's people called by very remarkable and suggestive titles. Jacob built one and called it Ail-Elohe-Yisrael, "the Strength of the Mighty One of Power's Prince". Gen xxxiii 18-20. As Jacob could not and did not consider the work of his own power the "Power's Prince," he was taught, and we are instructed, that his altar was only a symbol of him who is the Strength and Power of God. The altar on which the Israelites offered their sacrifices was "an altar of earth." "And," continues the record, "if thou shalt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Ex xx 24-26. "We have an altar" (Heb xiii 10) in the person of our Lord Jesus "an altar of earth," of the same nature we are, and born "the image of the earthy" (1 Cor xv 49), as the type requires. And further, he was, like the stone of the Levitical altar, not hewn or touched by any "tool" of man's device. They who affirm that Joseph is the father of Christ "pollute" him, and make Joseph the builder of an altar of hewn stone, upon which his nakedness had been discovered.

2. The "loud voice." Christ is the altar on which his faithful followers were "beheaded for the witness of Jesus, and for the Word of God." Rev xx 4. Believers were constantly exhorted by the apostles to be ready at any time to make a sacrifice of themselves. Especially was this true coincident and concurrent with the fifth seal. Christ's sacrifice is expressed in the prophetic words, "He hath poured out his soul unto death." Isa liii 12. Christ showed the apostles by his death how they were to die. 2 Pet i 14. Paul was acquainted with this prophetic intimation, and so says to the brethren at Philippi, "If I be offered (poured forth, see the Greek) I joy, and will rejoice with you all." Phil ii 17. Just before his death at the hand of Nero he said he was "ready to be offered (poured out), that is sacrificed. 2 Tim iv 6. A century later, Ignatius was executed by Trajan, and he spoke of being poured out as a libation to God on his altar. The biographer of Polycarp, of Smyrna, who suffered in A. D. 160, says: "Having his hands tied behind him, and being bound as a ram out of a great flock for an offering, and prepared for a burnt sacrifice, acceptable to the Deity, he looked to heaven and said, "O Father, I give thee hearty thanks that thou hast vouchsafed to me that at his day and this hour I should have a part in the number of thy witnesses in the cup of Christ, unto the resurrection of eternal life both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be accepted this day before thee as an acceptable sacrifice, as thou hast ordained." From Polycarp's words as above recorded, we see that the texts of Scripture we have cited led him to regard his execution as a sacrifice, or a pouring out underneath the altar. He cheerfully submitted to the "cup of Christ," and expressed his faith in a future resurrection of his soul as well as his body to the "incorruption of the Holy Spirit."

Now the "loud voice" which these men of God uttered when they died at the hands of their enemies, is explained by the words, "poured out his soul," etc. "The life of the flesh is in the blood." Lev xvii 11. Jesus poured out his soul" when he poured out his blood on the cross. When he was expiring on the cross he "cried with a loud voice." Matt xxvii 46. Even if these words are not capable of proving the text would yet express a great truth. The blood of Abel cried by Cain is said to have a voice and to speak—"The voice of thy brother's bloods [Heb] CRYETH unto me from the ground." Gen iv 10. In the same way the blood of Jesus which was "the life of the flesh," was "poured out" on the cross, and spoke in thunder tones (spoken) "better things than that of Abel." Heb xii 24. The blood of Abel only spoke of Cain's sin and murder; Christ's speaks much "better things" than these, for it speaks of pardon and peace. As the blood is the life or soul, when it was "poured out" on the burnt sacrifice, it ran down "under the altar," lost its fluidity, and became solid as concrete. As a consolidated mass it remained if we are to understand the altar to "speak" by its stones and graves, and to cry "with a loud voice" to the "Holy and True" One to take judicial vengeance on the murderers. Hasten the day, O Lord, when thou wilt avenge thy peoples' blood on them that dwell on the earth.

ROBT. C. HUGGINS.

Sunday School Lesson.

LESSON FOR SUNDAY MAR 1

JESUS FEEDS THE FIVE THOUSAND.

Golden Text. He shall feed his flock like a shepherd. Isa xl 11.

Last lesson Jesus was in the temple at Jerusalem. The Jews sought to kill him because he had broken the Sabbath, and said God was his Father. John v 18. After a long talk with them he went over the Sea of Galilee. John vi 1.

LESSON TEXT.

2 Because they saw his miracles—the miracles of healing. After the feeding of the five thousand he walked across the Sea of Galilee. John vi 19. The people took boats and followed him. He told them they followed him because of the food. He exhorted them not to do that, but to labor for the meat that endureth. John vi 26, 27. That meat was the gospel—glad tidings of the kingdom of God, concerning which he said: Repent—change your mind—and believe—have faith. Mark i 14, 15, and be immersed. Mark xvi 15, 16.

3-5 The multitude—about five thousand men. Verse 10. Matt xiv 21 adds, "Beside women and children.

5-7 To try Philip he said, Where can we find bread for so many? Philip figuring said, two hundred penny-worth—Denarii—about thirty dollars worth would not be enough.

8, 9 Andrew called the attention of Jesus to a boy with five barley loaves and two small fishes. That seemed to be all the food that could be found among the great crowd.

10 The place was choice, and just suited for the purpose—or object—that Jesus had in view. The feeding of the whole multitude with about enough for a meal for one. That it might glorify God, and the Son of God—glorify. John xi 4.

11-13 He took the food, and gave thanks—an example for all the faithful. From then to the end of the meal was certainly a busy time for Jesus and his disciples. We read that they—every one—were filled—had a full meal—and twelve baskets of fragments. But do we understand and know how it was done? No indeed. The finite mind can look on, or read, and marvel. The spiritually minded—those who have obeyed from the heart, Rom vi 17, 18—read, marvel and have full faith that Jesus—their Lord and Master—fed five thousand with three small barley cakes and two small fishes. This great miracle was but a taste of the powers of the world to come. Heb vi 5. When the saints possess the kingdom. Dan vii 18. They shall do greater works than these. John xiv 12.

14, 15. The miracle convinced the men that Jesus was that prophet. Deut xviii 18 19. The Messiah—and would, by force, have proclaimed him King of the Jews. The times were not yet come, Jesus had to suffer first. Luke xxiv 26. He for our sins. 1 Cor xv 3. And be raised for our justification. Rom iv 25. And the gospel preached in all the world for a witness. Matt xxiv 14. To take out a people from among the Gentiles. Acts xv 14. This has been going on for about two thousand years and we pray "Thy kingdom come."

Next lesson, Jesus the Bread of Life. John vi 22-51.

P. SEIL.

Funeral Sermon.

PHIL. iii, 20-21.

For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Why are we so intensely looking for the Savior? For the same reason Paul was. He saw the need of a change in human affairs, and he was certain it would not come until the Life giver came to perfect the change. Amy loved these verses, for she saw in them the only way out of her pain, and why should she not desire it, for not a day in her life has she known what it was to be well. She did not believe this change from a corruptible body to the glorious one came at death, for her Bible told her, For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming. 1 Cor xv 22-23. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. 1 Thes iv 16-17. All together the saved company will shout victory over death and the grave, saints will rejoice that mortal life is ended, and the immortal life begins. As we look this life over we do not wonder the Apostle James asks the question, What is your life? And answered it in the same breath. It is even a vapor, Anna L. Barbauld touches a sad strain in these words:

Life! I know not what thou art,
But know that thou and I must part.
And when or how or where we met,
I own to me's a secret yet,
Life! We've been long together
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.
Then steal away; give little warning
Choose thine own time.
Say not good night,
But in some brighter clime,
Bid me good morning.

Well may we ask the question, Where am I? On the most uncertain footing possible. The great characteristic of life is its uncertainty. Here today, gone tomorrow. A little while ago none of us were here, until a wave out of the past eternity cast us up like drift-wood on the shores of time. A little hence another wave will sweep us off the shore, and with Job we question, But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? Landed here for a little while on this narrow neck of land between these two great eternities out of which we came, to which we are going. Just time given us to prepare for God's beautiful beyond. We knew nothing before our arrival here, and the same condition comes at death, for, The dead know not any thing. Eccl ix 5. Where is our help, where our release from this condition our beloved sister has fallen into. The Apostles had only one doctrine of eternal life to propound to the world, and they had been learners at the feet of him who had said, I am the resurrection and the life, Christ and the resurrection, the only safe road. Amy had been walking that road for thirty-one years. She knew the way, had studied the guide posts. She believed that she should die, and why talk of a resurrection unless we are dead—if we go to our reward at death there is no need of, or use for a resurrection. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor xv 49. When? At the sounding of the last trump, For.....the dead shall be raised incorruptible. Then may we be able to say with our sleeping sister, I have fought a good fight, I have finished my course, I have kept the faith. The only comfort I can offer the weeping ones today is, Take Amy's God for your refuge, he will carry you safely through the perils of this life, and release you from death. God be with you all. Amen.

MARY A. WOODWARD.

Obituary.

What havoc death is making in our ranks. Now it is our dear sister in Christ, Amy Moon, who will never meet with us again in Conference meeting. Whose pleasant smile and companionship for husband and home is gone forever. But there is this to comfort us all: She died as she had lived, faithful to the truth. Amy was the fourth child of Bro. and Sister Jacob Lemon; was born in the Lemon homestead Jan. 6, 1840. She was baptized into the Christ by old Bro. Chesebrough over thirty-one years ago, and although there never was a company of believers for her to meet with in her community she was just as faithful. Her teeth was always ready when Conference came, and if she was not present, it was because she or husband were not well. She was taken with La Grippe, stomach trouble and other complications kept her sick for four weeks until Feb 6, 1908, she fell asleep. A telegram called for B. W. Woodward to preach the funeral sermon, but he was too sick to go, so leaving him in good care I started for the sad, sad home, Friday evening. The severe storm blocked the roads, so that the funeral could not be held until Monday. She sleeps well for she sleeps in Jesus.

M. A. WOODWARD.

Selections.

A Bloody Catalogue.

The history of mankind is mainly written in blood. Years of peace are passed over without remark. Men who devoted their lives to honest pursuits and the acquirement of their daily bread, are hardly mentioned. But let some monster of iniquity arise, who in mad ambition stretches his arms like arms to grasp in all the shores; let *tyrants* shake their iron rods above the bowed heads of helpless millions; let war with mailed heel tread upon the bleeding hearts of thousands, and light up the sky with the lurid glare of burning cottages and cities; let famine devour the widows and the orphans whose protectors have perished in deadly strife; let pestilence spread from these battle-fields until it ravishes the globe;—and the historian grasps his pen and records these deeds as the acts of famous heroes and mighty conquerors. And yet the experience of such men is a vivid commentary on the words of Christ: "All they that take the sword, shall perish with the sword."

Anthony Trollope, writing in his introduction to his little book on the *Commentaries of Cesar*, and having proved that of all of those mentioned in that work, hardly more than one or two died in their beds, goes on to say, "The bloody catalogue is so complete, so nearly comprises all whose names are mentioned, that it strikes the reader with almost a comic horror. But when we come to the slaughter of whole towns; to the devastation of country effected purposely that men and women might starve; to the abandonment of the old, the young, and the tender, that they might perish on the hillsides; to the mutilation of crowds of men; to the burning of cities told as in a passing word; to the drowning of many thousands, mentioned as we should mention the destruction of a brood of rats, the comedy is all over, and the heart becomes sick. Then it is that we remember the coming of Christ changed all these things, that men now, though terrible things have been done since Christ came to us, are not as men were in the days of Cesar."

Nor was this change due to the progress of humanity. For within the memory of man, and even to the present time, humanity has retained the same elements of barbarism and cruelty which have cursed the world for ages. Down to our own days have come bloody despotisms and crimes, which have only been suppressed by the rigorous rule of law, and the stern hand of power. The dark places of the earth are still full of the habitations of cruelty. Man in his natural condition, whether cultured, refined, and polished, or in the rudeness of utter barbarism, exhibits the same evil characteristics.

Humanity does not reform itself. Human progression is an idle boast. All that has been achieved for real progress and enlightenment in the world, has been wrought by the power of Christ, renewing the hearts of individual men and women, and thus remodeling society, and elevating it to a more exalted plane. The South Sea Islanders had been cannibals for ages, without a thought of improvement or progression. The gospel came to them, and in a single generation witnessed an utter change. On the monumental stone of a missionary, on one of those islands, is this inscription:

"When he came here, there were no Christians; when he went away, there were no heathen." The gospel of Christ wrought more progress within the life of a single man, than "humanity" had achieved during the lapse of unrecorded ages.

It is the power of Christ that changes the lion to a lamb. It is the light of truth that reveals the wickedness of the world. It is the gospel shining in the lives of Christian believers, which shames the ungodly into decency, purifies opinion, ameliorates suffering, modifies government, makes life worth living, and this world a place fit to live in.—*H. L. Hastings.*

The Man and the Snakes.

Once upon a time there lived a man who owned fifteen snakes. They were a continual source of trouble to him. They wriggled and crawled about his back yard making it dangerous for his family and friends. At last he decided to regulate them, so the man got a box and bored fifteen holes in it and put the snakes therein, but the snakes got out of the box in short order. That was low license.

He then plugged up ten of the holes and put the snakes in again, but the fifteen snakes got out of the five remaining holes. That was high license.

In desperation the man gathered the snakes together and pitched them over the fence in his neighbor's yard, but some of them came back and annoyed him again, and it was still a dangerous thing for his children to play there. The question was still unsettled. That was local option.

After careful thought he struck a bright idea, and gathering the snakes together again, he took up an axe and cut off their heads, and the snakes troubled him no more. And that was prohibition.—*H. W. Wilbur, In Sound Doctrine.*

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, FEBRUARY 26, 1908. NUMBER 8.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb'y 26, 1908.

As Brother P. Neill's Sunday School lessons got behind by failure to reach us one week, we print two this week, so they will reach all places in due time.

On account of the severe storm and the water coming into the furnace room of the Plymouth Church, the meetings had to be discontinued last week, and Brother Lindsay went to his home. The roads in Warren Co. are reported impassable, and meeting there will have to be postponed.

We wish information concerning a writer named Francis Cuphill. He wrote and published a pamphlet in 1865, in opposition to the position of Dr. John Thomas. We would like to know who he was, where he lived, who he was associated with. Any one who can tell any thing about him will confer a favor on us by writing to this office.

The article in this issue on Turkey and the Holy Land by Sister Amy Moon, is a paper written by her, and read at a meeting of some people she was associated with. This was the last work of Sister Moon, as notice of her death is in this paper also. She will be sadly missed by the Church in Michigan, and by relatives left to mourn for her. We can only pray for the speedy coming of our King to end the time of mourning for loved ones gone, and bring in the rejoicing time.

The trial of General Stoessel, who defended Port Arthur against the Japanese, and finally surrendered the fortress, is now ended, and he is found guilty of having given up and surrendered without waiting if all defenses were broken down and he was in the last extremity. In the Russian army this constitutes a crime, and he is sentenced to death. However it is asked that the Czar be lenient, and use his power to commute the sentence to ten years imprisonment. All who remember the circumstances well know that it was the wonderment of the world that Port Arthur was held by the Russians as long as it was, and now for the General in charge to be adjudged worthy of suffering the death penalty for giving up against such odds, and with no relief possible, is another wonder, and only shows that spite work and jealously is at work in Russia as in other parts of the world.

A Sample Case.

The mail reaching Plymouth at 11 A. M. Feb. 8, 1908, brought us a postal card stamped at M———, Minn. at 3:00 P. M. Feb. 7, 1908. The card reads as follows:

"M———, Minn. Feb. 7. '08.

A. R. Underwood, Dear Bro:

The last of Dec. I sent you three dollars (Money Order). One and a-half for my subscription, and the other one and a-half for the Helping Fund. So far I have had no acknowledgment of it either in change of label or in the "Fund." Will you kindly look the matter up and report.

Yours truly, Mrs.———."

The mail reaching Plymouth at 7:00 A. M. Feb. 10, 1908, brought us a letter stamped at M———, Minn. at 5:00 P. M. Feb. 8, 1908. This letter reads as follows:

A. R. Underwood, Pub. Restitution, Plymouth, Ind. Dear Bro.

I note by the label on my paper that my subscription has expired, and I enclose $1.50 for its renewal. I also enclose $1.50 for the Helping Fund.

Yours truly, Mrs.———, M———, Minn. Dec. 27, 1907."

Enclosed with this letter was a money order for $3.00, dated at M———, Minn. Feb. 8, 1908.

On Feb. 11, a letter with return address was sent from this office to the person whose name was signed to the above card and letter, explaining that the card came first, then the letter, and giving the dates of stampings and the date of the Money Order. After waiting till the present time, which is Feb. 22, no reply has come to this letter, though a reply was specially asked for.

The only explanation for this that seems reasonable to us now is that the person who wrote the letter on Dec. 27, 1907, gave the letter and money into the hands of some one to attend to. That person neglected it till the card of complaint was given him to mail, and then it was necessary to find the letter and get the order, and send to us. This would have been no great crime if the case was simple neglect, and a statement of the facts would make all right. But inasmuch as we do not get a reply to our letter sent Feb. 11, we naturally think that the person who sent the money, has not received our letter, and still thinks we are the ones who have neglected the matter, and should some meddlesome tattler be told by some one that this person had sent us money, and we never gave credit, but kept it, till after six weeks a complaint was made, and we just had to produce it, such a tattler and busy-body will roll it as a sweet morsel under his tongue, and go on his way to poison the minds of our friends.

The card, letter, and order referred to above were seen by witnesses of repute, whose testimony cannot be gainsaid; and besides the papers are preserved for inspection. It is very likely that every other case where complaint is made could be explained, were people inclined to get both sides of a matter before passing judgment.

Brother, if you have ever been guilty of impugning the character of another, we pray you at once expunge from your heart the desire to injure your brother.

Paul said to the Romans (xii. 9,) "Let love be without dissimulation. Abhor that which is evil. Cling to that which is good." The Diaglott says "Let love be unfeigned. Detest the evil, adhere to the good." The Syriac reads, "Let not your love be guileful; but be haters of evil things, and adherers to good things."

Even if a brother has erred, we are not the ones to pass sentence. Our job is to try to reclaim him. Let us ask the Father for grace, that we may keep strictly to our own business, and not try to usurp the place of One higher than we are.

Communicated.

Acquaint Thyself With God.

The above may be found in Job xxii 21 and should be an admonition to those who write or teach the subject of the Trinity of which the doctrine of the pre-existence of Christ is a part. The question as asked by our Savior, "When the Son of Man cometh shall he find faith on the earth," is a very important one. There are faiths but will he find the faith of God? It is also called the faith of Christ and the faith of the gospel. One of the New Testament writers has it clothed in the following language, viz.: "The things concerning the kingdom of God and the name of Jesus Christ." Acts viii 12.

There are a few who claim the honor of believing this precious truth and hold to doctrines that nullify the gospel as taught by Jesus and his followers. The object of this article is that our readers may know more of the eternal one than what may be found in our present translation. Moses is regarded as the writer of Genesis. In Exodus iii 6 the God of Abraham, the God of Isaac, and the God of Jacob appear to Moses in the burning bush. In Gen xvii 1 this one declares himself to be the Almighty God. The Hebrew for this is All Shaddai and means the powerful one. In Exodus vi 3, we read; I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty (Ail), but by my name Jehovah was I not known to them. The name Jehovah is a corruption of the name Yahweh. Neither of these appellations should ever be translated by the Anglo-Saxon word God, or Lord. The word God meaning good and the word Lord, ruler or Sovereign ruler. All and Yahweh meaning strength or power. In our translation Exod iii 14, this term Yahweh is more properly rendered "I will be who I will be" instead of I am that I am. It denotes great power and strength. Abraham in order to believe God (Yahweh) when he declared that his seed should be as numerous as the stars of heaven, when he as yet had no son, must believe in his power. Or that he is the All Powerful One. In the first chapter of Genesis the words rendered God and Lord God are from the Hebrew word Elohim and is the plural form of eloah and signifies the messengers of the Ail or Yahweh. The word angel or angels is the English equivalent of angelos Greek. Elohim Hebrew. Angelos Greek. Angels English. In Gen i 26, God said let us make man. The Elohim said, let us make man. Yahweh created man through his Elohim (angels). There is no proof that Yahweh said to his Son Christ let us make man, etc. Those who undertake to prove the pre-existence of Christ by this Scripture do it without any authority from the Bible. If they seek to know the meaning of the terms Eloah and Elohim all will be plain.

In Gen ii 22, Lord God is rendered from the Hebrew words Yahweh Elohim and means "He who shall be mighty ones." Dr. John Thomas says; "God in Saxon signifies good; a meaning which can not possibly be extracted from any of the names recited above. It is not a translation of any of the words used. The words Ail, Eloah, Shaddai, Adonai Elohim are all rendered with scarcely any discrimination by the Anglo Saxon terms Lord and God. We have seen that power, might, sovereignty are ideas upon which the words are based; and as the ideas are absolute and underived in Him, "out of whom, and on account of whom, and for whom are all things!"—the Hebrew nouns expressive of power, might, sovereignty, are selected and appropriated by the Creator as representing signs or names of himself in revealing the knowledge of divine power in its manifestation to men." The name Jesus is a corruption of the name Yahweh. Jesus as the Son of God (Yahweh) took the Father's name. This being true it is no evidence that he pre-existed. Dan iii 24 is given as a proof that Christ existed previous to his birth. Did not we once have men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said Lo, I see four men loose, walking in the midst of the fire and they have no hurt; and the form of the fourth is like the Son of God. Now it is evident that these translators believed in the pre-existence of Jesus or they would not have so rendered it. I will give here "Leeser's" translation. "Lo, I see four men unbound walking in the midst of the fire, and there is no injury on them; and the appearance of the fourth is like a Son of the Gods. Young's translation gives it the same. In the 28 verse the King declares that he sent his angel to deliver them and not his Son. There are a number of appellations suited to the one who was begotten by the spirit of Yahweh and brought forth by the woman found in the Old Testament Scriptures but not once is he called the Son of God. "The seed of the woman." The seed of Abraham, the seed of David, the righteous branch, the tower of the flock, the sun of righteousness, and many others of like character. We have John i 1-14 given as proof that the Word was Christ. The word is translated from the Greek word Logos and means a writing, a discourse, and not a person. In the Diaglott translation Logos is represented by the neuter pronoun "it" until the 14th verse where the masculine pronoun him is used. A careful reader will observe that "it" is used until the "Logos" becomes a person then him is used. You do not need to imagine that the writer has a great mystery covered up in the Greek language as one declared. The language "In the beginning" is depended upon to prove that the Christ (Logos) existed co-equal with the Eternal One.

Prof. Gardner a noted Greek scholar says, The expression "en arches" is an old Ionic idiom, common to Herodotus. Herod and other writers of their day; but rarely occurring in the later Attic and is correctly rendered generally "in authority" or in "rule, or in sovereignty." The idiom occurs quite frequently in the Scriptures of the Old Covenant; but only three times in the New Covenant. Twice in the above chapter, once in Phil iv 5. In authority was the word—that is the Word of God—not of man." In 1 John i 1-3, we read "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and which was with the Father, and was manifested unto us; manifested means brought to light. "The Word of life" was brought to light in the birth of Jesus the only begotten Son of God. Please notice 1 Tim iii 16. Diaglott translation. Confessedly great is the secret of piety; He who was manifested in flesh, was justified in spirit, was seen by Messengers, was proclaimed among nations, was believed on in the world, was taken up in glory. The secret or mystery is here as in 1 John i 1-3, revealed or manifested and is no longer a mystery. In John i 12, But to as many as received him he gave authority to become children of God to those believing into his name. (Diag.) Authority was in the Word (Logos) and was delegated to Jesus in his ministry. I quote from a recent article, "We do not understand how this same Christ could 4000 years later enter Mary's womb, and become incarnate as man. The mystery of his conception by the Holy Spirit is insolable when viewed as the beginning of his career, or as a means to perpetuate a career already begun. God has seen fit to couch that mystery in a few simple words. "The Word was made flesh." Why call this a mystery? Just out of the regular order of generation. God's Spirit was the begetting power. On the mother's side nothing unusual. Gal iv 4. God sent forth his Son, having been produced from a woman, born under the law, (Diag.) Yahweh created the first Adam, dust of the ground. The second man he begot. Those who enshroud this incident in mystery do it without a particle of Scriptural proof or good sound logic. It belongs to "Mystery Babylon." Let us divest ourselves of such weight and run with patience the race set before us. Jesus says John xvii 3. This is life eternal to know thee the only true God (Yahweh) and Jesus Christ whom thou hast sent. 1 Cor viii 6. Paul writes "To us there is but one God (theos, the Greek equivalent of Ail) the Father, of whom are all things, and we for him; and one Lord Jesus Christ by (through), whom are all things, and we by (through) him. This same writer declares that Jesus is the first brought out from among the dead ones. The first to be raised to an immortal life and therefore the beginning of the new race or creation. He is the first of the mighty ones whom Ail has promised to manifest that they may assist in destroying the works of the adversary. It is through the knowledge of the Mighty one that we will be made partakers of his divine nature. In concluding let me admonish all. Acquaint thyself with God. (Ail.)

D. C. Robinson.

Editor Restitution:

Some years ago I learned of this Weekly Journal. But like many others, entertained wrong and highly prejudiced ideas of it. Some time since I made a preaching visit to Arkansas, Texas and Indian Territory, during which visit attended the annual meeting or conference of Church of God people held at Driggs Ark., and heard the glorious doctrines of "The Restitution of all thing spoken of by all the holy prophets." Among the preachers whom I heard was John Poore, Dr. Dahlel, Dr. Knowden, Morgan, Lummis and others. All of whom are able and now precious brethren to me. As these doctrines were new to me, took no stock for or against them. However on my departure Dr. Daniel asked me to promise that after my arrival home in Tenn., to give the subject of the restoration of Israel a fair investigation, which was promptly attended to, and resulted in my thorough conversion to the doctrines set forth in The Restitution of which I have been a subscriber and reader for three month past, and desire to continue on. Dearly beloved Editors and readers of The Restitution, may the richest of God's blessings rest upon you all, in all your labors of love. Pray for me, for all things seem to indicate that we are now entering, or at least nearing the time of trouble spoken of by Daniel the prophet xii. 1. Your brother in the blessed hope.

J. D. Scott.

Editor Restitution:

Please find enclosed one dollar and a half to pay for the paper another year. I have been a reader of the dear old paper most of the time for over forty-eight years, and I look for its weekly visits. I try to get others to read it and send my papers to others to read. I am past seventy-eight years of age, and I am a firm believer in the things concerning the kingdom of God and the name of Jesus Christ, looking for his appearing and reward.

N. J. Pruitt.

Dear Restitution:

Kindly send me the addresses of the following persons.

I will try and send you some new subscribers for our dear old paper. It seems to me that The Restitution gets better as years go by.

J. T. Prime, Sr.

Don't worry so much about your reputation; create a character for yourself, and let it go at that. Character is the real thing; reputation the shadow, often distorted by the surface on which it falls.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Subscribe for The Restitution to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Indiana Berean.

Life of Christ. Lesson 19.

Christ's Trial.

1 Accusations against Christ.
2 Christ questioned.
3 Christ's silence.
4 Christ's replies.
5 Pilate's unwillingness to condemn.
6 Barabbas released.
7 The people demands Christ's condemnation.
8 Christ condemned.
9 Outrages by the people.

The following for daily reading commencing Monday, March 9, 1908.

Mar 9 Matt xxvi 59-61 Luke xxiii 2, 5, 10.
" 10 John xv 26 xviii 28 30 xix 7.
" 11 Matt xxvi 62 xxvii 11 John xviii 19 33 35.
" 12 Matt xxvii 12-14 Mark xv 3-5 John xix 8-10.
" 13 Matt xxvi 63 64 Luke xxii 66-71 John xviii 20, 21, 36-37.
" 14 Matt xxvii 18-25 Luke xxiii 18-22 John xix 4-6.
" 15 Matt xxvii 15-24 John xviii 39-40 Acts iii 14.
" 17 Matt xxvii 22-23 Mark xv 12-14 John xix 12 16.
" 18 Matt xxvi 65, 66 Luke xxii 24 John xix 16 Acts xiii 27.
" 19 Matt xxvi 67, 68 xxvii 26 31.
" 20 Mark xvi 65 xv 16-20.
" 21 Luke xxii 63-65 John xviii 22, 23 xix 1-5.

Questions.

1 Why was a trial necessary? Why then was Stephen not given a trial?
2 Why was Pilate unwilling to condemn Christ?
3 Why was Jesus sent before Herod?
4 Why was Barabbas released at this time?
5 Compare Christ's trial with a trial of today.
6 Explain Isa. liii. 8.

Dear brethren and sisters:

At home, not very well, either of us. I want to say to the brethren I now have my tracts printed and can send them out. The Great Divine Healer, The Stature of Christ, and The Gospel of Restitution, are ready, and the price is 10 cents. I want all to read my tracts even if you cannot endorse it all, so if you cannot send the price send one cent for postage, and I will mail one to you.

If any of the brethren who ordered tracts have failed to get them, let me know and I will send them at once.

If my eyes do not fail and my pen will move, I will soon have my other tracts out, and will give notice in due time.

Yours for the truth,

John Poore.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. Rosana Wisse.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co, Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

Geo. Neill.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Sunday School Lesson.

Lesson for Sunday Mar. 8.

Jesus the Bread of Life. John vi. 22-51.

Golden Text. Jesus said unto them, I am the bread of life. John vi. 35.

In the last lesson there was the feeding of the natural man. One of the "divers miracles." Heb ii 4. They were fed with the "Daily Bread," Matt vi 11. With "the meat which perisheth." John vi 27.

In connection with this the Lord Jesus advised,—exhorted,—them to labour for the meat which endureth with everlasting life which the Son of Man shall give unto you.

Daily bread is good, and necessary to this life; but when we partake of one meal we have no assurance that we shall live to need another. This proves to us that daily bread is not the one bread necessary.

If we do value the meat that endureth unto everlasting life, then the fact that Jesus is the bread of life will have an absorbing interest for us.

I am the bread of life—Eternal life—As daily bread is truly necessary to the present life, so is Jesus necessary to the life everlasting.

All the promises of God in him are yea, and in him Amen. 2 Cor i 20. This is the promise that he hath promised us, even eternal life. 1 John ii 25. This life is in Jesus Christ. He that hath the Son—Jesus Christ—hath life, he that hath not the Son of God hath not life. 1 John v 10-13.

He that has the Son of God, has the bread of life.

How can we, or do we, have the Son? By believing the gospel and being baptized. Mark xvi 15, 16

To the apostles he said, Go into all the world and preach the gospel.

The gospel—The glad tidings of the kingdom of God. Luke viii 1. He that receiveth you receiveth me. Matt x 40. He came to his own, and his own received him not. John i 11.

So then the solution of the figures of speech in this lesson is the story of the kingdom of God. Those who receive Jesus as the Christ, the Son of the living God. Matt xvi 16. They work the works of God. Lesson Text verse 28

They believe he was the true bread from heaven. verse 32. Let us keep in mind that Jesus is using figurative words.

33. Giveth life unto the world. Correctly—Offereth life.

35. I am the bread of life—From me only can you get eternal life.

40. I will give it, at the last day, by resurrection; to him that believeth on me. To all such I am the bread of life.

There are thousands who believe that they have life, and that Jesus only gives—or will give—them happiness.

48. I am the bread of life.

51. If any man eat of this bread, he shall live forever. Just another way of saying, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live—At the resurrection—and he that is alive—at the resurrection—and believe in me, shall not die. John xi 23-26. He shall be changed 1 Cor xv 51.

The bread that I will give is my flesh.—This is made simple in Rom v 8, "While we were yet sinners, Christ died for us."

It will readily be seen, that this lesson, indeed the whole chapter from verses 27 to the end, is positive foolishness to the natural—The unconverted—man 1 Cor ii 14.

The spiritually-minded read, receive by faith, and rejoice.

These sayings proved to be a severe test for many of his professed followers. They walked with him no more, verse 66. Though offensive to the many, they were the words of eternal life to his chosen ones. Verses 67-70. May they be the words of life to us also.

Next Lesson. Jesus heals a man born blind. John ix.

P. Neill.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A Balch	50
Mrs Emily Collett	3 00

Poetry.

Almost Home.

We're almost home, we're almost home, hark! hear the joyful cry:
The weary pilgrim lifts his head, and hails redemption nigh:
Oh glorious, soul-reviving sound, we soon shall see our King!
More swiftly fly ye tardy hours, that welcome moment bring.

We've long been wandering here below, cast out for Jesus sake,
And through the dark night we have watched and longed for morn to break:
And now the cry, "Behold! he comes, your journey's end is near."
Sounds sweet in every pilgrim's ear, and "home" is all the theme we hear.

O wayworn pilgrim, dry thy tears; from sin, toil, pain and sting;
What though the world despise thy name? thy King is not a King:
And soon upon his dazzling throne thou shalt with him sit down,
And wear the crown of Paradise, and wear a glittering crown.

Art thou a mourner? dost thou weep that unchecked sway sin holds?
To rod legends the valley shade? Satan no longer roams?
A few days more and you shall need no more to say "Maranatha."
But in those dazzling home is sweet no sin shall dwell.

O! home bound sailor, courage take; what though the clouds be dark,
And angry billows dash around, to sink you little bark;
What though the tempest tear your sails, with joyful hope we'll stand,
For well we know we're near the coast, our ship shall soon be safe in land.

O watcher, thou hast waited long; turn not away your eyes,
For, lo, the Day Star brightly burns, the Sun will soon arise;
With joyful hearts we'll watch and look, and pray, "Lord Jesus, come,"
And take thy waiting church away to heavenly home.

Communicated.

Turkey and the Holy Land in Relation to Prophecy.

It is said that Prophecy must fit History, or the Prophet is to be taken as a false witness. We have the express authority of the Scriptures for this statement; and it is clearly proper that this particular test should be the supreme one selected by Inspiration, in order to convince human beings as to superhuman foresight. Moreover it is predicted calmly and fearlessly that to the degree that prophecy from its essential nature and definition must precede the facts it pretends to anticipate, to that same degree must it agree thereto: and that, unless it does so, we have God's own word that we need not fear a prophet thus shown to be false and presumptuous. Deut xviii 22. The things that have been prophesied from the beginning have been and are being fulfilled up to the present time, and if every one would study the prophecies and signs of the times more, they would more readily understand why so many unusual things or events are transpiring in this eventful age of the world, represented in the toes of clay as given in Daniel. The responsibility rests with ones own self; it cannot be transferred. Adam's excuse that his help-mate gave unto him and so he ate, was of no avail under the circumstances: it was a case of "so much the worse for Adam" and many a modern divorce was gotten upon much less ground. For many years the Eastern Question was the most sensitive point in the diplomatic circles of the courts of Europe. In the language of the magazines of the day, it was "the sick Turkey and the carving, and the division when dead," to satisfy the hunger of the vulture nations that hovered over its fate. What gave additional stress to the problem was the sentiment, and the religious traditions of Jews, Christians, and Mohammedans, connected with a part of Turkey—the holy fields, given to the "father of the faithful" and made sacred by the imprint of the feet of the world's Savior. Here lies that country without a people, waiting for a people without a country. Every noble deed of their forefathers, when living, and every grave of their historic ancestors, when dead, finds a home amongst its hills and valleys. But a great change has come over the aspirations of the nations; the horizon that bounds their outlook has been vastly extended, and the Eastern Question has been enlarged and complicated. There has arisen a startling craze amongst the nations for "broken lots of China." This however is not the most serious aspect of the far Eastern Question, which is linked to the near East, by a new problem which is appearing on the horizon, viz: Who shall control that valley which is richest in the memories of the historic past, and, also, in the possibilities of the expanding future—the valley extending from the mountains of Armenia to the Gulf of Persia. Who shall control the country where the human race was twice cradled in its infant years, where man first learned the land where the first Mergers and Trusts sought to defeat God's law of dispersion by man's substitute of contradiction; and where the first great Empires rose; flourished, and faded away. It will be assumed that the Jewish prophets clearly foretold the final blessing of the world through the seed of Abraham, according to the terms of the original covenant with the first and greatest of the Patriarchs. But Palestine will ever remain a source of irritation until the purposes of God concerning that land are fulfilled. Because this deferred situation is still pending, the kings and rulers still conspire on earth, to keep that land from the people to whom God gave the title deeds under the seal of circumcision, and through whom the reign of righteousness and peace are to be established on the earth. Yet in spite of all the opposition of kings, will be inaugurate his "King upon his holy hill of Zion," and then he will promulgate the decree, giving "the nations for an inheritance and the uttermost parts of the earth for an possession," to this King of all the nations. But until that day arrives, Palestine will continue to be a bone of contention amongst the powers of the world. France asserted her authority by prostituting her right to protect the Catholic subjects of the Porte. Germany and Italy disputed this right and was upheld by the Sultan. This is the more significant because of the Kaiser's friendship for the Turk, because of his attitude towards Palestine. But Russia was already entrenched on almost every high hill of Palestine, where she has hospitals and monasteries, filled with arms, ammunition and trained soldiers. It could not be supposed that the course and mission of a Power of such magnitude as Gog or Rosh or the Russian Empire, would be unnoticed in the Scriptures of Truth. As a matter of fact, the leading characteristics of Russia and the policy she is so relentlessly pursuing is graphically outlined in the prophets and the downfall of the Empire, upon the mountains of Israel revealed. Ezekiel xxxviii. and xxxix.

In 1899 on the eve of the Peace Conference at the Hague, Russia's mission and destiny as revealed in the prophets was spoken of. It was clearly pointed out at the time that the Peace Conference could not last in course of time and in failure, that God's design was peace on earth, based upon righteousness, and revealed through Christ a Prince of peace, subsequent to his conquest of the world in his character as "Lion of the tribe of Judah." They may talk of converting the world, but it is not in accord with the Scripture. When Christ comes, shall he find peace in the earth? Oh no! They cry peace, peace, but there is no peace, but he comes to bring "peace on earth and good will to men. All Hail the Peacemaker. Any change in the status in that land that will awaken national jealousies is sure to cause serious trouble.

UNREST IN THE WORLD.

"It is an ominous fact that the world, on the eve of the second peace congress at The Hague, is threatened by disturbances in many countries. Hidden physical forces cause this little globe to shake and tremble from pole to pole; similarly, other forces are causing unrest among nations, and, from surface indications there is no prospect of a speedy coming of the era of peace of which statesmen dream.

Advices from Russia are to the effect that the revolutionists are importing and storing arms and ammunition. In the offices of the ministry there is uncertainty; no one pretends to foresee what may happen next. Arms and ammunition have been pouring into Russia for nine months, despite police searches and occasional seizures. The revolutionary agents in Europe are shipping them from unsuspected ports, disguised as merchandise.

According to so-called "Jingo" journals in Germany and England a state of distrust exists in both countries, and the hatred is so intense that it needs only the most trifling overt act on the part of either government to produce terrible consequences, and all the ingenuity of cool diplomacy is demanded to prevent some such disaster happening. The dangerously disturbed state of mind in Germany is vividly portrayed in a remarkable editorial in the *Essen Journal*, which has attracted widespread attention. It says in part.

"Two persons sitting opposite each other are engaged in a keen contest at the European checkerboard. One is an old, cool, calculating, quiet player; the other is a younger, less calculating hero, full of ideas and fantasies. Who will win? If they fight only with diplomacy chessman the game is no longer doubtful—William II is checkmated."

Mexico has found it necessary to send troops to the border, because of the disturbed condition in Guatemala. The reports say that three regiments have been dispatched to Salina Cruz and vicinity. It has been deemed important and necessary to strengthen the Mexican forces along the border in order to preserve strict neutrality of that territory, the presumption being that Guatemalan revolutionists will endeavor to reach that country through southern Mexico.

The Boers, through General Botha ask the home government for an army of 30,000 men, and opponents of this proposition in South Africa declare that if the demand is granted, they will secede and fight the Powers on their own account.

Similar reports come in dispatches from many other countries. Civilized nations, armed to the teeth, seem ready at a moment's notice to spring at one another's throats—any hoping that the change to spring may come, and come quickly. Lord Byron once declared that he would like to know how it feels to be a murderer, and it seems that this strange craving for a horrible experience has not yet been entirely cured by the application of civilization. Sometimes, it seizes a number of individuals in a nation simultaneously, and sometimes it spreads like an epidemic to other nations. Then the rumblings of the thunders of war become sweet music. But the prevailing conditions prove the necessity of a Hague congress, and a discussion of the best manner in which to tame the crouching tiger in human nature."

It is said that the decline of the Turkish Empire is one of the signs of the times. In Dan. xxxvii. 29. it says, The righteous shall inherit the land and shall dwell therein for ever. The hope of the gospel of the kingdom is based upon the promise of God to Abraham of an everlasting inheritance with Christ of the Holy Land, now a province of the Turkish Empire. Both the rise and decline of that power are the subjects of prophecy in the book of Revelation in connection with the symbol of the river Euphrates. Rev. x. 14; xvi. 12. Now in speaking of the promises to the forefathers in regard to their inheritance of the promised land, Luke xiii. 28 29, says, There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. The Jews are stretching out pleading hands to their more favored brethren, such as Rabbi Hirsch, Kalischer, Baron Edmund Von Rothschild, Mr. H. Lewontin and others, urging them to hasten the work of regaining possession of the land of promise; and the only land that was ever deeded to a race of men by the Supreme owner of all the broad acres of the continents. Now I will read a few verses from the Bible showing that God did really promise a certain portion of land to the Patriarchs or forefathers, Galations iii. 16. Now to Abraham and to his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Now please to remember while I read these few verses, that Jesus was called the Son of David through his earthly father who was a lineal descendant of David, and he is also called the seed of Abraham. I will begin at Gen. xiii. 14, And the Lord said unto Abraham, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward, For all the land which thou seest, to thee will I give it and to thy seed for ever. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee. And in the xv. 18th verse it says, In that same day the Lord made a covenant with Adam (afterward called Abraham) saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. Which includes Cairo, Jerusalem, Damascus, Mt. Lebanon, Ruins of Babylon, and the Dead Sea. And again in chap. 17, 7-8, And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give to thee and thy seed, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God. And in Gen. 22nd and 23rd chapters it reads, And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only Son. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed. At the age of 175 years Abraham died, and Sarah his wife at the age of 127 years, and they both were buried in the cave of Machpelah, in Hebron in the land of Canaan. The cave was bought by Abraham of the children of Heth. He paid 400 shekels of silver. A shekel of silver is about 2s., 6 d., 1 q. And in Gen. xxvi. 2, 3, 4. And the Lord appeared unto Isaac (who was son of Abraham) and said, go not down into Egypt, dwell in this land; that I shall tell thee of. Sojourn in this land; and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father, and will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. In Gen. xxvii. 10 to 14 it reads. And Jacob a proud son of Abraham went out from Beersheba, and went toward Haran, and at night he piled up stones and lay down to sleep. And he dreamed he saw a ladder, and the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed. In Gen. xxxv. 9, 10, 11, 12 verse says, And God appeared unto Jacob again, when he came out of Padanaram, and blessed him, and God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations, shall be of thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. Also in Exodus xxiii. 1, reads, And the Lord said to Moses, Depart and go hence, thou and thy people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying unto thy seed will I give it. And in the lxxxix. Psalm, The Lord said of David, My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. In Micah iv. 1, 2, 3, we read. But in the last days it shall come to pass, that the mountains of the house of the Lord shall be established in the top of the mountains, and people shall flow into it. And many nations shall come and say; come and let us go up to the mountains of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his path: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. And in the days of these Kings or Emperors or Sultans or any other ruler, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever.

In speaking of the Promised Land which the fore fathers were to inherit by a covenant with God, we are also told in God's Word, that they did not in their life time receive any of it; not so much as to set their foot upon; yet he promised to give it to them for an everlasting inheritance and to their seed after them. Now as to why they did not receive their inheritance I will leave for you to study out. But Turkey, or the sick man, or the false prophet which ever she may be called, has a very important part to perform in connection with God's final purpose. Jerusalem will again be a Capital City, and the Tabernacle of David will be rebuilt according to promise; but it will never be done while the Turk has control. A few years ago the land of Palestine, the land God promised to Abraham and his seed was sparsely settled and its soil uncultivated and unproductive, and the gates of the city were closed to the Jews under penalty of death in case they tried to enter the city. But the eye of the Jew is ever on the land of promise, and since the Zionist movement in 1898, and gaining concessions with the Turkish government the way opened for the Jew once more in fulfillment of prophecy to get possession of their own land. And today there are more Jews in the city of Jerusalem than there were in the time when Ezra and Nehemiah led them back to Jerusalem out of Babylonish captivity, and the land in general is putting on a prosperous aspect after many hundred years lying in a desolate state as was prophesied it should be. The Russian Gog power of the north, crippled by war and held in check by revolutionary troubles at home is no longer prepared to threaten the Moslem with destruction, or expulsion from Europe; and therefore unable at present to molest the Sultan who holds the key to the door of entrance to the Holy Land. The Turk has been slow to unlock the door as yet, but the time is coming when he will open wide the door for Jewish emigrants and settlers. The near future is full of great and startling changes in the political and ecclesiastical world. The Turk will hold possession until God speaks, then he will have to evacuate, or in other words he will be a "gone Turkey." Let us pray for the peace of Jerusalem. They shall prosper that love thee.

MRS. ANN MOON.

Dear Restitution:

I have just received a letter from the Cleveland Church telling me the sad news of the death of Bro. Joblin, whom the readers of THE RESTITUTION, most of them, were well acquainted with on account of his special contributions to the paper for many years, and he being the Evangelist for the Cleveland Church for so many years. Members of the Church there have requested me to write a sketch of the history of the Church of God in Cleveland since its organization, as I am one of the few remaining who were connected with it at about that time.

I can recall the names of but a few, they are Sister Joblin, Bro. Geo. Elton and Sister Elton of Collinwood, O., Bro. David Elton of Nottingham, O., Sister Machader of Cleveland.

Many of our dear brethren and sisters have fallen asleep about sixty that I can call to mind have been laid away to await the return of the Life-Giver who will call them from their dusty beds clad with glorious immortality.

As near as I can tell, the Church was organized Oct. 4, 1863, at a meeting held at the home of Bro. N. Bond.

Among the organizers I can tell the names of the following; Bro. and Sister Bond, Bro. and Sister Joblin, Bro. and Sister McLauchlan, and I think Bro. and Sister Cherry, the only survivor being Sister Joblin. At first meetings were held at the house of Bro. Bond, then they moved to Temperance Hall on Superior St.

In 1863 I first met Bro. McLauchlan at his house, who then asked me if I would read what he had to give. Of course I accepted and carefully read it, and lo and behold it was the Gospel. Yes, it was the good news concerning the Kingdom of God and the Name of Jesus Christ.

I was at that time a member of the Second Baptist Church and a teacher in the Sunday School, but I had not heard the Gospel prior to the reading of dear Bro. McLauchlan's papers, which were so plain and to the point that I could not resist nor oppose them. I was obliged to accept them as God's eternal Truth, but nevertheless it took me two years to break away from my class of boys in the Baptist Sunday School, although I began to talk Gospel to my classmates after I found it myself.

In 1865 the brethren were holding meetings in a small City School-house on Brownell St., and from there Bro. Joblin led me to the waters of immersion in Lake Erie when I became obedient to the Gospel and was immersed into the All-saving Name of the Anointed One, which I have no cause to regret.

Yes, Bro. McLauchlan drove the nail of Truth, and Bro. Joblin clinched it, and I entertain a glorious hope of meeting them in the kingdom.

There were numerous moves made by the church in the years which followed, sometimes meeting in the halls, then again in buildings or churches, but there were no fit accomodation for them until the present church building was built in 1888 through the generosity of Bro. McLauchlan.

After this was completed Bro. Joblin, who was then living in Tennessee was called and accepted the work of Evangelist, moving back to Cleveland after an absence of a number of years.

The opening services in this fine, well furnished new building were held Nov. 17th 1888, and there Bro. Joblin continued to hold forth the Gospel until too weak physically to stand the strain and was forced to give up his life's work, but he had the joy of knowing that many had believed and become obedient to that form of doctrine which was delivered unto them.

Little did I dream of being one left and called upon to sketch a kind of history of the Cleveland ecclesia reaching back so many years. It is very imperfect and there have been many better qualified for the task than myself. But most of them are now laid away to rest. "Blessed are the dead which die in the Lord, yea saith the spirit, that they may rest from their labors and their works do follow them." They are now waiting for that better resurrection having fallen asleep "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ," Titus ii. 13.

Hoping we may all be found worthy to obtain an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. Yours for the Truth.

L. C. CATTELL.

Obituary.

Fell asleep in Jesus, in hope of a resurrection to immortality and eternal life when Jesus, the life-giver comes—Bro. J. H. Stevens, at the home of his son, at Sayer, Oklahoma, Feb. 1st 1908; aged 93 years 3 months and 16 days.

Father Stevens was born at Kingsfield, Maine, Nov. 16, 1814.

He was converted in early life, and for many years was an active member of the Baptist Church. In middle life he came west and settled at Monroe, Wis. Becoming deeply interested in the second coming of Christ, he was re-baptized and united with the Church of God, and was a faithful member until called from labor to repose. He leaves to mourn his loss, beside many friends, one daughter by his first wife, Sister Lucy E. Burdick of 4001 Whitman Ave. N. Seattle, Wash., and three sons by his second wife. J. A., N. H. and George C. Stevens. May God bless all the bereaved ones.

ELDER JAMES E. FITCH.

I have just received word from Sarah Kennedy telling of the death, near Rich Hill, Mo. of Sister Eva Willis, wife of John Willis, who died some years ago. She died Feb'y 6, aged eighty-four years, two months and ten days.

She died at five o'clock in the morning, and at noon the same day, her grandson, Everet Pritchett died; both of pneumonia. Everet was twenty-six years, eleven months and twenty-eight days old, and lived with and took care of his grandmother, as she was old and feeble. But alas, both died only seven hours apart.

Everet was a good boy, and it was hard to give him up. His mother is very sick, and is expected to die any day. What a lesson this should be, especially to the young. How necessary that we prepare to live again. Very few boys and girls stand ready to do what this young man did—they are jewels indeed.

Sister Eva had lived a good and faithful Christian, highly esteemed by all who knew her. She was baptized many years ago, and had long been a reader of THE RESTITUTION. Some years ago I visited them and preached and we had a little band of believers there, but they are nearly all gone.

Sister Willis is now sweetly sleeping waiting the summons to life everlasting.

JOHN FOORE.

Only the bridling of the heart can effectually bridle the lips.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Communicated.

The Story of a Happy Christian Life.—No. 44

After Rachel Taylor's marriage, Auntie Willard took a little girl, eight years of age, named Carrie Molton, for a daughter. This was done that she might please Jesus and do as she would be done by. Carrie's father was a young man, quite able in the Scriptures, who was preaching every Sunday evening in the hall. His wife had proved herself unworthy of her place, and was in Western New York, and he, living with his parents and his other little daughter at Hammonton. Carrie was an active and pleasant child, and in Auntie Willard's Manuscript Volume of original poems, several little pieces are dedicated to her. Aug. 17th, 1862. Auntie Willard in a letter to my revered father, says "Augustus" (Bro. Roter) has just returned from Philadelphia whether he has been to convey Artie, Nelson's life companion, that she might spend with him his few remaining days before going again to war." Lyman, the second son was on the eve of entering the Normal School, at Trenton, New Jersey, in accordance with the promise made the year before. His being in this school exempted him by law from draft, so that by honoring his parents by giving up cigarette smoking he doubtless saved his life. He himself felt that it was the prolonging of his days even in this land; that to have gone to war for him would have been only another name for death. He was small for his age and slender in build and would not have endured the long, forced marches the exposure to storm, and the terrible excitement and strain of the battle field. It pays to mind God, in every circumstance in life, as all obedient children find to the joy of their hearts.

Auntie Willard had both laughed and cried over the letter of father's to which she was replying, and in a fit of pleasantry asked him "if he ever expected an answer to his missives?" that if he did, he would always be disappointed" "She thought the letter so good that she was going to take it with her to the conference at Wilbraham, and read it to some of the dear Father's family and also put a portion of it in Bro. Grant's hands for publication in "*The Crisis.*" It had proved a perfect cordial to her heart, for as has before been related the year of 1862, was emphatically the year of trial to this devout and faithful household. But trial came in the path of duty, and they felt as the battle waxed hotter and hotter, that they were walking in the steps of the blessed Master, of Peter, of Paul, and of that long line of worthies mentioned in the Hebrew letter, and that unworthy as they felt themselves to be they were of those who suffered with Christ, and might therefore entertain the hope, that they should reign with him.

Father had asked "If Election would do as a subject to preach on, if well handled?" and all replied with one voice, "Yes, yes, such Election as that would do every time," and "They wished they were here to hear it!" Auntie Willard said, "What new life your outline of this subject infused into me! No trial seemed too great in view of it. All that grieves me is that I had not more fully apprehended it sooner, and lived for it more exclusively. Now brother, in reference to being Rulers in the Kingdom of God; this is new to me and too much for me to think of. I have felt that if the least place could be found there for me, it would be enough, but if it be as you say, that we must go in as Rulers, or not at all, I do humbly believe my adored Master has found a place even there for me or he would not give me the cordials he does from time to time. I never have thought of ruling over any one, and my place may be to give the Holy Salvation, (by way of the approval of my Lord) to a company of faithful ones, or that I might be permitted to have their feet in the waters of life." And then she goes on to say, "I am so glad that you are cheered in your "work of faith and labor of love," by the exhortations of such dear saints as Sister Israel Roberts and her Sister. May they follow on to know the Lord, and at last be found in him without spot or wrinkle or any such thing. We were greatly cheered in your account of your success in your field of labor. May you prosper more and more for Jesus' sake. And to his name be all the glory as you so justly say." And, Sister Israel Roberts and her sister did follow on to know the Lord: many little ones grew wiser for their teaching and were led by their faithful hands to the adorable Savior, to find peace and pardon in him. They "kept the faith" and were not "Moved away from the hope of the gospel, and will be found spotless, we trust when Christ appears.

We wonder who the converts were to whom father alludes? Sixty-one years ago last July or August, they gave themselves to God! Whoever they were they are gray-haired men and women now,—almost ready for their narrow house. Were they faithful to their "high calling" or did they turn back to "the weak and beggardly elements of the world?"

AUNTIE WISE.

(To be continued.)

The Path of Power.

I hold that the surest means of preserving in the pulpit its power is to detract nothing from that great and sublime folly of the cross, which alone can command human attention, for in it contains the response, at once to the greatness of the divine love, and to the deepest needs of the human soul. To seek to commend Christianity by putting the cross to the background is to capitulate before the enemy, and the enemy will be nowise placated by it; for to the philosophers of our day by whom these questions are raised, a vague deism, with a slight evangelical tinge, would be as acceptable as the true Christian doctrine. The idea of a personal God and creation is treated as no less absurd than the doctrine of redemption. Nothing would be gained, therefore, by making a Jonah of the supernatural and casting it out of the objection what would be lost would be the very same power, spirit, savor of the gospel, and, let me add, its supreme attraction for the conscience. After all, the infidel is never convinced till he is vanquished; and he is only vanquished when he falls to the earth, like Saul of Tarsus, overwhelmed with the conviction of sin. And then nothing avails to lift him up but the cross of Calvary and its divine folly. Christian preaching, if it would be powerful, must be faithful to this doctrine, which is to the Jew a stumbling block and to the Greek foolishness, but which has always brought comfort and life to the human conscience when bleeding from some arrow of conviction that has pierced through the armor of false philosophy and Pharisaic pride. Let us be sure of this, that no arrow will thus reach its mark but one drawn from the divine quiver, in which the prophet speaks, one of those words from his lips which wound before they heal. Redemption—to use the Bible language—this is the great lever in the hands of the preacher of the nineteenth century, as in the hands of all who have gone before him, to uplift the heart of man.—*E. De Pressense.*

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SOME GOOD BOOKS

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Grahm, 650 pgs, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Heroine Greeting.

Brother Nelle's resignation has made room for your President. I wish to express to you my willingness to help in any way that I can.

Let me urge you to continue your efforts and the holding of regular meetings. Great good has already been accomplished, and we must not let this work relapse. Let us understand and be about our Father's business, ever keeping in mind his presence in the Little Flock.

Address me at 605 E. Pennsylvania Ave, South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANCH.

THE middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our government, we will accept the old price, and pay the extra myself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave. Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing may be rich in God's harvest.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Be loyal, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsey, State Evangelist, or Rob. G. Huggins, Box 6, Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photo-cards of the Illinois Conference of 1880, they may receive them by sending to L. L. Curtis, Photographer, Ore, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill

EMMA L. SMITH.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it, but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents by 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 360 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wines as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wines, Princeton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder Adam A. Argyle, one of the bible & Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Argyle denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the truth by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to clearly understand God's Word. Price 50 cts.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 50 for $1.00.

The Personality of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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VOLUME LVII. PLYMOUTH, INDIANA, MARCH 4, 1908. NUMBER 9.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION

BOARD OF DIRECTORS:
W. D. THOMPSON,
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Poetry.

TODAY.

In the calendars of greatness
Are but notly spent todays:
For tomorrow brings no laurels
And the waiting wins no bays.
To the poet comes the vision,
To the painter comes the dream:
But only in the present
Can he shape the golden theme.

—Outlook.

Communicated.

Moral Evil or Sin. No. 3

JEHOVAH'S GRAND PURPOSE INCARNATION.

Man, in the order of the six days creation is the crowning work of creative power and wisdom. Had God's work ended with the highest order of brute species it would have stopped immensely short of perfection. The earth might have been populated with the various orders of animals and been adorned with trees and flowers, but with man absent from the lovely scene there would have been no creature capable of reflecting on the wisdom, power and goodness displayed in the arrangment and adaptation of things; no creature of these animal orders able to ascend intelligently and adoringly up to the Great Author of its being. None that could realize the fact of Jehovah's existence nor the purpose of the creation. None capacitated to hold communion with the loving Father, and none to worship him as Supreme. What a blank in creation with man left out! Without him there would have been a world of subjects without a king subordinate to the King of all worlds. "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," Gen i 26. Thus Jehovah deliberates when about to make man the highest in the orders of animate nature. It is said of some men that they were born to be leaders and rulers. Adam by creation was constituted ruler over the things enumerated in this divine character. Endowed by his Creator with mental powers that made him superior to animals, all had to *be* subordinate to him. "Let them have dominion." From the use of the plural pronoun here it is evident that 'man' is taken in a collective sense, implying the whole race; so Adam's descendants would have this pre-eminence. It is highly probable that before the fall Adam's control over the animals was much more complete than has been that of his descendants since the fall. In consequence of his transgression his sovereignty or Lordship in a measure was forfeited, and from thenceforth the rebellion of these animal subjects against him was a constant reminder of his own rebellion against God, and served as a kind of punishment for his disloyalty. Man was made in the image of his Creator. This is not affirmed of any of the animal orders. Whatever is meant by this likeness of God, it will constitute in the main the great difference between man and the creatures he was ordained to control. This is something more than mere physical contour and erect posture. By the close connection between the phrase 'in our image' and the phrase 'Let them have dominion' it is primarily implied that this likeness to God carries the idea of authority or rulership that the latter is explanatory of the former. The expression, in our image, implies that man was appointed to sustain towards the inferior animals a relation very similar to that in which Jehovah stands toward man. The language of Paul in 1 Cor xi 7, May be quoted as bearing out this meaning of 'in our image,' "For a man indeed ought not to cover his head forasmuch as he is the image and glory of God." Man's preeminence is here referred to the image of God. So headship is the primary meaning of the phrase in Gen i. 26 This does not exhaust the meaning of the words. Man to hold the Lordship over the animals and the earth must be in possession of moral attributes, and be endowed with faculty of reason beyond that discovered in the higher orders of animals. Man without moral judgment and the capacity to reason would not be fitted to bear rule over other creatures; in fact lacking these he would be on the same plane with animals. With moral judgment and reasoning powers in play man is qualified to respect the rights of his creature subjects, and the rights also of his own kind when the race should have multiplied and human rights increased by new relationships unknown to a single pair. What I have written thus far in this article may seem irrelevant to the subject in hand; but not so; it brings me to the discussion of the question of

FREE WILL.

When I first began to read and study the Bible, and form opinions on different subjects, the question of 'free will' was in dispute. There was back in the forties, what was called, The Free Will Baptist church, which meant or implied that there was another Baptist church that rejected the doctrine of free will. This latter church was Calvinistic in belief on several points. Between the two quite a good deal of discussion was carried on, in which I sometimes timidly engaged. Members of the latter church treated the view of "free moral agency" in a manner often times bordering on ridicule. They reminded us that God ordained all things that come to pass. That the potter has power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. It was in point for these Calvinists to quote copiously from the 9th chapter of Romans.

This marvelous gift of free will is sometimes called the "dangerous gift" from its liability to be abused. Some have gone so far as to call in question both the wisdom and goodness of God, in endowing man with the power to choose between two opposite courses of conduct; and on the ground that he makes choice of a sinful course and persists in pursuing it to the end of probationary life to consign him to a hopeless and helpless state of eternal torture. If a brief life of sin is to issue in a doom that staggers human reason to contemplate, then the gift that makes it possible for all men to choose a course of evil—and the great majority of the race do make such choice—is fearful! This is the way some have reasoned about free will and have hesitatingly asked Would it not have been wiser and better for God to withhold a gift fraught with such fearful consequences? But men fearn that it is not wise for us to the sinner the proposition of sin all assumes a very different aspect. To abuse this God like gift by choosing evil when the good or virtuous course is alike a matter of choice, will end in death complete and eternal.

It is conceded by all who have thought on the subject of the freedom of the human will that man without it would not be man but a mere machine, or at most a necessary agent, instead of a free one. The question asked, Could not God have prevented sin? Had he not the power to interpose a barrier to the entrance into our world. But the proper question is, whether he could have prevented it without doing violence to the nature of man, as a free agent, and consistently with the good purpose of his creation? Could a self-consistent God destroy his own creation? By this I mean free will. Could he destroy this and not thwart his own purpose and contradict himself? This would be to lie; and Paul says "It is impossible for God to lie."

Man was created in accord with the highest wisdom for a good and holy purpose. "Made" as Milton said "sufficient to have stood but free to fall." Free will to sin is something more than the gratification of the impulses of desire, as is the power of choice in animals. The spirit the horse for instance chooses between good sweet hay and the musty, when both are before it, though the latter it could eat, and would eat when pressed by hunger, if the former was not within reach. Where there is the opportunity of choice the horse pleases himself. He has no conscience in the matter. His choice is spontaneous. Above this he can not rise: he is therefore not free. "The human will is free just because it can rise above the desire of gratification, and oppose the moral to the sensational, the spiritual to the carnal." Sin largely consists in the love of pleasure, and this is the sinners bondage. "If the Son therefore shall make you free you shall be free indeed." John viii 36.

JOHN L. WINCE.

(To be continued)

The Story of a Happy Christian Life.—No. 45.

I find in looking over my story that I have neglected to mention some of our earliest pioneers in the faith of the gospel, with all of whom Auntie Willard was acquainted, if not personally, through their writings.

Of these, perhaps Dr. Field, whose home was in Jeffersonville, on the Ohio River, stands out most prominently. He was a strong factor in combatting the false theories of the natural immortality of man, "going to heaven at death," eternal suffering for the wicked, and "the kingdom set up in the hearts of men" while advocating at the same time the near advent of our Lord. He was Chairman, it is thought, of the first Annual Conference held at Old Union, on Eagle Creek, near Indianapolis, and also of the three later ones held at Fairfield, Howard County. At the last of the Fairfield Conferences,—Aug. 16-19, 1860, Mr. Wince was present, Joseph Marsh, Rochester, N. Y. A. N. Seymour, Michigan, Jacob Shaffer, Kewanna, Ind. Dr. Hull, Noble County, Ind. Samuel Andrews and Wm. T. Guffin, Claysville, Huntington Co., Ind. Henry Logan and Hugh Barrabill, of Marshall County, Ind. S. A. Chaplin, Plereston, Ind E. C. Andrus, Miami County, Ind. Nathan and Isaiah Hornaday, Marion Co.; Ralph Carter, Ligonier, Noble Co. Ind and a Bro. Kedrick who lived somewhere in the region of Fairfield, were also present.

The meeting was held in a grove on the bank of a little creek with a living spring close by.

It was a good meeting, sweet harmony prevailed, the sermons were excellent, the speakers, being Joseph Marsh, Dr. Field, Nathan Hornaday, Elder Hugh Barnhill, Henry Logan, and S. A. Chaplin. The singing was delightful, so many fine voices blending in the melodies of praise. It was all new to Mr. Wince. He was young in the faith, and having a feeling of reverence for the old preachers, so much further advanced in knowledge than himself, their zeal and enthusiasm inspired him with zeal to take hold of his Master's work. Nearly all who attended this conference went in their own vehicles; Mr. Wince going in company with Bro. and Sister Samuel Andrews, Bro. A. N. Seymour, Bro. James Watkins, (who afterward became a minister of the Word) and Bro. William T. Guffin, their conveyance being a tent-covered wagon.

Plenty of bedding had been provided, and on the journey, and at the meeting, these friends and others who were in attendance, camped out under little tents. Provisions were for the most part taken from home, and what cooking was done, was done in the usual fashion of campers.

Dr. Field, was a tall, dignified man; slow, deliberate, urbane and emphatic in his speech.

In 1852, the Dr. had held a debate on the State of the Dead, with Thomas P. Connelly, A. B. an Evangelist of the Disciple Church, in the Old Union Meeting-house on Eagle Creek, and the report of this debate having been published it had been used of God as the means of bringing many a dear soul to a knowledge of the truth—among the rest Bro S. T. Hack, who said "It settled him."

John P. Conley, with his sons, Nathan, Isaac and William, from Henry County, Ind., were residing in Marion County near "Old Union" at the time,—all being members of the large and respectable congregation of Campbellites worshiping there, but, with a large number of others, dissenting from their brethren as to the Nature of Man, the Intermediate State, the final destiny of the wicked, the time of the establishment of the kingdom and the nature thereof, and the locality of the saints inheritance. The dissenting members were anxious that all these propositions be discussed and Bro. Nathan Hornaday wrote to Dr. Nathaniel Field to that effect, requesting him to come and meet Connelly, who was then residing in Indianapolis, seven miles distant. But when the four propositions were written out by the Dr. and sent to him he refused to discuss any of them except that relating to the sleep of the dead. The Dr. if he had not already withdrawn from his Campbellite brethren at the time of the discussion did shortly afterward, that "taking an independent stand," he might be left free to "teach the Scriptures, constitute churches, and advise and assist in the management of their temporal and evangelical affairs without regard to his former connections and associations."

I think the first of our annual conferences at Old Union was held in 1858, but am not positive as to the date. My father attended it, whenever it was, probably in August of 1858, for later on he had the Typhoid fever. This would be one year after the debate.

The next annual conference, after the last one held at Fairfield, was held at Little Wild Cat, in Tipton Co. August 1859, the man owning the grove at Fairfield refusing to rent it again.

At this meeting William G. Proctor, from the middle of the State, presided, officers in those days being elected pro tem. Dr. Field, George W. Green, David Shanklin, Nathan Hornaday, with his brother Isaiah, Wm. P. Shockey, Elder Shortridge, Thomas G. Newman, (Editor of the *Harbinger*), Jacob Blain of Buffalo, N. Y., Samuel Andrews, Wm. T. Guffin, Henry Logan and John L. Wince, were the ministers present, with the addition of Dr. White, who belonged to Tipton County. W. P. Shockey, Thomas G. Newman, Nathan Hornaday, Dr. Field, George W. Green, Henry Logan and Wm. G. Proctor were the speakers. There was a very large attendance the woods was full; people camping and cooking as usual. Lights were put up on the trees at night. It was grand under the green leafy canopy of the overhanging boughs, close attention was paid to all the preaching, even by worldlings. These worldlings usually took our side, and many of them ultimately came into the faith.

In August 1860 another conference was held at Little Wild Cat, which Mr. Wince also attended in company with his Sister Caroline. A Miss Hannah Kaufman, Bro. and Sister Andrews, and Bro. Guffin. This was the Conference at which the question of tobacco-using by our preachers and by all others came up, all the preachers with the exception of old Brother David Shanklin and Brother Nathan Hornaday, taking a decided stand against it.

Bro. Shanklin excused himself on the ground that it only cost him 80cts a year, while Bro Hornaday hung his head, but eventually got up and confessed that it was wrong. He did not say he would quit it, yet he probably did. A Bro. Gouge—a lay member, warmly defended its use; said "he raised his own tobacco and it didn't cost anything," and that "he thought the Conference was transcading its authority, when it began legislating on food(!)" Yet he only had a small patch of ground and ought to have devoted that used for tobacco to the raising of potatoes, he being too poor to even buy himself a Bible, the brethren having to purchase one for him.

Bro. Field, who was again on hand, said "he had used it in his early days in Kentuckey, having smoked, snuffed and chewed, but that he had long ago abandoned it, as a habit ruinous to the health and mind." This, by-the-way-of-diversion-debate, passed off pleasantly, not one of even those who were the hardest hit, getting angry.

Newman, Blain, Shortridge, Shockey, Isaiah Hornaday, and George W. Green, also attended this Conference, thanking the Lord that he had permitted them "to sit in heavenly places with Christ's Jesus."

August 1863, found the brethren again assembled in the grove at Little Wild Cat, and this time, Professor Charles F. Hudson, a dear friend of the Willard's, was present. Mr. Wince was at that time, in Dansville, New York, taking treatment at Dr. Jackson's "Home on the Hillside," but the Claysville friends attended and wrote to him about it.

I do not know what other ministers were there, as our *Harbingers* burned up with our house, but if any one has a file of these papers, see, No. 35, pages 110,—278-and No. 37—page 278. Perhaps father was present, for Little Wild Cat was frequently and lovingly spoken of in our home in those early days.

Dr. Field left us when the split came between the *Crisis* people and our Age to Come brethren, but steadfastly held to the truth, as to other matters until his death which occurred a few years before that of my father. Just when the split came it is hard to tell as it began at different places and at various times, the latest date being about 1874, when articles from Age to Come believers began to be rejected by the *Crisis*, and the pulpits of the *Crisis* brethren began to be closed against our preachers.

Mrs. Mary A. Tibbatts, a dear Cincinnatti friend of Auntie Willard's, and for years a valued correspondent of myself and father, having come to reside in Jeffersonville became, with her husband the converts of Dr. Field and members of his church, but later moved to Volga, where, assisted by a few others they built a little chapel almost at their door, and where she died Jan. 15, 1896.

Last November, an aged, and invalid lady named Rawlins, came to stay with us while her son was moving his family into another house. And as she was a stranger, we very naturally asked her where her former home had been. My readers can judge of our astonishment, when she replied "Jeffersonville," and that "Dr. Field had been one of her nearest neighbors." She had often heard him preach and thought him a very fine man, and though she did not change her church relationship, she loves and seems to believe the doctrines he advocated, reading with avidity every RESTITUTION she can get hold of.

AUNTIE WINCE.

(*To be continued.*)

Bible Lessons.

AN OUTLINE OF GOD'S PURPOSE.

NUMBER TEN.

1 Ishmael Hagar's son. Gen. xvi. 10, 12.
2 Ishmael the ruler in the land. Gen. xvii. 20.
3 The generations of Ishmael. Gen. xxv. 12, 16.
4 Abraham's sons by Keturah. Gen. xxv. 1-6.
5 Esau Jacob's brother. He ruled in the land. Gen. xxxii. 8, 9.
6 The wild nature of the families. True them as they settle.
7 Abraham's seed but not counted in the promise. Gen. xvii. 19-21; xxi. 12.
8 Their blessings temporal.

QUESTIONS.

1 Give character of Ishmael. Gen. xvi. 12.
2 Could a just ruler come out of Ishmael?
3 What did God promise Ishmael? Gen. xvii. 20.
4 What was the character of the sons of Keturah?
5 Give character of the sons of Esau.
6 Could a just ruler come out of Esau?
7 Did Isaac or Jacob become rulers in the land?
8 Compare the promise made to Isaac and Jacob with that made with Ishmael and Esau.

NUMBER ELEVEN.

1 Jacob driven from home. Gen. xxvii. 41, 46.
2 His vision. (The Elosh.) Gen. xxviii.
3 Jacob becomes a servant. Gen. xxix.
4 Jacob's sons. Give names and mothers.
5 Jacob's character while in Padan-aram.
6 Rachel, her character.
7 Joseph and Benjamin.
8 Contrast their character with that of the other sons.
9 Judah. His character. Gen. xx. 35. Praise.

QUESTIONS.

1 Why did Jacob leave home?
2 What promise was made to his visions? Gen. xxviii.
3 In what way was Jacob benefited while serving Laban?
4 Name Jacob's sons by his lawful wives.
5 Can you commend Jacob's character while serving Laban?
6 Give Laban's genealogy and character.
7 What promise was given to Judah? Gen. xlix. 8, 18.

D. O. ROBISON.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA [illegible].

WE wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Mar. 4, 1908.

A letter from Sister Woodward says that on account of sickness she will be unable to fill her appointment with the Plymouth Church Sunday March 8. Brother Woodward is some better, but Sister Woodward is herself sick.

In the article by Brother J. L. Barnes where he proposes to raise money for Evangelist purposes, it is well to explain that no money is held for such work by THE RESTITUTION office. All such is in the hands of the Conference Treasurer. The Conference Committee has charge of all such work and funds.

The Concert of Europe.

A brother writer asking if we can tell what is meant by the expression seen in the public print so often "The Concert of Europe."

In order to fully understand this it is necessary to go back in history to the time of the last war between Russia and Turkey. At this time the Russians were victors, and the dream of Peter the Great, that they would be installed in Constantinople, seemed near fulfilment. They were within sight of the minarets of the city, and the terms of peace would have been negotiated there in a short time.

With Russia in possession of Constantinople and the Dardanelles, the outlet from the Black Sea to the Mediterranean, and to the outer world would be secure, and a warm water way be assured. This has been the aim for years. The way north is frozen part of the year. The way south blocked by a wall of nations. The history of the last few years, giving the war with Japan and Russia need not be rehearsed. We all know that Russia made a most desperate effort to get an open way through Chinese waters, and how Japan turned her back again. Since she has endeavored to get through to open water by the Persian road, but has been balked. In studying this subject always remember that Russia is isolated—all her territory lies together. She can only gain by quarreling with her neighbors, and advancing her borders over them. So a Russian officer when asked where the frontier was, replied, "We carry our frontier with us." Russia wants outside trade. Shut in she can only get it through others. Therefore she seeks an open way of her own.

To go back thirty years when she was so near to a realization of her cherished hope, when a few short hours would see her banners on the walls of Stamboul, with a clear stretch of water in which to sail her ships. This prize, the ambition of every Russian ruler since the days of Peter the Great, was just within grasp. What stayed his hand? Looking down to the entrance of the Dardanelles the Czar sees a vision—no it is reality. The British Mediterranean fleet, with steam up, decks cleared for action, ready for the word to flash over the wire and start the guns roaring. What does it mean? Simply that England will not allow Russia to occupy Constantinople, and so be a menace to her way to India.

The Czar must make terms of peace at San Stefano, and come no nearer Constantinople. England would fight Russia at once rather than allow this. At that time Russia was weakened by her war with Turkey, and the ever present internal troubles, and had to yield. England did not like the terms of peace, claiming that the Turks could not comply without disaster, and this would disturb the "balance of power" in Europe. The result was that a call was made for a congress of all the powers at Berlin, with Chancellor Prince Bismarck as president. This congress sealed down the concessions demanded by Russia, and Turkey was given a new lease of life.

The "Berlin Treaty" then organized what has since been known as the "concert of Europe." While it was made broad enough to cover all disturbances, and hold all in check, the prime idea was to prevent the "eastern question" from disrupting international policies. For years this disturbing question had been coming to the fore, and had to be handled by every statesman in his turn, and this united action by the powers was meant to eliminate it.

It is plain to be seen that it was simply hanging Russia up for a time. It is not clear who is entitled to credit for originality, but Peter the Great said in what he called his "Will" that the aim of the Muscovite should be to stimulate strife and quarrels among other nations, and as a peace-maker gain from each other in the settlement. Likewise the founder of Islam told his followers that the faithful would gain more from the dissensions among Christian than their own strength. So it has been the jealousy of the powers that has kept the Sick Man alive so long. The "concert of Europe" has stood for thirty years. In point of fact it has been repeatedly broken, but each time patched up, until now Sir Edward Grey in the House of Commons, Lord Fitzmaurice in the House of Lords, working together, inform their colleagues and the world, that the "concert of Europe" is in a critical condition and likely to disappear at any moment.

This means that these statesmen, who more than others have knowledge of affairs, deem another war in the east as imminent.

Brothers and Sisters, our duty is to watch, for all these are but signs that the breaking up of all converts of men is at hand, and that "in the days of these" the God of heaven will set up his rule and authority. Keep on the watch tower. The night is far spent—day will soon break. Are you ready for it? Are you ready to settle your account? Have you got all the credits entered that you wish to have put down?

Communicated.

The Bible and its Doctrines Number 2.

Having established the fact, as the writer firmly believes, in his first article by numerous passages of Scripture that explicitly declare that there is but "one God, and none other," and that he (Jehovah) created the heavens and the earth "with his own hands," he now invites serious attention to the second class of passages before referred to, which are quoted to prove that there are three Gods—"God the Father, God the Son, and God the Holy Spirit," or, that there are two Gods, the Father and the Son, as others believe who do not believe in three.

But before proceeding it will be well for the writer to give his rule for interpretation. Inasmuch as words have many definitions, some more than others, it follows that if we attach a meaning to a word, sentence, or passage that will be in contradiction of other passages, we shall know that the wrong meaning has been adopted, or, that there is erroneous translations. To illustrate,—Many Christians, unwittingly perhaps, assert or believe that the preposition "for" in St. Peter's sermon at Pentecost, as to repentance and baptism, means "in order" to "the remission of sins."

Webster gives 30 definitions to the word "for," and among them are "because of; on account of; in order to, etc," and it is certain that the wrong definition to this word has been adopted. It is evident that the true meaning of Peter's words is—"Repent, and be baptized.....for (because of) the remission of sins, and ye shall receive the gift of the Holy Spirit."

We commence then with the introduction to St. John's gospel, which is believed, to be the Gibraltar of Trinitarianism, and which gives positive proof that Christ is God! But if the first verse is correctly translated, (which we deny) it has no reference to Christ, for it reads—"In the beginning was the word, and the word was with God, and the word was God."

If the word was God, it was not Christ, for Christ is the Son of God. This verse, which relates to Christ, as here rendered is in plain contradiction of the whole Bible on this subject, as can be further verified by scores of passages not given in our first article.

"In the beginning was the word,"—note the fact that the definite article "the" is here used when it is not expressed in the Greek, and that according to the rule of Greek articles, our indefinite article "a" is signified, and should have been used instead of "the," the intention of which was to carry the reader's mind back to Gen. 1. 1, and thus give proof that Christ always existed! But St. Mark 1. 1, contradicts this idea and tells what St. John's "a beginning" is, namely, "The beginning of the gospel of Jesus Christ the Son of God." He not only tells us what the beginning is, but what John's "word" is, namely, "the Son of God"—not "God," as the translators make John say.

"And the Word was with God." Here the definite article is expressed in the Greek, *ton Theon*, but suppressed, thus blotting out the distinction between "the God," who created the heavens and the earth, and "a God," who is the Son of God.

Verse 2 reads, according to the Greek, "This was in a beginning with (*ton Theon*) the God."

Verse 3. "All things were (*egeneto*) made by him, and without him was not anything made that was made."

Here *egeneto* is rendered in the sense of "create," when this word never means this, or "to make" as every Bible student in Greek knows. Why, then, it may be asked, is not this perversion exposed by the learned men in the churches? and why did not the late Revisers correct it? and echo answers, Why? But Dr. J. J. Griesbach has corrected it in his version as above, and rendered verse 3 as follows:

"All through it was done, and without it was done not one (thing) that was done." verse 10. "He was in the world, and the world was [egeneto] made by him, and the world knew him not."

The Emphatic New Testament has it,—"And the whole world was [enlightened] through him"—the supplied word being in accord with the preceding verse, which is, "The true light was that, which coming into the world enlightens every man." Verse 18, where egeneto is again rendered "made," Griesbach renders the phrase—"And the word became flesh."

In this connection let us read the correction of the perverted words of, Heb i. 2, as in the Diaglott,—

"God having anciently spoken in many portions, and by many methods to the fathers by the prophets; in the last of these days, spoke to us by a Son, whom he appointed heir of all things, on account of whom he constituted the ages."

The common version and also the R. V., has it—"by whom also he made the worlds," but the revisers put—"or ages" in the margin! But they knew if they rendered the whole passage according to the original (not adding other perversions) the version would be rejected by the popular churches, as some of their work, besides the "hell" dogma, has been.

Before noticing other passages, it will be well to remember that no doctrine can be sustained by the sole use of the Greek prepositions, as the following facts will show. *Dia*, is rendered "by" many times, and sometimes wrongly so, *Dia*, is rendered "through" 100 times in the New Testament with the following definitions as given in Greenfield's Lexicon. "Because; because of; by reason of; by means of; on account of;" and is often rendered in such cases followed by the genitive case. It is also rendered "for" many times. *En*, is rendered "in; at; with; by," etc., with the following senses; "as referring to place; time; denoting state or condition; by means of; in respect to; in reference to; on account of; because of; for the sake of," etc.—Greenfield.

In the light of the above let us see if we can ascertain such meaning in other passages of the second class that will not contradict the Scriptures we have quoted of the first class.

Col i 15, "Who is the image of the invisible God, the first born of every creature."

We can all see that, if Christ is the image of the invisible God, as the apostle declares, he is not God, as John i 1 is erroneously made to say—"was God." And, he is not the "first born of every creature" as to time, as believed and so confidently taught, for he was born in Bethlehem of Judah in the days of Herod the king, and, there is not an intimation in the Bible that he had a prior birth. Therefore, "first born" means chief born, which is true.

Verse 16. "For-en-by him were all things created, that are in heaven and that are on the earth, visible and invisible, all things were created dis—by him, and for him." "En" is here rendered "by" when it should be "in" as in the Diaglott and other versions, and in here as in verse 17 is in the sense of "in respect to," according to Greenfield.

Verse 17. And he is before all things [not as to time], and—en—by him all things consist."

When Paul says he is before all things, he means chief of all things delivered unto him of his Father. Matt xi 27.

If Christ is God, and created all things, as so many believe, his creative power must have inhered in himself, but so far from this being true, Christ says (Matt xxviii 18). All power is given unto me in heaven and in earth." All things are delivered unto me of my Father." And hath given him authority to execute judgment because he is the Son of Man." John v 27. "I can of my own self do nothing." My Father is greater than I." So Paul's words, Phil ii. were perverted when he is made to say; "Who being in the form of God [not God] thought it not robbery to be equal with God." The Greek word isa here used does not mean "equal," but "like," as Greenfield says, and course this verse where isa is used in this sense. There can be no equality without plurality, and a plurality of gods is in contradiction of the numerous and explicit declarations that there is but one God, who is "the Father of our Lord Jesus Christ."

The word and Christ.—"Before Abraham was I am," John viii 58, are relied upon to prove that he existed before Abraham. Webster gives twelve definitions to the preposition "before," and among the first—are "in the presence of; superior, i. e. higher, or greater in excellence." The seventh definition he gives is—"preceding in time," and quotes—"Before Abraham was I am," as thus referring to—"preceding in time." Webster, it seems understood these words as thousands of others have, namely, "Before Abraham was I was." But Christ did not say, nor mean this, as we will show.

In order to fully understand some of the sayings of Christ it is necessary to note the circumstances under which they were uttered; and this is especially true of the notable words under consideration. Their connection shows that in their unbelief of Christ's claim, and their hatred of him because he had told them the truth and so angered them; they, in their egotistic and remorseless pride, cry out: "We are Abraham's seed; Abraham is our father; are thou greater than our father Abraham, who is dead?" The real and true answer to this question is evidently in the words of Jesus, verse 58, "Before Abraham was"—"superior" to "higher—greater" "than Abraham was I am." So by giving the right definition to the word "Before" we find truth and harmony.

Let us now examine the words of the apostle, 1 Cor viii 6, and see if we can understand his meaning. And for illustration, suppose we let Paul speak for Trinitarians believe and speak and as others who believe that Christ is God, and thus contrast the first clause of the verse with the last, which contradicts the first clause.

"But to us there is but one God the Father" [God the Father, God the Son, and God the Holy Spirit," or, as others, "God the Father, and God the Son] "of whom are all things and we in him; and one Lord Jesus Christ by whom are all things and we in him."[1]

The correct translation of this verse as given by Griesbach is,—"But to us there is but one God, the Father..... and one Lord Jesus Christ through [on account of] whom are all things" connected with the gospel dispensation.

We here call attention to a statement of an intelligent and prominent brother, to the effect that because John says,—"No man hath seen God at any time," the divine personage called Jehovah who appeared and talked with Abraham, (as recorded in Gen xviii 1), could not have been God, but must have been the Son of God." It is true that no man in this state has seen God as he is in his glorious "garments white as snow, and the hair of his head as the pure wool." Dan vii 9. But it is definitely and emphatically stated that the Lord (Jehovah), who is "the God of Israel," appeared with two angels to Abraham a in the plains of Mamre and talked with him. But they appeared to Abraham as men, being thus veiled as upon other occasions. This definite statement, which is thus harmonized with John's words, we must believe.

The writer firmly believes that Peter teaches that Christ did not exist until born in Bethlehem, when he says, 1 Pet i. 20: But with the precious blood of Christ.....Who verily was foreordained before the foundation of the world, but was manifested in these last times for us." Now if we will let Peter interpret Micah's words, v 2, as follows, we shall find truth and harmony: "Whose goings forth have been pre ordained from of old, from everlasting." And on this point let us remember that Paul says—"God calls things that are not as though they were." I firmly believe that Paul was inspired to reveal this truth as explanation to such words as the words of Christ, John xvii 5, where he prays—"And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He thus only existed in the bosom of the Father as "A Lamb slain from the foundation of the world."

H. H. Hall.

Sunday School Lesson.

Lesson for Sunday Mar. 15.

Jesus Heals a Man Born Blind. John 9.

Golden Text. I am the light of the world. John ix 5.

For the past few weeks, faithful believers of, and earnest searchers for the kingdom of God have been enjoying the stories of the marvellous powers of Jesus of Nazareth, a man approved of God by miracles and wonders and signs—which God did by him." Acts xxii.

It would seem—at first thought—that giving sight to a man born blind was the most wonderful of miracles. To those that had not seen any of the other wonderful works which God did by Jesus, this healing of the man born blind would be the most amazing of cures. But to those who have carefully followed the great lessons, the healing of the man born blind will not be any more wonderful than the healing of the Nobleman's Son—by a word—at the distance of about 33 miles. Thy Son liveth John iv 50. Or where Jesus had himself from the angry Jews, going through the midst of them—And they not seeing him. John viii 59.

It will be noticed also that Jesus did not perform all cures in the same way. Those who were healed were sometimes told to do something. Take up thy bed and walk, John v 8. Show thyself to the priest, and offer the gift that Moses commanded. Matt viii 4. At Bethsaida he led the blind man out of town. Spit on his eyes, put his hands on him. The man was partly cured. Jesus put his hands on his eyes again, the cure was complete. Mark viii 22-26.

In the case of the man born blind he made clay and put it on the man's eyes, and sent him to wash in the pool of Siloam. He did and was healed. Lesson text, vi 7.

The neighbors were astonished, some of them so much so, they could not believe their own eyes. Saying, "He is like him." He settled their doubts. Then they were curious, or anxious, to know how he was healed. He told them but did not know where Jesus was. They brought the man to the Pharisees. They asked him how he received his sight. He told them. Some of the very religious among them said, "This man is not of God because he does not keep the Sabbath." Others questioned if a sinner could do such miracles. So they were divided. The question was submitted to the man himself. He said, He is a prophet. Verses 9-17.

The Jews refusing to believe, called the parents. In answer to questions they said, "We know that this is our son, and that he was born blind, but did not know who had opened his eyes. They were afraid of more questions, and said he is of age—ask him. 18-23

They called the man again. The burden of testimony was clearly in favor of Jesus, whose great and kind deed they were determined not to recognize. They began "religious" abuse.

This stream of abuse has by no means dried up. Even today, those who stand in, and for the Name of the Lord Jesus Christ, are the objects of just such abuse, publicly, and privately, and by the same class. The man who had been healed, was just like those who have been justified by faith. Rom v 1. He could not be frightened nor even confused. He preached an excellent sermonette, and founded it on a great truth. If this man were not of God, he could do nothing. verses 24-33. Could do nothing of this kind. Heal a man born blind. They cast him out of the temple.—Truth and error cannot walk together. Amos iii 3. As those in error were the most powerful in authority, the truthful were cast out. Jesus found the man, told him who he was. The man acknowledged him Lord, and believed, and worshiped. He not only saw the light of the present day, but the glorious light of the day of the Lord. The Pharisees had a worse case of blindness than the man that was born blind. Moral blindness. If they had believed Jesus, and confessed their blindness—errors—he would have forgiven them, but they called him blind—a sinner—and said they could see—were righteous—therefore their sin remained. Next lesson Review.

P. Neal.

The New Biblical Criticism

To lame and impotent conclusions are we led by those who would refashion history, minimize prophecy, and reverse the representation the Scriptures have given us of God's dealings with men. Instead of pointing to Christ by type, by vision, by clear and definite prediction, they point us to nothing, or at least to nothing worth pointing to. Moses did not "write" of Christ—he did not write at all. The Scriptures of the Old Covenant are not "they which testify of him"—they testify to nothing except to an "ideal picture" which in no way corresponds to the thing represented. For how is the "genius Israel of the last days"—whatever that may mean—represented in the various concurring portentances of the Servant of Jehovah, which find their realization in Christ and in him alone? Professor Robertson has established that "that sort of hearing to the prophets robbed the echo thrown backward over the centuries of the Gospel of Christ." we get from the modern theories "some dry analysis of the 'rules' and the 'conception' of such prophet . . . But we catch no fire from the prophetic words as they are weighed and measured out in the scales of the critics." We ask by some *rationale* of the motives which induce the Jewish and the Christian Church to hand down the Scriptures of the Old Covenant with such deep reverence, and the critics are so more as when we ask them to tell us what were the "germs" of religious truth and moral law transmitted by Abraham, published authoritatively by Moses and developed by the prophets. "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Even so is it with men who reduce the living plan for the education of the world to a congeries of myths, and the voice of the Spirit of Christ which "did signify" to the prophets "the sufferings of Christ and the glory that should follow," to vague and unintelligible foreboods of something which can never be proved to have happened.—*London Church Quarterly Review.*

Editor Restitution:

Will you give me a few lines in your paper? "Declare unto us the parables of the tares of the field." Matt. xiii, 36. These parables all represent various phases of the kingdom of heaven. Christ never speaks of getting religion, but of his government as a kingdom, of seeking the kingdom, entering the kingdom, hearing the words of the kingdom, the kingdom of heaven is like unto a city, to a grain of mustard seed. Christ established a kingdom, a government, a church, and called upon persons to obey him. "Take my yoke upon you", is his language. He spake as never man spake. Did as man never did. Trust the new with superhuman power, and received worship as the Son of God.

Your Brother, in hope.

Fred Mesecher.

Dear brethren and sisters:

At home, not very well, either of us. I want to say to the brethren I now have my tracts printed and can send them out. The Great Divine Healer, The Stature of Christ, and The Gospel of Restitution, are ready, and the price is 10 cents. I want all to read my tracts even if you cannot endorse it all, so if you cannot send the price send one cent for postage, and I will mail one to you.

If any of the brethren who ordered tracts have failed to get them, let me know and I will send them at once.

If my eyes do not fail and my pen will move, I will soon have my other tracts out, and will give notice in due time.

Yours for the truth,

John Foore.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

John Steen Sr .75

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

Poetry.

Our Refuge and Strength.

He who the rule to God hath yielded,
And evermore on Him relies,
Will be in wondrous manner shielded
In straits and all adversities;
Who in the Highest makes his stand,
Builds not his hope upon the sand.

What are our heavy cares availing,
Why should we sigh our years away?
What profit is there in bewailing
Our lot with each returning day?
Such sorrow lends a sting to care,
And gives a heavier cross to bear.

Rest then in God amid all changes,
Be pleased with all he may ordain—
Wait patient till what he arranges
For thy best welfare shall be plain:
God, who hath chosen us as his,
Knows best what our true welfare is.

He knows, if need be, how to measure
The hurt of sunshine or of shade;
And when we wait on his good pleasure,
With heart sincere and spirit stayed,
He comes more quickly than we know,
And makes our cup to overflow.

Think not when sorrow sharply frieth,
That God hath let the clouds be;
That some one in his bosom lieth
Who may be prosperous and great—
The days become long changes on,
And their whole course is quickly gone.

To him whose arm sways while creation,
It is a light thing, at his will,
To bring the great to lowly station,
And make the lowly greater still—
Till he whose wondrous ways we know,
Who lifteth up and layeth low.

Sing, pray, and onward still be pressing,
To thine appointed work be true;
Trust him, and tarry for his blessing,
And it shall every day be new;
Who'er on God his hope hath cast,
Will find him faithful to the last.

—From the German of Neumark.

Communicated.

The Human-Element Theory, and where it Leads to.

The article that is the occasion of these remarks, lays down these principles, either by express formulation of the writer, or implied endorsement of other men's definition:

1. That only parts of the Old Testament *are inspired, viz.:* such parts as could not otherwise be produced.

2. That the Bible is not to be spoken of as the Word of God, without qualifications.

3. That there is in it a human (i. e., an erring) as well as a divine element.

4. That historical infallibility is not to be conceded to everything recorded in the Bible.

5. That inspiration only covers "all that may be said to belong to divine revelation proper, by which is to be understood everything in the Scriptures that may have been beyond the power of man to discover for himself."

6. That subordinate features "may have been introduced into the Bible," with which inspiration has nothing to do, and that such things form "legitimate topics of critical inquiry."

7. That inspiration does not teach that which is otherwise ascertainable.

8. That it is unreasonable to suppose "that the attestation which Christ and the apostles gave to the divine mission of Moses and the prophets extends to every point and portion of the Jewish history," or proves the circumstantial truth of every narrative of the Old Testament.

9. That the apostles did not regard the very words of all the Hebrew Scriptures as the product of inspiration.

As corollaries, we have these:

a. That attempts to reconcile apparent inconsistencies are often characterized by straining and ingenuity; that our "sense of candor and integrity are distressed and weakened in the enforced attempt to extract harmony" from them.

b. That the Bible needs to be saved from those who stand up for its absolute divine character, "who are (alleged to be) too little acquainted with its history, and with the embarrassments which beset the theory they entertain of its origin and contents."

These postulates are extracted from the article nearly in the order in which they occur. Let us see where they lead to. They may seem to be rendered innocuous by saving clauses in favor of the inspiration of reserved portions of Scripture. In point of fact, we may find that they react to the destruction of these as well. Logical results are not to be averted by well-meant disclaimers. A wrong principle will work itself out in the long run, however little contemplated or earnestly deprecated by those starting it in the first case: and no doubt many who think the view of things involved in the foregoing propositions easy, harmless, natural, and irresistible, would be the last to welcome the results that come out of it.

If only parts of the Bible are inspired, the other parts are the word of men—not the word of God—and therefore not to be relied upon as an unmistakable guide in the matters of which they treat. Nay, they must even more likely be erring than true: because it is to account for supposed errors that the supposition of a human element is introduced.

How are we invited to discriminate between what is inspired and what is not? between the divine element and the human (i. e., erring) element? By this rule: "that is divine which could not otherwise have been produced; inspiration does not teach that which is otherwise ascertainable," but only that which "may have been beyond the power of man to discover for himself." The application of this to history yields the following result: history is otherwise producible than by inspiration: historical facts are ascertainable by uninspired human faculty, they are in the power of man to discover for himself. Therefore, Bible history has not been written by inspiration but by uninspired human faculty: and as uninspired human faculty is liable to error, Bible history is not necessarily free from error, but may in fact, be untrue in some (and therefore in any) of its narratives.

Let us see the application of this. The life of Abraham was within the power of human faculty to know and record. Therefore, the Bible history of Abraham is not inspired. Therefore it is part of the "human element." Therefore it is liable to error. Therefore we cannot be sure when reading any part of it that we are not dealing with distortions, perversions, traditions, or even myths. What would be the value of such a narrative either for illustration of divine principles or the derivation of human hope? We should have in such a case to sit in judgment upon it instead of surrendering to the guidance of it. The practical working of this Bible destroying theory was very recently illustrated by an upholder of it arguing against the credibility of God's command to offer up Isaac. If Bible history is uninspired history, we stand upon a very shaky foundation in trusting to the promises made unto the fathers. The fact of the promises having been made would of course be "within the power of (contemporary) man to discover" and therefore, by the proposed rule would need no inspiration to record it.

Again, the exodus of Israel from Egypt was certainly a fact "otherwise ascertainable" than by inspiration: it was very palpably "in the power of man to discover for himself," as the Egyptians experienced to their cost. Consequently, by the new rule, the Bible account of it is not the work of inspiration. Therefore, it is part of the "human element," and the human element is the erring element. Therefore, this account may be an erring account. It is "a legitimate topic of critical inquiry," that is, we may sit in judgment upon it, whether it is likely to be true or not; and if we find our "brows knitting" over the emergence of supernatural swarms of frogs from the Nile, or the opening of the sea to let the unarmed host of Israel escape from the chariots of Pharaoh, we may avail ourselves of the enlightening relief that being a human-element history, it is as likely to be erroneous as not. This is exactly what is done by "modern criticism," beluuded with so little reason. Of what value would such a narrative be? What columns could we place in it, as an exemplification of God's purpose and work in the earth, and the aims with which it is being conducted from generation to generation? The loosing of this foundation will loosen the whole structure: for the whole scheme of Bible things is built on the divinity of God's work with Israel in Egypt.

Again, the life of David was certainly a matter "in the power of man to discover for himself." Therefore, by the new rule, inspiration was not needed to write it, and, therefore, as a matter of fact, did not write it. It is part of the "human element," that is, the erring element and therefore may be in error in any part of it. What confidence, or comfort, or advantage, therefore, can we have in reading it? Why should we, all the days of our life, read an antiquated history that may be vitiated with the superstitious errors of the superstitious age in which it was produced by the will and faculty of erring man? How can we be sure that God chose David, or that God delivered David by miraculous interposition, or that God covenanted with him the everlasting duration of his throne? If the Bible history of David is not an inspired history, there may be the childish exaggerations and distortions of perfectly natural circumstances. It is no answer to say that these facts are "infallibly true in themselves;" of course they are. But the question is the getting to know them. Everything, in the sense of this suggestion, is infallibly true in itself; but of what advantage is this, if we cannot certainly know what the truth of the matter is? Christ's resurrection is infallibly true in itself; but its intrinsic truth could not have benefited us, unless it had been testified "by many infallible proofs," which requires the action of inspiration.

What is true of Abraham, Moses, and David is true of the great bulk of the facts recorded in the Bible. They were "otherwise ascertainable" than by inspiration, and, consequently, by the new rule, have not been written by inspiration, but by mere human volition, and therefore are no more to be trusted than any other similarly ancient records—which is no trust at all. We are then at liberty to expunge whatever offends our conceptions of the probable. Like the workers of "the approved of sound criticism," we shall be likely under the operation of such a rule to throw overboard Jonah and the whale; Daniel and the lions; Nebuchadnezzar's dream, Shadrach, Meshach, and Abednego in the fire, Elijah's raising the widow's son, and his own ascent into heaven; Elijah's cure of Naaman, and leading the blinded Syrian army to Samaria; and, in a word, all the historic marvels which have signalized God's dealings with his people. By such a rule the Old Testament becomes a wreck.

ONE WHO LOVES GOD'S WORD.

Evangelizing amid Difficulties

Last October I went into Portland from my home, to see Brother Lewis Montgomery, President of our Conference, and consult with him as to whether I should make a trip south to Arizona, and east as far as Kentucky. Our kind-hearted friend and brother spoke with such determination that if I had not been in accord with his views, I would have felt as if he were giving orders. He said to substance: "You must go to Arizona, and take a rest, whether you are able to do any work or not. If any one criticises you for neglecting your work here, tell them I am responsible; that I sent you. If you wish to you can take your trip to Kansas, Kentucky and Ohio. You need change and rest. If you get out of money, telegraph to me, and I will telegraph money to you."

Before the 20th I was moving hopefully southward from the rainy climate of my loved but darkened Oregon, where a long winter of still darker dread and dampier chill, was near at hand. A warmest friend, and if any body on earth the highest in authority, said "go," I would go with his blessing and prayer, and of all true brethren who could know clearly of my life and need of a change of climate or rest, if the times and coming events would afford rest for a week to faithful servant to the coming Master? No, I would go and work. Work would be rest. Rest must be work.

Twenty years and more of nerve-strain, almost constant, either in the public schools, or before the public congregations, and besides a portion of the time an additional straining at the nerves that would have snapped them like breaking cotton wrapping twine—but God was, and is my refuge. I started south hopefully, even buoyantly.

In Arizona I held meetings both in the order of individual appointments and protracted efforts. My brethren of former visits were not only brethren, but something more expressive—they were friends.

Result: Additional spiritual strength was given and imparted during three months of clouds, under a bright sky. Ten pounds avoirdupois was added to my bones.

The brethren of Arizona were well represented at a meeting in the capital of the Territory on Jan. 10, to listen to my parting discourse. During the meeting I expressed my ambition to go through Texas, and on to the central west, sowing the "word of the kingdom," or otherwise I should return to my conference work in the north-west. I had received a number of letters from Texas, encouraging me to come, but others warning me that nothing would be done to help to pay traveling expense. On the hour the brethren gave me $101.00, and encouraged me to go on with my work. On the 21st I started to Texas with much uncertainty as to men, but with much certainty as to God, and those Arizona brethren who had become acquainted with God.

At Tempe, ten miles on my way, our beloved Brother Corbell, the Church deacon who had demonstrated how well he had learned how to fill that office, got on the train to bid me good by, and gave me a love-letter from himself and wife, and after a few words of comforting cheer he gave me a hearty Christian hug, and we parted with renewed resolution to meet again in the kingdom, if not sooner. I was told again to let Arizona know if I got short of funds.

Seemingly a disposition on the part of some of our brethren in Texas to work independent of help from north, even though my message would be and always has been the gospel of peace. Whatever the cause—I must not judge. Perhaps they thought I was worn out and worthless as a servant, as they had notice of my sickness. The word that checked my effort to evangelize Texas, along the Texas and Pacific railroad was sent ahead. In answer to a letter from one of the Editors of *Word and Work* I wrote an article on and in favor of systematic conference work in Texas. I notified Texas brethren that when I have done the work in mind I will design to return to Oregon through Texas, and if they then desire it, hold meetings.

I am in Kansas at my brother's. Evangelizing under the difficulties I met in Texas may not have proved the nerve tonic I gained in Arizona, but I am here, and this where ever I am to be on hand to work as long as energy of body and brain shall hold out.

Let all take notice. Any one within reasonable railway distances of Wichita Kansas, who desire meetings will address me at an early date at Wichita, Kansas.

W. L. SEEBLS.

What is Faith?

1. Faith is a dependence on the veracity of another; thus trust is called faith, because it relies upon the trust of a promise.

2. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Rom. viii. 24.

Now we can look forward to the time when all the promises of God will be performed, hence we have faith in God.

Let us take up Abraham's case who is the father of the faithful. He believed in God, and it was counted unto him for righteousness—just unto him, Rom. iv. 3. How do we know? We find that when God told Abraham to offer Isaac his son for a burnt offering, Gen. xxii. 2, 3, Abraham did it. Faith was the cause.

"Faith without works is dead." Jas. ii. 17. Therefore when we find that faith has been obtained, we must add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience, godliness, brotherly kindness and charity. If we have not had this we have not found faith in God; for Jesus answered and said unto them (his disciples,) Have faith in God. "Without faith it is impossible to please God." Well, then, my dear brethren, if we have not faith I should call our chances very slim for gaining eternal life through our Lord, Jesus Christ. Would'nt you?

Well, then, brethren, we must establish ourselves in the faith of our Lord Jesus Christ, who is the author and finisher of our faith, exhorting to continue and increase in the knowledge of faith.

Then again, our faith is compared unto as small a thing as a mustard seed. "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" Matt. xvi. 20.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

That all should "resist stedfast in the faith," 1 Peter v. 9, so when our blessed Redeemer comes we will hear him say that we have kept the faith of Jesus. May it be yours and mine to have on the whole armor of faith.

Yours, in hope of a crown.

CARL THOMPSON.

We wish information concerning a writer named Francis Coghill. He wrote and published a pamphlet in 1865, in opposition to the position of Dr. John Thomas. We would like to know who he was, where he lived, who he was associated with. Any one who can tell any thing about him will confer a favor on us by writing to this office.

A Plea for the Cause of Christ.

This plea is for to put as many evangelists in the field as we can get means to support be that more or less. Now brethren you know the situation. If we want to do much more for the cause, we must get to work as soon as possible. We certainly are living in the end of Gentile times. Then what may we look? for Christ to come and raise the righteous dead and change the living ones. The next important question with us is, where will we be? Can we say we have done all we could? I tremble, do you? Oh what a work there is yet for us to do if we will only do it. We have but a short time to form that life and character that will entitle us to the well done. Yes all these Christian duties done would help ourselves as well as the cause of the blessed Christ. Yea the Father and the angels would rejoice. I am almost 74 years old and work by days work to provide for the necessities of life for wife and myself. It takes only a small effort to earn five dollars more in a year. I will start the ball rolling by promising five dollars to the Directors of THE RESTITUTION published at Plymouth, Ind. To be paid on or before the 1st day of June 1903. We would like to have this years subscription paid in by that time if possible on account of the yearly meeting five miles south of Plymouth, Ind. at the Antioch meeting house. We want to make all the brethren clap their hands for joy and take an extraordinary efforts that will enable us to be the more overcomer. He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in the Throne. To be an overcomer means work. It means watchfulness. It means to save sinners in every way we can. If we can't preach we can send those out that can. If we are the means of saving others it is also helping to save ourselves. Who will hear it said they have done all they could. Who will hear well done thou good and faithful servant. Who will hear it said, if ye have fed or clothed) one of the least of these my brethren ye have done it unto me. There are many ways that we can help poor fallen man on the way to eternal life. Now brethren, Oh how I wish I could say something that would quicken every impulse of your mental faculties to a determination without any reservation. That you (with me) will do all you reasonably can and pay in to the Directors of THE RESTITUTION from year to year, five, ten or fifteen dollars according to your means. And all that are as I am from two to five. You will not miss it at the end of the year. Can tongues express the good it may do, yes will do. I am as sure of it as I am of anything. We have all the assurances from Genesis to Revelations that we will be fully recompensed for all we will do for Christ. Will we commence this obligation now?

Lovingly solicitted.

J. L. BARNES.

A New Years Greeting to the households of faithful ones in Christ our Lord:

As I have read over the letters in the columns of our paper, it has rejoiced my heart as my eyes feasted on the words of cheer and encouragement, and especially those whom it has been my good pleasure to meet, and I feel, should I not write some word in honor of my Lord it would be denying him.

Brother Underwood requested us to tell what the Lord has done for us in the past, since we have been in the family of God by obedience to his Word. I can mention only a few of his wonderful blessings to me.

The first great blessing was that he gave his only begotten Son to die for one like me, and then brought me to know his love, and that love was so great it would cover my sins, blot them from the page to be remembered against me no more. O what love! How I thank the dear loving Father that he has remembered me in mercy all these years. Praise his name. He took me out of the miry clay and placed my feet on the solid Rock. He put a new song in my mouth even praise unto God, and by his grace I want to meet all the dear ones I have associated with in the past. Yes, I want to shake hands with the dear Sister Amy Moon, who has just fallen asleep in Jesus. She was one of God's faithful ones. How we shall miss her at our June Conference in Michigan. There is where I met her and learned to love her for her honest, earnest, hopeful words of good cheer. May she have part in the first resurrection is my prayer.

Let us not grow weary in well-doing for in due season we shall reap if we faint not. Pray for me dear brothers and sisters that I with you may enter into the Holy City of our God and dwell forever with our Lord.

Yours, in Christian love,

MRS. CLARA J. CHAFFEE.

Obituary.

Sister Julia Ann Fisk, wife of Bro. John R. Fisk of Caldwell, Kansas, died Feb. 4, 1903, aged 63 years, 5 months, and 6 days, after an illness of about three weeks.

She was laid to rest on the 6th, at 2 P. M. in the cemetery in Oklahoma, to await the coming of the Life-Giver, when God's dead shall live.

She embraced the Faith and united with the Church of God of the Abrahamic Faith in 1878. She and her husband were formerly members of the so-called Campbellite Church, but through the preaching of Bro. Prosser, Bro. Fisk became convinced that the Bible taught a literal kingdom and a literal reign of Jesus the Christ over the nations of the earth, and saw the necessity of being baptized in the faith and was buried by Brother Prosser in the watery grave into the faith in 1874, and after a hard struggle Sister Fisk became satisfied that Jesus was not now, as taught by the said above church, reigning on David's throne. She too was buried by baptism by the same Wm. Prosser into the faith in 1878, and ever since has been a true follower of the meek and lowly Jesus.

She leaves a husband in his 68th year, to fight the battle of life and faith without her help and counsel.

She also leaves six sons and three daughters to mourn her loss. The three daughters, the eldest daughter's husband, and three boys and their wives were baptised by the writer into the faith and are manifesting their faith by their daily walk; but now they will not have the kind counsel and encouragement of a loving mother. She sleeps all unconscious of our gloom. But Jesus is soon coming to wake her from the tomb.

She had also a host of sympathising friends to mingle their grief and sorrow with the bereaved family.

After a prayer at the house, she was taken to the North Star Church nine miles southeast of Caldwell, in Oklahoma, and after a short service conducted by the writer assisted by Brother O. B. Cleveland, to a large assemblage of sympathising friends, was followed, by the largest procession of friends the writer ever witnessed, to the cemetery near her old home where we laid her in her silent home to wait the time when death will be no more; for death will be destroyed. He will swallow up death in victory; and the Lord God will wipe away every tear from off all faces, and the rebuke (death) of his people shall be taken away from off all the earth; for the Lord hath spoken it.

Sister thou art sweetly sleeping,
All unconscious of our gloom;
But Jesus soon is coming
To raise thee from the tomb.
Come Lord Jesus, quickly come,
And thy will on earth be done;
Then no more shall death destroy
There shall be eternal joy.

S. C. OLIVER.

Songs in the Night.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song, and sing them with it. Then he comes and makes it dark about us, till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, have been taught in the darkened chamber of sorrow.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Bereans Column.

A Joyous 1908 Greeting to all Bereans.

The old year has gone, many regrets for lost opportunities, mistakes and unfaithfulness, still linger with us. Ah! how we tremble as we stand on the threshold of the new, and wonder what it has in store for us. How wise the providence that prevents us drawing the curtain and looking on the future. Yet, we who have given ourselves into his care know "My grace is sufficient for thee" and that all things work together for good to those who love the Lord.

May the New Year resolve us to love and trust him more, and with a brighter hope serve him better. So with good courage we may say, "The Lord is my helper, I will not fear."

Yours of the one faith.

MRS. C. N. HOWARD.

Dear Bereans:

A happy New Year Greeting. Christmas the time of feasting and giving of gifts is past. Soon the glad New Year will be ushered in. What our joys or sorrows will be we know not. There is a feast of more importance, which is ever open to the guests. "Whosoever will may come." "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come, buy wine and milk without money and without price." What can be freer? The feast of God is not like the feasts given by men where only a few invitations are sent out to selected friends. It is a world-wide invitation. "Whosoever will may come." The love of God in the gift of his Son has been made known to us. "Whosoever believeth on him should not perish, but have everlasting life." Let us be careful to heed the "gracious invitation" that we may be ready when the Master calls.

In hope of life.

MITTIE CHANDLER.

PATIENCE.

In writing to the Hebrews Paul says to them, "Ye have need of patience." I think these words would apply to all of us. We all have need of patience. There are always some discouragements in our life and we are liable at times to become faint-hearted because of them and if we give up to this feeling of discouragement it will grow upon us and make us less zealous in the faith.

We are told that we must "run with patience the race that is set before us" looking unto Jesus for strength and guidance. He is our example of patience.

Paul says that "for the joy that was set before him he endured the cross, despising the shame and is set down at the right hand of the throne of God." If we are faithful we too will be rewarded. "If we suffer with him we shall also reign with him."

In James i. we are told to "count it all joy when we fall into temptation for the trying of our faith worketh patience." By yielding to temptation we become weaker and are less able to resist next time, but by meeting and overcoming temptations we are strengthened and more easily overcome the next one we meet with. All the discouragements and difficulties we have are for our good. If we meet them in the right way, they leave us more patient and stronger in faith than before.

Paul, although his sufferings were severe, counted them unworthy to be compared to the glory that should be his. He kept before him the thought of his reward, and it encouraged him so much, he could even glory in his tribulations.

If our faith is strong enough we can look ahead of all trials to the time when they shall be over, and while thinking of this time and trying to prove ourselves worthy of it, we shall not mind so much the discomforts of the present.

Dear Bereans: let us learn to be patient, remembering always to "study to show ourselves approved unto God" and trusting in the promise that "all things work together for good to those who love him."

MABEL KENDRICK.

PRACTICAL CHRISTIANITY.

We are told all that live godly in Christ Jesus shall suffer persecution, and again, "It is through much tribulation we enter the kingdom." For as we draw closer to Christ we will become more and more separate from the world, and so the world will hate us the more. We cannot be free from suggestions of evil and evil inclinations as we possess this natural body, and so there must be a constant warfare kept up within. Paul tells us to put on the whole armor of God; that we may be able to withstand in the evil day, and having done all, to stand.

We should give Christ the first place in our affections and refuse to yield any place to our natural inclinations.

There should be no rendering of evil for evil by the Christian. Think of the example of our Savior, who, when he was reviled, reviled not again. He was oppressed and afflicted yet he opened not his mouth. Some people say it is as wrong to have an evil thought as it is to give it utterance, but it seems to me that when we refuse the expression we strengthen ourselves and so doing lessen the inclinations to evil. We gain strength by meeting with others who are stronger in the faith. "Forsake not the assembling of yourselves together." Have no fellowship with the unfruitful works of darkness, but rather reprove them, and let all bitterness, wrath, anger and malice be put away; be kind and forgiving to one another, even as Christ has been. "See that none render evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you. Prove all things; hold fast that which is good. Abstain from all appearance of evil." "For none of us liveth to himself and no man dieth to himself." Every action of our life makes an impression on some one. Therefore let us try to follow our great Example in our daily life. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodly and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

FRANCES WALLS.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co. Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEAL.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 350 pps. $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver B. Halstad. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 50c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSEN.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St. Marks ave. Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Rood, G. Huggins, Box 65, Oregon, Ill.

NOTICE.

Many of the brethren desire copies of the photograph of the Illinois Conference of 1907, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

A New Tract.

"The Great Divine Healer vs. Latter-Day Healers, by [illegible] John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 16 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dancehouse will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the Author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

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Are You in Need of Money? 4 pages 25 cts per 100.

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Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that none should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin. 62 Woodland Av, Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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Always write for your money order and see that it is drawn on the name of "The Restitution," and that it is payable at "Plymouth, Ind." For know that the post master has written but, for 10 or 15 cts.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it is now subscribed, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband dies, he is a money order in his own name and send it, saying for me to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we sent it in her name and send him the paper. Susan, paper are discontinued, and afterwards when we notify her about it both become offended. So stupid to us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his choicest work, then neglected three important points—he did not enclose it in an official wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

A Message From the Flowers.

"Pray for the peace of Jerusalem: they shall prosper that love thee." Psa. cxxii. 6.

We grew upon the very hills
Where Jesus used to stand;
We bloomed on the lonely paths
In God's once holy Land.

There is a city near our home—
A sad and ruined place—
For those who lived within her walls
Let slip the day of grace.

Yet beautiful in all the earth
Mt. Zion used to be—
The City of the Heavenly King,
And loved and glory she!

So we from the Judean hills,
This simple message bring.
Oh, pray for your Jerusalem,
The City of our King.

Communicated.

Sundry Thoughts for the New Year.

No man can foresee what the next twelve months have in store for us, and if we knew what the next year involves in the way of things prosperous or adverse, it would not follow that our knowledge thereof would be advantageous either in a material or spiritual sense. The attitude of those called to be saints, in no way changes from one year to another. It is constantly an attitude of waiting, trusting, believing, patiently enduring unto the end; improving every opportunity to cultivate and educate ourselves to the end that we earnestly exercise a disposition of mind that cheerfully submits to the divine will. God is all and in all, his sovereignty and absolute supremacy is made manifest in things visible and invisible. All things "are and were created for his pleasure." The order and arrangement of the ages to come have been determined in accord with his infinite wisdom and foreknowledge. He fixes the boundary lines of nations and kingdoms, in the present era, and gives signs to their present and future history and destiny as his wisdom and sovereignty shall see fit and proper. At the same time permitting them to exercise their own volition in matters of expediency and policy with reference to the world that now is.

The year into which we have entered will doubtless unfold in passing events a further fulfillment of the prophetic Word concerning the development of Yahweh's work and purpose in the earth. It is not necessary for the called of God to look for anything sensational, but it is well to be prepared for what may possibly be very surprising. "In such an hour as you think not, the Son of Man cometh." The resurrection of the dead in Christ, coincident with a message to the living saints to appear before the Judge of quick and dead to render an account of their stewardship is one of the possible surprises of the near future. How near as to days and years is not of paramount importance to either the living or dead. It is useless to speculate concerning a matter not revealed. At the same time it is not necessary for any intelligent believer of the truth to be in the dark as to the approaching nearness of the Lord's day. The coming of what is called by Paul "the day of the Lord," concerning which the apostle says there is no need of being in darkness is quite distinct from the exact hour or day when the righteous Judge arrives on the scene. As to the latter event the time definitely speaking for some wise purpose has not been made known. This is evident from the fact that it occurs in an unexpected hour, also from the statement, "Behold I come as a thief, blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." We are not necessarily ignorant as to the day of the Lord, for the signs of the times are a lucid index of what is coming.

The all important question is, to be found not naked, but clothed with the garment of God's righteousness, embodied and made manifest in the sacrificial work of the Lord Jesus. The clothing is not man made. It did not originate with man, that is not evolved from any innate virtue in human nature, in behalf of which so much is claimed in the way of culture and moral discipline by the wise and prudent men of the world.

This is one, but not the only reason why I protest against what is known as the human paternity theory, because it credits the will and pleasure of sin's flesh with all its infirmities the development of the morally perfect, giving the honor and glory of infinite wisdom and power to the creature man.

What is man? A mere worm of the dust estranged and alienated from his Maker in his natural state guided only by his feelings and impressions, which intensifies the weaknesses inherited as the fruit of sin. The first man by disobedience landed himself and all his posterity in the dust of death. We see here how difficult it is to adjust the doctrine of saving immortal souls with the Scriptural arrangement that from beginning to end proclaims death to the soul of the sinner. Even that "written on the tables of stone" is styled the "ministration of death" from which there is no release by any human device. It is impossible for the weak and naked sons of Adam to re-establish, what was subverted by the first man in Eden. Man in his naked and death stricken nature is unfit to offer anything that is well pleasing to his Maker—his thoughts and his ways emanate from his evil imaginations. Hence it is written "there are many ways that seemeth right unto man, but the end thereof are the ways of death." We are often antagonized by the self important, and stiff-necked spirit, unconscious of its own frailty and uncleanness, seeking to dictate just how he shall worship and serve his Maker. And what is most offensive to him is that he cannot come near to his Maker until he is reconciled through faith in the shed blood of the slain Lamb that God in his wisdom has seen fit to "set forth to be a propitiation (mercy seat) through faith in his blood" to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare I say at this time his righteousness that he might be "just and the justifier of him who believeth in Jesus." Where is boasting then? It is excluded. It is God, not man who is just, and the justifier of the sin stricken sons and daughters of Adam. They cannot justify themselves by any provision or invention of their own. Where there is the comprehensive fulness of the admonition, "Seek first the kingdom of God and his righteousness". It is God's righteousness, not our own, that is essential. It is quite difficult, and sometimes impossible to convince some mind that it is necessary to become reconciled and justified by faith in the order and arrangement God has provided. Human nature over values its own importance, substituting its own estimate of what is just and right instead of recognizing that the right is all on the side of the Creator. This mistake results from a misappreciation of the fundamental principle that man by nature is a sinner, the victim of his evil imaginations, and fleshly desires, and consequently defiled by sin. The fact also that the first man's disobedience has been in its evil effect transmitted to all his posterity is not taken into account by those who appear to take pride in their own virtue, sincerity and uprightness of conduct. They may be sincere in assuming that they cherish no ill will, and that they are disposed to do right so far as they know how, but all this comes far short of what the situation requires. The question is to know what is right, not in our own eyes and feelings, but in the eyes of our Creator. It is written "without faith it is impossible to please God." The literal burden of his Word concerning our true condition and standing unrelated to him who is absolutely pure and holy is the first step to a proper apprehension as to what is right. Man cannot know what is right in any other way. His own impressions cannot guide him, because they spring from a source already perverted and corrupted by the heritage of sin and death. In his natural, unenlightened state he may not be conscious of it, but when he comes to a knowledge of the truth, through a belief of divinely revealed testimony he will see it, and be pricked to the heart ready to enquire, what must I do? The understanding and belief of the testimony God has given concerning his Son is what enables a man to see himself as he is seen. Moreover it prepares him mentally to see the necessity of believing on his name, the only name given under heaven, whereby men can be saved. This name is his birthright, it involved everything to himself, and also to those favored to believe on him. He did not like Esau forfeit his birthright to gratify his faintness for bread, but held fast, enduring self denial until bread was provided.

This birthright name is the one for which God is at the present time visiting the Gentiles by the gospel to take out a people to share in the honor and glory thereof. This favor was first offered to the Jew, and "as many as received him, to them gave he power (right) to become the sons of God, even to them that believe on his name." Notice that the privilege to become sons of God, comes from without, not some inate right of human nature, but a free gift through him by whom a declaration of God's righteousness was made. Again only such as received him—believed on his name, were thus favored.

The chief priests, elders and others denied his name. "I am come in my Father's name, and ye receive me not. If another shall come in his own name him ye will receive." They said to him you are a blasphemer in that you say God is your Father. You are the carpenter's son, Joseph is your father. Many in our day among the clergy and university professors following in the footsteps of the higher critics are taking a stand along with the Jew in denying the anointing of the Lord's anointed. This is equivalent to denying the name in which we believe and into which the obedient are baptized. It is the Father's name inherited by the Son and made manifest in Jesus, as written, "I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee." No other man ever uttered a prayer like this from which the above is a quotation. Search the holy writers from beginning to end and nothing like it is found. It accordeth with the spirit of tenderness and affection that united Father and Son in fellowship and love as one in thought and purpose. There is no confession of sin, or acknowledgment of delinquency in the way of having been indifferent to, or negligent of the Father's will.

He further prays "Keep through thine own name those thou hast given me, that they may be one as we are; while I was with them in the world I kept them in thy name.....and the glory which thou gavest me, I have given them.....and I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them." In this 17th chapter of John a marvelous character is seen, an exception to anything on record. We see one who by his obedience and perfect submission to the Father's will, recovered for himself and those to him what the first man forfeited and lost. He was truly the product of unerring wisdom and power, the blood sprinkled mercy seat of pure gold where God condescended to meet with the humble and contrite of heart, and through his forbearance grant forgiveness of sin. Most assuredly he is in the words of Paul "made unto us wisdom, righteousness, sanctification and redemption," and again as foretold by the prophet, "this is the name whereby he shall be called, the Lord our righteousness," for his righteousness covers all those merged into his name. The nation of Israel rejected him and denied his name, but the time is approaching when Israel will most assuredly honor and glorify the name their fathers rejected, for it is written that he will send them in their forebands and write his Father's name in their intelligence, that is in their understanding. This is what he did for the men God gave him in the days of his humiliation, he made manifest the Father's name, and he kept them in that name, "I have given unto them the words, which thou gavest me, and they have received them, and have known surely words "came out from thee." The words "came out from thee" are significant of his origin. His existence was not the result of accident or chance, through the operation of the human will, but the predetermined exhibition of Jehovah's name and glory—the manifestation of infinite wisdom and goodness, reflected in the character of the only begotten of the Father. "I came down from heaven, not to do mine own will, but the will of him that sent me." These words are indicative not only of his origin but of a disposition of mind that recognized the absolute sovereignty of God, and cheerfully yielded perfect submission to the divine will. This is how he glorified and pleased the Father. God will be exalted, and requires upon the part of men unreserved submission to his choice and arrangement, whereby he has in his wisdom been pleased to grant repentance and remission of sins to those who "diligently seek him." This is our consolation that we can come near to worship by being reconciled through the shed blood of his Son. Jesus is the antitypical mercy seat blood sprinkled. "There said Jehovah to Israel, will I meet with you" over the mercy seat within the vail, so now he meets with the humble in whose hearts the truth is enshrined through his glorified Son now interceding within the vail of the holy of holies. We have reason therefore to rejoice in thanksgiving and praise that we have an high priest who can be touched with the feeling of our infirmities, and whose tender solicitude and love for those believing in his name never ceases. Being justified through faith in his blood, and clothed with his righteousness, our sins forgiven, how can we forget our indebtedness and obligation to love and serve him faithfully. Thanksgiving and watching, to keep unspotted the garment wherewith he has clothed us, you and will not be treated with negligence by those who keep God in their minds and sessions of good works. God's people are given to thanksgiving and prayer. "Pray without ceasing" says the apostle not however as a mere lip service, a stale formality devoid of faith and spirit, but earnestly soliciting in the name of his Son the forgiveness of our infirmities—increase and growth in spiritual perception, ability to deny self, and strength to resist temptation, and to overcome the allurements of the world. Prayer is conducive to self culture in all those qualities of character that make for peace, righteousness and true holiness, love, patience, gentleness, humility, forbearance and kindness of heart in our intercourse and social relations can be greatly strengthened and fortified by keeping God in mind through prayer and praise. "Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame." Gladly does the intelligent believer avail himself of the clothing that God in his goodness has provided, but vigilant watchfulness to keep what has been voluntarily accepted involves a very grave and serious responsibility. God is good, merciful and forgiving, but he requires the recipients of his goodness to continue in their first love, not "laying again the foundation of repentance from works of death." The warning that he comes as a thief is designed to stimulate watchfulness as to our daily walk and conversation, and to fortify the mind against indulging the thought "My Lord delayeth his coming." It is certainly possible to forget that the things of sense and sight so fascinating in their influence are but a vain show, which if not resisted and overcome may end in final shipwreck of faith and exposure to shame. No man can serve two masters at the same time, and therefore the words of Jesus "Ye cannot serve God and mammon." Mammon worship is idolatry. In its incipiency it may not be as debasing as final worship, nevertheless it weakens faith, debilitates spiritual mindedness, and eventually excludes the true and living God from the mind. "Having food and raiment, be therewith content" is the advice of one who had suffered the loss of all things for Christ's sake, and he adds "Godliness with contentment" is great gain. Of course a certain degree of thrift is necessary to provide food and raiment, but if it be the fruit of industry and economy, sanctified by prayer and thanksgiving there is little danger of forgetting God who supplies all our wants. Neither poverty nor riches is desirable, but godliness is indispensible. The rich in faith are rarely found among the opulent, greedy of gold, and the same may be said of the degenerate poor who squander their substance in rioting and drunkenness. The called of God cannot remedy the existing evils with which society is afflicted, they neither have the wisdom nor the power, the most they can do is to bear witness to the truth, keeping their garments unspotted from the forbidden wickedness that every where prevails. The time is approaching slowly it may appear to those watching and waiting, but nevertheless surely when he whose right it is will wield the sceptre of omnipotent power executing justice and righteousness in the earth. The mid-heaven proclamation "fear God and give glory to his name for the hour of his judgment is come, and worship him that made heaven and earth, the sea and fountains of waters" will be followed by the chastening rod of divine power effectually establishing such a reformation of human society as the world has never witnessed before. It will be regenerative in its influence and lasting in its results, and more radical in the betterment of present conditions than anything offered by the political and social reformers of our day. In that day shall there be one Lord and his name one, "for God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." It is the glory of God the Father that ultimately fills the whole earth.

Geo. Moyse.

The Restitution.

THE RESURRECTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

At the Breaking of Bread.

I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation where-with ye are called, Eph iv 1. Now in order that we may properly understand this passage of Scripture we must find out several things as follows:

1. What this vocation is?
2. What it is that calls us?
3. His reason for so doing?
4. How it is he called us?
5. Data what we are called?

This vocation we find by turning to Murdock's Translation is rendered calling, and as used here represents the means by which we are brought unto the obtaining of the glory of our Lord Jesus Christ.

Now that we may find out who it is that calls we will turn to 1 Cor 1 9, which reads, God is faithful by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. Here we learn in plain simple language exactly who it is that calls us, and knowing that it is God our Father we can join in one accord and ask the same questions as did the children of God in Paul's letter to the Church at Rome. Rom viii 31. What shall we then say to these things? If God be for us, who can be against us? And how very true it is if we love God and he calls us; all will be well, as we see in Rom viii 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Now it has been clearly stated that it is God who calls us and knowing this to be a fact, he therefore had a reason for so doing and I can think of no better reason than the one set forth in John iii 16. For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Just note the wonderful love here displayed and think of the act of giving up the only Son, the nearest and dearest thing to a father's heart, that we by believing and obeying might obtain a hope of everlasting life; certainly the love the Father hath shown toward us is wonderful.

Having found that it is God who calls us, and that his reason for so doing is the love he has for those who believe on his Holy Name. We now wish to know how it is he calls, so turning to 2 Thess ii 12 which reads, Whereunto he called you by our gospel to the obtaining of the glory of the Lord Jesus Christ, and 1 Cor iv 15, agreeing perfectly reads, For though ye have ten thousand instructers in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. We therefore can see quite plainly that it is by or through the gospel we are called.

Now lastly we wish to know unto what it is he calls us, and we find it answered in the latter part of 2 Thess ii 14, which says that it is, to the obtaining of the glory of our Lord Jesus Christ, and 1 Thess ii 12, also reads, That ye would walk worthy of God who has called you unto his kingdom and glory. Any one can plainly see from these passages of Scripture that he calls us unto the obtaining of the glory of his holy kingdom, and may God bless and help us all, to press toward the mark for the prize of the high calling of God in Christ Jesus.

Owen Pottorf.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, MAR. 11, 1908.

OUR city has been visited by a flood of water. Those who have visited here can form an idea of it by knowing that boats were rowed along the street in front of the Church, landing passengers at the Church steps. It ran with a current down the street leading south past the Church. All the houses east and south from the Church were flooded, besides other parts of the city. Some were able to get furniture up before the water got in them, but other had to abandon and be taken out in boats. Two families of our Church people were in the flooded district, and suffered considerable loss of household goods.

Passing Events.

The student of prophecy watches the doings of the nations, and looking ahead sees where trouble will occur. Just now the nearest is causing anxiety, and a few days ago there seemed danger of a clash between Russia and Turkey, this time over Persian territory. Lest some have missed and not noted fully, we give a few items that should be kept in mind.

When Russia was whipped by Japan she became quite humble, and another "Peace Conference" was held last year. Not much was accomplished further than "talk-a-talk." However, Russia got on friendly terms with England. British statesmen were very mellow and kindly toward the Czar, and as he was weakened by the Japanese affair, he was unable to hurt any way. So they made a "compact" with him.

Every body knows that Russia desires to get through the barriers that confine her, so she can get to the open seas. Her fleets can get out only a part of the year, because of the frozen seas. Her attempts have been frustrated repeatedly; the last time by Japan, and of course every body knows that if not directly then indirectly, England favored Japan. Russia must wait and bide her time for another try, and meanwhile scheming must be resorted to.

A "Peace Conference" is called, and proclamations of pacific policies are made. The bear and the lion make friends. England wants to be left free to exploit her policies in Africa, and other parts of the world. Persia, Afghanistan and Tibet are frontiers of Russia, and also on their lower side for British territory. England is active in the south of these countries, and so Russia is in the north. The lion has for years growled whenever the bear attempted to put a paw here. Now with Russia reduced to so pacific a mood, there could be no harm in just allowing her to trade with these people. They are her near neighbors, and she means them no harm. She will only do them good. So English statesmen yield, and make a compact by which they recognize a certain sphere of influence" as belonging to Russia, in these countries.

The last war scare came from the fact that Russia attempted to exploit Persia, and the Sultan claimed sway there, and Turkish troops were massed at once. As they are not quite ready for war yet, it is put off for a spell.

Napoleon complained that "you imbecile Englishmen" would not allow him to create a strong buffer state to check the advances of the Russian bear, and predicted that coming generations would prove how necessary such a barrier was. The history of the "absorbing policy" of Russia has since made this quite plain. By this latest action England has quietly given over to Russia without a struggle, freely and willingly, more than she could have gained by years of bloody war.

Lord Curzon, who was Viceroy of India for years, and knows better than any other man the situation there, gave the House of Lords some light on the mistake that had been made. He showed them where Russia had gained, and pointed out that in just that proportion had England lost. He stated that there was nothing in the compact that guaranteed England a thing more than she held before. In short the Czar has tricked England into recognizing his claims and rights in the north, while he has slipped out of recognizing that England has any rights in the south.

Lord Curzon warned England that when Russia has in a measure recovered herself, she would exploit her "spheres of influence," push Russian railways through the country, which will enable her to bring soldiers up quickly, while England must march hers over hard country slowly and at great cost. He ended up by asking—"Where will British ascendency be in the south of Persia then?" "I am inclined to ask: Where will Persian independence be then?"

We wish some of our able brethren would write and show where these events are tending, and how prophecies are being hastened toward fulfilment thereby.

Communicated.

At the Breaking of Bread.

THE 72ND PSALM.

The 17th verse of our lesson says his name shall endure forever. (Marg) His name shall be as a Son to continue his Father's name forever.

How carefully, and for why the purpose of God in the beginning, is brought out. "Replenish (fill, Marg), the earth subdue it—have dominion over it. After Adam's failure to become the ruler, God promised to produce one who would redeem and subdue, one whose name should endure forever.

Soon after the flood, we find men saying, "Let us make us a name, lest we be scattered. The history of which was a confusion of tongues.

Then came the call of Abram, "Get thee out of thy country, and from thy fathers' house unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great.....and the Lord appeared unto Abram, and said unto thee and thy seed will I give this land, and there builded he an altar unto the Lord, and called upon the name of the Lord."

Abram is a son of ninty-and-nine years, and Jehovah appeareth unto him saying, I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him saying, as for me behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee, and I will establish my covenant between me and thee, and thy seed after thee.....From this on we find Abraham calling upon the Name of the Lord. Then we find Isaac doing the same. Gen xxvi 25. Jacob on his way to Padanaram had a dream and saw a ladder, the top reached to heaven.....and behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.....and behold I am with thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said surely the Lord is in this place and I knew it not. This is none other but the house of God. He called the name of that place Bethel (The house of God) and Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, not that the Lord would cause him to do all that he did while in Padanaram, but if he would bring him again to this country. Then the Lord shall be my God. He had been informed that the one who appeared to him is the God of thy father Abraham, and the God of Isaac.

God had commanded Abraham, walk thou before me, and be thou upright and perfect. The same command is applied to Jacob and all his followers.

Jacob vowed a vow. If he would give him bread to eat, and raiment to put on, so that I come again to my father's house in peace. Then shall the the Lord be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee. Of Jacob's stay in Padanaram we have only time to notice, during all his stay there, we do not read of him worshiping God, not till he returned to the land of Canaan. On his way back we find him praying earnestly to the God of Abraham, and Isaac (which said unto him in the dream) return unto thy country, and to thy kindred, and I will deal with thee. He lodged in this place, and Jacob was left alone, and there wrestled a man with him until the breaking of the day.....and he said let me go for the day breaketh and he (Jacob) said I will not let thee go except thou bless me, and he said unto him what is thy name, and he said Jacob, and he said thy name shall be called no more Jacob, but Israel, (Prince of God, Marg) Why was it called Jacob; because Jacob said tell me, I pray thee, thy name, and he sayeth wherefore is it thou askest for my name. (Young) and he blessed him there. Blessed him when he asked for his name.

From here Jacob journeyed to Succoth, he erected there an altar and called it el-elo-he. Israel, (That is "God, the God of Israel") Gen xxiii 19 20.

Then God directed him to go to Bethel and erect an altar unto God, who appeared unto then when thou fledest from the face of Esau thy brother. Gen xxxv 1. Here Jacob began to worship as he should. Not a word about his worshiping in Padanaram, but when he returned, and called for the name he was blessed, and ready to ask his household to put away the strange gods and change their garments, and he said, "Let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hands, and all their ear-rings which were in their ears, and Jacob hid the murder the oak which was by Shechem. And he builded there an altar and called it el Bethel. (God of the house of God) The words of Solomon impress us. "Who hath ascended up into heaven, or descended, who hath gathered the wind in his fists, who hath bound the water in a garment, who hath established all the ends of the earth, what is his name, and what is his son's name" Prov xxx 4. In assuming his name shall endure forever, his name shall be as a son to continue forever. Paul says, God hath highly exalted him and given him a name that is above every name. That at the name of Jesus every knee should bow. Every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Dear brethren and sisters, we like Jacob have called for that name, called the name of the Father through Christ Jesus upon us.

Begotten by the incorruptible seed, the word of the kingdom, calling the name on us in baptism, buried with him in baptism, wherein also ye are risen with him, through the faith in the operation of God who hath raised him from the dead, and you being dead in your sins hath he quickened together with him, having forgiven you all trespasses. The eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to reward, who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand far above all principality, power and might and dominion, and every name that is named not only in this world, but also in the world to come.

Can we not say with the Psalmist save me O God by thy name. Should we not praise and adore that name. Knowing what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Calling us by the gospel of the kingdom of God, to be a people for his name. We can reverently say, Hallowed be thy name, thy kingdom come.

NANCY B. ROBSON.

Moral Evil or Sin, No. 10

There are higher moral and responsible beings than man, concerning whom but little is revealed. It is man, the crowning work of the six days creation, that concerns us most. Pope wrote

Know thyself, presume not God to scan,
The proper study of mankind is man.

What appalling history the race has enacted since the fall. What scenes of wickedness rise up before our imagination! What scenes of battle and of war! Much of the dark history has been written. Perhaps much more has never been written. What appalls us are the sins and crimes of six thousand years committed by beings created in the image of God, and capable of a history that in its entire course would have met the approval of Jehovah, and challenged the admiration of angels. But our first parents against the express command of Jehovah chose to disobey and to bring upon themselves and their posterity the plainly threatened destiny. That act was in defiance of God; and abuse of the marvelous gift of free will, without which man would have been an irresponsible creature; the merit of obedience out of the question, and reward impossible it be had been so constituted.

Is sin a denial of God? Instead of this it is a witness of his power, wisdom and goodness. The greatest creation is that into which the Creator puts the most of his own life, or those attributes of mind which in the main constitute the image of God. This creation is man, marvelously constituted; distinct in personality from his Maker; so distinct that he can sin in defiance of his Maker; sin in contradiction to Jehovah's good purpose in creating.

But this same creature that can sin by freedom of choice has equally the power to choose the good, there being weighty motives set before him to incline him thereto. So sin bears witness to the power wisdom and goodness to God. None but a powerful and infinitely wise being could create such a marvelous creature, and create him for a holy and good purpose. Now since sin is here by man's choice in abuse of the good gift of free will, God's good purpose in creation will be accomplished in the final of redemption. This is the final solution of the problem of sin. If all sinning souls had been left unholy and doomed to death eternal then God's good purpose in creating man would have failed. He who foresaw sin foresaw redemption, and did a tremendous responsibility upon himself for its accomplishment. He has employed the best agencies and measures to bring about the end. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii 16. The appeal has been made in the most touching manner possible, and on the ground of man's great needs, sinfulness and life; his eternal self-interest being involved. The message of love is addressed to a race who deliberately sinned by choice, and now that fearful gift of free will must come into play in the choice of life. God never loses sight of man's power of choice, nor of his distinct personality. God is self-consistent and meets man, in extension of mercy to him, on the basis of his constitution by creation. This is the style of his messages to him in the gospel. His commands, exhortations and threatenings pre-supposes man's power of choice. He never speaks to him as if he was bound by fate, or held tightly in the grip of circumstances. It is man who brings forward excuses, pleading inability, lack of opportunity and want of time to attend to the most urgent business of his life. If man in possession of light, with the conditions of justification and salvation before him, neglects or rejects God's proffered mercy so lovingly extended, he is himself to blame; he has doubled his guilt. Responsibility goes with the knowledge of God's revealed will.

FEW SAVED.

It may be said that the plan of salvation devised for the accomplishment of God's good purpose in creating moral beings with free wills, is in a large measure a failure; that our Lord's answer to the question, "Are they (R. V.) few that be saved," but confirms what was the experience of the proclaimers of the truth in apostolic times and what is the experience of today as we sadly know—few entering on the way of life; many pursuing the broad way to destruction: and this condition of vast odds between the two classes extending down to our Lord's coming; for he prophetically said "Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Matt vii 22. All will be saved who choose to be saved in accordance with God's revealed will. Character is not formed by physical force. It is a matter of choice on the part of man as a morally responsible being. So all will be saved who can be saved by divine wisdom, goodness and love. God is self-consistent in creation and redemption, and is never at cross purposes with himself. Man should be consistent too. If he sins by choice he should obey by choice, since God has so kindly afforded him the opportunity of working out his own salvation in partnership with God, who worketh in him both to will and to do of his good pleasure.

If God created one man, or some men, for a good purpose, is it not logical to conclude that he created all men for a good purpose, and if redemption solves the problem of sin in reference to that portion of the race to which opportunity has been afforded, what about the larger portion to which no opportunity has been granted?

JOHN L. WINGE.

Dear Restitution:

To the saints scattered abroad, Greeting:

The Church of God, at Brooklyn, New York, has good news to report, and brethren, we ask you to rejoice with us in it. On the evening of Friday, February 7th, 1908, Miss Marion Leslie Hawpburst and Miss Nora Loretta Doyle, after having made a good confession of their faith in Jesus as Savior, Companion, Guide and Friend, and their belief in him as Prophet, Priest and King, were buried in the waters of baptism to arise in the newness of life. The ordinance was performed in the Union Course Baptist Church. The Pastor, Brother John Donaldson—an uncle of Miss Hawpburst—officiating. On the following Sunday morning they were formally received into church fellowship. Brother Wm. E. Rothe in a few choice words, extending the right hand of fellowship. We pray they will be steadfast, that they will devote their lives to their new Master, that they will so live and walk that others seeing their good works will know they are of God and will follow him, and that through their efforts many will be brought to a knowledge of the truth, and in the end, they with us will have an abundant entrance into God's everlasting kingdom, to go no more out forever.

Miss Hawpburst is the only child of Bro. and Sister Edward L. Hawpburst, she has been brought up in the truth from infancy, her grandparents, Bro. and Sister John Donaldson being baptized by the brethren in Glasgow, Scotland in 1852, and her mother followed their example about 24 years ago. Bro. Geo. B. Kramer officiating, in the church of the Blessed Hope, Brooklyn.

Miss Doyle was born and reared a Roman Catholic, she was not satisfied with the teachings and practices of the Roman church, but knew not where to look for the light. One of the brethren met her in a business way and the subject door to both their hearts was broached, she acknowledged the Bible to be the Word of God, and the only source of his communication with man, the rest was easy, the result is noted above. She is doubly happy today for she has gotten rid of the superstition of ages and has that peace, that trust and faith which God alone can give.

There are others who seem about ready to obey and we hope soon to have the gratifying pleasure of reporting their obedience. They know the truth, they believe in God and have faith in his promises, they know that God is gracious, tender-hearted, loving, kind, compassionate, long suffering, merciful, peaceful and true, still they refuse to do the one thing that will please him and will link themselves to "The Household of Faith," that outward confession "an answer of a good conscience toward God." May they give their hearts to God in the days of their youth, for life is uncertain and no one knows what a day may bring forth.

We have had many visitors at our meetings of late, especially is this noticed at the evening services, but in a large city, when there are so many attractions to allure the children of men from their loving Creator, it is hard to get them interested in a manner that see the need of "forsaking all and following Jesus." Still we have hopes, but whether we shall live to see the fruit of our toil or not, we know we have not labored in vain, for whatever is done in the name of Jesus the Christ to the glory of God the Father is not a failure, for he doeth what to him seemeth best.

We have had quite a time with sickness among our members during the winter, but it is with thankfulness we say, all are on a fair way to recovery, and we give God the thanks. He has been kind and gracious unto us. May we appreciate it and give him our faith and love in return.

Sincerely your brother awaiting the coming of the promised one.

ALEX D. DONALDSON.

Dear Brethren and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA WIRICK.

Obituary.

Cecelia M. Whaley was born in Erie County Pennsylvania, Feb. 28, 1837.

When but two years of age her mother died thus leaving the father and the children to make their way as best they could. She moved with her father to Indiana soon after her mother's death.

She was one of a family of ten children. One brother and nine sisters. She was united in marriage to Alphonzo Drew, July 13, 1851, to this union were born six children, William Wallace, Lafayette, Sadie M. John H. Jacob A. and Thomas P. The last named and youngest having preceded her to the silent city of the dead.

She with her husband united with the Church of God, at Sand Hill in 1883, and has remained a firm believer in its teachings ever since.

Her life has been an open book, she has (so to speak) practiced what she preached, so that all who knew her knew her true character. It needs no comments as it speaks for itself.

While Sister Drew has been a sufferer for a long time her death was totally unexpected when it came. But as she has said many times, "come when it may, I am prepared."

She died March 1, 1908, aged 70 years 3 days, leaving a husband, four sisters, five children, fourteen grand children and many friends and neighbors to mourn her loss. May we profit by her past life.

Wearied with years of watching and waiting, another one of the faithful is at rest. She sleeps in Jesus.

After we had uninvented comforting words (from the great source of truth) to the dear husband and to the children, and opened to the assembled friends and neighbors a Scriptural definition of our hope of life from the dead in the world made new; and admonished them to imitate her virtues that they too might be able to say I am prepared, we laid her to rest until the voice of the Son of God shall awake the sleeping saints. May we each be ready to meet the coming Lord and share with him in his glory.

J. H. WILLEY.

Dear brethren and sisters:

At home, not very well, either of us. I want to say to the brethren I now have my tracts printed and can send them out. The Great Divine Healer, The Statues of Christ, and The Gospel of Restitution, are ready, and the price is 10 cents. I want all to read my tracts even if you cannot endorse it all, so if you cannot send the price send one cent for postage, and I will mail one to you.

If any of the brethren who ordered tracts have failed to get them, let me know and I will send them at once.

If my eyes do not fail and my pen will move, I will soon have my other reports out, and will give notice in due time.

Yours for the truth,
JOHN POORE.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Seber A Guild	1 60
Asarah M Scroggs	50

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co. Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEILL.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Poetry.

The Lost Eden.

Bright were the bowers of the Eden of God,
Its flowers in strange beauty bespangled the sod;
The trees waved in grandeur to soft winds that played
With murmurs of music that haunted the shade;
While bright were its rivers that spark'ed and rolled
With the sunlighted sky with their billows of gold;
And beautiful birds, with their plumes of light,
Made joyful the day, and enchanted the night!
O, home of the sinless, how blest was the shrine
Where man, who was formed in the image divine,
Held converse with God in that life-breathing land,
Whose wealth was the gift of His bountiful hand;
The angels of heaven rejoiced at the view,
And trembled their lyres to an anthem anew,
Man listened in awe to the mandate divine—
"All trees of this Eden but one, shalt be thine
That take not the fruit that its blossoms untold,
Though bright on thy vision its store-house unrolled;
For death shall be found 'neath the shining fragrance,
That shall wither thy spirit and darken thine eyes;
And Eden is lost now, the home of thy love,
Away from its glories thy footsteps must rove!"
Man broke the high mandate, and fearful the fall;
For sin round his shield had woven the thrall:
The Angel of death crossed his desolate path,
As the soul of Omnipotence kindled in wrath,
And drove him, an exile from Eden's fair clime
No more to return through the transit of time.
And the glory of Eden, on venture fled away,
Stole the semblance of death and the sign of decay:
And the impress of sin on the dwellers of earth,
Traced the mark of its ruin, the seal of its birth—
No more to the fair Tree of Life man might turn,
For the sword of God's justice to ignore it did burn!
O, Eden, blest Eden, thy glory has fled,
And the clime of the earth is the land of the dead;
Their graves are the hillside, the valley, the plain,
And pale forms are reeling deep down in the main:
The living are fading like Autumn's sere bloom,
By the touch of disease to the rest of the tomb—
From the dim halls of silence, they may not return,
While we trace each fond image in memory's urn—
And sorrow has opened its fountains of tears
In the homes of the earth where the presence appears.
But darker the visions that burst on the sight
Where the orgies of crime mark its years in their flight:
Where the thunders of war shake the mountains and seas,
And the banners of conflict are spread to the breeze;
Where the night of oppression reigns starless and wide,
And the red throne of tyranny stands in its pride;
Where the hosts of idolatry worship the sun,
Or deities monstrous their homage have won;
Where the fiend-browed assassin with spirit of hate,
Goes forth on his mission with his purposes of hate,
Where the vulture of slander feasts, sullen and still
On the names of the just with a demon's dark will!
O sad are the trophies of sin to the earth,
Since the spirit of man was the place of its birth:
But the saddest of all is the death of the soul
In the lone realm of passion beyond earth's control.
But the Angel of Mercy, when Eden was lost,
On the wild sea of sin saw man hopelessly tost;
And swift to his rescue all joyfully sped
With a power that imparted new life to the dead;
The smile of Omnipotence sanctioned the deed,
And welcomes the wanderer back in his need.
O drink from the streams of salvation that roll
The strength of their healing brings life to the soul,
And brightens the pathway of duty below;
While the sunlight of hope on the spirit shall glow—
O turn at the flow of their life-giving sound,
And an Eden more bright than the lost shall be found!

—H. H. Wardwell.

Communicated.

The Three Worlds. 2 Peter iii.

The scientific world has concluded that in as much as our earth has had a beginning it therefore must have an ending. The religious world admits that all things had a beginning and must in time end. The first named claim that the earth in a few million years will become a dead planet. The second party claim that when God has no further use for our planet that he will set it on fire and burn it up and out of its smoke and ashes he will form a new earth. There is still another party who believe from the record found in the Bible that this earth had a beginning in God's purpose and will never be utterly destroyed. The object of the writer is to show that Jehovah has purposed that this earth shall stand forever. A few plain passages of Scripture will answer the purpose.

In Genesis the Eternal One called Abraham and promised him the land of Canaan as an everlasting possession. Is doing this he was promised eternal life and the possession of the land. In Acts vii. Stephen declared that Abraham had not received so much as to set his foot upon. [redacted] God promised it to him when he had [redacted]. Paul declares in Heb xi that Abraham looked for a city that hath a foundation whose builder and maker is God. Of the ancients or elders named in this chapter the apostle says, And then all having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect. Heb xi 39-40. From the above we conclude that God's promise to Abraham has not been fulfilled. Yet he covenanted with an oath to Abraham that his seed should bless the nations.

He further made a covenant with David that he should not want a son to sit upon his throne forever. This son is Abraham's seed. The promise was made to Mary that Jesus should occupy David's throne and rule over the house or kingdom of David for ever. The above are Bible truths founded upon Jehovah's oath to Abraham and David and cannot be controverted. Again we read from Isa xiv 18. Thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited. God's purpose reaches further than the present race as he declared to Moses. As truly as I live, all the earth shall be filled with the glory of the Lord. Num xiv 14. Again one of God's prophets says: the earth shall be full of the knowledge of the Lord, as the waters cover the sea. These are God's testimony and must look beyond this present arrangement for a fulfillment. Solomon has written: One generation passeth away, and another cometh: but the earth abideth forever. Eccl i 4. Thou hast established the earth and it abideth. Isa cxix 90. The heaven, even the heavens [redacted] the Lord's; but the earth hath he given to the children of men. Psa cxv 16. Blessed are the meek for they shall inherit the earth. With these testimonies before us how unreasonable it is to assert that the time will come that this earth upon which we live will be burned up. We now wish to examine the strongest proof text relied upon to prove that when Jesus returns again to this earth he will burn it up and create out of the smoke and ashes a new earth. In 1 Pet iii., the apostle speaks of the world that was, the world that is and the world that will be. We believe that if this Scripture is studied with care and carefully compared with other Scripture that the truth will be revealed.

Therefore to the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa viii 20. In 2 Pet iii 6, the apostle states that the world that was perished. Permit me to state that our translators have translated three Greek words by one English word. The Greek words Cosmos, Aion and ge are rendered world without any explanation of their meaning. Cosmos means arrangement. Aion age. Ge earth. Now in the above verse the world that perished is Cosmos. Now let us note what was destroyed by water in the flood. Gen vi. God said, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth, (marg. from the earth). In the above Scripture we find that the wicked inhabitants were destroyed. It was the Cosmos and not the ge that was destroyed. We wish our readers to bear this in mind. The apostle is comparing the destruction of the two worlds. The one that was and the one that now is. They must be the same in fact only diverent numerically. Therefore the world that was destroyed by water, and the world that will be burned up must be the same. In verse 7 the apostle says, The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The word translated world here is ge and may be taken to mean the planet instead of the Cosmos. In noting the use of the word ge we find in Rev xiii and other places that it is used instead of Cosmos. All the world (ge) wondered at the beast. We can not maintain that the earth wondered at the beast. It certainly must mean the Cosmos or people. Those who believe that the earth will be burned up when Christ comes believe that it is one general conflagration. An instantaneous burning. Now does the apostle teach this. Please notice verse 8. Belo[illegible] be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. This declares that the eternal one takes his own time to perform an act. Again, notice verse 10. The day of the Lord will come, and during this day something will take place. In the which (the day of the Lord) the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. All admit that this is the strongest proof-text favoring those who believe that this earth will be burned up. It does not prove an instantaneous burning, but it transpires during the Lord's day of a thousand years. The Diaglott renders "burned up" "discovered." See note. The Syriac translates it "will be found." In handling these texts we should remember the covenant that Jehovah made with Noah. Gen viii 21, 22. Neither will I again smite any more every thing living as I have done. While the earth remaineth, seed time and harvest, and cold and heat, summer and winter, and day and night shall not cease. Remember that we have proven that the earth abideth forever.

The question may be asked why did the apostle use such strong language? He evidently used it to emphasize the fact that ungodly men would be punished. Note please the language used by Isa xxxiv in speaking of the destruction of the land of Idumea. All the hosts of heaven shall be dissolved and the heavens shall be rolled together as a scroll: and all their hosts shall fall down as the leaf falleth off from the vine and as a falling fig from a fig-tree. Isa xxxiv 4. And the streams thereof shall be turned into pitch and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day. Verses 9 and 10. Read also the following. Ezek xxxii 7. Joel ii 10. Hag ii 6. In the above we find almost the identical language used by the apostle. In the above the destruction only affected the inhabitants and their possessions. The purpose was to destroy the wickedness of that land. The fires herein spoken of have centuries ago ceased. They served God's purpose and were extinguished. Your Brother seeking for the truth as found in God's Word.

D. C. Robison.

The Story of a Happy Christian Life.—No. 46.

Auntie Willard was familiar with the names of all the ministers I have mentioned, before she left for her eastern home, and counted them her friends, because they were the friends of her Lord. Therefore I make no scruple about introducing them into her story. They were fellow-workers together; for while she was busy at Hammonton, New Jersey, in the early sixties, showing the people from the Bible and from charts that the kingdom of God is very near, and telling sinners that if they wished to escape the wrath to come, must share in the everlasting glories of the Restitution age, they must believe "the promises made of God unto the fathers," must repent of and forsake their sins, and laying hold of Christ as their only hope, must be buried by baptism into his name, that they might be raised from the dead in the likeness of his resurrection,—these dear, earnest preachers, were as busy here, proclaiming the same precious truths, and cheering her heart by their abundant success.

As to the Hornadays, the father, John Hornaday was a short, heavy-set man, while his sons, were all tall, and with the exception of Isaiah, large.

Isaac and Alvan(?) McClelland, neighbors of the Hornadays in Henry Co., had moved at the same time, but instead of settling in Marion County, had gone to Clinton, and had made themselves homes in the neighborhood of what was called Burgett's Corner. In 1855, three years after the debate between Dr. Field and Connally and five years before Auntie Willard left Indiana, Nathan Hornaday concluded to go over and visit the McClelands who still held to their Campbellite faith. Of course Nathan could not keep still, as to his views, and Bible talks were given in private to whoever happened to come in; the result being, "that a number of persons embraced the faith, and that a class was formed embracing the McClellands." And this class, started in so humble a way, made Burgetts' Corner; a rallying point for our forces for many a day. Alison McClelland, began preaching shortly after the formation of the class, and Bro. W. L. Winslow, came down from Kokomo, Howard County, to hold meetings about the same time. Wm. and Isaiah Hornaday, were also faithful laborers in the same neighborhood, and altogether these and other preachers caused such "oppositions and divisions in the Methodist Church," that a discussion of the points of difference was called for, to take place at Michigantown on Little Wild Cat Creek,—1857, between Nathan Hornaday and an M. E., minister by the name of Bovee.

How this discussion turned out, I do not know, but there is little doubt but that victory was on our side, for Bro Nathan Hornaday, was a difficult opponent to handle. Though his living was obtained by wielding the sledge, he had managed to acquire so close and critical a knowledge of the Bible, that every point was carefully guarded.

Entrenched in the stronghold of truth, he held a position that could not be taken.—the enemy never spiked his guns. He was our David, and many a Goliath did he slay, and sorry indeed were we, when, in 1862, he sank under the power of death.

But he had a son, named William (I suppose for his uncle William), who took up the sword that had fallen from his father's hand and wielded it faithfully while he lived, though he died young. He too, like his father, was a hard-working man, following the threshing-machine day times, and preaching at night. We know that such a man loves the truth. Nothing else would induce him to go out to proclaim it when rushed, and dusty and weary. No prospect of golden dollars lured our pioneer preachers into the field. They went because of a burning desire to let the light shine into the hearts of others that they might be saved.

But neither this young Hornaday, nor his uncles—William and Isaiah, were debaters. And as to the two latter, I have no notes describing their farther labors. But among other preachers who have held up the banner of truth at Burnett's Corners, there have been Bro. Jeremiah S. Hatch, Bro. S. G. Clark, and Bro. J. F. Wagoner all of whom began their labors there, either during, or just after the close of the war. Bro. R. V. Lyons of Niagara Falls, preached there about 1872. Bro. J. M. Steven[illegible] of Harvard, Illinois, and Bro. D. T. Halstead, of Rensselaer, about the same time, or, a little later, the latter, putting me in mind of John,—the beloved disciple. Burgett's Corner is only a mile and a-half, or two miles, from the present.—Hillsburg, Clinton County Church. Bro. Samuel G. Clark, one of the Burgett's Corner preachers, was born in Bangor Maine. He was the son of a ship-merchant,—a stand, severe old New Englander who brought Samuel up to work.

They were Methodists, but Bro. Clark, having left home to carve out his own fortune, ran across "The Six Sermons," of George Storrs, and probably heard some preaching, for he soon after withdrew from the Methodist Church, was baptized into Christ, and began heralding the truth in Philadelphia and Brooklyn, baptizing some of his converts in the ocean. Coming west, he cheered the hearts of the brethren at Middlebury, in Elkhart County, Indiana, by his earnest discourses, and having found in those parts a woman, "Whose price was far above rubies" (a Miss Caroline Hubbell) they were married, lived at Middlebury for a time, then in 1854 moved to Pine Creek,—the home of Bro. James Watkins and Bro. Beck, and from there to Plum River, Illinois, where he remained a year, receiving $300 for his services, though obliged to count as a part of his salary every thing given to him, even down to a pint of sour-kraut!

From Plum River, he came to Liberty Mills, Wabash County, Indiana, about 1858, and it was while here that our more intimate acquaintanceship with him and his noble companion began, a warm friendship springing up between our families that was only broken by death. Mr. Wince and myself have made many a happy visit to his house. But Bro. Clark had preached at our School house, before Mr. Wince and I were married, and I presume Auntie Willard was personally acquainted with him. He often preached at Claysville, in Bro. Wm. T. Guffin's neighborhood, and also preached at Burgett's Corner while living at Liberty Mills.

In 1857, shortly after moving to Wabash County, Bro. Clark held a debate with Alexander Douglas, an M. E. minister from Bluffton, Indiana, the place of meeting a school house at the Maring cross-roads, nine miles south of Columbia City, Whitley County, Indiana, the propositions embracing the state of the dead, the destiny of the wicked and baptism for the remission of sins. Mr. Wince attended this debate, it being in the immediate vicinity of his father's home, and he says, "Bro. Clark had the best of it. Douglas getting so worried toward the last that he could not fill out his time."

About 1858, Bro. Clark held a discussion with a resident of Kosciusko County,—an Elder Whitman, of the Christian or Newlight church,—the proposition being "The kingdom of God,"—the place of meeting in the Union Church near Callamer, Whitley County, Indiana, about nine miles south of Pierceton.

He probably moved to Windfall, Tipton Co., about 1870-71, for he was still at Liberty Mills at the date of our marriage in 1867, and for several years afterward. He attended one of the Rensselaer Conferences after his removal.

He was a medium-sized man, dignified, emotional, positive, emphatic in his delivery, a born critic, and not at all conciliatory where the truth was concerned. He let it cut if it cut to the bones. Yet he was quite successful in gaining converts. While he was still living in Wabash County, he was one day driving along a country road, and overtaking a stranger, invited him to ride. The man turned out to be an Orthodox minister, and in the conversation that followed Bro. Clark was not at all backward in letting his views be known. "You will starve if you preach such an unpopular doctrine as that" was the minister's comment. "Starve then!" was Bro. Clark's emphatic reply, "I have burned the bridges behind me, and I am not going back," nor would he, if death had stared him in the face. Though poor in this world's goods, and obliged to eke his meager salary by doing anything that came in his way, from the mending of a clock to the making of a carriage; raising fowls, working at the carpenter's trade, or toiling on a farm, he never murmured, nor did his wife, but put up with what they got—he rarely laying off from his ministerial labors.

He died in Tipton County; his wife in Chicago. Of the two well-brought up, industrious sons but one is living—Walter Clark of Chicago.

Auntie Wince.

(*To be continued.*)

Dear Restitution:

I know it is late for me to try to get in on the New Year love feast, but I will tell you my excuse for being so late. The 19th of December I was suddenly taken down with what the doctor called long fever. Could not rest day or night for several weeks, not able to read the letters from the loved ones of like faith, that I love so much, but I had them all saved and commenced reading them soon as possible, which I know did me lots of good; for all the earnest workers in the Abrahamic faith appear near and dear to me. Though weak in body, I am strong in faith, and truly thankful to our heavenly Father that I can now walk a little. I hope my thankfulness is not from a selfish standpoint, but that I by my words and actions, cause some one to accept of Christ in the appointed way, or some that have started to be more faithful, then I would think it was not in vain that my life was spared a little longer. I am sorry to say that I know of some who act as though they thought because they could not preach they had nothing to do but believe; but that will not do, for we read in James ii. 17, faith if it hath not works is dead, so it is very necessary for us to have a live faith; for I believe that a dead faith is worse than no faith. Some one was commanded to preach the gospel; if that leaves you and I out because we cannot preach I am afraid that we will also be left out of the kingdom when Christ comes to reign. I believe that the command to preach the gospel is to me just as much as it is to the brother or sister that can preach. So the man of much means can preach three or four times as much with his money as the man of no means, and a family to support, no matter how talented he is in the proclamation of the gospel. So who is to blame that some of our good proclaimers of the gospel have to stay at home working with their hands while there is so much of what you and I believe to be God-dishonoring error, taught to the people?

I have just read an article in The Restitution of Jan. 5, from Brother J. T. Daniel of Arkansas, stating his anxiety and willingness to put in his full time preaching the gospel. I am not personally acquainted with him, but I dont believe that any brother or sister that has read his writings, and of his work in Arkansas, will question his being an able representative of the Church of God, but I am sorry to say that about a year ago he started out to preach but had to stop in a short time on account of means to support his family, although I believe that he accomplished enough good in that short time that I would not have asked my money back if it had taken him a full year, and I had done my share in supporting his family. It appears to me that some people act as if they thought that the greatest command I read thus: Thou shalt love thyself with all thy mind, might and strength, and thy family as thyself; but see Matt. xxii. 37-39 and Mark xii. 30-31, to find how the great commands read. Read also 1 Cor. xiii. to see how indispensable is love (not of self) to eternal salvation.

Now, dear ones, dont you think that love that dont prompt work in the Master's vineyard, is the wrong kind of love? the kind that is spoken of in 2 Tim. 3, 4, "Lovers of pleasure more than lovers of God." Read the 5th verse, that these are they that have a form of godliness. Is it possible that some of those who have been so highly favored with a knowledge of the true way of life are included in this class.

The time to work in the Master's vineyard is surely very short, and I hope that we will all do more in 1908 than we have in any previous year. I know that I will try, for I see so much need of work. The enemy works all the time whether we do or not. Reading of the great movements in Los Angeles, Chicago, and other places, where they teach or preach the gospel of (temporal) healing almost to the exclusion of the gospel of the kingdom and the other essentials to eternal (health) salvation, as we are commanded to preach, that is of so very much more importance than our (momentary as it were) temporal healing in this life. There is no doubt in my mind but that they do temporal good in this life, but where will the harm stop by their making fun of water baptism, calling it narrowness and such like. I dont know just what the devil is doing but I cant believe that he is dead, for his time has not come yet. I imagine he is well pleased when he hears people preaching what he preached in the garden of Eden, and getting people out of the narrow way that leads to life, and into the broad way leading to destruction, even though they do more temporal good than those who preach the gospel. The devil is gaining his point just the same.

Mark xiii. 22, is a verse that we should be sure to remember. False Christs and false prophets shall arise, and shall shew signs and wonders to seduce, if it were possible, even the elect. I am sorry to say that I have talked to some that I thought had quite a good understanding of the true gospel, that I think are just about gone from the true way of life by seeing and reading of the Los Angeles and Chicago movements, where they preach the gospel of healing. They say, if our people have the right faith, and are the true church why dont they heal the sick as those other parties do? About the best answer that I can give them, in a few words is, that our people dont make a specialty of temporal healing, but as commanded, they preach the gospel of the kingdom, and the Bible way to eternal life, which means perfect healing and health for eternity.

Now, brethren, dont you think that we should wake up to our duty as never before, but give through love, not as a duty, for if we do, we are most sure to give sparingly, and I read in 2 Cor. ix. 6, that he who soweth sparingly, shall reap also sparingly, and he who soweth bountifully shall reap also bountifully. The 7th verse says that God loveth a cheerful giver. Now, dear ones, I feel sure that we all want to reap bountifully, and we want God to love us, so let us act accordingly by giving our means bountifully and gladly, as we would to an only son that wrote home, saying, I am suffering for [illegible] thing to eat, please send me some [illegible] of a few dollars.

I close with lots of love for everybody, and the truth, hoping to meet all of the faithful in the soon coming kingdom.

G. W. Calnan.

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Communicated.

The Divine Conundrum.

Jesus, the Son of Man, the Son of God, the Seed of the woman. Gen iii 14, 15; Matt i 3; Luke i 26. Especially Matt i 18-25 and Luke i 26-56.

As Bros. Ohmart and Huggins (RESTITUTION, Feb., 12, '08, first page), have had their say about the pre-existence of Christ, it seems pertinent to note some points, relative to the general subjects they have discussed; but most distinctly of the brethren of Christ.

1 For sixty-six years we as a distinct body of Christians have practised our liberty in Christ to study the Scriptures independent of any human ecclesiastical authority and to believe and obey them according to the plain letter of the text in the best translation we can get. Our experience has confirmed us in the correctness of the rule.

2 God has revealed himself to men only in part. His revelations of himself will doubtless continue in all the successions of the ages yet to be.

3 It therefore becomes us to be quite modest in speaking about what God can do and cannot do.

4 Doubtless there is no surplus wastage in God's Word. There are evidences of frailty in all human language, and of the inability of the finite to grasp and express the Infinite. Hence "we know only in part, and can prophesy—teach—only in part"; so we should not be dogmatical.

5 The Greeks more than any other people took great pains to make their language exact in expression and scope, using for this purpose many devices liable to be overlooked. Modern research has qualified scholars to improve the text of the A. V. Version. This ecclesiastical authority has thus far forbidden them to do, commanding them to follow imperfect versions instead of the original! Hence we still wait and pray for a faithful translation.

6 But we are not therefore left in helpless ignorance. The remedy is in reach of every person who can read, it is to diligently "Compare Scripture with Scripture."

7 Brothers Ohmart and Huggins fail to give due prominence to the natal history of Christ. They overshadow Matt i 18-25 and Luke i 26-56 by many other texts on topics some relevant and some irrelevant to the main question. What we need to know most of all is, How Jesus became "the only begotten Son of God; and how in him the Divine and human became blended into one person, the Lord Jesus Christ, the Savior of the world. Matthew and Luke, above cited, tell with the greatest care just how it happened. The angel Gabriel told how it could be and would be, and Matthew and Luke, the two best historians in the New Testament, tell how it did happen, and name the witnesses, holy men and women, who gave their testimony as they were inspired by the Holy Spirit.

8 Now note the personel in the debut of the most important person that ever appeared on this earth:

The Angel Gabriel, who seems to have had general charge of matters pertaining to the promised Messiah from Eve to Mary; especially in the visit of these persons (one of them probably Gabriel) to Abraham and Sarah, to announce the birth of Isaac, Gen viii 1-15; and to Daniel about the time of the first Advent, Dan viii 16; ix 21-27; and to Zacharish, announcing the birth of John, Luke i 9; i 2, 5; and to Mary and Joseph announcing the birth of Jesus. In all these cases the fact seemed impossible; but it was not safe to doubt Gabriel's word; for doubting it the good Zacharish was struck dumb till John was born. Luke i 18-25, 57-66.

(2) Matthew and Luke, the two best historians in the New Testament. Matthew was a business man, a Roman officer to collect the public revenues. Luke was a fine scholar, educated at Alexandria, "the beloved physician," one of Paul's chief helpers, his companion in his missionary journeys. After seeing what other historians had written about Jesus, including doubtless the three best Roman historians, Tacitus, Pliney and Suetonius, Luke, having traced all things accurately from the first, wrote his history of Christ, in which are at least seventeen particulars not given by any other historian. See his preface to his gospel.

9 No other event in human history is guarded with so great and so glorious a cloud of witnesses as the birth of Jesus Christ. No other questions should be allowed to obscure it.

O. R. L. CROZIER.

The Prophesies.

Many ministers and professed Christians, seem to believe we have no need for the future prophsies since the New Testament has been given us as a full and complete guide. In taking this position they seem to not see the many great and important prophsies in the New as well as the Old Scriptures, that are future in fulfillment. In Deut xxviii and B. C 1451 years Israel was told, "The Lord shall bring a nation against thee from afar..... whose tongue thou shalt not understand.....and he shall besiege thee in all thy gates through thy land.....and thou thalt eat the fruit of their own body, the flesh of thy sons and daughters, which the Lord thy God hath given thee." The same language is given in Lev xxvi 29. In Ezek v 10, we have the same, thus "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers, and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds." This prophecy was uttered B. C. 594, and we could bring forward several others setting forth the same idea. Students of prophesy agree so far as we know, that when a prophecy is fulfilled it becomes history, has this one been fulfilled? Whether it may have another fulfillment in the future we do not know, but we do know Josephus' history completely fills the mould. See his complete work, page 676 how the delicate wealthy Jewish Lady when the could not longer concern it, brought out her own child cooked, and partly eaten. This is only one item of God's sore chastisement upon Israel for their disobedience.

Let us now notice a few prophesies which in their fulfillment seem to be future. Ezek viii 23. "Thus saith the Lord of hosts In those days it shall come to pass, that ten men shall take hold out of all languages of the nations. Even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." If there has been a time when the Gentile nations have thus honored and appreciated the Jews, history has not told us when or where. In Zech xiv 16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles." It remains for those who dump the prophesies setting forth the glorious restitution of Acts iii 21: all into the past, to show us when and where the nations kept the annual feasts of tabernacles at Jerusalem. 17 verse. And when God shut off the rain from such as would not attend. In Matt xix 28, we have a promise to the twelve apostles setting upon twelve thrones judging the twelve tribes of Israel. In Isaiah i 26. "And I will restore thy judges as at the first." Has he done this in the past? No! Will he in the future? Yes we believe to the very letter. When? Let Jesus tell us, Luke xxi 24; "And they shall fall by the edge of the sword, and shall be led away captive unto all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Judging from the signs of the times, the fulfilment of this prophesy is near completion. Let us have on the wedding garment.

Your Brother in the one hope

J. D. SCOTT.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 350 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Brethren, Greeting:

Brother Naill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSON.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 87 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodrull, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Believed, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photograph of the Illinois Conference of 1907, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

A New Tract.

The Great Divine Healer vs. Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man Is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photos of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Marrietta, Ark. Your loving brother.

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" for a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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The Fatherhood of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that none should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address Mrs. M. Joblin, 3502 Woodland Av. Cleveland, O.

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When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him - please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on a one cent stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three inpocetent points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Forgiveness.

Now bury with the dead years conflicts dead,
And with fresh days let all begin anew.
Why longer mold shrivelled hate-drifts tread,
When buds are swelling, flowers about the peeping through?
Seen through the vista of the vanished years,
How trivial seem the struggles of the crowns,
How vain past feuds, when reconciling tears
Course down the channel worn by vanished frowns.

How few seem half the bitterness they speak!
Words more than feelings keep us still apart,
And in the heat of passion and of pique,
The tongue is far more cruel than the heart.
Since love alone makes it worth while to live
Let all be now forgiven and forgive.

—Alfred Austin.

Communicated.

Harmony of Scriptures.

The first argument brought forward by infidels to refute the claim of Inspiration of the Bible, is the supposed contradictions found in it. I say supposed contradictions, for I do not believe the Word of God contradicts itself. The infidel if honest really thinks he finds them there, but from the believer's standpoint they are only seeming contradictions. The infidel should prove that they are real; and this would require investigation instead of mere surface reading. It is quite likely that on pursuing this course carefully with a view to results a different verdict would be rendered. In brief he would become a believer. While the Old Book all along the centuries has been assailed by infidels and destructive critics, it has had numerous defenders and apologists, men whose honesty and scholarship, have been if any difference, more than a balance of theirs on the other side. The big guns have been either spiked, or aimed in deadly effect on the foe. The friends of the Book would like to see it ably defended that the opposition would retire from the field disheartened never more to renew the attack. But both infidels and destructive critics forget that the arguments alleged against the Bible in a preceding generation were met and refuted; so go on repeating and urging the same.

So long as the friends of the Bible disagree in their exposition of its teachings the opposition will continue to think that it is not invulnerable, that there are some joints in its armor through which an arrow from their arsenal may be shot with fatal effect.

Some Bible students think and say that God's Word needs no exposition. I have never come to this conclusion. Men and women still ask for an explanation of different parts of the inspired record. And it is quite likely that an advanced student who had said the Bible needs no expositor will set about expounding to meet the request. Exposition is all right, but spiritualizing is all wrong.

Now I am going to expound or at least try to expound a portion of Scripture on which there exists honest differences of opinion. The portion selected is the history of the crucifixion, burial and resurrection of our Lord. The critical points are, The day of crucifixion, length of time in the tomb, and the day of resurrection. It is necessary to state the three views and examine them in the same order.

1. Crucified on Wednesday, in the tomb just 72 hours, and raised on the Sabbath a short time before the sunset ending.

2. Crucified on Friday, in the tomb about 36 hours, and raised early on the first day of the week.

3. Crucified on Thursday, less than *three whole days and three whole nights*, in the tomb, and raised early the first day of the week.

1. To support this view Matt xii 39, 40 is quoted to settle the question of length of time in the tomb. The Pharisees demanded a sign. Jesus in reply said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." To have sufficient time for 72 hours to elapse between his burial and resurrection a Wednesday's crucifixion is settled on, and this necessitates a Sabbath day resurrection. To prove the latter, Matt xxvii 1 is cited, which reads, In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher." This is as the text stands translated in the Authorized Version. The way it reads the women visited the tomb in the end of the Sabbath and not after it ended. If this is so then the resurrection occurred on the Sabbath some earlier than the visit. But if the first visit by the woman was made in the end of the Sabbath there are strange things to be accounted for. It is recorded by Mark, Luke and John that there was a first day morning visit, quite early, about sun rise. They come with spices previously prepared to anoint the crucified Savior. On the way they say among themselves "Who shall roll us away the stone from the door of the sepulcher." They are ignorant of the fact of his resurrection. All, both women and men had to learn this on that notable first day, some in the morning and some later. Can the shrewdest lawyer that ever "made the worse reason appear the better" reconcile these facts with a Sabbath resurrection? There are other things that do not accord with this view. These women who were very strict in their observance of the day would not have started from home and came to the tomb while the sacred day was still running, especially to do the work that remained unfinished in consequence of the day coming on; for it is written, "And they returned (from the tomb) and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke xxiii 56. A Sabbath day resurrection would have occurred while it was still daylight in the latitude of Jerusalem and at that season of the year, the vernal equinox. In the closing hours of the Sabbath the people were awake though not engaged in secular work, and the event could not have transpired without the inhabitants of the city and the thousands of transient visitors on that occasion, knowing about it, and reporting it. Another circumstance in this connection going to show that there was no Sabbath emergence from the tomb, is that when a part of the guard on the first day morning came into the city and reported what had transpired, to the priests and elders these functionaries assembled and in council decided to bribe the soldiers to say, "His disciples came by night and stole him away while we slept." The Jewish leaders would not have been stupid as to bribe the guard to say what they did, if the resurrection had occurred in the day time, when every body was awake. But the most fatal objection to a Sabbath day resurrection, is the statement by Mark, which reads, "Now when Jesus was risen early the first day of the week." Mark xvi 9. I know that some critics have pronounced this verse with all that follows to the end of the chapter as unauthorized, and put there by some later hand. More are the scholars who have defended its inspired authenticity than are those who have impugned it. The only objection to its inspiration that I have ever come across is its abrupt introduction. This is not sufficient to set it aside. In regard to manuscripts Bloomfield has this to say, "Schulz, after all his researches (extended to manuscripts nearly half as numerous again as Griesbach's) has never been able to find this portion omitted in more than one MS—(and that one in which great liberties were taken) and a single version." In the light of Mark's statement and of all the facts pointing in the direction it is impossible to defend this first view. The resurrection occurring on the first day of the week, it requires more than 72 hours to reach back to Wednesday's burial same where between 3 and 6 o'clock p. m. Those who advocate this first view demand chronological exactness. With them it must not be over nor under 72 hours. So a first-day resurrection sets aside a Wednesday's crucifixion and burial, and a 72 hours entombment.

2d View, Crucified on Friday. This is the popular view; being held by nearly all Protestants. Those advocating this opinion believe Jesus was crucified on the 15th of Nisan, the day the lamb was eaten (the paschal feast proper) as enjoined on Israel, and which they observed the night when Egypt's first-born were smitten. Friday was the 15th the year 29 of our era, the year of crucifixion. I have before me a long list of names of eminent Biblical scholars, including such men as Luther, Neander, Tichendorf, Elliott and Alford who held that the crucifixion took place on the 14th of Nisan instead of the 15th, and so did all the early Christian Churches of Asia; and celebrated Easter on the third day thereafter (fourteen plus three equals seventeen) without regard to the day of week on which it fell. It is plainly more fitting that the Lamb of God, the antitype of the passover lamb should expire at the time of day when the priests began slaying the typical lambs, *3 o'clock in p. m. of the 14th of Nisan.* Now if Jesus was crucified on Friday, expiring at the 9th hour or three in the afternoon and was entombed a short time before the sunset ending of that day, the time between the burial and resurrection, hardly exceed 36 hours, is too short to be called, perforce of usage, three days and three nights. It might be called according to usage two days and two nights. There are a number of texts which state that he would rise the third day, implying on the third day. An example, Matt xvii 22, 23. "The Son of Man shall be betrayed into the hands of men; and they shall kill him and the third day he shall be raised again." The priests and Pharisees asked Pilate to command that the sepulcher be made sure until the third day, which implies, as these leaders understood his prophecy on the third day he would rise. A Friday's crucifixion will not harmonize with the language of the two disciples who were going to Emmaus late in the afternoon of the first day who said, "Today is the third day since these things were done," speaking of his betrayal and death. If the things to which they referred occurred on Friday they would have said, "Today is the second day since these things were done." The days were count from the day and not with the day on which the things were done. If the crucifixion occurred on Wednesday these disciples would have said "Today is the fourth day since these things were done." This leaves Thursday as the day on which "the things were done" and from which the count was made, thus Friday, Saturday and Sunday.

3rd View—Crucified on Thursday, in the tomb less than 72 hours, and raised on the first day of the week. This last fact is affirmed by Mark as already quoted; fulfilling the type of the wave-sheaf, first fruit of the harvest, which under the law was waved before the Lord on the morrow after the weekly Sabbath, Lev xxiii 10, 11, at the passover feast of series of feasts. So in harmony with the type Jesus is called "*the first-fruit* (Diaglott) of them that slept," 1 Cor xv 20, being raised on the morrow after the Sabbath, or on the first day of the week. "Today is the third day since these things were done" harmonizes with the fact of a Thursday's crucifixion: thus, Sunday, Sabbath, Friday back to Thursday the day on which the things rehearsed by the two disciples, occurred, and the day from which the count was made. But what about the three *days and three nights*, or 72 hours sojourn in the tomb? In answer I will say that neither of the three views named finds space between our Lord's burial and resurrection to fill 72 hours. Those holding a Thursday's crucifixion do not claim that three days and three nights in this case means seventy-two hours. No one knows that Jonas was in the whale's belly exactly that length of time. Terms denoting time are not always used with chronological exactness in the Scriptures; nor do we moderns always *use ourselves* down to mathematical precision. No one has been able, up to the present, to show the time of entombment to be seventy-two hours, without arbitrarily fixing on a Sabbath day resurrection.

The first visit of the women to the sepulcher was on the morning of the first day of the week, as stated by Mark, Luke and John. Mark and Luke both say "very early" and the former adds "at the rising of the sun," and John "While it was yet dark." The Diaglott rendering of Matt xxviii 1, is *Now after the Sabbath as it was* dawning to the first day of the week, Mary of Magdala and the other Mary went to see the tomb. When did they go? After the Sabbath. At what time after? Early the first day morning, or about twelve hours after. Accordingly, "dawn toward the first day of the week" in Matt xxviii 1, means approach of the morning light, and not the approach of the evening beginning of that first day. Green in his Greek Lexicon gives but two definitions to 'opse,' late and after. *Wilson in the Diaglott renders it 'after,'* which harmonizes the passage in Matthew with the parallel passages in Mark, Luke and John.

In the year 29 A. D—sixteenth year of Tiberius Cesar's reign and the year of the crucifixion the month Nisan began with Friday the 4th of March, which would bring the 14th (slaying lamb day) on Thursday March seventeen, on which day Jesus was crucified—expiring at the 9th hour or 3 o'clock p. m. therefore three hours before the beginning of the paschal feast proper. I am indebted to Prof. Totten for the astronomical fact stated above. The phases of the moon governed the beginning of the passover week. It was so instituted down in Egypt and continued so up to the one at which Jesus was crucified.

JOHN L. WILSON.

Indiana Bereans.

LAKE OF CHRIST. *No. 20.*

The following for daily reading beginning March 23.

Mar 23 Matt xxvii 32, 33 Mark xv 21 23 Luke xxiii 33 John xix 15, 16.

" 24 Matt xxvi 31, 35 Mark xv 27-26 Luke xxii 31, 34 John xix 17, 18.

" 25 Matt xxvii 30-38 Mark xv 27, 28 Luke xxiii 35-37 John xix 19, 20

" 26 Matt xxvii 39, 40 Mark xv 29-30 Luke xxiii 38, 39 John xix 21, 22.

" 27 Matt xxvii 41-43 Mark xv 31-32 35 Luke xxiii 40-42 John xix 23 24.

" 28 Matt xxvii 44-49 Mark xv 32-38 Luke xxiii 43-46 John xix 25-27.

" 30 Matt xxvii 50-55 Mark xv 39-41 Luke xxiii 47-48 John xix 28-30.

" 31 Matt xxvii 56 60 Mark xv 42-43 Luke xxiii 49 John xix 31-34.

Apr 1 Matt xxvii 61 Mark xv 44-47 Luke xxiii 50, 54 John xix 35-37.

" 2 Matt xxvii 62, 63 Mark xv 42-47 Luke xxiii 54, 55 John xix 38.

" 3 Matt xxvii 64 Luke xxiii 54, 55 John xix 38-40.

" 4 Matt xxvii 65, 66 Luke xxiii 56 John xix 41, 42.

QUESTIONS.

1 Who bore the cross for Christ?

2 Where did the crucifixion take place?

3 What was the superscription on the cross, and in what language was it written?

4 Who were crucified with Christ, and how were they arranged?

5 What was done with his garments, and what prophecy was fulfilled?

6 What was given him to drink? How? Did he take it?

7 Who mocked Christ, and what did they say to him?

8 What part did the thieves take in mocking him, and what promise was made to one of them?

9 What prayer did Jesus make while on the cross?

10 Were his bones broken? Where is the prophecy concerning this?

11 Who took the body from the cross, and where was it buried?

12 What precaution was taken to guard it safely?

In Exodus xii, we read of the Passover Lamb, or Paschal Lamb—show how Christ becomes our Paschal Lamb.

In Heb. ix. 22, we are told "Without shedding of blood is no remission." Show why it was necessary that the blood of Christ should be shed, and the office that it fills.

The Erring Brother.

James v 19, 20 reads, "Brethren if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins. Matt xviii 11, 12, 13, 14, 15, 16, reads, For the Son of Man is come to save that which was lost, How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountain and seeketh that which is gone astray? And if so be that he find it verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine that went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he shall not hear thee then take with thee one or two more, that in the mouth of one or two witnesses, every word may be established.

The repentant brother is freely forgiven. "Take heed to yourselves, if thy brother trespass against thee, rebuke him, and if he repent forgive him, and if he trespass against thee seven times in a day and turn again to thee saying I repent, thou shalt forgive him. Matt xviii 21, 22 reads, Then came Peter to him and said, Lord how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.

But when he will hear them what does the church do then? Matt xviii 17, reads, And if he shall neglect to hear them tell it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. What must the church do next with him? 2 Thess iii 6 reads, "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us. It is hard to break friendships that have been made years ago but when "this saith the Lord" we say, they will be done.

When Lot's friends and neighbors were being destroyed, for their evil ways, Lot's wife took one farewell, friendly glance, with the fearful result as recorded. Beware of keeping up forbidden friendships.

A. SMITH.

Christ's Miracles.

History records that Jesus Christ when on earth performed miracles—that is he produced or caused a suspension of the operation of the laws of nature. The ordinary operation of those laws could not produce those effects and so we here have proof that Christ was possessed of power more than human.

The Bible tells us of thirty-three of these miracles and there were probably many others, those being recorded because they are more striking or more clearly illustrate some point.

Christ's first miracle was the Turning of Water into Wine. Its purpose is clearly stated by John, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him."

The second miracle was the Healing of the Nobleman's Son at Capernaum—this seemed to be because he wished to gratify the father's wish and to show him the divine power so that he and his family would believe.

The third miracle was the one whereby he obtained three of his disciples, Peter, James and John.

The fact that Jesus had power to command or exercise unclean spirits, such as demoniacs or the insane were then thought to possess, amazed many, and many believed on him because of it. And so through each of the miracles of Christ, he was accomplishing his three-fold purpose—fulfilling the Old Testament Scriptures, showing his power and that he was God's Son, and doing these miracles also because he could not look on the sickness and disease and death about him without sorrow.

The record of Jesus's miracles accords in wonder and power those of our so-called great magicians and mesmerists whose rank of followers is so numerous, as the mild rain is exceeded in power by the prairie cyclone. Hundreds will go night after night to watch Kellar's magic or Flint's strange power, and most earnestly contend that they possess a power most wonderful, but besides the wonders which Jesus performed and of which we have such a vivid record, these pale into insignificance. They are but the expression of subtle physical cunning or trickery or of man's influence over another man.

Christ's power expressed in his miracles is a divine power, a God-power, as such we should accept them without question, putting our entire faith in one who is endowed with such power. Do we, unreservedly put our faith in him or has the modern trend of modern life so influenced us that Christ in his present divinity means only a form or a gentle influence to us. It should mean much more—it should mean a live, stirring, working, growing influence in our lives which would lead ourselves and many others, to the eternal life in his kingdom.

INONA HO[illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the harmonization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 18, 1908.

A LETTER from Brother George Neill indicates that they are satisfied in their Virginia home.

BROTHER S. J. Lindsay informs us that he was to start a two week's meeting at South Bend, Ind. on last Sunday, and we trust the weather will be favorable, and that good will come of it.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

BROTHER J. L. Wince was with the Plymouth Church last Sunday, and gave two most excellent discourses. Owing to a misunderstanding some supposed the high water would prevent services being held, and the attendance was small, but all who did come were well repaid.

A REPORT from Brother Lindsay, State Evangelist of Illinois, shows that for the first half of their conference year he has traveled 2000 miles, visited 17 places, preached 131 sermons, and baptized 23. The Treasurer, Brother Gotleib, makes report showing collected $1161, paid out $1110, balance $51, with $650 unpaid subscriptions for next half year.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY MAR. 22.
REVIEW.

Golden Text. "In him was life, and the life was the light of men." John i. 4.

"Eternal life is the gift of God through Jesus Christ." Rom. vi. 23.

How may we obtain this gift?

By the resurrection "I will raise him up at the last day." John vi. 40.

"The light of men"—the light of the "glorious gospel of Christ." 2 Cor. iv. 4.

Lesson 1. The Word made flesh. John i. 1-18. The word of judgment on the serpent. "It shall bruise thy head." Gen. iii. 15. The word of promise to Abraham. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18

The Word made flesh—"Unto you is born this day in the City of David, a Savior, which is Christ the Lord." Luke ii. 11.

Lesson 2. Jesus and John the Baptist. John i. 19-34. The story in Matt. iii. 13 17, fits the title of this lesson better—if anything—than in John.

John the Baptist immersed Jesus in the Jordan. He saw the Spirit descending on Jesus. He proclaimed him as the Lamb of God. "Ye were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter i. 18, 19.

Who are the YE? 2 Peter i. 1.

Lesson 3. Jesus and his first disciples. John i. 35-51. Simon, Andrew, James and John. Mark i. 16 19. Four of the twelve chosen. Luke vi. 13 20.

Why did they stay with him when many others left? John vi. 66 69.

Lesson 4. Jesus cleanseth the Temple. John ii. 13-22.

How did he cleanse it? Verses 14-16.

What did he say the Temple was? Verse 16.

What is the Temple now? 1 Cor. vi. 19.

Your body—Who is the YOUR?

Lesson 5. Jesus the Savior of the world. John iii. 1-21.

When? After he and his saints have judged the ungodly. Jude 14, 15.

When the inhabitants learn righteousness. Isa. xxvi. 9.

Then what? Psa. lxxii. 17.

Lesson 6. Jesus and the woman of Samaria. John iv. 1-42.

She claimed to be a daughter—descendant of Jacob. And most likely knew something about God's promise to him. Gen. xxviii. 13-16.

How did she know him to be the Messiah, the Christ? Verse 29.

Lesson 7. Jesus heals the nobleman's Son. John iv. 43-54.

This lesson shows us the power of faith in the Nobleman, and the power of God in Jesus.

How did the Nobleman prove his faith? Verse 48.

How did Jesus satisfy him? Verse 50.

Lesson 8. Jesus at the pool of Bethesda. John v. 1-18.

This was a demonstration of the power of God in Jesus, without faith in the man. What is worse than 38 years of helplessness? James i. 15.

Lesson 9. Jesus feeds the five thousand. John vi. 1-21.

This great miracle proved to the men that Jesus was that Prophet. Verse 14.

What prophet? Deut xviii. 18, 19.

Lesson 10. Jesus the Bread of Life. John vi. 22-51. "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Verse 35

Did he mean in this life, or when? Luke xxii. 30; Rev. vii. 16, 17.

Lesson 11. Jesus heals a man born blind. John ix.

This was what men call "a hopeless case." When he came, seeing, it was the talk of the whole neighborhood. It was not only possible, but easy for Jesus to heal this man, and the man not only saw what all men—with eyesight see—but he afterwards—by faith—saw the kingdom of God, and the King—Jesus.

What is it that God cannot do? Heb. vi. 18.

Lesson 12. Review.

In these twelve lessons what is Jesus called? The Word, The Lamb of God, Jesus of Nazareth, God's only begotten Son, The Bread of Life, The Light of the World.

What—in the lesson, is the first words Jesus said? "Come and see."

What was the greatest promise Jesus ever made? "I will raise him up at the last day."

What did he do that no other man did? He cleansed the Temple, and told the Samaritan woman all things she ever did.

How many miracles did he do? He healed the Nobleman's son, The impotent man, Fed five thousand, Healed a man born blind.

What men of importance are mentioned? John the Baptist, Andrew, Simon, Philip, Nathaneal.

Why were they important? Because they believed that Jesus was the Son of God, the King of Israel.

The Review can be made very interesting by the teachers giving out written questions the Sunday before.

Next Lesson, Temperance Lesson. Prov. xxiii. 29-35.

P. NEILL.

The Human Element Theory, and Where It Leads to. No. 2.

By such a rule the New Testament would be in danger also. If it is to be a rule for the Old Testament that inspiration only co-operates in matters "beyond the power of man to discover for himself," it will be difficult to keep it away from the New. Why should inspiration guide the writers of the New Testament in the record of matters "otherwise ascertainable," and not guide the prophets who wrote the narratives of the Old Testament? No good reason could be shown. And where should we be? The history of Christ, surely, was "within the power of the apostles" to discover for themselves. The history of the apostles, surely that was also within their natural power to know. Consequently, by the new rule, inspiration took no part in their narratives. Therefore, these narratives are part of the "human element," and, as such, they are an erring element; and consequently, we can never be quite sure, when reading them, that we are not reading the result of mis-apprehension, mis-information, or impressions springing from the prejudices and predilections of the "unlearned and ignorant" Galilean fisherman, who were Christ's companions during his life and witnesses after his death. With what confidence, in that case, can we read their reports of Christ's precepts or, their record of his actions? The whole foundation of faith is unloosed if inspiration did not participate—guiding them into all truth. If it did participate, then the rule is upset by which the spirit is excluded as the Recorder of "things within the power of man to discover for himself," and if upset for the apostles, it is upset for the prophets, and the whole Bible rescued.

It is consistent that the holders of such a theory should scruple to speak of the Bible as the Word of God without qualification. It is so to be spoken of, however, on the authority of Christ and the apostles. And this way of speaking of it means that historical infallibility is its attribute in all matters with which it historically deals. The reconciliation of apparent discords is not an encroachment on "candor and integrity". Where the eye and heart are fully open to the demonstrated divinity of the records, the reconciliation is an imperative mathematical necessity, whether we may in particular instances be able to accomplish it or not. Inability in any case is not a disproof of its possibility; the cases are few where there is any real difficulty; and even these are open to plausible suggestion. They no more militate against the manifest and demonstrated inspiration of the record than the discrepancies and difficulties of any science militate against that science. The earth is proved globular, but our feelings and impressions as we walk abroad are all in favor of its being flat; to unadulterated faculty, the explanation of the facts that make these impressions appear to savor of "straining and ingenuity" and to make considerable draughts on "candor and integrity." We know it is not the subject, but the person superficially conversant with the subject, that in this case, is responsible for the idea.

The new theory, the theory of a "human element" in the Bible, may be expressed in a world Unitarian formula with which we have been unconsciously familiar from childhood: that "the Bible is not the Word of God, but CONTAINS the Word of God." We know what this theory has done for them. It has destroyed God's Word, and has left them theorizing about morals and social improvements, but faithless and disobedient to the gospel commands. We cannot stand by unmoved while principles are being promulgated which, if successful, would lead us back to the old quagmire of Atheism, and destroy the foundation of hope and purity, whether intended or not.

1456 Who Loves God's Word.

Dear Restitution:

We wish to report Bro. D. M. Hudler's work in Tennessee. The dear old brother came to our place in Roane Co., Tenn., last October and preached over two Sundays in the White Creek Baptist church near Glendale, a few became interested. Afterwards he was called to West Boro, Mo., and returned again to Tennessee in January and held meetings at Kingston, Harriman, Emory, Gapp and Glendale, Roane Co., Tennessee, with considerable interest manifested, but none have obeyed yet but the good seed was sown and we trust some fell on good ground that will bring fruit to perfection. Brother Huddler is an earnest and zealous preacher of THE RESTITUTION of age to come. We enjoyed his preaching and presence very much and our prayer is that God will bless him even now, for he has surely forsaken all to do his Lord's will.

Bro Huddler left here for his home in Muscatine, Iowa, on March 3, 1908, where he expects to remain part of the coming summer.

Your Brother and Sister in Christ.
J. W. & M. E. GIBB.

Dear Restitution:

On account of very extreme weather Sunday, March 1, the Church in Salem, Ohio, had no morning service, therefore no exhortations at the Breaking of Bread. There was scarcely an inch of ground not covered with ice, nor a twig, also copious rain, and strong wind. No such weather on Sunday for years. By 4 P. M. no rain, ice all gone, and a warm southerly breeze blowing. Had a nice meeting in the evening that all seemed to enjoy. Subject "The Groaning Creation" showing the difference between the present conditions in the kingdoms of men, and the future conditions under the kingdom of God. "Thy Kingdom Come."

P. NEILL.

Dear Bro. Underwood:

As my subscription has expired please find enclosed money for another year, as I cannot do without the dear old paper. In reading the many letters of those who are isolated, how thankful I feel that I live where we have a church of our own with about twenty-five members, a Sunday School and Bereans, also of having the pleasure of hearing several of our faithful ones, such as Brothers Hatch, Hook, Conner, Crow, Brant and Lindsay. Brother Lindsay held meetings here last fall with good results. Let us now in this year try that we may find ourselves when it is ended with our lives more like Christ.

Your Brother in Christ.
GEO. CLAYPOOL.

Brother Underwood,

I thought I would like to write a few lines for the dear old paper. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

Yours in the blessed hope,
IDA WORLEY.

Editor Restitution:

Please find money for renewal of the dear, old RESTITUTION, for another year. I take great interest in reading the instructive letters that the brothers and sisters are writing from time to time. I am getting old and have no preaching here but God's blessed Word and THE RESTITUTION. I am in my 78th year, still holding on to the faith promised in the gospel of Christ, trying to live till the Lord comes to give me eternal life in his Kingdom.

H. MCHENRY.

Dear Restitution:

As my subscription is about expired, please find enclosed postal order for $1.50 for THE RESTITUTION another year as we have been taking the paper about 30 years, we could no think of doing without it, it gives us so much pleasure to read of the many letters of the faithful ones in THE RESTITUTION.

Your Sister and Brother in Christ.
MR. & MRS. E. P. VENARD.

ITEMS.

Emerson begrudged the dollar he gave to foreign missions, yet he dared not withhold it. Darwin was sceptical as to the use of preaching to persons until he visited Patagonia, and saw for himself. Thereafter he gave generously every year. He had witnessed for himself the evolution of Christianity among a degraded people. It is better to obey Christ than to rebel. It is better still to follow in the path of duty until the beauty and blessing appear. God tries the faith of his people in his promises. He permits discouragements and apparent failures at home and abroad. Then he sits over against the treasury to see how strong is the confidence and consecration of his people. Some of them are weighed in the balances and found wanting. They never lay up treasure in heaven, and therefore they shall have no crown to wear.

The temper in which a man holds his views is nearly as important as the soundness of his views. There is a vast deal of truth held and preached, in the pulpit and out of it, in such a belligerent and bitter temper, that, for all the good it does, it might as well be error. Truth is not only to enter a man's brain, but his heart, and provide the atmosphere as well as the instruments for moral service. Paul did not think that sound views, held in an unlovely temper, could do no good, for he rejoiced that Christ was preached even "of envy and strife," but his ideal was "speaking the truth in love."

Christ said, "Other sheep I have which are not of this fold." There are many churches, many folds, but we all follow the one Divine Shepherd. Once the sectarian walls were built so high that the different churches could not see over them. Then time passed on and they were lowered a little, so that the members of the different churches could throw brickbats at one another. But, thank God, tonight those walls are lowered so that we can reach over them and grasp each other's hands as Christian brothers."

A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they can prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of the livableness of life.

Will you, experienced saints, who have passed through a world of tribulation, lie down and die in despair, or give up your profession, because you are at the present moment passing through some light affliction? Let your past preservation inspire you with courage, and constrain you to brave all for Jesus' sake.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

If we contend with sin, be assured that we shall be victorious sooner or later; there is not a single sin but the dwelling power thereof may be subdued. 1 John i 7.

To enjoy communion with God, you must be found in the way of duty. If you play the truant, no wonder you are afraid of being whipped.—*Toplady.*

THE RESTITUTION is only $1.50 per year. Try it a year.

Obituary.

Died at his home at Dallas, Ore., Jan. 24, 1908, T. M. Bailey, aged 84 years, 9 months and 28 days. He was born in Randolph Co., Ind., April 1, 1828, of Quaker parentage. Married Lucetta Plummer, daughter of Philemon and Elizabeth Plummer,—in Tipton Co., Ind., April 23, 1848. Twelve children were born to them, six of whom survive him.

He united with the Church of God in 1865—baptized by R. J. Hill at Alden, Iowa—and remained unswerving in his fidility to faith through all the years and varied experiences of life, isolated from those of like faith, for many years THE RESTITUTION has been his only preacher, and how eagerly he sought its pages for news from the Holy Land and the Jewish people, watching for the "signs of the times" that would indicate the coming of the King of kings to reign on the earth.

Always honest and upright in his dealings with the fellow men, social and unassuming in disposition, he won respect and esteem in the varied localities wherein he resided. His hospitable doors were ever open to friend and stranger alike, whether black or white, worthy or unworthy, and the needy never applied to him for help in vain.

The funeral sermon was preached by Rev. Newman, of the Advent church from the text found in Job xiv 14, "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." Awaiting that glorious time and trusting in the promises of God and his eternal goodness his faithful wife and remaining children find consolation.

"Then the earth seems pure and sweet,
All care the far reversal,—
Hark! Be every murmur dumb:
It is only—"Till he come,"
Till he come!" the key words,
Uttered on the ringing chords."

Written by his daughter.
MISS MARTHA PROCTOR.

William A. Whitcomb was born in Clinton Co. Ind. Jan. 5, 1858, and died Feb. 17, 1908. He was married Dec. 26, 1881, to Rachel M. Thurman who still survives him, with the following children: Artie W. of Bloomington, Ill. Mabel U. at home. Mrs. Eva F. Curts of Frankfort, Thurman, Herbert, Maurice, Dorathy, Mildred and Damaris all at home, the youngest being four years. Little Ruth died some eleven years ago. He is survived also by four brothers and three sisters: J. H. Whitcomb of Bunker Hill, J. M. of Frankfort, Fred of Paxton, Ill, Orval of Kokomo, Mrs. Ettie Ault of Michigantown, Mrs. Emma Wood of Princeton, Mrs. Eliza Shearer of Petoskie, Mich.

Brother Whitcomb was baptized by Brother William Huller on Dec. 27th, 1887. Words of comfort were spoken by Brother J. F. Wagoner on "The blessed hope of believers."

Yours in the blessed hope
RACHEL M. WHITCOMB.

Died at Tampa, Florida, D. U. Brown of Sac City, Iowa, on February 29, 1908.

Brother Brown came to Tampa in hope of improving Sister Brown's health, some time during the winter, but I did not know they were here until I saw a notice of his funeral in a daily paper.

Burial services were held in Woodlawn Cemetery at the grave, by the Advent Christian pastor, assisted by the writer; text Job xiv 14. It was sad to think of his death so far from home, among strangers. Sister Brown was not able to attend the burial services.

A. J. EVERAKER.

Sister Ida Perry was born February 21, 1871; was married to Caleb G. Deming, Feb. 28, 1888. She was assisted in putting on the all-saving name of Jesus by baptism by Elder John Foore. She died on Monday March 9, 1908, at the home of her parents, Brother and Sister S. E. Perry, near Alhambra, Arizona.

Sister Deming leaves a husband, father, mother, brothers and a baby born March 1, and she seemed to get along well until Monday, March 9th, when she was attacked with La Grippe and other internal troubles, and fever and derangement set in so rapidly, that by two o'clock P. M. she expired. She was interred in Greenwood cemetery, near Phoenix, Arizona, to awaken to incorruptible life, in the morning of the resurrection. The writer spoke words of comfort from 1 Cor. xv., to a very large concourse of relatives and friends, who came to sympathize with the bereaved.

JOSIAH M. FIKE.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Correspondence Bible Lesson. Number 6.

Eph. i. 13, 14 "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

1. When was the possession purchased?

2. Of what does it consist?

3. What price was paid and who paid it?

4 If not redeemed, what will it be?

5 What shall we say of Christians (testimony like this: "Glory to God! I'm saved! I've been redeemed"?

6 What shall we do with this text: "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 12

7. The word "earnest" means "security" of "assurance". What assurance have we of this redemption?

8 How are we sealed with that Holy Spirit of promise?

Those considering themselves in the primary division may answer the first four—others may answer all. Number answers to correspond with questions. Give texts in answer as much as possible.

S. J. LINDSAY.

The Illinois Bible School will convene this year at Oregon, August 10, 11, and the Annual Conference from August 12-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

Dear Restitution:

I began meetings with brother Oliver at Crescent Church, nine miles southwest of Arkansas City, near the state line of Kansas and Oklahoma. Brother Wilson closed a series at this house March 1, and our meetings began Saturday night, March 7.

It is undetermined at this time as whether the duty of work shall call me further east, or back through Oklahoma, Texas, Arizona, California and Oregon to Portland, to my work in Oregon and Washington. Health improved.

W. L. SKEELS.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co. Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEILL.

"According to Scripture, there is a mighty shaking coming on the earth; to the awful end things are bound to grow worse instead of better. God says that the things that are made will be shaken to pieces and removed that the things only that cannot be shaken may remain."

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors require. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

B M Payne 50

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

WE wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

Poetry.

For My Sake.

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy,
On earth this was my work, I give it thee;
If thou wouldst follow in thy Master's footsteps,
Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended,
All that I gave thee unto safely keep;
I took them in my arms, received, and blessed them,
Do now the same for Me, "Feed now My sheep."

"For My sake" let the harsh word die unuttered,
That troubles on the restless tongue;
"For My sake" check the quick, rebellious feeling
That rises when thy brother does the wrong.

"For My sake" ever press with patience onward,
Although the race be hard, the battle long;
Within My Father's house are many mansions,
There thou shalt rest and join the victor's song.

And 'S in running digs the world reside there,
If "for My sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee,
They only wear his crown who share his cross.

O Thou, dear Lord, who walked on earth incarnate,
Pain would we follow, but we fear to fall;
Lo! at Thy feet we bend, Thy aid imploring,
Our only plea that "For Thy sake" we call.

Communicated.

The Blood Covenants.

The above subject is of much interest and we think should be studied by those who truly believe that Christ is our sacrifice. Many believe that we have nothing to do with the history of blood covenants as we have them written in the Bible. To the writer there are many valuable lessons to be learned from them. Why did God institute this mode of worship? What relation did his creatures sustain to this ordinance? Paul in writing to the Hebrew brethren states that neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained ETERNAL REDEMPTION. Heb ix 12. For even Christ our passover is slain for us. I Cor v 7. The question has often presented itself to us why was it necessary for Christ's blood to be shed and for him to become our sacrifice. An allusion is herein made to the sacrifice of animals instituted early in the history of the race. We can only find out God's purpose in regard to this matter by referring to the Bible account of sacrifices. Pardon us if we begin with the first of the race, Adam. God's purpose in creating the first parents was that they should multiply and fill the earth with their offspring, and ultimately to rule or have DOMINION over the inhabitants of the earth. Gen i 28. In Adam's trial he lost the promise of eternal life and the right to rule. God having placed him in the garden and under the law, viz: "In the day that thou eatest thereof thou shalt surely die." The penalty of this law was death. Thou shalt surely die. Now Adam did not die in this day but lived 930 years and begat sons and daughters. We reason then that the penalty of this law was not executed. The penalty of this law required a violent death. If a criminal who has been sentenced to be electrocuted has his sentence changed to a life imprisonment he does not suffer the penalty of the law but has another sentence instead imposed. After disobedience sentence was passed upon the parties concerned. To Adam the Lord God said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. Gen iii 17-19. Is not this a very different sentence than the penalty of the law. Thou shalt surely die. The one required an immediate death in the day. The other permitted a lingering death. My object in calling attention to these two sentences is to show God's purpose in instituting blood covenants. In this same chapter we read, Unto Adam also and to his wife did the Lord God make coats of skins and clothed them. Verse 21. This statement teaches us that animals were slain for a covering. The death penalty was here commuted to a lingering death in order that Adam and Eve might fill God's purpose in replenishing the earth, otherwise the earth would have been left without inhabitants. The penalty of the law still stood and must be met in one of the race. Adam having failed God passed a final judgment in the sentence "dust thou art and unto dust shalt thou return." They had their opportunity and failed and will forever remain under the penalty of that sentence. All efforts made to give him a second chance is based on the reasonings of the flesh. We note in the promise made in Gen iii 15, that the seed of the woman and the seed of the serpent must suffer a violent death. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. We ask, Why was this required? Answer, that the penalty of the law might be met. Every blood covenant entered into between the Eternal One and his creatures pointed to this promise. The interested parties were placed under the same penalty and must suffer a violent death. The seal of the woman met this penalty on the cross. By his (Christ's) own blood he entered in once into the holy place, having obtained eternal redemption. This is that living way that he entered through his death. In Rev v 9, we read, Thou wast slain and hast redeemed us to God by (by blood). Does not this speak very plainly of the kind of a death. He poured out his soul unto death. It was not because of God's anger that his Son was required to be slain, but that through this we were redeemed to God and the law was met. We are led to think that because Christ suffered this death that therefore we are exempt, he being our substitute. This is a very dangerous doctrine and belongs to old Babylon. Jesus obtained eternal redemption through perfect obedience. He opened up the living way. He brought to light the life and immortality. "Behold the Lamb of God that beareth away the sin of the world." In his death he has met the penalty and made it possible for all to gain eternal redemption through him. Every one of the race who gains eternal life must meet that penalty.

The Scriptural order is believe the gospel, reform your life and crucify the old man that the body of sin may be destroyed. Does not the Apostle in Rom vi teach a violent death? Those who submit to baptism suffer a violent death. We go down into the water and when planted or buried then you sacrificed your present life. For a moment our thoughts have perished. We have not been called upon to suffer to the extent that Jesus did. Yet we have been planted in the likeness of his death. We have been buried with him by baptism into death. We therefore suffer with him that we may be glorified with him. What a blessed thought it is to know that baptism is something more than an ordinance or form to be obeyed because our heavenly Father has requested it. We are a part. His purpose and when we read that the seed of the woman shall bruise the head of the serpent's seed we know that we shall share this glory. This honor have all the saints. What honor? To bind these kings with chains and their nobles with fetters of iron. Psa cxlix

We ask what is God's purpose in his dealings with his creatures? It is expressed in Numbers xiv 14. As truly as I live I will fill the earth with the glory of the Lord. Isa xi 9 reads, The earth shall be full of the knowledge of the Lord as the waters cover the sea. Jehovah has been choosing out of the race those who would make rulers that the earth may be filled with his glory. The instrument by which his purpose will be accomplished will be a kingdom in which will be rulers. These prospective rulers are selected and placed on trial for the excellency.

In Gen iv we note that the two sons of Adam were placed on trial. At the end of days (margin) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering. Unto Cain and his offering he had no respect. And Cain was very wroth and his countenance fell. What was God purpose in requiring them to offer sacrifice? Evidently that one might have or gain the excellency. The Lord said unto Cain if thou doest well, shalt thou not be accepted? (Marg. have the excellency). Cain lost his right to rule and the promise of eternal life. When the sentence was passed upon him he said (marg.) mine iniquity is greater than that it may be forgiven me. Cain had no promise of a second chance. He had been weighed in the balance and found wanting. O, that we could realize that God can not be trifled with! It is true that he has been long-suffering to usward. Yet his mercy will not continue forever. Noah a preacher of righteousness was put on trial and was saved and his family.

Abraham was called and placed on trial for the excellency. Every covenant that God made with him was ratified through the shedding of blood. See Gen. xv. and xvi. These covenants all pointed back to the animals slain for a covering and forward to Jesus as the Lamb of God who was slain by whose blood we were redeemed to God. It is this blood of the everlasting covenant that cleanseth us from all sin. How unreasonable it is to think and teach that those who have never entered into covenant relation will be saved. That the blood of the everlasting covenant can be applied without being obedient to that form or model of doctrine.

The covenant of circumcision was entered with human blood and if violated the penalty was death. See Gen. xvii. 14; Ex. iv. 24, 25.

In Rom. iv. 11, Paul says that he Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe. This covenant was with blood. Now this same apostle in Col. ii. 11, 12, states that baptism is the circumcision made without hands. This is a sign of circumcision, a seal of the righteousness of the faith which we must have in Christ Jesus that we may obtain the Sonship. It is the faith of our father Abraham. Through this covenant we come into the body of Christ. We are then counted as heirs. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

Dear reader, let us apply the blood of the new covenant and remain under its covering, that when Jesus comes we will receive the life that is hid with Christ in God.

Your Brother, looking for him.

D. C. Rowson.

Pine Woods Bible Class.

Teacher. A correspondent writing from Montrose, Pa., says: "You have given a very reasonable interpretation of the Scripture,—Jesus being led up of the Spirit into the wilderness to be tempted of the devil: now I would like you to explain another passage in particular, namely, Job i 6. Who or what is meant by "Satan," in this chapter and story?"

D. D. Lathrop.

We will make the above enquiry the topic for our study tonight.

"WHO, OR WHAT IS SATAN?"

I will ask, Is the word Satan a personal pronoun, or a common noun?

Lad I regard it as a common noun.

Q Are common nouns frequently personified in Scripture.

A Yes, sir; they are.

Q Please give a sample.

A We find the words sin, death and Hades personified.

Teacher From what language is the word Satan derived?

Ella It is a Hebrew word, transferred into the English language.

Q When translated, what does it signify?

A Young who is an acknowledged authority among all denominations, defines it as follows: "An adversary, accuser, or avenger."

Q If the word Satan was a personal pronoun, should a definite, or an indefinite article be used to define it?

A The definite article *the* as designating only one personality, should be used.

Q Which did Young use?

A He used the indefinite article "An adversary." This admits of a plurality of adversaries, accusers, or avengers?

A If the word Satan was a personal pronoun—the name of one personality, could the word be used in the plural number?

A It could not.

Q Do the Scriptures use the word Satan in the plural number?

A They do.

Q Will you please give a few instances?

A I will. See Psa cix 4; "They are my adversaries." Heb. my Satans.

Q Who were his Satans?

A See verse 2: "The mouth of the wicked and the mouth of the deceitful, are opened against me; they have spoken against me with a lying tongue." See verse 20: "Let this be the reward of my adversaries (Heb. Satans) from the Lord, and of them that speak evil against my soul."

Verse 29: "Let mine adversaries (Heb. Satans) be clothed with shame." These Satans were David's enemies.

Teacher Is this same word Satan (adversary) ever personified in Scripture?

Arkie It is.

Q Where?

A In Rev xx 1-3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years."

Q Does the Scripture make the words devil and Satan to be the same?

A Yes, sir; they are both personified as meaning the same thing.

Q What did they do with him, after he was rendered powerless by being "bound" with a "great chain"?

A "And they cast him into the bottomless pit and shut him up."

Q Why did they do this?

A Because he was not only an "adversary," and "accuser," but a "deceiver." "That he should deceive the nations no more till the thousand years should be fulfilled."

Q How deep was the pit they put him in?

A It was a "bottomless pit."

Q Well, if he was a literal person, he must preponderate, have weight, occupy space, etc., and the pit they put him in, did not have any bottom, pray tell me, where would he go to, if he kept on dropping through space, for a period of a thousand years, especially if we take into account that he must accelerate in speed the longer he is in the pit? How would he get back again, when the thousand years are finished?

A This shows us, that to assume that that which the Scriptures call the devil and Satan, is a literal person, leads us into all manner of inconsistencies.

Q Have we other Scriptures which personify the word "devil?"

A We have; see Heb ii 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through DEATH (which is the negation of all physical power) he might destroy him that had the power of death, (the wages of sin is death) that is the devil."

Q Who had the "power of death?"

A The devil.

Q Could the physical death of Jesus, destroy a supernatural person?

A Never.

Q Well, what devil will he destroy through his death?

A The greatest adversary (Satan) of mankind.

Q What adversary and how is that?

A Heb ix 26: "He appeared to put away sin by the sacrifice of himself." This is the devil that he will destroy "through death."

Teacher Now, after learning what the Scriptures in general, define Satan or devil to be, we can better understand what the Satan mentioned in Job is. Could an angel of the Lord become an adversary—Satan?

Carrie Yes, sir; God used them in that capacity.

Q Please give an instance?

A God sent an angel to be an adversary (Heb. Satan) to Balaam. See Num xxii 21 23: "And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary (Heb. Satan) unto him."

This shows how even a good angel could be a Satan to a bad man. It is a mistake to always suppose that a Satan is a bad wicked person.

Peter was not naturally a bad man. Jesus said to him, "Get thee behind me Satan"—adversary.

Q Why did Jesus call him Satan?

A Jesus had been telling him how he was going up to Jerusalem, and what evil would befall him, and how he should suffer death, and Peter replied, "far be it from thee, Lord." Peter meant well, but he was nevertheless a Satan, adversary, because he was giving expression to words that were adverse to God's plans and purposes.

Q Was Job's Satan always the same person?

A No, sir; it was not.

Q Was his Satan always a wicked person?

A Not necessarily so.

Teacher We have gone over all this preliminary study, that we may have a clearer comprehension of what the general teaching of Scripture is, concerning Satan. Is the Satan of Job the same as that spoken of in other Scriptures?

Albert Just the same. Turn to the first chapter of Job. He is here described as a very rich man, and a man loyal to God. His loyalty was a matter of public repute.

Q Suppose we bring this down to modern times, and a rich man should be pointed out, who has the reputation of being a godly man, a God-trusting man. We can imagine some envious person, or persons saying, it is easy for him to be good. God has given him all his heart could desire, but we poor fellows have to struggle with poverty. Just deprive him of his riches, and you will soon see how God-trusting he will be, he won't be any better than the rest of us. Would it require any supernatural personality to thus cast insinuative suspicions?

A No, sir; not at all necessary.

Q Please read Job i 6: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan (margin Heb. adversary) came also among them." For an adversary to appear in a gathering or meeting of God's sons, is it necessary that this adversary should be a supernatural acolyte of the great Eternal?

A Not at all necessary.

Q In verse 8, we have this adversary's attention called to Job's uprightness. In verse nine, this adversary says: "Doth Job serve God for nought? *** thou hast blessed the work of his hands, and his substance is increased in the land. Put forth thine hand now and touch all that he hath and he will curse thee to thy face." Does not this sound like the language of some envious people, more than that of some omnipresent devil?

A It does surely, it sounds just like envious people would talk today.

Q What adversary (Satan) drove away his oxen, and slew his servants?

A Verse 15, says the "Sabeans" did that.

Q Then in that case the Sabeans were his adversary (Satan) were they not?

A Even so.

Q In verse 16, fire fell from heaven (possibly lightning) and destroyed his sheep. Was not fire his adversary then?

A It surely was.

Teacher Last spring, while I was in Oklahoma, I saw many fields of wheat and oats completely destroyed by a green fly. What did these farmers consider was their adversary, (Satan)?

A The green fly, and not some personal devil. It was even so in Job's case.

Q In verse 17, we read of three bands of Chaldean robbers, who stole his camels, and slew his servants, who was Job's adversary this time?

A The Chaldeans.

Q In the early days in this country the Indians frequently run off the stock of the early settlers. Who did these settlers regard as their Satan—adversary?

A The Indians, whom they called "red devils,"—red adversaries.

Q In verse 19, we read of a great wind (tornado) which took its rise in the wilderness, and blew down his house, and killed those in it. What was Job's Satan, or adversary or Satan this time?

A The wind.

Q When afflicted with boils, what Satan tempted him to "curse God and die?"

A His wife. The Bible speaks of both male and female devils. There is not a thing in all this story in Job, but what is perfectly natural, and many like occurrences are taking place nearly every day. Heathen superstition has so imbedded itself in the human mind, that it is very difficult for them to divest themselves of it. It is a twin-sister to the heathen notion of immortal soulism.

It is time that intelligent Bible students should divest themselves of heathen superstitions.

The phrase "the devil" occurs in many Scriptures as applied to some special adversary. These special devils, or adversaries, are multitudinous, and are applied to widely different objects, and persons. It is never applicable to any one fallen angel or person. Satan is applied both to the good and bad. The good work is progressing in my "out post." evangelical work. Will report anon.

Yours in the Blessed Hope.

W. H. Wirick.

Dear Restitution:

In RESTITUTION of Feb. 12 is article entitled "Election" written by E. D. McCleese which I am very much pleased with. The brother has written a very fine article on that subject. He could have made it much stronger by other Scriptures. But Bro. McCleese did well and I wish to give him a word of praise for his able and truthful words. They are the truth and I thank him for it. The article has done me much good. I always feel like cheering and encouraging people for the good they do in life. May God bless him.

Also the article on "Religion" written by Bro. Neill in the same number of RESTITUTION, was read with much interest and gave rise to closer thought on that question than ever before. While reading his article the thought came to me, What is religion? and how often is that word used in the Bible? First question, What is religion? Webster defines it as a "mode of divine worship." We believe the word "religion" occurs only three times in the Bible, "Which knew we from the beginning if they would testify that after the most strictest sect of our religion I lived a Pharisee." Acts xxvi 5. "If any man among you seem to be religious and bridle not his tongue, but deceive his own heart, this man's religion is vain." James i 26. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world. James i 27. Very many religious people as Paul states he was before his conversion live in such close devotion to their strictest sect, they lose sight of doing any thing but to build up their own pet theory which is the only true and saving one on earth. But is such a course commendable to God? Let us see. Paul did not so consider it, after he left the ranks of the Pharisees. Oh, among all the different kinds and modes of worship can we not find one that is pure and pleasing to God? If so let us accept and practice it—in our lives. We can learn something about such a religion in James i 26. Hear it, "Pure religion and undefiled before God and the Father is this. (To believe something? No.) To visit (do something) the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." The pure religion James speaks of calls for self-sacrifice and self-denial. The account of those that are to be condemned in Matt xxv is not because of this peculiar and untrue faith, but because of their inaction, "Inasmuch as ye did it not to one of the least of these ye did it not to me, etc." God wants his children to do something in this world. It is said of Christ, "He went about doing good."

The second element in this pure religion is to keep one's self unspotted from the world. Can we do this by following after its fashions, its pleasures, and sins? While we are in the world we need not be of the world. The further we get in principle from the world the more pure will our religion become and the near to God will we be found. We cannot serve two masters at the same time. May we all see to it that we are not found trying thus to do. But may we be found ever doing for God and humanity.

L. B. Bronson.

Dear brothers and sisters:

At home, not very well, either of us. I want to say to the brethren I now have my tracts printed and can send them out. The Great Divine Healer, The Stature of Christ, and The Gospel of Restitution, are ready, and the price is 10 cents. I want all to read my tracts even if you cannot endorse it all, so if you cannot send the price send one cent for postage, and I will mail one to you.

If any of the brethren who ordered tracts have failed to get them, let me know and I will send them at once.

If my eyes do not fail and my pen will move, I will soon have my other tracts out, and will give notice in due time.

Yours for the truth,

JOHN FOORE.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Converton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA [illegible]

...or the Love Feast.

O let us be joyful
Be joyful each day,
For the Savior is coming,
To take tears away!

OMAR CLOVER.

The Story of a Happy Christian Life.—No. 47.

Bro. W. P. Shockey, one of Auntie Willard's co-temporaries in the faith of the gospel in Indiana, was a large, fleshy man; a good logical and eloquent speaker; who moved off easily and in good style, and who, while he kept the faith had excellent success in fishing for men. But in 1875, much to the surprise and sorrow of the brotherhood he embraced Universalism. And Brother Isaish Hornaday, whose story I thought I had finished, also embraced some very foolish and erroneous ideas. He claimed that the righteous dead from Abel down to the time of Christ's resurrection, have already been raised, saying that "part of them came forth from the grave at or near the time of the destruction of Jerusalem," that "Christ at that time gathered the elect to him, both living and dead, changed them from mortality to immortality, took them into the heavens to himself and came with them invisible to the Jewish nation, to execute through Titus, the judgments decreed against it, that "Christ will never come personally to earth" but that "When the time comes to rule Israel again, he will rule them through a second David," as God ruled Ancient Israel,—"invisible in person but manifest in power and might." He gained no followers, so far as I know.

Mrs. Naoma Hornaday, died sometime during the year 1875, in the 86th year of her age. She was the wife of John Hornaday, Sr. and the mother of Nathan, Isaiah, Samuel and John W. or William, as he was often called. Bro. Thomas McDonald of Plymouth paid a beautiful tribute to her memory, said "She had been more like a mother to us, than a stranger," that "there were few persons living who had known her longer than he had," he having become acquainted with her some sixty years before, or about 1815, when she was 26 years old, the acquaintance dating back, perhaps to Morrow County, Ohio. She was kind to the sick and to the poor, and was loved most by those who knew her best, had been a professor of religion for more than fifty years, and the latter part of this time a member of the Old Union Church. We like to know something about the mothers of men, for we

Find the gold of strenuous manhood
In the womanhood of noon.

It was also about this time that Dr. Field and Bro. D. R. Mansfield, made an effort to unite the "Age to Come" people of our State, with the *Irish* Adventists, coming to one of our Antioch Conferences for this purpose. William L. Himes, was also there. But Bro. Richard Corbaley, handed the thing off and that was the end of it. Dr. Field however, afterward wrote a private letter to Bro. J. B. Cook, so frankly unburdening his heart that the latter thought it possible he might yet be brought to see the truth as to the future literal restoration of Israel to their own land. But though Bro. Stevenson afterward tackled him on the question at Jeffersonville, in his own church, he never gave up.

Bro. W. L. Winslow was a tall, medium sized man who always wore a plug-hat. He was somewhat slow in speaking, his sermons from beginning to end being mostly made up by apt quotations from the Bible. He was more properly a Bible-reader than a preacher, and though he made remarks between passages that gave them effect, he scarcely tarried long enough to drive his nails home.

Bro. David Shanklin was a tall, lean man, and rather eccentric. He lived somewhere in Illinois. I do not know as to his manner of speaking but he was a beautiful singer; his voice being much like that of Bro. Dickson Thompson's of Plymouth. In a quartet of singers he carried the treble. At the first Annual Conference held at Little Wild Cat, he, in company with Bro. George W. Green, Bro. W. P. Shockey and Bro. Wm. O. Proctor sang an Easter Anthem that made the woods fairly ring, these brethren being all fine singers. Bro. Shanklin was nearly always at our meetings, for he was intensely interested in the truth and very anxious that others should become so. To him, it was a pearl of exceeding price, worth more than all the world beside, and he was willing to sacrifice time, and money and strength—and if need be—life itself that his fellow-men might find it. Bro. George W. Green, was quite large, but only a little above a medium height. He was a fair speaker; logical, a good reasoner; spoke calmly and deliberately and with considerable effect. A. McLeland, the preacher, I know nothing about more than has already been told, nor have I any description of Bro. R. V. Lyons. We all know however that he was for the greater part of his life a faithful laborer in the vineyard of his Lord. He preached at Burgett's Corner about 1872, but labored mostly in the State of New York, and in Canada.

Bro. Jeremiah S. Hatch was a rather heavy-set man, of medium height, and of a somewhat reticent, melancholy disposition. His father died, or was killed accidentally shortly before his birth. As a child, Bro. Hatch, was peculiarly unfortunate. He cut his fingers and toes nearly off at different times, and at last, his mother becoming impatient at what she thought was carelessness, once and simple, told him, "If he cut himself again, she would whip him." Soon after this she was called away from home and on coming back, found Jeremiah, propped back in the big chair, looking very white, his foot bandaged up, and resting on another chair. "What have you been doing now?" was the mother's indignant query. "Cutting another toe!" was Jeremiah's reluctant answer. "Well I am going to whip you, and put a stop to such work," was the mother's not very comforting assurance, and whip him she did, though he thought it pretty hard at the time. I think there was no more cutting of toes and fingers after that, and perhaps the lesson, severe as it was saved his life, for the grand after service that he gave to God.

His mother having married again, the family—some time before Bro. Hatch reached his majority—emigrated to Laporte County, Indiana, and settled not far from Valparaiso. Here in the town of Laporte, he learned the blacksmith-trade and for many years wielded the blacksmith's hammer. I do not know when he went to Montgomery County but in 1863, he came out from the Disciple Church, left the anvil and the forge and began preaching in the neighborhood of Crawfordsville, though he was not baptized into his new faith until 1864. Bro. A. F. Sarvis, who had been in the faith a number of years, was in all probability the instrument used of God for bringing Bro. Hatch into the truth, and also in leading him to see the necessity of having a gospel faith prior to immersion, for he baptized him.

He began preaching at Burgetts' Corner about 1866 67, but it was not until Oct. 1870, that we were permitted to meet him, when the Annual Conference was held at old Antioch Meeting-house in Marshall County, and Brethren J. M. Stephenson, S. G. Clark and Jacob Stauffer, were present, and Brother and Sister Boyd from Illinois. "In 1873, he traveled 1,000 miles, preached nearly 300 discourses, organized three churches, baptized 37 persons and held two discussions."

AUSTIN WIXOM.

(To be Continued.)

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1832, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Business Gaming:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVERETT K. HANSEN.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Roths, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Evangelising on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SWEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. E. Huggins, Box G. Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photograph of the Illinois Conference of 1907, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the basest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

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Are You in Need of Money? 4 pages 25 cts per 100.

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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Joblin, 826 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation—Is that awaiting any of the unrighteous? A 150 page pamphlet by Wm. Cleon Morgenell. Post paid, 30 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy—By H. V. Reed, 6 cents each, or 50 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Bible the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address Mrs. M. Joblin, 3502 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it be drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in such a way as to protect it, failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Persistency.

"'Tis often darkest just before the day."
A little more persistency, courage, what
Success will dawn o'er fortune's cloudy rim.
Then take this honey for the bitterest cup—
There is no failure, save in giving up.
No evil fall us long as one still tries,
For reading setbacks make the strong man wise,
There's no defeat, in truth, save from within;
Unless you're beaten there, you're bound to win.

—Henry Austin.

Communicated.

The Ebionite Gospel.

We have recently noticed a disposition among some who call themselves brethren to speak complimentary of the Ebionite gospel, otherwise called the Hebrew gospel, and to speak disparingly of "canonical" Matthew as we have it. The faithful in the Body of Christ have been disgruntled to see so-called brethren pose as teachers when they needed to be taught themselves. Heb v 12. To tell the truth plainly but kindly, they have tried to say something on this question before they had qualified themselves to do so by proper investigation, and, as was to be expected under these circumstances, have made a leap in the dark, and as the inevitable consequence, are suffering with broken bones. For some time they have been trying to "cast away" (Isa v 24) the first two chapters of Matthew; so when they learned that the Ebionite gospel omitted these chapters, they "went on their way rejoicing." But their joy would have been short lived with an abrupt ending in death if they had only paused long enough to learn a little more about the Hebrew gospel, which they belaud with so little reason. It omits the genealogy from Matthew, and begins with the words, "It came to pass in the days of Herod, king of Judea."

After quoting these words, Origen says: "It is written in a certain gospel, which is called 'according to the Hebrews', if any one is pleased to receive it, NOT AS AUTHORITY, but for illustration of the present question," etc. Subsequently he cites these words from the same gospel: "Just now my mother, the Holy Ghost, took me by one hair and carried me to the great mountain Tabor." This is a statement and an absurdity which ought to show our friends that the Hebrew gospel read by Origen was not the same as our Greek gospel of Matthew. They assume the two gospels are identical, but this quotation should correct such an egregious and ignorant mistake. The reason why Unitarians prefer the Ebionite gospel to Matthew's is found in the fact that their so-called Hebrew gospel omits the first two chapters of Matthew. But this gospel which you laud to the skies, dear friends, omits other chapters—even whole books! Irenæus, the first writer who speaks of the Ebionites, says that they were not only a sect separate from the general body of Christians proper, but that they opposed the gospel preached by the apostles. Especially were they bitter against Paul, whom they called an apostate from the law. They rejected all his epistles, and the greater part of the New Testament! And now this sect which rejected whole books of authentic Scriptures, because they did not tally with their notions, are quoted and commended to us as affording guidance on the question of the authenticity of the first two chapters of Matthew! The authenticity of Matthew's gospel rests upon the united evidence of all accessible ancient manuscript, supported and endorsed by the earliest Christian writers.

When the Ebionite gospel appeared it was impugned and proclaimed a corruption of the "canonical" Matthew. Here is the testimony of Epiphanius: "In the gospel which they (the Ebionites) have called the gospel according to Matthew, which is NOT ENTIRE AND PERFECT, BUT CORRUPTED AND CURTAILED, and which they call the Hebrew gospel, it is written," etc. Again, "They (the Ebionites) change the true account into a falsehood. They have taken away the genealogy from Matthew."

BOYD G. BROWNE.

God the Author of Evil.

Those who hold that God is the Author of sin and in some way responsible for the existence of the need of something more than mere inference to support such a shocking proposition, an appeal to the Scriptures for what is supposed to be direct and plain proof, Isa. xlv. 7, and Amos iii. 6, are cited. There are some very plain statements concerning God's holiness of character and his hatred of sin; and equally plain statements in reference to man's sinfulness, that ought to cause these theorists to pause before deciding the meaning of these texts to be in favor of the awful proposition that God is the author of sin. The word evil occurs a great many times in the Scriptures; sometimes as an abstract noun; many times as an adjective. It sometimes means sin or moral evil. In other occurances it means calamities, and punishment for sin. In Judges ii. 15 it is written of Israel "Whithersoever they went out the hand of the Lord was against them for evil as the Lord had said and as the Lord had sworn unto them." By reference to Deut. xxviii. and xxix. the reader will find a detailed account of what God had sworn against them in case they should forsake his covenant. In Jer. xviii. 7, may be found a good illustration of the two meanings of this word. "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Here the evil of his own people was sin—forgetting him and burning incense to vanity, an idol god. The evil he thought to do unto his people was punishment for sin. There is no difficulty here. The distinction is plain as day. And why should any one fail to grasp the meaning of the word evil in the passages in Isaiah and Amos. To miss the meaning of the word in these connections shows carelessness on the part of the reader, who understands it to mean sin. Amazing carelessness to read through the Bible and not observe the distinction between the evil affirmed of God and the evil which man is said to do. The passage in Isaiah reads, "I form the light and create darkness, I make peace and create evil; I the Lord do all these things. Now where is the room why could dare to stand before a public audience and read, "I create evil," and yet the same man will quote the words as they stand in the text in proof of his utterly false proposition originally started, as sin implied, in harmony with God's will, in accord with his purpose. He presumes that his audience appreciate the force of his argument furnished by it (sic?)

"I make peace and create evil." What is the opposite of peace? "War" everybody answers. That is just what the word means in this connection. The chapter is a prophecy of the deliverance of the Jews from the seventy years captivity in Babylon, accomplished by Cyrus the Mede in the night of that humiliating feast when Belshazzar saw the strange hand writing on his palace wall. God chose the banner of the Medo-Persian host and dressed the sign that terminated so fatally to great Babylon's supremacy. God created that evil; he brought on the war to punish the arrogant king and his proud minions with a view to liberating his own people. In Amos iii. 6, the evil which the Lord did was the war which results in the overthrow of the ten-tribed kingdom of Israel for its idolatry. Plain as daylight again.

JOHN L. WILSON.

Religion Number 2.

Religion, as previously stated, is bringing into harmony, man with God. This is done by the operation of certain principles set forth by God. These principles have been revealed to man by God through his Word, therefore Paul says 2 Tim. iii. 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works."

"All Scripture is given by inspiration of God." Paul elaborates upon this in Heb. i. 1, 2. "God who at sundry times and in divers manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son."

God spake at different times and in various ways through the prophets. For confirmation of this, kindly note the first chapters of Jeremiah, Ezekiel, Hosea, Joel, Amos, Zephaniah, Haggai, Micah, and the rest of the prophets, and notice that the "Word of the Lord came to them." In order that this Word might be useful to instruct, correct, reprove, rebuke and thoroughly furnish Timothy and all others who wished to be "made wise unto salvation," God ordered the preservation of his Word on tables, rolls, books. Exod. xxxiv. Isa. viii. 1. Jer. xxxvi. 1-4.

We find this Word, thus preserved, used as God intended it. Nehemiah viii. 8, instructs the people from the Law of God. Luke iv. 16, Jesus uses Isaiah the prophet. In Luke xx. 42, he uses the book of Psalms. In John v. 39, he advises the Jews to "search the Scriptures." In Acts xxvi. 22, xxviii. 23, Paul expounds from the Law and the prophets.

"God spoke in times past through the prophets, but in these last days by his Son." Listen to God in Matt. xvi. 5, "This is my beloved Son in whom I am well pleased, HEAR YE HIM." Also the words of Jesus in Luke iv. 43, "I must preach the kingdom of God in other cities also, for therefore am I sent." Again, John i. 16, 50. "The Father which sent me he gave me a commandment what I should say and what I should speak—whatsoever I speak therefore even as the Father said unto me so I speak."

As the words of the Son are "life" John vi. 63 and will "judge us" John xii. 48, their preservation was necessary to make part of the Scriptures which make us "wise unto salvation." Therefore John xx. 31 says that the deeds of Jesus have been written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have LIFE.

Luke in chapter one says that as many have taken in hand to set forth a declaration of those things of which the writer was sure, that it seemed good to him also to WRITE, because he had a perfect understanding of all things from the first, and in Acts i. 1, he says that his former treatise was about things that Jesus began to do and teach.

Let us go back to Paul's letter to the Hebrews where in chapter i. he says that the salvation spoken of by the Lord, was confirmed unto us by them that heard him, namely the apostles and disciples of Christ. Just before his ascension we find Christ instructing his disciples to preach the gospel to every creature, Mark xvi. 15. He opens their understanding that they might comprehend what was written in the Law of Moses, the Prophets and the Psalms, Luke xxiv. 44, 45, and then he adds that they are to teach the nations, every creature, and all things whatsoever I have commanded you. Matt. xxviii. 19, 20. The disciples thus equipped fulfilled their mission, Rom. x. 18, and God worked with them. Heb. ii. 4.

Their words contained salvation, 1 Cor. ii. 4, 5; John xvii. 20, and therefore we find them writing, 2 Cor. i. 13; Eph. iii. 4; Jas. i. 1 Peter i. 2 Peter i. 1 John i. 3, and lastly we find John writing the Revelations of God, through Jesus Christ, Rev. i. in order to make a part of and complete the Scriptures with a record of principles which unite in harmonious relationship God and man—which serve to correct, instruct, reprove, rebuke, thoroughly furnish and make wise unto salvation.

GEO. NESBIT.

The Story of a Happy Christian Life.—No. 48.

About 1874 75. Bro. Hatch began preaching in the Boyer and Red Bruch school houses in the neighborhood of our now deserted Gospel Grove Church. I was delighted; I had never heard the gospel made so plain. Bro. Hatch's simple way of illustrating his teaching by setting up books, fastened the lessons in my memory so that I never forgot them. And even the little children who came to those school house meetings, became as familiar with the blessed kingdom story, and knew as well what steps are necessary to secure salvation as did their seniors. No one need tell them that we go to heaven when we die. He also preached at the Mote's school house four miles west of us, at Etna Green, at Millwood, at Bremen, at Claysville, and later on at Pierceton, meeting with but little success at the latter place, though a little church was organized, and a few dear ones became obedient, some of whom are holding fast to the faith to the present day, though far away and isolated from other brethren, and others remaining here, are working on as faithfully as they did in those early days.

The first of March, 1877, Bro. Hatch held a debate in Hall, Morgan Co., Indiana, with a Mr. J. V. Seaton of the Campbellite church, the discussion continuing eight days.

The propositions were first, "Do the Scriptures teach that the kingdom of God is now set up?" Second, that "man is unconscious between death and the resurrection?" Third, that "those who die in wilful disobedience to the gospel of Christ shall suffer conscious, everlasting punishment?" and fourth, that "man has no immortality, until the resurrection?" Seaton affirming the first and third propositions, and Bro. Hatch the second and fourth, and vice versa. Seaton took some strange positions, for instance, that "Christ as the nobleman went into the far country, when he went into the grave and that while there, he established his kingdom and throne deep and lasting, and that when he came from the grave, he distributed his gifts,"—that "the rich man, Abraham and Lazarus were in Hades—the grave, and there talked to one another;" that the beggar was literally and bodily carried, with all his sores into Abraham's bosom; that Pharaoh and all his host were in the same place and that Pharaoh was comforted, Ezek xxxii being given as proof, the rich man tormented and Pharaoh comforted.

Bro. Griggs of Indianapolis attended this debate. He had belonged to the Campbellites for twenty years, but came out on the side of truth in the spring of 1876, and was reimmersed by Bro. Hatch. The Campbellites lost a grand man when they lost him as a preacher. He was a Greek scholar, very much of a gentleman and an able defender of the truth. Seaton was very abusive, but Bro. Hatch took it patiently. A good impression was made, even some of the Campbellites asking Bro. Hatch to come back and hold meetings while Seaton lost the most of his friends.

Bro. Hatch had the gift of perseverance. He was determined to go ahead in spite of all opposition, and in the face of discouragements that would have driven most men from the field. And he had the satisfaction of planting the standard of truth in several places where our brethren had concluded nothing could be done. His motto was, "Do our duty and leave results with God."

In a letter to us, dated Nov. 20, 1877 he says: "I go and plant the truth in places, and after some time, I hear of it taking root. Last June I went to Martin County and stayed over two Sundays, there being only five of the faith there. I immersed one during the meeting. It looked a little discouraging at the time, for the sects got up meetings to keep people away, but they came out in spite of their preachers, and the truth fell in some good ground. The little band kept up their meetings every week and two persons who attended these meetings, finally confessed the truth and became obedient. And now they write me there are several more who have become convinced, who when I was there, did not think much of the doctrine, and others want to hear Hatch. I am going there again and anticipate a good meeting." Word came to us Dec. 23, that "he had been to Martin County, had had one of the best meetings; three being immersed, and many others nearly convinced. His time was taken up through the winter in Indiana and Illinois; and April, 1878, he made a trip to Stevensville, Michigan, and organized a church of eight members; was to have held a debate there but the man did not put in an appearance.

Dec. 25, 1880, he writes that "he is just starting for Bremen with his daughter Azarah to hold meeting, and that he will also visit on at Gospel Grove and Bro. Griffin and brethren at Claysville," had baptized eleven since he saw us last, and four more were waiting to go to the water in Clinton County.

Sept. 11, 1881, he writes from Argos, saying that "he and Azarah had been over in Illinois for a month and had some of the best meetings he had had, for many a day; continuing over two Sundays before the debate came off, and for one week afterward, with good interest all the time—fourteen being immersed and five more coming forward to be buried into the family of God at the next meeting.

The debate alluded to and also the meetings were held at Wall's school house, between the towns of Marshall and Paris, Illinois. Bro. Hatch's opponent in the debate was Elder B. W. Payne of the old hard shell Baptist church.

The propositions were 1st, Resolved, That the Bible teaches that men and women, or sinners are born of God in this life and that they must possess everlasting life before they can believe on the Lord Jesus Christ. Payne affirm. Hatch denies.

Second, Resolved, That all adults, where the gospel of Christ is, are gifted with the ability to obey, or disobey that gospel. Hatch affirms and Payne denies.

Third, Resolved, That the Bible teaches the doctrine of two Seeds, before conversion, one of these being the children of God, and one, the children of the devil, and all of God's people saved absolutely saved by the laying down of Christ's life. Payne affirms and Hatch denies.

Fourth, Resolved, That the Bible teaches that Christ will come in the future to set up his kingdom on this earth which will then be purified and manifested the eternal abode of the saints. Hatch affirms and Payne denies.

Elder Payne was a small man in the principle he with a pretty fair English education, cool, calm and excitable, a smooth speaker with fair language, and generally courteous, and acted fairly until the last speech when he grossly misrepresented our views concerning infants and heathen, asserting that we believed in the damnation of them all, or at least in their non-resurrection.

Elder Payne had two preachers to help him and had been a long time preparing for the debate. Bro. Hatch was alone and had made no preparation, thinking Payne would back out as others had done, so had to select his Scriptures and arrange his line of argument as the debate proceeded." And yet, his opponent was beaten on every point, all our brethren being fully satisfied as to the result. (For full report by Bro. A. Malone, see RESTITUTION for Sept. 7, 1881.)

Bro. Hatch went from Wall's school house to DeWitt County, Illinois, where he held meetings over two Sundays, and had as large a turnout as they had at the Sept., 1881, Conference at Argos. From Argos Bro. Hatch was going to the Rouse neighborhood, then to Tuscarawas, on to Michigan and back home. Had immersed thirty-one during the year.

I think it must have been in Oct., 1881, that he sold out his property in Crawfordsville and bought a little fruit farm on the St. Joe River, six miles from St. Joe, and five miles from Benton Harbor on the opposite side of the river. Bro. and Sister Samuel Andrews and also moved to Michigan from Huntington County, Indiana and had settled twenty miles from Bro. Hatch, Sister Andrews being Mr. Wines's aunt, and both of them, good, kind, God-fearing people, with locks so placid and trustful that one looking at them would think they had never had a trial. One never sees such lines among those who hate and despise our Father in heaven.

Bro. Hatch preached quite a good deal in Illinois while in Michigan, at first and west Plum River in Carroll County, at Adaline, Ogle County, and other points. Also at Gospel Grove, Ind., being always so glad to meet the dear ones there, Bro. Priests, Mussulmans, Sister Stevens, and son Wm. Stevens and others. I think his last first mention of being there, is in a letter dated June 14, 1886.

AUSTIN WINES.

(*To be Continued.*)

Dear brethren and sisters:

At home, not very well, either of us, I want to say to the brethren I now have my tracts printed and can send them out. The Great Divine Healer, The Stature of Christ, and The Gospel of Restitution, are ready, and the price is 10 cents. I want all to read my tracts even if you cannot endorse it all, so if you cannot send the price send one cent for postage, and I will mail one to you.

If any of the brethren who ordered tracts have failed to get them, let me know and I will send them at once.

If my eyes do not fail and my pen will move, I will soon have my other tracts out, and will give notice in due time.

Yours for the truth,
JOHN FOORS.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is not in God's hands.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, MARCH 25, 1908. NUMBER 12.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 25, 1908.

We have for next issue Brother W. H. Wilson's "Notes By the Way," showing he has had a very interesting time since his last report.

We have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

WE are glad that Brother Elton has given us an account of the burning of the school building at Collinwood, as many have been anxious to learn. The name of his little granddaughter was not clear to us, so we committed it altogether, using the word "she" as Brother Elton will note.

TROUBLE between Japan and China over the seizure of a Japanese vessel with war materials, has been patched up, and China is reported to have made apology. However, it is not clear that Japan has gained much, as the incident has laid bear some secret work, and China may be the real winner after all.

THERE is much in the papers of the times concerning the sending of the American battle ship fleet from the Atlantic to the Pacific around South America. This was accomplished in a manner that called forth the admiration of experts of all nations. Now it is proposed that this fleet shall proceed across the Pacific, visit our island possessions there, also Australia, Japan and China, pass through the Suez Canal, the Mediterranean Sea, call at some important ports on the way, and return to our Atlantic coast about a year from now. Loud claims are made that this undertaking will impress all nations with the capabilities of both ships and men, that it will tend to keep the peace of the world for a long time to come. No true student of the Word will be lulled to sleep by this talk, and think that for a year at least nothing can transpire in the world worth noting. We are to watch always. Watch the signs of the times, events, happenings. Above all watch Self. Do nothing amiss--nothing you will be ashamed to have laid bare. God's full number of those needed for the work of the next age will soon be ready—then His work will not delay for the passage of even "Uncle Sam's" war ships. All—each, Watch.

Communicated.

The Parable of the Rich Man and Lazarus.

Inasmuch as this parable is used as one of the strongest proofs of the consciousness of the soul after death, I send you the following extract from a discourse that I have been delivering, entitled "The Gospel of the Kingdom of God, and Light on Bible Mysteries."

I heard one minister take it, (this parable) for a text, and said he did not believe it was a parable, and even if it was, it was a fact because Christ told it.

We believe this is a parable for various reasons:

1st, because it is called a parable and is classed with Christ's parables in the concordance in the Bible.

2nd, because it is similar in expression to other parables that Christ taught.

3rd, because all parables are used to express analogies or comparisons, and are never intended to convey the idea that the narrative is itself a fact; and Jesus would not say anything contradictory to what the prophets said, but always verified their statements.

Inspired men and the prophets say, "The dead know not anything." Eccl. ix. 5. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. Isaiah says, in regard to other lords who had dominion over them, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14.

In this parable dead men are represented as thinking, remembering and talking, notwithstanding the prophets have said that their thoughts and memory perish. Yes, my friends, this must be a parable, or more properly a fable or apologue. Generally speaking, a parable is a short, fictitious story from, or by means of which a moral is drawn. More specifically, they are known as parables, allegories and apologues or fables. A parable proper is a story of something that might occur in life or nature, as the parable of the sower. An apologue or fable is founded on supposed actions of brutes or inanimate objects, as trees or dead people. A fable is not even similar to things that do occur, but are stories of acts that you might think or imagine to occur, as Jotham's fable of the trees electing a king over them, Judges ix. 8. This is also called a parable.

We know that the Bible does not say that Jesus said this story about the rich man and Lazarus is a parable, neither did he say it was an allegory, when he said, "I am the vine, ye are the branches." John xv. 5, yet we know he was not a vine, but he made a beautiful comparison, representing himself as a vine, and his disciples as the branches, deriving their sap of vitality or life from him.

At the Lord's Supper Jesus said of the bread, "This is my body," and of the wine, "This is my blood," both symbols. We know then that this parable does not state what was literally a fact, but Jesus used the belief of the Jews at that time to illustrate a truth or moral condition.

This parable and some others were said to have been given to rebuke the indifference, the pride and selfishness of the Jewish people. In this parable Jesus uses the belief of the Jews, erroneous though it was, to show according to their own view, how utterly unreasonable was their pride of wealth, and contempt of the poor, and their national pride and contempt of the Gentiles.

The belief of the Jews at that time, according to Josephus, was that Hades is a subterranean region of perpetual darkness. Here souls are taken by the angels, who distribute to them temporary punishments. Here also is a lake of unquenchable fire, in which no one will supposedly be cast till the judgment day. As the souls go into Hades, the wicked are dragged to the left hand by the angels, within the very sound of hell itself; while the righteous are taken to the right hand, a place of happiness, which is called Abraham's bosom. Between the two classes there is a great gulf, which cannot be crossed by souls on either side. Josephus said this was the belief of the Jews at the time of Christ. In this parable the Jewish nation is represented by the rich man, and the Gentiles by Lazarus.

Just before the death of Moses, God tells him of his anger and of his vengeance on the children of Israel, on account of their perverseness and vanities. He says, "I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction." Deut. xxxii. 21, 22. 21. You will observe that God uses the word "fire" as a symbol of punishment, purification, and destruction. "Hell" is used as a symbol of destruction or annihilation.

Paul, in his letter to the Romans, xi. 12-15, tells about the fall of Israel as a nation, on account of their unbelief, and because they were blinded and hardened. He says, "Now if the fall of them be the riches of the world" (that is their riches caused this fall,) "and the diminishing of them the riches of the Gentiles," (that is the decay or loss of them enriched the Gentiles;) "how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." Paul was a Jew, and was of their flesh. He says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

When the women of Canaan came out to Jesus and begged for mercy, he said, "It is not meet to take children's bread, and to cast it to dogs." "And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their Master's table." Matt. xv. 26, 27. The poor Gentiles, whom the Jews called dogs, begging for crumbs of mercy!

Recapitulating, we find that God said because of Israel's perverseness and vanities, he would move them to jealousy with those who were not a people, and would devour them with burning heat. Paul said if their riches caused their fall, and their loss enriched the Gentiles, he desired that they might be provoked to emulation, so that some of them might be saved.

Jesus, in this parable, represents the rich man, the Jewish nation, as lost, and in the torment of burning heat, as God had said, and Lazarus the poor Gentiles, saved and happy in Abraham's bosom. Lazarus begging for the crumbs of God's truth and mercy, becomes the child and heir of Abraham through faith, and gathers into the great bosom of Abraham, while the rich man, the house of Judah, is today, in many places, enduring the agonies of torment.

The "rich man" is provoked to emulation by seeing the happiness of the Gentiles, and he wants his brethren, the remainder of Israel, to be warned of their danger; but he is not willing to accept "Moses and the prophets," the Word of God, as the means by which they might be saved, but still desires a sign, as one to return from the dead.

Had God similar parables by the mouth of his prophets, speaking of nations or cities as individuals. I will give one as an example. Ezekiel xviii 1-7. There were two women, the daughters of one mother.....and the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters." The Lord explains this by saying, "Thus were their names; Samaria is Aholah, and Jerusalem is Aholibah."

F. M. ROGERS.

Still at Work.

Brother Oliver and I closed our meeting yesterday, Sunday March 15, that we were holding nine miles south from Arkansas City, near the Kansas and Oklahoma state line.

This has been an interesting and pleasant trip from Portland, Oregon, through that State along the Pacific coast and eastward from California to Arkansas, where I did some work, and found brother-friends of Bible hearts, as already reported; across into Texas and through it, and then through Oklahoma and into Kansas, up to its beautiful Wichita, a thriving city of a thriving State. I did not rest long at my brother's—time is swift and short, and there is much for the Master's servants to do!

I went to the new Church called Bethel, nine miles south of Arkansas City, and gave one discourse during Brother W. H. Wilson's series. Here I waited til Brother Wilson had completed his meetings, soon after which Brother Oliver and I began the meetings which we closed yesterday. Although I cannot report much visible good as resulting from the work of so many, I can solely feel that there was not much evil, and results may yet be due.

I have come to Arkansas City, on my way back to the Northwest and Pacific coast work. I have deferred a trip in the region of Perryville, Kentucky, until the time may be reached when a church or other building, or a leafy grove may be secured in which to tell the good news. This for two causes; yes more. First, The inability to get a good hearing where a proper place cannot be secured. Second, Because as my health has improved, and as the instrumentality difficulties been overcome through the providence of God, I think with the health given me I shall be able to resume the work among those dear brethren that have continued their confidence and love during so many years of mingled pleasures and tears.

I expect to stop at Wichita for a short time, where I hope to hear from those within reach that want work done during the month of March. Any that write from Kansas or Oklahoma will be considered. Any that address me in Texas or between Texas and Arizona, please write to me in care of Sister Minerva Gibbs, Abilene, Texas. Arizona brethren will communicate with me there or at Phoenix, Arizona care of J. M. Pike. Brethren in California and Southern Oregon will write to Pomona, California, care of W. G. Steffa.

I will visit all I can, and speak old truths with the vigor that restored health may give me, and brethren of Oregon and Washington, I will be pleased to see you all before the conference year ends, under the grace of a kind Providence.

W. L. SKEELS.

LATER.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rabe, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. G. Steffa. Those of Oregon that write me later dates, will write in care of Hinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKEELS.

Selections.

Concerning Swearing.

MATT. v 33-37.

Swearing is a very ancient custom. I know not its origin, but fancy its necessity can be traced to the origin of sin in the Garden of Eden. The devil told the first lie, in assuring Eve that, though she ate of the forbidden fruit, she would still live forever; and her first use after eating was to deceive her husband. And I presume the tendency to lie and deceive has been in the human race ever since, rendering it necessary that some special affirmation should be made, with an appeal to a Higher Being, or some thing more age-lasting or valuable than ourselves, as a witness and guarantee of the fulfilment of all vows.

From the beginning, swearing seems to have been Divinely recognized, and afterwards it may be said to have been Divinely organized. The first instance I know of is that of the covenant between Abraham and Abimelech (Gen xxi 22), where they both an oath agreed to in conditions, naming the well that was dug at the place where the covenant was made, "Beer-sheba"—the well of the oath. The manner of swearing, and the thing sworn by, in all probability varied very much in ancient times. This was evident even in our Lord's day, so far as the latter is concerned, otherwise he would not have singled out those mentioned in our text for special prohibition.

When Abraham desired a wife for his son Isaac, he said to his servant, "Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord the God of heaven, and the God of the earth." And we further read, "And the servant put his hand under the thigh of Abraham his master, and swere to him according to that matter." Gen xxiv. We have here both the form and character of the oath; and we have no reason to suppose this method of putting the hand under the thigh was necessarily new. In all likelihood, it was a common usage in Abraham's day. We find Esau for a mess of pottage, swearing away his birthright, and so losing it forever; and Jacob swearing to Laban "by the fear of his father Isaac." Joseph, also, on his death-bed, put the children of Israel on oath that they would carry his bones up with them to the goodly land which the Lord had sworn to give to Abraham, to Isaac, and to Jacob. These references do not exhaust all that is said about swearing, prior to the Mosaic period, but they are sufficient for our purpose, and clearly demonstrate the binding or sacred nature of an oath.

When we come to the Law, we find the most minute instructions regarding vow making, or pledging on oath, and the most dire consequences denounced against those by whom such an oath was broken. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be a sin in thee. Deut xxiii 21. "That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." When a wife, or a daughter under age, vowed a vow, and the husband or father hearing of it disallowed it, the vow, in either case, did not stand; and the Lord would forgive her, because the husband or father disallowed it.

Throughout the whole of the Scriptures, solemn vows are considered sacred, and must be fulfilled, however dreadful the consequences. Instance the rash vow of Jepthah, recorded in Judges xi.: "And Jepthah vowed a vow unto the Lord, and said, If thou shalt, without fail, deliver the children of Ammon into mine hand, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." And, we learn, on returning to his own house, "Behold his own daughter came out to meet him, with timbrels and with dances, and she was his only child." It was then he realized the rashness of his vow. yes, the terrible character of his vow. "For when he saw her, he rent his clothes, and said, Alas! my daughter, thou hast brought me very low, and thou art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back." And, two months afterward, a human sacrifice was offered.

So also the foolish vow of Saul, which would have cost good and brave Jonathan his life, through his simply tasting—and that in ignorance—a honeycomb, had not the people rescued him from Saul's power. When we consider the sacred and relentless character of vows recorded in the Bible, we can, in a measure, estimate what was involved in the terrible oath of those forty men who bound themselves neither to eat nor drink till they had killed Paul. Many of these must have forsworn themselves, and I doubt not that God will judge them according to their sins.

Considering, therefore, how general the practice of vow-making had been, and, no doubt, still was, among the people, and the hold it must have had upon them, the sweeping character of the command of the Savior assumes a very striking aspect. To prohibit a custom that had been so long followed and that often with profit, which, moreover, was countenanced by the Law, and practiced by the fathers, required a power and an authority rather than human. And on this point the multitude seemed agreed, for they said, "He taught them as one having authority, and not as the scribes."

I have said that swearing was divinely recognized, and afterwards divinely organized: I did not, however, emphasize the additional fact that it was divinely practised. That this was so is a marvellous exhibition of the great condescension of Jehovah, as if his promise required a confirmation, other than the spoken Word; and yet we find, on several occasions, God confirmed his promise by an oath. He knew the hardness of man's heart, how little he was to judge others by himself, and to scoff at the mere promise of a liar, whom he had neither heard nor seen; and so he condescended to confirm certain of his promises by an oath, that there might be no excuse, and that he might, in this way, win the confidence and faith of the heirs of salvation. And yet, in spite of this, nothing is more difficult than to persuade men of the truth of the very promises which God has so confirmed. First of all, he confirmed his promise to Abraham with an oath—"By myself have I sworn, saith the Lord, that in blessing I will bless thee," etc. To Isaac and to Jacob, he in like manner, reaffirmed his promises. We find this referred to in the letter to the Hebrews, where we read, "He swore by himself, because he could swear by no greater; and this he did to show the more abundantly to the heirs of promise the immutability of his counsel." To David, also, he swears that he should never want a man to sit upon his throne, Psa. lxxxix. And the prophecy of the angel Gabriel to Mary is another evidence of the immutability of his counsel, as, amongst other glorious things predicted, the Child she was to bear was to "sit on the throne of his father David." Peter on the day of Pentecost, makes mention, with telling effect, of the oath of God to David. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30.

We have found that making a vow, and declaring an oath were Scriptural, having not only divine precept, but divine example. We may also note that the practice was common even in the apostles' day, for we find Paul himself indulging in vow-making, shaving his head as part of the confirmation.

Placing ourselves in the position of these men and women gathered about Christ, we can well imagine their wonder and surprise at his wholesale condemnation of the practice; and his singling out for special prohibition, in all likelihood the very things most commonly invoked as witnesses of their vows. Nor need we wonder at this astonishment, for, as I have already hinted, it must have touched, in a great many ways, much of what was reckoned part of their religious life. But while this may have so appeared, it was only so on the surface.

Christ, as the Son of God, was able to look under all this religious film, even beyond the law itself; recognizing that the whole practice was the outcome of sin, of the infidelity and weakness of poor, fallen, faithless man, and that God's recognition of it was nothing more than a means of maintaining a certain measure of right doing between man and man. And Christ, by his teaching, lifts those that would be his disciples to a much higher plane. Infidelity can have no place in the character of his followers. Righteousness, or right-doing, is the one golden rule that governs and characterizes their lives; and, under such conditions, swearing is out of place. It would be like an effort to whiten the virgin snow. The "Yea" or the "Nay" of such an one is all-sufficient. His word is better than his bond; for it is evidence of the upright character of the man, and that the love of Christ is in his heart, constantly constraining him. Hence the instruction: "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil," is all sufficient as a reason for the radical change the teaching of Christ calls into being.

James, at the close of his intensely practical letter, recognizes the force of the Master's teaching on this subject. He writes: "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay be nay, lest ye fall into condemnation." James v 12. Anything else cometh of evil, and should be avoided. The beautiful and climate suggestion of Paul, in writing to the Colossians, exactly suits the circumstances: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."—*Andrew Leung in Messenger*

The Whole Heart.

David says: "Blessed are they that seek the Lord with the whole heart." This is a strong sentence, but it becomes stronger as we realize the full meaning of the Hebrew word, heart. In the original language, this word stands for about everything that is noble and strong in human nature. To seek anything with the whole heart would mean to do so with every power enlisted in that one thing. Just as the athlete seeks for the prize which he hopes to gain, just as the student who covets some special position in scholarship struggles for the coveted goal, just as the man who is seeking some position of honor and trust in the political world puts forth every effort to attain his desire, just as the successful man in the business world must make everything count toward securing the anticipated supremacy, so must we seek God. If we would know him, "with the whole heart."

Editor Restitution:

We have one more milestone passed and if we have been faithful and overcome the enemy it will be easier to keep in the narrow way and press on to the mark of the high calling. Let us be faithful the remainder of the journey, then he who said, "Because thou hast been faithful over a few things I will make the ruler over many things" will welcome us.

SARAH J. LANPHEAR.

Dear Restitution:

As our time has expired for the dear old paper, please find $1.50 for renewal. It has been our weekly visitor for something over 30 years, and were it not for the Bible and RESTITUTION we would be very lonely, as we are so far from any of our dear brethren. I hope you will all pray for us that we may have part in the first resurrection, on which the second death hath no power.

Your Brother and Sister, in the hope of eternal life when Jesus comes.

MR. & MRS. R. J. WORTHINGTON.

He that waits to pray, or loses heart in prayer, because he does not yet feel the faith needed to get the answer, will never learn to believe. He who begins to pray and ask will find the spirit of faith is given nowhere so surely as at the foot of the throne.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Poetry.

Tobacco Song.

BIBLE RESTITUTION:

Herewith I enclose an ode which explains itself, and we hope it may be the means of doing something toward suppressing this greatest vice, which is making such inroads on the characters of the rising generation. Praying for success in all of God's plans and purposes.

Yours in hope of eternal life.

ELMINA S. BITTNER.

Come young and old, and hear me tell,
How strong tobacco smokers smell,
Who love to smoke their pipes so well,
That for tobacco they will sell
Their rights to social union.

Oft times from three to six you see,
Collected in one company,
And every person in good glee,
And all must have a smoking spree,
A fetid, stinking union.

They clean their pipe-stems with a wire,
Then fill the bowl and put in fire,
And smoke till it doth quite expire,
Nor do they ever seem to tire
While in this smoking union.

Then the curses of smoke will rise,
Like morning mist toward the skies.
Then woe to him who has weak eyes,
Unless he takes his leave and flies
Away from such a union.

With impudence they still presume
To vex all persons in the room,
Who can't endure tobacco fume.
But they must bear this hateful doom.
Or leave this smoking union.

They take the money from the poor,
And send them hungry from the door,
And haste away to some one's store,
To buy tobacco more and more,
To burn in smoking union.

I can't see how such folks can say
They have religion every day,
And love the Lord and love to pray,
While they his money smoke away,
And sing of heavenly union.

And there are those who love to chew,
Although it often makes them spew.
It makes them drunk and beastly, too,
The practice they will still pursue,
And sing of heavenly union.

Oft times within their neighbor's door,
They cast their quids, some three or four,
And spit upon the hearth or floor,
Some times a gill or even more,
And sing of heavenly union.

Some times within the Church you view,
These persons who will sit and chew,
And spit upon the floor or pew,
Until it spreads a foot or two,
And sing of heavenly union.

When they get mad they chew much more,
Until their angry fit is o'er,
Then they were known to chew before;
Their anger then is much too sore
To think of heavenly union.

The quid is oft too large within,
The juice runs down and stains the chin,
And then I always have to grin,
And think there is no little sin
In this tobacco union.

Communicated.

SIN.

The presence of sin in the world has given rise to many strange ideas, thoughts and teachings. Many vexed and foolish questions on this subject have been asked and have fallen on the ears of men strangely answered, such as the following, "If God is all wise. If he is all powerful, If sin is displeasing to God how came sin here? Is God surprised that it is in the world he once pronounced "very good?" Answer, No. He is not. God foresaw it as well as all other things, and in his plan prepared a sacrifice slain (in his purpose) "from the foundation of the world," Rom xiii 8, that he might redeem man from the thraldom of sin and death. "Behold the Lamb of God that taketh away the sin of the world." John i 28. If God is the Almighty, Gen xvii 1. If God has known the end from the beginning of the world, Acts xv 18. If God works all things after the council of his will, Eph i 11. I must think the claims of such a being as recorded in Gen xvii 1, I am the Almighty God is true and that he understands his purposes. Therefore the all things he has planned has and is working out for man and the universe is the best and his richest choice. Then far be it from us (the clay) to say to the Father, Why hast thou made me thus? Rom ix 20. And pine over the condition and plan of God's creation in the words of the poet,

"Of all sad words of tongue or pen,
The saddest are these, it might have been."

Thereby suggesting an improvement on God's plan and word by saying, It is no strain on human thought to think that the race obedient would have had life extended endlessly and every needed blessing granted to go with it by the loving Father. We cannot conceive of any other than a happy condition in a world free from sin. Just think of what would be at this moment, the earth filled with an obedient population and all praising the great First Cause. None defiant. None as now quarreling with their Maker. I think of this as a gain to Jehovah, so to speak.

Sin for six thousand years has silenced the voice of praise in countless millions and substituted cursings and bitterness in hearts that would instinctively adored the Sovereign of the universe. This beautiful and imaginary picture may be man's plan, but as history and facts show it has not been God's purpose. If so, he being the Almighty God would have had it thus and prevented the present conditions. But as it is stated in Scripture God is all wise and knows the end from the beginning we are willing to give him the credit of knowing best and doing what will be the greatest good for all his creatures. Oh, to think weak, finite man would presume to suggest a better plan to the Father, and think of that plan as an improvement, a great gain to Jehovah so to speak. Has God ever been thwarted in any of his purposes, or turned aside from any of his plans? Has he been blindly groping his way along through the long dark period the ages ignorant of what was before him, and as this or that difficulty presented itself then and there devised means out of the unexpected difficulty? No, if so he is not all wise and powerful as Paul in Acts xv has stated, "Known unto God are all his works (how far back) from the beginning of the world." For Eph i 11 we read, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? Rom ix 21. Then God is not surprised at any part of his creation.

We now come to the question, What is sin? Since we are told in the Scriptures, "Is the transgression of law." 1 John iii 4, Where there is no law, there is no transgression. Rom iv 15. Without law man would be without any moral character. The keeping of law develops character. By disobeying law character is also formed. Without law (not sin) man would have been as destitute of character as a new born babe. Therefore the good and the bad, the obedient and the disobedient exist because of obeying And disobeying God's law or commands. Sin then being the violation of law, to me it is no hard question to solve as to who is the author of sin and how it came into the world. He who violated God's commands is the guilty party. Without law and its enforcement no governing force from the school room to the ruling of a kingdom could be of any value. And as soon as law is established character both good and bad, obedient and disobedient are developed, and the good and evil begin this warfare. There is a blessing attached to willing obedience to law that cannot possibly exist only for the fact of law, and that in all cases there is a possibility of disobedience to that law. "The willing and the obedient shall eat the good of the land." Isa i 19. If it was not possible for man to be tempted and fall, then no blessing could come to those that resist. "Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life," etc. Jas i 12. Paul was fearful lest after preaching to others he might fall and become a castaway." 1 Cor ix 27. There is also a glory in victory that could not come if no conflicts or warfare against opposing elements were not arrayed against us. Oh no, without these opposing forces Paul could not say, "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of life," etc. Him that overcometh will I make a pillar in the temple of my God." Rev iii 12. To him that overcometh will I grant to sit with me on my throne even as I have overcome and am set down with my Father in his throne." First a cross and then the crown. First a conflict, a warfare with the enemy, and then the rest for the people of God." In God's appointed way that rest and peace will come to this restless, tired, sin-tossed world, when he who once was here on earth and spoke "peace be still" to the foam-crested waves of Galilee shall come again, and fulfil the mission spoken of by John the Baptist when he said "Behold the Lamb of God that taketh away the sin of the world."

God has never charged the world of being guilty of but one universal sin or transgression against his Divine law—"Wherefore, as by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, (universal) for that all have sinned." Rom. v. 12. The only way for Christ to take away this "sin of the world" will be to remove from the heart of the disobedient the desire and willingness to sin or disobey God's law or commandments. Such will be Christ's mission on earth when he returns, alluded to in 1 Cor. xv. His first work in that direction will be with the disobedient and rebellious children of Israel, and in the same manner as he is to deal with that people will he deal with other nations, until his mission is fulfilled, as John declared.

The manner of his cleansing work with Israel will be as follows, if we can believe the Scriptures: "And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh, (what for?) that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God." Ezek. xi. 19, 20. "Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in my great wrath: and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever, for the good of them and for their children's children after them. I will put my fear in their hearts, and they shall not depart from it." Jer. xxxii. 37-40. "And so all Israel [all be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn ungodliness away from Jacob." Rom. xi. 26.

Then "Sing, oh daughter of Zion, shout, oh Israel; be glad and rejoice with all the heart, oh daughters of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemies; the King of Israel, even the Lord is in the midst of thee. Thou shalt not see evil any more." Zeph. iii. 14, 15.

When all this is fulfilled in the future history of the Jewish people, and when the earth is filled with the knowledge of the Lord as the waters cover the sea, Hab. ii. 14, and when all flesh shall come and worship before the Lord, Isa. lxvi. 23, then will rebellion against God law have ceased, sin removed, and Christ's mission spoken of by John ended, and his work and rule given into the hands of the Father, that God may be all and in all. 1 Cor. xv. 28. Amen and Amen.

L. S. BROOKS.

Paul's Strait.

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Phil. i. 23.

The above quotation is a very difficult one to understand, and will say, taken by itself that it tells but little, but by carefully reading the whole connection, and by comparing it with other translations, we arrive at the author's meaning.

The Philippian letter was written by Paul while a prisoner at Rome. The Philippians having heard of Paul being a prisoner, sent Epaphroditus to him with gifts and sympathy. On his arrival at Rome he fell ill, and after his recovery this letter is sent by him to the Philippians.

The 20th Century translation, is a modern English one by twenty scholars representing many different denominations, makes the meaning more clear than the Revised, or the King James translations. To get a more clear and comprehensive understanding let us read from verse 12 to the end of the chapter.

"Now brothers, I want you to recognize that what has happened to me, has actually served to help forward the good news." The next few words tell what he refers to. "My imprisonment has been plainly seen both by the whole of the supreme guard, and by every one else, to have come upon me for Christ's sake. And besides this most of our brothers, having gained confidence in the Lord through my imprisonment, now venture with far greater freedom to tell of God's message, fearlessly. It is true that some actually proclaim the Christ out of jealousy and opposition. But there are those who proclaim him from good will. The latter do it for love of me, knowing that I have been put in position to plead the cause of the Good News. The former spread the news of the Christ in a spirit of rivalry and not sincerely, thinking to add to the pain of my imprisonment. But what of that? Why in some way or other, either with assumed or with real earnestness, Christ is made known. And of this I am glad. Yes, and I will be glad, for I know that, thanks to your prayers, and to a rich supply of the Spirit of Jesus Christ, all this will make for my salvation. (Job xiii. 16.) And this agrees with my keen expectation and hope that I shall have no cause for shame, but through my unfailing courage, now as hitherto, Christ will be honored in my body whether by my life or by my death, for life to me is Christ, and death is gain."

"But what if by continuing to live, my labors bear fruit? I cannot see which to choose. I am sorely perplexed, either way. (23) My own desire is to depart and be with Christ, for this would be by far the better. (24) But for your sakes it may be more needful that I should stay here still. Indeed I am confident that this was, and therefore I am sure I shall stay, and stay near you all, to promote your progress and joy in the faith; so that you may find in me fresh cause for Christian exultation, through having me among you once more."

"Whatever happens, let your lives be worthy of the good news of the Christ, so that, whether I come and see you, or only hear of your affairs at a distance, I may know that you are standing firm, animated by one Christ, and joining with one heart in a common struggle for the faith of the Good News, without showing the least terror of your opponents. To them, this will be an indication of coming ruin, but to you it will be an indication of salvation: an indication from God. For on behalf of Christ, you have had the honor granted you, Not only of trusting in him, but also of suffering on his behalf."

"It is the same hard struggle as that in which you once saw me engaged, and which you hear that I am maintaining still."

The first thing noticed is that he wants his brethern at Philippi to recognize this fact, That his imprisonment was for the furtherance of the spread of the Good News.

2 The brothers have gained confidence in the Lord thereby.

3 They now speak with greater freedom of God's message fearlessly.

4 Some proclaim Christ out of jealousy. Others from love of him. But Paul rejoices that Christ in some way is being made known.

5 Then he says, quoting from Job xiii. 16 "All this will make for my salvation."

6 This agrees with his expectation and hope that he will have no cause for shame. But through his courage "Christ will be honored in his body, whether by his life or death."

To this there is no possible point of either doubt or misunderstanding. All is plain and all agree as to his meaning. Let me incidentally remark that much has been said in a few words. Each sentence conveys a thought, with very few words. In fact almost too few words are used in the next sentence. "For life to me is Christ and death is gain." The gain here mentioned is not to himself, but to Christ. He has just said that Christ will be honored either by his life or by his death. Meaning in any event he will die courageously, as behooves one who has the hope of the blessed promise of Christ, that he will "raise him up at the last day." John vi. 40. Then he says, as though arguing with himself, "What if by continuing to live my labors bear fruit," In this sentence he evidently has omitted the word "here" after "live," but does supply it in the next verse but one, when he says "But for your sake it may be more needful that I stay here still." He says in vers 22 that he cannot see which to choose, and is sorely perplexed. Then comes on text: "My own desire is to depart, and be with Christ, for this would be by far the better." His desire is to depart. And truly I don't blame him. He has been a prisoner some time in Rome, and was a prisoner nearly or quite two years before coming to Rome. No doubt at all in any one's mind that so far as Paul himself was concerned, to depart would be far better. But unselfishly as Paul always decides, he says "But for your sakes, it may be more needful that I should stay here still." At this point his mind is made up, and he wavers no longer, as the next sentence tells us. "Indeed I am confident that this is so, and therefore I shall stay, and stay near you all."

Then he tells what his work will be while he still remains—"To promote your progress and joy in the faith, so that you may find in me fresh cause for Christian exultation, through having me among you once more."

There is one phrase I have purposely omitted until now, and that phrase is "And be with Christ." Just what shade of meaning Paul had in mind I do not know. I do know that we have record of his being with Christ and talking with him before this time. First was when he was on the way to Damascus when Christ appeared to him and said "Saul, Saul, why persecutest thou me," Acts ix. 4, and again in Jerusalem when Christ appeared to him and said, Acts xxiii. 11, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome." I think there are scriptural grounds for this interpretation, that could he still hedging the will of Christ, still be with him in spirit, he would prefer leaving Rome. I do not give this as the absolute meaning, but it is what I gather from the words.

Our text is often quoted by those who believe that we go direct to heaven at death, as the one verse in the whole Word that would strengthen that idea. The thought is untenable for many reasons, a few of them I will give.

Whatever it is that he is in a "strait betwixt" it is his choice, his option, as it were. And if one chooses that he thought far better was dying and going to heaven, where Christ is, then it would follow that he is contemplating suicide. Because he that dies of choice commits suicide, and suicide is self murder. And Paul says in his Galatian letter, v. 21, speaking of murder, etc. "They who do such things shall not inherit the kingdom of God." This may be putting the matter a little stronger than they who so use the text would. But it is but following the thought to its ultimate conclusion.

Another reason is, there is not a promise anywhere within the Bible of a man ever going to heaven, either at death or at any other time. It is true that Elijah was "caught up in a whirlwind," but so have many other men. But they all came down again. Enoch was translated. I do not know what that means, but he did not go to heaven. Because the Record says Christ's own words, John iii, 13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." Again in John xiii. 33, Christ says "And as I said unto the Jews, whither I go ye cannot come, so now I say unto you again." The reward of Christ's presence, and of the eternal life is at his appearing and kingdom—not before.

In Revelations he says, "Behold I come quickly, and my reward is with me, to give unto every man as his works shall be." Therefore, we are taught to pray "Thy kingdom come, thy will be done on earth as it is done in heaven." The fulfilment of this prayer being the fulfilment of the promises, and the prophets regarding our future since the world began.

EUGENE C. WENSTER.

Dear Bro. Underwood:

I have been wanting to write more of my "Random thoughts" for some time but could not seem to get to it. But on Mar. 4th the most appalling calamity occured in Collinwood that I ever witnessed, and our hearts have been filled with sorrow ever since. Brothers and Sisters from Seattle to New York want to know about it, and I am not able to write to each, so ask you to be kind enough to insert this in THE RESTITUTION and oblige many of your readers, if not all.

Collinwood is a village of say, about seven thousand inhabitants east of the City of Cleveland near the Lake. Here is my home since 1869. We have good schools and school buildings. One is about a-half mile away and one of my daughters and her husband and two little ones a few rods beyond. On Mar. 4, I was there talking with them, when the fire alarm was heard. My son-in-law (Wallace Upton) opened the door, says he, the school house is on fire! and was gone like the wind. I tried to run after, but soon found that a man over 80 years old can't run much, in fact I had to quit running and was used up. But just then I met my little grand daughter age 6 years just out of the burning school. The smoke and flames pouring out of the door and windows. She was crying, said she, "They wouldn't let me get my coat!" I told her she should have another, hustle home to mamma. I then started to around the burning building; could see no one at the windows and had no idea but all must have got out, till I got around near the rear door, then I saw and heard what I shall never forget, should I live 80 years more. Looking in the door they were heaped upon heaps, and the screams! Oh dear, I can seem to hear them yet! My heart bleeds for the poor little things. They started along the passage to go out the door, but some way stumbled and others still crowding on and on—the awful fire behind they could not turn back, but they piled up and could go neither way; and there was my son-in-law Wallace Upton and others trying to pull them out, and did get out some. Wallace came out half roasted for breath, with a sad heart, and said, She is gone! No said I, I met her, she is safe at home. I feel sure he never heard happier words in his life! But still he tried to save more! I have mentioned this particularly, because the early reports in the newspapers had it that his little daughter was lost, and he dangerously burnt. I am happy to say our little girl was not lost and that Wallace though painfully burned was not dangerously burned. How many he did rescue we don't know, but he and others rescued quite a few, and all did their best. When the fire company got there it was too late to save life or building. The awful sound of screaming of the poor little ones was replaced by the agonizing cries of the mothers and fathers, a large majority of whom were foreigners, whose expressions in words I did not understand, but I did understand them to be expressions of grief and sorrow for their dear ones. I counted my half I might say. The fine school house we had has nothing standing but chimneys and walls (brick of course) and about 175 little ones are no more! I cannot tell exactly how the fire started. I do not know, one thinks this and another that. One blames this one, another that one. For myself, I cannot blame any one. To me it seemed strange there was so much to burn and make so large and hot a fire in a brick building, but there was a big fire and awful hot.

As I looked at it and heard the terrible roar, I could not help thinking of the fiery furnace of Nebuchadnezzar that was heated so hot, and the three Hebrew children bound and cast into it! And then of the king who looking into the furnace said, Did we not cast three men bound into the furnace? Behold! I see four men loose walking in the fire, and the fourth is like unto the Son of God! And that not so much as the smell of fire was on them. And I thought of the time after the Lord shall come, with ten thousands of his saints to judge, rule, or govern the world, every one of his saints being like or equal to the fourth one in the furnace, who not only had power over fire for himself, but for the other three also. And though from infancy I was taught to pray thy kingdom come, I feel I can do it now with greater earnestness than ever before. God's promise to Abraham was that in him and in his seed shall all the families of the earth be blessed. The seed being the Anointed Jesus and his saints who will then be like him, and equal to the angels. Oh, what a blessing it would have been to the people of Collinwood could the Lord or one of his saints like the angel in the furnace appeared just then, and quenched the violence of the fire and delivered all the 175 children safe and sound. Let us pray thy kingdom come.

GEO. ELTON.

Brother Underwood,

Enclosed please find $1.50 for THE RESTITUTION another year. The dear old paper grows more dear each year. We look for it with eager anxiety, as for a dear friend, and why not? for it's our only preacher except when Brother or Sister Woodward has compassion on us, and comes for a Sunday, or Bro Blakely in kindness gives us some blessed words of cheer and council, when he can make it convenient to call on us. It is inspiring to think as we study the Sunday School lesson, how many dear ones are doing the same all over the world, and if we cannot hear the explanations each one gives God can, and he loves us too, and it lends a solemnity, an inspiration to feel that it may be at the same time our prayer ascends to a throne of grace, blessed thought to me, and thrice blessed the thought, the assurance, that Jesus that our King is coming to claim his own.

"God be with you till we meet again" in that blessed reunion, is my prayer in behalf of all the dear ones in Christ.

RELLA RICHARDSON.

Dear Restitution:

Find enclosed $3.00, $1.00 for a new subscriber and $2.00 for my paper another year. I could not do without it, it is all the preaching I have. I am still holding fast to the faith once delivered to the saints. I rejoice in the promises made to Abraham and to us through Christ.

My love to all of like precious faith.

MRS. D. C. SATTERLEE.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, MARCH 29.

Temperance Lesson. Prov. xxiii. 29-35.

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder. Prov. xxiii. 32.

Intemperance—drunkenness brings woes, sorrows, quarrels, complaints, wounds, redness of eyes—to the drunkard. Also bson companions, his pleasure is in their company, he enjoys the drunken bout, the hilarious laughter, the roaring song the reckless abandon.

His wife—if he has one—has greater woes and sorrows, heavy, painful afflictions, dire misery, often poverty and wretchedness. His children suffer shame and disgrace. Does he know it? Certainly. Does he care? He pretends to—if sober—he can even mourn and weep, and this leads kindly hearted people to say, "Pity the poor drunkard." Let us always remember that God, who is love, (1 John iv. 8,) he is merciful and gracious, longsuffering, and abundant in goodness and truth. Ex xxxiv 6. But he has never expressed any sympathy for the drunkard.

The first temperance lesson is given in Lev. x. 9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.

It is not recorded, but there is a strong inference that Nadab and Abihu were under the influence of strong drink when they offered strange fire before the Lord. They did not get an opportunity to repent the offence. Lev. x. 1, 2.

Under the vow of a Nazarite to separate—set themselves apart for a time—to the Lord, the restriction from wine or strong drink was more than temperance, it was very strict prohibition, not only from the liquor but from any thing that could produce it. Num. vi. 1-4.

You shall buy oxen, sheep, wine or strong drink, or whatever you may desire. Deut. xiv. 26. This was not a license for drunkenness. It was strict temperance both in meat and drink. A drunkard or glutton was stoned to death. Deut. xxi. 20, 21. This law if applied now would ruin many liquor dealers.

Prohibitionists tell us that nine-tenths of all brawls, fights, quarrels and crimes are traceable to drink. Temperance then would bring a great measure of prosperity, much happiness, pleasure, peace and solid enjoyment. But not salvation, nor even a promise of it from God. Temperance is much to be desired, but neither temperance nor prohibition can bring peace on earth, good will to men. Temperance is one of the most valuable things for this life. But of itself it goes no further than this life. Solomon in the book of Ecclesiastes proves, as much as words can, that the full possession and use of every thing this world can provide is only vanity—profitless and vexatious.

It is well, and is good to stand, and to stand unflinchingly for temperance. For if it was possible for a man to do all that Jesus commands, and be intemperate, he could not inherit the kingdom of God. 1 Cor. vi. 10.

It is a gospel—good news—to learn of the tidal wave of temperance that is running high just now. But let us not take it for more than it is worth. It is not the gospel—not the good news of salvation. There is no "gospel temperance" in God's book. The same magazines and papers that publish so freely accounts of the temperance movement, also publish—for pay—whiskey advertisements on the same page, and sometimes in the same column with a murder, or murders by some drunkard. The temperance lesson by the apostle Paul from Jesus Christ is "Not given to much wine." 1 Tim. iii. 7. "Not given to much wine." Titus ii. 3. This is the class of men and women acceptable to God. They have believed the gospel and been immersed. Mark xvi. 16. And their sins washed away. Acts xxii. 16. They do not need to sign a temperance pledge, they have entered into covenant relation with God through Jesus Christ and have hope of eternal life which God, that cannot lie, promised. Titus i. 2.

Next lesson, Jesus the Good Shepherd. John x. 1-18.

P. NEILL.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the Kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope.

W. R. WILSON.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co., Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEILL.

The Illinois Bible School will convene this year at Oregon, August 18-19, and the Annual Conference from August 19-23. When answering questions of lesson ii, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA WIRE.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Ada M Aldridge	50
Alex Moore	1 50
N E Nelson	1 50

We wish all persons to whom we have loaned books from our Library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry F. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1882. 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Brethren, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind the promise to the Little Flock.

Address me at 315 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HARRIS.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and so make this statement, If any one chooses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 15 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, as the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Evangelizing on the Pacific Coast.

I have started to engage in my third tour of Arizona, this 18th of Oct. This in harmony with the request of Arizona brethren, and the advice of Brother Montgomery, the President of our Northwest Conference. I cannot determine the date that I will reach Tempe and Phoenix. After canvassing Arizona I hope to return to Oregon and Washington. Whether I shall return through California or go by the way of Texas, Kansas, Kentucky, Ohio and westward from that State to Oregon will depend on which way the strong calls come. Any that want work on either of these routes will please write to me at Phoenix, Arizona at an early date.

W. L. SEGGIS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Douglas, Box G. Oregon, Ill.

NOTICE.

If any of the brethren desire copies of the photograph of the Illinois Conference of 1887, they may receive them by sending to E. L. Curtis, Photographer, Oregon, Ill. The price is 55 cents each. If any who have paid for their pictures have not received them please notify me at once. Address at Oregon, Ill.

EMMA L. SMITH.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Paulo John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 886 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the oldest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain single phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

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Law or Gospel—Which? A tract of six pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled in doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 3 cents each, or 30 for $1.00.

The Parousia of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving that He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerely all is well with them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves converted by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Selfishness for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 4502 Woodland Av, Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or The true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Postage stamps taken for sums less than one dollar. Money sent in unregistered letters is not guaranteed by the government.

After you examine your money order and see that it is drawn on the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. to U. of Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her son, George, gets a money order in his own name and sends it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has been strained to hold it, addresses it, puts on [illegible] stamps and drops it in the box. He has labored hard to produce his finished work, been neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Shall We Meet?

Shall I meet thee, my brother, in Eden restored,
To purity, holiness, beauty and bliss?
Where flood and the bomb shall be ever [illegible]
And its fulness flourish unsullied to me?

Shall I meet thee, my brother, where sorrow is not crying,
And pain cannot enter, and death shall not be?
Not a plaintive veil—no drooping, nor sighing—
Where all are immortal, and happy and free.

Oh say, shall we meet?—or shall one but be there?
Shall I be rebuked, and you win the prize?
Or I and not you, or shall neither appear
Triumphant with saints when to glory they rise?

I mean to be there, through the Master's rich grace!
My brother, my brother, be this thy resolve,
To think on the bliss, to be held his bright face,
While ages on ages their counters revolve!

Enduring the cross, and despising the shame,
My brother, my brother, like Christ let us be!
The crown kept in view, and in Jesus' name,
To the end of the conflict in glory we'll see.

—L. B. Chase in Gospel Banner, 1864.

Communicated.

Notes by the Way.

Leaving St. Louis, I took the train for Morse Mill, Missouri; on arriving there, was entertained by Bro. John Williams and wife. Meetings were held in the comfortable church house owned by the congregation at that place. The attendance, while not large, was fair, and some interest manifested in truths that were spoken. One night it commenced to rain, and it was hardly thought worth while to try to hold meeting at all, nevertheless, we went, and we found an audience of forty-six, who had interest enough to brave the inclement weather. Morse is the past has been the scene of many a conflict for the "faith once delivered unto the saints," and even now, with a united and persistent effort much good can yet be accomplished. On the last Sunday, after the morning service, we all went to the river where I baptized Samuel Satterfield of St. Louis, who came up for the purpose of yielding obedience to the faith and finally gain the victor's crown.

This gathering at the river, reminds me of another gathering at the river which we sometimes sing about:

Soon we gather at the river,
The peaceful, the beautiful River
Gather with the saints at the River
That flows by the throne of God.

Soon we'll reach the silver river,
Soon our pilgrim toils will be over,
When our happy hearts will quiver,
With the melody of joy.

May our young brother, and all the faithful at Morse Mill, now resolve to endeavor to "gather at the beautiful river."

I next started for Bosworth, Missouri, by way of St. Louis. Had the sometime to wait at St. Louis. Sister Logan of the Sanitarium, met me at the depot, and together we started for the home of Sister Satterfield, the mother of the young man whom I baptized. We stayed to supper, and had a pleasant time together.

I took the train between ten and eleven o'clock at night. Arrived at Bosworth the next morning. I was met by Bro. and Sister Murray, and conveyed to their home, about three miles distant in the country. The meetings were held in the Fairview school house, and were a success from the start to finish. We could not possibly seat all the people. The crowd kept getting larger all the time. Several confessed receiving information they never had before. Objections were cleared away satisfactorily. A little spice was added to the meeting by the opposition of the gentleman who taught school in this house. He talked to the school children against my coming. The children, [illegible] went home told their parents what he had said. This raised a breeze, which tended to the furtherance of the gospel.

Bosworth is a field where my Uncle Benjamin Wilson preached over forty years ago. He baptized some ten or twelve at that early date; some of which are still living there among whom I might mention, Bro. and Sister Huffaker.

Some of the young people manifested interest in the truth. They ought to have a band of Young Heralds at this place. The Heralds are very helpful in the ministry of the gospel, and ought to be established everywhere where a small company of young people can be got together. If any one desires information about them, correspond with Miss Anna Dees 529 N Salem Ave., Dixon, Ill.

Having closed our meetings at Bosworth, I next started for Arkansas City, Kansas. Arrived there Saturday night. Went to the home of Bro. and Sister Arthur Chaplin, and stayed over night. On Sunday morning, their son Russell, drove me out to the church, some six miles distant. Here the congregation own a very neat church building. Soon after the meeting had commenced Bro. Wm Steele, accompanied by Bro. Arthur Chaplin entered the house while preaching was in progress. I was pleased to meet our noted Evangelist from the Pacific coast. During the progress of the meeting we roomed together at the home of Bro. and Sister Jacob Reed. I thus had the opportunity of becoming more intimately acquainted with him. Rain and muddy roads rendered the meetings only partially successful. We have at this place some kind hearted earnest brethren and sisters, whom it is a pleasure to meet with. My next appointment was at Blackwell, Oklahoma. Bro. John Butcher, met me at the depot, and took me to his home, where I was welcomed by sister Butcher. This new married pair seemed so happy together. Bro. Butcher recently married Sister Hadicke, of Geuda Springs, Kansas. He is now building a nice new edge in which to put his bird.

They have ambition at the place, to build a new church house, but not having any at present, the meetings were held in the spacious parlors of Sister Chambers, who is the daughter of Sister Eliza Rahe, who makes her home with her daughter. The audiences were not large, but fairly well attended. A devoted interest had been awakened in some without, which attended the meetings. By a persistent effort at Blackwell, a good work can be done there. It was really a pleasure for me to visit these people. They are certainly a kind hospitable people, [illegible] heart. There is one brother who has no use of his limbs at all, yet he was nearly always at the meetings. He comes on his wheel chair, which he propels with his hands. The Blessed Hope means much to him. He is looking for the time to come, when "the lame man shall leap as a hart." Oh what a relief that time will be to the suffering afflicted children of God.

[illegible]
Should I see you all up there
Standing around the throne,
Clothed in white robes of purity,
With palms in your hands,
Singing the song of redeeming love,
With Crown to cast at the feet."

The above is a blessed united consolation which helps strength to us many Christian sufferers to carry the cross they are called upon to bear.

I received a [illegible] from a [illegible] sister (Rohrbach) living at Stillwater, Oklahoma to come over and help her. Receiving no salary, I can only visit such places as I am needed by those who with a share in my gospel work. I went to Stillwater, however, and found this sister who has fitted up the lower part of her house as a Gospel Hall. She has put benches in and a desk. She has fitted out upstairs as sleeping rooms which she rents to students at the government school, and thus earns a little money that way. She hired a larger hall for me, and advertised it by hand bills. Sometimes we had fair sized audiences, and other times not so large.

Most of the audience was composed of Adventists and Republicans,—two of the broadest classes of people to do anything with. The Adventist persistently denies the restoration of God's ancient people of Israel, thus rendering the teaching of the gospel of the kingdom of none effect.

The Russellite denies the resurrection of the crucified One who hung upon the cross. They say his body was supernaturally removed from the grave, in place of being raised from the dead as the angel told the women.

Although not apparent, we trust that some good has been accomplished. We cannot always tell when the seed sown will take effect.

The sister not being conveniently situated to entertain me, the Adventist preacher invited me to be his guest while meetings were in progress. I accepted of his invitation. While thrown together, we discussed our differences. I believe he is honest, and really wants the truth, and will finally emerge out of Adventism. He bought a copy of Fine Woods Bible Class, and also the Students' Text Book. If even one Adventist preacher can be made to see and preach the gospel of the kingdom, my trip will not have been in vain. A daily Advent preacher heard me preach one Sunday morning, on the "One faith and Hope, as based on the earth-bound covenants." She said it was the grandest sermon she ever heard in her life. It may be possible, then, that my trip to Stillwater was not in vain, and the call heaven sent.

"Lift up the trumpet, Oh lend her it ring!
Jesus is coming again!
Cheer up ye pilgrims, be joyful and sing,
Jesus is coming again!
Behold it billetops, proclaim it ye plains,
Jesus is coming again!
Coming in glory, the Lamb that was slain,
Jesus is coming again!"

Amen, so come, Lord Jesus.
Yours in the Blessed Hope,
W. H. WILSON.

With bodily eyes we cannot here behold God, but with bodily voice we can speak to him, and he makes answer to the man who prays. What we ask in feebleness and ignorance, he will answer in wisdom, and grace, and strength.

Subscribe for THE RESTITUTION to present to a friend. It will cost you but little, the result of seed sowing is [illegible] to God's [illegible]

The Story of a Happy Christian Life.—No. 44).

Bro. Hatch's effort to add some thing to what had been a very meager living for his family, did not prove a success, such fruit as apples and pears went down to almost nothing in price, and some seasons the strawberry crop was almost a failure, coming to only 15 dollars, when under favorable circumstances it would have brought 1500 or 1800. The unwonted hard work broke down his health. His sons were not talented to stay, and keep the affairs of his troubles in Aug., 1886, his wife's mind gave way, and he could no longer keep house, Anna having married in the fall of 1882, so the little place had to be given up. But the dear wife must have recovered, for 6 years later, Mch., 1892, finds him at Paris, Ill., and he speaks of his wife, and of having been in Illinois three years, working at some point where he was paid five dollars per week, with five dollars a month rent to pay, though one of the richest counties owned 240 acres of land and had thirteen of fat cattle, fat hogs and mules on his farm. This man only paid Bro. Hatch eight dollars for a year's preaching. Evidently he did not set much value on God's great gift of eternal life; or having freely received the precious message of the gospel, he would have felt no stone unturned in his efforts to have it carried to the ears of other dear lost ones. I do not know who he was, nor where he lived, but I cannot help feeling sorry that he failed so utterly in learning that God, having given us the truth that saves, has obligated us to pass that truth on to others.

From the place, Bro Hatch went to Memphis, Tenn., and remained a little over a year, having worse even, than he had in the north. He remained sometime at Paris, Ill., made one or two trips to Missouri, and then moved to or to Sandersville, Indiana—his daughter caring for him, I think after her mother's death.

I fear we did not appreciate this modest, self sacrificing laborer as we ought. Reading over his letters and noting how little he received—sometimes coming home with only fifteen cents after having been gone for weeks; at other times too poor to buy clothes to go to Conference. Again, obliged to take the money belonging to his family to pay his railroad fare to his appointments, it looks as if we did not do our duty. Yet he loved us and we loved him. His attachment to the brotherhood was very strong. When he heard of Bro Griffin's death, he almost sank to the floor, and he rarely wrote without naming the various members of the church and sending his love. The last visit he made us was a peculiarly happy one. He picked berries, trimmed trees, mended porches, rested, sang, read and talked of the blessed hope, or told me tales of his early life, at his own sweet will. This could have been but little more than a year or so before his death. We cherish the memory of that visit. It has a sweetness that nothing can ever take away. Truly "the memory of the just is blessed."

Bro. Hatch preached the truth for 41 years—a long time to endure as he endured. Surely he "fought the good fight" and when he wakes up and is crowned in the kingdom of God, will not many a dear saint say rejoicingly, "We are here Bro. Hatch, because you so patiently taught us the way of life?"

If I have, by voice or pen, been the means of leading any one to Jesus, I owe much to Bro. Hatch for showing me how to put the gospel story in plain and simple language, so that a little child could understand it.

I turn now to another faithful soldier of the cross, who has so often carried the standard of his Lord into many a fierce battle and has each time, come with it victoriously from the field, not a weapon having been suffered to pierce its folds. J. F. Waggoner is a tall, some but slender man, with satisfied eye, courteous manners, entertaining in conversation, a good reasoner, logical, eloquent at times, going to the very heights of sublimity in describing "the things that God has in store for those that love him," yet modest withal, and inclined to take the lowest seat until invited higher by the Master.

He was born in Miami County, Ohio, Jan. 30, 1830, and came with his parents to Fulton County, Indiana in 1839, and became obedient to the faith in 1866, being pioneered by Elder Jacob Shaffer of Kewanna, Fulton County. In 1862 he made his first attempt at preaching in his home county, and as he continued speaking his intelligent ability as a preacher and an expounder of the unadulterated gospel of Christ, soon came to be recognized by the brethren, and he was sent for here and there to fill the Master's bidding. He preached at Claysville in Wm. T. Gaff's neighborhood shortly after he began his ministry, and spoke there occasionally for several years. In 1866, he began laboring at Burgett's Corner, and in Aug., 1870, attended a large Conference of the brethren in Chicago, Ill., which Bro. Read, Bro. E. H. Derick, Bro. Benjamin Wilson, old Bro. L. H. Chase and John L. Wilson also attended. Bro. Wilson was chairman. The speeches were ten minute ones, with the exception of Bro. Wilson's, which took up a half hour. Bro. Waggoner was eloquent, despite the restriction as to time. This was the first time Mr. Winchell heard him preach, though he had met him at the 1861 Conference held in Bro. Gaff's Liberty, at which Bro. Richard Corbaley was present.

Sometime in the early 70's he spoke at Laud, Whitley County, in the Dingle church, and had a large turn out, with good interest, but with no apparent results. The seed that we sow does not spring up and grow, and bring forth fruit in an hour's time, and yet, it is not lost. It has its influence in moulding and changing the thoughts of men, and if watered by an Apollos, God will give the increase.

In Dec., 1874, I find Bro. Waggoner at Remington in company with Bro. W. L. Winslow—that sheary man, whose presence was enough to drive away the blues, and who had held, or who afterward held, at least three discussions—the first at the Bailey school house, with a Universalist named Dick, the second at Roll, with an M. E. minister by the name of Edmonson, and the third also at Roll with a Mr. Mavity.

Brother Jacob Shaffer, and Brother D. T. Halstead were also at that meeting of days at Remington.

In April 1875 he and Brother Winslow were at Remington, Ind. and at the close of their meeting organized a church, and in 1876, Brother Waggoner was appointed special contributor to THE RESTITUTION.

Sept. 8, 1876, Brother Waggoner held a meeting at New Palestine, Ind., and found "the opposition as strong there as at any place he had visited for years," and asks "How do I account for it? Do you think if the little handful there had kept quiet about the teaching of the Bible, it would have roused the whole town? If in war times we should see a powerful defense prepared, should we not conclude the enemy was no insignificant affair?" We surely should, and so, wherever the brethren meet with opposition and with all manner of breast-works for defense—but they built of brush or what not,—they may be sure that their antagonists are afraid and will bring forward all the guns in their possession to guard our progress, and to protect the strongholds of their armies.

Brother Griggs of Indianapolis, and Brother Hatch both assisted Brother Wagoner at this meeting, and near the close, they had a full house and deep interest. Brother Wagoner stopped at Indianapolis on his return and met some of the brethren there.

In 1882, he preached one month at Pierceton, gaining respectful attention, until forced to give up his appointments on account of poor health. He also spoke occasionally at Gospel [illegible] church. In Dec. he went to Florida and found a few willing to hear, and glad to obey the gospel, baptizing fourteen while he was there—a good showing for four years labor in a new place. He met the same opposition there that we meet here in planting the truth, and there were no conference meetings to uphold and cheer him. He held one public discussion while in the land of flowers. His opponent being Dr. Curry, a fine scholar, and a polished gentleman, but not no minister in those parts who preached the gospel in its purity. In 1888, he returned to Indiana and in November of that year was sent as a delegate to the First Annual Conference at Philadelphia, and there met Auntie Willard and many more dear sufferers of the cross. His theme in that memorable gathering was "The Coming of the Lord" and he showed that he loved it, not only "by the gleam of his eye" but by the earnest, forcible and feeling way in which he presented the subject. We know where Brother Waggoner stands, he believes what he preaches, he makes no compromise with the Evil one, he are not afraid of his cutting out any part of the Bible; he has become as a little child in this, that he believes just what the Father says, and will not add or take from it, even to a letter.

He has preached in Michigan, Illinois, Kansas, Ohio, and other states, and is widely known and greatly beloved, and like Brother Hatch, when he gets into the kingdom will find many there who will rejoice because of what he did in bringing them into the light and liberty of the gospel. It is now 45 years since he began to speak for God, and we pray that he may be spared to preach on till Jesus comes.

AUSTIN WILSON.

(To be Continued.)

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life essential for final salvation.

VOLUME LVII. PLYMOUTH, INDIANA, APRIL 1, 1908. NUMBER 13.

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AUSTIN WILSON.

(To be Continued.)

Obituary.

Levina Waggoner was born in Bascom, Seneca County, Ohio, May 17th, 1830, and died in Argos, Indiana, on March 22d, 1908, aged 77 years, 10 months and 5 days.

She was united in marriage with R. S. Baker, November 8th, 1853. To this union there were born eight children, the eldest and youngest of which are dead. One son and five daughters remain to mourn a mother's loss, the husband having died in 1898.

She came with her family to Indiana about thirty years ago. Early in life she united with the Methodist church. Later she came in contact with the doctrines of the Adventist faith and embraced them by baptism, May 31, 1882.

The funeral service was held from the Church in Argos, March 24, burial was made at the Jordan cemetery southwest of town. The writer spoke words of comfort from Prov. xxxi 10-31; 1 Thess. iv 13-18. Sister Baker sleeps awaiting the resurrection morning.

"Weep not that her toils are over,
Weep not that her race is run,
Glad must we may rest us calmly,
When our work, like hers, is done.
Until then we yield with gladness,
Our dear loved one for him to keep,
And rejoice in the blessed assurance,
"He giveth His beloved sleep."

S. J. LINDSAY.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RATLIBACK, Sec.

There are times when human sympathy is of no avail, and even dearest friends may sleep in the presence of our greatest sorrow. The only thing to do is to slip away and be alone with God. And even though he may not remove the sorrow, he will give us grace to bear it. Every [illegible] has [illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 1, 1908

SISTER S. ROXANA WINCE accompanied by her nephew Omar Clover, visited in Plymouth last week, and while here called at our home.

BROTHER R. G. HIGGINS has been holding a series of meeting at Oregon Ill. We have no report as yet, but hope it was successful.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SISTER Woodward of Michigan says in a recent letter that she is now improved in health, and expects to be with the Plymouth Church the second Sunday in April. We are all glad to learn that Brother Woodward is also much better.

BROTHER S. J. Lindsey has been holding meetings at South Bend, Ind. the past two weeks. He was called to a funeral at Argos last week, and made us a pleasant call on the way there. His meetings were to close on Sunday night.

WE have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

A LETTER from Brother George Neill tells of his work in Virginia, and shows that he is kept busy. He has six different places to preach and has in the neighborhood of 100 brethren at these points. We hope for the best results from his work in this old and yet new field.

LAST Saturday while the police were endeavoring to disperse a mob in New York, an anarchist attempted to use a bomb, but it went off prematurely, killing a companion, and so severely injuring the one who attempted to throw it that he will die. Men are so desperate and are so inflamed by the writing and speeches of the leaders, that they stop at nothing in their endeavors to kill those who are pointed out as their enemies. That the innocent suffer by their deeds seems not to stay their hand. Question: Is the world getting better? Don't we really need a Strong Man to come and put down misrule and oppression, and to rule in righteousness? Will our great charitable, educational and scientific institutions, with all their religious factors thrown in, and all the "moral up-lift" efforts that are put forth by well meaning people, be able to bring peace and right to the people? Will politicians and statesmen, and kings, and presidents, and legislatures bring the desired end? With all the strenuous efforts now being put forth, is the moral—the so called "better" element even holding its own against the evil? The most conservative journals of the day chronicle so much more of evil than of good that there can be but one answer to these questions, and when we couple all that is disturbing the masses of the people, with the unrest among nations, and note how a very little fire sets the kettle boiling furiously, we cannot but say the time we are living in fills the requirements, and we are surely in the "time of the end." Brother, Look up, for your redemption draweth nigh.

Two Letters.

———, Iowa, Feb. 21, '08.

Dear Restitution:

After so long a time we send you the pay for THE RESTITUTION, not because we did not have the money, really on account of neglect, and having the care of an aged father, and an invalid mother. Will try to be more prompt in the future.

MRS. ————

This letter contained a money order for $2.50, and was entered on our books Feb. 25. Please note the letter says nothing of the amount of money in it, and makes no disposition of the money other than to pay for THE RESTITUTION. Hence we applied the whole amount to this use, and changed the date from Dec. 1907, to Aug. 1909, changing the type in the label so it would show that date.

On March 27 we received the following letter:

———, Iowa, Mar. 26, '08.

Dear Restitution:

I sent my subscription for the paper also one dollar for the Helping Fund. I have looked for my name to appear so that I would know that the order had been received. Will you kindly let us know.

MRS. ————

Evidently the good Sister intended in the kindness of her heart to pay her paper for an even year, and have $1.00 used to help those too poor to pay for themselves. That was in her mind, and she honestly thought she told in her letter all about her desire. In telling of her reason for delay—the care of father and mother—she failed to express her wish fully as to the disposition of the money, and we had no means of knowing only what her letter said. We have written the Sister, retracing her first letter so she can see just what it says, and have corrected our books in accord with her wish.

The reason why we take the liberty to give this incident place is that should some evil disposed person have met this Sister, and learned of this—heard that we took money and failed to give account for it—he might go away and repeat it, and gossip and fault-finding ensue.

Perhaps other cases might as easily be explained. If we would each make it a rule of our lives to always believe the *good* one says of another, but always *disbelieve* the *bad*—refuse to receive it at all till we have gotten all sides of the story, and then give the accused the benefit of all doubtful points, we would come much nearer doing the will of the Father.

"As ye would have men do to you, even so do ye to them."

Communicated.

The Evangelium of Marcium.

To those who quote Marcion on the authenticity of the first two chapters of Matthew, just a few words to you my friend, just a few words. The Evangelium of Marcion omits the chapters now in question; that is admitted. But friend! Marcion rejected the whole New Testament, and made a New Testament to suit himself, consisting of only one gospel, which he compiled chiefly from Luke, and only ten of Paul's epistles, which he changed to suit his false doctrines, peculiar ideas, and gnostic theories. He denied that Christ was born, and begins his gospel in the words, "In the 15th year of the reign of Tiberius, God descended into Capernaum." He recklessly omitted, besides the first and second chapters of Matthew, the first two chapters of Luke, the account of John the Baptist, the baptism of Jesus, and his visit to Nazareth. He omitted or changed several dozen texts in the book of Luke. If "birds of a feather flock together," does it not look bad for those who delight in the company of the sceptical Ebionites, and in the corruptions of the Evangelium?

Friends, where would you lead us, if we were to let you lead us? Would you not make Unitarians and Deists of yourselves and us? You deny this, you say you only mean to deny the authenticity and inspiration of the first two chapters of Matthew. But friend, good intentions cannot forestall the working out of conclusions from premises. Well-meant disclaimers cannot hinder the logical upshot of principles. The authorities you quote against the authenticity of Matthew's gospel, are just as cogent against most, if not all, the Bible. We cannot close our eyes against your dangerous criticisms of the Bible. Whether you design it or not, it makes no difference, you are covering the Word of the blessed God with dark clouds of doubt. Foul-mouthed infidels have been making war on God's Word for many years. They have made about as much impression upon it as they would have made shooting boiled beans at Pike's Peak. "The Word of the Lord endureth forever." 1 Pet. i. 25. While you are a little smoother in your statements, and a little more deceptive in your tactics, than is usual for infidels, yet you borrow most of your arguments from their works, and teach the same deadly principles of scepticism. You have a dangerous disease, the "last stage" of which is represented by Atheism. May God help you to consider this matter 2 Tim. ii. 7, before you get "past feeling," Eph. iv. 19, before your disease becomes chronic and incurable, when it will have to be said of you, "There is no remedy" 2 Chron. xxxvi. 16, that will heal you.

REUT. G. HIGGINS.

Subscribe for THE RESTITUTION for a present to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Skepticism.

Universal doubt. That is where we are today. Lovers of the precious old Bible regret the condition. But here it is, and who, pray, is responsible for it. Where does the blame lie. Not at the open door of avowed infidels, but "wounded in the house of his friends." It is those who profess to love the way of life, and strange to say, are expecting salvation from a knowledge of the grand old Book, and then tell us with great assurance, it is a mark of ignorance to believe too much of the Bible.

We have lying on our desk a paper in which is a supplement. Some very good things in it, but enough bad things to condemn the whole. It would not hurt us, for I do not believe its statements—but what about that young man or woman, not yet well established in religious thought? Listen, this is what it says, "If the genealogy in 1 Chronicles is either true or inspired, that the one in Matthew cannot be either, and we prefer to accept the Old Testament record, and to utterly reject the whole first three chapters of Matthew as spurious."

Those chapters contain much besides this genealogy. Is it not a fact that a certain decree went forth from Herod to kill all the children from two years old and under, and the record says it was a fulfillment of Jeremiah the prophet. If we remember right Jeremiah is in the Old Testament. Was not this terrible decree substantiated by authentic history, and it will be found in one of the three chapters which our writer says he "utterly rejects as spurious." Now if this record be true perhaps there are other things in those chapters which will hold good.

The writer further says "I regret to have to say that the Bible, as we now have it, is a mixture of truth and error, of inspiration and human superstition." What I regret is, that there are so many people trying to show as much human wisdom, trying to get people to follow their ideas, sowing seeds of distrust, and infidelity among the masses. There is a very common disease now called Appendicitus. As soon as a person complains of a pain in the side, a physician is called, an operation advised. Alas, how often on using the knife they find a wrong diagnosis has been made. Too anxious about using the knife. So it is with our biblical surgeons. Too hasty with their scriptural scalping knives, and their wisdom cuts out whole chapters, and condemns much of the *entire book as spurious*. What would we think of a counsel who would impeach his star witness. Supposing, friends, I should enter an assembly for the purpose of converting some of them to the doctrines of the Christ, and begin by telling them, all we know of the plan of salvation is found in the Bible, especially in the New Testament, but I caution you, friends, for there is so much of it that is spurious, and composed from the fables and superstitions of men, that you will have hard work sifting the true from the false, but I think the Holy Spirit will help you do the separating. How many do you suppose I could persuade, however eloquent the plea might be to accept the Bible and plan of salvation. I would as soon take Buddha or Confucius for my leader, it would be as safe.

It takes a mighty effort for the very best and wisest to persuade men to accept Christ and believe. But one sermon or one article will destroy many for whom Christ died. If this tirade of Bible criticism, so common now in our colleges, churches, and among public men and lecturers is continued, it will not be long before there will be no respect for God, or worship, especially among the young. A volume of sixty-six books, written by nearly as many authors, covering a period of hundreds of years, written from prison cells and dungeons" filth. Written in different languages, would it be strange if an occasional word had been changed? A Jew, a fine Hebrew scholar, told me it was very difficult to find in the English language just the equivalent to express the Hebrew thought. Then consider the many changes made in the English language. Many words have become obsolete, others added to, until we would hardly recognize it ourselves. But when we understand the thought desired to be expressed it is all right.

I have often noticed in court, two men testifying regarding the same matter, both truthful men, but what an apparent difference in their statements! Yet both had told the truth, and the jury accepted both as having the same meaning, although differently expressed.

I accept the Bible as God's revealed will to man. A book inspired of God. I want the first three chapters of Matthew, and the first chapter of Luke. That blessed promise to Mary by the angel, that she should bear a son, and he should take the throne of his father David, etc. What the world needs is more faith and less self-constituted wisdom. If I believed I could take the scalping knife and destroy whole chapters, and what remained was exceedingly questionable, I would have very little faith in what was left.

May God save the honest people from the skepticism of this unbelieving age. Let us lend every effort, as did Paul to preach the Word, if by any means we might save some, and stop trying to file mosquito's bills, or to find the solid contents of a humming bird's eye ball.

Truly we are in the perils of the last days.

R. W. WOODWARD.

A Fight.

"From whence come wars and fightings among you?"

The armies are arrayed in a deadly death-dealing conflict. The motto on each banner is "Earnestly Contend for the Faith." In their zeal they "Earnestly Contend." These are the emphasized words of the motto which are repeated daily and hourly to cheer the spirits of any lagging soldier on either side, and "I know that we are right and we will fight it out" lashes on from both sides. The leaders are determined—determined to be "dead-sure," all are determined to "fight" "come they not hence even of your desires that war in your members"?

These zealous men are not trying to slaughter each other. They are too conscientious for that. They are seeking the destruction of each others reputation. They are not fighting with the "Sword of the Spirit;" they are slinging mud, not to soil the garments but the reputations of the opposing phalanx. Both are all intent on spiking the guns of the enemy and capturing their positions of war by fair or foul means. "Everything is fair in War" and thirds "wars and fightings."

There has been more bloodshed and more characters defamed in religious wars than in all earthly strife and conquests. It is not alone in historic wars of Asiatic Mohammedan against the European "Christian" or Catholic against Protestant but the most detestable is among "brethren" of "like precious faith." When "Ye lust and have not: ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask amiss." They do not wish to be classed as murderers, yet, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." They of either side are too brave to retreat and too zealous to stop the struggle. Listen to the conflict:—"It's a lie" "your father is the father of liars." The other side hurls back: "I have nailed another lie to the mast," and thus with black lie mixed with black mud, they are covering each others characters and destroying each others reputations and what is it all about?

One word will tell it. Leadership! Hurl the leaders down. Follow the meek Master. Inscribe on the banner "And now abideth faith, hope, love, these three, but the greatest of these is love."

Whenever you are challenged to a contention with a brother remember the new commandment "A new commandment I give unto you, That ye also love one another, as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 34, 35.

The sign of the old covenant was Sabbath keeping, Exod. xxxi. 16, 17.

The sign of the new covenant is love. Let us belong to the Church of God of the new covenant by keeping "the new commandment."

W. L. SLEETS.

Questions on Sunday School Lesson April 5.

Jesus the Good Shepherd.
John x. 1-18.

Who is entitled to the name "The Good Shepherd?"

Is any one but Jesus worthy of the name "Good Shepherd?"

What does a good shepherd do for his flock?

How many of his sheep does a good shepherd take care of?

Referring to the lesson of the healing of the man born blind, What did the shepherds of the flock in that day do to him? John ix.

Were they worthy the name of good shepherds?

What did Jesus, our Good Shepherd, do for this man? John ix 35.

What was a sheepfold like in Eastern lands?

Contrast the door, and entering in some other way.

Repeat some prophecies of the promised Messiah. Deut xviii 15, Isa vii Micah v 2.

Did Jesus come in accordance with these promises?

Is the Good Shepherd acquainted with his sheep?

How well does he know them?

How well do the sheep know the shepherd?

Compare verses 3 and 9 with Psalm xxiii. What is signified by green pastures and still waters? Read John vi 51, iv 13 14.

What will the Good Shepherd do for his sheep?

Tell the difference between him and the hireling and robber.

Does the Good Shepherd seek only one good?

How does he prove this in our lesson?

Was Jesus' whole life devoted to his people?

How does his death help those he came to save?

What is meant by Jesus being the door?

Can any one enter except through him?

Are there any blessings for those who enter by him?

What is it to have "life," and to have it "more abundantly?"

How can he lead us?

Once he ask us to do anything he was not willing to do?

What does it mean to hear his voice?

Do we know when he speaks to us?

What does it mean to follow him?

Verse 15 states that Jesus knows the Father. How does this fact help us?

In verse 16, who are "other sheep?"

How can all be united in one fold, and with one shepherd?

In this lesson what qualifications belong to the shepherd?

What to the sheep?

Even in Affliction.

A girl belonging to a church society went to call upon a cripple, taking some sweet spring flowers to the invalid. After a little conversation, the visitor asked: "Don't you get tired of being tied to that bed day and night, Miss Gray, week after week?"

"Yes, I think I do sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In his love he spared me, even though I am crippled, to live that I might learn to know him here. You see, before I was hurt I never thought about him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve him, and that crowds almost every other thought out."

And the one who had come to minister went away feeling that she had received more than she had given during that brief visit. "Joy and thankfulness in affliction."

Truly, only those who know him for the loving Savior that he is can say this.

The Mystery of Prayer.

It is sometimes urged that prayer is mysterious. So is everything if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or the flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner table.—*Charles E. Jefferson.*

To the Household in Texas.

I shall soon be in Texas. If there are others in Texas and Louisiana who desire me to hold meetings in their neighborhood, they can arrange for the same by addressing a letter to my home address immediately. Write to 420 N. Willow ave, Austin station, Chicago, Illinois, and my family will forward them to me.

Yours in the Blessed Hope.
W. R. WILSON.

Jean Ingelow. We wish for more in life, rather than more of it.

Indiana Bereans.

LIFE OF CHRIST. No. 21.

The following for daily reading beginning April 6

Apr 6. An angel rolls away the stone. Matt. xxviii. 2. Mark xvi. 1-4. Luke xxiii. 56 xxiv. 1, 2. John xx. 1.

" 7. The grave found empty. Luke xxiv. 3, 12, 24. John xx. 3-8.

" 8. Explanation. 1. By the chief priests. Matt. xxviii. 11-15. 2. By the angel, Matt. xxviii. 1-7. Mark xvi. 5-7. Luke xxiv. 5-8, 23. John xx. 11-13. 3. By New Testament writers, Acts ii. 24, 32; iii. 26; iv. 33; v. 30; xiii. 30, 37 xxv. 19. Rom. i. 4 viii. 11. 1 Cor. vi. 14. 2 Cor. iv. 14; xiii. 4. Phil. iii. 10. 2 Tim. ii. 8 See Acts iii. 15; Gal. i. 1.

" 9. Incredulity of the disciples. Mark xvi. 11, 13. Luke xxiv. 11, 21. John xx. 24, 25.

" 10. Christ's subsequent appearances. 1. To Mary. Mark xvi. 9. John xx. 14 17

" 11. 2. To other women. Matt. xxviii. 8, 10. Mark xvi. 8, 10. Luke xxiv. 9, 10, 22. John xx. 2, 18

" 13. To the two disciples. Mark xvi. 12. Luke xxiv. 13, 16, 30 35.

" 14. To the ten. Luke xxiv. 36-43. John xx. 19, 20. 1 Cor. xv. 5.

" 15. To the eleven. Mark xvi. 14. John xx. 26.

" 16. To the disciples at the Sea of Tiberias. John xxi. 1-2, 12-14.

" 17. 3. To five hundred brethren at once. Matt. xxviii. 16, 17. Acts x. 40, 41; xiii. 31. 1 Cor. xv. 6. See Matt. xxviii. 16.

" 28. To the eleven at the Mount of Olives. Luke xxiv. 50. Acts i. 3, 4. 1 Cor. xv. 7.

QUESTIONS.

1 Give the story of the resurrection—the earthquake—the angel and the soldiers

2 How many times was Jesus seen after his resurrection before his ascension?

3 How long was it between the resurrection and ascension?

4 Tell of the different appearances, time—to whom—where?

5 At his appearance when ten disciples were present which one of the eleven was absent?

6 What was Jesus' last message to his disciples?

7 By what act do we commemorate the resurrection of Christ? Col ii 2,

8 What would be the result if Christ had not procured our release from the grave? 1 Cor xv 15 18.

9 When and how will life be restored to the righteous? 1 Thess. iv, 16, 17.

10 After whose body will the resurrected ones be fashioned? Phil xv 17 Phil iii 20, 21.

God Giveth Grace.

To deny one's self and take up our cross, willingly and daily, follow the commandments of God and walk in his holy ways require a steadiness of purpose that only those who are sustained by divine grace can endure. The temptations and allurements of the world are very enticing and often promise personal comfort and pleasure that for the time being involve pleasure and profit. In some cases fidelity to the dictates of the conscience awakens contempt on the part of others and puts the love of God to great straits, as well as much disadvantage and loss, but, steady to his purpose, he proceeds on the even tenor of his way; counting it, if need be, better to suffer rather than sacrifice his sense of honor and piety.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA I. STEARNS, Sec.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for H. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Poetry.

The Jewish Pilgrim.

Are these the ancient holy hills
  Where angels walked of old?
Is this the land our story fills
  With glory and with gold?
For I have passed by many a shrine,
  O'er many a land and sea,
But still, O! promised Palestine,
  My dreams have been of thee.

I see thy mountain cedars green,
  Thy valleys fresh and fair,
With summers bright as they have been,
  When Israel's home was there;
Though o'er thee, sword and time have passed
  And Cross and Crescent shone,
And heavily the chain hath pressed,
  But thou art still our own.

Thine are the wandering race that go
  Coldest through every land,
Whose blood hath stained the paler snow
  And quenched the desert's sand,
And thine the homeless hearts that turn,
  From all earth's shrines to thee,
With their love fulness for ages borne
  In sleepless memory.

For thrones have fallen, nations gone,
  Before the march of time,
And where the ocean rolled alone
  Grow forests in their prime,
Since Gentile pinnacles marred the brow
  Of Zion's Holy Hill.
Where are Roman eagles now?
  Y t Judah wanders still!

And hath she wandered thus in vain,
  A pilgrim of the past?
No! long deserved her hope hath been,
  But it shall come at last;
For in her wastes a voice I hear,
  As from some prophet's urn:
It bids the nations build not here,
  For Jacob shall return.

Oh! lost and loved Jerusalem!
  Thy pilgrim may not stay
To see the glad earth's harvest home
  In thy redeeming day,
But now resigned in faith and trust,
  I seek a nameless tomb;
At last beneath thy hallowed dust
  To give the wanderer room.

—The Assurance.

Communicated.

The Kingless Kingdom.

"They have set up kings but not by me; they have made princes, but I knew them not." Hosea viii. 4.

Every now and then, the reader, who can discern when a writer possesses the qualifications and the earnest of a truly called servant of God, is confronted with a communication in THE RESTITUTION, of very much more than ordinary value. The idea that matters of religion and matters of "pious opinion" are interchangeable, is most destructive to religious progress. The Word of Truth, while plain and easy to those "to whom it is given; who will receive it" does not lay leisurely open like a dictionary, but, like the arithmetic, requires study, patience, docility, fitness. One of our Lord's arithmetic propositions runs: "What shall it profit (?) a man if he gain the whole world, and lose *his life*?" This is a clear problem in "profit and loss." It (like the arithmetic) presupposes a prior knowledge of life's addition, subtraction, multiplication, division, and the fractions, interest and the compound numbers of human destiny. And, hence, "few," comparatively, ever rightly solve the the Lord's example, for want of ability and the desire (or even the desire for the ability) to go through the figures. It is not hard when in right hands. Nothing is. But it is a hard mess in wrong hands!

Let us remember that the powers of God are all "given"—"gifts." Not human. The unfolding of Truth is not opinionating, essaying or adventuring, but "revelation;" exactly as it was in the first presentation of it. Otherwise it is humanized. It is much easier to reveal a matter than to perpetuate it, and God shows clearly that he knew this, by calling such men as Paul and his associates. Error in exposing the things of God is plainest evidence of disconnection with the Source of Truth—just as in natural matters. It is not, when sincere, wicked or reprehensible. It is often God's way of forestalling an unspiritual church or world! Differences of "opinion" are nothing. A poor waste of time and type. No true preacher will ever venture an "opinion." Even the world is getting away from it. Scholarship, experience, mother-sense will bar it, if nothing else.

There are some difficulties along the path of Bible examination. Certain faults of transcription and tamperings. Not so many. The original tongues are also an occasional barrier, but the Book itself purges these faults out—exactly as a healthy body separates morbid from healthy secretions. The Bible never supposes anything to stand but Truth! Here is our cue and warning. Can we hear them?

Some kindly remarks made recently in THE RESTITUTION upon that slippery word, "Israel," have attracted my attention for the thousandth time towards that very important subject. A bold contention for Truth for Truth's sake shows that some Christian teachers and thinkers can sometime "turn about," without turning their coats or deserting their communion. I have been for years endeavoring to find the real attitude of our writers on this and other vital heads. The words "faith of Abraham," "seed of Abraham," "kingdom of God," "gospel," etc. are of such insistent recurrence in tracts and our paper, and are so interwoven with the Pauline expression "commonwealth of Israel," (a remark having no spiritual bearing whatever) that *it is quite pleasant to feel* that in becoming a desirable member of a Bible communion, one is not being surreptitiously smuggled back into old carnal, political Israel again. This method was tried (I believe in all honesty) in Paul's time, and his greatest work was that which *eventually* stayed it. Since the relinquishment of circumcision, judaizing has broken out in various more or less virulent types, and the Book of Revelation predicts its violent reappearance in the time just ahead of us, when the Seven Churches in Asia ("Rottenness," Greek,) shall bloom in all their fragrance of disunited fidelity and unrest.

We have here in Camden, N. J., a young man of good reputation, the son of well-known and estimable Christian parents, who recently married a Jewess, went over pack and baggage to her religion, and declares he has found it to be the only true Bible faith and is sorry others cannot see the same way, who profess to search that Book. It would be a very interesting query whether this young truth-seeker has entered "the commonwealth of Israel," or left it! If the latter, then the interest increases to understand how Paul could consistently recommend that transitory institution to any Gentile—or, even Jew, who had any correct notion of his own records. If this young man has entered the Abrahamic covenant, or any covenant of God, he sets us all no imperative example. If he has forsaken it, the sooner "the commonwealth of Israel" is placed on the retired list, the better—at least for Christians. As a brother suggests, Jesus placed it there centuries ago. My brother says: "The fleshly seed had their opportunity and like Adam, lost. The kingdom of God will not be restored to them." He would have come closer had he inserted the church, for "Adam," but his point is cogent, and very near the Word of God.

In THE RESTITUTION of Oct. 16, '07, there is a fine article by Elder S. A. Chaplin, entitled: "Israel, the Church, and the Nations," to show the same effect. There are three subjects before the waiting people of God, in these last hours of this age, which are of paramount importance to the Body of Christ, because it will not be safe to be wrong there. One is the above subject, the other the so-called "Shiloh" Name baptism; the last, the personality of the fiend, Satan. God has fully instructed us in the whole truth on these heads, by the most forceful and simple language, both literal and symbolic, and any defection is a very dangerous risk, if one has the smallest knowledge of the Word as found in 1 Thess. 4: 13, on. 1 Cor. 15 to 16 is the sufficient admonition against, and the fate of all erroneous teachings in divine matters, and the very plainest assurance and warning that work not perfectly done, or not "all" done is either combustible or must be resumed and completed in the age to come, when the class of men and machinery will be in place to do it!

We can never get the true definition of the words "age to come," until we drop the pitifully small notion that that "Day" will be simply Israelitish, and eternal. The covenant with Abraham (God's, not Abraham's) is clearly in two sections. The first is to Israel—the sons of Jacob and their seed—and was a foregone failure from the very hour it was made! The second was to Adam—the human race—"all the families of the earth," (Eph iii 15) and so utterly swept aside the first partition as to "break it down" and crush it into splinters. It left an earthly promise to the seed in the flesh—the commonwealth—a promise of "land"—their most fanatical and carnal desire and passion—and, when this land is given it will be only some 20 times as large as the ancient area—not as large as Germany, and every whit of it foreign. The prophets in references to Israel's joint and glorious triumph over the nations refer invariably to the ancient peoples who tore and scourged her. The whole scene is set in the post-resurrection age, to come, when Israel and her neighbors have again come into existence. Their names are plainly mentioned and the territory to be occupied, etc., which nothing in Rollin, or any such strained guesses, can tally for an instant. Let any one look at Zech xiv, and Ezek xl to xlv chapters, and place them in any niche of the past! It is impossible.

We may, if we will, see the faint smile which spread over the grave face of the saintly old Abraham when he viewed this promised land of the future, from a mountain top (as Jesus similarly viewed "the nations of the earth"—by what extensive enlargement of the human powers, we know not!) and inwardly shook his godly head as he foresaw the poverty of the future land's proportions and compared them with the vast domain of his eternal Head and Lord. "The meek (Jew) shall inherit the earth," but the "joint heirs" of Christ and his "all things"—sit in the "heavenlies"—"judge the angels" "who kept not their former estate"—not saved from plagues in planet no ruddy as they now walk and swift as light! Else, what in the third heaven to which Paul was caught up—or that company of the redeemed on the sea of glass—or that other company of 24 elders—or the wondrous speed of that angel who was "made to fly swiftly" and who touched Daniel "about the time of the evening oblation"?

Matt xxi 42. Jesus said to them, "Have you never read in the Scriptures, 'The Stone which the builders rejected, the same was made into the head (apex) of the angle' (or corner stone). This was from the Lord and is wonderful in our eyes? On account of this I say to you that the kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof. And he who falls on this Stone shall be broken, but he on whom it falls it will grind him to pieces." It ought to be a very serious reminder to writers and thinkers, that not one being, purely of the loins of Abraham, but who was a miscarriage in the Messianic relation, Christ was not the seed of Abraham in the ordinary sense, as he was not a pure generation of the patriarch's, having had no human or fleshly father, hence being in all respects but his mortality, unlike every other being in earth or heaven, so far as we know.

Had Jesus been a mere human son of Adam, he would have needed a Savior and an atonement! His Messianic relation consists solely in his being exactly as set forth in the Book, and in his own teachings, "The only Begotten Son of God." This is absolute. It is the bounden duty of every Christian church to instantly and summarily disfellowship, or to refuse membership to every soul holding a contrary opinion. There can be no ambiguity about the foundational things of God. They are plainly written—not for our skill in fencing, but for our faith! They are to an extent subject to reason (sanity), but they transcend reason, hence subordinate it—just as does the creation and every phenomena of life and existence. The rejection of the supernatural sonship of Jesus Christ, along the line of fatherhood, is the renunciation of the whole framework of the Bible, and a practical overturning of the Bible presentation of the scheme of salvation. On any other ground salvation must be one guilty sinner (or debtor) affecting to stand for others, on the plea of more human worthiness or excellence—something Moses and others could have equally shared in.

Now the doctrine of "the kingdom of God," or "of the heavens," (plural) is most essential to the right spiritual attitude to the Word of God. This kingdom has never been among men, as yet, for the insuperable reason that there has as yet been no king. Hosea xiii 11, "I gave thee a king in mine anger, and took him away in my wrath." (See also Hos viii 4) Jehovah was never Israel's king, or he would have ruled! In every age God had arranged and prepared for this kingdom, but the gracious act was, as he foreknew it would be, a mere witness of man's total unwillingness to support it. He made his supreme attempt in Israel, but in a very little while that people made demand for "a king"—that they "might be as other people." Exactly! And God's words in Samuel are, "They have not rejected thee; they have rejected me!" This would be impossible in the true kingdom of God! The history of Israel is the most unsavory of all nations—one eternal crush after "the world, the flesh and the devil." No word but "whoredoms" could divinely apostrophize it. "A seed of evil doers." "A sinful nation. A people laden with iniquity. Children that are corruptors. They have forsaken the Lord. They have provoked the Holy One of Israel to anger. They are gone away backward." (Margin, alienated.) This is the "commonwealth" of Israel, ever and everywhere, "Ye will revolt more and more!" Isa i.

And, when "the king" came, at last, what could such a commonwealth of seditionists do, but exactly what their God said they would do and did? Pity him! God pity them! Thus, so far as the loins of Abraham was concerned, they lost the kingdom of God and the heavens, forever. Because the unalluterated(!) seed of Abraham and of Adam were one—sinners. To rescue and save this seed, the second partition of the Abrahamic covenant was at once instituted—coevally with the first, that not a moment should be lost. This second aspect fell like a massive infliction on the first party-wall and ground it to powder.

Jesus' words are entirely sufficient for the student. Matt xxv 34, "Then will the King say to those on his right, 'Come, you blessed of the Father, inherit the kingdom prepared for you(!) from the foundation of the world'"! In this way the kingdom of God was ever lastingly, backward and forward, and clearly in continuous operation. "Prepared." As was Jesus and all the saints and every smallest detail from the very "beginning" of God's purposes. In this way, the kingdom of God is of necessity "within you," or it could never be. God placed its geography in the far future, but not its "seed." The actual rule of God is in the heart. Not by force not by law—but by faith! The kingdom, commonwealth, of Israel was ruled by judgments and violence, because it was not prepared, but similar to other peoples. That was the only way it could have been effected. There can be no "kings and priests" in the kingdom of the heavens except immortalized beings, previously perfected on earth. David, Israel's best specimen king, lost the throne forever.

The words "among you," in the margin of Luke xvii 21, are of no force. The Greek word is "entos," the inward parts." Matt xii 38 supports this. "The good seed (!) are the children of the kingdom," showing that the germs of the kingdom—all but its outward manifestation of authority—were then and now in view. No kingdom, church or organization ever could exist except in this way. They exist as flour, water, salt and leaven exist, but are not bread till properly mingled and passed through the oven. This is the divine simile. Dan xii 10, etc. A kingdom is not considered as a plot of ground or platform, but as an association of intelligences. Jesus, the king, was conceived, born, lived, died, rose, ascended on high, in the present time. Not one act remains for him, now, but to "come" and take the kingdom—the kingdoms Satan showed him, Rev xi 15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ"—and this when the sinister arch fiend is "cast out," knowing "he has but a short time"! "Ask of me and I will give you the nations for your inheritance and the uttermost parts of the earth for your possession." Luke xxii 20 to 24 is literally correct, "The kingdom of God cometh not with observation." The Greek word for observation is rendered in the Diaglott, "carefully watching." There is no idea of "outward show" whatever, though the Diaglott deserts its own plain interlineari The Body in 1 Thes iv 13 on, will never think of "watching" for any "signs" of their coming Lord in this way. Their key is, "in such an hour as you think not." "Watch!" the heart, the life. That Day shall not "overtake" them, but it will assuredly "come" when they "know not." Their attitude will not be as those who are fleeing from, but as those "hastening unto." See, here! See, there! Go not after them! Let no one deceive you by any means!"

The restoration of Israel is a plain and delightful department of the age to come. It is not a brief work, but has to do with terrific times and conquests. Israel has to "learn righteousness" and find salvation through the divinely ordained channels, which she forsook of old. The last chapters of Ezekiel contain the program. It is simply an orderly taking up of the work where it broke off—not at all a premium for their sins and crimes—but a making good of every word of every prophet of Jehovah, whether threat or blessing, to all the sons of Jacob among the living and the dead—or Abraham could not be there! The age to come is essentially resurrectional. The true kings and priests are Christ's and his Gentile Body—who received him—forsaking kin, houses, lands (!) and all things to do so. We have no single instance of any Old Testament worthy forsaking any earthly treasure, or becoming willingly impoverished in any service of God. Even Abraham was not called upon to face this extremity. It is a question whether, if this plan had been placed upon those early worthies and their descendants, God could have carried out his purposes as we have them! Here is the real meaning of the words, "In due time."

The passage in Ephii 12 says, "You were in that time without Christ, having been foreigners of the commonwealth (nation) of Israel, and strangers of the covenants of promise, having no hope, and being without God in the world," every word of which is simple historic fact. The next verse calls this being "far off." The heathen nations were in the covenants, not as strangers; because, "having known God, they glorified him not as God," Rom i 21 on. The Israelitish nation was the repository of the divine oracles. They could be trusted nowhere else, and were very precarious there. The Greek word politeia, rendered commonwealth, is literally political. The second division of the covenant with Abraham removed all necessity for the human family to owe allegiance to the nation or religion of Israel. But Paul shows that Israel had every other people at a disadvantage. Rom iii., "What advantage has the Jew, then? or what profit? Much, every way! Firstly, they were entrusted with the oracles of God." They forsook the trust, as a commonwealth, but the Way of Life eternal still lay secreted and dwelt among them. It was not the oracles, but the commonwealth which God removed. And it was this corrupt, treasonous commonwealth which was "the party wall" and enmity to the salvation in Christ. Paul had no thought of the restoration of, or recommendation of, this vile institution, but calls the Ephesian Gentiles' attention to the fact that both themselves and the Jew had been largely the cause of a long withheld redemption. Being "aliens" to the political feature of Israel cut them off, physically. Being strangers to God, they were cut off from him, spiritually. "But now (!) in Christ Jesus, you who were far off are made nigh, by the blood of Christ." Eph ii 13. Not by any good office of the commonwealth of Israel, but by the blood of Christ! Jesus, in Matt xxiii 14 says, "Woe to you, scribes, pharisees, hypocrites, because you shut the kingdom of the heavens from before men, for you enter not yourselves, nor permit those seeking entrance to enter." For this Israel lost the kingdom. He who removed the kingless kingdom was the King himself!

It is because Paul (and Christ) are so careful to mark the distinction between Israel as a commonwealth and Israel as the true seed of Abraham, that we need not err as to the Bible covenants and promises. It is altogether logical and rational to believe that God (like man) will not accept anything of an inferior grade to the sample. To be "of" Abraham is to be like Abraham. To be of Christ is to be "like" Christ. "We know not what we shall be, but we know that when he shall appear we will be like him." To get at the true inwardness of the commonwealth of Israel, we must leave the Jew at Calvary, for a moment and go back to those fateful sons of Jacob, whose history was such, it is very hard to see how heaven was ever going to forge through it. Not only in the received murder or sale of their brother, but in such passages as Genesis xxxiii. It is quite all through, the history of Korah outKorahed. Look swiftly from it to that One spotless Figure among the whole race of men and imagine how such a being could be! "O, the depth of the wealth, and wisdom and knowledge of God! How unsearchable his judgments. How untraceable his ways! For, who knew the mind of the Lord and who was his counsellor?"

The naturalization of "all the families of earth" into the commonwealth of Israel would have availed nothing in Christ. Paul's words are: Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God. Each one in the calling in which he is called; in this let him remain." Read Eph iv, from verse 10 on. Witness the smash up of that "middle wall" of flesh, in the flesh of Christ; that he might reconcile both (Israels) having destroyed the enmity!—the enmity of the first fatal partition in the flesh and commonwealth. God never destroys what is to stand.

The numerous passages in the prophets concerning the regathering of Israel to Palestine, etc. are beyond question. No earthly condition, and no temporal state of worship and religious exaltation can be conceived as comparable to it. But all those glowing pictures are so interspersed with conditions and exceptions, that commentators have staggered away astonished, and the Adventists given them up in toto. The cure for this was always quite easy. It rests in the one inviolable reminder that the one word in God's Book is "Christ!" No human life or contingency can affect the salvation that is in the Son of God, except in the sinner's each individual case. To in any way interpose Israel or any human soul, is to recoil backward to dead forms, experiments and failures. Abraham (the prince of the Old Testament) was a heathen, not an Israelite—a son of Adam—of heathen lineage. He needed and sought a redeemer, and obtained him! He was sure of the true God, and would be content with nothing less. He "believed God," as no other man ever believed him, in his day, if ever.

God saw it, and at this point, with this man, was the starting place of the Plan which would save the world! and the example of Faith which alone can ever have acceptance with the Father. In all the history of man, Abraham stands out as the great exemplar of faith. This faith was not the ignorant concomitant that is the natural companion of illiteracy or depravity, which we like to dub "superstition;" but a movement of the best intelligence known to man, that what is of imperative necessity to existence, exists. That God was such a necessity, and if so, he existed; and if he existed he would and must reveal himself; and he did.

Once sure of this ground, Abraham never questioned, as Moses or Peter did, as we all do at times. He smiled and laughed lightly at the idea of so old and insignificant a man being good for much in so large a sense as was being impressed upon him. But he never doubted—not even the seemingly impossible. There is no exhibition in the annals of mankind quite like it.

But, it did not save men. It did saved Abraham. More than that, it lifted Abraham to a height in the divine favor vouchsafed to but one other member of the race. Many alone shared it. One man and one woman among men—for the man and woman who had failed in Eden.

We are prone to answer this and other Bible examples with the argument, that these people all "saw." It was not faith, pure and simple. But sight, in itself, is a very small matter; far smaller in supernatural things than in material. For a supernatural revelation (supposing they were of every day recurrence and plain as the stars) would not (never did) of necessity reveal identity. It did not, and cannot (necessarily) designate. Moses instantly objected, at the bush, on this ground: "Who are you? How am I to know and my people to know?" Devils perform wonders. God thereupon changes his attitude and Name, and proceeds to place Faith on a much lower, but securer, plane of improbability and credit. It was not, even then, the plainest sailing for the carnal mind. Jannes and Jambres could have readily floored Moses and Aaron, had not God thus brought Faith very near the portals of sight. And it is because the two powers of good and evil are in active and undoubted operation, that the Word cautions us: "Believe not every spirit, but prove the spirits, whether they are from God."

The command of God to Abraham was intensely suspicious and repellant. But he had one "proof"—a gracious one—when all the conditions were unfavorable. Hence, now, the simple record is "He staggered not." He was no fetisch mongerer. "He believed God" for a reason, though there were the ever prevalent human infirmities to the very last. But his faith all along his life had seen a God like the God who at length spoke to him—and here he was.

ANTHONY BUSON.

(Concluded next week.)

Some Free Reading for You.

Brother William Rounis of New York has issued some pamphlets—The City of Pure Gold, The Atonement, The Atonement continued, and Parables of the Christ. He has sent a quantity of each kind to this office and instructs us to send them free to those who ask for them. The four will cost three cents postage, and the tracts are free.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, APRIL 5.

JESUS THE GOOD SHEPHERD. JNO i 1-18.

Golden Text—The good shepherd giveth his life for the sheep. Jno x 11.

LESSON TEXT.

11 "I am the good Shepherd"—not A good shepherd but THE good Shepherd. "I am." This informs us that there is but one Shepherd that can truly say, "I am the good Shepherd." Jesus illustrated much of his teaching by things that his hearers were familiar with. There are few people, either in city or country but what know something of a shepherd—sheep herd—and his sheep.

There are some who are entitled to the name of good shepherds. A good shepherd is one that takes care of a number of sheep. The good shepherd takes care of ALL the sheep.

Dropping metaphor—figure of speech—for the present. One who teaches sound doctrine, Titus i 9, and continues in it, saving himself and those that hear him. I Tim iv 16. All such are good shepherds, good pastors, good bishops. I Tim iii. They ignore the traditions—the common religious teachings of men. They teach and preach only what Jesus himself taught, neither adding to nor taking from. They teach "The things concerning the kingdom of God, and the name of Jesus Christ." Acts viii 12. This Jesus himself called "The glad tidings of the kingdom of God." And said, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt xxiv 14. And he gave instructions to Paul, His chosen vessel, Acts ix 15, to inform the churches of Galatia that if, "We, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal i 8. Thus we have, in simple and plain words, which any one with common reason can understand, that the good shepherd "The Chief Shepherd, I Peter v 4, holds all who preach in his name—or so profess—responsible to preach or teach the glad tidings of the kingdom of God, the gospel that was preached to Abraham, Gal iii 8, and no other.

Isa xl 11, present us with a beautiful word picture of the good shepherd, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and shall gently lead those that are with young." This assures us that Jesus was not only the good shepherd to those who became his sheep, but in the ages to come he will be fully and truly the good shepherd. Let us look at a few of the other points in the lesson.

In verse 6 we learn that this was a parable, speaking of himself as the head and leader of the Church of God, under the figure of a shepherd and sheep.

Verses 7 and 8, All that came before him teaching false doctrines were thieves and robbers, prophets prophesying lies in the name of the Lord. Jer xiv 14. The Scribes and Pharisees that shut up the kingdom, Matt xxiii 13, rejected the commandment of God, and taught their own tradition, Mark vii 9, and even robbed widows. Matt xxiii 14. This class of false shepherds are numerous and active now. They serve not the Lord Jesus Christ, but their own belly—desire—and by good words and fair speeches deceive the hearts of the simple. Rom xvi 17, 18. This class professing to be shepherds—servants of Jesus—have at present a powerful influence for evil. But they cannot deceive the real sheep—the faithful believer, the seed of Abraham, the heirs of the promise. Gal iii 29.

Verses 9 and 8. They cannot be deceived because they belong to Christ, having the same faith as Abraham. Gal iii 7. The good Shepherd gave his life for the sheep. Christ died for us—the sheep, the believers, the obedient ones. Rom v 8.

All who believe THE gospel, and are immersed, obeying from the heart, shall be saved, Mark xvi 15, 16, and be with the good Shepherd in the kingdom of God. Dan vii 27. The student and teacher, also readers will have noticed considerable repetition in these Sunday School lesson notes. This could be often avoided, but the notes then would not be suitable for Sunday school use. They would take the form of what is termed Scripture exegesis, suitable, and perhaps interesting to those more learned in the deep things. In writing, teaching or preaching so that all MAY understand, the language should be plain, the words simple and the theme the gospel of the Kingdom of God, the gospel of Christ, the power of God to save. Rom i 16.

Next lesson, The raising of Lazarus. John xi.

P. NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Susephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Notice

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co. Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEILL.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

Dear Brethren and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA WINCE.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

H C Hammond	50

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Habstel. Price 75c.

A Model Superintendent. Being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

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Indiana Brethren, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HARSCH.

THE middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rale, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. H. Stella. Those of Oregon that write me later dates, will write in care of Clinton Wilcox, Central Point, Ore. I feel competent in health for all this work.

W. L. SHIELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to me? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

A New Tract.

The Great Divine Healer vs. Latter-Day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

SOWING SEED.

I recently was informed of a lady who has been brought to knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Student's Text Book, cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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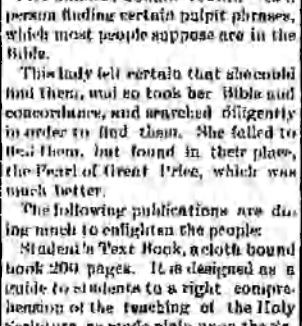

A four-page tract in the German language, by Brother M. Jobin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to M. Jobin, 626 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Modern events in the Light of Prophecy—By H. V. Reed, 5 cents each, or $40 for $1.00.

The Patriarchy of Jesus. A pamphlet of 122 pages, by M. Jobin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Jobin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Jobin, entitled—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Jobin, 3502 Woodland Av, Cleveland, O.

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Poetry.

From Nazareth.

Comes any good from Nazareth?
The scornful challenge as of old
Is flung on empty jeering breath,
From cloistered cells and marts of gold.

Comes any good from Nazareth?
Behold, the mighty Nazarene,
The Lord of life, the Lord of death,
Through warring ages [illegible] serene.

One touch upon his garment's fringe
Still heals the hurts of sinful years.
Before him yet the demons cringe,
He gives the wine of joy for tears.

O City of the Carpenter,
Upon the hill slope old and gray,
The world need its pain and stir
Turns yearning eyes on thee today.

For he who dwelt in Nazareth,
And wrought with toil of hand and brain,
Alone gives victory to faith
Until the day he comes again.

—Margaret E. Sangster.

Communicated.

The Kingless Kingdom. No. 2.

We must remember that all evidences of the unseen are equally valid, whether good or evil. Satan, without exposing his devilish lineaments, proved the supernatural to Adam and Eve and all the race. Spiritualism, Ridyism, Swedenborgism, hypnotism, telepathy, etc., are rampant efforts and forces in the present hour, but are only in the "suggestive" stage as yet and not at all substantial.

The clear and visible operations of Satan were not to be until Rev. xii. The operations of God are through the Holy Spirit, not manifestational. Satan works in a precisely similar manner; controlling all the evil conditions of the primal curse, as disease, etc., bad habits and passions and what not.

The question of a personal Satan is not one of theological importation, but belongs to the simple query; were there or were there not supernatural beings, prior to man, other than God. It is almost universally conceded that there were such. Angel is the common Biblical term, but not in the secondary, or official sense of messengers, without they were that also. Here (as in all such matters) the Word is the only source of evidence. It is incontestible that if "angels" existed before man, they were not men. The powers of these pre-Adamic beings are given in the Word as infinite in excess of man's. They are very much nearer to God than man in this respect, hence are called by the *generic* term "gods." It is useless to cavil on this word. There is no room for reason, if the Book is more than a fable.

The presentation of evil angels, in Scripture, is not an accident, or freak of literature, or parable or dialect of any sort. Rome believes there was and is a personal Satan, demons, etc., but the ready reply to this is, Voltaire, Payne, Ingersoll, the Universalists and all the hosts of infidelity are impersonal devilites. Men who twist the letter of God's Word are to blame for all this kind of wrong, and very much more. The common experiences of men (as well as the Bible) testify to the indubitable law that neither good nor evil can order itself! There must be a head! something stronger than the subject or victim. The sins of innocence are natural products, but the crimes of maturity against law, decency, self and sense, are the result of the dangers which lay all along the road of the powers of darkness," when Christ is estranged and man presumes upon his own security. Jesus said, "The ruler (archon) of this world cometh, who has nothing in me." This was not Pilate. Paul in Ephesians says, "You once walked according to the ruler (archon) of the power of the air, (aeros,) of the spirit now operating in the sons of disobedience." Thus agrees with the book of Job, and the clear assertions of Genesis, Jude, Peter and the gospels, and with the indisputable assertions of Rev xii, where symbolic language must instantly look like a huge jest!

The saint who assumes he is safe, if secured against his own self and kind, only, is wading towards a sea of awful peril and perplexity. He is overrating sin, reflecting upon his Maker, covenanting and consorting with the devilish suggestions in Eden, and later, and forgetting, in an insecure moment, that just as his divine assurance is that the good in himself is nothing except it is the work of God, so the evil in himself and his race is not only evil, but the work of the great arch-enemy of his Maker, in whom he has rendered himself subject. The suggestion that Jesus did or could for one moment take the slightest thought of rebellion or infidelity to his Father, or be capable of any temptation, trial or thought of such a nature, at once places him in the class of a lost sinner, and a most pitiable one. Millions of the human race never fall or could be induced to fall so low as that. An Arnold, an Aaron Burr, or Judas—one here and there, along the ages. The Record as we have it is thrice repeated. Its physical aspects, as to the mountain, the pinnacle of the temple, etc. are the exact counterpart of Gen xiii 14, 15. Verse 12 shows Abraham chose the mountains, and Lot the plains. In no wise could our Lord pose with Ananias and his wife without being an illustrious applicant for membership in the Ananias club. Be assured, my brethren, that not in all his brief life of some 32 years, and broken career of one year and a fraction, did "the Lamb of God, which taketh away the sin of the world," ever for a moment suffer the slightest inconvenience from sin—though the onslaughts of the arch-enemy of God and his saints, were the most violent and extraordinary in the history of men. There is not a word in the (Greek original that infers Jesus was tempted, as that word goes in modern tongues. The passage runs, Having been tried in all respects, in accordance with a similar grievance (or deprivation) apart from sin! Heb iv 15. The idea that Jesus was a mere man—a poor, unsteady, moody fool of sin; being up against all he was worth to keep his character and place, is altogether wanting in Paul's words. He was "a man of sorrows," essentially, "and acquainted with grief"—bruised, chastened, afflicted, deprived, "for our transgressions." Shutting our bosoms and trials and exempting himself from no hardship or indignity, but partaking exactly of our life and condition.

As to the "promote" difficulty, there is no room for marvel. At Acts viii 39 we learn that, When they came up out of the water, the Spirit seized Philip, and the eunuch saw him no more. Philip was found at Azotus. No doubt. If Job is a romance, Jude and Peter readers of old mythological novels, such as "The Resurrection of Moses," and the "Book of Enoch," etc., and the vital truths of God are hopelessly submerged in symbols, these arguments from and for the ill life are very false and foolish. But, first, some proof is needed—and some other contingencies must be rearranged.

One word, in conclusion, as to the age to follow the one we are now living in. The keynote is Scriptureally in the word "judgment." Not the final judgment, of the great white throne of Rev xx, but that judgment that was wrested from Christ. I quote, "Behold my servant whom I uphold; mine elect in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles," (nations). Isa xlii 1. "The Ancient of days came, and judgment was given to the saints of the Most High." Dan vii. "Let judgment run down as waters, and righteousness as a mighty stream." Amos v 24. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, and in his name shall the nations trust." Matt xii 20 and Isa xlii. At Acts viii 39, and Isa lii, "in his humiliation his judgment was taken away." At 1 Pet iv 17, "The time is coming for judgment to begin from the house of God." There has not been as yet any species of divine judgment among men, in or out of the Book. No calling to final account—no retribution—no correction or anything out of the ordinary natural. All this is to be—to occupy a set time and to be complete and final. It could not be just, or perfect, or salutary under prevailing conditions. Judgment (or justice) has been since Adam entirely in the hands of man. The Word is briefly, "God has appointed a day in which he will judge the world (?) in righteousness (not wrath) by the Man who he Appointed; having guaranteed a pledge (?) to all (?) in having raised him from the dead." The resurrection of Christ is thus a covenant without condition that both the just and the unjust shall have a right to, and a ground for, another life and one full and unhampered look at the things of God!!

The interpositions of God, in Israel, etc., were not judgments or even blessings in a plenary sense. They witnessed. Judgment in this state of sin would be subject to certiorari, because the right courts do not exist here, as constituted. The resurrection of the dead is the divine writ of habeas corpus—"produce (have) the body." No writ, summons or other mandate can issue as yet, for any ordinary lawyer could quash them, according to the divine code. The words in Matt xi 20-24 are the perfect legal ground for a re-hearing of those old cases of sinful ecclesiastical defection, and practically Jesus' own motion for a new trial, when he in person can conduct it. "We have an Advocate with the Father!" These are the words. If the ages since Eden were final and determinative, it is impossible to see how the mass of human souls can avoid eternal death! It is only a remove from that horrid nightmare of theology and Satan, eternal conscious agony and woe! Ah, the mothers, fathers, children, wives, husbands and beloved ones, the unimmersed and uninstructed to go down into this other hell of eternal death! The treachery of Israel; the recreancy of "the church," the see sawings of "truth seekers," the laxity of those who "know" but "do" not! "Thanks! be to God who giveth us the victory!"

This is all most graciously provided for!

Let us recall that such words as "chance" and "second, or another chance," are not of God, but of men. The clear warning is, "For it is impossible (?) for those who were once enlightened (?)—if they shall fall away, to renew them again unto repentance." The intervening words show a perfectly instructed discipleship in the Apostle's mind, not the unsure of fable and bane and damned, who are called from hedge and highway, indiscriminately into the wedding feast to come—and will go. Not these. "There is a sin unto" (not unto) death, which only damns the transgressor, but no sin, now or ever, that, if repented of soundly, the blood of Christ will not instantly wipe away forever. It cleanses from "all" sin. Bless God!

I have endeavored to handle the matter in this paper tenderly, yet plainly. The weapons used are all of the lighter calibre. There are much heavier guns, all along the ramparts of our good and sure Word, but I prefer the reader should find and fire them. The three errors I have discussed are the great supporters of the traditional immortality peoples; a breach that need not be. The "single" name immersion is not "one" baptism but a one-third substitute, without the slightest evidence that the half dozen cases in the Acts were violators of Jesus direct "commands." These incidents are not mandatory but historical recitals of facts. The Jebusites, Captaanites, Paulites and Christites were all at work, falsely and flagrantly. John the Baptist never baptized in a single name, for God sent him to baptize. To urge faith and immersion in but one Name and person, is a palpable boycott of Deity, Father and the divine unction, and subjects the faith of Christ to the three—one "Tohuvabohu," and is a practical surrender to the falsely styled Trinitarian. The single name baptism infers a reducing or shrinking of the Bible faith to a mystical mercurius of one-third its divine proportions. It is the only consistent form of immersion for the so-called Trinitarians, or popular form of worship, as it presents Jesus as the ghostly, immaterial, condemnation of three persons in One—exactly what Jesus in Matt xxviii 19 and elsewhere sought to plainly forestall. It is a great pity that this matter (and such doctrines of men as the literal pre-existence of Christ) should need any discussion among good people. A literally pre-existent Christ is the strongest foundation for the new epidemic idea of transmigration of souls. The microbes of error are legion. And, like those of the medical schools, have anti-toxins without end. But these "remedies" kill the poor patient. And when all human guesswork and exploiting is over, it will be found that all the microbes and other errors were the vermin of men's human frailty.

ANTHONY BISHOP.

Sunday School Lesson.

LESSON FOR SUNDAY, APRIL 12.
THE RAISING OF LAZARUS. JOHN xi.
Golden Text. I am the resurrection and the life.

The raising of Lazarus was certainly a most marvelous work. He was not only dead, but corruption had begun. Lesson text verse 39. Raising the dead was not an unheard of or actually a new thing. Nearly 1000 years before Christ, Elisha the prophet raised the son of the Shunammite. 2 Kings iv 34. A most remarkable incident is recorded in 2 Kings xiii 21, where the Moabites cast a dead man into the tomb of Elisha, and on coming in contact with bones of that prophet he revived.

Generations, and even nations had come and gone from that time until the time of Christ. Many wonderful things had been done, but no raising of the dead. The raising of Lazarus from the dead must have been as wonderful to those who saw it done, as it would be to us now.

According to the dates given by Whitehouse Jesus raised two from the dead before he raised Lazarus. First the son of the widow of Nain. Luke vii 11-17. Next the daughter of Jairus. Luke viii 49-56. There was a great difference in the cases mentioned. The widow's son was being carried to the grave. The daughter of Jairus had just died. Lazarus had been in the grave four days. Verse 17.

Lazarus was a young man, we understand, one of an affectionate family. Jesus loved him verse 5. His death was sad, untimely and deeply lamented. There ran tone of blame in the words of Martha to Jesus. Lord if you had been here, my brother had not died. Verse 21. In verse 22 she indicates that there is hope yet, even now. She probably knew about the widow's son and Jairus' daughter. "Thy brother shall rise again." Verse 23. These words pointed forward remotely, and Martha wanted her brother alive then. That he would rise again in the resurrection, at the last day she had no doubt. Her faith on that point was perfect. Jesus, her Lord, had promised as much in John vi 39, 40. He had promised that those who believed on him would be raised up at the last day. In verse 25 he repeats this promise. This great hope of the saints in all ages is lost sight of and ignored by the multitude of professing Christians.

The promise of Jesus is followed in verse 26 by an assurance to believers who will be living at the resurrection at the last day. They shall not die. This is explained in 1 Cor xv 53: "This mortal must put on immortality." Verses 25 26 are fully explained,—opened up, in 1 Cor xv 53 where Paul in finishing his grand exposition of the resurrection: This corruptible—the believers who are dead when the Christ comes, must put on incorruption; this mortal—believers who are living when Christ comes, must put on immortality. Observe the word Must. Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the Spirit is Spirit, John iii 6 and is therefore incorruptible, immortal, being children of the resurrection, Luke xx 36.

The raising of Lazarus is a positive assurance to all "Beloved of God," called saints, Rom i 7, that death, the grave, and corruption cannot stay, nor interfere in any way with the love and promises of God and Christ. The resurrection of Jesus Christ banished all doubts, and gave a never failing hope of life from the dead, 1 Peter i 3. Notice the beautiful prayer of Jesus just before he called Lazarus, verses 41, 42; Lazarus was not only made alive by the power of God, but lifted up and set before those present. He could not, of himself rise and come forth, being bound hand and foot, verses 43 44. Truly this was miracle and miracle. Jesus spoke with authority, Mark i 22, Never man spake like this man, John vii 46. Such was the testimony of his enemies.

We understand now why Jesus said "This sickness is not unto death," vs 4, and why he said "Our friend Lazarus sleepeth" ver 11. No saint, believer, ever died; nor do any now die, to remain dead. They fall asleep in Jesus, and when the Lord himself descends from heaven, 1 Thess iv 14 17, he will awake them as he did Lazarus, and they shall die no more, Luke xx 36. Truly Jesus is the Resurrection and the Life.

P. NEAL.

LESSON FOR SUNDAY, APRIL 19.
JESUS ANOINTED AT BETHANY.
John xii 1-11.

Golden text: We love him because he first loved us. 1 John iv 19.

The raising of Lazarus had increased the wrath of the chief priests and Pharisees, so they plotted and planned to have Jesus put to death. On this account he left Bethany with his disciples, retiring to a city called Ephraim, about 10 miles northeast of Jerusalem, supposed to be the place now called Taniheh.

Lesson: Mary anointed the feet of Jesus, and wiped his feet with her hair, ver 3.

The words in Luke vii 37 38 are, A woman washed his feet with tears, wiped them with the hair of her head, kissed them, and anointed them with the ointment.

Matthew and Mark record that she poured it on his head. The four narratives evidently speak of the same anointing at Bethany. A woman poured it on his head, Matt xxvi 7. She poured it on his head, Mark xiv 3. It is such seeming contradictions that gives the sceptic great joy, and sometimes troubles those who are not sceptical. Reading the four accounts carefully we find this statement, or statements: Jesus said She hath poured this ointment on my body, she did it for my burial, Matt xxvi 12. She is come afore to anoint my body to the burying, Mark xiv 8.

From these expressions it is not at all difficult to believe that Jesus was anointed both head and feet. We have frequently read and heard something about "harmonizing the gospels." That is not so very difficult for the "spiritually-minded," because they harmonize their minds to the gospels. The natural man—unbeliever—receiveth not the things of the spirit of God 1 Cor ii 14, not to him harmony is impossible.

The anointing of Jesus by Mary showed great affection on her part. Jesus kindly received and approved of what she did, ver 7.

The custom and purpose of anointing dates far back in the history of the people of God. Jacob poured oil on his stone pillow and called the place Bethel, the house of God, Gen xxviii 18 19. The Lord said Jacob anointed the pillar, Gen xxxi 13.

The anointing of Aaron and his sons consecrated and sanctified them as ministers unto God, Ex xxviii 41.

The anointing of Saul made him captain over the Lord's inheritance, 1 Sam x 1, king over the Lord's people Israel, 2 Sam v 1.

Moses was told to make "the holy anointing oil" and what to make it of. Death was the penalty if any one else made it, or any thing like it. Ex xxx 22-33.

Ointment, oil or balsam was a thick fluid that would drop or pour from a vessel. The ointment of spikenard that Mary used was not the same as the holy anointing oil. It was very costly; the value lay mostly in the compounding—not so much in the ingredients. The pound that Mary used is estimated at from $42 to $51 worth.

A noted popular preacher was heard to say that Mary was very poor. She washed and scrubbed from morning till night, and raised garden stuff to buy the ointment. A commentator, called a great teacher, writes "That so rich a treasure in the possession of Mary shows that she was one of the wealthiest in the village of Bethany."

These two opposite accounts are given here to show the value of some Lesson Helps, so called, and shows the best and only reliable help is to compare Scripture with Scripture. The Holy Scriptures are able to make us wise unto salvation, 2 Tim iii 15.

This anointing of Jesus at Bethany was not "the" anointing of Jesus. He said "the Lord hath anointed me to preach the gospel to the poor," Luke iv 18.

The apostles in their prayer said "Thy holy child Jesus, whom thou hast anointed," Acts iv 27. God anointed Jesus with the Holy Ghost and with power, Acts x 38.

Many people now boldly claim to be anointed with the Holy Ghost, and some claim with power also, but when asked for proof they find a ready excuse.

Jesus by the Holy Spirit, moved Paul to say "Let no man deceive you by any means," 2 Thess ii 3. And again "Let no man deceive himself," 1 Cor iii 18. What we may term a relic of anointing, is practised in what is termed "ordaining" by laying on hands, the ceremony of crowning a king, and the inauguration of a president.

Let us believe and live so that Jesus will give us a crown of life when he comes.

Next lesson, Jesus teaches humility, John xiii 1-20.

P. NEAL.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, APRIL 8, 1908. NUMBER 14.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, April 8, 1908.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Word received from Sister Woodward assures us she will be with us on Sunday, April 12, and preach. Her subject for the evening discourse will be "Jerusalem and the Jews." Let all make a special endeavor to be present when Sister Woodward is to be here.

We were pleased last week to receive a call from our old friend, Brother I. B. Roberts. He had been spending the winter at the home of his daughter, Mrs. Cuffel, at Akron, and has returned to Argos for a stay with his other daughter, Mrs. Taylor. Brother Roberts is always welcome at our home, and we hope he will soon come again.

Throughout parts of the country in different states the temperance, or rather the prohibition question has been up before the public very much the past year. Just now at an election held yesterday in Illinois the matter is referred to the vote of the people. There has been great interest manifested, and both sides have worked as never before. As we go to press the result is not known, but the temperance people seem sure of success, and we pray their hopes may be realized.

Brother J. H. Willey, President of the Indiana State Conference, returned last Saturday from a three weeks' business trip in Illinois. He reports having met Brother R. G. Huggins at a railway station, as he was waiting for a train. Brother Huggins was on his way to his Sunday appointment. Brother Willey preached on Sunday morning for the Church in Plymouth, his subject being the old, yet ever new one, the Coming of Christ. This subject will bear repeating many times over—indeed it should be brought forward often, and all who heard Brother Willey were well entertained.

The Conferences in Iowa, Illinois, Michigan and Indiana are announced, with the Bible Schools and study classes connected with them. In each of these points there is an undercurrent of determination to do more and better than before. This is the right spirit. God has done, is now doing, and will yet do much for his people. Indeed we have the promise that eye has not seen and ear has not heard of all that the Lord has in his storehouse for the faithful. Then brothers, make all possible effort. The utmost in our power is not too much to do for our Master. The brethren in Virginia too are looking to a new Conference, and we can look for a forward movement there, for which all will be thankful and glad. Rally to the work. The time grows shorter—the Lord is coming.

Communicated.

Indiana Bereans. Lesson 5.

CHOOSING AND TEACHING OF TWELVE APOSTLES.

In studying the life of Christ we find, that after his baptism in the Jordan, by John the Baptist, he was led up by the Spirit into the wilderness to be tempted of the devil forty days. After this he returned to Galilee, teaching and preaching in their synagogues. Going to Nazareth where he had been brought up, he entered the synagogue and taught the people, explaining to them the prophecies concerning himself; but his applying these prophecies to himself, filled the people with wrath, and they arose and thrust him out of the city.

From Nazareth he went to Capernaum at the northern end of the Sea of Galilee, where he performed a number of miracles, casting out devils and healing the sick.

Going south to Bethsaida, great multitudes of people pressed upon him to hear the Word of God, so that it was necessary for him to enter a ship and thrust out a little from the land in order for him to teach them. After he had finished speaking he commanded the men of the ships to "launch out into the deep and let down their nets." And we all know the story of the miraculous draught of fishes. These fishermen were Peter (Andrew), Andrew, James and John, who were partners in this occupation. After this miracle, Christ called these four men to leave their nets and follow him that he might teach them "to become fishers of men."

Shortly after this Christ called Philip also of Bethsaida, and Philip findeth Nathaniel (or Bartholomew) and brought him to Christ. We also have an account of Christ's calling Matthew, the tax gatherer, at the receipt of customs in Nazareth. The Scriptures make special mention of Christ's calling these seven men to be his disciples or followers, whom he afterwards selected with five others to be his apostles or messengers.

Luke tells us that before choosing the apostles, he went out into a mountain and continued all night in prayer to God, and when it was day he called his disciples unto him and choose the twelve. Beside the seven already mentioned he chose Thomas, James the son of Alpheus and Judas or Jude, sometimes called Thaddeus, his brother Simon called Zelotes, the Canaanite and Judas Iscariot, the traitor. We have no account of just when and where these five men became disciples of Christ, but we know that the twelve were unlearned men from the common walks of life and some were disciples of John the Baptist. It might help us to distinguish them if we bear in mind the fact that there were four pairs of brothers, viz: Peter and Andrew, James and John, the other James and Judas who is the author of the book of Jude, and Phillip and Nathaniel.

Peter was impulsive and rash by nature as shown by his attempt to walk on the sea, and his rebuking Jesus, as he explained to them in regard to his suffering and crucifixion, also his denial of Christ. But Christ's crucifixion produced a great change in him, giving him dignity, prudence and firmness.

The Scriptures relate several scattered notices of Andrew, but we do not get much of an idea of his disposition. John was the loved disciple, had a gentle nature and was a fast friend of Peter's. Philip was timid by nature. Thomas was slow to believe, he saw the difficulties in every case, but had an ardent love and was faithful even unto death. Judas Iscariot was the steward and probably had special gifts for handling money, which likely developed covetousness, unfaithfulness and eventually the betrayal of Christ.

The gospel writers relate other instances, which give us some idea of the disposition of the other apostles, but we cannot review all of them in one lesson. After ordaining "the twelve" Christ sends them forth to the "lost sheep of the house of Israel" commanding them to "preach the kingdom of God," giving them power to perform miracles and instructing them to make no provision for their journey saying "the workman is worthy of his hire." He exhorted them in Matt x 28 to "fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." We understand that Christ's error was to impress upon their minds the great importance of the future life over the present and of fearing God rather than man, and a better rendering would read "fear not them who can destroy your present life but can not destroy the future, but rather fear him (God) who is able to destroy both present and future life." He warned them that they would have persecutions and should be hated of all men, but gave them the promise "he that endureth unto the end shall be saved."

Luke tells us that Christ also appointed seventy other disciples, and sent them by twos into every city; whither he himself would come. They afterward returned rejoicing that the devils were subject unto them in his name. Christ told them to rejoice rather because their names were written in heaven.

After the resurrection Christ commanded the eleven to go into all the world and preach the gospel to every creature. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

Mrs. Emma Ruebsack.

Pleasure is seldom found where it is sought. Our highest blazes of gladness are commonly kindled by unexpected sparks.

Henry Home: Men are guided less by conscience than by glory; and yet the shortest way to glory is to be guided by conscience.

At the Breaking of Bread.

Job xxiii 10.

He knoweth the way that I take and when he hath tried me I shall come forth as gold. Doth not he see my ways and count all my steps? But the Lord tryeth the righteous. But the wicked his soul hateth. After all the suffering and loss, after friends had forsaken and death seemed near, Job did not lose his faith in God, but said, He knoweth the way I take. He was trusting in the God that said, I will never leave thee nor forsake thee, for the Lord knoweth the way of the righteous, the eyes of the Lord are upon the righteous, he is their strength in times of trouble; and they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seek thee, for the Lord knoweth them that are his. If we are known of him, then he will know the way we take, and if we like Job, when we are tried can say, I have esteemed the words of thy mouth more than my necessary food. All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. My righteousness I hold fast, and will not let it go. It is only by esteeming the Word of God, the gospel of the kingdom, the bone of eternal life more than our necessary food that when we are tried, we can come forth like gold. By humbling ourselves before God, taking all trials patiently and ever asking for strength, search me O God, and know my heart, try me and know my thought. Then as God rewarded Job for his faithfulness in giving more than he had, so will our Lord say, Well done, and give us the crown of life, if we have overcome and patiently endured, if we have come forth as gold, purified of the dross by the Word, refined and pure, fit for the Master's use. Heavenly Father grant that our prayers may ever be, Keep us unspotted from the world, and may we be among the jewels in the gathering time.

Ella Knowles.

TITUS II.

I have selected a few references on the first verse. "But speak thou the things which become sound doctrine." This is Paul writing to Titus and telling him to speak sound doctrine. What is doctrine? It is a principle laid down as true by a master. And in Psalm xix 7 it says, "The law of the Lord is perfect, but in the marginal rendering it says, The doctrine of the Lord is perfect, converting or restoring the soul: the testimony of the Lord is sure, making wise the simple. How is all Scripture given? It says 2 Tim iii 16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." How long should we continue in sound doctrine? I think that question is answered in 1 Tim iv 13, for it says, "Till I come, give attendance to reading, to exhortation and to doctrine."

Ida Beckman.

Putting on Christ.

In the book of Romans xii 14, we read these words, "Put ye on the Lord Jesus Christ." Suppose someone who knew nothing about what was meant by this phrase and yet he very much desired to know how he might put on Christ. Paul does not follow that text with an explanation. Now what should he do? Should he say, Well, I will see if I can find any thing in the encyclopedia on that or I will see what some theologian says about it? No, dear reader, he should not consult any of the above but he should stay close by the Word of God and compare spiritual things. Study to show yourselves approved unto God a workman that needeth not to be ashamed, prove all things, hold fast to that which is good. Let us search the Scriptures and see if we can come to the knowledge of the truth as to how to put on Christ. In Acts xvii 11 it says those at Berea received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so. In Gal iii 26, 27, Paul says, For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. Verse 29, And if ye be Christ then are Abraham's seed and heirs according to the promise. And what was the promise? The land of Canaan for an everlasting possession. Gen xvii 7, 8. In Acts vii 5, Stephen says, God gave him none inheritance in it, not so much as to set his foot on, yet he promised that he would. In order for Abraham to inherit it for ever, Abraham must be raised from the dead, and given everlasting life. Let us go a little farther and see what is meant by baptized into Christ. In Col ii 11, 12, Paul says ye are circumcised with the circumcision made without hands, even the circumcision of Christ. Buried with him into baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. In Rom iv 11 Paul says that Abraham received the sign of circumcision, a seal of righteousness of the faith which he had, yet being uncircumcised. Here we find that circumcision was a seal, but since Christ came baptism takes the place of circumcision, and thus being made conformable unto his death. Rom vi 3. In Rom x 2, 3, we read that Israel had a zeal of God but not according to knowledge, they being ignorant of God's righteousness went about to establish their own righteousness. Thus it is the knowledge of the gospel and obedience thereto that constitutes the righteousness of God, which is by faith of Jesus Christ. Rom iii 22.

Wm. Hammers.

"Blessed are the pure in heart for they shall see God." Matt v 8.

Only the pure in heart shall see God. Blessed are they who are preparing the way of the Lord. Believe the gospel, be baptized for the remission of your sins into that all saving name, depart from evil and do good, seek peace and pursue it, learn to do well, seek judgment and righteousness, have the faith, charity and hope of letting your light so shine before men that they may see your good works and glorify your Father which is in heaven. Be glad and rejoice in the Lord ye righteous, and shout for joy all ye that are upright in heart. Jesus says, in Matt., For whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother. What a relationship, to be accepted in that royal family, if we do the will of the Father with a pure heart, keep his commandments and walk in the light as he is in the light, then we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i 7. In whom we have redemption through his blood, the forgiveness of sin according to the riches of his grace. Eph i 7. O how we ought to rejoice to know that we can be made clean and pure, washed white as snow in the blood of the Lamb, if we seek him and endure unto the end. What a hope we have, it is a blessed hope, it is the one hope, and the hope of meeting together with all God's people in that day when he will send his only begotten Son to rule the world in righteousness. My prayer is that we all who have put on that saving name will be ready with a pure heart to meet the Lord when he comes.

J. Gyer.

Questions on Sunday School Lesson April 12.

John xi. 1 57.

Where was Jesus in our last lesson?
Where in this?
At what time in his ministry is this lesson?
Where did the family that Jesus loved live?
Why did Jesus love this family?
How many members? Name them.
By what act is one of them widely known? John xi 2, xii 3-7
Will such friendship bring a blessing?
Will Jesus be a member of your family? John xiv 17 20 21
What must we do to gain his presence? John xiv 15 23, xv 10, Luke xxiv 29
What proof have we that this family loved Jesus? John xii 2-7, Luke x 38-42
Which one was taken sick?
What did his sisters do?
Where was Jesus at the time? John x 40, i 28
What should we do in case of sickness?
How long did Jesus stay in Bethabara after receiving the message?
What reason is given for this? John xi 4 15
Tell the discussion between Jesus and his disciples about going.
Was there any danger?
Where did Martha meet Jesus?
How did she greet him?
Did she have faith in him that he would help?
Had Jesus before this raised any one from the dead? Luke vii 11-17, viii 49-56
What promise did Jesus make to Martha?
What did she understand this to mean? Verse 24
What great doctrine did Jesus then teach her?
What do we mean by the resurrection?
Who only are to have this resurrection to life?
Why did Jesus weep?
Does this show that Jesus is tender-hearted and sympathetic?
Tell the story of the resurrection of Lazarus.
Describe the tomb, and how he was bound
Why did Jesus pray?
Does the raising of Lazarus teach that body and soul have a separate existence?
What was the effect of this miracle on the people?
Does this lesson illustrate Jesus' work as the "Good Shepherd?"
What hope does it give us of life beyond death? I Cor xv, Rom viii 10 11, Phil iii 21.

Obituary.

Another one has fallen. Sister Mary A. Cole, for 22 years a firm believer in life only through Christ, came into this living truth while Brother R. S. Duggins was holding a series of meetings here at the time of the church organization twenty-two years ago—and was baptized later by B. W. Woodward. For 76 years she has battled with life.

Born in Jefferson Co. N. Y., Mar. 4, 1832. She married David Cole July 6, 1850. They came to Michigan in an early day, and realized all that pioneer life meant in a wilderness. They reared out a good home, reared four children who survive her, two others dying quite young. The husband and father died a year ago last month. Sister Cole was living at the time of her death with her youngest daughter, Jennie Stickney, near Harriette. She fell asleep March 27th, 1908, and was brought back to Dutton, for burial. The funeral sermon was preached by the writer from John vi. 68. "To whom shall we go? thou hast the words of eternal life. Sister Cole had been almost totally blind for six years, and nothing gave her more comfort than to have some one read the Bible, or The Restitution, to her. Patiently she lived bearing her trials without a murmur, peacefully she sleeps till the trump of God shall awaken her to sight and glory.

M. A. Woodward.

Selections.

A Deed Living through a Century.

A noble deed may not only carry its influence at the time of its being enacted, but may live on, and thus perpetuate its influence through other lives and years. Its memory may live long after, shedding a silent influence for good. Often as one witnesses the familiar scene, or recalls the old surroundings of by-gone days, some act of benevolence, or example of real goodness, or deed of mercy, will come back as definitely and as strongly as though it were lived in our presence again.

The power of the deed is often revived with memory, while on the other hand the influence may be so felt that the good achieved will live on, even though the perpetrator of that deed be seldom recalled. Its advantages may be felt and realized, proving a blessing to society, and yet the author may live far in the background.

A striking incident of the power of such an example was related some since. In one of her lectures Frances Willard told the story of a young nobleman who found himself in a little village away off in Cornwall, where he had never been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets seeking in vain for a place where something stronger than water could be had. At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?"

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless, there was a proud flash in his faded eyes as he answered, "My lord, something over a hundred years ago a man named Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of the village; and who can estimate the influences for good thus exerted upon the lives of those sturdy peasants!

What nobler memorial could be desired by any Christian minister.—*Volunteers Gazette.*

The Discipline of Life.

Stress, strain, struggle—what a persistent triumvirate! On every side they strike us. The story of most lives re-echoes them. Their reign is undisputed, untiring, universal. Extensively, intensively they rule. Expect them! Shrinking from them does not eliminate their pressure. Life requires them—and all of life. To meet them is our part—to conquer, our privilege. To complain, to groan, to yield is childish. Why despair? Why forespend?

They hurt—of course. But do not hate them. Assert the stuff that victor souls are made of. You are making character. They help you in making. Discipline is what counts. Never fight that. It is what every life needs. They furnish it. Don't permit them to torment you. That is foolish and unresting. Endure! Strength of character—real strength—will result. By them your soul is proved—and polished. You cannot escape the finishing process. Don't try! It is the will of God. It is your Father's purpose. He knows the whole process of soul refining. His way is good. Be brave! Have courage! You need the stress and strain and struggle. It may be most unpleasant—but it is best. Try to understand. Co-operate! Sweetness, richness, beauty will be your soul's sure recompense. Resign yourself! A real child of God must. A true child of God will. Such adjustment reveals you to yourself, explains the core meaning of life; puts before your fellows the attainable ideal. Be unafraid! God loves moral heroes. So does man. Grow! Develop! Ripen! Mellow! Live the intensive life!

God is watching. Your crown is being cut with God-cut gems. Meantime you are learning the true interpretation of life's only meaning. You are building the one enduring thing—character—God's hand is helping you. Behold it in life's stress and strain and struggle! Get hold of the Fatherhand. Grip hard—and hold on. Know this: He will carry you through.—*Seth Russell Downie.*

"Feeble Saints."

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the negro preacher sang, "Judge not the Lord by feeble saints." And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warning that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians, and poor enough food they find it! Because God's people are not all they ought to be, therefore these cavilers will keep away from the religion they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbeliever, "If you would know the truth, go to the Word of God; go to him who is the truth; 'judge not the Lord by feeble saints.'"—*Christian Witness.*

True religion begins in prayer, and in prayer more than anything else is it exercised.

An ounce of generous praise will do more to make a man your friend than a pound of fault-finding.

Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God.

The Stars: the Alphabet of Omnipotence. The Flowers: the Language of Angels. The Birds: the Singers of God's own music.

Reason is a fine thing; but let us not think too much of it. God does not. We know of a surety—we know on the authority of his Word—that all the proud and high things of man's intellect are of infinitely less value in his sight than the humblest aspiration after mercy and truth, than the heart-uttered groan of a contrite spirit.—*Kitto.*

Subscribe for The Restitution to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Poetry.

The Last Hope of the Church.

Thou who from Olive's brow did rise,
In splendid triumph to the skies,
Before the rapt disciples' eyes,
Lord Jesus, quickly come!

For Thy appearance all things pray,
All nations sighs at Thy delay,
Thy people cry "no longer stay,"
Lord Jesus, quickly come!

Hear Thou the whole creation's groans;
The burdened creatures' plaintive moans,
The cry of deserts wild and lone,
Lord Jesus, quickly come!

For signals of distress unfurled,
For nations on stormy billows hurled;
Hear Palestine as a shipwrecked world
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,
The trumpet's roll, the clash of arms,
Let mutic Love, sweet Thy charms,
Lord Jesus, quickly come!

Wave once again upon the sea
As the sad earth's tempestuous sea,
And still the waves, O Prince of Peace,
Lord Jesus, quickly come!

See, Thy fair Bride, with garments torn,
Of her celestial crowning shorn,
Upraises her arms, with watching worn,
Lord Jesus, quickly come!

Hope of the ever-mournful heart,
Their only glory, joy and boast,
Without Thy advent all is lost!
Lord Jesus, quickly come!

Come, with Thy mighty, a dieharm,
Come, with embattled cherubim,
Come, with the shout to seraphim,
Lord Jesus, quickly come!

Communicated.

The Story of a Happy Christian Life.—No. 50.

Elder Hugh Sharon Barnhill, was born in Butler County, Ohio, March 29, 1809, and moved with his parents to Marion County, Ind. in 1820: this being 88 years ago, when the Capitol of Indiana was still at Corydon, and her second Governor was just taking his seat.

Here in due time he united with the Disciple Church, married, and in 1846 moved with his family to a farm in the vicinity of where the town of Argos now is. Quite a large number of young people attended this conference, some of them from churches a long distance to the south.

Brother Barnhill was "the prince of entertainers" and was ably seconded by his devoted wife and lovely daughters. Brother Mansfield and wife and Brother Berrick were at this conference, and with about twenty more were housed at the Barnhill home at least part of the time, my parents, grandparents, Auntie Willard, her son and adopted daughter and myself being of the number, and not only at the meeting but wherever he went, Brother Barnhill's warnings, exhortations and prayers had their effect, especially upon the young.

His presence brought with it a solemnity, an awe, a reverence for holy things, that brought others into the same attitude. He seemed when teaching the Bible, just as Auntie Willard said she felt, "As if he were laying his hands upon the Ark of God." As God himself is reverenced, so did he reverence that Holy, Holy Word. No historical fact was questioned, no person or event explained away; God's veracity was not to be questioned on any point, if he had spoken, it was enough. And well would it be for us of these later days, if we were as careful in handling the Word of the Lord as was Brother Barnhill. There would not be so many things explained away that still stand as unmovably true, after the explainer is through with his explanation, as they did before,—simple, trusting, child-like faith, accepting, believing them still.

"Many were led by Brother Barnhill's fearless exhortations, to accept God's salvation as proffered through the Son of his love;" and among those were two of my young lady friends—dear Kitty Stevens and a cousin—a Miss Ada Vose, here on a visit from Aten, Nebraska. This was January 20th, 1884, in a night meeting at Gospel Grove, and March 3rd, 1884, he fell asleep,—his death being due to an accident.

He was driving along in his buggy on the way from Argos to Plymouth, to attend a meeting of Brother Woodward's, when a bolt breaking, he was thrown over the dash-board, suffering internal injuries that were beyond the reach of human skill. But although he was 74 years, 11 months and 3 days old at the time of his death, Brother Barnhill, like Moses, still kept his vigor of mind, his youthful appearance, and his almost unabated strength.

He was never here but once, and that was when

"Rock of Ages, cleft for me,
Let me hide myself in thee,"

was "sung above a coffin lid," underneath which lay my mother in the calm repose of death, for Brother Barnhill preached her funeral.

One of the last conferences Brother Barnhill attended was the one at Rensselaer, August, 1882, when Brother Alfred Thompson was Chairman, and he, my father, and Brother D. T. Halstead, Brother H. V. Reed, Brother Charles Gardner, Brother J. F. Wilcox and Brother Ralph Carter were the speakers, and two were baptized, one of these being a brother from Wabash County, out of the Disciple church who, when asked "What he had gained by the change?"—replied, "I have gained TRUTH." About fifty from abroad attended this conference.

It is a pretty good test of the faithfulness of a father and mother when all their children come into the fold, and this was Brother and Sister Barnhill's happy experience.

Sister Barnhill was a woman of deep and exalted piety, and a true yoke-fellow of her husband, well-fitted to "bring up children in the nurture and admonition of the Lord." But they both sleep, and "who is there who have left behind them a better record for piety, morality and unbounded generosity?"

AUNTIE WILLARD.

(To be Continued.)

Write your name in kindness, love and mercy, on the hearts of those whom you come in contact, and it will never be forgotten.

Religion Number 3.

In article 1 we tried to show that in contradistinction to the many creeds and forms of religion (so called) that have and do exist, that there is but one true ground, substance, foundation or principle upon which God and man can be united.

In article 2 we tried to show that God revealed this principle to man, through inspired men. These men made a record of their inspiration. We have this record, the Scriptures. Question: What is this principle, and how does it unite us with God? This principle is Obedience, 1 Sam xv 22. God created the earth to abide forever, Eccl i 4, Psa cxix 90. He purposed in all it with His glory, Num xiv 21, Habak ii 14. This is to be done by a people who will voluntarily be obedient to him. Rom v 19, Eph ii 5, Rom iv 16-22.

Adam was entrusted with the rule of the whole earth, Gen i 28-30. He was voluntarily disobedient, Gen iii 6. He became involuntarily disobedient ever since, Rom v 12. God's word will not return to him void, Isa lv 11. He has appointed a man who will rule the world in righteousness, Acts xvii 31, Jesus Christ is the man. He gained the right to rule the world because he was voluntarily obedient, Phil ii 7-10. Jesus was sent to preach Obedience, Luke iv 18, viii 1. He told us that all those that would believe and be baptized, Mark xvi 16, or in other words, those that would obey from the heart that form of doctrine, Rom vi 17, would be saved—would be united to God.

Those who believe in a spiritual kingdom in heaven, eternal life and torment for the wicked, and other things contrary to God's purpose, have not understood their minds, Rom xii 2. They are therefore still disobedient. Those who have transformed their minds but not their hearts are still disobedient and not in harmony with God.

When we really want to be united with God, the preaching of the gospel the good news, pricks our hearts, Acts ii 37. New ideas, new conceptions, new aims and ambitions come to us, thus we are begotten by the gospel, 1 Cor iv 15. It impels us to be obedient to baptism into Christ. It is the influence, the spirit by which we are all baptized into one body, 1 Cor xii 13. Those in Christ are new creatures, 2 Cor v 17 thus we are born again by the Word of God which is the Gospel, 1 Pet i 23-25. As new born babes we grow by feeding on the Word, 1 Pet ii 1.

In conclusion let us note here we are kept in harmony with God. We read in Heb xii 5-7 that whom the Lord loveth he chasteneth. What does the Lord do when he chastens, and how does he do it. Chasten comes from the same root word as castle, and it means to correct, purify, separate. Monks, friars and nuns were put in castles to separate them from the world. How does God correct, purify and separate us? 2 Tim iii 16 says that God gave all Scripture to correct, reprove instruct us in righteousness. Webster says the word rod means a shoot or twig, and that is sometimes used as a means of correction. David says in Psa xxiii 4 that God's rod, or in other words God's Word or means of correction, serves to comfort him. Read also Psa xix, and note that the law of the Lord converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes.

If our delight is in the law of the Lord, and in it we meditate day and night, Psalm i, if we let it guide our hands, Psa cxix 18, and also our feet, verse 59, we will be in harmony, and will be kept in harmony with God, and as the darkey says, we will have "got religion."

GEORGE NEILL.

To the Household in Texas.

I shall soon be in Texas. If there are others in Texas and Louisiana who desire me to hold meetings in their neighborhood, they can arrange for the same by addressing a letter to my home address immediately. Write to 420 N. Willow ave, Austin station, Chicago, Illinois, and my family will forward them to me.

Yours in the Blessed Hope.

W. H. WILSON.

Some Free Reading for You.

Brother William Reed of New York has issued some pamphlets—The City of Pure Gold, The Atonement, The Atonement continued, and Parables of the Christ. He has sent a quantity of each kind to this office and instructs us to send them free to those who ask for them. The four will cost three cents postage, and the tracts are free.

Report of Meeting.

The South Bend, Indiana, Church, not being able to obtain Brother S. J. Lindsay's services for longer time than one week in February, secured his promise to return as soon as his other engagements would permit, and on Monday, March 10th, he returned and began another series of meetings which continued two weeks.

A number of people who are members of various other denominations attended the entire series of meetings, showing great interest, by making for notes and references and admitting that statements were sustained by Scriptural evidence.

Sickness prevented some of the members from attending all the meetings, but all have been greatly edified and strengthened, and it is thought impetus will result in the near future.

EMMA C. RANSBURG, *Sec'y.*

Dear Restitution:

I have been so pressed for time and strength, that I have not sent in a notice of Brother Wilson's visit until now.

We enjoyed the unusual treat of listening to the expounding of the Scriptures by one brother who is so well qualified to bring out the beautiful harmony of God's Word.

There is not the least doubt in my mind that the Lord sent him here as near as up to the appearance of holding meeting, at least once a month, as we are all scattered. We should not forget that we are told to forsake not the assembling of ourselves together and so much the more as we see the day approaching.

We are glad to see that Brother Wilson is helping to organize a Missouri conference. May the Lord keep him in health that this stirring up work may go on. There are many who are asleep and in danger of getting into the group of foolish virgins.

We must not excuse ourselves by thinking that we are isolated and can do little or nothing. We can have a share in the reward if we put all the means we can afford to give to those who can give their time to this work. We are certain to miss a great blessing if we neglect this duty.

We hope to see Brother Wilson in August, when he comes north.

Your Sister, in Christ.

GENEVIEVE M. LOGAN.

Editor Restitution:

I am just taking a few minutes to say to Brother W. L. Skeels how much I commend his article to the last RESTITUTION, April 1, entitled "A FIGHT."

I hope and pray that every one who has sealed their faith in the things concerning the kingdom of God, and the name of Jesus Christ, by being immersed, will read it over and over again, and if there is any where contention among brethren, and the contenders have unfurled their banners shouting, "I know we *are* right and will fight it out," I entreat you in the name of our Lord to pull down your flags, read carefully and prayerfully the Scripture quoted by Bro. Skeels, then give heed to his remarks, and especially to one word LEADERSHIP. This word is the foundation and inducement of nearly all contention. The Master's words are "The servant of the Lord must NOT strive but be gentle unto all, apt to teach, patient, etc." 2 Tim. ii. 24, 25. No contention in that my dearly beloved brethren.

P. NEILL.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs C N Howard	1 00
Alonzo Brooks	50
J E Melrose	50
F H Steps	0 50

$1 25 Chicago Excursion Pennsylvania Lines.

Saturday and Sunday, April 11th and 12th. For details see J E Hanes, Ticket Agent, Plymouth.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ind. Conference.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dutton, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Geneva, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 50th Annual Conference in Michigan, and arrangements are being made to make this gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the Kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or knew any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton stand need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting E. L. Austin, of Penfield, Canada, as one of the speakers, and we hope other able Brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Meadow, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 13-19, and the Annual Conference from August 19-28. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAHSBURG, Sec.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conference have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wilcox, Wagoner, Brothers and Sister Woodward, Brother Crozier or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri, (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Pierceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA WILCOX.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co, Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, and you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO. NEILL.

The middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, if any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Communicated.

From Arkansas.

Brother Underwood,

In my last to THE RESTITUTION, I promised that in a future article, I would tell the brethren of our church houses in this part of the country.

In the year 1885, I moved to Waveland, Ark. At that time there was but one brother of the Abrahamic faith in all this part of the country. I had warrings without and fightings within; was hated, persecuted, and ordered to leave the country. But none of these things moved me. I kept on preaching the gospel. Pretty soon the seed sown began to take root, and I began to baptize the believers. We soon built up quite a congregation, but we had no house that we could call our own. So we went to work and built one. All of the faith did what they could towards building it. I remember that I went all alone one evening to the spot where we were going to build the house, and as the persecution was so great I feared some one would burn the church if we built it. So while there all alone, I knelt down and asked God to protect the building and to not let the enemies of truth destroy it. We went on with the work, the house was finished and we dedicated it to the Lord. It stands there yet. Many sessions of school were taught in it, but for years not a pane was broken out of the windows.

In the fall of 1894, I came to this town. There was no house of worship here where we could preach the gospel. True the Methodist folks would let us have their house occasionally, but we did not feel free to preach in it as if it was ours. There were a few Disciples here, and they had no house either, so I proposed to them that if they would build the house, I would furnish the material. They agreed to it, and I went to work and put the material on the ground. I got about forty dollars help from friends, and my wife and I did the rest, with the exception of a little help from one other noble brother. I do not know just how much the material cost, but somewhere between three and six hundred dollars. Mrs. Daniel took in boarders and helped all she could. The house was finally finished, and I bought a bell and a stove and put in it. It stands in this beautiful little town today, a credit to the Church of God. Now thank God we have a house in which our preachers can herald forth the glorious gospel of the kingdom, and no one can say you shall not. Last night we preached the gospel in it, and at the close of the discourse, two loving ones came forward and made the good confession. The theme was, "The Rightful Heir to David's Throne." It was made so clear that Christ was the rightful heir to that throne, every one could see who wanted to see the truth. Bless the Lord! This house is about thirty feet wide, and fifty-four feet long, I think. It is as good, if not better, than any church house in town. We preached all over this part of the country, and converted quite a good many to the truth, and some of them are now preaching. At Driggs, five miles north of this place, we have quite a number of brethren, and they have built them a good house of worship. But most of the faith are poor. There we have an able young man in the person of Bro. Shelton, who can preach the truth with power. We are proud of Bro. Shelton. He can defend the truth, as well as preach it. He had one discussion, some time ago, in which he gained a grand victory for the truth. I am still preaching all I can. I preached at Stoneville, last Sunday was a week ago, to a large congregation, and at the close a Methodist preacher arose and endorsed everything I preached. Said it was the truth, and that the people should accept it. The theme there was "Christ the Rightful Heir to the Throne of David." Brethren, pray for me and my work in this beautiful south-land. Some time since I received ten dollars from a Sister, I think it was, from Buffalo, New York, and a letter asking if I had received it, but there was no street and number on the letter, and the answer was returned to me. I withhold the name, but if this should meet her eye, I would be very glad if she would write me and give me her street and number, as I want to write her a personal letter. I also received from a brother in California and one from Oklahoma, with help in them. God bless them. I cannot find language, brethren, to express my thanks for the same. I never asked for help direct in my life, and have done all I have without money and without price. I feel now that I did wrong in not teaching the brethren that they ought to support the gospel. I almost lost this last year's work from sickness, and for that reason, am in a financial strait. A few have helped me, and God knows I appreciate it. I am going to preach all I can, and as the way opens. If I had the means to pay my railroad fare I would get out from home and preach some, but as I have not the means to pay it, I am going to preach around home. If wife and children had bread and clothes, I would devote my whole time to the work. God impress those who have means to spare, to use at least some of it, for the advancement of thy truth.

By the help of the Lord, I have led another preacher to see the truth, and I want some one who is able, to send him THE RESTITUTION. I give Bro. Underwood his name and address, and if you will send him the money he will send it to the preacher. I have made diligent inquiry as to his standing and find him to be a first class citizen, who has the confidence of all who know him. He was a Latter Day Saint, of the Joseph wing, but is now a child of God.

I would love to tell you how I came to convert him, but space forbids. Will say, however, that he had an appointment at a certain place, at 11 A. M. and I had an appointment at the same place at 3 P. M. So I heard him, and he heard me, and this led to his conversion. He is a fine speaker, and well educated, and has a good influence.

May God bless all of like precious faith, everywhere. Your loving Brother.

T. J. DANIEL.

Indiana Brevets, Greeting.

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSON.

THE MESSENGER

is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts. 5 or more comes 25 cts each copy per year. Simple copy on application.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 340 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rabe, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. O Steffa. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKEELS

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these People out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Walls of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy One the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Lifeupon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VOLUME LVII. PLYMOUTH, INDIANA, APRIL 15, 1908. NUMBER 15.

The Restitution.

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FOR THE
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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money can pass; money is easily detected, and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper one year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Palestine.

Land of Israel's favor'd nation—
Dreariness so long been Thine—
Thou shalt wake from desolation—
Sure the word, "Arise and shine!"

We will mark the tokens telling
Of thy coming day of might—
Then all other lands excelling,
Thou shalt gleam with heav'nly light.

Wake, O wake, with song resounding!
Royal harp, renew thy strain!
Wilderness, in bloom abounding,
Greet thee our Messiah's reign.

Glory! Glory! Glory! Glory!
Thou a land of joy shalt be!
And shall speedily restore thee—
Canaan! Be one home in thee.

—H. Beyer, 1895.

Communicated.

Why Did Felix Tremble?

After the charges against Paul were set before Felix the governor, by Tertullus a pleader in Provincial courts, and the defense of the Apostle by himself, heard: Felix instead of dismissing the case as unsupported by testimony delayed the matter and put the Jews off by promising to make further inquiry about the case when Lysias the commander would come down. So Paul was still held as a prisoner under guard but not bound. A few days after turning him over to the centurion, Felix with Drusilla, his wife, who was a Jewess, sent for Paul with a view to hear him concerning the faith in Christ Jesus. Here was Paul's opportunity to preach a sermon to two persons whose lives outraged every principle of decency and law. The apostle's talk to this dissolute couple took a practical turn. The points discoursed on were justice, self-control and the judgment to come. Tacitus, the Roman Annalist said, "His rule was a mixture of cruelty, lust and servility." Injustice would characterize the public administration of his office. In private life he gave way to unbridled lust. At the time Paul was talking to him he was living in adultery. He must have felt the sting of the apostle's rebukes uttered with all the sternness and gravity befitting the case before him. Paul's talk would have been incomplete, and without power to rouse the conscience of such a man had he omitted reasoning concerning a judgment to come, when such characters would have to meet the great Judge and hear their doom. This made Felix tremble, but awakened no resolve for reformation, at least for the time being. "Go thy way for this time; when I have a more convenient season I will call for thee." The golden opportunity of life was let slip; the convenient season never came. This is but a single example among the countless millions who have had the opportunity of hearing or reading the message of love and pardon but postponed the obedience the Lord required to some more convenient season.

The judgment concerning which the apostle reasoned is not a judicial action of the Judge at the moment of death, as taught in popular creeds, but an issue or judgment future to death, which is to settle finally and forever the doom of the individual transgressor who shall be summoned before that awful tribunal. This is what inspired terror in the mind of Felix and should inspire terror in the minds of all who hear and know the threatened doom. Paul in his defense before the Governor and in the presence of his accusers said, But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxiv 14, 15. The Governor heard this language in reference to the resurrection of the unjust and he belonged to this class. For this human judge to have his case brought before the divine Judge for settlement was something more fearful than dying a natural death or being cut off suddenly by the hand of an assassin without the sentence of him to whom all judgment has been committed, pronounced to his face.

The resurrection of the unjust to judgment is too plainly revealed by the Judge himself to admit of question or controversy. Men have spent a great deal of precious time trying to set it aside, and when they got through explaining the language in the 5th chapter of John to mean something else than a literal resurrection and judgment, simple faith finds it much easier to believe the message as it stands than to believe the labored exposition of the expounders. Men raise what they regard as insurmountable objections to raising such countless numbers of unjustified men and women to life, and of disposing of their cases. They imagine serious consequences to follow. One man in Plymouth tried to make such a fuss appear ridiculous. We must not set our judgment against God's plainly revealed purposes. Our judgment of the fitness of things is not the criterion by which to dispose of the difficulty. Let God take care of the difficulty involved in the fact.

There are quite a number of passages in New Testament Scriptures that cannot be understood except on the ground that retribution beyond the Adamic death awaits the ungodly, and this preceded by a judgment which is frequently alluded to in these same Scriptures. The fact that the Adamic death is not the end of the wicked is clearly shown in the language of the great Teacher. Matt x 28, Fear not them that kill the body but are not able to kill or destroy the soul (life) but rather fear him who is able to destroy both soul (life) and body in Gehenna. Man can inflict death or kill the body and as Luke records, "After that have no more that they can do." Luke xii 4. Another death or destruction lies beyond what man can do; and the great Judge will inflict this as punishment incurred by those who abandon the faith to save themselves from death at the hand of cruel persecutors. It was a hard fate, going to the stake to be burned or to the wheel to be bruised and broken, or to be tortured and die by inches by whatever means devilish ingenuity could invent; but fear not; and in case you do there will await you at the hand of the Judge utter destruction from which there will be no resurrection to life. The language in this passage was a forewarning of what might be expected in case of recantation of faith. The doom would surely fall. Whosoever will (would) save his life shall lose it. It will not do, when facing a martyr's death to deny the Christ. To prove so unloyal to forfeit eternal life. On the other hand whosoever shall lose his life for my sake and the gospel's shall save it. What infinite compensation for torture and death! I will not quote the whole passage but will now cite verse 38 of this 8th chapter of Mark, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." According to these words, the cowardly of that first generation with those of every subsequent generation down to our Lord's coming will be obliged to appear at his bar. Those who deny the resurrection of the wicked will reply that the words "ashamed of" are adequately met if the Judge leaves them to sleep on forever as they went down under the Adamic death; that no awakening is necessary. It would appear a sufficient reply to this objection to say that this is squarely in the face of what the Bible teaches in plain terms touching the resurrection of the unjust. I have already cited two passages in proof, on which the objector can exhaust his exegetical skill to no purpose. In addition to this I will quote Matt xvi 27. "For the Son of Man shall come in the glory of his Father with his angels, then shall he render unto every man according to his deeds." R. V. These words are logically connected with what is said above, saving and losing life. Two classes, opposite in character are the subjects of reward; so both classes must be raised, but not necessarily at the same time. See the writer's tract on the resurrection. Dying a natural death, as of old age, or by disease, or by violence of the persecutor's hand is not the execution of the sentence for personal or individual sins. Our Lord's judgship is involved in this. The sentence is not the continuation of the Adamic death, but the infliction of death supernaturally. This will appear further evident on examining Rom ii. After portraying the debasement of the pagan world by its obscene and idolatrous practices the apostle arraigns the Jews, charging them of being guilty of the same or similar sins as those committed by the pagans, on whom these boastful, self-righteous adherents of the law pronounced judgment. He says of these, But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. This judgment settles the question of the final destiny of individuals. "Who will render to every man according to his deeds." This is the same as affirmed by Christ in Matt xvi 27. To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life—will he render. But unto them that are contentious, and do not obey the truth, but obey unrighteousness—will be rendered indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. It will be the high prerogative of the Son to whom the Father committed all judgment to decide the doom and execute the judgment, and this he will do in the day of wrath, the day in which, as verse 16 reads, when God shall judge the secrets of men by Jesus Christ according to Paul's gospel. Connecting the 12th verse with the 16th we have the idea clearly expressed that the wicked will perish in that day. This must include the contentious and disobedient of Paul's day and of subsequent days and of all time in which men under the light of truth have been and will be rebellious. It is not a judgment at death, nor is it a natural judgment, but one that decides the destiny of every soul. It involves the resurrection of the dead. No one denies this of the righteous; some deny that the opposite class will ever be released from the Adamic death. If so then the statements in this chapter in reference to the executive judgment by Jesus Christ is false? The only thing for these errorists to do is to admit that there will be a resurrection of the dead, both of the just and the unjust. The Son of God does not inflict natural death, and this judgment in the 2nd chapter of the Roman letter does not relate to this death but to one belonging to the day of wrath, when the secrets of men will be laid bare; the day at the beginning of which the righteous dead will be raised and rewarded—a long day of a thousand years.

I once carried on a discussion through letter with a man who assumed that the wicked dead could not be raised because they are not in Christ. A sufficient answer to such a position is, How do you know that they cannot? After you have argued and inferred and jumped to the conclusion, there still remains the plain teaching of the Bible for childlike faith to rest in.

I have not called attention to all the passages of Scripture bearing upon my main topic. To sum up the argument I will state: 1, There will be a resurrection of two classes; 2, This will be followed by a judgment that fixes destiny; 3, One class perish as the result of that judgment; 4, The other get eternal life as previously determined; and as the result of that judgment—glory, honor and peace, rulership in the kingdom according to faithfulness and ability; 5, Jesus will officiate in the judgment scenes.

JOHN L. WILCOX.

Sunday School Lesson.

LESSON FOR SUNDAY, APRIL 26.

Jesus teaches Humility, John xiii 1-20.

Golden text: A new commandment I give unto you, that ye love one another as I have loved you, John xiii 34.

After the anointing at Bethany, Jesus rode into Jerusalem as "The King of the Jews," John xii 13. Many of the chief rulers believed on him, but did not confess. They loved the praise of men more than the praise of God, John xii 42 43. They could not humble themselves, nor brook to be humbled.

Lesson text; Jesus had fulfilled all that Moses in the law and the prophets said he would up to the crucifixion foretold by Isaiah liii 3 8. He came to his own, but his own received him not, John i 11. That did not turn away his love, for he wept over Jerusalem, Luke xix 41, saying, O Jerusalem, Jerusalem, I would often have gathered thy children together as a hen gathers her chickens under wings, but ye would not, Matt xxiii 37.

He still loves them, Rom xi 26. The question of who should, or would be the greatest was discussed more than once by, or among the twelve. On one occasion on the way to Capernaum they debated the question, and when they reached the city Jesus asked them what it was they disputed among themselves by the way? They held their peace, Mark ix 33 34. They were ashamed to tell him, but he knew. The debate, or argument was renewed by them after the Lord's supper, according to Luke xxii 24. In Matt xviii 4, the question is definitely settled, as far as words could do so. Whoever therefore shall humble himself as this little child, the same is—correctly, shall be, the greatest in the kingdom of heaven.

There is no virtue, no point of moral excellence more difficult to acquire than humility. The multiplied examples in Moses and the prophets of humility as acceptable to God; the many things that Jesus both did and said, had not, up to the end of his ministry among his disciples, convinced them that "If any man desire to be first, he shall be last of all, and servant of all, Mark ix 35.

The grand object lesson of the Lord and Master himself washing his disciples' feet did not, at the time, settle the matter. This was just one, or another, of the many things that Jesus had taught and shown. That they did not comprehend the full import nce we learn from verse 7, "What I do thou knowest not now; but thou shall know hereafter. This is further shown in verse 12, by the question, Do you know what I have done to you? That there was no answer is proof that they did not know. Truly they did know afterwards, for never in all the history of the struggles of the faithful, was there more need for humility on the part of any of God's servants, than was necessary on the part of the apostles in their efforts to "preach the gospel to every creature." They were not only trusted with the glorious and good news of Christ and his kingdom, but as a testimony to the truth of their message, they were entrusted with the power to heal, to hurt and to kill. They were healed every one, Acts v 16. Thou shalt be blind, not seeing the sun for a season, Acts xiii 11. And Ananias hearing these words fell down, and gave up the ghost. Acts v 5.

For years, while having this great power, they were falsely accused, and often cruelly persecuted. All personal abuse they humbly endured, remembering the great lesson in humility stamped upon their minds by the Master washing their feet, like the humblest of servants; remembering also "The servant is not greater than his Lord, ver 16.

Every true servant of Jesus Christ still realizes the need of humility. For though the persecution is not now to prison and to death, there is a mild yet determined opposition to the things concerning the kingdom of God, and the name of Jesus Christ. Acts viii 12. There are nicknames given, there are slurs upon and jokes made at those who preach, teach or believe the truth to salvation. There are no Rev. Very, Right, nor Most Rev. among those who "Humble themselves under the mighty hand of God, but he will exalt them in due time," 1 Pet v 6. Jesus Christ will make them kings and priests unto God, and they shall reign on the earth, Rev v 9 10.

There are those who practice feet-washing, because Jesus did so, and said, Ye also ought to wash one another's feet. He did not say that to All who profess "religion." He said it to those who believed his words, who were willing to obey, willing to preach his words, and knew that they would be put to death for their active faith. If they washed each other's feet, there is no record; but they did humbly and lovingly preach that Jesus is the Christ, and is coming again, and they died, were put to death, in faith.

Next lesson, Our heavenly home, John xiv.

P. NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Indiana Bereans.

LIFE OF CHRIST, No. 22.

The following for daily reading beginning April 20.

Apr 20. Mark xvi 15, 16 Matt xxviii 19 Luke xxiv 47 John i 11 Rom i 16 Acts xiii 46.
" 21 Acts ii. 14-42.
" 22 Acts iii 12-26 iv 1-4.
" 23 Acts iv 5-37.
" 24 Acts vii 5-40.
" 25 Acts ix 1-43.
" 27 Acts x 1-48.
" 28 Acts xiii 16-52.
" 29 Acts xvii 22-34.
" 30 Rom vi 1-23.
May 1 Rom x 1-21.
" 2 1 Cor xv 1-58.

QUESTIONS.

1 Memorize the Commission, chapter and verse.

2 What is the Gospel? Meaning of the word? As preached by Paul?

3 Does it make any difference what we believe just so we are sincere about it? Gal i 8. Can we depend on our own feelings for salvation? Acts xxvi 9.

4 Is Col i 23 a fulfillment of Matt xxiv 14?

5 Why were the disciples told to preach the Word of God? Mark xvi 16.

6 What was the cause of this commission? John i 11.

7 Should baptism precede or follow a knowledge of the Word? Is a baptism without such knowledge valid? Acts xix 1-5. Is baptism at all necessary to salvation?

8 How was the Word confirmed?

9 Upon what great truth is this gospel founded? 1 Cor xv.

Dear Restitution:

A Sister, commenting on the erring brother, in a recent issue of THE RESTITUTION speaking of breaking fellowship or it standing, etc. We think the Sister fails to make the right division.

We are told not to eat with unruly brothers. Is not the line drawn in the wrong place? Do we not have two tables? At the Lord's table we would not like to partake with sinners; but at our table—how about that? Suppose the erring brother visits my home: perhaps a dear friend, a father, a brother, or a son. Must we turn him away from our table? We think not. What would sinners think of us if we acted that way—what would we think of ourselves? Would that be a shining light? If so we think it badly covered by a bushel. Why we are even told to feed our enemies. Let the erring brother be to us as a heathen—that is at the Lord's table: yet let us not make an enemy of him, for friends are more to be desired. The Sister's view does not harmonize exactly with the Bible teaching according to the way we view it, but this is open to criticism.

A BROTHER.

Dear Brothers and Sisters:

If any of you have files of the "Harbinger" or "Gospel Banner," and can glean any facts therefrom as to early meetings, debates, and time, place, and the names of ministers present at such meetings and debates; names of presiding officers, etc. I shall be very thankful to have such items written out and forwarded to my address—Perceton, Ind. Also any incidents happening at such meetings, number of baptisms and so on. Kindly send items at once.

S. ROXANA WINDE.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 15, 1908

WE are glad to have the report of work in Iowa from Brother Marsh, and hope he will report often, and we pray that the blessings of the Father will attend the efforts of his faithful workmen.

TROUBLE between warring faction in Austria resulted in the assassination on last Sunday of Count Potocki, governor of a Polish province. The deed was committed by a student who says he "acted in behalf of his oppressed people."

CHELSEA, Mass. situated across the bay from Boston, was visited by a disastrous fire last Sunday. 10,000 people being made homeless, and over 1,000 buildings being burned. Several people lost their lives and the property loss is six million dollars.

ON last Friday we learned by telephone from Chicago of the death of our aged Sister, Mrs. Richard Appleyard. They were asking for Brother Wagoner to preach at the funeral on Sunday. We hope some of the friends will send an obituary notice.

IN renewing subscription for this year, Sister Emma Jo Kuhn writes that her Aunt, Sister Hoyt, widow of Brother E. Hoyt of Grand Rapids, Michigan, was 90 years old on April 3d. We congratulate our aged Sister on having lived so long and useful a life, and hope for her that what yet remains of life may be pleasant and peaceful. We know that after this life is over she will have a more abundant and enduring life when Jesus comes.

THE Plymouth Church again had the pleasure of a visit from Sister M. A. Woodward, and listening to two discourses that really seemed to us the "best ever." Good audiences were in attendance both morning and evening, and all were benefitted. Sister W. was not feeling very well, though better than she has been. She reports that Bro. W. is not at all well, and is unable to get out very much of the time. We trust they may both be spared to still do some service for the Master, and that some arrangement will be made to relieve them of the hard work, allowing them to have easier duties as their strength will allow.

An Explanation

Some years ago when our revered and lamented Brother S. A. Chaplin was Editor of THE RESTITUTION, he compiled from time to time what he called "Sententious Paragraphs," and published them in the paper. After the destruction of our office by fire, a quantity of old papers which were partly burned were saved, and since the clippings have been made of numbers of these paragraphs selected by Brother Chaplin, and often in the hurry of closing up our forms it is found that a long article will not fit, and so some items are used as "fillers." It can easily be understood by those who know the esteem in which Brother Chaplin was held, and the confidence the Brotherhood had in him, that but slight attention would be given by us to the doctrines taught by items so used. We would presume them to be "all right."

In our issue of March 18 several such item were used, and one of them was found in the text in John x 16 which reads, "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The comments on this text as contained in that item would lead the reader to conclude that one church is as good as another, that we are all "Christian brothers." That Methodist, Presbyterian, Lutheran, Congregational, Baptist, Episcopalian, even Catholic, are all right. Being sincere in their belief, though now differing somewhat in faith and practice, all were acceptable to God, and should be to us, and so all barriers are removed.

The belief and repeated statements concerning this subject by the managers of this paper should have been so fixed in the minds of our readers, that no doubt would exist as to our position, but lest some suppose we have faced about, and abandoned the faith, we will simply state that we have not.

It so happens that the regular Sunday School lesson for April 5, was taken from John x, and this text was one that the Editor was personally called to explain to a class. He asked them to bear in mind that the lesson subject was "The Good Shepherd" That the Good Shepherd leads his flock to "quiet waters" and "green pastures." That he cares for, guides, directs, controls, protects, gathers, keeps, seeks, saves, is watchful, and thoughtful for, is an example, a savior, a rewarder for his flock. That the Good Shepherd demands from his flock on their part that they listen to his voice, obey his commands, follow his leadership—and no other; be obedient, faithful, thoughtful to do his will; that they be always ready and cheerfully willing to obey his dictates. Bidding the class bear this in mind, look at verse 16, and try to get the meaning.

Jesus' work had been with his own people, Israel. These Jews, as a nation, were rejecting him: plotting to put him to death—which they did not long after. They were as a nation refusing to be sheep of his flock—denying his leadership and guidance. In their rage blaspheming the very God who had sent him. The class was told that God's plan of having a peculiar people, who should do his will, and worship and reverence him, was not to fail simply because these misguided and fanatical Jews would not accept even God's Son, his only begotten Son, whom he had sent to be unto them a "Good Shepherd." As this design of having a worthy people should not come to naught, an invitation was to be given to other people, from among whom a sufficient number would be selected, chosen, taken, who would fill the requirements, meet the demands by faith and obedience—learning and giving heed to the voice of the Good Shepherd, being accepted as members of his flock, following him, and finally being safely sheltered in his fold, where "quiet waters" and "green pastures" abound—where rest and refreshment after the heat and turmoil of the day would be the reward. Looking forward to the time—the glad time when "His sheep" shall be united in one flock, gathered in one fold, with one Shepherd.

This in brief is what we gave to our class, and we most emphatically say we do believe and teach, that it does make a vast difference what we believe, and how we obey, and how we live. We deny that any quantity or quality of "sincerity" alone will suffice. The merely "moral" man has no claims on God's promises for salvation—he is making a big mistake. We claim that God demands, and will have correct faith, correct belief, correct obedience, correct life. These are "essentials," and no counterfeit no matter how near the genuine it may be, will answer him who is the refiner and searcher of hearts.

The following article from the pen of our good Brother Howell will abundantly bear out all we said concerning John x 16, and we thank him for directing our attention to it.

Dear Restitution:

In the "items" printed in THE RESTITUTION of March 18, the following statement appears, "Christ said, 'Other sheep I have which are not of this fold.' There are many churches, many folds, but we all follow the one Divine Shepherd. Once the sectarian walls were built so high that the different churches could not see over them. Then time passed on and they were lowered a little, so that the members of the different churches could throw brickbats at one another. But, thank God, tonight those walls are lowered so that we can reach over them and grasp each other's hands as Christian brothers."

My Christian friends, let us think seriously about this assertion. If the members of the various sects are all brethren, all Christians, notwithstanding their different faiths, then why worry about the "one faith," why bother about the "one baptism," or why be baptized at all, as some sects teach that it is not essential to salvation? If we recognize the various denominations as right, what would such a condition lead to? We would make Paul in error about the one faith, where he said he believed all things written in the law and in the prophets, Acts xxiv 14, because some sects either do not believe these prophecies, or they spiritualize them. We would make Christ wrong when he said, "But in vain they do worship me, teaching for doctrines the commandments of men," Matthew xv 9, because some of the popular churches do this. In fact we would make the Bible contradictory, hence false, and would be all at sea for any divine guide.

We may thank God that such is not the case. If we will investigate, we find that the other sheep that Christ spoke of did not mean members of other churches, but those who will be saved from among the Gentiles. The Gentiles had not been called yet, nor regarded as a people. We find that Jesus says in the same verse, John x 16, "Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The same verse that was quoted from in the item referred to teaches us clearly that all who are saved must come into the one fold, the one Church. I will quote from the second chapter of Paul's letter to the Ephesians, "Wherefore remember that ye being in time past Gentiles in the flesh..... that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus, ye who were sometimes far off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Your brother in search of truth.
F. M. HOWELL.

The Bereans Column.

PEACE RULING THE HEART.

Peace, one of the fruits of the Spirit must be found in every branch of the great Vine. Paul says "Let the peace of God rule in your hearts." In Prov. iv. 23, we read, "Keep thy heart with all diligence; for out of it are the issues of life." Peace ruling in the heart gives a life that is full of all lovely things. The absence of peace produces a life without beauty uncontrolled, unquiet, undisciplined. To place Christ's peace on the throne of our hearts and let it control our lives, we must live a life of faith; a life of love; a life of prayer; a life of patience; a life of labor; a life of sacrifice; a life of virtue; a life of temperance; a life of humility.

With our hearts under the influence of God's peace, we can sail o'er life's stormy sea without fear of being dashed against the rocks of destruction. The waves of trial and tribulation may beat against our ship, but our heavenly Father whom we have cast our cares and burdens upon will sustain us. He will say to the wave tossed sea, Peace! Be still! and we shall know the blessed calm of God.

JENNIE TOWNSEND.

IN WHAT DOES A MAN'S LIFE CONSIST?

Dear Bereans:

It has been my intention for some time to write a letter for our Bereau Column in THE RESTITUTION. My strongest personal desire is to follow the example of the noble Bereans who received the Word with all readiness of mind, and searched the Scriptures daily, to see if the things taught them be true or not. Acts xvii. 11.

I have found pearls, the value of which, my finite mind can scarcely comprehend. Precious priceless truths have been unfolded and revealed in the effort to know more perfectly the ways of the All-Wise Creator. My hope is founded on the firm rock of Christ, and so is yours, dear sister or brother, if you have grasped higher, holier thoughts than the small temporal things of this present pilgrimage afford.

In Luke xii. 15, Jesus administered a stinging rebuke to the lover of worldly riches, "for a man's life consisteth not in the abundance of the things he possesseth." Even so, earthly treasures are as the chaff of the summer threshing floor, when compared to the life which is more than meat, and the body which is more than raiment. Humanity has been drifting for lo, these many years out upon a broad sea of indifference to the truth as it is revealed by Christ and his apostles. We need but open our eyes and behold the mad rush for gold or other selfish gain. The worldly desires and baser thoughts crowd into smaller and smaller crevices the little sparks of higher and nobler resolve. Often the tiny flame is entirely extinguished, little realizing that at the end of the race these things which have been provided shall be given to another. The treasure will vanish and in the morning of the second resurrection such an one will stand empty handed before the judgment-seat of Christ and his saints. "So is he that layeth up treasure for himself and is not rich toward God." But, you ask: In what does a man's life consist then? "Your Father knoweth that ye have need of these things; but rather seek ye the kingdom of God, and all these things shall be added unto you." Luke xii. 31.

Notice closely the word SEEK, which means hunt for, search out, and obey the teachings of the gospel of the kingdom. These words were spoken to the disciples by the Master, but are they not applicable to all of God's people? "To them who by patient continuance in well-doing, seek for glory, honor and immortality, eternal life." Rom. ii. 7. Thus we too, are admonished to seek for the hidden treasures of the world to come and not the short-lived pleasures of sin or the passing comforts of a luxurious environment for a few short years. Lay hold of the incorruptible life by walking in the footsteps of Jesus and his apostles. Build your characters on principles of truth and righteousness. Read Phil. iv. 8, and develop your thoughts along the lines of purity and virtue. Love your fellowmen as Christ did the church and gave himself for it.

May God bless you, one and all, and finally receive you into that haven of light and joy prepared for the faithful.

Yours in Christian love.
VIRGINIA RUTLEDGE.

Dear Bereans:

If we desire a part in the first resurrection, we must set our affections on things above, not on things on the earth. Col iii. 2-4

Paul says, We must not be conformed to this world, but transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 2

Oftentimes we encounter temptations which seem greater than we are able to bear, but we must ever trust in our dear Father, and he will not suffer us to be tempted above our strength, but will with the temptation also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

Again, Paul says, A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart his mouth speaketh.

If our thoughts are pure, then will our actions be pleasing in God's sight, but if our thoughts are corrupt, evil actions are sure to follow. Therefore, let us examine our hearts and cast out the evil; "For to be carnally minded is death, but to be spiritually minded is life and peace," Rom. viii. 6.

IDA ORDENS.

Sowing the Seed in Iowa

On the fifth day of March I left my home in Marshalltown and went to Colo, a small town located on the main line of the C. N. W. R. R. in Story Co., Iowa. Reaching my destination in the morning I set out at once through the rain distributing hand bills from house to house, and in other ways advertizing the meeting we were to begin that evening in the Christian church. I was joined in the afternoon by Bro. O. J. Allard, the president of our State Conference, from Ft. Dodge.

In spite of the unpleasant weather, some forty persons ventured out, and listened attentively while I endeavored to impress them with the importance of faith,—the essentiality of believing God's Word unsupported by visible evidence. We remained in Colo until the twenty-first, preaching every night and twice on Sundays "the things concerning the kingdom of God and the name of Jesus Christ." The attendance was good throughout and the best of attention was manifested at all of the services. On Sunday evening, the fifteenth, brother Allard delivered a most excellent lecture on "Purity" to the young people, which evoked much favorable comment.

The Christian church conducted their regular services each Sunday afternoon, in which we assisted by invitation of the pastor. Having preached nineteen discourses we closed the meeting. No one accepted the gospel, at least not to the point of obedience, but we believe some seed fell in good ground and will eventually bring forth fruit unto life.

Sunday morning, March 22nd, Bro. Allard and I walked six miles south west of Colo to a school house, where I addressed fifty persons on "God's Love Revealed in Nature." Brother Allard followed it in the evening with a sermon entitled "The Importance of a definite Belief." We continued at this place until the night of the fifth of April, delivering in all sixteen discourses. Brother Allard did the most of the preaching here as I was called to Irving to fill my regular appointment and was gone several days.

On the last Sunday of the meeting we held a communion service, after which we reorganized the church, which is known as the Hickory Grove Church of God. Brothers Joseph Fish and J. W. Dickenson were selected as elders, and Sister Flora Fish deaconess. The latter will act as the secretary-treasurer of the church. There has been no organized body of believers here for over fifty years, the church having first been organized in 1862 or 1863, when a number of families emigrated from Indiana and settled in the vicinity of Hickory Grove. The church continued in a prosperous condition, owning their own building, and having regular preaching for a number of years. But in time it became impossible to obtain a regular pastor and the church was permitted to decline, and at last the building was sold.

About two years ago the work was revived by Brother Allard and is again in a flourishing condition. There is a prospect that a new building will soon be erected by this congregation, some money and a site having already been subscribed for the purpose.

Brother Allard and I are now engaged in sowing the seed of the kingdom in the town of Collins, in the southern part of Story County. The outlook now seems bright for a successful meeting.

Yours for the truth that saves.
G. EDMUND MARSH

Reminiscences

In reading the story of a "Happy Christian Life" in THE RESTITUTION especially the part telling of Brethren J. M. Stephenson and J. S. Hatch, my mind goes back to the time of my first recollection of being at "Church." Bro. J. M Stephenson was holding a meeting in our building at Ripley, Ill. The building then stood across the hollow on the other hill. I remember him as a fluent orator and great exhorter, laboring hard to drive home the truths that he so ably presented. I also remember of Bro. Hatch preaching on the types and shadows of the Tabernacle service. He ended his sermon by imploring his audience never to blaspheme God's name by saying they were going into the Holiest of Holies. I think, too, that Ripley has been fortunate in securing men to expound the Word of Life. Following is a list of our preachers that have visited Ripley, as I remember them. Beginning with those already named, we have had brethren: John Foore (Uncle John"), D. M. Huddler, W. L. Crowe, F. L. Austin, C. P. Graham, W. B. Wilson, L. E. Conner, S. J. Lindsay and O. J. Allard. If any have been omitted, it is not purposely, but through forgetfulness. The Church has steadily grown from year to year. The most marked growth, however, has been under the teaching of our beloved Bro. S. J. Lindsay, he having done a great deal of work in Ripley, since taking up the State work. We remember all of the above named brethren with love, and hope to meet them in the kingdom of God.

J. W. COOPER.

Out of the ruins of the native village where the first missionary party camped thirty years ago, there has risen a mission with four European stations, nine native churches, with a communion roll of 1013 communicants, and a "catechumens" roll of 8331 members. Blantyre is now the chief center of trade and commerce in Central Africa, and the residence of a European community numbering over 150. The country is under the protection of the British flag, and the old days of raiding and slavery are over and gone. Peace and security of life and property are assured to the native peoples all over the country. Everywhere the door stands wide open to the messengers of the gospel of peace.—*Uganda Notes*

It is the every worker that succeeds. No one can do his best, or even do well, in the midst of worry and nagging. Wherefore if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others.

"God does not give us light for two steps at a time. Hence the moment we discover that we are on wrong ground, it is our duty to abandon it, and wait on God for further light, which he will most surely give."

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

A Marriage.

This notice is somewhat belated, but doubtless is just as interesting as if sooner.

Our Bro. James C. Thompson of Cleveland, and our sister Ora M. Cole of Salem, Ohio, were married on Saturday March 14, 1908 at the home of Brother and Sister Morron in Salem. The ceremony was performed by the writer in the presence of about 30 guests, relatives and friends of the happy couple. After supper they left for Cleveland where they will make their home.

They left Salem with even more than the hearty well wishes of all present at the wedding, and were happily escorted to the depot by a number of the guests. Bro. Thompson is a faithful member, and useful servant of the Lord in the church in Cleveland. He is the son of brother and sister Thompson who lived in Newburg, Cleveland. Both died a few years ago leaving our brother and his two sisters.

Sister Ora Cole was a valued member of the church in Salem, a sister of our faithful sister Morron.

We realize that our brother Thompson has obtained, in his wife, a helpmeet indeed. They have the well wishes of all who know them. Our prayer on their behalf is, that as they individually made themselves useful in the church, that united they may have still greater power for good.

It may be interesting to some to learn that I was "best man" at the marriage of the groom's parents in Scotland. They came to this country with their baby boy. I came a few years later. The acquaintance was renewed. We, wife and I, learned the truth, we carried it to them, they also obeyed. My wife's brother, H. E. Birchall is married to a sister of Bro. James Thompson.

It is wonderful how, by the ever changing current of events, those born far apart become friends and relatives.

P. NEAL.

About Grace.

[Sent by Mrs. M. P. A. Crozier.]

There is no such thing as having much of a growth in grace as long as we insist on keeping our hands in our pockets.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

Dew falls but little upon the smooth and brilliant surface of polished steel or burnished gold, while coarser and less costly objects are freely wet. The gentle dew of the heavenly grace often takes effect upon the rude and uncultivated, while the refined, the tasteful and critical are left, like frost-work, brilliant and beautiful, but cold and dead.

A man never needs the grace of God any more than he does when, by some unusual exploit, he begins to find a good deal of satisfaction in looking at himself.

Love is the fulfilling of the law; faith is the fulfilling of the gospel. These two pipes being rightly laid from a Christian's soul to the fountain of Divine waters, fetch in from them a daily supply of such grace as will certainly end in a fullness of glory.—John Arrowsmith, 1659.

There is not a round in the ladder to heaven which doth not give every one that stepp'eth upon it just occasion of crying "Grace, grace!"—John Arrowsmith.

Instead of grace, say help, succor, a divine influence, a dew of heaven; then one can come to a right understanding. The word grace is a sort of talisman, all the baneful spell of which can be broken by translating it.—Joubert.

Inseparable, Quenchless Love.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or sword?.....Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate from the love of God, which is in Christ Jesus our Lord." Rom viii 35-39.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

Messiah.

He comes! the great Messiah comes!
Ye soldiers of the cross,
Raise high that blood-stained banner—
For Him count all but loss.

Gird on, gird on faith's armor,
Salvation's helmet too,
For He comes a mighty Conqueror,
Who bled and died for you.

Tell, oh! tell the tidings,
Ye scattered ones and few;
For you He burst the bars of death—
He comes again for you.

He comes! the Prince of Salem!
Let loud hosannas ring;
The world knows not the footsteps,
Of Israel's promised King.

But ye despised and truly loved,
Watching with weary eye,
Lift up your heads rejoicing,
Redemption draweth nigh.

—M. McLaughlin, 1866.

Communicated.

The Story of a Happy Christian Life.—No. 51.

Hiram V. Reed was born near Utica, New York, November 4, 1836, but while he was yet a child in his seventh year, his father moved the family to Walworth County, Wisconsin, and since then he has lived and worked mostly in the west.

He had little opportunity for schooling in those pioneer days, the little that he had being obtained by walking three miles and a half to a very inferior country school. He grew to manhood, however, with a great hunger for intellectual food, and studied, as did Lincoln, the best he could at night and between the long furrows made by the breaking team.

He went to the meetings of the neighborhood and listened to the doctrine of eternal torment until his soul revolted against the Bible which he supposed taught this theory and against the preachers who preached it. At this time he thought he was a sceptic and his faithful praying mother thought so too. But when in his fifteenth year he met with Walter Lee, a man of considerable intellectual attainments and a believer in conditional immortality, Brother Lee convinced the lad that the Bible did not teach what it was represented as teaching on several points, and then he became an earnest and enthusiastic student of the Scriptures. He carried his little Bible to the fields with him and while the cattle were resting and eating their dinners, he memorized many a chapter which is still familiar to his well stored mind I know of no man who is more intimately acquainted with the Scriptures, for he has been a faithful student of the Book all his life.

When he was sixteen years of age he invited the neighbors to his father's house and gave his first discourse concerning the things of the kingdom of God and the name of Jesus Christ, and since that time he has always been ready to give a reason for the hope that is in him.

In the following years he held successful meetings at Steven's Point, Wisconsin, at Wanpaca, and at Farmington about six miles west of Wanpaca, where he baptized a goodly number of new believers and organized a working church as he also did at Palfreyville. He helped to organize the church at Oshkosh after his meetings there and also at Leroy, Dodge County, Wisconsin.

In 1858 he attended conference at Twin Groves, Wisconsin, but only reached there in time to deliver the closing address. He spent three months however in this community sowing the good seed, and last fall, (1907) while holding meetings at Buchanan, Michigan, he met a prominent physician who first heard the "good news" from his lips at this time while the doctor was still in boyhood, but he said he had never forgotten the influence which then obtained over his mind and heart. He also held meetings at Mt. Pleasant, Albany, and other points in that region.

His first public discussion was held at Omro, Wisconsin, in 1857 with a minister by the name of Reynolds. It was arranged to discuss three propositions pertaining to conditional immortality and the debate by especial agreement was to last ten days. But the clergyman was so baffled in his efforts to sustain the theory of natural immortality that he was forced to abandon the discussion on the second day.

Brother Reed's second discussion was held with a Baptist minister by the name of Smith at Grand Rapids, Wisconsin. This debate lasted four evenings and it is said that more than eight hundred people were in attendance. At the conclusion of the fourth evening a vote was taken and more than nine-tenths of the large audience voted that Brother Reed had fairly and Scripturally sustained his proposition, that: "The Scriptures do not Teach the Natural Immortality of Man."

The third discussion was held at Forreston, Illinois, on the same topic with two Methodist clergymen by the name of Ely and Williams. There was much interest in the community during this debate which lasted three days and the results were permanent. All through that region there are still many believers.

The fourth discussion was held at Leroy, Wisconsin, about 1858, with J. C. Crawford, a Universalist minister, on "Conditional Immortality."

While living at Harvard, Illinois, he also held an oral discussion with Dr. Field at an annual meeting at Cicero, Indiana, and later a written discussion, which was published in "*The Prophetic Watchman*," Subject, "The Restoration of Israel."

From Forreston, he went to Harvard, Illinois, in 1859, where he held a series of meetings and also became acquainted with Miss Elizabeth Armstrong, who became his wife the following year.

During the month of December, 1859, he held a discussion in Astalan, Wisconsin, with a Baptist clergyman by the name of Burr, upon the subject of "Conditional Immortality." This debate was largely attended, but on the third evening Mr. Burr announced that on account of the condition of his health, he would be unable to continue. The friends of truth were very enthusiastic over the results of this effort.

On his return to Harvard he found Brother Lister, from Buchanan, Michigan, who came to secure the services of Dr. John Howell for the purpose of meeting in discussion the ablest debater in the ranks of the Disciple Church. By the especial request of Dr. Howell, H. V. Reed went in his place to attend to the matter. The questions to be discussed were the state of the dead and the nature and location of the Kingdom of God.

Mr. Russell was attended by several of the ablest ministers of the sect he represented, who were there for the purpose of offering any needed suggestions or assistance, and the general opinion was that in view of the great experience of Mr. Russell and the forces connected with him, it was manifestly unfair for our people to select as his opponent, a young man only twenty-three years of age, of slender build, and necessarily of limited experience. Indeed Mr. Russell himself said: "I shall be obliged to wrap that boy up in cotton before I get through with him."

The debate lasted three days and three evenings. It was very largely attended and there was great excitement during its progress. The results were entirely satisfactory to the friends of truth. One paper in giving an account of the controversy said that Brother Reed's wonderful memory of the Scriptures and his happy method of exposing the sophistries of his opponent, his kindly and courteous spirit, together with his eloquent presentation of the Christian Hope, and the glory of Messiah's coming and Kingdom, won for his friends the heartiest congratulations. This was a fair example of the opinions reflected by the local press, and the results of this discussion, which occurred nearly fifty years ago are still well remembered by the survivors among the hearers.

Brother Reed returned to Harvard where he was chosen as the minister to succeed Dr. John Howell who then went East and worked for the Master's cause until he was smitten down by quick consumption. During the twelve years of Brother Reed's active work in Harvard he was enabled to visit several other points and hold a series of meetings.

During this time he dedicated the new church building at Eureka, Wisconsin, and helped raise the nine-hundred dollars needed to pay off the debt. He visited the field of his labors in different parts of Wisconsin, and also held meetings at Woodstock, Illinois, and at Greenwood where he baptized a goodly number and organized a church of believers. He also visited the East and held meetings at Sandy Hill, Seneca Falls, New York, and other points in that state. Also at Aurora and Geneva, Illinois, and other localities not far from home—as Chemung, Dunham, etc.

His work at Harvard attracted so much attention that the sectarians deemed it advisable to have certain questions settled. A clergyman by the name of Varnum Hull was therefore selected to champion the doctrine of eternal suffering for the wicked. This discussion continued for eight evenings, there being in all, thirty-two speeches—sixteen on each side. The debate was reported and published in book form and the entire edition was soon exhausted. The friends of truth were satisfied and an account of this debate is given in Alger's "History of the Doctrine of Future Life" published in Boston by the Unitarian Association.

It was while living in Harvard also that he was called to Dixon, Illinois, to hold a series of meeting. When he went there he and his wife were greeted by Brother J. W. Becker and his noble wife dear, faithful "Aunt Ellen." They had been the friends of his long hood, and stood by his side during his battles for truth at Waukau, Wisconsin, and feeling deeply their isolated condition in Dixon they sent for him hoping he could with God's help, build up a society around them. In this they were not disappointed, there were many large meetings and a deep interest prevailed; he visited the place several times and baptized as many as seventeen at one time. A large and enthusiastic society was brought together here and there is a goodly body of believers still there—some of them being those whom he then baptized. Meetings were also held at Amboy, not far from Dixon at about the same time with good results.

While living in Harvard, Brother Reed became editorially connected with the *Millennial Harbinger*, then published by Thomas M. Newman at Seneca Falls, New York. This added largely to his work in the way of writing editorials and in the preparation of books and pamphlets.

The *Millennial Harbinger* was afterward combined with the *Gospel Banner*, then published at Geneva, Illinois, by Benjamin Wilson, and the two papers were called *The Prophetic Watchman*, and it was published in Harvard, Brother Reed having been chosen as the editor.

This paper was afterward moved to Chicago where it was published for a time under the management of Thomas Wilson, but later it was moved to Plymouth, Indiana, where it is at published under the name of THE RESTITUTION.

November 17, 1874, Brother Reed was elected editor of the paper by the Christian Publishing Association, and moved his family to Plymouth where he ministered to the church for nearly four years, besides editorial work and holding at times a series of meetings at other points.

It was while living at Plymouth that he was called to Goodland by Brother William Mills, who with his noble wife were living there without the society of any of like precious faith. These meetings were abundantly blessed of the Father and a goodly society of believers was built up, numbers being baptized at one time until about fifty were united under the banner of Christ.

While he was living at Plymouth too, he was called to Argos where a handful of believers were struggling against adverse influences. These meetings were large and enthusiastic, and many were added to the church. But in the Providence of God the spirit of sectarianism in the community was aroused to such an extent that they were forbidden to use the school house for their meetings. This most fortunate occurrence resulted in the building of a comfortable and convenient house of worship and we trust that many whose names were then engrossed in the church records will be found written in the Lamb's Book of Life. Brother Hugh Barnhill was here a cheerful and faithful worker, the rite of baptism was performed by him and his great heart was gladdened by the numbers added to the little society.

At West Irving, Iowa, there was no one of "the Faith" except Brother Levi Marsh, who sent for Brother Reed to help him in his conflict with man-made creeds. Under the Providence of God a goodly society was also built up there. A church was built which Brother Reed dedicated—he also dedicated several others in different parts of the country.

Successful meetings had previously been held at Cedar Rapids and other places in the state.

Soon after the paper was moved to Plymouth dear, faithful Brother S. A. Chaplin became associated with it editorially, and on the return of Brother Reed and his family to Chicago, he became editor-in-chief, November 10, 1877, in which work he continued until September last, 2 years and 6 months before his death. He is sleeping upon his armor awaiting the roll call of God's jewels when he shall come forth radiant in light and life and love.

On his return to Chicago Brother Reed was actively engaged in the promulgation of the truth and he still cherishes as his most precious possession the Blessed Hope of the soon-coming and Kingdom of our Lord.

He has had his full share of losses and crosses and disappointments—has been brought safely through severe and dangerous illnesses often followed by long invalidism, but he is looking anxiously for the consummation of our hope. Still a careful student of events and of Prophecy, he is ever ready and always glad to give a reason for the hope that is in him whether in private conversation or upon the platform.

The above faithful sketch of Brother Reed's life (with the exception of a few changes) was sent me by his devoted wife,—Mrs. Elizabeth A. Reed. We wish to add that Brother Reed is a man of somewhat more than medium height, well-proportioned, fine appearance, of commanding presence in the pulpit, eloquent and flowery in speech, and having the power to fix his thoughts in the memories of his hearers. He has done a great deal for the cause of truth and well deserves a place in the annals of these pioneer workers.

We hope soon to see and greet him among the great host of God's redeemed ones, where there will be no lingering illnesses, no gray hairs, no partings; but where all will be brighter than his most eloquent flight of fancy has ever painted it.

ARETTA WILSON.

(To be Continued.)

Working in Oklahoma.

Have reached Stillwater, Oklahoma. Am to begin meetings this evening, April 4th. This is one of the points where Brother W. H. Wilson held a series of meetings recently which he reported to THE RESTITUTION in his "Notes By the Way," April 1.

The fact that I am on my return trip to Portland, Oregon, will show why I am so nearly on the line of this brother's work.

I stayed at Blackwell a week and had five pleasant little meetings at Sister Chambers' home in that town of four or five thousand people. At that place I received a warm invitation through Sister Rohrback to come to Stillwater and hold some meetings, presumable in the hall that she has fitted up and seated in her house.

I was treated so kindly at Blackwell that my memory will cling to that town and the little company of loved ones that have so much zeal that they want their neighbors to hear of Jesus and his love and his coming, and hope so earnestly that more will learn, believe and obey "the power of God unto salvation."

They did not have to hire either organist or building or choir leader. Sister Chambers did the work or furnished all with her own home, piano, talent, with credit for any locality or any city. A wayfarer is truly thankful for the successful effort of cheer on the way. Whether I can ever pass that way again or not, Blackwell will never be forgotten. If those brethren see the time when they can have a church building they will find that it will give an impetus to the interest and attendance of the public, but without I do not know how they could do better.

At Blackwell I formed the acquaintance of Brother John Wince's nieces—the Misses Waldo. For the interest of their relatives and friends in Indiana, I am glad to commend their zeal. They loved to talk of Uncle John and Aunty Wince and though I have never seen those battle-scared veterans, I felt a speakable acquaintance with them through THE RESTITUTION and now it is more. I will not wait for an introduction if another eastern trip should ever take me as far as Indiana, but will extend the hand of fellowship on sight.

My next work under the providences of the Father who loves us so well will be—as may be yet arranged—any place in Oklahoma, Texas, California or Oregon, as we move hopefully on toward Portland.

W. L. SKEELS.

WE have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

The Clay of the Image. Dan ii.

The clay of this image is a constituent part of the image, being mixed with the iron of the last division of the image. The clay is not a mineral like the gold, the silver, the brass, or the iron; but is a species of earth. In poetry and in Scripture, it is earth in general. "I also am formed out of the clay." Job xxxiii 6. When used as a symbol, as it is in the image, we understand it to represent the democracy, as contrasted with royalty; being a component part of earth. "The earth helped the woman." Rev xii 16. In the gold or Babylonian part of the image, there was no mixture of clay with the gold. The monarch commanded, and the democracy obeyed; the clay was plastic in the hand of the potter. A few quotations will suffice to show how the clay or earth is used in the Bible, in a symbolic sense. "The earth also was corrupt before God; and the earth was filled with violence." Gen vi 11.

"And the whole earth was of one language, and of one speech." Gen xi 1. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Deut xxxii 1. Here it is easy to perceive that the rulers and the common people are addressed, as the "heavens and the earth."

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." Hosea ii 21, 22. Now I think we should be able to understand in what way "the earth helped the woman." Rev xii 16. In the fourth century there was a memorable contest for the supremacy in the Roman heaven. It was Jehovah, against the Jupiter; Michael, against the dragon. Literally, Constantine against Maximin and Licinius. From 303 to 313 A. D. the Christians suffered terrible persecution under Diocletian and Galerius. In A. D. 306 Constantine Chlorus dying in Britain, the army saluted with the title of Augustus, his son Constantius, and forced him to accept the purple. This action of the soldiers was not according to the law, but revolutionary, and Constantine in his victorious march from Britain to Rome, was hailed as the deliverer of the people, and finally adopting the Christian faith, he placed their faith in the Roman heaven. Now we can understand the following Scripture. "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Let us remember this earth, or clay element is mixed with the iron in the last phase of the image. How true this is to the facts of history. Switzerland is the first nation in which the clay displaced the iron. In France also the clay has triumphed over the iron. In Russia the clay is in deadly conflict with the iron. In Britain and all her colonies, the iron to a large extent tolerates the clay; but there is a continual strife between the two elements of the population. Our country, the United States of America, has a unique history, it being originally constituted of the clay element.

There is one more symbolic text of Scripture I wish to call the attention of the readers of THE RESTITUTION to; it may be called the goal of this short article. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev xiii 11. His work is described in the remainder of the chapter. Now brethren, what power is this? He has horns like a lamb, but speaks like a dragon. Does great wonders, makes fire to come from heaven, makes an image to a former beast that had a deadly wound by a sword and lived; compels people to worship the image.

GEO. FRANCIS.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Nelson Brewer	50
Mrs M J Sipes	50

THE RESTITUTION is only $1.50 per year. Try it a year.

Questions on Sunday S... Lesson April 19.

John xii. 1-11.

Golden Text: We love him because he first loved us. John iv 19.

1 What happened after Jesus raised Lazarus?
2 To what place did Jesus escape?
3 How long did he stay there?
4 Where did today's lesson occur?
5 Read Luke x 38-42 and tell which one of the Bethany sisters did the best.
6 What does David say is the "one thing" to be desired above all else? Psa xxvii 4
7 When did Jesus get to Bethany?
8 With whom did he make his home?
9 Who made a supper and invited him? Mark xiv 3
10 Who else was a guest at the feast?
11 How did Martha show her devotion to Jesus?
12 Can we express love for him in our daily duties?
13 What is the danger with some who do such work naturally? Luke x 40-41
14 What service should we not omit?
15 What did Mary do to show her love?
16 What is spikenard?
17 How much was this flask worth?
18 Where did she pour the ointment? Verses 3 Matt xxvi 7-13 Mark xiv 3
19 How before this had she shown devotion to him? Luke x 39
20 Who found fault with Mary? Ver 4 Matt xxvi 8
21 How did Judas argue?
22 Was his argument good?
23 What was his real motive?
24 What was his design in concealing his objections under the mask of charity?
25 Do men still do this way?
26 How did Jesus receive Mary's deed?
27 What kind of service does he always accept?
28 Did he defend Mary against Judas?
29 How did he do it?
30 Why did her act please him? Mark xiv 8
31 What is one of the great needs of our time?
32 Will doing kind and loving deeds to those we love make us less helpful to the poor?
33 What effect will such deeds have?
34 What did Jesus say of this deed? Matt xxvi 13
35 What good would that do?
36 Does it do us any good to express our love to others?
37 Does it do them any good?
38 In what ways can we express our love for others?
40 How can we increase our love for Jesus?
41 How does Jesus measure our service?
42 Who came to see Jesus? what for?
43 Show how Lazarus was an argument for believing on Jesus.
44 Who believed and became his friends?
45 What bitter foes had he?
46 What did they plan to do? Why?
47 Does opposition always hinder?

THE middle of last year the Canadian and United States governments made a new regulation, compelling all publishers to put postage stamps on all papers going across the lines, the same as we have to do with foreign countries. This makes an additional expense of fifty cents on each one of our subscribers in Canada. Other publishers have raised the price of their papers to all their patrons in Canada, and much as we regret to do it we are compelled to do so to. The price to Canadian subscribers is now fixed at Two Dollars a year. However, we do not wish to lose any from our list on this account, and we make this statement, If any one refuses to abide by this action of our governments, we will accept the old price, and pay the extra ourself. This leaves the matter with each individual, and we are confident you will be fair with us always.

To the Household in Texas.

I shall soon be in Texas. If there are others in Texas and Louisiana who desire me to hold meetings in their neighborhood, they can arrange for the same by addressing a letter to my home address immediately. Write to 420 N. Willow ave, Austin station, Chicago, Illinois, and my family will forward them to me.

Yours in the Blessed Hope.

W. H. WILSON.

Some Free Reading for You.

Brother William Rennie of New York has issued some pamphlets—The City of Pure Gold, The Atonement, The Atonement continued, and Parables of the Christ. He has sent a quantity of each kind to this office and instructs us to send them free to those who ask for them. The four will cost three cents postage, and the tracts are free.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting Come all who can and meet with us Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ind. Conference.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dallas, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Oregon, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 50th Annual Conference in Michigan, and arrangements are being made to make this gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Fonthill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Mendon, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all. M. A WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

We wish all persons to whom we have loaned books from our library would kindly return what they have in their possession. Some have been out a long time, and we want all sent home as soon as possible, please.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RALSBACK, Sec.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Winn, Wagoner, Brother and Sister Woodward, Brother Crozier or Sister Emma Juckman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

Indiana Botetourt, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us make a stand and be about our Father's business, ever keeping in mind this promise to the Little Flock.

Address me at 515 S. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSON.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave. Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1882. 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

Notice.

To the brethren and sisters of the states of Virginia and Maryland, and isolated ones in the east and south:

The brethren of Shenandoah Co. Va. have been sufficiently interested in the truth to engage me as Evangelist for the present year. It is our desire that every legitimate means be used to further the promulgation of the gospel and strengthen the faith of the brethren. Already twenty-one meetings have been held, and one baptism has resulted, and we desire the good work to go on. Will all in the above named territory send in their names and addresses that we may get acquainted with you, send you reading matter, and otherwise help you.

Address me at Woodstock, Va.

GEO NEILL.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Ralls, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc, address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. H. Steffe. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel confident in health for all this work.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Bela. G. Bingham, Box 6, Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter Day Healers, by Uncle John Foore

A Tract for the last days. Should be read by every thinking Christian

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. 7:6, 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 204 2 W. Carolina Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 336 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room & dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pins Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Pumiously Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages. 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The Discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Winn wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Winn as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Winn, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as termed by their uses in the Bible A tract of 30 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at cents a dozen.

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BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts -100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mountsell. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 6 cents each, or 50 for $1.00.

The Peerality of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy One the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship," "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 3593 Woodland Av, Cleveland, O.

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In sending us wills always give the exact name in which it was previously been sent, and state in your letter it is unacknowledged, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper was sent to Mrs. Jones Williams, and her husband George, sent the money order in his own name and neglected to say for us to send the paper to Mrs. [illegible] reason to suppose that Susan [illegible] she did not say she [illegible] and send him the paper. See the point? Save delinquent, and afterwards when we notify her about it both have succeeded. So stupid as to everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering back numbers, else order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends months and time and labor on an important subject and when it is ready packs it in an envelope that has to be stamped to hold it, addresses it, puts on a postage stamp and drops it in the box. He has labored hard to produce his [illegible] then neglected three important points so that not enclose it in an efficient wrapper, failed to fully pay the postage, and neglected to put on it a return address. A trial to the wise is enough.

Poetry.

Paradise.

Is it a dream, to be dispelled at last,
That when the time of waiting here is past,
And all the arrows of the foe are spent,
The Lord returns to meet the raptured saint?
O, dream delicious! can it be no more?
That pictures vision of the very Land,
And wafts the fragrance of its fields of lilies
Across the desert of our cold like this!
Ecstatic dream, that pays to mortal eye
A passing glimpse of the bridge of skies,
And rolls across the [illegible] that cut the night
Its song of hope, that it will soon be light!
Transporting dream, that lifts the soul above
To wide, bright regions of eternal love,
O, dream divine! then art the voice of God;
By thee attuned, I seek His great abode!
But where, O dream—thou best not told me
where—
Lies this bright land of rest from toil and care?
Where is the shore celestial, on whose shores
No thunder peals, no surging tempest roars?
Where the resplendent firmament, that bears
No rack of grief, no sound of falling tears?
Where may the pilgrim's drooping eye behold
The crystal river, with its sands of gold:
The living waters, on whose banks of green
The Tree of Life with mellow fruit is seen?
The gates of pearl, the throne of dazzling light
And the immortal worshippers in white?
Where the choirs of angels, and the place
Where Emmanuel men behold their Saviour's face?
Where the vast immensity, untrod
By mortal thought, yields the Infinite God?
To questions such as these, the answer given
Is clearly this: To be with Christ in heaven.
His presence makes the glory and the home,
And all exertion calls unto Him "Come!"
For Paradise is no distant sphere;
The Second Adam makes His Eden here!
—Rainbow, 1892.

Communicated.

God's Love.

"For God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Jno iii 16.

The above passage reveals God's love for man. Unlike man's limited love, it reaches out to, and comprehends the world as the object to be the recipient of the divine love and favor. The statement that "he so loved the world," in the language that

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, MAY 6, 1908. NUMBER 17.

includes, within its scope, both the animate and inanimate creation. We find in Rom viii 20, that the creature was made subject to vanity. The apostle Paul here refers to the transgression of God's law by our first parents in the garden where they had been placed. They by violating the divine command given them while in their sinless condition, made themselves subject to vanity. Bringing, not only upon themselves sorrow, pain and death, but these direful consequences were inflicted upon all of their posterity, which condition it is needless to say still exists. The word of inspiration teaches very plainly, that the earth also was a recipient of the divine chastisement inflicted upon the original transgressors. The language used by the Almighty in addressing Adam when he pronounced the penalty upon him, saying, "Cursed is the ground for thy sake. Thorns and thistles shall it bring forth to thee," shows very forcibly that the earth was also involved in the divine sentence pronounced upon man in the garden. Thus both the animate and inanimate creation has been defiled and disfigured by sin and its baneful and demoralizing effects, since Adam's fall down to the present time. Hence we can see the necessity of the restoration or the "restitution of all things" under the curse or sentence pronounced upon it back to its original condition of perfection, beauty and purity, before God can again look upon it, and call it good. This is just what God's plan, as revealed in his Word, contemplates. Not the lifting up of "mansions in the skies," as is popularly believed in, but the removing of ignorance, wickedness, sin and its defilements from the earth, wherein finally, after it is purified the righteous or redeemed shall dwell. When we ponder upon the magnitude of the work and the energy and power required in the undertaking of such a universal crusade against sin and all manner of wickedness in order to overcome the works of Satan, remove the curse and usher in a righteous government. It is then that we realize that this transforming power must come from a supernatural source. Those belonging to the true faith understand that the restitution of all things is to be wrought or accomplished through Christ, who is called the "beginning of the creation of God." God love for the world was so great that he sent his Son to ransom from its sin-cursed condition. His work of regeneration has already begun in those who are of his Church, namely the Church of God, or those who are called according to his plans and purposes. God's regenerative power during his present epoch, of favor and love is being exhibited through those who shall finally constitute the Christ Body, as a disciplinary, refining and constructive principle, which if followed will ultimately constitute them inheritors of eternal salvation. This transforming power which is being manifested during this age, is inherent in the "gospel of the kingdom." Paul calls it "the gospel of Christ," which "is the power of God unto salvation." Rom i 16. "The power of God unto salvation," will be exercised only in behalf of him, who heartily believes in the gospel of the kingdom, accepts it, repents, and is then baptized into Christ. It is through this process that we are brought into a covenant relationship to God, and by being baptized into the Abrahamic seed we thus become heirs to the things which Christ is an heir too, through the promises made to him. All who are looking forward to the fulfillment of God's promises to Abraham and his seed, realize that until that consummation takes place we are heirs only. That before that event transpires in God's own time and way, the law of regeneration or the law of the Spirit of Life shall have so left its impress and effect upon our minds and characters as to work out a complete change both morally and mentally in our lives, qualifying us for the greater change from the natural to the spiritual at the first resurrection. When we are raised spiritual be-

ings no more to turn to corruption the new creation shall have been wrought out in us, making us perfect and completely equipping us for the reign of Christ which immediately follows. The restitution is accomplished through Christ, who is called The First and The Last, The Alpha and Omega, an appellation referring to the prominent position God has given him in the redemptive work of his plan of salvation, from its inception by a belief in the Gospel, until we stand complete and perfect upon the Spiritual plane of his creation.

Yours, in the Blessed Hope.
G. W. WOODMAN.

The Great Commission.

In this "age of doubt" and theological revolution, when the flames of analytical investigation are consuming the accumulated dross of centuries; when dogmas and creeds, for ages considered as indestructible as granite are melting like snow under the burning rays of advancing truth; when foundation principles having withstood the ravages of time, are crumbling to dust before the billows of "reason" and "evidence" hurled against them by "Higher Critics" and modern infidels, it is time for the friends of revealed truth and those that "follow after righteousness" to awake, shake off their lethargy and indifference, clothe themselves in the whole armor of God, and grasping the shield of faith and the sword of the Spirit, enter the lists in defense of the throne and standard of their King!

"In the world's broad field of battle,
In the bivouac of life,"—

we soon discover that we not only have one recognized foe to meet and to conquer, but traitors and spies, disguised in "the stolen livery of heaven," skulking within our lines and seeking to give help to Satan's forces by pointing out the weaker places in our defences.. These enemies within our borders are the ones the most to be feared and the ones the most difficult to overcome; for, while they come to us in sheep's apparel, inwardly they are ravening wolves.

Then, there are men and women, earnest and conscientious in their convictions, who really love the King and desire to serve him, and number themselves among his most devoted adherents, who, through a mistaken sense of duty, and possible failure to consider the consequences of their acts, point to the rust on the sword borne by themselves and their fellow soldiers, and, gloomily shaking their heads declare that because the keen bright blade has become slightly corroded from contact with human hands the weapon is not to be wholly relied upon at all times, and even him it has in the stress of battle it may break.

By these depressing suggestions many a promising young soldier who might otherwise have enlisted and bravely and successfully fought "the battle of the Lord," has turned back discouraged, or still worse, has been driven into the ranks of the enemy!

The shame of it all lies in the fact that the war that caused the greatest trouble is frequently so insignificant that it would pass entirely unnoticed was it not pointed out and magnified by its discoverer, and generally the defect, or alledged defect, is acknowledged even by its discoverers to be so unimportant that it cannot possibly affect the final outcome of the conflict in one way or the other.

At the beginning of the civil war the real issue between the north and the south lay in what was known as "The Question of State's Rights." At the commencement of the struggle the north was a unit in the belief that the doctrine of "State's Rights" was absolutely unconstitutional, and that its supporters must be put down with an iron hand. This unity of opinion, however, did not extend to the question of slavery; for at that time many men, even in the northern army, believed that if the south desired to hold slaves they had every right to do so. Now suppose, that instead of unanimously marching to the front and executing every effort to overthrow the rebellion, the northern states had spent half of their time, money and energy in contending among themselves as to the merits or demerits of human slavery, how long would it have been before the stars and stripes again floated peacefully over the sunkissed hills of "Dixie?"

Let us, therefore, not spend our time and substance in "vain jangling" over questions not essential to salvation, and which minister not to the "godly edifying which is in faith." The world is rapidly nearing the final consummation of human authority in the earth. The rumble of the approaching storm of divine wrath already reverberates in the distance. The time is short. Our duty now is to warn men everywhere to "flee from the wrath to come," to preach "the gospel of the kingdom of God," to try and induce them to come to Christ that they may have life!

Two thousand years ago the Captain of our salvation delivered to his followers the "great commission," containing the only orders they were to receive until he returned to claim his throne. Impressive, indeed, were the circumstances under which this most important command was given. But a few days had elapsed since his ignominious death upon the cross. His three days of silence in the tomb, that season of inexpressible anguish for his disciples, and his glorious and triumphant resurrection from the dead. In compliance with instructions received prior to his crucifixion the faithful eleven assembled on the "mountain where Jesus had appointed them.....and Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 18-20.

Thus was the "Great Commission" given, and the gates of the world thrown open for the advancement of Truth, and Righteousness, and Love! Never since the gospel was preached to Abraham (Gal. iii. 8,) had the glad tidings of human redemption been sent to the Gentile nations of the world. But now the joyful message was to be carried by faithful witnesses over the mountains, valleys and plains, and across the rolling billows of the deep to the heathen lands beyond the sea. For this gospel of the kingdom must be preached in all the world for a witness unto all nations ere the end shall come. Onward! forever onward! to the uttermost parts of the earth, until from every clime a hundred thousand voices breathe the prayer "Thy Kingdom Come!"

The Master said in substance—"Go ye, therefore,—you cannot fail,—for all power is given unto me in heaven and in earth.....and lo, I am with you always, even unto the end of the age." No longer confine your message to "the lost sheep of the house of Israel" (Matt. x. 5 7;) but bring to every sorrowing sin-sick heart your words of hope, and love, and life. Tell them of him who gave his life upon the cross for their transgressions. (1 Cor. xv. 3.) Tell them of his resurrection. (1 Cor. xv. 4.) Tell them of his nail pierced hands out-stretched to save. (Matt. xi. 28-30; Rev. iii. 20-21.) Tell them of his soon return to raise the sleeping saints to immortality. (1 Cor. xv. 20-23; 1 Thess. iv. 16 18.) Tell them of his coming kingdom of glory, peace and truth,—(the kingdom that shall never pass away. (Isa. ix. 6 7; xi. 1-5. Dan. vii. 13-14; Matt. x. 7.) "Teaching them to observe all things whatsoever I have commanded you."—He was speaking to the apostles. Whatsoever he had commanded them to observe and teach they were to carry to the world as their message. No authority was given them to add to, omit from, or in any way change in the slightest degree the instructions they had received from him. It was not what Moses had commanded, or what God had commanded through him; nor yet what the prophets had said, or even what Jesus had told some one else to observe; but only the things he had commissioned the apostles to teach, had they the authority to preach to the world. And what had he commanded them? To observe the philosophy and vain reasoning of men? To enter the arena of politics and try to reform the governments of the world? Had he instructed them to seek for "new truth" to darken and obscure the blessed hope? Had he required them to establish his genealogy, and by this means prove to the world his right to the throne of his father David,—a right which his followers have always acknowledged? Had he told them to observe and teach the law as delivered to Moses? No! But he had commissioned them (Mark xvi. 15-16) "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He had taught them (Matt. x. 7)—"As ye go preach, saying, The kingdom of heaven is at hand!" He had told them (John xiii. 3, 4,) "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

O that the trumpet might send forth no uncertain sound! That the "heralds of the kingdom" would cling close to the text of the "Great Commission," and "preach the Word"—the blessed Word of the kingdom and coming King; for it is only by faith in "the things concerning the kingdom of God and the name of Jesus Christ," and obedience to that faith that we may be saved.

G. ELDRED MAUSH.

Dear Restitution:

On Easter Sunday, April 19, 1908, the Church of God at Guthrie Grove, South Carolina, enjoyed one of the grandest meetings ever held in the state. The Program for the day was as follows:

Song Service at ten o'clock A. M. by the Singing Class, led by Prof. P. A. Guthrie, after which five minutes was given for recreation.

At eleven o'clock we again came together for preaching and for one hour we listened to a noble sermon by Brother John Anderson, his subject being The Resurrection of Christ. After this one hour was given, and everybody was invited to spread dinner together which they did, upon a long table prepared by the brethren for the occasion. The table was laden with almost every good thing necessary for the nourishment of our mortal bodies. The writer has never enjoyed a more beautiful scene than that, when the table was spread, I looked around it and saw there in the circle a goodly number of the true Church of God. It reminded me of the time when our Savior, with us, shall eat and drink together in the kingdom of our Father.

After dinner the congregation was again called together by a song, after which we were entertained with a beautiful Easter recitation by Sister Sarah Durham. This was followed by a very able sermon by her father, Brother Newton Durham and concluded by the Pastor, E. M. Anderson. We then partook of the Lord's Supper and sung a hymn and went out.

The only thing that darkened the enjoyment of myself for the day was the absence of my father and mother who were not permitted to be present on account of the ill health of my mother who has been sick for the past five months. I want every child of God to join with me in prayer to our heavenly Father, who is our only help in time of need, that he may in accordance to his will restore my dear mother to health again. Oh that the time may come when all troubles shall cease and there shall be no more sickness and death for the former things have passed away.

Your Sister, in hope of eternal life.
EMMA PACK.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the regulation of the conveyance of sins, and a holy life as essential for final salvation.

Indiana Bereans.

LIFE OF CHRIST. No. 28.

The following for daily reading beginning May 4.

THE NATURE OF HIS TEACHING.

May 4 Originality of, Heb i 2 Col i 14-18 Matt xiii 54-58.
" 5 Mark vi 2 John vii 45-46 viii 12-19 viii 28-29 and 47-59.
" 6 Essence of Law of Love, Rom v 8 John iii 16-17 Luke ii 10 John viii 11 xv 13.
" 7 1 John iv 8-16 1 Peter iii 18 1 Cor xiii Rom xiii 8-10 Matt v 13-48.
" 8 Authority of, Matt vii 28-29 Mark i 22 Matt xxi 23-27 Matt viii 8 10.
" 9 John v 27 1 Cor xv 23-24 1 Peter iii 22 Rev i and Rev xix 11-16.
" 11 Method of—Parables to multitude, Psa lxxviii 2 Mark iv 33-34 Matt xiii 34-36 viii 10-13 xv 10-20.
" 12 Plainly to disciples, Rom xvi 25-26 1 Cor ii 7 Eph iii 9 Col i 26.
" 13 Relation to old law, Luke v 35-39 Matt v 17-20 Dan ix 24 Acts xiii 38-39 xv 23-29 Rom iii 20-31 iv 13-25 v 20 vii 1 8 ix 30-33 x 1-5.
" 14 Gal ii 16-21 iii 8-29 iv 1-10 21-31 v 1-6 14 Eph ii 15-16 Phil iii 1-14.
" 15 Scope and effectiveness, Luke iv 21-32 Rom i 16 John i 12 Matt xiii 18-23.
" 16 Matt xiii 36-39 Acts iii 22-26 xv 14.

QUESTIONS.

1 Why could Christ teach original doctrines?
2 Was his originality of himself?
3 Which is the more effective, the law of love or the law of penalty in making true Christians? Why?
4 From whence did Christ get his authority?
5 What condemnation did his authority bring upon him?
6 What use did Christ make of the objective method of teaching? Why?
7 Why did he teach in parables?
8 Define "fulfil" in Matt v 17-18.
9 What great difference between the old and the new law?
10 Was Christ's teaching intended to convert the world in this age?
11 Has his teaching accomplished all that God purposed it should?

Dear Restitution:

We wish to announce that on Sunday afternoon, April 19th, 1908, that those of the faith of faithful Abraham at Antioch, Illinois, were made to rejoice in the fact that Mrs. Cable of Chana, Illinois, made an open confession of her faith in the promises of God, by putting on Christ by baptism, being "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."

Sister Cable was brought to a knowledge of the truth through the instruction of Brother R. G. Huggins, who also assisted her in putting on the all-saving name of Christ, "For as many of you as have been baptised into Christ have put on Christ."

May the grace and favor of God, and of our Lord Jesus Christ, abide with her in all her trials and temptations is our prayer.

Your Brother, in hope of a resurrection from the dead.

JOS. H. WILLIAMS.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 6, 1908

LAST week we were informed that Sister Foore had died on Sunday before, but have no particulars. She was the mother of Bro. L. E. Conner's first wife.

BROTHER J. H. Willey returned and preached for the Plymouth Church on April 26. He reports that on April 19 he visited the Church at Oregon, Illinois, and spoke for them twice to good audiences. He enjoyed his stay with the friends there very much.

A LETTER dated April 24, from Sister Matilda Woodbury, at Springfield Ohio, gives the good news that Bro. O. C. Robison was holding meetings there, and that on Sunday following three were to be immersed. We rejoice with the Springfield brethren, and pray that these new babes in the Christ may be kept by the Father in the right way. And may Brother Robison, seeing thus some manifest results of labor, be thereby greatly encouraged to work on with renewed energy.

IT will be remembered by all who have been interested in reading the reports made of late by both Brother W. L. Skeels and Brother W. H. Wilson, that they mention the kindness and generosity of Sister G. Rohrback, of Stillwater, Okla. While they give this Sister praise for her efforts to provide a place for holding meetings and for providing entertainment for them, she in turn wishes to extend thanks to others who assisted her in various ways. To certain Christian Advents who opened their homes, to J. W. Butler for cash contribution, to J. S. Riley minister of the Methodist Church for opening his Church for the meetings, and all others who assisted in any way toward making the meeting pleasant and profitable.

Editor Restitution:

I sincerely thank the dear one or ones for sending me THE RESTITUTION [illegible]. I should love to renew my subscription, but I am old, and very feeble and poor, and it takes all I have to get medicine.

May God bless all the Household of Faith is ever the prayer of

Your Sister in the one Hope,
Mrs. S——— H———.

This letter is from one who has been supplied by our Helping Fund. We give it to show how the gifts of our friends are appreciated by those who receive them. We always send as far as possible. If we were rich we would gladly supply all, but our funds are limited, and the Helping Fund is now overdrawn several dollars. All gifts are free will offerings, and if any one wants the credit for supplying this aged widowed Sister, the opportunity is yours.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, MAY 17.
JESUS BETRAYED AND DENIED. JOHN XVIII. 1-27.

Golden Text.—"Jesus said unto them, The Son of Man shall be betrayed into the hands of men." Matt. xvii. 22.

This is not a review, but it is well worth our while to remind ourselves of the import of the last few lessons. For instance, "Humility." Real humility is a rare thing among men of whatever class or profession.

There are few things more plainly taught in both the Old and New Testaments, than that the "Heavenly Home" of the saints will be on the earth.

And there are few things more plainly written than that the "Mission of the Holy Spirit" was to witness to the truth of the gospel as preached by the apostles.

We have discovered, in the lessons of the past that the apostles did not all write notes of the same events, but all write freely of Jesus being betrayed and denied.

We may read of many cases of cowardly, cruel betrayal, but among all there is none just like the betrayal of Jesus.

From the standpoint of Jesus we cannot say that he was betrayed, because he knew that Judas was scheming to betray him.

To his disciples he said, "Ye know that after two days is the feast of the passover, and the Son of Man is will [illegible] to be crucified.

At the passover supper he said, "Verily I say unto you, that one of you shall betray me." Matt. xxiv. 22.

Jesus said, "Verily I say unto you, One of you which eateth with me shall betray me." Mark xiv. 18.

Again we read, "Behold, the hand of him that betrayeth me is with me on the table. But woe unto that man by whom he is betrayed." Luke xxii. 21, 22.

We see from these records that Jesus was not like others that have been betrayed. He was not surprised nor taken unawares. This does not in the least excuse Judas. He was the meanest of all betrayers.

Referring to Matt. xxvi. 24, 25, we read, "It had been good for that man if he had not been born."

Then Judas—with what seems like child-like innocence—asked, Master is it I?

From all the circumstances previous to the betrayal, one might be led to wonder why Judas did not forego his purpose, knowing as he did that his Master knew of his treachery. It is the observation of observers that when a man goes wrong "religiously"—When they turn away their ears from the truth, 2 Tim. iv. 4, it is next to an impossibility to induce them to reconsider and repent.

God the Father knew that his Son would be betrayed, and moved David, by the Holy Spirit, 2 Peter i. 21, to prophecy. "Let Satan—the adversary—stand at his right hand—let his days be few, and another take his office." Psa. cix. 1-20. It was this prophecy the apostles referred to when they cast lots for one to take the place of Judas among them. Acts i. 15-26.

In connection with the betrayal and other events we read "All this was done that the Scriptures of the prophets might be fulfilled," Matt. xxvi. 56.

From what is written let us not conclude that Judas—or some one—HAD to betray Jesus. He was naturally bad, but no man ever had a better opportunity to reform than he. Jude informs us that some turn away from the grace—favor—of God. Jude 4, and Paul tells us that such are fit only for destruction, Rom. ix. 22.

Moral cowardice is not a part of the make-up of every man, but every man is liable to have an attack of it, a lapse as it were. This was the case with the apostle Peter when he denied all connection with, or knowledge of his Lord and Master Jesus Christ. He loved his Lord, and his Lord knew it, John xxi. 15-17. Paul says, Charity—Love—never faileth, 1 Cor. xiii. 8. This is true, absolutely true in the case of God and Jesus Christ. It was true also in the case of Peter, as far as could be true of a man. The love of Peter did not utterly fail when he denied the Master. It was a slight break in his life of affectionate devotion to his Lord.

The story of the denial in the lesson is that Peter followed Jesus to the door of the palace of Caiphas the high priest. The apostle John was inside, and through his influence Peter was allowed—by the girl doorkeeper—to come in. The imagination or still better, the recollection of those who have been really over-awed by unusual surroundings will help such to understand Peter's state of mind when the young woman doorkeeper asked him, "Art not thou also one of this man's disciples?" Had he been outside his answer would not the least likely have been a denial, but the over-powering impression on the simple honest-hearted Galilean fisherman by the great hall, the so-called place of justice and judgment, seemed—for the time being—to completely frighten him, and he denied his Lord. Satan was trying to sift him, Luke xxii. 31. At his third denial his Lord turned and looked at him. That look brought him to himself, he went out and wept bitterly. Luke xxii. 61, 62.

If we have in any way denied our Lord Jesus, let us confess our sin. He is faithful and just, and will forgive us, 1 John i. 9, as he forgave Peter.

Next Lesson, Jesus' death and burial. John xix. 17-42.

P. NEILL.

Report of Meeting.

At Stillwater my meetings were continued four nights at the little hall that Sister Rohrback has seated at her own expense in her home in this city. If you think of or repeat this name in connection with field work pronounce the name Roe-haw. It is a German name and you need a pronouncing directory. I find by years of experience that strangers will mispronounce a name that should be called by the form of the orthographic and by observation that as are [illegible] hopelessly stalled with names like Sister Rohrback's.

What I wish to say about this zealous action of this lady away in this new country, "away" whether you of the east, or we of the Pacific think of the locality. The hall has been freely offered to all "soul-sleepers." It was our first meeting-place, but as it stands some distance from the clump of orthodox church buildings and had been used by the different Advent persuasions that have visited this town, it had not become a popular resort for the multitude, either the religious or irreligious. So one of the most singular events happened in my evangelistic work. I changed to a church building. The Methodist minister South invited me to hold my meetings in his church. Our hall was large for our little audience, but the church would surely bring a good hearing.

I began my work in the new house by speaking from 1 Cor. xii. 13. When I speak from a text this is my favorite, because it brings to my hearers the leading principles of Christianity. The attendance was good, and the attention perfect at this meeting. I was hopeful! This was on Sunday evening. I gave four discourses on "The Truth of the Bible," during the week. On Friday night I closed abruptly.

The minister had received a telegram that his father was dying; the members of his church were not at the meeting, and though about sixteen that do not belong to the Methodist church were present, I did not think I had authority to continue in the absence of the minister, or assume right.

I am now at Brother Dellenbaugh's home, near Avery, Oklahoma. Meetings are announced to begin here Friday night, April 24th.

From here I expect to go on to Texas on my homeward journey.

W. L. SKEELS.

Dear Restitution:

To those of like precious faith these greetings are sent. It was our good pleasure to close a very interesting and profitable meeting with the ecclesia at Springfield, Ohio, April 26. We left them rejoicing over the addition of these worthy ones. It gives me great pleasure to introduce to the readers of THE RESTITUTION the following sisters, viz: Jessie Figh, Jessie Kauffman and Ora Beck. Sister Figh is a sister in the flesh of Sisters Woodbury and Kauffman, and Miller. Sister Jessie Kauffman is a daughter of Brother and Sister Kauffman. Sister Beck is a daughter of Brother and Sister Beck, also a sister of Brother David and Frank Beck, and Sisters Staley and Poole.

We spoke on first day morning on the Trial of our Faith. Our subject was well fitted to the occasion and all enjoyed it. Our purpose was to show them that our heavenly Father tried all who came to him. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Peter i. 7.

This meeting will be numbered by all as the best for many years. The brothers and sisters of the ecclesia are greatly strengthened and will now renew their vigor. May they continue to walk worthy of the vocation wherewith they are called.

My prayer is that our sisters may make their calling and election sure.

Your brother in hope of eternal life.

D. U. ROBISON.

Report of Labor.

Brother Underwood,

We wish to say through THE RESTITUTION, that Brother W. L. Skeels, of Portland, Oregon, is here holding a series of meetings. He is awakening up a fine interest. It is a place where the orthodox could not get a hearing and if they did the order was so bad that you could not hear what the speaker said. Now, under Brother Skeel's preaching you can almost hear a pin drop. He makes it so plain that little children can understand him. He has had a large attendance all through the meeting, and it is still increasing. Some are coming ten miles although the roads are muddy and the nights are dark. They respect him so well that they place bouquets on the stand, until he has hardly room to lay his Bible. He thanked them for this respect and said it made him think of the time when the desert will blossom like the rose.

One of my neighbors said he did not intend to take any part in the meeting although he came and he and his wife have attended every night, and have had Brother Skeels [illegible] long with them part of the time. Please send them

After meeting is out they all try to see who can get to him first to shake hands, and invite him home with them. He is a man that loves little children and when we see them marching up the aisle with a beautiful bouquet it makes me think of Jesus' language which Brother Skeels has used in his discourse "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven."

The people have learned that Brother Skeels is preaching the same good news and glad tidings of the kingdom, that Brother Oliver has proclaimed at this place. We can see them coming from all directions, some are waiting for the doors to be opened for preaching.

What the results will be we cannot tell; but the outlook is good. Brother Skeels is very much encouraged in the meeting and his health is improving. Avery is wakening up and wants him to hold a meeting there if arrangements can be made.

Your brother, in hope.

J. M. DEFFENBAUGH.

Quiet Force.

All great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great revolutions, follow the action of these forces; but they act noisily. So it is in spiritual things. God's Holy Spirit works silently—nothing works so powerfully. It is the still voice. It is this voice, outward by the ear of sense, that wakes the sleeping soul and calls the dead man to life.

Look at the sun, the moon, the stars consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills. Great revivals of religion are calm. It is awful to see a great congregation in tears, and so silently that you hear only an occasional sob and the clock ticking on the wall. The hardest hearted are still there; where there is confusion and noise, they only laugh and look. "Not by might nor by power, but by my Spirit, saith the Lord."

How to be Happy.

"Sometimes since," says Dr. Payson, in a letter to a young minister, "I took up a little work purporting to be the lives of sundry characters, as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when heaven pleases. It occured to me at once that the most of my sufferings and sorrows were occasioned by an unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be any thing or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it was not new; I had known it for years. But I now saw it in a new light. My heart saw it and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy, too."

A Christian for the sweet fruits he bears to God and men, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs into many superfluous stems, and grows at last weak and fruitless, so doth the best man. If he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1807 East 124th St. Cleveland, Ohio.

We have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long [illegible] Please send them to

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dutton, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Oregon, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 60th Annual Conference in Michigan, and arrangements are being made to make this gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Fonthill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Mendon, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-28. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

The yearly meeting of the Church at Fonthill, Ontario, will (D V) begin on May 22, and continue over the following Sunday. The principal speakers will be Brother Austin of Fonthill, and Brother Huggins of Oregon, Ill. An invitation is given to all who may desire to be with us on that occasion. We expect an enjoyable meeting. For further information apply to me at Fonthill, Ont. Box 195.

P. H. BOUK.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. K. Boyer Pelton, Va. or to me at Dillbeck, Va.

VIRGINIA RITENOUR.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible love. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ind. Conference.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

Dear Brethren and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conference have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wilcox, Wagoner, Brotherand Sister Woodward, Brother Crozier or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEAL.

To the Household in Texas,

I shall soon be in Texas. If there are others in Texas and Louisiana who desire me to hold meetings in their neighborhood, they can arrange for the same by addressing a letter to my home address immediately. Write to 420 N. Willow ave, Austin station, Chicago, Illinois, and my family will forward them to me.

Yours in the Blessed Hope,
W. H. WILSON.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O. Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

A Smile.

They might not need me,
Yet they might;
I'll let my heart be
Just in sight.

A smile so small
As mine might be
Precisely their
Necessity.

—Emily Dickenson.

How Readest Thou? Luke x 26.

'Fix one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Fix one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty, once a week,
But no instruction from the Bible seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit this important end.
Some people read us—have often thought
To teach the Book, instead of being taught.

—Selected by Wm. Hardesty.

Editorials.

When you hear a man praising himself, depend on it he is doing it because no one else will.

SON.—Father, what is the difference between a skeptic and "higher critic?"

FATHER.—A skeptic, my son, is an unbeliever out of the church, and a "higher critic" is an unbeliever in the church.

Not long since we were greatly surprised to hear a friend remark that the world is getting better. In justice to him, however, it is but right to explain that he is very old and feeble, in fact a "shut in," and that he has not been out in the world for many years.

A little error mixed with truth is like a little poison in good food. The food looks nice to the eye, and is palatable to the taste, but it will kill you if you eat it. The pabulum of truth to be wholesome and life-giving must be entirely separate from error.

The last Quarterly Meeting of the Illinois Conference for this year will be held with the Antioch Church, near Chana, Saturday evening, May 16th. All intending visitors are requested to write Brother Jos. H. Williams, at Ashton, Illinois, and he will make all necessary arrangements for your care and comfort during the meeting.

The brethren in Oregon, Ill. had the pleasure of hearing Brother J. H. Willey preach two sermons on Easter Sunday. Bro. Willey was in our city on business, but made it a point to remain with us and preach on the First Day. The Lord bless our brother in his ministry. Come and see us again, Bro. Willey.

In Tom Paine's time the church believed and taught that every word in the Bible was true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology, false in its history, and so far as the Old Testament is concerned, false in almost everything.—*Lecture on Tom Paine by R. G. Ingersoll.*

To these eloquent but lying charges against the Bible the "higher critic" shouts a hearty "Amen."

Easter Sunday was our regular appointment at Antioch Church, near Chana, Ill. Mrs. Mary Jane Cable, mother of Sister Melissa Drummond, formerly a Methodist, confessed her belief in the first principles of the gospel, and was clothed in the righteousness of God, as provided in Christ, through baptism into his death and name. All of our brethren were glad to extend to Sister Cable the right hand of fellowship, but her daughter, Sister Drummond, was a trifle happier than the rest of us, if that were possible.

They Wrote Letters. Acts xv 23.

Dear Brother:

We would like for you to preach the funeral of Sister Richard Appleyard, who died today, and whose funeral service will be held at Northfield at one o'clock Sunday. Telephone or wire immediately to W. J. Ellis, 1200 Washington Blvd. Chicago.

GERTRUDE ELLIS.

We are sorry that your letter did not reach us in time for us to attend and preach Sister Appleyard's funeral. But ye make mention of you in our prayers. The Lord bless and sustain the bereaved hearts of her kindred and brethren.—ED.

Brother Huggins.

In the name of the Foothill Church I hereby invite you to be with us May 22 24 next, to take an active part in the speaking at our May meeting. An early reply is desired. Please name subjects.

In behalf of the Church,

F. L. ADKINS.

It is not usual for us to make long preaching tours, but in this instance we have accepted the invitation of our Canadian brethren, and the Lord willing, we will have the pleasure of forming their acquaintance. May God bless and direct according to his own will.—ED.

Brother Huggins:

It has been so long since I have written to you that you may think I have forgotten you are on earth. This is not the case, however, but for a number of weeks I have been very busy getting our new Church building finished, furnished, etc., so that I have taken very little time for anything else. We dedicated our new building March 29th, and we are now getting settled and adjusting ourselves to the new conditions. We have a neat and comfortable house of worship, with nice auditorium for preaching services, and basement with Sunday school room, etc. It will be known as the "105th Street Church of God," and is located at corner of 105th St. and Columbia Ave, Cleveland, Ohio. I trust we may be able to build up a nice little congregation in this apparently good field.

L. E. CONNER.

Brother Huggins:

It is unprofitable to spend time in writing, in printing, and in reading matters of opinion apart from the recorded testimony of Holy Scriptures. Opinions or "views" about this or that are only sources of controversy and contention, frequently ending in envy and incessant wrangling.

"The Birth of the Spirit," Word and Work, vol. 2, No. 12, serves to illustrate my meaning about speculative "views." A few words from Scripture near the close of Brother Corbaley's letter on the next page, is of more value to the student of Scripture than any amount of mere human reasoning and indiscriminate quotations from Scripture, having no reference to the point under consideration. I quote from his letter: "What was the mystery which Paul would reveal? Was it not, 'We shall not all sleep'—something given as an exception to the general rule laid down by Moses and all the prophets?" Better still if the brother had continued to emphasize the immediate succeeding context, giving the disjunctive "but" its full force, thus, "We shall not all sleep, *but* we shall all be changed." Our various opinions about this statement leaves the statement itself unchallenged. It matters little to the believer what I may think about this or that. We have something believable, reliable, trustworthy, and formed by Paul "The testimony of God," 1 Cor. ii. 1. He did not come with what his "views" were, but he came with a message from God, and demonstrated as such by manifestations of spirit power, verses 4, 5. But I must close for the present. I remain as ever in the hope of eternal life through Jesus Christ our Lord. Redeemer and Advocate.

C. W. TOMKINS.

Brother Huggins:

I am sending you copies of ——— in which you will be interested, especially the marked paragraph relative to your reply to a question. Keep the good work going; and may your strength be as your day. While others are busy "sifting out the error," occupied with endless genealogies and strivings "about the law," busy with "foolish and unlearned questions, whereof comes strife," "the man of God" will eat the bread and drink the water of the Word, not despising the blood, for by it his past life of sin is washed clean, Rom. v. 10; Eph. v. 26.

Fraternally yours,

JOS. WILLIAMS.

Brother Huggins:

We were glad to hear that you were well. We are still in the faith, and are stronger in it even than when you were here. If we never meet again in this life, we hope to see you with all the redeemed in the coming kingdom. We would like to hear you tell the glad news once more. The truth is unpopular among Adventists as well as in other creeds. We are hungry for a good paper to read. How is THE RESTITUTION?

Brother and Sister
J. C. WIGGINS.

Our former home was in Eldorado, Illinois, and Brother and Sister Wiggins were among the few Adventists there who came out for the truth under our ministry. The Lord bless and keep them in the name of Christ. We will send you a sample copy of THE RESTITUTION, and you can decide for yourself as to the merits of our paper, Brother Wiggins.—ED.

Christ's Coming in Flesh.

Please give me your exposition of 2 John vii. Does it refer to the first or second coming of Christ. See the Diaglott.—Ed. O. J. Allard.

EDITOR'S REPLY.

For the words, "are entered into the world," the oldest MSS. including the Vatican, read, "Went forth into the world." "They went out from us," writes John in his first epistle, ii 19, and then gives this reason for their segregation. "They were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they are not all of us." They are called "deceivers" and "antichrist" because they transgressed "the doctrine of Christ." 2 John ix. The Greek word translated "transgresseth" in verse 9, literally means to "go beyond." Their transgression took the form of being wise above what is written; and they not only "went forth" from the faithful brethren, but they "went beyond" the "doctrine of Christ" which he had revealed from the Father during his personal ministry in the days of his flesh. In fact they denied that he had come in the flesh at all. This was one prominent plank in their platform or creed. The word "come" in verse 7, is "coming" in the Greek. To deny Christ's coming in the flesh logically denied God's manifestation in his person; and to deny that God was manifested "in the flesh" (1 Tim. iii 16) in the person of his Son, denied the "doctrine of Christ" in one of its most clearly revealed and important features. The Greek present participle implies both the first and second coming of our Lord. He is called emphatically the "Coming One" in the Greek (see the Greek Testament and Diaglott in Matt. xi 3; Heb. x 37). Those who deny the incarnation of God in Christ at his first coming, and his personal coming again, as do the Russellites, are more than "deceivers;" they are Antichrist.

Faith in the Messiah of Jesus.

"Our salvation hinges on faith—faith in the things concerning the kingdom of God and the name of Jesus Christ. Why God requires faith rather than works alone I do not know." These words, or at least their substance, occurred in a Scriptural and forceful discourse delivered last summer by Brother A. J. Eychaner while engaged in evangelistic work in Iowa. A careful study of the Bible reveals the fact that the speaker's statement is undeniably true—our salvation depends on a belief in the promises of God.

At this time when higher criticism, human-paternityism, Universalism, Sabbatarianism, and many other "isms" are occupying the minds of Bible students and investigators, frequently to the exclusion of more important matters of faith and Christian conduct, the question to which those who "seek for glory, honor and immortality" should direct their careful attention should no longer be "What must I do"—but "What must I believe in order to be saved."

We agree that "without faith it is impossible to please God." In other words we cannot be saved without faith; for it is plainly said, "By faith are ye saved."

No one will dispute Paul's definition that "faith is the substance of things hoped for; the evidence of things not seen." Therefore our eternal salvation depends on belief in the promises of God unsupported by visible evidence. We must believe without knowing.

This being true must we not accept the Messiahship of Jesus—his right to David's throne on the basis of faith and not knowledge? If we knew that Jesus was the son of David would it require any faith for us to believe in his right to occupy that throne? Let us again insist that salvation comes by faith, not by knowledge. He is he that believeth, not "he that knoweth" that shall be saved.

At the baptism of Jesus and also at his transfiguration on the Mount there came a voice from heaven saying, "This is thy beloved Son." Let us have faith. Let us believe God's Word, and not try to prove, by human genealogical records, that Jehovah uttered a falsehood by twice declaring Jesus to be his Son, before the latter's resurrection! When we seek to prove God's Word is true we only prove that we possess but little faith, in fact that we are inclined to doubt his veracity.

We must conclude that if Jesus came into being by the natural process of generation no faith is required to induce us to acknowledge his Messiahship, for knowledge precludes faith.

O. ELMER MASON.

The Church of God has the authority to receive and dismiss members from its fellowship, Matt. xviii 17; and it is necessary for peace and salvation that it use this authority. 1 Cor. v 9-13; 2 Cor. vi 14-18; vii 1; Gal. v 9-12; Eph. v 11; 2 Thes. iii 6; 14.

Any congregation, therefore, that does not cleanse itself from fellowship with the unworthy is an enemy of God, and the faithful are warned to come out of it, Rev. xviii 4; Acts xix 9; 2 Cor. vi 17.

A true congregation of God is composed of saints of Jesus Christ (1 Cor. i 2), who walk in the light as God is in the light (1 Jno. i 7), who continues steadfastly in the apostles' doctrine (Acts ii 42; Rom. xvi 17; 2 Jno. x 11), and who speak the same thing, having no divisions among them, united in the same mind and the same judgment. 1 Cor. i 10; Phil. i 27; ii 2, 3. It is the pillar and stay of the truth (1 Tim. iii 15); it teaches the "way of truth" (2 Pet. ii 2), hence it is opposed to, and is opposed by, the sects of perdition. 2 Pet. ii 1-3.

E. D. GRIFFITH.

Gold Dust.

Earnest work for Christ is the best means of spiritual culture.

When a man tries to hide his religion, he is wasting time covering up an invisibility.

He who has God's work to do, needs to live in the light of God's companionship.—Horibus.

If we would reap life everlasting in the age to come, we must sow to the Spirit and manifest its fruit now.

True religion is no Sunday dress; God expects us to wear it every day of the week and especially in business transactions.

A preached gospel by men whose life is such as to destroy all confidence in them, is like tendering water in a defiled cup; it disgusts, rather than pleases.

Get to the root of things. The gold mines of Scripture are not the top soil, you must open a shaft. The precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the divinity of the Word of God and seek to possess with it all the inward work of the blessed spirit.

ASHA DREW.

Interesting Paragraphs.

The United States produces nearly 48 per cent more coal than Great Britain.

The total number of persons in receipt of state relief in India exceeds 1,250,000.

It is said King Leopold of Belgium hardly has a true friend in his kingdom now.

In Illinois 1,500 saloons were voted out of 828 townships in 22 counties, making 31 counties out of 102 in Illinois dry.

The cotton mills of Switzerland have remained almost stationary for the last ten years, owing to foreign competition and tariffs.

There are 800 paint factories in this country, making over 100,000,000 gallons of paint a year and the business demand is increasing faster than the facilities.

There have been coined $50,000,000 worth of double eagles ($20) and $12,000,000 worth of eagles ($10) without the motto, and the coinage is continuing and will until the bill restoring the motto becomes a law.

The Swedish national commission for the prevention of tuberculosis has recommended the gradual establishment of 4,000 retreats for consumptives to be scattered throughout the length and breadth of the country. The total cost will be nearly 11,000,000 crowns. It is proposed that the cost of maintaining patients shall be by the municipalities from which they are sent.

Andrew Carnegie's library gifts amount to 50,000,000.

It is computed that the dew falling in England is equal to five inches of rain each year.

Louisiana has seven million acres of swamp land, which are at present totally useless.

Germany's population is increasing much more rapidly than that of Britain or France.

Mrs. Frederick Hall, of Wonde, Ill., who lost her voice three months ago on account of an explosion, suddenly recovered the power of speech in severe coughing fit.

More pay for Emperor William is planned in Prussia because, it is said, on account of the increased cost of living, $3,750,000 yearly will not be enough to meet expenses.

Presidents of national banks in conference in Chicago vigorously denounce Aldrich currency bill and inaugurate crusade to defeat measure as passed by the senate.

The linen industry is the greatest manufacturing industry Ireland possesses. There is invested in it something like £15,000,000, and it gives employment to 70,000 people.

Unlajured mammoth remains are among the vast natural resources of Siberia awaiting exploitation. For commercial purposes the skeletons are more valuable than the best Indian ivory.

The New York Methodist Episcopal conference refuses to hear charges of defamation of the character of President Roosevelt preferred against Chancellor James R. Day of Syracuse University.

Almost three-fourths of the world's production of diamonds are bought by the people of the United States. The declared value of these gems, covered by invoices presented at the American consulate-general at Antwerp during the year 1907, amounted to $6,230,610 for cut diamonds and $1,058,057 for rough stones.

One of the most important additions to astronomical science in years was the recent announcement from the Lowell observatory, Flagstaff, A. T., that the planet Mars is very rich in vapor. This information was gained by a comparison of the spectra of Mars and the moon. Astronomers have been trying for 45 years to settle the question.

Coincident with the return to activity of the volcano Solfatara, near Pozzuoli, Vesuvius is showing some signs of unrest. The activity of Solfatara is always supposed to coincide with the inactivity of Vesuvius, and in the present instance scientists are of the opinion that the activity of Vesuvius, is caused by the large amount of rain that has entered the crater.

Simultaneously with the organization of a pigeon postal service in the French Kongo, where the climate makes both ordinary and wireless telegraphy impossible, it is announced that the British government has replaced the pigeon post by wireless telegraphy in both the naval and the colonial service, and that this year's budget contains no appropriation for pigeons.

The high price of meat is not a hardship, but a blessing at this season, according to Dr. Bosley, health commissioner of Baltimore. Dr. Bosley is of the opinion that in the spring and summer, when the body does not require so much heat, meat can be dispensed with the greater part of the time. The doctor thinks that with meat at its present prices people will eat more vegetables and be the better for the change.

Women of the town of Kantchfeld, which lies partly in Weimer and partly in Meiningen, Germany, have sent a petition to the governments of both principalities asking that something may be done to regulate the closing hours of the drinking houses. They complain that after their husbands have been turned out of the public houses which lie in Weimer they cross the street to Meiningen, where the closing hours are much later.

The body of Emmanuel Swedenborg the famous mystic and writer, was exhumed in London, April 7th, and was started on its journey to Sweden for final burial in Swedish soil. The remains were taken up from the vault in front of the communion table in the Swedish church in Princes square, where they were deposited in 1772. Services were held over the body in the afternoon, after which it was placed on a train for Dartmouth, where it was embarked on the Swedish cruiser Fylgia for transit to Sweden. The Swedish government formally requested the exhumation and surrender of the body, and the British government assented.

Hiding in Christ.

It is said that the deeper waters of the great ocean are never moved by storm or tempest. Though the outer surface may be in the wildest commotion while the terrible storm is raging, yet the deep waters never feel the least thrill of the stormy scene above them. Eternal calm holds them in its strong arms and they rest as peacefully upon their coral bed and long seaweed as though no fierce tempest were beating upon their outer surface.

This is a fitting emblem of what our spiritual lives should be. While our outer life must feel the lashings of sorrow and misfortune, the great silent depths should never be moved by these "light afflictions" which work out everlasting glory. These are golden milestones all along the Christian journey, and if we are guided by these, we shall soon gain the quiet place where we can say: "None of these things move me."

And if we cling to our hiding-place we are forever beyond the reach of danger. Upon Alpine heights there is a sweet little flower which clings so tenaciously to the crevices of the strong rocks, that it blooms on regardless of the fierce, wild storms which sweep over the grim old mountains. After the tempest passes by it is sweeter and lovlier than ever and one would never guess it had felt the breath of the hurricane's power upon its face of sweetness. The secret is, it is shielded by the everlasting rocks—something stronger than itself.

Thus is the life hidden with God and safe in eternal arms; for nothing can ever tear it from its secure hiding-place.

Oh, blessed faith that holds the soul hidden away from the power of this world! Let us in life's blessed morning seek for this dear hiding-place. Then shall we be safe forever while pleased in infinite arms.—*Unknown.*

Smokers and Voters.

Each year the people of the United States smoke nearly 8,000,000,000 cigars, cheroots, stogies and all tobacco cigarettes, 3,500,000,000 cigarettes with paper wrappers, and consume 3,000,000,000 pounds of smoking and chewing tobacco and snuff. Every day we smoke 22,000,000 cigars and 10,000,000 cigarettes, and either smoke or chew 500 tons of tobacco, all of which costs $500,000. Every minute of the 16 hours a day that we are awake we make ourselves poorer by $600—for 23,000 cigars, 10,000 cigarettes and a half a ton of plug and fine cut. It is estimated that there are 18,000,000 devotees of the weed, or about as many smokers as voters. This estimate is based on the assumption that one person in each six of our population is a puffer of smoke.—*Ogle County Republican.*

The First Use of Firearms.

The use of firearms in battle must, necessarily, date from that of gunpowder. Although there is but little doubt that a compound of nitre, charcoal, and sulphur was well known to the Chinese as early as the ninth century as an explosive agent, and had been heard of in Europe about the time of the first crusade, it does not appear from history that it was well known in Europe until introduced by Roger Bacon in the twelfth century. It is alleged that firearms, in the shape of cannon, were first employed by Edward III., King of England, in 1327, in his campaign against the Scots. The first well-authenticated use of cannon in battle was by Edward III., in the battle of Cressy, A. D. 1346.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Kate Quackenbush	2 00
Mrs I. B Chapman	1 00
Nancy Morris	50

Questions on Sunday School Lesson May 3.

OUR HEAVENLY HOME.
John xiv 1-14.

Golden text: In my Father's house are many mansions, John xiv 2.

Read between the last lesson and this, so as to get the circumstances under which this lesson was spoken.

1 Verses 1 and 27, What troubled the disciples?
2 What was Jesus going to leave with them?
3 Why do we need peace?
4 Does the world give any peace?
5 Will believing in Jesus give peace?
6 Verses 2 3 4, Is it necessary to have knowledge of the future?
7 Do our experiences in this life make us long for the hereafter?
8 What does Jesus assure us of in these verses?
9 What is God's house?
10 Is it a place?
11 Where is it located?
12 We hear people talk of Heaven, of going to heaven, etc. If this be a place where God has his throne, have we a promise of going there?
13 Where is the promise recorded?
14 Do you think the words "my Father's house" used here mean a large place in heaven, where there is room for all, and that Jesus is now there arranging a "mansion" for each of his followers?
15 Going back to ancient times, where was God's house, and who built it? 2 Chron iii 1, vii 11 12. Matt xxi 12 13
16 What was to happen to this old "house of God?" Mark xiii 1 2
17 Does history prove that this actually occurred?
18 Where is God's house now?
19 What does Paul say in 1 Tim iii 15 about God's house?
20 What does Eph v 29 30 Heb iii 1 to 6 teach?
21 See Mark xvi 14 15 and tell who are now in the Father's house.
22 Do we have a right then to say that God's house—or the Father's house—is his house not his family, his people, his children, his church?
23 Who is the Head of the Father's house or family?
24 Where is Jesus now?
25 What is He doing now?
26 Where is his family or people now?
27 What is the condition of God's people or house now? 2 Cor v 2
28 What do they desire? 2 Cor v 2
29 When will this be realized? 1 Thess i 10
30 What will happen when God's Son, the head of his house, returns from God's throne? 1 Cor xv 53
31 All things now change. How will it be when Jesus returns? 2 Cor v 2
32 Tell what Paul says about changing from the earthy to the heavenly condition. 1 Thess iv 15-17
33 Tell what the prophet says will occur at that time, Zech xiv 4
34 Judging from Psa xvi 11, xxxvi 8, what will be its condition?
35 Do you think all will be like David then? Psa xvii 15
36 Who guides us to our heavenly home? and how?
37 What does Jesus say he is? verse 6
38 Is there any other way but his?
39 Jesus is in heaven now preparing for his people—do you think he will come back before his work is done?
40 If the ones for whom he is preparing places fail to make themselves ready, but disobey his commands, refuse his truth, do not follow in his way, have they a right to expect he will furnish a place for them?
41 Are you ready to enter the Heavenly home?

LESSON FOR MAY 10.

MISSION OF THE HOLY SPIRIT.
John xv 26 to xvi 24.

1 What were the circumstances under which Jesus was talking?
2 What great truth had he just taught his disciples?
3 Tell the meaning of "offended."
4 What dangers would the disciples be exposed to?
5 Could people persecute others, and think they were doing God service?
6 What was it Jesus told his disciples that caused sorrow?
7 What had Jesus promised them? John xiv 16
8 Why was it expedient that he go away?
9 What does comforting mean?
10 Who is the Comforter?
11 When was this promise fulfilled? Acts ii 4
12 Why would the Comforter not come till Jesus went away?
13 What is the meaning of the world?
14 Webster says "reprove" means to refute, contradict, to blame, or to censure, etc. Is this the meaning of the word here?
15 The Diaglott and Syriac both say "convict." Is this a better word?
16 If the Holy Spirit was to reprove or convict the world of sin, etc. has it accomplished this?
17 Why did Jesus not tell all the disciples ought to know?
18 What does "guide you into all truth" mean?
19 If an instructor guides or leads his pupil to see the truth, does this imply more than merely telling him the truth?
20 What things to come, or coming things, does the Holy Spirit show?
21 What was the mission of the Holy Spirit? John xiv 15 to 17, 26
22 What did the Holy Spirit enable those who received it to do? Acts ii 4 vi 5 to 8, viii 5 to 7
23 What was the object of these demonstrations of power? Mark xvi 15 to 20
24 Do we get the idea from all this that the mission of the Holy Spirit was to confirm, to establish, give assurance of, to render certain, to verify the truthfulness of what these men preached?
25 What were the persons who were possessed of the Holy Spirit told to go and preach?
26 Did they do as they were told?
27 Did the Holy Spirit accomplish the mission for which it was given?
28 Have these persons who were given the Holy Spirit left any record of their words and deeds?
29 Are these records of their words and deeds sufficient for us?
30 Do we need any other guiding or leading to enable us to understand, believe and obey. If that is necessary for us?
31 Are any persons now possessed of the Holy Spirit so that they can do as the apostles did?
32 If any one should claim to have the Holy Spirit now, would we have a right to expect them to be able to do as the apostles did?
33 How can the Holy Spirit guide us now?
34 Are you following the Holy Spirit's guidance in ways of truth?

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HARSOE.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rahs, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. O Steffa. Those at Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKELLS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian. Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 386 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirm, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Rev. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address Mrs. M. Joblin, 3502 Woodland Av. Cleveland, O.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a slight stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points: he did not enclose it in an official envelope, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

God is Love.

Why comes this fragrance on the summer breeze,
The blended tribute of ten thousand flowers,
To me, a frequent wanderer 'mid the trees
That form these gay, though solitary bowers?
One answer is resound, beneath, above:
The echo of the voice, that God is Love!

Why bursts such melody from tree and bush,
The overflowing of each songster's heart,
So filling mine, that it can scarcely hush,
Awhile to listen, but would take its part?
'Tis but one song I hear wherever I rove,
Though countless be the notes, that God is Love!

Why leaps the streamlet down the mountain's side,
Hastening so swiftly to the vale beneath,
To cheer the Shepherd's thirsty flock, or glide
Where the hot sun has left a faded wreath;
Or, rippling, aid the music of the grove?
Its own glad voice replies, that God is Love!

In starry heavens, at the midnight hour,
In ever-varying tones at morning's dawn,
In the fair bow athwart the falling shower,
In forest, river, lake rock, hill, and lawn,
One truth is written: all conspire to prove,
What grace of old revealed—that God is Love!

Communicated.

Was Paul Consistent?

Infidels say he was not; that he was a regular time-server; anything to suit those to whom he preached; that he was vacillating and unsettled in mind; that to the Jews he became a Jew; to them that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law that he might gain them that were without law; to the weak he became weak that he might gain the weak; that he was made all things to all men that he might save some; that he circumcised Timothy but did not circumcise Titus, though urged to do so by some of the members of the church at Jerusalem. These statements of the Apostle's conduct are construed to mean inconsistency. This surely is a false judgment concerning the great Apostle to the Gentiles who affirms that he was "set for the defense of the gospel," and who was so particular touching its integrity that he said, "Let him be accursed who perverts or preaches another gospel," and who, when his life work was done, and a martyr's death immediately before him said, "I have fought a good fight, I have finished my course, I kept or guarded the faith; henceforth there is laid up for me a crown of *righteousness* which the Lord the righteous Judge shall give me at that day." 2 Tim iv 7, 8. "To the Jews he became as a Jew that I might gain the Jews." This does not mean that he adopted everything essential to Judaism; only things indifferent, conformity to which would in nowise compromise any principle of the gospel. Paul was accused of preaching circumcision as a condition of justification. To which he replies, "Why do I yet suffer persecution? (of the Jews) then is the offence of the cross ceased." Gal v 11. The charge no doubt was based upon the fact that when he chose Timothy as traveling companion, and fellow-laborer in the gospel, he circumcised him "because of the Jews in those quarters." He refutes the charge of preaching it, and the case of Timothy is the only one on record where he practiced what he did not preach. If it be said that even in this case there was danger of serious consequences to follow; that doubt might be thrown on the freedom of the gospel; that it might be construed into favoring the Judaizing party in the churches, it is enough to reply that indifferent actions become right or wrong according to our knowledge of the probable results; and that Paul was a better judge of the results of Timothy's circumcision than we can possibly be at this distant day. Are we concerned about the effects likely to have been produced on the mind of Timothy himself? There was no risk, at least, lest he should think that circumcision was necessary to justification and salvation, for he was already publicly recognized as a Christian before he was circumcised, and as a companion, disciple and minister of Paul, there was no danger, we would suppose, of him becoming a Judaizing teacher, mixing law and gospel. As for the moral results in the minds of the other Lycaonian Christians it might be well to remember that Paul was carrying with him and publishing the decree of the apostles and elders, announcing to the Gentiles that they were not to be burdened with the yoke of the law, which the Jews were not able to bear.

Luke notices this circumstance in the very next verse to that recording the circumcision of Timothy as it to call our attention to the close connection of the two facts. It seems, indeed, that the very best course was pursued, which a divinely enlightened prudence could suggest. Paul carried with him the letter of the apostles and elders, enjoining that no Gentile Christian should be enslaved to the law. He circumcised Timothy that no Jewish Christian might have his prejudices shocked. In pursuing the course he did, no principle of the gospel was compromised; by it he gained some Jews by the proclamation of the gospel, without being guilty of the charge of preaching circumcision. With him circumcision was nothing and uncircumcision was nothing. The former had no bearing on the question of justification, consequently the salvation of Gentile believers was not imperiled by the latter condition. Purification of the heart by faith in, and obedience to the gospel was everything and all important. No indifferent prejudice was over [illegible] roughly by the apostle.

Another thing to be noti[illegible] connection is that, Tim[illegible] Jew by birth on his mot[illegible] father being a Greci[illegible] ion had for some [illegible] ed although he h[illegible] in the Scriptures [illegible] and grandmoth[illegible] in Paul's da[illegible] circumcisio[illegible] vigorously [illegible] mitting to [illegible] exhorted and argued with [illegible] daizing teachers, to whom [illegible] ently alludes in terms of [illegible] nation. The church at Rome, and [illegible] to Galatia, and others as well were in danger of having their faith subverted by these teachers who insisted that disciples brought in from the Gentiles must be circumcised in order to justification and salvation. This was a constant source of worry to the apostle. Now if the circumcision of Timothy served to conciliate Jewish Christians and thus was [illegible] as means of gaining some from the ranks of unbelieving Jews, why did not Paul circumcise Titus, who accompanied him as a fellow laborer to Jerusalem, on his visit mentioned in his Galatian letter, second chapter? Here, it is said, Paul's course in refusing to Titus what was afterwards granted to Timothy, was inconsistent. Paul was here to report his labors in the gospel among the Gentiles and brought with him an example in the person of Titus, a Greek. The apostles and elders endorsed the independent course pursued by Paul and Barnabas among the Gentiles, and to the discussion that followed, Paul's report, it was decided unanimously by the apostles and elders with the assent of the common membership that those from among the Gentiles, who had turned to God should not be troubled with the yoke of bondage. The sentence of the Conference was embodied in a circular letter to be borne by men of the Jerusalem church together with Paul and Barnabas, Judas and Silas, to the Gentile Christians in Antioch, Syria and Cilicia. So the question of imposing circumcision on Gentile believers was settled by the proper authority. At that Conference there were some false brethren [illegible] privily brought in to spy out the liberty of Paul and his fellow-laborers, that they might bring them into bondage. Paul might have circumcised Titus, and thereby conciliated those Pharisaic Christians, but the consequences would have been serious indeed. Those false brethren thought that Paul through fear of the apostles and elders at Jerusalem would circumcise Titus. Had he done so they would have regarded the act as proof that the great Apostle to the Gentiles deemed it necessary to justification, and thus, backed by apostolic authority they would have gone among Gentile Christian churches and imposed upon them the yoke of the law. The thing in this case was not a matter of indifference. An important principle was involved, justification by faith. It was very different case from that of Timothy, which resulted in gain to the Christian cause. Paul would not do what would thwart his own purpose in visiting Jerusalem, and laying before the apostles and elders his independent course among the Gentiles, with a view to getting the endorsement of the said apostles and elders—and which he did get.

Having shown the consistent action of Paul in [illegible] circumcision, his consistency in the other statements in reference to his conformity to those without the written law, and to the weak and of being "made all things to all men," it logically follows that he was always consistent and whatever he did in conformity with prevailing custom of Judaism or Gentilism he never compromised a single principle of the gospel, for his conformity was with a view to "saving some" and "[illegible] gospel's sake," as he states [illegible] 19-23.

[illegible] a lesson to be drawn from [illegible] tle did in things indifferent applicable to us. What [illegible] under certain circumstances things indifferent, which would compromise [illegible] gospel, but result [illegible] by means of the [illegible] There are those [illegible] ing not enjoined [illegible] or for which [illegible] cripture precedent [illegible] iced; so on [illegible] practice of [illegible] hes under [illegible] inference,

the object of which is to spread the gospel by a union of effort, and thereby accomplish what could not be accomplished by a church acting separately, instead of in concert with several churches; though by so doing no principle of the gospel is compromised, but the cause of truth advanced. Some think it decidedly unscriptural, and even subversive of the truth for a church to set about systematically to learn how much each member can pay toward hiring a preacher for a specified time; the latter setting his salary at a moderate living amount. Such a preacher is called, by way of contempt, a *hireling*, who cares more for filthy lucre than for the cause of the truth. Now I would ask what principle of the gospel is subverted by this agreement or contract between the minister, and the church to which he devotes his time and talent? Without the stipulated amount the preacher must, in order to support himself and family, engage in some secular work or business, and thus be debarred entirely from preaching or be limited to an occasional sermon at most. Hired at a living rate, per agreement he could do good, and advance the cause and save souls. Now suppose the apostolic church did not contract to pay the ministers certain amount, it paid those who labored in word and doctrine some how. The church paid under inspired injunction. The laborer was thought worthy of his hire. If the preacher spent his whole time in the work, the churches paid him for the work done. If they failed to do this, and were able to do it, they robbed him to the extent of what they came short of meeting his needs, and so robbed God under the gospel as Israel did under the law in withholding tithes. Malachi iii 8. If "the primitive preeminence of the gospel had no voice in the matter of how much they ought to receive for their labors, and the preacher of today does have as much to say in the matter of his pay as do those who pay him, then there is just that much difference between the primitive church and the church of today. This difference is not much. I think the apostle, who said the laborer is worthy of his hire, would, if here today, say that does not matter: the laborer is worthy of his hire. Is it under the pro[illegible]gather to set a moderate value on his labor? Can he exercise no such right without incurring divine displeasure? If we say he cannot then we must concede his right to leave the field of gospel labor, if not supported and engaged in secular labor in order to provide for self and family, and not be counted worse than an infidel; and as having denied the faith. This right he will exercise though some stingy old fellow, with his thousands, will say he ought to preach for his railroad fare, meals and lodging. God has obligated some men to preach, and it is just as true he has obligated some men to pay the preacher.

JOHN L. WINCE.

Sunday School Lesson.

LESSON FOR SUNDAY, MAY 24.

JESUS' DEATH AND BURIAL. JOHN XIX 17-24.

Golden Text. Christ died for our sins according to the Scriptures. 1 Cor xv 3.

After Jesus had been betrayed by Judas Iscariot, and denied by Peter, he was put through a shameful ordeal—called a trial—by the high priest, chief priests and scribes, then given into the hands of the Romans to be crucified.

There was nothing peculiar in his being crucified, and expiring, but there were other things took place at his death that were more than remarkable.

From the sixth hour—noon—there was darkness over all the land until the ninth hour—3 P. M. And, behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. And the graves were opened, and many of the saints arose AFTER his resurrection, and went into the Holy City and appeared unto many." Matt. xxvii. 45-54.

What was the object and value of his death?

"He gave himself a ransom for all," 1 Tim. ii. 6. To be testified—shown, proved—in due time. This is certainly a most wonderful statement.

"Death passed upon all." Rom. v, 12, and no man, however good, or pious, or righteous, up to the time of Christ, had ever been able to offer a ransom for himself, not even for himself, "because ALL have sinned, and come short of the glory of God." Rom. iii. 23. Jesus Christ knew no sin. 1 Peter ii. 22. So when he died and rose again, he had acquired the right to ransom all. Some men and women, more controlled by kindness of heart than by reason, have strained and entranced over the word ALL, but the value of the word is found in the fact that the power of ransom includes all the justified, from Abel—four thousand years before Christ, down to the present time and beyond. Truly the effect of Jesus' death was and is marvellous, and cannot be half told in a Sunday School Lesson.

Referring to the Golden Text, that "Christ died for us," there are thousands upon thousands ready to firmly and warmly assert that Christ died, and just as ready to strongly insist that he went to Paradise and took the thief with him. The one statement positively denies the other, and yet, these thousands manage to convince themselves that they believe both.

Every spiritually-minded, honest-hearted believer has full faith in the fact that Christ died for us. Not because we were real good, better than most people, O no, there are none good, no not one. No boasting allowed. Rom. i. 28. All have sinned.

Another grand effect of the death of Jesus was to reconcile ALL the world to God. 1 Cor. v. 19.

Up to this time—the death of Jesus—there was only one nation with whom God made a covenant, the Israelites. The law given on Mount Sinai was a wall, as it were—to include the Israelites, as a nation, and exclude the Gentiles, as a nation, or nations. The death of Christ broke down this "Middle wall of partition," Eph. ii. 14-16, and put Jew and Gentile on an equal footing before God.

Paul writing to the saints in Galatia says, "The law was our schoolmaster until Christ." Faith—in the gospel—then took place. Gal. iii. 23-29. But although "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16, very, very few—compared to the many—have taken advantage of the benefits of the death of Jesus, not even many of those who say, Lord, Lord.

Jesus died as King of the Jews, and King of the Jews he is and will be, as well as King over all the earth. Zech. xiv. 9.

He was buried by Joseph of Arimathea and Nicodemus, both members of the Jewish Sanhedrin that condemned Jesus.

Joseph, the lesson says, was afraid of the Jews. He got over that fear, for he would not consent—with the council, to the death of Jesus. Luke xxiii. 50-53. The two men, by taking the burial of Jesus in their own hands openly declared that they believed on him. The Jews had threatened to expel those who did. John ix. 22. What happened to Joseph and Nicodemus is not known.

Next Lesson, Jesus Risen from the Dead. John xx. 1-18.

P. NEILL.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

[illegible] "THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. [illegible]YMOUTH, INDIANA, MAY 13, 1908. NUMBER 18.

[illegible] the Restitution.

[illegible] the final restoration of [illegible] God hath spoken by the mouth of [illegible] holy prophets since the world began." All [illegible] to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites for the forgiveness of sins, and a holy life as essential for final salvation.

Questions on Sunday School Lesson May 17.

JESUS BETRAYED AND DENIED.
John xviii. 1-27.

Golden Text—Jesus said unto them, the Son of man shall be betrayed into the hands of men, Matt xvii 22.

1 Where was Jesus in our last lesson?
2 Where did Jesus and his disciples go? Mat xxvi 36-40
3 Who went further with him?
4 What for?
5 What experience did he have here?
6 What caused this agony?
7 Did he gain a victory?
8 Did the three disciples who went with him aid and comfort him in his distress?
9 When Jesus returned to his disciples who came to meet him? Matt xxvi [illegible]
10 How did Judas betray Jesus?
11 How did Jesus receive them?
12 How were they affected?
13 What caused this?
14 What did Peter do?
15 What did Jesus do for the man?
16 What did Judas gain by betraying Jesus?
17 Did he repent?
18 What became of him?
19 Where was Jesus taken first? Matt xxvi 56-68
20 Then where was he taken?
21 Who testified against him?
22 Did he have a fair trial?
23 What verdict was pronounced?
24 What insults were Jesus subjected to?
25 Against what had Jesus warned Peter? Mat xxvi 69-75
26 How did Peter deny Jesus first?
27 How the second time?
28 How the third time?
29 How came Peter to realize what he had done?
30 What did he do then? [illegible]
31 Tell the difference between the new and that of Judas and [illegible]
32 Am I guilty of betraying Jesus?
33 Am I ever guilty of denying him?
34 What is true repentance?

Michigan Conference Programme.

TUESDAY EVE, June 2.
Lecture: The worth of God's Word,
S J Lindsay

WEDNESDAY, JUNE 3.
9:30 Devotion, F L Austin
10:00 Bible School,
S J Lindsay Teacher
2:00 Bible school
7:30 Song service F V Blakley
8:00 Christ our righteousness
F L Austin

THURSDAY.
9:30 Devotion R Lake
10:00 and 2:00 Bible School sessions
7:30 Song service F V Blakley
7:45 Welcome B W Woodward
8:00 Be ye transformed F L Austin

FRIDAY.
9:30 Business—Treas, Sec, and Evangelist and church reports, nomination of officers
10:30 God's purpose in creating earth and man F L Austin
1:00 Sister's meeting
2:00 Bible school
7:30 Song service and devotion
F V Blakley
8:00 What constitutes a bad man
S J Lindsay

SATURDAY.
9:30 Devotion Bro Winchester
10:00 Pioneer meeting O B L Crosier
11:00 Sermon B W Woodward
1:00 Election of officers, new business
2:30 Bible school
7:30 Song service F V Blakley
8:00 Baptism F L Austin

SUNDAY.
9:00 Song service F V Blakley
9:15 Prayer & social Sister Chaffee
10:30 Jubilee in type and antitype
S J Lindsay
2:00 Christ our passover
M A Woodward
Right hand of fellowship, Communion conducted by B W Woodward
7:00 Praise service F V Blakley
7:30 Social meeting B W Woodward
8:00 Christian growth F L Austin

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St, Cleveland, Ohio.

The Restitution.

A. R. UNDERWOOD, Office Editor

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 13, 1908.

We give all space to others this week, as the demand is so great for room.

The Chicago daily papers state that Brother Samuel G. Fahrney died at the home of Brother R. W. Thompson Austin Station Chicago, on May 9. The funeral was held on Sunday, and the burial was to be at Ottumwa, Iowa, Brother Fahrney's old home. We shall likely have an extended obituary for next issue. The Editor has known Brother Fahrney since boyhood days, and held him in the highest respect as a friend and Brother. He has been sorely afflicted for some years, but his suffering is now over, and he sleeps, waiting in the silence of the tomb till the gathering angel calls him forth to new life and vigor, where no sorrow ever comes. *Lord* hasten the day, is our prayer.

Communicated.

The Story of a Happy Christian Life.—No. 53

And still they come—crowding upon us for a place in our memories—these stalwart soldiers of the cross—dear co-laborers with Auntie Willard, and with Jesus, in pressing forward with their legions against the mighty hosts of error. "And they shall walk with me in white, for they are worthy."

Brother D. T. Halstead was born in Huron County, Ohio, May 23, 1826, 17 years later than was my father and Brother Hugh Barnhill, the latter being born in March 1809, and the former in June of the same year.

Brother Halstead came with his parents to Laporte County, Indiana, when he was eight years of age, or in 1834, two years before father settled on Eel River in Whitley County, and fourteen years after Brother Barnhill came to Marion County. In 1853,—when 27 years of age, he began learning the truth, and in that and the following year, came to a full knowledge of what constitutes the faith of the gospel, and this, with but little opportunity for hearing gospel preaching. I think his parents belonged to the Old Ironside Baptist Church, but whether Brother Halstead had united with that church or not, I cannot say. But however this may be, he had found but "blind leaders," and in endeavoring to follow them had "fallen into the ditch" of scepticism, "being unable to see anything but apparent contradictions in the Scriptures." But being induced to subscribe for "The Millennial Harbinger," edited at the time by Joseph Marsh, Rochester, New York, and D. T. Taylor's "Reign of Christ on the Earth," and also another work entitled "Bible vs Tradition" having fallen into his hands, he was soon able to see that the Bible was "all right." But to "The Millennial Harbinger" "more than all else, was he indebted" in the providence of God "for his rescue." It threw the bright sunlight of truth on the mists of heathenism that had obscured the pages of the Holy Book, and swiftly they faded away. The awful dogma of eternal suffering, was not there. The Calvinistic creed could not be found. God was a real, personal Being, like ourselves, and not an incomprehensible thing, "without body or parts." The dear Savior, was as distinct and separate from the Father in his individual personality as is an earthly son from an earthly parent. Man was not a dual being—a man, within a man; the latter possessed of absolute deathlessness; but a wholly mortal creature, totally unable to save himself from death. In Christ alone was there hope of a future life. We were not airy nothings, whereof "a million could dance on the point of a cambric needle!" to be saved or lost eternally, by virtue of our natural immortality, but personal beings—"living souls,"—to whom, if in Christ, immortality would be bestowed at the resurrection, and if not, to whom the second death would be the penalty for our sins.

This earth, and not a spot "beyond the bounds of time and space," would be our home. It had been deeded to the faithful Abraham, and it was ours by virtue of that deed; the title having been vested in Christ, who is coming soon to "take unto himself his great power and reign." There was consideration in the Book, "When the mists had cleared away."

Brother Halstead is a man a little above medium height, with kindly eyes, pleasant features and courteous ways. As a speaker, he is impressive, solemn, appealing. He does not "handle the Word of God deceitfully," merely to uphold some man-made theory, but takes it as it is written, and uses it as "the power of God," whereby men are to be saved. To him there is no more holy thing on earth, than that same sacred Book, and to treat it lightly, to add to, to take from, or to explain away any portion thereof, he considers as an act of impious rebellion against "the High and Holy One, who inhabiteth eternity," and that, whoever he be that does it, will bring the righteous wrath of God upon himself and will perish.

In 1852,—the same year in which he moved to Rensselaer,—Brother D. T. Halstead preached his first sermon, stepping out to face the public in his own home-town, and going from thence to other points as called by the Master. It was in this same year remember, that Brother J. F. Wagoner, became a herald of the truth,—Brother Hatch in 1863, J. L. Wince in 1856, Brother Hugh Barnhill, 1847-48, Brother S. G. Clark, 1844, and father in 1841.

And now, as the dates of our first conference as given to me from memory by Mr. Wince, have not proven to be exact, I shall be obliged to re-write that part of my story in order to get the 1862 Cicero Conference, which Brother Halstead attended, in its proper place. And that my readers may understand the position of the places where the meetings were held, I will say that Fairfield, in Howard County is only three or four miles from Little Wild Cat, and that Little Wild Cat, and Windfall are not the same place, though conferences held anywhere in the vicinity of the two latter were called by the name of either, just as it happened. Brother S. V. Plummer says "there were two conferences held near Fairfield, one of which was in 1859. Now if the 1862 Annual Conference was at Cicero, 1859 is the date of the second Fairfield Conference, which was the first Conference that Mr. Wince attended after coming into the faith. He went to this meeting in a little spring-wagon, in company with Brother Wm T. Guffin, and Brother and Sister Samuel Andrews. It was held about the middle of August, and the weather, going and returning was delightful.

The ministers, in attendance, were Joseph Marsh, Jacob Shaffer (who sang "We are passing away to the great Judgment Day,") Henry Logan, E. C. Andrus, David Shanklin and Elijah Flamilton, the latter from Warren County. The War being now on and the war-spirit running high in political circles, and Brother Shanklin and Brother Fleming being much imbued with this spirit they took exceptions to the remarks of E. C. Andrus in a discourse, claiming war to be anti-Christian."

"They accused him of disloyalty to the government and sought to have the conference endorse their position, but indirectly, by connecting it with a pending matter before the conference with which this latter was altogether irrelevant. Hence after permitting remarks pro and con thereupon, sufficient to see the purpose of the matter which in its progress was rapidly engendering anything but a Christian feeling," Brother Halstead "immediately ruled all further remarks along that line as out of order. This ruling was not submitted to with good grace, yet rigidly adhered to by the chair, whereupon the affair closed with an earnest appeal from Brother Shanklin.—Mr. Chairman, if you will allow me now, to talk five minutes more, I will never ask to talk again." "But the Chair was unyielding" and as the conference closed, this episode bringing out in strong light Brother Halstead's rare talents as a controlling officer, even over turbulent elements, and also recalling Brother Harding's experience at Hammonton, N. J., when the Willards forgot to set the stars and stripes floating over the school house where he preached

AUNTIE WINCE.

[To be Continued.]

Notes by the Way.

Leaving Attica, Kansas, I took the train for Sharon, Kansas, and was met at the train by Bro. Grant Randolph. He then conveyed me to his home some nine miles distant, near to Nashville, Kan. On arriving there, I was heartily welcomed by Sister Randolph. They have a family of three children, two boys, the third child being a little girl of about three and a half years old.

A few months ago, a serious accident happened to her. Her father was using his mower, cutting down green cane, to cure as hay feed. The child being nervous, and quick, jumped in among the cane, within reach of the long sickle, which cut clear through the bone of one of her legs, and nearly severed the other. She was eleven weeks in the hospital. She can now skip about as lively as ever. The meetings were not largely attended, but nevertheless there was some interest. Many questions were asked for information, by those who were interested. Good results often happen where the congregations were small.

Bro. and Sister Randolph are in earnest in the good work.

O, watchman on the mountain height,
Proclaim the coming day;
Behold the spires of golden fire
Point upward far away.

When the time came to leave, Bro. Randolph conveyed me to Nashville, where I made a start for Carnegie, Oklahoma. Changed cars at Anthony, Kan., where I had to wait all day for railroad connection. Left Anthony, at about 6:30 P. M., for El Reno, Oklahoma. Arrived at about one o'clock, A. M. Took bus for a hotel. At about eight o'clock, in the morning, I took the Magoun Branch of the Rock Island, for Carnegie, Okla. Arrived at about 12:30 P. M. Took dinner with Sister Dorsey and husband, and her father, Bro. Morrow. At about six o'clock, P. M., Willie Chandler, (son of Sister Chandler and husband,) came for me, to take me to their home, near Boise, Okla., some seven miles distant. Meetings were started in this neighborhood. The meetings were well attended all the way through, sometimes to overflowing.

There were those in the neighbor-

[redacted] to be
[redacted] that sins
[redacted] that was
[redacted] the soul
[redacted] as the Scrip-
[redacted] out his soul un-
[redacted] soul an offering
[redacted] seemeth thy soul
[redacted] It was your soul
[redacted] to destruction, and
[redacted] y."

Certain prejudiced, cr[redacted] replied: "He said in the
ple, began to act much [redacted] his speech that it was the
does, when you tread ou[redacted] tion of the soul and not of the
urged their pastor o[redacted] Notices, he positively declared
serpent's infamous lie. [redacted] at the resurrection was not a resur-
attempt, and did the bes[redacted] rection of the body. I Cor xv 42-44,
a loyal soul. He said th[redacted] had I read in answer to that: 'So also is
reference to when he [redacted] the resurrection of the dead. It (what?
shall surely die," was [redacted] The body?) is sown in corruption, it
death, but spiritual death, [redacted] is raised in incorruption; it is sown in
trespasses and sin," and that he died dishonor, it is raised in glory; it is
that kind of a death, the very day he sown in weakness, it is raised in power;
partook of the forbidden fruit. it is sown a natural body, it is raised
a spiritual body." It is the resurrection
He quoted Gen ii 7, "God formed of the body. Elder Russell tells
man of the dust of the ground, and us this body is the church. I deny it.
breathed into his nostrils the breath It is our physical body. If it was the
of life; and man became a living soul." church, then the church would be
He stated that man at this time cre- sown in corruption. Whatever body
ated, had a body and a soul, and it is here that is sown, it is sown in
that each were different, the body was corruption, and I thank God the
not the soul, and the soul was not the church of the living God is not sown
body. To enforce this thought, he in corruption. Nay, verily! Did you
quoted Matt x 28, "Fear not them know that nothing can be raised ex-
which kill the body, but are not able cept that it died. There has to be a
to kill the soul; but rather fear him death before there can be a resurrec-
which is able to destroy both body tion. It is the body that dies; conse-
and soul in hell." He said this show- quently it is the body that will be res-
ed that all that man can do is to kill urrected." The Bible and this "Ink-
the body, but he had no power over born," don't agree. See Isa xxvi 19,
the soul, and hence, soul and body "Thy dead men shall live, together
must be different. with my DEAD BODY shall they
arise."

He also dwelt at some length upon
the "inward" and the "outward man." If the persons of men made out of
In order to prove that man can be dust are not souls, pray what are
born of the Spirit at this present time they? Can the "Writer's Inkhorn,"
he quoted 1 John iii 9, "Whosoever is and this Pastor inform us? Both of
born of God doth not commit sin; for these gentlemen insist that the *body*
his seed remaineth in him; and he can- *is not the soul.* If not, will they please
not sin, because he is born of God." inform us as to what the soul is, men-
tioned in Lev xxii 11, "But if the
That the wicked suffer eternal burn- priest shall buy any soul with his
ing, he quoted from Revelations, "And money, he shall EAT of it, and he that
the smoke of their torment ascended is born in his house, they shall eat of
up forever and ever." He said that his meat." Was not this soul the
wherever there is smoke, there must body of some beast which the priest
be something to burn, in order to had bought with money, to furnish
make smoke. flesh meat for himself and family to
eat? If not, pray what was it? Can
On the Sunday night, I answered soul's whirl, are distinct from the
this pastor, and I was pleased that body, be bought and sold as flesh
he was present to hear his grievous meat? If the persons of men known
errors corrected. I reviewed his state- as physical bodies, are not souls, then
ment, that Gen ii 7, recorded the crea- these souls seem to have as great a
tion of both a body and a soul; that fondness for animal food, as the phy-
the soul and body were not the same sical organism made out of dust does.
thing, but were separate and distinct. See Lev xvii 10-12, "I will even set
my face against that soul that eateth
Now, let us test this affirmation by blood, I will cut him off from among
quoting Gen ii 7, again, "And the his people." * * It is the blood that
Lord God formed man of the dust of maketh atonement for the soul."
the ground, and breathed into his
nostrils the breath of life; and man be- Deut xii 20, "Thy soul, (the inward
came a living soul." We find here man,) longeth to eat flesh." The
that the identical man which was body is flesh sure. Can the soul or
formed of the dust of the ground, be- "inward man" eat up its house? Prov
came the "living soul." Where in the vi 30, "Men do not despise a thief, if
world can any person, (logician, or he steal to satisfy his soul (the 'in-
grammarian,) take this language, ward man,' which needs 'renewing
and find in it two distinct creations, a day by day,' just like the 'outward
body, and a soul, each one different man') when he is hungry." When the
in its nature, one natural, and the thief is arrested for stealing in order
other spiritual? It seems to me that to appease the hunger of his soul, (if
some theologians are very much like a separate and distinct creation as
a mechanic, who had a turning lathe, these gentlemen affirm) why cannot he
who put up a sign over his door, "All charge his soul with being an accom-
kinds of Turning and Twisting Done plice in that he stole to satisfy the
Here." hunger of his 'inward man'—the soul?

While I was holding meetings at See Josh xi 11, "And they smote all
Stillwater, Oklahoma, some of the fol- the souls that were therein with the
lowers of C. T. Russell, told me that edge of the sword, utterly destroying
the aforementioned gentleman was them; there was not any left to
the "Writers Inkhorn," mentioned in breathe." This battle must have
Ezek ix 2; 3, 11. This reminded me been somewhat different from modern
somewhat of Dr. Dowie's claim to be battles; in our day the sword pierces
Elijah II. Now this spoiled "ink- the bodies of men, and causes them to
horn" also claims a distinction be- cease to breathe. In the battle Joshua
tween body and soul. In his recent led, they smote the souls with "the
debate with L. S. White, of the Disci- edge of the sword, utterly destroying
ple Church, he said, "But this subject them (the souls); there was not any
of the resurrection has been little (soul) left to breathe."
studied by Christian people in general
because their minds were diverted Animals and trees are said to have
away from it by the erroneous suppo- both body and soul. Now if the soul
sition that the dead were not dead, of man is a distinct creation from the
but alive in heaven or purgatory or body, why may not the souls of trees
hell. The doctrine of the resurrection and animals be also distinct? See Isa
therefore has been rather in the way x 18, "And shall consume the glory
of Christian people and the theologi- of his forest, and of his fruitful field,
ans who, following the style of Brother both SOUL and BODY."
White's comments of the[redacted]ven-
ing, having claimed that [redacted] sur- See Num xxxi 28, "Levy a tribute
rection of the body, [redacted] the unto the Lord of the men of war which
Scriptures declare that [redacted] went out to battle; one soul (not body
rection of the soul, and [redacted] they are not the same) of 500 both
fer to a resurrection [redacted] persons, and of the beeves, and
der White the other [redacted] ass, and of the sheep." The
ed to read in the w[redacted] a great deal of emphasis
that when the A[redacted] 28, "Fear not them which
sown, and it is [redacted] are not able to kill
meant. But if [redacted] body, how do[redacted] Apostle says [redacted] ons, and his regi-
da it has pl[redacted] they were men, and
that God [redacted] killed souls "with
Surely n[redacted] tterly destroy.
soul. * * [redacted] that men
tion of [redacted] at greatly
do n[redacted]

---

decived this people and Jerusalem, saying ye shall have peace; whereas the sword reached unto the soul." Did the swords of these men pierce through their bodies until it punctured their souls?

This pastor said, man was made a "living soul," but beasts were not, and that this drew a line of distinction between the beasts and man.

See Gen i 30, "And to every beast of the earth, fowl of the air, and to everything that creepeth upon the earth, wherein there is life (Margin, Heb living soul) I have given every green herb for meat."

See Rev xvi 3, "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."

It was also asserted that hell was a locality in which souls were eternally tormented.

How can hell have a preexistence, when the Bible speaks of both traveling and floating hells? We have an account of a traveling hell in Rev vi 8, "And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him."

As to the floating hell, we have the case of a runaway preacher, who almost experienced its torments. He did not want to fill an appointment which God made for him at Nineveh, and in place of that he found a ship that was going to Tarshish, so he paid his fare to go to Tarshish. On the way a great storm arose. The sailors came to the conclusion that this runaway preacher was the cause of the storm, and so the sailors threw him overboard. In Jonah i 17, we read, "The Lord prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." Chap ii 1, 2: "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the HELL I CRY OF HELL cried I, and thou heardst my voice." Jonah found this hunting hell a very uncomfortable place. I preached one discourse on The Birth of the Spirit, showing that people are not born of the Spirit.

In order to show that they are born of the Spirit now, the pastor quoted 1 John iii 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Why cannot he sin? Ans. "Because he is born of God." If this be the case, it will be necessary in order to prove that a person is "born of God," to demonstrate and prove to us that the person claiming to be "born of God," "cannot sin." If this be a *test act* to who are born of God, how many can you find?

This "out-post" work is a glorious work, but it requires more privation and personal sacrifices than any branch of the evangelical work. I have now been away from home more than four months on this trip. Feeling weary in body, I shall have to return home for a rest of two months. While at home, I can respond to special calls in the surrounding States.

Remember the new Missouri Conference. Let members residing in Missouri send their names and addresses to Miss Sadie Morse, Valles Mines, Mo., no matter whether you can attend or not, we want to communicate with you.

I wish that all who pledged themselves to take The Student's Text Book when printed, would respond as soon as possible.

Notice an item entitled: "Read Sowing, in The Restitution.

Yours in the Blessed Hope.
W. H WILSON.

Indiana Conference Programme.

FRIDAY, JUNE 12.

10:30 Opening address
President J H Willey
10:45 Response D E Vanvactor
11:00 The Inner Man S J Lindsay
1:00 In Christ Jesus—What, & How?
D T Halstead
2:00 Business meeting
7:30 Watchfulness M A Woodward

SATURDAY JUNE 13.

10:30 The Atonement J F Wagoner
1:30 Conference business
2:30 Berean business
7:30 Test of Discipleship
M A Woodward

SUNDAY, JUNE 14.

9:30 Social service D E Vanvactor
10:30 The Resurrection
D W Woodward
2:00 Sermon and Communion
J L Wince
6:30 Berean meeting
7:30 The Kingdom of God
S J Lindsay

EZRA C. RAILSBACK,
MRS. MATTIE BOONE,
MRS. EVA L. UNDERWOOD,
Committee.

...will call this notice, and ... wish to communicate with him, please ... him at above, and save delay.

EBENEZER.—1 Samuel vii 12.

Speak Gently.

"Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good thou mayest do here.

Speak gently to the little child;
Its love be sure to gain,
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young of one:
Grieve not the care-worn heart;
Whose sands of life are nearly run,
Let such in peace depart.

Speak kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell."

Editorials.

Egotism is nothing pretending to be something.

Hag. i. 1 has all the letters of the alphabet except q.

The middle verse in the English Bible is Psalm cxviii. 8.

Let another man praise thee, not thine own mouth; a stranger, not thine own lips. Prov. xxvii. 2.

When a son of God marries a child of the devil, he is sure to have trouble with his father-in-law.

Through Sister Hallie Bentley, of Abilene, Texas, we learn of the serious illness of her mother, Sister Minerva Gibbs. Let the faithful everywhere remember our sister in their prayers.

We often hear of religious waves; but this figure of speech is false if understood of Bible religion. A "wave" soon passes by; it recedes to the same level as before. Genuine religion is not like a wave of water; it is like a ground swell.

They Wrote Letters. Acts xv 23.

Brother Huggins:

Last night I preached on Eccl xii. 7 and tried to make prominent two points: 1st If the spirit is the real man—his thinking part—then it must have been with God before man possessed it; for it "returns" to God. Can any one remember anything that happened when their spirit was with God the first time? If not, when did the spirit man begin to think? 2d None are so radical as to believe that a man can go to heaven without dying. As the devil has the power of death, Heb ii 14, the devil must be the best friend we have! Death is his "power." It is, therefore, by the exercise of his power that enables us to get to glory! This made some in the audience hat their eyes like an owl in the noonday sun. I some times wonder if it is right for us to attack error in such a radical way. If you know of a smooth way to present the truth so that fastidious people will not get offended, please give us the receipt in the paper.

In THE RESTITUTION of April 15th, there is a little article on eating with an unruly brother, signed A Brother. Write a short article on that subject. I am convinced that as a body we will have to declare ourselves for and enforce some kind of a discipline. God bless you in the work.

Your co-laborer.

O. J. ALLARD.

It is a minister's duty to speak God's word boldly, and to dispute, persuade, expound and contend for the gospel, Acts xix 8, 9; xxviii 23, 31; Jude 3. In doing this, however, he must "be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim ii 24 25. Some people will "turn away their ears from the truth" 2 Tim iv 4, no matter how beautifully and pleasantly it may be presented. A man of God is bent on doing the "work of an evangelist" verse 5, and he is in duty bound to "preach the word" verse 2, under all circumstances and under all conditions. Reasonable people are not usually offended by an argument however strongly it may be presented, if it is stated along the lines of rhetoric. Every minister should have a good rhetoric, and he should study it constantly. It will teach him how to win people while he convinces them.

Perhaps it is not necessary to write now on the subject of discipline as a temperately written and commendable article on that subject appeared in THE RESTITUTION last week under the title "The Church of God."

Brother Huggins:

We wish to thank you for your fast

...the point.
...two chapters ...
...do not suit certain ...
...we wish you could ... Conference! Oh, if we ... would have many more ...
Yours in the work,
B. W. & M. A. ...

SPOTS.

The judgment day will disclose ... the world the rottenness, the ... play and professional scoundrelism ... both preacher and members, who have "stolen the livery of heaven to serve the devil in." Few keep themselves "unspotted from the world." There is but little difference between the church and world only perhaps in out-breaking oaths, swinish drunkenness, or in some of the more tabooed sins. Christians (so-called) can vote and associate with the vilest of scoundrels during a political campaign, some preachers even can make speeches for candidates, and associate with the devil's own—aye, and become candidates themselves, and resort to all the trickery of political scoundrelism in order to be elected to an office under the devil's government.

Disciples are commanded to come out from the world, and have "no fellowship with the unfruitful works of darkness," and yet, in politics, in social life, in everything, everywhere, preachers, lay members and all, are scrambling for office, spurring themselves all over to be recognized in some worldly institution, some club or society, in some aristocratic phase of life. They will do anything to be recognized as part of the upper crust of society, to be feted, fawned upon by a worldly, rotten brotherhood. You can do more for the cause of morals, they tell us, and more good to the cause of respectability, to reform drunkards, to aid widows and orphans, by joining some worldly society, than by working through the divinely formulated plan—the gospel and the church, and working with God's approbation and supporting grace, depending humbly upon Christ for success in every "good word and work." Cannot the preacher, must he not *in the church*, thunder in the ears of the church and world, the damnation of the drunkard? Is not "temperance" one of the fruits of the spirit? Ought we take the fruit of heaven, of God, of the Holy Spirit, and give it to the world?

"But," says one, "the preacher cannot do the same amount of good for the cause of temperance without joining a temperance organization." The idea is preposterous, untrue, and lessens the redeeming power and glory of Christ, and gives these to a man-made institution. It is a device of sin and a disgrace to God to admit such a thing. Did Paul have to go outside the church, join a temperance organization, sign a temperance pledge, to make Felix tremble when he reasoned before him "of righteousness, temperance, and judgment to come?" The preacher in the church has God authority for his work, the grace of Christ for his aid, the hope of immortality and eternal life for his incentive, and the threat of the extinction of his being, "the damnation of hell," as a warning against disobedience. What higher motive, what more potent threat, has the world to offer? The temperance of the New Testament is as much higher than that of the world, as heaven is higher than hell, as God is higher than man, and as eternal life is higher than the few fleeting moments of earthly life.—*J. Malone.*

The Christian Virtues—Brotherly Kindness.

In your Godliness supply brotherly kindness. 2 Peter i. 3. Or in other words "in your piety supply love of the brethren." In support of the words of the Apostle Peter I can do no better than call your attention to those of the Savior, John xiii. 34 35. "A new commandment I give unto you, that ye love one another, as I have loved you that ye also love one another. By this shall all men know that ye are my disciples if ye love one to another." And ... more text in confirmation ... teaching. 1 John v. 20, ... say, I love God, and hateth ... he is a liar, for he that ... brother whom he hath ... he love God whom he ... How perfectly reasonable ... ment of the beloved ... the Sons of God ... "household of ... teaching of ... and Jesus C...

...stood the Word of the Kingdom here until Sunday evening April 5th, preaching sixteen discourses. The attendance and attention was all we could ask, and we feel sure of a considerable increase at this point. We were entertained very sumptuously by the brethren and especially at the home of Brother Isaac Fish. We wish to say that Brother and Sister Fish have a family they may well be proud of. Their three oldest daughters have all been obedient to the faith; and we often thought while at their home, What a fine thing to bring up our children in the nurture and admonition of the Lord. We enjoyed our stay in their home very much.

On Monday, April 6, we drove to Colfax, Iowa, seven miles from Brother Isaac Fish's, where Brother Zimri Stevens had made arrangements for us to begin a series of meetings in the Christian Church. Brother Marsh filled the town Tuesday, but on account of a rain setting in about 1:00 P. M. which continued until after dark we had no services, but expect to begin work tonight, God willing.

Brethren pray for the success of the work. We have received $33.00 from the brethren and have paid out almost $150 for expenses.

D. S. ATLAMAN.

Practical Points.

Man's extremity is often God's opportunity.

A questionable amusement should be given the benefit of the doubt, and passed by.

It is a blessed privelege to be permitted to follow in the footsteps of Jesus and his apostles.

There must be a steady pressure against existing conditions to overcome the adversary.

A man's life consisteth not in the abundance of the things he possesseth, Luke xii 15.

Break your alabaster box of ointment before it is too late. Pour on the oil of gladness. You can cheer some lonely heart or lighten a heavy burden. It may add stars to your crown.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday. —Pope.

"The heart of a true Christian is like the still water in the lagoon. Outside the waves may dash and roar, but all is peace within."

Time to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right,
And the choice goes by forever
'Twixt that darkness and that light.
—Francis Edward Lowell.

Look upon fame as the talk of neighbors at the street door; a library as a learned conversation; joy as a second, sorrow as a minute, life as a day; and these things as all in all—God, creation, virtue.—Richter.

VERONICA INNERNON.

Obituary.

Elizabeth Clay Renner was born and lived all her life in Carroll County, Ill. She was born Jan. 6, 1852, and died of paralysis May 5, 1908. She was the wife of Brother Samuel I. Renner, who died Oct. 10, 1895. She was the mother of nine children, most of them in the truth, and now mourn her death in hope. She had been identified with the Church of God for about 15 years.

At the request of Brother and Sister George Renner, we attended and preached the funeral at Plum River Church, May 7th. There was down pour of rain all day, but neighbors and brethren braved the storm to pay their last respects to our Sister. The church was full, many standing during the sad services. We spoke about God's ancient promises, and how Sister Renner's faith was built upon them, and how they involved our living again in the coming Kingdom. May the sweet doctrine of resurrection, and the blessed delights to follow it, sustain and comfort our deceased Sister's children, and keep them all through their present bereavement, and uphold them unto the end.

Interesting Paragraphs.

The police department of Canton, China, has issued a proclamation forbidding the sale of the flesh of dogs and cats for food.

Paris is to have a new church made entirely of paper, rendered impermeable by means of a coating of quick-

1,000 people.

A new monthly postal service across the Sahara has just been established. The messengers are mounted on camels.

In four years a pair of rabbits could have a progeny of nearly 1,500,000. A doe rabbit produces as many as seven families a year.

The Seven Stars Hotel, at Village Green, Pa., has been a public house for 145 years. It was the headquarters of General Cornwallis in 1777.

The first rainfall for more than a year fell in Zapaja, Texas, recently and caused great rejoicing among the people. Cattle were dying in great numbers on account of the drouth.

General Booth eats neither fish, flesh nor fowl and he does not smoke nor take tobacco or opiates in any form. He says that he finds his comfort and stimulation "in the conscious favor of God."

A Baltimore man has predicted that the millennium will come in 1914. He found it just as easy as it would have been to predict the disastrous end of the world. Some prophets are all right.

India is rapidly becoming the most "distressful country in the world." At the end of the last century the plague was introduced from Hong Kong, and since then an average of about three-quarters of a million people have died from it every year, while famine has become as much of an annual event that it has ceased to excite great interest in England.

Cyrus Townsend Brady, the eminent author and clergyman, told at a dinner in Toledo a story about charity. "A millionaire," said Mr. Brady, "lay dying. He had lived a life of which as he now looked back on it he felt none too proud. To the minister at his bedside he muttered weakly: 'If I leave $400,000 or so to the church, will my salvation be assured?' The Minister answered cautiously: 'I wouldn't like to be positive, but it's well worth trying.'"

Communicated.

Evangelist Report.

Our last report closed with the Springfield, Ohio, outlook, December 3, 1907. From there we were called to Troy, Ohio. Sister Eldredge had secured a church belonging to the Dunkard people, in which we were given freedom to speak the words of sound doctrine. This meeting lasted two weeks.

We were ably assisted by Mrs. Robinson. Our audiences were not what we desired, but those who came proved themselves attentive listeners. A minister of the Dunkard church attended our meeting and expressed himself well pleased with subjects discussed.

While there were none who accepted the truth some seemed much interested and promised to search to see if the things spoken were true or not.

We were cared for by Mr. and Mrs. Geo. Daily, members of the Christian Church. They are very nice people and we would be pleased to teach them the gospel of the kingdom of God.

While there were no visible fruits of this meeting we trust that the good seed fell in good ground.

After closing this meeting we were conveyed to the home of Brother and Sister Westfall, six miles northeast of Troy where we remained two weeks. We spoke in a school house to small but attentive audiences. Brother and Sister Westfall are earnest workers in the vineyard of our Lord. Their voices are heard in defense of the truth. They keep a good supply of tracts on hand to distribute.

From here we went to Dayton, O., expecting to hold a meeting. We were unable to secure a place in which to speak. While here we were cared for by Sister Luella Stolth.

From here we went to Springfield, and spoke for the ecclesia on the first day. We had made previous arrangements to visit North Lewisburg, thirty miles north of Springfield, where there are a few brothers and sisters. We went to the home of Brother and Sister Frank Bales. We spoke three times in this town, remaining over the first day and broke bread with them. These brothers and sisters ought to set their house in order so that they may be ready when the Lord returns. They need oil in their lamps. We were very cordially received and kindly cared for while here and pray that our visit may do them good.

We next went to Bellefountaine, where we met Sister Venable, the wid-

...to our home in ... Ohio, having been absent from home three months. We very much ... in all our meetings by Bro. Robison.

After remaining at home a few weeks we were called to serve the Cleveland church. We made seven visits there, speaking each first day, morning and evening.

Arrangements were then made to visit our daughter near Mt. Vernon, Ohio. We spoke several times in her house. Some good seed was sown which we hope will bring forth fruit for the kingdom. Mrs. Robison returned home and I continued my journey into the western part of the state and spoke for the church at Brush Creek.

This completes eight months of labor. The results have not been what we had hoped for, but we will leave them with our heavenly Father.

During this time we have delivered sixty discourses and traveled about fifteen hundred miles.

The above is submitted as the second report as State Evangelist of Ohio.

D. C. ROBISON.

Report of Meetings.

Having accompanied S. J. Lindsay to Southern Illinois in his work with the brethren in Clark and Brown Counties, I desire to say much good is being done, and could our brethren in Northern Illinois see the efforts being put forth, they would double their free will offerings I know.

At one point in Brown County near Camden, two years ago there were three in this faith, and today they number twenty-seven, of most faithful brethren and sisters, being organized into a working body, by the help of Brother Lindsay. I hope in a year or two they will be not only self-supporting, but help to spread the good news in other parts of the state.

Dear ones of like precious faith, do not permit the treasury to go empty for so faithful work.

J. M. CLOTFELTY.

Dear Institution:

Sunday May 3rd closed an eight day meeting at Camden, Illinois, by Brother S. J. Lindsay. The attendance was good though the weather was disagreeable most of the time. On Sunday Mrs. Burbie Shupeman and Miss Alcinda Potts put on the burying name by being buried in baptism. Our class now numbers twenty-seven. Brother Lindsay spoke of this being his fifth visit to this place in the past two years, also that some one had become obedient to the faith each time. We are always glad to have Brother Lindsay with us to teach the good word, that we may grow stronger in faith. We also appreciated Brother Clotfelty's visit very much when he accompanied him.

HETTIE CHAPMAN, Sec.

Brother S. J. Lindsay writes that he expected to be at Roll, Indiana, on May 10, and with the Church in Warren County the fourth Sunday in May.

LOOK! SEE HERE!

Dutton June 2 to 8 Inclusive.

This means you, believed, whether in Christ or not. Your presence is desired in Dutton at that time. Please write to me that you expect to come, and we will have the straw bed ready. Address M A Woodward, at Dutton, Michigan.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dutton, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Oregon, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 50th Annual Conference in Michigan, and arrangements are being made to make this gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Fonthill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Meadon, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 5, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LUDSAY.

The yearly meeting of the Church at Fonthill, Ontario, will (D V) begin on May 22, and continue over the following Sunday. The principal speakers will be Brother Austin of Fonthill, and Brother Huggins of Oregon, Ill. An invitation is given to all who may desire to be with us on that occasion. We expect an enjoyable meeting. For further information apply to me at Fonthill, Ont. Box 195

P. H. BOUK.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. E. Boyer Pelton, Va. or to me at Dilbeck, Va.

VIRGINIA RITENOUR.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ind. Conference.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

Indiana Bereans. Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend. Ind.

May God bless and prosper your meetings.

EVELYN K. BAKER.

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 30c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Elias Rahe, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethen and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. O Stella. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Ludsay, State Evangellist, or Robt. G. Huggins, Box 6. Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast our devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2912 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 300 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail so rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages. Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents, Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother in

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...ote a series ...blished in THE ...outhe ago, on ...esurrection. At ...ome of the breth... the matter printed in ... makes a very good ...d the ability of Brother ...writer is so well known ...ds of praise from us are ... The tract is now ready, ... be ordered from Brother J. L. ... Pierceton, Ind. or direct from ... Office, as you wish. The price is ...0 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

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A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 3502 Woodland Ave., Cleveland, O. Price 40 cts per 100.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1880. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted package of 100 for 20 cts.

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Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

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Brethren and Sisters, Have you loved ones who think sincerely will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 3502 Woodland Av. Cleveland, O.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and after it is ready packs up an envelope that has to be "plastered" to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Because I Live, Ye Shall Live.

John xiv. 19.

"Because I live, ye too shall live"
These are our Savior's words.
What more can my Christian need?
For He Himself our cause will plead.

Eternal Life! Yes, that's the gift
These precious words contain:
No doubt should ever cross our mind,
That we this life shall find.

Because I live, yes, that's enough;
A promise so divine
Should every thought of fear remove
And kindle every hope and love.

Eternal Life! There's none but Thee
This honor can bestow;
It passeth understanding deep
For that is Thine alone to keep.

Because I live! We'll hold to this,
For we are bold we are
By Him whose word can never fail,
That now and ever must prevail.

Eternal life will soon be ours;
For in His Word He said,
The dead in Christ shall first arise
To meet their Savior in the skies.

Then, Lord, 'tis in Thee alone
That all our hopes rested rest;
We'll trust Thee now, and see Thee soon,
And then Thy life shall be our boon.

—Rainbow, 1882.

Communicated.

Substance of a Discourse.

"In the beginning was the Word, and the Word was with God, and the Word was God." John i 1.

In order to a correct understanding of the significance of the words in this text, the first, and all important thing is to definitely determine, from the testimony given, The beginning here spoken of, the beginning of what? is being spoken of, and therefore when it was? Is the beginning here spoken of, the beginning of all existing things, and that have heretofore existed? The "eternal, immortal, invisible, the only wise God" exists, 1 Tim i 17, of whom we can have no conception as to beginning, but as first cause, all else has a beginning. Shall we therefore say it refers to the beginning of the material universe, when, "In the beginning God created the heaven and the earth" and the earth was without form and void" (Gen i 1, 2), Before it was formed for habitation, before he had created man to inhabit it? If so, then it would follow that the Word, (Logos, word spoken) was then God, pre-existent, as a Son, co-eternal with his Father, and yet, "was made flesh,"—was made a little lower than the angels for the suffering of death. Is such a co-eternal, personal relation of Father and Son a possibility? To say nothing of the many plain statements of Scripture that would be contradicted thereby. You may answer that Jesus said, I and my Father are one, Jno x 30. But he also testifies in what sense they are one, Praying for the disciples whom the Father had given him, saying, Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. Jno xvii 11. If those disciples and Jesus were not one person, neither is Jesus and his Father one person, because the oneness of each was the same as the other. Through the Word given him by the Father, he became one with the Father in mind, purpose and spirit. He said (v 14) "I have given them thy Word." Hence they in like manner became one with him.

In Jno xv 27, Jesus said to his chosen disciples, Ye also shall bear witness because ye have been with me from the beginning. If the beginning here is the same as in Gen i 1, then those disciples also for the same reason, pre-existed, before God formed man, thereby making what is written as to the first man being of the earth earthy (Gen ii 7 and 1 Cor xv 47) utterly false. In the beginning—at the beginning—from the beginning, are phrases used many times in the Bible. To apply such to the same beginning, of the same thing, at the same time, would make the Scriptures a confused mass of contradictions, as all can readily see. Therefore all should see the indispensable necessity of determining what beginning, or beginning of what, is being talked about.

The four narrators—Matthew—Mark—Luke and John, all speak of the beginning, of that which they are unitedly testifying about. By paying heed thereunto, we cannot fail in correctly determining the what, and when? of the beginning of which they bear harmonious witness.

John commences by saying, In the beginning was the Word—the Word was made flesh and dwelt among us, and we beheld his glory, as the only begotten of the Father. Jno i 1 and 14. Matthew tells how the Word was made flesh, commencing his narrative by saying, The Book of the generation (commencement—beginning) of Jesus the Christ, the Son of David, the Son of Abraham." 11. Then, tracing the genealogical line back to Mary of whom was born Jesus (verse 16), then says (verse 22, 23). Now all was done that it might be fulfilled which was spoken of the Lord, by the Prophet saying, Behold a virgin shall be with child, and shall bring forth a son, and his name shall be called Emmanuel, which being interpreted is God with us. Thus the Word of the Father sent, and spoken by the angel to Mary became flesh. Thus also, was he the begotten Son of God, and thus also the (Logos) Word spoken was God (mighty One), in undeveloped germ, (Word) as the mighty oak is contained in the germ of the acorn that develops into the tree. This child, thus begotten, inherited the name of his Father—God. Heb i 4. Also in verse 8, 9 in verification of this the prophecy, in Psa xiv 6, 7 is quoted and applied to this Son, saying, "But unto the Son he saith, Thy throne O God, is forever, and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with oil of gladness above thy fellows." This name, thus he inherited (God) is not exclusively applied to the eternal one, but sometimes to the angels (elohim) and other mighty ones. But there is another name that is exclusive, designating only the eternal One, which name was never applied to, nor claimed by the Son, viz: Jehovah. Never used in the plural—applicable alone to the Most High, as written (Psa lxxxiii 18), Whose name alone—(none other entitled thereto) is Jehovah, the Most High over all the earth. Having shown conclusively from the testimony of John and Matthew, that the beginning of Jesus Christ, and the things inhering in him was the beginning referred to by them, and how the Word was made flesh, and how the Word was God, thereby showing the complete harmony of the Scriptures relating thereto, and thus refuting them of teaching the many mystical absurdities, imputed to them, from the quite popular misconception of what beginning, and when it was, that was being talked about, The other narrators—Mark and Luke are explicit, fully corroborating the testimony of John and Matthew, as to what beginning. Mark commences by saying, The beginning of the gospel (good news) of Jesus Christ, the Son of God" (Mark i 1) and Luke, commences by stating, For as much as many have taken in hand to set forth in order a declaration of those things most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the Word. It seemed good to me also, having had perfect understanding from the very first (the beginning) to write unto thee.....that thou mightest know the certainty of those things.....(Luke i 1-4). In doing which, he testifies that God sent the angel Gabriel to the Virgin Mary, saying Fear not Mary; for thou hast found favor with God, and, behold, thou shalt conceive .....and bring forth a Son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Verses 26-35. Thus, the beginning of the child Jesus is established, and God's purpose, through him as the seed of David, and of Abraham, clearly alluded to, as more fully unfolded, by the Prophets of old, the Son, and the apostles, thereby giving us a foundation for intelligent faith in Christ, which cannot be shaken when fully comprehended. But time forbids further continuation of the subject at this time, but if permitted will conclude the subject by another discourse on next Sunday.

D. T. HALSTEAD.

Sunday School Lesson.

LESSON FOR SUNDAY, MAY 31.

JESUS RISEN FROM THE DEAD. JOHN XX. 1-18.

Golden Text. "I am he that liveth, and was dead, and, behold, I am alive forevermore." Rev. i. 18

The story in the lesson shows that none of the followers of Jesus thought of him rising from the dead. Mary Magdalene said some one, or they—had taken him away. Peter and John thought so too. On seeing the empty tomb they went to their homes. Mary remained weeping. She saw the angels. Then Jesus made himself known to her, and asked her not to stay by him, but haste and tell his disciples.

Several times Jesus told his disciples that certain things could be done and would be done "After I am risen again." Matt. xxvi. 32. "Tell no man till the Son of Man be risen from the dead. And they wondered what he meant." Mark ix. 9, 10. That he could, and did raise others from the dead they knew; but that he would rise himself never entered their minds.

The resurrection of Jesus has been doubted, contested and denied ever since the angel of the Lord said "He is risen, as he said." Matt. xxvii. 2-7.

To the great majority of "religious" people the raising of Jesus from the dead is of no vital importance, believing, as they do, in the old tradition of going "to heaven when they die, to those who die as the thief on the cross "This corruptible must put on incorruption" 1 Cor. xv. 53, a resurrection is the sine and only source of eternal life, concerning those who have fallen asleep in Jesus. "These all died in faith," Heb. xi. 13. All from Abel to Moses, also judges, kings, and prophets died in faith of a resurrection.

To those who truly believe on the Lord Jesus Christ, it is a great joy to read "Because I live ye shall live also." John xiv. 19. And again, "This is the Father's will that of all he hath given me, I should lose nothing; but should raise it up again at the last day." John vi. 39, 40.

Jesus had preached the glad tidings of the kingdom of God, and taught his disciples to preach it. Luke viii. 1. Because of this and many other things he did, they thought he might have redeemed Israel—restored the kingdom, Luke xxiv. 25. When he was put to death, their hope died. His first appearance among them with many proofs of his resurrection did not restore their hope of the kingdom. A number of them—not knowing what else to do—went fishing. John xx. 26-31; xxi. 1-14.

He was seen of them forty days, during which he further instructed them concerning the kingdom of God. This fully assured them that he would restore the kingdom to Israel. The question was now WHEN. He said, "It is not for you to know the time," Acts i. 1-8. "The gospel of the kingdom must first be preached to all nations." Matt. xxiv. 14.

We saw by last lesson that the death of Jesus brought great favor from God to all the world, but sad to state the world has, up to date, clung to their false doctrines, completely failing to take advantage of the boon offered by God, and secured to them by the death and resurrection of Jesus Christ.

Some years after Jesus was raised from the dead, Peter writing to the elect said, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten AGAIN us a living hope—or hope of life—by the resurrection of Jesus Christ from the dead." 1 Peter i. 1-3.

The preaching of the resurrection of Jesus was a vital doctrine. Paul, in 1 Cor. xv. proves that the value of the faith of every son and daughter of the Lord Almighty, 2 Cor. vi. 18, depended, and does depend on the resurrection of Jesus from the dead. "If Christ be not risen, our preaching is vain, and your faith is vain"—useless, "and those that are fallen asleep in Christ are perished"—never to rise again.

The apostle shows that there are abundant proofs of the resurrection of Christ. He was seen of the twelve apostles, then by more than five hundred brethren at once, and Paul himself saw him. Yet, there was some in the church at Corinth that said there is no resurrection of the dead. 1 Cor. xv. 1-18.

The story in the lesson shows that none of the followers of Jesus thought of him rising from the dead. Mary Magdalene said some one, or they—had taken him away. Peter and John thought so too. On seeing the empty tomb they went to their homes. Mary remained weeping. She saw the angels. Then Jesus made himself known to her, and asked her not to stay by him, but haste and tell his disciples.

Several times Jesus told his disciples that certain things could be done and would be done "After I am risen again." Matt. xxvi. 32. "Tell no man till the Son of Man be risen from the dead. And they wondered what he meant." Mark ix. 9, 10. That he could, and did raise others from the dead they knew; but that he would rise himself never entered their minds.

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To the great majority of "religious" people the raising of Jesus from the dead is of no vital importance, believing, as they do, in the old tradition of going "to heaven when they die, to those who die as the thief on the cross

He will receive them unto himself, John xiv 3.

He will minister unto his watching servants. Luke xii 37.

He will come to earth again, Acts i 11.

To the same Mount Olivet from which he ascended, Zech xiv 4.

In flaming fire, 2 Thes i 8.

In the clouds of heaven with power and great glory, Matt xxiv 30; 1 Ther iv 15-17.

And stand upon the earth, Job xix 25.

His saints (the church) shall come with him, Deut xxxiii 2; 1 Thes iii 13 Jude 14.

Every eye shall see him, Rev i 7.

He shall destroy antichrist, 2 Thes ii 8.

He shall sit in his throne, Matt xxv 31 Rev v 13.

He will judge the nations, Matt xxv 32.

He shall have the throne of David, Isa ix 6-7 Luke i 32 Ezek xxi 25-27.

It will be upon the earth, Jer xxiii 5 6.

He shall have a kingdom, Dan vii 13-14.

And rule over it with blessings, Dan vii 18, 24, 27 Rev v 10.

All kings and nations shall serve him, Psa lxxii 11 Isa xlix 6 7 Rev xv 4.

The kingdoms of this world shall become his kingdom, Zech ix 10 Rev xi 15.

Every knee shall bow to him, Isa xlv 23.

They shall come and worship the King, Zech xiv 16 Psa. lxxxvi 9.

He shall build up Zion, Psa cii 16.

His throne shall be in Jerusalem, Jer iii 17 Isa xxxiii 20-21.

The apostles shall sit on twelve thrones, judging the twelve tribes of Israel, Matt xix 28 Luke xxii 28-30.

He shall rule all nations, Psa ii 8-9 Rev ii 27.

He shall rule with judgment and justice, Isa ix 7.

The Temple in Jerusalem will be rebuilt and the glory of the Lord will come into it, Ezek xl to xlviii, xliii 2-5 xliv 4.

The wilderness shall be a fruitful field, Isa xxxii 15.

The desert will bloom as the rose, Isa xxxv 1-2.

His rest shall be glorious, Isa xi 10.

QUESTIONS.

1 Is Christ's second coming to be literal or spiritual? Give reasons for your answer.

2 Does his coming mean death? Insert "death" in the passages which speak of his coming and see how it will apply.

3 Notice in your study that Christ's bride is caught up to meet him in the air, 1 Thes iv 17, and again that his saints shall come with him, 1 Thes iii 13. So there are two stages of this second coming. Call the first the "Rapture" which means to be caught away; and the second the "Revelation" meaning appearing or shining forth. With this thought in mind study the various texts on this subject and determine whether they refer to the Rapture or the Revelation.

4 What will occur on the earth between the Rapture and the Revelation. Dan xii 1 Matt xxiv 21.

5 How much time will elapse between the Rapture and the Revelation?

6 What will happen when Jesus comes with his saints? Texts? Is this coming a thing to be dreaded? What mistaken ideas have many people who do dread it?

7 What signs have we that this coming is near at hand?

8 What signs of his coming have already been fulfilled? What one is now being fulfilled? Matt xxi 29-30. Explain the budding of the fig-tree.

9 Will the world see Christ at the Rapture, or will this be known only to the bride?

Dear Bereans:

This last topic, "Jesus is Coming," —the very Key-note of our hope—is such a great big subject that I could not possibly outline it for two weeks work. Let me suggest that you spend the rest of the Berean year working on this grand theme. Use your concordances and marginal Bibles and trace out carefully all ideas suggested in the outline. Those of you who have the little book "Jesus is Coming" will find it very helpful.

Our Corresponding Secretary reports that many of you are sending her excellent work. May God bless your efforts.

The time for the Bible Schools is near at hand. Please come. We need you and want you. You will have a good time, and a profitable one. Come and make plans for another year's work.

Yours, in the Master's service,
EVELYN K. HANCH.

Michigan Conference Programme.

THURSDAY EVE, JUNE 2.
Lecture: The worth of God's Word,
S J Lindsay

WEDNESDAY, JUNE 3.
9:30 Devotion, F L Austin
10:00 Bible School,
S J Lindsay Teacher
2:00 Bible school
7:30 Song service F V Blakley
8:00 Be ye transformed F L Austin

FRIDAY.
9:30 Business—Press, Sec, and Evangelist and church reports, nomination of officers
10:30 God's purpose in creating earth and man F L Aust
1:00 Sister's meeting
2:00 Bible school
7:30 Song service and devoti... F V
8:00 What constitutes a b... S

SATURDAY.
9:30 Devotion Bro
10:00 Pioneer meeting O
11:00 Sermon B W
1:00 Election of officers, ne...
2:30 Bible school
7:30 Song service F V B...
8:00 Baptism F L A...

SUNDAY.
9:00 Song service F V Blakley
9:15 Prayer & social Sister Chaffee
10:30 Jubilee in type and antitype
S J Lindsay
3:00 Christ our passover
M A Woodward
Right hand of fellowship, Communion conducted by B W Woodward
7:00 Praise service F V Blakley
7:30 Social meeting B W Woodward
8:00 Christian growth F L Austin

Indiana Conference Programme.

FRIDAY, JUNE 12.
10:30 Opening address
President J H Willey
10:45 Response D E Vanvactor
11:00 The Inner Man S J Lindsay
1:00 In Christ Jesus—What, & How?
D T Halstead
2:00 Business meeting
7:30 Watchfulness M A Woodward

SATURDAY JUNE 13.
10:30 The Atonement J F Wagoner
1:30 Conference business
2:30 Berean business
7:30 Test of Discipleship
M A Woodward

SUNDAY, JUNE 14.
9:30 Social service D E Vanvactor
10:30 The Resurrection
B W Woodward
2:00 Sermon and Communion
J L Wince
6:30 Berean meeting
7:30 The Kingdom of God
S J Lindsay

EZRA C. RAILSBACK,
MRS. MATTIE BOGGS,
MRS. EVA L. UNDERWOOD,
Committee.

Indiana Bereans.

LIFE OF CHRIST. No. 24.
Christ's Second Coming.

He shall come with a shout, 1 Thes iv 6

The dead will hear his voice, John v. 28.

The raised and changed believers will be caught up to meet him in the air, 1 Thes iv 17.

He will receive them unto himself, John xiv 3.

He will minister unto his watching servants. Luke xii 37.

He will come to earth again, Acts i 11.

To the same Mount Olivet from which he ascended, Zech xiv 4.

In flaming fire, 2 Thes i 8.

In the clouds of heaven with power and great glory, Matt xxiv 30; 1 Ther iv 15-17.

And stand upon the earth, Job xix 25.

His saints (the church) shall come with him, Deut xxxiii 2; 1 Thes iii 13 Jude 14.

Every eye shall see him, Rev i 7.

He shall destroy antichrist, 2 Thes ii 8.

He shall sit in his throne, Matt xxv 31 Rev v 13.

He will judge the nations, Matt xxv 32.

He shall have the throne of David, Isa ix 6-7 Luke i 32 Ezek xxi 25-27.

It will be upon the earth, Jer xxiii 5 6.

He shall have a kingdom, Dan vii 13-14.

And rule over it with blessings, Dan vii 18, 24, 27 Rev v 10.

All kings and nations shall serve him, Psa lxxii 11 Isa xlix 6 7 Rev xv 4.

The kingdoms of this world shall become his kingdom, Zech ix 10 Rev xi 15.

Every knee shall bow to him, Isa xlv 23.

They shall come and worship the King, Zech xiv 16 Psa. lxxxvi 9.

He shall build up Zion, Psa cii 16.

His throne shall be in Jerusalem, Jer iii 17 Isa xxxiii 20-21.

The apostles shall sit on twelve thrones, judging the twelve tribes of Israel, Matt xix 28 Luke xxii 28-30.

He shall rule all nations, Psa ii 8-9 Rev ii 27.

He shall rule with judgment and justice, Isa ix 7.

The Temple in Jerusalem will be rebuilt and the glory of the Lord will come into it, Ezek xl to xlviii, xliii 2-5 xliv 4.

The wilderness shall be a fruitful field, Isa xxxii 15.

The desert will bloom as the rose, Isa xxxv 1-2.

His rest shall be glorious, Isa xi 10.

QUESTIONS.

1 Is Christ's second coming to be literal or spiritual? Give reasons for your answer.

2 Does his coming mean death? Insert "death" in the passages which speak of his coming and see how it will apply.

3 Notice in your study that Christ's bride is caught up to meet him in the air, 1 Thes iv 17, and again that his saints shall come with him, 1 Thes iii 13. So there are two stages of this second coming. Call the first the "Rapture" which means to be caught away; and the second the "Revelation" meaning appearing or shining forth. With this thought in mind study the various texts on this subject and determine whether they refer to the Rapture or the Revelation.

4 What will occur on the earth between the Rapture and the Revelation. Dan xii 1 Matt xxiv 21.

5 How much time will elapse between the Rapture and the Revelation?

6 What will happen when Jesus comes with his saints? Texts? Is this coming a thing to be dreaded? What mistaken ideas have many people who do dread it?

7 What signs have we that this coming is near at hand?

8 What signs of his coming have already been fulfilled? What one is now being fulfilled? Matt xxi 29-30. Explain the budding of the fig-tree.

9 Will the world see Christ at the Rapture, or will this be known only to the bride?

Dear Bereans:

This last topic, "Jesus is Coming," —the very Key-note of our hope—is such a great big subject that I could not possibly outline it for two weeks work. Let me suggest that you spend the rest of the Berean year working on this grand theme. Use your concordances and marginal Bibles and trace out carefully all ideas suggested in the outline. Those of you who have the little book "Jesus is Coming" will find it very helpful.

Our Corresponding Secretary reports that many of you are sending her excellent work. May God bless your efforts.

The time for the Bible Schools is near at hand. Please come. We need you and want you. You will have a good time, and a profitable one. Come and make plans for another year's work.

Yours, in the Master's service,
EVELYN K. HANCH.

Michigan Conference Programme.

THURSDAY EVE, JUNE 2.
Lecture: The worth of God's Word,
S J Lindsay

WEDNESDAY, JUNE 3.
9:30 Devotion, F L Austin
10:00 Bible School,
S J Lindsay Teacher
2:00 Bible school
7:30 Song service F V Blakley
8:00 Be ye transformed F L Austin

FRIDAY.
9:30 Business—Press, Sec, and Evangelist and church reports, nomination of officers
10:30 God's purpose in creating earth and man F L Aust
1:00 Sister's meeting
2:00 Bible school
7:30 Song service and devoti... F V
8:00 What constitutes a b... S

SATURDAY.
9:30 Devotion Bro
10:00 Pioneer meeting O
11:00 Sermon B W
1:00 Election of officers, ne...
2:30 Bible school
7:30 Song service F V B...
8:00 Baptism F L A...

SUNDAY.
9:00 Song service F V Blakley
9:15 Prayer & social Sister Chaffee
10:30 Jubilee in type and antitype
S J Lindsay
3:00 Christ our passover
M A Woodward
Right hand of fellowship, Communion conducted by B W Woodward
7:00 Praise service F V Blakley
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MRS. MATTIE BOGGS,
MRS. EVA L. UNDERWOOD,
Committee.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John P. Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one [illegible] the

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 20, 1908.

MANUSCRIPTS will begiven attention as fast as possible.

BROTHER J. L. Wince spoke for the Plymouth Church last Sunday, both morning and evening. In the morning the discourse was concerning the mission and work of the Holy Spirit, and in the evening the Unpardonable Sin. Both sermons were instructive and edifying.

THE announcement of the Indiana Bible School is attracting attention, and several have signified their intention to attend. Let all come who can as room will be provided for all, and the more attending the better the results will be. Brother Lindsay will be the main instructor, and this insures interest all the time.

ATTENTION is called to the fact that we have said nothingabout the death of Prof. C. A. L. Totten, which occurred April 12. One reason why it was not mentioned was that there was an uncertainty about the reports at the time. After the fact of his death was learned the exact datewas not known by us. Most of our readers know of the work done by Prof Totten, and how he freely used all his means and strength in publishing his ideas of truth.

SISTER Woodward writes sending some additional information about the Michigan Conference which will be given next week. She wants all to bring their Bibles, and may who have copies of the Jubilee Harp bring that sure. Then attention is called to the trains. Get to Grand Rapids Union Station in time to take the 4 o'clock train for Dutton on the Michigan Central, as the 5 o'clock train does not stop at Dutton, and the next train is 11:30 at night. The friends at ton are anxious to have a good dance, and a good meeting, and t they will realizeall they hope

ommunicated.

Bridging Word.

eading THE RESTITUTION one of irst articles I hunt up is "The y of a Happy Christian Life." I mpliment the management of the valued RESTITUTION, for ability and success, in being able to give us readers, such a variety of interesting letters, and articles, I and others would be pleased if Sister "Aunty Wince" should be able to give us a sketch of the life and work of Bro. Richard Corbaley, now deceased, who did such successful work on the Pacific coast. It would be read with great interest on the coast. These reflections have called up the "heading" of this article, and the following facts: At an early period of the organization of the Northwest Conference Bro. Richard Corbaley came from eastern Washington and attended our Conference and assisted me for a period of time in evangelistic work. I shall never forget the candid, dignified manner in which he would present his Bible thoughts. One sentence became engraven in my memory: "We only can tell what the Bible teaches by what it says." I presume I have repeated that same sentence to hundreds of people. I could not originate a more expressive way of interesting the mind in what the Bible teaches in so many words.

It was of him that I learned this style of argument, Ez ii 27, I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him. "The throne of Israel would be overturned until—now "until" is a bridging word that would reach from the time of the overturning to the time that Christ shall receive the throneand kingdom." This argument made in such cool dignified way that the unreasonable had to follow the reasoning, and the mind that was informed in the use of the bridging word would of its own accord think of and apply theargument the bridging-word argument to Rom xi 25, Blindness in part has happened to Israel until the fulness of the Gentiles be come in. Jesus words, Luke xxi 25, And Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled. Still watch "the bridging word, "Acts ii 34, ... said to my Lord, Sit thou ... foes thy footstool. When the bridging-word is crossed he will be here and his foes will be made his footstool. Think of the conclusive argument and inevitable conclusion as well as the Elder who knew so well how to give it.

W. L. SKEELS.

Dear Restitution:

Will you please be so kind as to send me a copy of No. 12 and 13 of RESTITUTION, as I was away from home at the time those copies came attending Conference at Waterville, Wash., and in some manner I have been unable to find them since I have returned. I miss them so much and will thank you very much for the trouble in advance. As I am isolated from my dear church at Cashmere, Wash., and have a great deal to contend against, as I am the only one in our family that has the one faith. We have an only child, a daughter, married and living in Seattle, Wash. I wish to make a few remarks that I deem not out of place. As I see so many good letters in THE RESTITUTION by different members, and seeing their names so often makes me think that we are all one family in Christ Jesus. Quite a number of years ago I heard Elder Richard Corbaley preach two sermons at Mission, Wash., now Cashmere. The first I had ever heard of the Church of God. Of course I did not take to his views very kindly, as I had been brought up in the German Lutheran church, and thoroughly instructed in the catechism, and as I supposed knew quite a bit of Bible by learning so much catechism. At that time it seemed to me that Elder Corbaley was preaching very much false doctrine, according to my view of knowing the teachings of the Bible, or as I had been taught, so I mustered up courage to go to my neighbor Mr. Brakey, where this preacher wasstopping during the meeting, and givehim some pointers on baptism, especially infant baptism. Well, hekoon wound me up in good shape, but I was in no mood to learn the doctrine he held, as I supposed, blind as I was, that I was right my way. But I remembered a few things he said, and one of them was, Where can you show me in the Bible that infant baptism takes the place of circumcision. Well, I had always been taught that from the Lutheran pulpit and of course I was sure it must be in the Bible, but when I began to search I found it wasnot there, also many other pulpit phrases. This shows how people are being duped. Some years later I was finally persuaded that I was in the wrong, and being invited by Bro. A. S. Mills' family at Wenatchee to come and hear the sermons preached as they were having protracted meetings, which I did. Elder N. D. Titchenal being the preacher. Also by this time being more ready and willing in mind to receive the truth, it came to me so forcibly I could not resist unless I became an open rebel before God. I was satisfied it was God's truth that he preached, and after hearing seven discourses, I at once accepted it as my hope and salvation for this life and the life to come, and before I returned home from those meetings I was baptized into Christ by Elder N. D. Titchenal on the 31st of Jan., 1905, in the beautiful Columbia River, at Wenatchee, being carried to and from the river in Elder Wm. Mills carriage. I don't think any one was ever more happy than I was in the days that followed. When I returned to my home at Cashmere I felt the need of spiritual food, to continue the growing that had been started. I at once made arrangements to have Bro. Titchenal and his good noble wife, and as many members as could come from his Wenatchee congregation come and hold a series of meetings, which lasted two weeks. At this time there were no new converts made, and I began to think the meetings and sermons had not been fully understood or appreciated by those who had attended them, but suppose I was too anxious. But I for one did not feel like giving up the fight for the truth, as there were several families there that belonged to thefaith throughout the neighborhood so we suggested to organize a Sunday school, which we did at the close of the meetings, Mar. 1905, with Bro. Fred Patterson as superintendent, myself assistant superintendent, Sister Ethel Nichols, secretary, and Sister Maude Patterson, treasurer, and all concerned felt that the good work had begun in a small way, and each one went on their way rejoicing. We held Sunday School in different halls and in a tent part of the summer time. Then in July, 1905, we held a Conference meeting of central Washington, at our town, and at that time arrangements were made and free will offerings were given to buy a church lot, which was done at the close of Conference, the lot costing $225.00, which was paid in cash and a balance left to our credit. Then after this a subscription was raised to build the church, which was done after the manner of God's plan, which is free will offerings. Elder Wm. Mills, at Wenatchee, having one list and myself the other one. We soon had several hundred dollars in our treasury, and in a year and a half from that time the church was built, but in the meantime other sects scoffed at us and tried to laugh us to scorn, saying, That little congregation can't ever build a church, because they do not know how to raise any money, no shows or fairs or socials, but alas! they do not know God's ways, for our God is rich in all things, and we trusted in him and he helped us, and weare neither aliens nor beggars. That church was built by faith in God and prayer, and free will offerings. Oh, then we were all so happy and thankful, knowing assuredly that God had answered our prayers, and crowned our efforts with loving kindness and tender mercies.

The church was organized at my home the winter of 1905, by Brother Titchenal, and we had preaching once a month. The officers were, Elder Bro. Fred Patterson, Deacon, Bro. Louis Titchenal, Trustees, Bros. Patterson, Titchenal, Nichols, Alexander and Sister Mary Titchenal, the preacher's mother, Secretary, Sister Cora Titchenal, Deaconess, and Treasurer, Sister T. R. Freer. We were a happy little band, and harmony and good will ever prevailing, and from the very first baptisms and additions to the church, and five have been baptised this year by Elder A. L. Corbaley, and others are yet pending baptism. Oh! it is a blessed work and a great blessing to those who know what they believe, and can give an intelligent answer of the hope they have, it is worth more to me than all else in this world. I was elected Superintendent of the Sunday School after the first year of its organization and served until we moved to this place last February, except the winter of 1906, when we lived in Seattle, Wash. I felt so lost and alone without my dear church and Sunday school. Please pray for me that I may be able to remain faithful to the end of my life. If you have any helps or literature for isolated members please remember me, as I am nearly 100 miles from any of our churches, but I cannot give up, the harvest is great and the laborers few. I am at present distributing some tracts and telling the glad tidings to all who have an ear to hear of the grand and glorious kingdom soon to come. I will be forty-five years old the 26th of this month, have been an invalid more or less for twenty years, my health at present is not good, suffering from heart and kidney trouble and nervousness. I am striving to walk in the straight and narrow way, for I know the dear Lord will not forsake his saints if we hold on to him and try to do our Father's will, but so few are willing to bear the good news in these last days, that it is like plucking the brand from the burning, those that turn from the evils of the world. I will also mention this, I heard Bro. and Sister Woodward preach when they were at Cashmere, formerly called Mission, but that was before I had accepted the truth. I can remember Brother Woodward saying he did not want to go to heaven if he had to go throughout a Methodist hell to get there. I thought that was pretty rough language, but I did not understand what he meant at that time. Bro. and Sister Wm. Mills are very dear good people, and I am ever thankful to them for helping me to find the truth as contained in the Bible, hoping they may have many stars in their crown and God's blessings for every effort in this life and the life to come.

I rejoice to say the congregation at Cashmere is doing well. They have a grand young people's society in the church, and they conduct their meetings every Sunday evening, and every one so far from the least to the greatest that has been asked to lead has done so without being asked to be excused, is not that a grand record and some are very young. I can but bless God for such works as these. My prayer for them is that they may ever continue in the way they have begun and God will wonderfully bless them. Preaching services are conducted every two weeks by Bro. N. D. Tuchenal and Bro. W. Perrine, from Malaga, Wash., alternately. There are a few scattered members here, I have been trying to gather them together and have a Bible ... for my efforts have failed, hoping God willing to have better success in the near future, as I do not wish to become a stumbling block to any one, but to let my light shine. Brethren, pray for us in this work, God will hear and answer prayer, that we might be strengthened in the faith and be prepared for the life to come, where there will be no more parting, nor tears, nor sorrow, nor sickness. Let us ever be watching and waiting for our coming King, that we may have an abundant entrance into the holy city when he comes. This letter is quite lengthy, but hope you will excuse me for taking up so much of your valuable time to read it, hoping to meet you all some day face to face.

I remain your grateful sister in the one faith.

LYDIA H. PIPER.

Brother Underwood,

Inclosed please find money to pay my subscription on THE RESTITUTION. I certainly cannot do without the dear old paper. It is a valuable help to any one that will read it.

Yours, in the Blessed Hope.

M. F. SMITH.

Dear Restitution:

Kindly renew subscription to THE RESTITUTION for another year. Mother says, "It is the most welcome visitor that calls at our home, and she would not want to do without it." This is expert testimony, for mother has been a believer in, and teacher of, "The Faith" for over fifty-five years.

May your influence grow and extend. Sincerely,

ALEX. B. DONALDSON.

Dear Restitution:

Inclosed please find money for renewal to our paper, am sorry that I could not send it sooner.

I, for one, want to be a follower of my blessed Savior till he comes, that I may receive eternal life; for it says in Rom. vi. 23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Let us be faithful.

Our hearts are sad and lonely
We are clinging for a home,
Where sorrow ne'er is known.
There friends we hope to meet,
When Gentile times are o'er.
'Tis then we hope to meet you
Where death is never more.

Yours in the Blessed Hope.

NINA J. VENABLE.

Editor Restitution:

As my time is over due I will send money for another year.

Dear brothers and sisters scattered abroad, Greeting. I am glad to hear through our beloved paper the love and respect for the glad tiding of the gospel. I am one of the isolated ones. I have no one to exchange or converse with on the hope of the gospel.

A thought on the parables of our Savior. I find that the apostle did not try to give any explanation of any of the parables, so I think we have no right to pin to any of them, that the Savior did not explain to the disciples we find that without a parable he spoke not unto the people. The parable of Luke xvi. is one not explained, also the kingdom within you is another. Undoubtedly some of the pharisees and sadducees will be in the kingdom. Our Savior said they should see Abraham and Isaac in the kingdom. I think we have no right to try to explain any of the parables that the Savior did not enlighten them on.

Your brother, waiting for the coming of our Lord and Savior.

DAVID RENNER.

Dear Restitution:

I enclose $1.50 Post Office Order to renew our subscription to THE RESTITUTION for another year. We would not like to do without the dear old paper. I am so glad that there are some that are childlike enough to cling to God's Word and believe that he sent his Son into the world to save sinners.

Yours in hope of eternal life.

MRS. CARRIE E. HILSABECK.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Poore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Questions on Sunday School Lesson May 24.

JESUS' DEATH AND BURIAL.
John xix 17 to 42.

Golden Text—Christ died for our sins according to the Scriptures,—1 Cor xv 3.

1 Before whom was Jesus tried?
2 Tell what the charge against him was.
3 At the trial what verdict was reached?
4 What did the Jewish Sanhedrin next done?
5 What did Pilate offer to do?
6 Which did the people choose?
7 How was Jesus put to death? and who suffered with him?
8 What title was put over the cross?
9 What language was it written in?
10 Name some persons who were near the cross.
11 What did the soldiers do?
12 What Scripture was fulfilled by them?
13 What was given Jesus when he became thirsty?
14 Do the words spoken by Jesus on the cross tell anything of his character and work?
15 Who did he leave his mother with?
16 What occurred just after Jesus died? Mat xxvii 45-56
17 How did this affect the guard and others at the scene?
18 What were Jesus' last words?
19 What did he mean by "It is finished?"
20 What did the Jews want done, and why?
21 Why did not the soldiers break Jesus' legs?
22 How did they make sure he really was dead?
23 Who asked Pilate for Jesus' body?
24 Who was he?
25 Who helped him? John iii 1; vii 50-52
26 What was done with the body?
27 Describe the tomb.
28 What was the object of Jesus' death, and why was it necessary? 1 Tim ii 5; 1 Cor v 19; Eph ii 14-16
29 Who will be benefitted by this shameful death of our Redeemer? Mark xvi 15 16 Rev xxii 17
30 Can you write over Jesus' head—Jesus of Nazareth, King of my heart?

Gentleness.

The power of gentleness is one of the unmeasured forces of human life. "A soft answer" will pierce deeper than a "two-edged sword." It is more natural, under provocation, to use the latter; but the use of the former is in imitation of him, who "when he was reviled, reviled not again." Gentleness gives a man power with his fellowmen. It increases the love of his friends and disarms the anger of his enemies. He who would serve his generation well, must possess it. It is to be learned in the school of Christ, whois our pattern in this as in every grace. "Thy gentleness hath made me great."

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Wm Younge	50
Mrs A M Siple	5 00

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

Obituary.

Our beloved brother, Samuel D. Fahrney fell asleep in the Lord on Saturday, May 9th, at 10 o'clock at home of Brother and Sister Thompson in Austin, Chicago, Illinois.

Brother Fahrney was born in Washington County, Maryland, December 21st 1842. He was a son of David and Barbara Fahrney. When he was fourteen years old the family moved to Ogle County, Illinois. In 1872 he was married to Sister Elizabeth Boyes at Geneva, Illinois. The fruit of this union was two children, Florence K. Fahrney and Charles E. Fahrney, both of whom survive him.

In 1876 Brother and Sister Fahrney moved to Pittsview, Iowa, where Sister Fahrney died May 3rd, 1879, after a brief but happy married life. In 1898 Brother Fahrney moved to Chicago, where he remained until the day of his death.

Brother Fahrney was baptized into the all-saving name of our Lord Jesus Christ on Saturday, September 9th, 1865, and has since remained a consistent Christian. When he came to Chicago, he united with the church in that city and was an active member of the congregation, serving for several years as one of the Presiding Elders. He was also a member of the Board of management of the Illinois State Conference of Churchesin Christ Jesus for nine years, until his failing health compelled him to relinquish active business and church work.

JAS. W. WILSON.

Announcement.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington, will convene at Felida, Washington, June 20, to 28 inclusive. Teams will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. Melvin R. D. Route 3 will meet any one at Felida Station if notified in time. Trains leave Vancouver 7:40 A. M. arrive at Felida, 8. A. M. The church at Felida will have their church building completed by that date and it will be dedicated at this time. All that attend will be cared for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said, "They that feared the Lord spake often one to another.....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY, Sec'y.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brethren Lindsey, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Crozier or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

LOOK! SEE HERE!

Dutton June 2 to 6 Inclusive.

This means you, beloved, whether in Christ or not. Your presence is desired in Dutton at that time. Please write to me that you expect to come, and we will have the straw bed ready. Address M A Woodward, at Dutton, Michigan.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The copy for the page of Restitution is supplied by Brother Robert G. Higgins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER—1 Samuel vii 12.

"As Ye Would."

If I should see
A brother languishing in sore distress,
And should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I desired
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should send my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some way-erring friend.
But if I show
A burden lightened by the cheer I lend,
Then do I hold the gold-en hours well spent,
And lay me down in sweet content.

—Edith V. Brush.

Editorials.

The greatest are the humblest.

Pride is a mark of conscious inferiority.

Use no words you are not willing to act out in deeds.

The immortality of the soul is omitted in the law of Moses.—Gibbon's Roman Empire vol i. page 531.

Truth is at once the simplest and grandest thing on earth. It has no comparative or superlative—it is supreme.

We are to visit with the brethren in Fonthill, Canada, May 22-25. We are also planning to make short calls at Cleveland and Salem, Ohio, and Benton Harbor, Mich. Will make a few notes of our Canadian tour for our readers.

All unsigned articles in "Ebenezer" are by its Editor. We are only responsible for the views advocated by contributors on general principles. Our design is to publish only articles that are in harmony with the gospel, but we cannot carry the responsibility of endorsing every thought in detail advanced by our writers, or every inference growing out of peculiar phraseology used by them.

Tusculan Questions, De Senectute, and Somnium Scipionis are works which contain everything Grecian philosophy and Roman intellect could think of and say in advocacy of human immortality, yet of these works Gibbon says "The writings of Cicero represent in the most lively colors the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of soul."—Roman Empire volume i, page 528.

Books, Papers, MSS. Etc.

"The Way of Truth," a four page monthly, published by E. D. Gifford, Valley City, N. D. Very nice little paper, our thanks to the Editor for six copies. Prophetic Parables, a MSS from Brother Jas. W. Wilson, Chicago A brief and readable article in which the writer explains his views of the parables given by Christ in Matt xiii. The Christian Virtues—Charity, an article by Brother George Neill. The Holy Spirit, a MSS from Sister Grace Williams, Ashton, Illinois. The Seven Signs, a four page MSS by Brother J. W. Wilson.

CREED.

"I do not like The Restitution, it has a creed in the northeast corner." These words were recently penned by a brother in a letter to us. His statement caused me to ask, Is it criminal to have a creed? Is the little word "creed" dangerous? What does it mean? It is from the Latin credo, is found at the beginning of the Apostles' Creed, and means "I believe." "A definite summary of what is believed" says Webster; "a brief exposition of important points, as in religion, science, politics, etc. especially a summary of Christian belief, a religious symbol; as the Apostolic Creed."

After all the word is harmless. It just means you believe something, and that you are able and willing to give "a definite summary" of your faith. Even politicians have platforms which contain "a brief exposition of the important points" for which they stand committed and pledged. And so it is with science and religion. The same man does not live who has no creed. Faith is the assent of the mind to "a definite summary of what is believed." Belief is not an invention of men; it is the constant and essential act of the human mind. The mind must believe something. Even the skeptic has his creed. The man who does not believe in religious creeds, believes in something. Our brother who objects to the creed in "the northeast corner" of The Restitution, has a creed in the southwest corner of Something, Somewhere. To say you have no creed is to say you have no belief, and to unconsciously confess you are an unbeliever.

We remember once when the Christian Disciples were holding a revival meeting in our home town, that the minister denounced creeds in very intemperate language. This sect is very bitter against creeds. He preached one day on them, and represented that they were very dangerous, unscriptural, etc., and yet during his sermon he said "I believe" twelve times. He not only said he believed twelve times, but he gave us "a definite summary" of what he believed on faith, confession, repentance, and he did not forget to bring in baptism good and strong.

Now "a brief exposition of important points" in one's faith is just as much a creed if spoken as if written. The Campbellites are the worst creed-bound sect in all Christendom, yet they have no written creed. I asked this minister if it was really true that his church had no creed—no belief? Are there no doctrines which you require people to believe? Nothing essential—not a thing? "Our church has no creed," was his reply. Only yesterday three sinners applied to you for baptism, and you asked them "Do you believe that Jesus Christ is the Son of God?" They said Yes. Suppose they had said No, would you have baptized them? "To be sure No," he answered; "we do require belief in Christ's Sonship; the whole gospel is wrapped up in that." Never mind what is "wrapped up;" look at what is on the outside. You do have a creed. "Call it what you must," said the preacher, "it is only a little one."

The last statement made by the Campbellite preacher brings to my mind a story which I here insert for illustrative purposes: A nice family once engaged a girl to keep house for them, with the understanding that she was a pure, good girl. After a while the mistress of the home learned that she was a bad character, and the mother of an illegitimate child. "Is it true" she asked the girl "that you are the mother of an illegitimate child?" "Yes, I am" replied the girl "but it is only a little one!"

So it is with creeds—some people wax warm in denouncing them, but when you run them down you find they have a creed themselves, though it may be a little one.

Infant Sprinkling Proved by Inferences.

A Methodist Bible Class had one member who doubted the truth of sprinkling infants. He became interested in the subject, and became so doubtful of its being Scriptural, he came to be known and was usually spoken of as "the doubter." One day a happy thought struck the teacher, "We will," said he to his class, "just fix the doubter's doubts. Next meeting I require every one in the class to bring with them a text of Scripture to prove that it is Scriptural to sprinkle infants. Our brother's doubts will be dispelled when he looks at the evidence all in a pile."

The class convened at the usual hour, and the teacher began to call on the pupils for their texts. The first one read, "Suffer little children and forbid them not, to come unto me." Matt. xix. 14. "It is not direct proof," said the pupil, "that Christ baptized the children that were brought to him, but we infer that he did." "But," interrupted the doubter, "Jesus baptized not, but his disciples," John iv. 2, and so if the people wanted their children baptized, they took them to the wrong person." The teacher then cleared up his throat and muttered, "The point is only an inference; we pass on to stronger and clearer proof; next." The second pupil read: "And when she was baptized, and her household—and her household—and her—" Acts xvi. 15, "While the text does not have a direct bearing on the question," commented the scholar, "yet it is easy to see that as her household was baptized, it is probable that her household embraced infants. We infer that it did." "But," broke out the doubter again, "the household might have been descriptive of the children after they had become grown men and women. I infer that this is the case. Or we might infer that Lydia was an old maid, and that her household embraced the agents who were selling her purple in Thyatira. See verse 14." So the class went on inferring and guessing until it came the doubter's time to read, and when the teacher asked him if he had a text to read, he surprised them all by saying he had, and their surprise increased into amazement when he read, "And Balaam rose up in the morning, and saddled his ass." Numbers xxii. 21. After blushing and coughing the teacher said in a kind of confused way: "Why, that verse has nothing to do with the subject; do you think it does?" to which query the doubter replied: "It does not approach the question directly, but we are able to build several inferences on it. 1. The first one may be stated in this form: Most men marry; therefore it is a possible inference that Balaam was a married man. 2. As a rule people are blessed with offspring in the married state; therefore it is a probable inference that Balaam had children. 3. And finally it is a likely inference that when the text says, "Balaam rose up in the morning," it means that the children were preparing themselves for Sunday School; and that Balaam "saddled his ass" to take them there to have them sprinkled."

An Old Skeptical Chaff Exposed Again.

In a paper published at Atchinson, Kansas, March 1, 1906, we note the following statement made in the interest of the Josephite fraternity by a writer whose name, charity forbids us to mention.

"The council of Nice, A. D. 325, made the first canon of the New Book. This council was called by Constantine, and strongly influenced by Eusebius. The historian Pappus says of this council, "Having put all the gospels and epistles together under the communion table, they besought the Lord that the inspired writings might get up on the table, while the spurious ones remained under it; and when the council was called next morning they found that it had happened accordingly!"

The reader will recognize in this quaint paragraph this old exposed story invented and told years ago by infidels to discredit the authenticity of the New Testament. Though this old musty skeptical tale has been exposed a hundred times, our writer does not seem to know it. He thinks to steal a march on the uninformed; he tries to peddle as his own goods the absurd arguments of progressive skeptic. John Pappus, professor at Munster, who died about 1010, is the "historian" he gives in proof of his statement that the council of Nice made the New Testament canon. Pappus discovered the story as told by our writer in an old Greek manuscript called "Synodikon". In it occurrences are related which happened as late as 877, about five hundred years after the Council of Nice was held!

When the writer says, "The Council of Nice, A. D. 325, made the first canon of the New Book," he makes a statement that is positively untrue. "I have on one of my library shelves," writes H. L. Hastings, "between twenty or thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote BEFORE A. D. 325, when the council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have, they quoted from the same gospels and epistles from which we quote. Origen, who wrote a hundred years before the council of Nice, quotes 5,745 passages from all the books of the New Testament; Tertullian, A. D. 200, makes more than 3,000 quotations from the New Testament books; Clement, A. D. 194, quotes 380 passages; Irenaeus, A. D. 175, quotes 707 passages; Polycarp, who was martyred A. D. 166, after having served Christ eighty-six years, in a single epistle quoted 86 passages; Justin Martyr, A. D. 140, also quotes from the New Testament to any nothing of heathen and infidel writers,—and now infidels talk about the council of Nice getting up the New Testament. You might as well talk about the town council getting up the Revised Statutes of the state or nation, because they happen to say they accepted or received them. The council of Nice did nothing of the kind. The books of the New Testament were received from the apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held." Inspiration of the Bible, page 11.

"This Generation."

Jesus Christ, after having proclaimed the ruin of Jerusalem and of the Temple, speaks of his second coming, and the signs which were to precede it; but those who believed the moment was near, deceived themselves—as to the sense of two words, an error which still subsists in our versions of the gospel according to Mat xxiv 29 34. In verse 29 we read "Immediately after the tribulation of those days shall the sun be darkened," etc. The Greek word for "immediately" signifies "all at once, suddenly," not immediately; so that it signifies only the sudden appearance of the signs which Jesus announces, not the shortness of the interval which was to separate them from the "days of tribulation," which he was speaking of.

Verse 34 is this—"This generation shall not pass till all these things shall be fulfilled." The Greek words here rendered "this generation" mean the race, the filiation of my disciples; that is, he speaks of a class of men, not of a generation. The true sense then may be stated, in truth I tell you that this race of men, of which you are the commencement, shall not pass away till this shall take place; that is to say, the succession of Christians shall not cease till his coming. See Commentary of M. Paulus on the New Testament pp 435 6.—M. Guizot.

I and My.

Mr. I, and My, his companion, are very important personages, very prominent individuals. If there is any thing great, good, or smart, accomplished, Mr. I has done it. If there is anything valuable, anything worth having, My claims it immediately. I is the smartest preacher, the best farmer, the most benevolent person, the shrewdest financier, the bravest soldier, in short, the big man in everything. If he should die, wisdom would come to an end.

But, soberly, how often we are disgusted by hearing persons praise themselves, and what they have done. No one likes to hear this in another. We all think the most of a modest, unassuming man, one who lets others praise him, instead of doing it himself. Those who have any merit find enough persons to praise them; those who have none, have to blow their own trumpet. Beware of the man who praises himself, and tells of his wonderful and noble deeds.—*M.*

Prophetic Parables.

The parables of Matthew xiii. are seven in number. There is a significance in the number seven; it is a symbol of completeness—the whole. These parables not only teach practical lessons, but are prophetic, and in a measure dispensational, covering the period from which Christ began to sow the gospel seed to the harvest time at the "end of the world."

The first describes the sowing time when Christ himself and his disciples scattered the good seed, to-wit, the "Word of the kingdom."

The second describes the second stage of the sowing time when the children of the kingdom themselves are scattered (verse 38). This period began when persecution scattered the Church (see Acts viii 4), and continued to the time of Constantine. The sowing of the tares in the field began after the churches were well established and some began to apostatize and teach false doctrines (see instances and warnings in the letters of the Apostle Paul and others).

Under the third parable, Mustard is an evil weed when found growing among the wheat. The plant sprang up quickly and grew to great proportions, and was the roosting place for many foul birds. It is a very appropriate symbol of the union of Church and State, which is responsible for most of the crimes against true Christianity. A union first effected during the reign of Constantine the Great, and which is only now being effectually dissolved.

The fourth parable has reference to the corruption of the true faith of which Christ and his Apostles gave many timely warnings. Leaven is a symbol of corruption, "Beware of the leaven of the Pharisees" says Christ; "a little leaven, leaveneth the whole lump," says the Apostle Paul, speaking of the results of false teaching. The woman in the parable stands for "Mystery, Babylon" (Rev xvii). The mother of all the corrupt doctrines and practices in Christianity. The three measures of meal which she leavened with her corrupt teaching, stands for three great divisions of the Christian world as we find it today; the Roman Catholic, Greek Catholic and Protestant; all of which have drawn their creeds and fundamentals from the teachings of the older mother.

The treasure hid in the field, the field being the world, stands for Israel, God's "peculiar treasure"; the prophets abundantly foretell the restoration of Israel to their own land and to the favor of God in the latter days.

The Pearl of great price is the true Church for which Christ gave all that he had, his own life. It is a pearl bought with a great price, redeemed by his blood to eternal life and glory to be bestowed at his coming.

The seventh parable is another picture of the great judgment scene depicted in Matthew xxv., a scene that will be enacted after Christ has come in his glory and is seated upon the throne of his glory.

Jas. W. Wilson.

The Holy Spirit.

"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else." In the light of the above testimony, found in Deut iv 39, we find that there is but one God, therefore in our study of the Holy Spirit it must be considered a power, not a person. God plainly says that there is no God beside him, so we must not consider the Holy Spirit a person or God to be worshiped.

In our study of the Word we find that the Holy Spirit is under the control of, hence subordinate to God, for in John xiv 16, Christ promised his disciples to pray the Father that he might send them another Comforter, and in John xv 26 we find this Comforter defined as the "Spirit of truth proceeding from the Father." The Holy Spirit is a manifestation of God's power, giving those who receive it power to perform miracles.

In Joel ii. 28 we find the Spirit likened to the former rain and the latter rain. The former rain was moderately given, being typical of what is to come. The Holy Spirit is a power of the world to come, (Heb vi 4-5) and what was given in the past was only the first fruits of the Spirit, Rom viii 23. It was a power possessed only by "some" of God's people in connection with their work as prophets or teachers. The gifts of the Holy Spirit have not been possessed since the time of the apostles.

The Spirit was given to guide us in the way of truth. When given to those of apostolic times it conferred power to speak with other tongues, to cleanse the lepers, to raise the dead, to make the lame walk, the blind to see, and many other miracles. The Holy Spirit was given to the apostles, who were ignorant men, to prepare them for their work in Christ's name. Through it they were given power to preach the gospel in the tongues of men and confirm the word by signs.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." 2 Peter i 21. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii 27. In the study of the above references we find that through the Holy Spirit only truth was spoken and the words spoken by those moved by the Spirit are the means whereby men are to be saved.

In Eph iii 16, Paul says that it is through the Spirit that the Holy Scriptures were written, and it is those writings (not the gifts of the Spirit), that are essential for our salvation. The only purpose in giving the Holy Spirit was to confirm the words spoken by the prophets and teachers and make believers out of unbelievers. Nowhere do we find that men were made better by the gifts of the Spirit, but it is through the gospel preached by the apostles and confirmed by those gifts that we obtain salvation.

Grace M. Williams.

One of the 105 counties which the state of Kansas has within its domains, at least fifty have no paupers. One half the county poor farms are empty, save for the keeper, who draws his salary and waits for patronage. Some of the sociological students, who add to their philosophy the economics of living, declare that the poor house will soon be an extinct institution in Kansas.

Interesting Paragraphs.

Australia's only beast of prey is the dingo, or wild dog.

London uses 50,000 tons of sugar annually for jam-making.

In Australia there are nearly 247,000 more men than women.

Among the laboring classes in Germany meat once a week is the rule.

For every ton of gold in circulation there are fifteen tons of silver.

Milk expert asserts Rochester is the only American city with a clean milk supply.

Every father of seven or more children is practically exempt from taxation in France.

In Texas the state imposes a tax of 50 per cent on the gross proceeds of the sale of firearms.

Iowa railroads are shown to have profited by the operation of the 2-cent passenger rate.

The use of snake venom in increasing in the practice of medicine, and its price is soaring upward rapidly.

Male servants in the Argentine capital get 60 cents to $2.50 gold a day and female help 40 cents to $1.10.

The latest expression in the word crop of 1906 is "motel." It was first used in Cincinnati and means a person who has no telephone.

A Montreal grain merchant recently sent an inquiry to London by the wireless system and received an answer in less than two hours.

Japan asks Britain to join her in representations to China with a view to ending the boycott of Japanese goods, which is already proving serious.

Alzen is the name given to a new metal, which is composed of two parts of aluminum and one part of zinc. It is said to equal cast iron in strength, but is much more elastic. Alzen is superior because it does not rust and takes a high polish.

While taking up the floor of an empty house at Patrocinio, Brazil, a poor woman found imbedded in the earth beneath a diamond of the first water and perfect shape, weighing 220 karats. It is the second largest diamond ever found in South America.

Zinc mining in Mexico has become important only in the last three years. The most important zinc deposits are near Monterey. At Calera there is a large amount of mixed sulphide ore, while the Tres General, in San Luis Potosi, is also producing zinc ore.

Of the 1,125,000 persons in Berlin who support themselves or themselves and families, only 58,611, or less than 5½ percent, have incomes of $714 or more a year. About 1,060,000 have less than that amount. And more than half of these even less than $214 a year.

Dogs in Mohammedan countries have great freedom, not because Mohammedans love them more, but because it is impious to kill or molest an animal, however mean, that Allah has created. But there is no bitterer insult than to call a Moslem a dog. "The Swiss Family Robinson" is not admitted at the Turkish customs house because it tells about a dog named Turk.

At a dinner in New York Dr. Charles F. Aked, of the Fifth Avenue Baptist church, illustrated with a story the harm of church controversies. "There was an Argyleshire elder," said Dr. Aked, "whom I asked one day in London how his kirk was getting along. 'Aweel,' said he, 'we had 400 members. Then we had a division and there were only 200 left. Then came a disruption and only ten remained. Then we had a heresy trial and now there's only me and ma brither Dugald left, and I have great doots of Dugald's orthodoxy.'"

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

We have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dutton, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Oregon, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 50th Annual Conference in Michigan, and arrangements are being made to make the gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Fonthill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Mendon, is the Chairman of Committees; six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees, especially the one to arrange program for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

The yearly meeting of the Church at Fonthill, Ontario, will (D V) begin on May 22, and continue over the following Sunday. The principal speakers will be Brother Austin of Fonthill, and Brother Huggins of Oregon, Ill. An invitation is given to all who may desire to be with us on that occasion. We expect an enjoyable meeting. For further information apply to me at Fonthill, Ont. Box 195.

P. H. BOYK.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. E. Boyer Pelton, Va. or to me at Dilbeck, Va.

VIRGINIA RITENOUR.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLES,
Pres. Ind Conference.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSEN.

AN EXPOSITION of Isa. vii 14-16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1883, 50c

The Hydropathic Encyclopedia, a system of Hydropathy and Hygiene, by Dr. R. T. Trall. A large and exhaustive work, 75c

Any one wanting any of these books can have them post paid at the above prices.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rahe, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address matter of *Word and Work*, Abilene, Texas.

Arizona brethen and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Corcoran, Cal., address in care of W. H. Stella. Those of Oregon that write on later dates, will write in care of Hinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SQUIRES.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box 0, Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Poore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Poore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in buff leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author D. S. Brouson, Niles, Mich.

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pleveston, Ind. or direct from this office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

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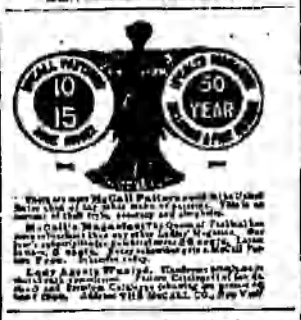

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 3502 Woodland Ave., Cleveland, O. Price 40 cts per 100.

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Get the best issue of the paper when ordering books and tracts, and order from that. If a book is advertised as supplied only by the author send to him—please not to us.

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We cannot hold ourselves responsible for the loss of manuscripts. Authors should preserve a copy for themselves.

Our frequently spends considerable of valuable time on important subject, and the result [illegible] that he cannot afford to publish [illegible] in the box. Revised [illegible] finished work, rejected [illegible] important points—he did give it to the [illegible] wrapper, he failed pay the postage, and neglected to put [illegible] address. A hint to the wise is

Poetry.

FOR EVER.

"Who condemn the Justified,
What [illegible] Christ his members severe?"
[illegible] faith in him be surely tried,
Gives, and loves forever.

[illegible] he call'd thee, weary one,
[illegible] will he leave thee? Never!
[illegible] triumphs that his grace hath won
[illegible] thine, and thine for ever.

[illegible] Thou know thou canst regain
[illegible] life, by self-endeavour?
[illegible] bled for thee, and not in vain;
[illegible] lives, and lives forever.

[illegible] Faith he bid thee look to him?
[illegible] None can leave thy faith discover;
[illegible] heart shall fail, and sight grow dim,
[illegible] Christ will be thy strength for ever.

C. F. in Rainbow, 1882.

Communicated.

The Sabbath.

Is its observance binding on Gentile believers? Sabbatarians as a matter of course answer in the affirmative; and that obedience to the fourth commandment is vital to the Christian religion; that it is an important part of the New Covenant, and must be observed, or eternal life be forfeited. This is their view of the matter as I have it from their own lips and literature. It is strange that a command fundamental to the new covenant as is thought by Sabbatarians, is not enjoined as obligatory upon Gentile believers, not once. This omission on the part of the apostles, and especially of Paul, cannot be accounted for except on the ground that the Sabbath is no part of the new covenant. The apostles were, by divine appointment, ministers of this covenant, whose mission it was to preach the gospel and enforce its commands. Proof of this, "Who made us able ministers of the new covenant, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor iii 6. Paul here affirms for himself and fellow apostles that he and they are ministers of the new covenant and denies that he and they are ministers of the letter or law, or that engraven on stones. In ministering where did the apostles write what was designed to give life, instead of killing as did that engraven on stones? In the third verse he answers this question under figure of speech, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart. This is easy enough to be understood. God through the Holy Spirit gave the terms of the new covenant to the apostles and they preached these terms of pardon and peace, and with the heart or mind men and women believed the gospel: therefore the apostle says of the gospel that it is ministered or written by us. What was written, or in other words preached, did not embrace the Sabbath: that was left out according to the plain teaching of this chapter. Where is the record that the apostles preached the fourth command; that they ministered or wrote it in human hearts? There is abundant history of what they preached among the Gentiles, under the great commission which enjoined the preaching of the gospel to every creature. Much of this history is found in the Acts of the Apostles and frequent mention made of what they preached, in the epistles to the churches. If salvation depends on the observance of the Sabbath then the apostles, guided by the Holy Spirit, would have preached it without fail, and would not have left the matter to be inferred by infallible and uninspired men. If it is so important, as is claimed, that our salvation is imperiled by non-observance of the fourth commandment, what is there in all reason to save Paul from the charge of lying when he stated as he did at Miletus to the elders of the church of Ephesus, "I have shunned nothing that was profitable, but have showed you, and have taught publicly and from house to house, testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx 20, 21), and (verses 26, 27), "Wherefore I take you to record this day that I am pure from the blood of all, for I have not shunned to declare unto you all the counsel of God." We are obliged to take these statements as the truth in regard to his own preaching, and again raise the question, where did he preach the binding obligation of the fourth command? It will not do to say he preached it, but inspiration failed to record the fact. This would be nothing but a guess, or an assumption: and yet the advocates of the theory in dispute ask us to believe that the practice of the early church, both Jews and Gentiles, was the observance of the 7th day until the pope or bishop of Rome changed the day. But how will this claim for the custom of the early church harmonize with what Paul says concerning Sabbath observance? He wrote thirteen epistles, embracing one hundred chapters. I will now quote the only passage where the apostle uses the word Sabbath, "Let no man therefore judge you in meat, or in drink or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Col ii 16, 17. This is A. V. version of the passage. I will give McNight's rendering, Wherefore let no man judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths; which are a shadow of things to come." How does this sound along side of Sabbath keeping? There is no agreement between the two. Can any one in his soberseuses believe that Paul would have written as this passage reads, if he had been enjoining upon the churches the observance of the seventh day? No modern Sabbath keeper would so write without following these words with a lengthy explanation to show that Sabbaths here does not mean the weekly Sabbaths (?).

Fifteen or twenty years ago I was present and heard a preacher attempt to explain this passage so as to set aside weekly Sabbaths. The speaker wrote on the blackboard four different kinds of Sabbaths as found in the law of Moses as he termed it, but omitted the weekly Sabbath found in the ten commandments, the law of God, so called by him, then pointing to what he had written, said "here are enough Sabbaths to meet and exhaust Paul's language without including the seventh day Sabbath." This was an ingenious device to exclude from the passage any reference to the weekly Sabbath. Now if the weekly Sabbaths are not referred to by Paul in this passage, then in all his thirteen letters he never so much as once named the weekly Sabbath, in his instructions to believers; so there is not a shadow of it by name left in all his writings. Leaving out or omitting to name the Sabbath of the 4th command is not the style of Sabbatarian literature today. I have never stopped to count the number of times the word Sabbath occurs in a single paper issued from their press at headquarters. One of our preachers, now dead, picked up one of these papers and counted thirty-eight occurrences of the Word. I believe that Paul in the passage refers to the weekly Sabbath, but not to enjoin its observance, but the very opposite. Now if our neglect to keep the Sabbath is a criminal neglect, and meeting on the first day of the week to worship in memory of Christ's resurrection, "the mark of the beast," we are doubly guilty. But the charge of violating the law of God and submitting to be branded with the mark of the beast, does not affright us: and in as much as we find Paul on our side, and no hint of the binding force of the fourth commandment in the new covenant we will continue to indulge the satisfying hope of the gospel, believing in justification by faith, without the deeds of the law. Anyone, however skilled in the art of reasoning, can show that the Sabbath law is a part of the new covenant; until this is shown we will keep the Pope's day (?) Sunday, the day the ancient pagans worshiped the sun; and do this because our Lord rose from the dead on that day of the week in fulfilment of the type, the first fruits of the harvest waved before the Lord on the morrow after the Sabbath; do this because apostolic disciples met to memorialize the death of Christ, and thence forward a long and unbroken line of believers kept up the practice of meeting on the first day. The pope of Rome did not change the day of worship from the seventh to the first, and the early Christians did not regard the sanctity of the seventh as belonging to the first; so hedged it not about with the restrictions of the law. The simple statement of Luke is that "Upon the first day of the week when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow." Acts xx 7. A specific part of the service was the observance of the communion.

There is no mention in the inspired history of the practice of the apostolic churches that they observed the communion on the seventh day. If the observance of the first day of the week as a day of worship after the example of the church of ante-pupal times places on us, who are now living, the mark of the beast, exposing us to the wrath of God, what shall we say of those early Christians, including Paul, who set us the example? I would think the mark would be on them for keeping Sunday as well as on latter day believers, although the pope of Rome was not on the scene. Paul saw the man of sin in the distance and described him in his 2 Thessalonian letter 2 chapter, and had also portrayed him to the church previously by word of mouth, far more plainly than it was prudent to write in a letter, which would fall into the hands of the enemies of the church, and thus make the lives of Christians all the more insecure, at times when persecution was raging.

Now after all the talk on the other side about bearing and wearing the mark of the beast by Sunday keeping there is more than the probability of a mistake as to what "the mark" is. Proof that Sunday observance is the thing the Apocalyptic prophet meant is asked for. Who can give it? It is not very difficult to identify the beast by the inspired description, but when it comes to the matter of designating "the mark" there is a good deal of guessing done, for the mark is not described, only as to where it is placed —on the forehead and in the hand.

JOHN L. WINCE.

The Bereans Column.

WITNESSES.

A Christian, a witness! How is a Christian a witness? In the first place a witness is one who testifies or gives evidence. Then a Christian is one who testifies or gives evidence of Christ, of his teachings and his character. A Christian gives evidence of Christ's teachings by first searching diligently through his Word, and then giving others the benefit of his study, by first discovering the wonders and beauties hidden in the Bible, and then helping others to explore them. But I consider the Christian a more important witness of Christ's character. He can be a witness of that by studying the life and precepts of our Savior contained in his Word, and then trying as far as weak humanity with God's help is able, to fashion his character according to the perfect One.

In the 2nd chapter of I Peter, we find a few verses, which are an excellent guide to the Christian who sincerely desires to be a witness of Christ's character, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; who when he suffered, he threatened not, but committed himself to him that judgeth righteously."

Let us each, dear Bereans, study our characters, and try to mould them according to Christ's, so that all men may know that we have been with Jesus and learned of him.

MARY A. GEHR.

FAITH WITHOUT WORKS IS DEAD. JAMES II 20.

Faith cometh not by hearing. Rom x 17. It is the substance of things hoped for, the evidence of things not seen. Heb xi 1.

Paul says we are saved through faith, and through faith we inherit the promises. By faith the elders obtained a good report, but we will see later if they obtained it by faith alone. If a brother or sister be naked and destitute of daily food and you say unto them, "Depart in peace, be ye warmed and filled, notwithstanding you give them not that which is needful to the body, what doth it profit? Even so, faith if it hath not works is dead, being alone."

Let us remember that faith alone will not save us. It may seem at times that there is little we can do but do not despair we all have at least one talent with which to work. We cannot all preach but drop a word here and there, do a kind deed and we shall have our reward. Abraham was justified by works when he offered his only son, Isaac upon the altar. Abel was justified by works when he offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead is yet spoken of.

Likewise the harlot Rahab was justified by works when she had received the messengers and sent them out another way. Many other examples could be given, but this is sufficient.

Faith and works bring to the believer pardon, peace with God, rest, hope, joy, oneness with Christ, victory through Christ, heirship and eternal life—that is, all things. As the body is dead without the breath, so is faith dead without works.

MABEL DRUMMOND.

NEAR COMING OF THE LORD.

The coming of our Lord is near at hand. Believing this what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, 2 Pet iii 11, 12. Surely in view of the coming judgment—judgment that "shall begin at the house of God" and which will deal first with his professed followers—we ought to be holy; ought to be cleansed from worldliness, separated from the ungodly, be pure and fully yielded to God.

What manner of persons ought we to be in conversation? Should we be silent on these subjects, these great truths which have been given to us regarding the coming of our blessed Master? We should make frequent mention of his great name, and tell to all what a Savior we have found. Our lips should be used to lead others, first to accept Christ as our Savior and then to serve him as their King. We ought at all times to be expectant and on the lookout for every indication of his approach; and being expectant, it naturally follows that we should be prepared for that appearing; watchful, longing and ready that we may not miss the joy of his coming, and be forever with him in his kingdom.

Dear Bereans, we that have the blessed hope, let us strive to have our robes spotless and white, and let us be active and untiring in our efforts, because very soon "the night cometh when no man can work," and any day, any hour, our Lord may be here and our opportunities be past. Shall not this thought aid us to renewed endeavor to witness for him while it is yet day, redeeming the time because the days are evil and because the time is short.

Hoping that we may each and every one of us be ready at his coming, I am your sister in Christ looking for his near coming.

LILLIAN MAY FILSON.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HANSON.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Crozier or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, accompanied by the forgiveness of sins, and a holy life as essential for final salvation.

Michigan Conference Programme.

TUESDAY EVE, JUNE 2.
Lecture: The worth of God's Word, S J Lindsay

WEDNESDAY, JUNE 3.
9:30 Devotion, F L Austin
10:00 Bible School, S J Lindsay Teacher
2:00 Bible school
7:30 Song service F V Blakley
8:00 Christ our righteousness F L Austin

THURSDAY.
9:30 Devotion R Lake
10:00 and 2:00 Bible School sessions
7:30 Song service F V Blakley
7:15 Welcome B W Woodward
8:00 Be ye transformed F L Austin

FRIDAY.
9:30 Business—Treas, Sec, and Evangelist and church reports, nomination of officers
10:30 God's purpose in creating earth and man F L Austin
1:00 Sister's meeting
2:00 Bible school
7:30 Song service and devotion F V Blakley
8:00 What constitutes a bad man S J Lindsay

SATURDAY.
9:30 Devotion Bro Winchester
10:00 Pioneer meeting O R L Crozier
11:00 Sermon B W Woodward
1:00 Election of officers, new business
2:30 Bible school
7:30 Song service F V Blakley
8:00 Baptism F L Austin

SUNDAY.
9:00 Song service F V Blakley
9:15 Prayer & social Sister Chaffee
10:30 Jubilee in type and antitype S J Lindsay
2:00 Christ our passover M A Woodward
Right hand of fellowship, Communion conducted by B W Woodward
7:00 Praise service F V Blakley
7:30 Social meeting B W Woodward
8:00 Christian growth F L Austin

Do not forget to bring writing tablets, pencils and Bibles, and any one who is the proud possessor of a Jubilee Harp, put it in your satchel now and bring it along. Come! Come enthused with the work. Come to impart good as well as to receive it. Yes, Brother Huggins, your straw tick is ready. Some one write and engage another quick.

M. A. WOODWARD.

Indiana Conference Programme.

FRIDAY, JUNE 12.
10:30 Opening address President J H Willey
10:45 Response D E Vanvactor
11:00 The Inner Man S J Lindsay
1:00 In Christ Jesus—What, & How? H T Halstead
2:00 Business meeting
7:30 Watchfulness M A Woodward

SATURDAY JUNE 13.
10:30 The Atonement J F Wagoner
1:30 Conference business
2:30 Berean business
7:30 Test of Discipleship M A Woodward

SUNDAY, JUNE 14.
9:30 Social service D E Vanvactor
10:30 The Resurrection B W Woodward
2:00 Sermon and Communion J L Wince
6:30 Berean meeting
7:30 The Kingdom of God S J Lindsay

EZRA C. BAILSBACK,
MRS. MATTIE BOGGS,
MRS. EVA L. UNDERWOOD,
Committee.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 8502 Woodland ave, Cleveland Ohio

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 27, 1908.

THE Methodist general conference at Baltimore, decided by a strong vote to retain in their discipline the section regarding indulgence in dancing, card playing, and other amusements.

LET all the Indiana Churches see to it that they are represented at the Antioch meeting, and send all you can—especially the young, to the Bible school. It is sure to be of lasting benefit.

THE Northwest Conference to be at Felida, Wash, in June, was announced last week. Their new building will be ready to dedicate at that time. They should have a good attendance, and we trust the friends will make it a success every way possible.

ANNOUNCEMENTS made for the Ohio Conference to be held in Salem, in the month of August. Having attended Conference at Salem we can personally testify that there are no better or warmer hearted brethren anywhere within our acquaintance, and we can therefore earnestly pray that the Lord will bless every effort of our Ohio brethren.

NEXT week is the time for the meeting in Michigan, and we would certainly enjoy being there. As this is impossible we send our very best wishes, and hope they will have good weather, that a goodly number will attend, that the speakers and teachers will have clear minds and understanding and be able to show forth the Word of Life to others. May harmony and good fellowship prevail, and no fault finding or back biting have a place on the programme; but may love—a true brotherly love, rule each heart, and then we feel certain God's blessing will be on the meeting.

Communicated.

The Story of a Happy Christian Life.—No. 54.

I am putting the early conferences together, as I now have them, for the conveniences of those who may wish to preserve the history for future reference. Am sorry to be obliged to revise the account, but it is only in this way that the truth of all past records have been brought out, saving only those of course, which were inspired by God himself.

I have given you the Story of the 1862 conference in nearly the exact words of Brother Halstead.

The two June Conferences on Brother Wm. T. Guffin's farm, near Claysville, in Huntington County, were held in 1861, and 1862, and at the latter, John L. Wince was formally set apart as a minister of the gospel.

In August, 1863, the Annual Conference was held on Turkey Creek, on the farm of Brother S. V. Plummer, one mile and three quarters north of Windfall, Tipton County. Brother Halstead thinks he attended this meeting but his name does not appear in the records as given in "The Harbinger," Volume 35, Page 278. The Report there given is as follows, as copied and forwarded to me by Sister Mary Kauffman, of Springfield, Ohio.

"The Indiana Christian Conference, assembled near Windfall, Indiana, August 13, 1863, at 4 o'clock P. M. Elder J. M. Stephenson delivered the opening address, from Romans i. 15, 16, showing in a very concise manner that there is but 'one gospel, one faith, one Lord, one baptism.' H. Byrne was chosen chairman and Jonah Pierce, secretary.

The following committee of arrangements was appointed:—P. Plummer, J. A. Erringer and J. T. Prime. All the visiting brethren were invited to participate in the deliberations of the conference. Those who spoke the Word to the large assemblage of people at the different sessions of the conference were, Elders J. M. Stephenson, R. V. Lyon, T. G. Newman, Joseph Marsh, George W. Green, George Moyer, Jacob Shaffer and Richard Corbaley," and in addition to these Brother S. V. Plummer gives the names of J. F. Wagoner, D. T. Halstead, J. S. Hatch, Nathan Hornaday, J. F. White and W. P. Shockey.

"The speakers,"—continues the Report "presented a harmonious and unbroken chain of God's truth to the vast concourse of attentive listeners. An impetus was given to the cause of truth in that vicinity, dispelling prejudice to a considerable extent. Seven confessed their faith in the gospel of the kingdom and put on Christ by immersion, among these, being Dr. Wm. P. Shockey, of Windfall, Indiana," (the baptism of Brother Shockey, at this conference, helping Mr. Wince in fixing the date of the last conference which he attended near Windfall, at 1864, instead of at an earlier period.)

"Nineteen churches were represented by delegates. Twenty-seven ministers belonged to the conference. The churches were requested to send delegates to next conference—one for each church of ten members, and one for every additional ten members. E. C. Andrus was selected for State Evangelist—$400.00 being pledged for his support, $60,00 of which was paid down and put into the hands of Henry Hildebrand, as treasurer. The moderator,—H. Byrne, being sick, Isaiah Hornaday was appointed moderator, pro tem. on Sunday morning, and presided the remainder of the conference. Sunday 3:30 P. M. a large number met around the Lord's Table and partook of the Sacred Emblems of his broken body and shed blood.

The conference adjourned on Monday noon to meet the next year four miles west of Sharpsville, in Tipton County, Indiana, at 4 P. M. on Thursday before the third Sunday in August, 1864.

The June conference for 1863, was at the Pisgah meeting-house, Marshall County, Indiana. S. A. Chaplin, Wm. T. Guffin, Samuel Andrews, N. Beesek, Joseph Messamore, Henry Logan, Jacob Shaffer, H. Barnhill, Richard Corbaley, and E. C. Andrus were present with Brother Corbaley in the choir. Three were immersed. It was a good time and one long to be remembered. E. C. Andrus, Secretary.

August 1864, the Indiana conference of the Church of God was held near Sharpsville as per appointment, the place of meeting being about thirteen miles northwest of Windfall, and about twenty northwest of Cicero. It was this conference which Mr. Wince attended in company with his sister, Miss Carolina Wince, a Miss Hannah Kauffman, Brother and Sister Andrews, and Brother Wm. T. Guffin,—instead of the one held in 1862, which Brother Halstead has described. The conveyance used was Brother Guffin's open lumber wagon.

The ministers present were those given in the March 4, 1908 number of THE RESTITUTION as having been present at a conference held in 1861. They were Wm. G. Proctor, the presiding officer, Dr. Field, Geo. W. Green, David Shanklin, Nathan and Isaiah Hornaday, Wm. P. Shockey, Elder Shortridge, Thomas G. Newman (Editor of The Harbinger) Jacob Blain, of Buffalo, New York, Samuel Andrews, Wm. T. Guffin, Henry Logan, Dr. White of Tipton County, and John L. Wince. It was at this meeting that the woods were full, and that lights were hung in the trees at night. It was also at this date that the somewhat amusing tobacco-episode occurred. W. P. Shockey, Thomas G. Newman, Nathan Hornaday, Dr. Field, George W. Green, Henry Logan and Wm. G. Proctor, were the speakers.

Skipping the years 1865, 1866, and 1867, of which I have no record as to conferences, I come to August 1868, when another conference was held at Cicero, Hamilton County, Indiana, beginning on Thursday, the 13th, and continuing over Sunday, as reported by the secretary, Brother D. T. Halstead, pages 428, 429, Vol. I, of "The Herald of The Coming Kingdom," Edited by Thomas Wilson and George Moyer.

But, though no notice of the meeting was published in "The Herald," and no visiting brethren were present from other states, "the meeting increased in interest from the beginning to the close and it was the universal expression, so far as heard that it was the best meeting the participants had attended for years. All seemed united in love and nothing transpired to mar the feelings or to engender strife and confusion in any way. A large concourse of people were present Saturday night, Sunday and Sunday night, to whom the Word containing the promises made of God unto the fathers, the glories of that golden age when God's will shall be done in earth as it is done in heaven, together with the apostolic instruction, how aliens can become fellow-heirs, was from time to time presented in a clear, tangible and very comprehensive manner, by brethren W. S. Winslow, J. S. Hatch, L. Hicklin (who was related to Brother Stephenson,) Isaiah Hornaday and D. T. Halstead. The time intervening between the lectures for benefit of the uninstructed was spent together in a social manner, in devotional exercises, exhorting one another and in the investigation of the Word as to what manner of persons we should be. The question as to what is fully comprehended by coming out from the world, not being conformed to the world, keeping unspotted from the world, elicited much interest, the investigation of which was participated in by many. All seemed to solemnly appreciate the necessity of a higher and more uncompromising life in all godliness in order to be made meet for the coming kingdom.

It was appointed by the unanimous desire of all present, that the brethren meet again at the same place on Thursday before the third Sunday in August, 1869, the Sunday evening before the closing discourse, the emblems of the Savior's broken body and shed blood were partaken of by his waiting ones, with the sincere desire for his speedy return, etc." D. T. Halstead, Secretary.

Presumably the brethren met at Cicero again in August, 1869, and this was in all probability the conference which Sister Julia Harsch of South Bend, attended, but the date of which she could not remember. She was a young girl then, living at Plymouth, and her name at that time was Julia Thompson. She went in company with Brother Hugh Barnhill, Sister Sarah Barnhill, and their two daughters—Jennie and Nannie. She says Brother Halstead was there and she thinks that Brother William Hornaday and Brother Arthur Legge were also there.

June 11, 1870, there was a quarterly conference held at Antioch, and another in October of the same year, at the latter of which Brother and Sister Mansfield, Dr. Field and Wm. Rimes were present.

June 10-11, 1871, Brother Joseph Marsh was present at the Antioch Conference.

June 6 8, 1873, Conference at Antioch. S. G. Clark, D. T. Halstead, Wm. Henry Wilson, Jacob Shaffer, and S. A. Chaplin, were the preachers, father's text being Rev. xvi. 17.

AUSTIN WINCE.

(To be Continued.)

Sunday School Lesson.

LESSON FOR SUNDAY JUNE 7.

JESUS APPEARS TO HIS DISCIPLES. JOHN xx 19-31.

Golden Text. Thomas answered and said unto him, My Lord and my God. John xx 28.

The betrayal, the death, the resurrection and appearance of Jesus is very much of one story.

Lesson text. The next day at evening, the first day of the week—now called Sunday. The same day he arose, the same day he had appeared to Mary Magdalene and others.

It may be well to note here that there has been much unnecessary argument about the day of the crucifixion of Jesus. According to Matthew Jesus himself said, The Son of Man shall be three days and three nights in the heart of the earth. Matt xii 40. He arose before day light Sunday morning, count back three days and three nights, and we have the exact time—the eleven—disciples were together, shut in for fear of the Jews. From what we learn of the general effect—on the religious authorities—of the teaching and work of Jesus, it must have been very aggravating to them to find, or know, of a number of people meeting in the name of Jesus Christ.

He stood in their midst. This proved what he told Nicodemus. That those born of the Spirit could come and go, and no man could tell where such came from nor where went to. John iii 8. Jesus the first born of the Spirit, Col i 18, appeared among them, though doors were shut. This shows how far apart, and how very great a difference there is between the natural and spiritual.

Observe the difference in the four accounts of the appearance of Jesus to his disciples. The eleven went to a mountain in Galilee, where Jesus had appointed, Matt xxviii 16, before his death. Matt xxvi 32.

Afterward he appeared to the eleven as they sat at meat. Mark xvi 14.

As they spoke Jesus himself stood in the midst of them and said, Peace be unto you.

But they were terrified—and supposed they saw a spirit. Luke xxiv 36, 37.

After eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you, lesson verse 26.

It has been asserted by unreasonable fault-finders, that if the Holy Spirit had moved the apostles, they would all have written the same things. Those who have in mind the lesson on "The mission of the Holy Spirit" will remember that the Spirit was not to dictate or compel the apostles like machines, but just to remind them of things that Jesus said and did. John xiv. 26. They recorded what they thought best.

How true it is that the natural man—the unbelievers—receiveth not the things of the Spirit. 1 Cor ii 14. Many books have been written speculating—guessing—whether Jesus assumed different bodies, as he appeared to the disciples at various times, or if he made his disciples see different. The spiritually minded have no trouble on such matters, they accept what is written, believing that the Lord Jesus had all power in heaven and earth. Matt xxviii 18. He could appear, and did appear when, where and as he chose.

He appeared to the two Marys, and to the eleven. Matthew xxviii 9, 10, 16.

To Mary Magdalene. Mark xvi 9.

To two disciples. Luke xxiv 13-31.

To ten disciples, then to the eleven. John xx 19-29.

To the eleven on Mt Olivet. Acts i 1-12.

To Stephen. Acts vii 55.

To Saul. Acts ix 4, 5.

To five hundred brethren at once. 1 Cor xv 6.

It will be noticed that Jesus never appeared to any except believers after his resurrection.

Let us briefly consider what he did. According to the lesson he showed them his hands and his side. He said peace be unto you. He breathed on them, and said, Receive ye the Holy Spirit,—he did not breathe on them the breath of life. That belongs to the flesh. That which is born of the Spirit IS Spirit. John iii 6. He gave them power to forgive sins, but we do not read of any one of them saying, "Man, thy sins are forgiven thee." Luke v 20.

Thomas was thoroughly convinced. Blessed are they that believe and have not seen. These few words have been a tower of strength, and complete consolation to the faithful who have not seen.

Next lesson, The Risen Christ by the Sea of Galilee. John xxi 1-25.

P. NEILL.

Conference Report.

The Illinois Quarterly Conference was held at Antioch church on Saturday and Sunday, May 16 and 17. It was an enjoyable meeting in spite of the hail storm which prevented the Saturday evening preaching service.

Good reports from our two evangelists showed the work of God to be moving on in this field. Final plans were made for our Annual Conference and Bible school, and committees were appointed to carry out preparations for another of those good meetings at our old stone Church in Oregon. Bible school will be held August 10-16, and the Annual Conference will be from Aug 19 23.

The programme gives promise of good things in store, and will appear in due time in this paper. Begin now to plan to be present, and bring as many strangers as possible.

JAS W. WILSON, Pres.

EMMA L. SMITH, Sec.

Announcement.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. C. THOMPSON, Sec.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Questions on Sunday School Lesson May 31.

JESUS RISEN FROM THE DEAD.
John xx. 1-18.

Golden Text—I am he that liveth, and was dead; and behold, I am alive forevermore, Rev i 18.

1 How long was Jesus in the tomb? 1 Cor xv 4
2 How did his enemies make sure he was dead?
3 What precautions were taken to be sure his body would not be stolen? Matt xxvii 62-66
4 Give some circumstances connected with the resurrection of Jesus, Matt xxviii 1-4
5 Where is it said he would rise from the dead?
6 Was his body the same as before? Luke xxiv 30-40; John xx 27
7 In the resurrection will our bodies be the same as Jesus' body? 1 Cor xv 50-52
8 What will be the appearance of our resurrection bodies? Rev i 13-16; Matt xvii 2
9 Of what importance is the resurrection of Jesus? 1 Cor xv 12-20
10 Who went to the tomb first? Mark xvi 1; Luke xxiv 10
11 For what did they go?
12 To whom did they report the situation of affairs?
13 How did they find things when they got there?
14 Had they expected Jesus to rise?
15 After the disciples went away who did Mary see?
16 Who did she think he was at first?
17 How did she recognize him finally?
18 What message did he send the disciples by her? Matt xxviii 10
19 Does the resurrection of Jesus teach the reality of life beyond the grave?
20 What does it show about our resurrection? John vi 40; xi 23-25
21 Is the doctrine of the resurrection comforting to the wicked? Rev xx 13-15; John v 28-29
22 Is it a comfort to obedient followers of Jesus?
23 Is it any comfort to those who have laid dear ones in the grave?
24 If the souls of good people go to heaven when they die, where they are now living with God, the holy angels, and the saints of all ages, as some people teach, is it sensible to call them back to again enter their bodies?
25 Where is there a text in the Bible teaching this?
26 In the absence of such a text, can we believe the theory?

Obituary.

Frederick Flint, son of James and Mary Flint, was born in Jordan Tp., Warren Co, Indiana, Oct. 12, 1890. His whole life was spent on the farm where he was born. In early life he met with an accident which made him a cripple for the rest of his life, but he bore his misfortune with the greatest fortitude, and was most patient even when suffering intensely. He had an ambition to get an education, but his physical condition was such that he could attend school only a part of the time, and his desire was realized only in part. The last few months of his life were months of more than usual discomfort and suffering, yet he bore it all with patience until he was released from these temporal ills, May 19, 1908, at the early age of 17 yrs, 7 mo, and 8 days. He was a dutiful son, a kind and loving brother. He will be sadly missed by his mother, brother and two sisters, his schoolmates, and all who knew him, but his patience, and his cheerful disposition will always be an example worthy of imitation by every one."

Upon arriving at Sloan, Ind., May 19, to begin a series of meetings, I found awaiting a summons to give comfort and consolation to this sadly bereaved family. The above testimony was given me, and the attendance, the floral tributes, and the sympathetic tears at the funeral bore witness to its truthfulness. May God give consolation and assurance to Sister Flint and the members of her family. Brethren, remember her in your prayers.

S. J. LINDSAY.

Dear Restitution:

In reading I learn that the Helping Fund is getting low, so I send with my subscription a little help, as the Lord has blessed me with health in my declining years. I will be 76 years old June 8.

How I should love to meet with the Plymouth brethren. Have been in the faith since '53—was baptized at Old Huron at the first Conference.

SIS. E. C. BYRNE.

[We assure our good Sister that at any time she can come and visit in these parts a cordial welcome will be given her, and we pray that the kind Father in heaven will bless and keep her to the perfect day.—ED.]

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Lizzie C Byrne	3 50
Nelson Morton	1 50

LOOK! SEE HERE!

Dutton June 2 to 6 Inclusive.

This means you beloved, whether in Christ or not. Your presence is desired in Dutton at that time. Please write to me that you expect to come, and we will have the screw loaf ready. Address M A Woodward, at Dutton, Michigan.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both books "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we still send them to you post paid for 75c each

AN EXPOSITION of Isa vii 14.

A booklet by Robert G. Ha... Oregon, Ill, designed specially f... brethren. Plain, brief, terse, tho... ful, logical. Price for those who ... to pay bets, for those who need ... pay the postage only, one two-... stamp, for those too poor or who ... not want to pay anything free; ... such terms every brother and ... in the United States and C... should read it. Send as above

TO HELL AND BACK A...

I am now preparing a ... page booklet to be entitled ... It is something that is ve... needed, for the public mind ... as to the Scriptures teaching ... by the above topic. An ar... be made to plain, ... and forceful. In order th... know how many copies ... would like each one to writ... how many copies you wo... to reserve for you. If you ... immediately it won't be too ... is printed. Single copies will ... cents, or five for fifty cents. ... be better to take them in lo... or two, as postage will come ... on single copies. Address ... Willow ave, Austin station ... Illinois.

W. H. ...

"The Kingdom of God," is ... of a tract written by T J D... purpose of converting those w... nothing of the truth, or to ... new fields. The price is 25 c... he hopes the brethren will buy ... of them to pay the printer for ... ing it. He shows first, the import... of believing the gospel of the ... dom; second, that it was not es... the days of John the Baptist; ... that it was not set up on the d... Pentecost; fourth, that it will ... up at the second coming of Ch... Address T J Daniel, Magazine Ark

We have received a new edition ... the tract A Letter to a Friend, ... Brother Woodruff, and we can s... them at five cents each postpaid. ... tract ever issued by our people ... done the good this has, and the ... ing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

WE have loaned a copy of Brother J. M. Stephenson's work called "God's Plan of Salvation," and do not remember who has it. We freely lend books that we have to brethren who ask, and several have been out a long time. Please send them in.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

...Resurrection is ... Grand Junction, Colo. O. Hadden, of Orchard Mesa, Colo., will visit this section, and all who desire to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

Evolution's Darker Side.

Distinctly does my mind recall
The day I evolved
As this so-called terrestrial ball
From realms preinstituted.
I seemed to know upon that day
That I, alas, was fated
To wander my eternal way
Absurdly antedated.

No sooner had my opened eyes
Observed my new surroundings
Than I was furred, to my surprise,
To swallow strange compoundings.
In no remembered clime or state
In ages prehistoric,
Was ever it my awful fate
To taste of paregoric.

When bobbing softly in the brine
Or wiggling through earth's strata,
No giant killer tale of mine,
Nor Humpty Dumpty data;
And when I sprang from tree to tree
Or sang with birdlike chirrup,
I knew no taste of catnip tea
And none of soothing syrup.

So now, as I remarked before,
I saw my sad position
My age a million years or more,
Yet dabbled on a cushion
In vain I howled with lusty throat;
In angry protestation—
They simply put me in a boat
And rocked like all creation.

They washed me off with slippery suds
And gave my back a chalking,
Then swaddled in abnormal duds
The parts put on for walking.
And no interpreter I'd heard
In monkey land or other,
Could fathom by a single word
The gibberish of my mother.

Of course I quarled right and hit.
As soon as I was able,
Why I of feathers was bereft
And why we used a table,
I even asked my latest kin
To give some explanation
Why tooth and claw should be drawn in
When battling with a ration.

And now I do my level best
To fill the bill suggested;
I'm acting exactly like the rest
With human forms invested.
But, sotto voce, I would add
I wish I'd left creation
Before I got—and got it bad—
This lad—domestication.

—New York Sun.

Editorials.

...ry is like a man with the sore ... by thing seen in another that ...od and bright, hurts.

...ere, again! Refer no more to ...day as the "Lord's day." Sunday ...llest the Lord's day in the Bible—once.

...ible thoughts can be expressed in ...ble language. Do not call Sunday ...Sabbath again, my brother, for it ...nowhere so called in the Book of ...d.

...oud talk seldom wins an argu... It. God is not the author of con... 1 Cor. xiv. 33. Let every ...be done "decently and in order" ...even an argument.

...e simple, be scriptural. If you ...not to speak of Sunday in scriptural ...nguage, just say "the first day of ...the week." It is very becoming for children of God to speak the vernacular of their Father.

If you are an "epistle of Christ (2 Cor iii. 3) known and read of all men" (v. 2), the world will know that you are a Christian without you telling them in every testimony meeting. Only write your "epistle" plainly enough by works of righteousness, and "all men" will then read and believe it.

A Pantheist minister met Dr. Emmons one day, says an exchange, and abruptly asked: "Mr. Emmons, how old are you?" Sixty, sir, and how old are you? "As old as the creation," was the answer, in a triumphant tone. "Then you are the same age with Adam and Eve?" "Certainly, I was in the garden when they were." "I have always heard that there was a third person in the garden with them," replied the Doctor with great calmness, "but I never knew before it was you."

Editor's Canadian Tour.

The last Quarterly Meeting of the Illinois Conference for this year was held at Antioch church, May 17th. There were visitors there representing several churches, namely, Sisters Drew, Kerr, Thacker and Filson of Dixon; Brother J. M Glotfelty Lanark; Brother and Sister Smith, Oregon, and Brother James W. Wilson, President of the Conference. Brother Lindsay also was there, the second time he has been able to attend a Quarterly meeting this year. Though we are co-workers in the same State, we seldom hold meetings together or hear each other preach. Our brother gave a good sermon on the Word—always an interesting subject.

On Monday morning, May 18th, we both journeyed to Chicago. Brother Lindsay piloted me through the bustle of the "Windy City." He did not leave me till, father-like, he had seen that I had found my depot, and had tickets in my pockets for Cleveland, O. He then bid me good by, and went to his work in Warren Co. Ind.

On arriving at Cleveland May 19th, we hurried to the home of Brother L. E. Conner, with whom we made our home while in the city.

Brother Conner had been invited to attend the funeral services of the "Rt. Rev." i. F. Horstman, Catholic Bishop of Cleveland. The ceremonies of the funeral lasted four hours. Two arch-bishops and twelve bishops officiated at the alter, and three *hundred* priests sang the office of the dead and the mass of requiem. Only invited guests were allowed to attend the funeral, but hundreds of people gathered on the streets near the church, many of them getting on the tops of buildings several stories high.

While Brother Conner was in the church, Sister Conner showed me many of the important and beautiful places of business in the city. Assuming that Bishop Horstman's funeral would last only one hour, we returned to near the church door to see the funeral march, and to get Brother's Conner's company. We stood there part of the time patiently and part of the time impatiently, just an hour and ten minutes. Without debate we decided to "move on," and to leave Brother Conner among the Catholics.

When he did get in our company again, Brother Conner gave us a very interesting rehearsal of what was the most aristocratic and elaborate Catholic funeral ever held in Cleveland.

The 20th was spent in visiting Sister McLaughlan, and other members of the church, and the church itself, a new building just dedicated in March. It cost seven thousand *dollars* in round numbers. Brother Conner has been instrumental in doing much *good as pastor in Cleveland, and from* indications we think he has a fertile field for his pastorate.

The Rich Man and Lazarus.

A good friend sends us a few thoughts on the Rich Man and Lazarus with the request that we write an exposition of the parable, and either corroborate or criticise his views as expressed in his article. We frankly confess we cannot approve the way our brethren usually expound this parable. In our debates with representatives of Christendom we are always fairly beaten when we contest this battle-field with them. We invariably get worsted in the argument. In "Conditional Immortality," a debate between Miles Grant and Harry Long, any unbiased reader cannot help seeing that Mr. Grant was fairly beaten by Mr. Long in his arguments on this parable. On page 127 Mr. Grant makes this remarkable admission, "This is the only passage in the Bible that teaches consciousness between death and the resurrection." Most people are satisfied to believe a doctrine even if there is but one text that "teaches" it. We can only hang our head in shame when the truth is so clumsily presented that its enemies can defeat it. We are sure it is not because we are wrong on the principles of Bible teaching; rather it is because we are wrong in our interpretation of the parable. Let me state a few inconsistencies that to my mind explains why we cannot satisfactorily expound the parable to our orthodox friends:

1. Sometimes we tell them that it is in the Gemara Babyloniacum, and that Christ got it from that work. Dear brother, the Gemara or Talmud of the Jews was written after the time of Christ! And how preposterous to talk about Christ, "the light of the world," going to the Jews and heathens to get instruction and light!

2. The hours of argument we spend in trying to convince them that it is a parable is wasted effort. It makes not an iota of difference whether it is a parable or not; its teachings are precisely the same. To talk like it was a parable and for this reason is likely not true, does the truth no credit.

3. When we say that the Rich Man represents the Jewish nation, we are then committed to the thought that the Rich Man (as a nation) is followed by consciousness of "torment" and "evil things" in the death state. Death for a nation means exactly the same as death for an individual. A nation should be as unconscious in death as an individual. To say that "this is the only passage in the Bible that teaches consciousness between death and the resurrection," as Miles Grant does, is a poor way to convince a man that the dead are unconscious. To say the Rich Man "died as a nation", does not help matters one bit. Whether interpreted individually or nationally, all the twistings and turnings of exegetical skill still leaves the man or nation conscious after death.

4. We preach that Gehenna, not hades, is the place of punishment. Yet when we attempt an exposition of this parable we say that the Rich Man (Jewish nation) not only "died" in A. D. 70, but he has been suffering "evil things" (and him dead, mind you!) "in hell" (hades) ever since he died!

5. When weary (not Lazarus represents the Gentiles, we are face to face with a cold fact, namely, that the death of Lazarus means the death of the Gentiles "as a nation"! Inform us, please, when did that happen? If the death of Lazarus means "a death to sin", as we sometimes say, then as Lazarus represents the Gentile nation, we would have to believe that the Gentile nation "died to sin" to the same extent and scope that the Jewish nation or Rich Man died in sin. Here is another empty basket turned bottom upward.

6. After saying that Lazarus represents the Gentiles, we go on with our interpretation of the parable till we get to the 21 verse. "And the dogs came and licked his sores". Forgetting that we had just said that Lazarus represents the Gentiles, we now say that the "dogs" represent the Gentiles! For the dogs to lick the sores on Lazarus would be equivalent to saying that the Gentiles licked the Gentiles, that is, they loved themselves!

We could state other serious objections to the interpretation of Dives and Lazarus which is now in vogue among us as a people; but perhaps enough have been stated to show that something is wrong. We are not fame like this as other strongholds of the enemy. Like our readers, the editor is a student of God's Word. Who will clear up the dark spots in this parable and give us a soul-satisfying explanation of it?

The Most of an Opportunity.

One girl said to another, "It's queer you should take so much pains to oblige a stranger. You're not likely to see her again." And the other replied, "That's just why. As long as this is my only chance, I want to make the most of it." That is something worth thinking about. If a life comes into contact with ours just for once, let us be sure it gets something helpful to carry away with it.—*Hayr World.*

How a Long Sermon Ended.

The tedious preacher had a three-hour sermon prepared on the subject, The Major and the Minor Prophets. He talked Firstly, for an hour and a half on the major prophets. His audience began to get tired. He then spoke Secondly, for an hour and a half on the minor prophets. His congregation now were very nervous. "And finally" said the preacher "what place shall we give Malachi?" "Malachi can have my place," shouted an old sinner in a back seat, "I'm going home!"

Why Do You Swear?

"It chills my heart to hear the blest Supreme,
Rudely appealed to on each trifling theme:
Maintain your rank, vulgarity despise;
To swear is neither brave, polite nor wise.
You would not swear upon a bed of death.
Reflect—your Maker now could stop your breath."

They Wrote Letters Acts xv 23.

Brother Huggins:

I always read your editorial column in THE RESTITUTION with interest. All the readers of the paper suffered great loss in the death of our beloved brother, M. Joblin. I once had a long, and pleasant, and profitable correspondence with him. With best wishes and fraternal greeting, I remain in the One Hope.

C. W. TOMKINS.

Brother Huggins:

Brother Neill will begin a series of meetings here tomorrow, to continue a week or more. His wife and family are with him. I have read your pamphlet An Exposition of Isaiah vii. 14, 15, 16. It is a splendidly written argument. May God bless your work.

Yours in the Lord.

VIRGINIA E. RITENOUR.

Brother Huggins:

Enclosed find sixty cents for twelve copies of your little booklets. The Bereans want a dozen copies to distribute among friends.

Your Sister in Christ,

LILLIAN FILSON.

Christian Virtues—Charity.

"In your love of the brethren supply Charity." 2d Peter i. 7.

Charity, from the Latin "Charitas," means love, benevolence, good will. What a fitting and harmonious finish to this "Building" "framed together" "for an habitation of God through the spirit." Eph. ii. 21, 22.

Faith, the foundation; virtue, knowledge, temperance, patience, the framework; godliness brotherly kindness, the roof; love, the finish and decoration, interior and exterior.

Permit me to give you Robert Young's rendering of verses 5, 6, 7, "But also for this very thing, having brought in along side all diligence, supply also in your faith the pleasingness, and in the pleasingness the knowledge, and in the knowledge the inward strength, and in the inward strength, the endurance, (fit-remaining under,) and in the endurance the reverence, and in the reverence the brotherly friendship, and in the brotherly friendship the love."

The design of the writer of this series of articles has been to elaborate upon the statements in the first essay, that a life practical in word and deed, and in accordance with the commands and precepts given by Jesus and the apostles gave an command that we cannot comply with. That it is not, I can or can not, but I will or will not. Of course it is impossible to examine the conduct of each individual from breakfast till bedtime, but it is the mind that controls the body. What has been written is for our admonition, 1 Cor. x. 11. We are to give attention to reading, 1 Tim. iv. 13, that the "inward man" might be renewed day by day. 2 Cor. iv. 16.

I am perfectly satisfied that a constant searching of the Scriptures, John v. 39, and a communion with God, Eph. vi. 18, will bring about the transformation desired by the apostle Peter, and we will be fruitful in the knowledge of our Lord Jesus Christ, 2 Peter i. 8.

In conclusion, let us pray that the love of God may be "shed abroad in our hearts." Rom. v. 5. Let the love of Christ constrain us, 2 Cor. v. 14, to love God, 1 John iv. 19, to love one another, 1 John iv. 7, and to love our enemies, Matt. v. 44. Let nothing separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 39.

GEO. NEILL.

Right Use of Money—Mental and Spiritual Wealth.

The possession and use of money concerns not only so called rich Christians, but all Christians. All Christians are stewards of time, talents, influence, *property*, yea, all we have and are; and we, and all we have, are to be used according to the will and for the glory of the Divine Owner. Our blessed Lord told his disciples not to lay up treasure upon the earth, but in heaven, because the heart is where the treasure is. And the Holy Spirit, by James, speaks in burning words to such as hoard money instead of using it wisely: "Your gold and your silver are rusted, and their rust shall be for a testimony against you, and shall eat your flesh as fire."

The squandering of another's property against the will of the owner, or the hoarding up of property intended by the owner to be used for the benefit of others, incurs tremendous responsibility, and deprives the steward of untold blessing. It is indeed blessed to receive, and no one can give until he has received; but, on Divine authority, "it is more blessed to give than to receive."

"It came to pass" is a frequent expression in God's Word. This, of course, commonly refers to some historic event. But, by application, it is capable of a wider meaning—it came in order to pass. Our moments, hours, days, years, come in order to pass; yea, we ourselves came into this world not to stay, but to pass through it and out of it. All material, mental and spiritual wealth, comes to pass. Material wealth—money—comes to bless the receiver and those dependent upon him, to the utmost extent of its power to bless, which is great, but limited, then the blessing can only be increased by passing on the rest for the benefit of others.

It is the same with mental wealth. It comes to pass. The receiver is greatly blessed in storing the mind with useful knowledge, but the blessing is increased largely by giving out in conversation, in letters, in lectures, in books. Indeed, by giving out mental stores we make those stores more permanently our own—for what we keep to ourselves we lose, but what we give away we really keep.

It is the same with spiritual wealth—it come to pass. If others are not benefited by our spiritual wealth, we shall soon have little or none left. It is only by giving out to others that we can keep that which we have, but by giving out—passing on—we increase the wealth we have and augment the blessedness we already possess.—*J. Wilkinson.*

Bible Money Terms.

The money mentioned in the Bible would possess the following equivalents today, says the Chicago Examiner: A shekel of silver, 32 cents, a shekel of gold, $10; a talent of silver, $2,000; a talent of gold, $200,000; a piece of silver or penny, 17 cents; a gerah, 3 cents; a farthing, 1 cent; a mite, less than a farthing.

Interesting Paragraphs.

Chairman E. H. Gary, of the United States Steel Corporation, declares himself an optomist on the business outlook.

There has been a noticeable increase in the negro population of New York city recently, and most of it is settling on the upper west side of Manhattan Island.

Since the earthquake and fire at San Francisco 9,600 buildings have been erected and 4,000 others remodeled. The disaster destroyed 28,000 buildings.

It takes four years to train a lion for exhibition work, and only one animal in four is fit for training. A well-trained lion is worth five times the price of one untrained.

London's greatest rush hours are from 8 to 9 in the morning and at about 5:30 in the evening. Between 8 and 9 104,000 persons enter the city, between 5 and 7 176,000 leave.

Since the establishment of the Roman Catholic diocese of New York a century ago there has been erected in the territory of Greater New York one church building to every two hundred days.

A black and white spotted and a yellow lizard, full grown and alive, were found in the heart of an oak log split by Joseph McCloskey, near Bellwood, Pa. The log had been cut from a tree more than fifty years old.

Criminal records kept in New York county for the last six years show that a trifle more than one half of the persons charged with crimes are found guilty, while expert opinion is agreed that not two out of one hundred are innocent.

In Brazil the *federal* government owns and operates 1,257 miles of railroad lines. It also owns four lines of 734 miles all told, and leases them to private companies. State governments own 110 miles. Under private ownership and operation are something like 8,000 miles.

There is but one county without railroad connection in the State of Colorado. Heretofore it has been considered quite a distinction not to be outside the railroad belt, and Grand, Rio Blanco, Baca and Routt counties were in the list of exclusives; but one after the other has been annexed, so to speak, to the outside world, Routt being the latest, until now little Baca county, away down in the southeast corner of the state, is left to enjoy the honor all by itself. In 1888 there wasn't a foot of railroad track in the then territory.

Communicated.

The Object of Jesus' Death.

In the Sunday school lesson of May 24, we find this question, "What was the object of Jesus' death, and why was it necessary?" The object in view was the delivering of the human race from the condition in which it was placed by the disobedience of Adam—its head. On account of disobedience man was debarred from access to the tree of life; and being made of the —*mortal*—death was the natural consequence, with all its train of suffering and woe. And as man lost happiness and life by the disobedience of the first Adam; so also by the obedience of the second Adam, he gains access to the tree of life. Therefore it is written, "As in Adam all die, so in Christ shall all be made alive." But in order to obtain this favor for the human race, it was necessary for Jesus to render perfect, full and complete obedience to the divine law. God did not require his death as a penalty for man's sins; nor as our substitute, for in either case the law would then have held him in death forever. His whole life and death was a sacrifice to the righteous will of his Father; and that for a grand and noble purpose—the redemption of our race from the penalty of sin. Christ's life and death was a rare sacrifice; like the passover lamb—"without blemish;" holy, harmless, undefiled,—separate from sinners. Who can estimate the value of the sacrifice offered to the Creator by our Lord on behalf of the human race? All the gold of the earth, and the cattle of a thousand hills, would be but light if placed in a balance against the obedience and righteousness of our Redeemer.

Anticipating his righteous obedience it is written, "Thou wilt not leave my soul in hell; neither will thou suffer thine Holy One to see corruption. Thou wilt show me the path of life." Psa xvi 10. The justice of God was engaged to raise him from the dead. And anticipating this on the part of his Father, he says to his disciples, "Because I live, ye shall live also." Jno xiv 19. Therefore it is on account of his righteousness and obedience,—unto death that we receive the forgiveness of sins. And all the glorious promises contained in the book we call the Bible. This spotless offering of the holy One, inclined on our behalf the favor of God, and made it possible for God to be just, and the justifier of him that believeth in Jesus.

After all this let us not forget that it is written, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

GEO. FRANTZ.

Report of Labor.

When I had finished my work in Stillwater, Sister Rohrback urged me to stop at Avery on my way through Oklahoma and go out two and one-half miles and visit Bro. and Sister Deffenbaugh, but I told her with more firmness than politeness, "No, I will not. I can't afford to use the little money that I have in traveling over the United States to visit brethren with whom I have no acquaintance, but will have to use it to get to places where they arrange meetings." I am not inclined to be controled by "impressions," but when I reached the station the "impression" increased that if I should stop at Avery; might hold meetings without previous planning. I stopped. Bro. Deffenbaugh took hold of the work with Christian zeal. A nice congregation gathered April 24th. Although the people are so busy plowing the ground and planting corn and cotton, that it is a task to get out nights, after their weary days, they have continued to come and the spirits of an unprofitable servant is revived. Last night I had reached talk No. 14 away in the center of Oklahoma. Meetings had progressed a week and Sister Beard responded to the call to obedience. She had said before these meetings that if she ever should have opportunity to be immersed by a minister that preached what she believed that she would be obedient. Here was her opportunity, she did not hesitate but came with first call. Yesterday my weary heart felt so tired that I dreaded the prospect that I am seeking all meetings that of walking into the cold water to bury the "dead to sin" and give the only likeness of a colder grave and brighter resurrection. I was revived from my mood by learning that Bro. Oliver will come here from his regular appointment near Arkansas City. This is so good! He and I had such a pleasant time at the new church on the Kansas and Oklahoma line. I want him here to help in telling the good news and to baptize believers.

Word came to me yesterday that the people want meetings in Avery as soon as I can complete this agreeable rural work. So I do not know how long I may remain with the Avery work.

LATER.

I closed my work Sunday evening till Thursday evening, when I expect Bro. Oliver here to assist and attend to the baptizing. Arrangements are made to begin meetings at the Methodist church in Avery the following week.

W. L. SKEELS.

Editor Restitution:

On Saturday afternoon May 2, '08, Chas. Funk was buried with Christ in baptism by Brother George Neill. May our young brother grow in the knowledge of truth, and live a life worthy of the high calling in Christ Jesus.

Yours in the Lord.

VIRGINIA RITENOUR.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The 50th Annual Conference of the Church of God in Michigan, will be held in Dutton, beginning Tuesday evening, June 2, as voted at the fall conference. A lecture Tuesday evening, Wednesday and Thursday Bible lessons, with Brother Lindsay, of Oregon, Illinois as teacher.

The Conference meeting proper will open as usual Thursday evening, continuing over the next Sunday, with an hour each afternoon for Bible study.

This is the 50th Annual Conference in Michigan, and arrangements are being made to make this gathering very instructive and beneficial. It is greatly desired that every pioneer in the gospel of the kingdom will make an effort to be present and enjoy the sessions which will be set apart especially for them. If there are any brethren in Ohio, Indiana, or elsewhere who was in or know any thing of the '43 and '44 movement, we especially desire their presence or a paper prepared by them. Who does not wish to be present at this gathering and enjoy this religious feast. Remember friends, we are not making this extra effort because the people of Dutton alone need this spiritual uplift, but for the general good and advancement of Christ's cause, not only in Michigan, but in sister states. To this end we hope there may be a general rally to the standard of truth. We would like to have representatives from every state in the union and Canada. They will be received with a hearty welcome. If there should happen to be so many present that improvised floor beds become a necessity—why, the more the merrier. You will enjoy the good gospel truths better the next morning.

We are expecting F. L. Austin, of Fonthill, Canada, as one of the speakers, and we hope other able brothers and sisters will come, determined to give much good, as well as receive much. The board and lodging will be free.

Brother D. Paine, of Meadon, is the Chairman of Committees: six others to fill different committees to be chosen by him. We trust these committees are hard at work, for there is certainly no time to be lost now in preparation. Will these committees—especially the one to arrange programs for meetings, please correspond with me, as it will be necessary to announce it a little later in THE RESTITUTION.

Those coming to this meeting will have to reach Grand Rapids Union Station in time to take the Michigan Central train at 4 o'clock, as the one at 5 is a flyer and does not stop at Dutton. The next train will leave Grand Rapids at 11:30 p m.

No one will wish to miss the able sermons and Bible instruction given by Brother Lindsay. Come one and all.

M. A. WOODWARD,
Conference Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. E. Boyer Pelton, Va. or to me at Dilbeck, Va.

VIRGINIA RITENOUR.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ind. Conference.

The yearly meeting of the Church at Fonthill, Ontario, will (D V) begin on May 22, and continue over the following Sunday. The principal speakers will be Brother Austin of Fonthill, and Brother Huggins of Oregon, Ill. An invitation is given to all who may desire to be with us on that occasion. We expect an enjoyable meeting. For further information apply to me at Fonthill, Ont. Box 195.

P. H. BETZ.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington, will convene at Felida, Washington, June 26, to 28 inclusive. Teams will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. Melvin R. D, Route 3 will meet any one at Felida Station if notified in time. Trains leave Vancouver 7:40 A. M. arrive at Felida, 8, A. M. The church at Felida will have their church building completed by that date and it will be dedicated at this time. All that attend will be cared for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said, "They that feared the Lord spake often one to another.....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY, Sec'y.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y, 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 50c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Elfia Rahe, Box 264, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. O. Stella. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point. If I feel competent in health for it this work.

W. L. SKEA.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. J. Huggins, Box G, Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Pete John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. ch. 13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 386 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament, has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Revelled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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An author frequently spends considerable of time and labor on an important subject, and when he's ready picks up an envelope that has addresses it, puts so[illegible] in the box. He [illegible] work, [illegible] points—he did [illegible] sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Give to the Winds thy Fears.

Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears:
God shall lift up thy head.
Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time, so shall this night
Soon end in joyous day.

Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
Bid every care be gone.
What though thou rulest not?
Yet heaven, and earth, and hell
Proclaim, God sitteth on the throne.
And ruleth all things well!

Leave to his sovereign sway
To choose and to command;
So shalt thou, wondering, own his way,
How wise, how strong his hand!
Far, far above thy thought
His counsel shall appear,
When fully he the work hath wrought
That caused the needless fear.

—Paul Gerhardt.

Communicated.

Preach the Gospel.

"The things concerning the name of Jesus Christ." Acts viii 12 "And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Philip was carrying out the command, "Go ye into all the world and preach the gospel—he that believeth and is baptized shall be saved * * * The 5th verse tells us that he "went down to the city of Samaria, and preached Christ unto them" with the result that they believed and were baptized.

This makes it clear that to preach Christ is to preach the gospel which Christ commanded them, and in doing this preaching we see by the 12th verse that they set forth two or rather a double subject with evidence from the Scriptures on each part.

1 There was the testimony of the Scriptures concerning the kingdom of God and the testimony concerning the Messiah or Anointed for whom the people of Israel had long been looking: but to this the apostles added their own personal testimony that Jesus was the one the Scriptures had long foretold, as told by their prophets from Moses down to Malachi. Moses had said, The Lord will raise up a prophet from among your brethren like unto me" (a leader, a lawgiver, a mediator and intercessor).

Haggai refers to him as the Desire of all nations.

Isaiah as Emmanuel, Prince of Peace, Root of Jesse.

Zechariah as The King.

Job and Isaiah, The Redeemer.

Malachi as Sun of Righteousness, Messenger of covenant.

These titles which were divinely inspired are intimately connected with the gospel of the kingdom, for they will meet their fulfillment in the kingdom, but they are not the name of Jesus. They have their place in the things concerning the kingdom of God—the first of the two separate lines of facts—separate yet joined and built together into one consistent whole in the gospel. Yet it is possible to believe one-half of the subject matter of the gospel and reject the other. And, alas for truth, many thousands do just that very thing. The Jews read the Scriptures and looked for a king to come and set up the kingdom in power and glory surpassing that which they had in the days of David and Solomon. But when God sent Him whose right it was, they could not see in him the One the Prophets had foretold, and so they said, We will not have this man to reign over us.

Now we look around us and see thousands of intelligent people reading the Scriptures quite as zealously as the Jews did 1900 years ago, and who see things concerning the name of Jesus, but who are utterly blind when it comes to seeing the things concerning the kingdom. Both parts of this gospel must be preached and be believed. Neither half of it will constitute a saving power—the gospel of Christ of which Paul said he was not ashamed. Rom i 16.

The promise of a kingdom begins with a promise of the land or territory in which it was to be established. This foundation promise is found in Gen xiii 14, 15, where we read, "the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, north, south, east, and west for the land which thou seest, to thee will I give it, and to thy seed for ever." And in the 15th chapter we also read, In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. This is a far greater territory than the children of Israel ever occupied under the covenant of the law of Moses, which was made 430 years afterward.

In Gen xlix Jacob (or Israel as he was called) the father of the 12 patriarchs calls these sons to his presence to give them his last words before he dies. By a spirit of prophesy given him, he foretells their several positions and inheritances—outlining the future of their children, the twelve tribes—telling them of things which shall befall them in their latter days.

Now in this blessing of his sons, we find that Judah has great pre-eminence and favor—being given power and authority under the emblem of a lion, and the words are spoken which make Judah the beginning of the royal house—saying, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Long years elapsed before there was any king of Israel or royal family, but this word of Jacob was confirmed when God sent Samuel to anoint a king who should be the head of a kingly line over Israel, for it was to Bethlehem, in the land of Judah that he was sent; and there he anointed David, a descendant of Judah, king of Israel. This kingly line was established forever for we read in the 89th Psalm 3, 4, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever and build thy throne to all generations." This is again also positively confirmed as referring to Jesus by the words of the angel Gabriel, as recorded in 1 chapter of Luke, saying to Mary, He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Beyond all question these words voice the hope and expectation of the faithful of that generation, for we read of Zacharias being filled with the Holy Spirit and prophesying, said, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began. Luke i 67-69. And in agreement with this we find the apostle Peter speaking of David and Jesus—showing that David also promised of the resurrection of Christ when he made an oath that he would raise up Christ to sit on his (David's) throne. And this Jesus hath God raised up whereof we are all witnesses, therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Acts ii 36.

But now, God having invited Jesus to heaven, as Peter quotes from the 110 Psalm, until his enemies are made his footstool. We see why the royal throne of David was not, and still is not set up. The King (Jesus) has taken that journey to a "far country" according to the parable told, leaving his goods in his servants, trusting until he shall return clothed with royal power and glory, with honor and majesty, and retinue of holy angels with him.

In Acts iii we again read the words of Peter to the Jews who had not accepted the Lord or the miracles of Jesus as proof of his kingly rights as Son of David and Abraham's seed and heir according to the promise. You remember that in Ezek [illegible] 27, the prophet declares that [illegible] of God to temporarily overt[illegible] throne and kingdom "until [illegible] right it is." Now Peter [illegible] Acts, The God of Abraham [illegible] and Jacob, the [illegible] hath glorified his Son Jesus [illegible] have delivered up and denied him in the presence of Pilate (they said, We will have no king but Cæsar), when he (Pilate) was determined to let him go. But ye denied the holy One and Just, and desired a murderer to be released unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man strong.

On the memorable walk to Emmaus, Jesus had said to the down-hearted disciples, Oh fools, and slow of heart to believe *all that the prophets have* spoken, and beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself. Luke xxiv 25.

Further on we read how he opened their understandings, that they might understand the Scriptures. And he said unto them Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Luke xxiv 45-48.

In Acts i 3, we read that Jesus showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

The purpose of all the great care to instruct the disciples what to preach can be for [illegible] less than that it was necessary for those who were to be saved by hearing and believing their words to know them. Is it any less so now? Will anything else but the things Jesus said to preach have the power to save? In John xx 31 we read that these things are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.

In 1st chapter of Heb we learn that God, who in times past spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they. And Phil ii 9 also, Wherefore God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth. And when Paul was taken to Rome as a prisoner who had appealed to Cæsar, his first concern was to get a hearing with the Jews who knew the Scriptures. We read in Acts xxviii 23, And when they appointed him a day, there came many unto his lodgings, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the Prophets, from morning till evening.

The name Jesus in Greek form of Joshua (Jehovah is salvation). Peter being filled with the Holy Spirit said the Jewish rulers and elders of Israel, "that by the name of Jesus Christ (the Anointed) whom they had crucified and whom God had raised from the dead, the miraculous healing had been done. This, said he, is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other (Name) (why?) For there is no other name under heaven given among men whereby we must be saved. Jesus—Joshua—for he shall save his people from sin 1, Thou is therefore now no condemnation to them which are in Christ (the Anointed) Jesus, who walk not after the flesh, but after the Spirit.

Gal iii 26, For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ, for ye are all one in Christ Jesus.

Rom vi 4, Therefore we are buried with him [illegible] into death; that [illegible] Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life—not in spirit in them.

2 Cor v 14 17, For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again.

Prov xxv 25, As cold waters to a thirsty soul, so is good news from a far country. Isn't it a message of refreshing as cold waters—isn't it a message from "the far country" where our King has gone?

CHAS. A. GOSS.

Notes by the Way.

While at Carnegie, Oklahoma, I experienced the kind hospitality of Sister Dorsey and husband, and also her father, Brother H. Morrow.

This place is about one thousand miles to the southwest of Chicago. It is the home of the Apache and Kiowa tribes of the American Indians. As a boy, no story fascinated me so much as an Indian story. I wondered if I should ever be permitted to meet some of the full-blooded descendants of the red men who roamed the prairies and forests of this great country prior to its invasion by the white man. I have had my desire gratified. I have visited their camp, and witnessed their customs, religious and otherwise.

The Indian can never be brought to conform himself to the customs and life of the white man. They love the out-door life. If they had houses they would not live in them. There is no place like home to him, and that home is his wigwam, and his easy chair the ground. He is a child of nature and will always remain such. They love bright colors, and delight in adorning his person with them, sometimes to the extent which makes him appear quite comical.

From Carnegie, I took my journey homeward, for a brief rest, having been four months on a conservative trip. At 8:30 A. M. I took the train on the Magnum Branch of the Rock Island R. R. for Oklahoma City, passing through the early historic places of Anadarko, Fort Cobb, and Chickasha. Having some little time to wait at Oklahoma City, where I made a change of cars for the Frisco Road, by appointment, Sister Hannah Butler met me at the depot. I certainly enjoyed a brief visit with this earnest Sister. It always seems to me that there is a friendship and kinship between those who are of the Faith, which does not exist with those of other faiths.

As you are aware, Oklahoma has a State Constitutional prohibition of the liquor traffic. It seemed strange to me, as I passed through that State visiting her towns, cities, and villages, not to see the usual saloons. Across the street from the Frisco depot at Oklahoma City, I saw a large sign over a building "Wholesale Liquor Dealers." The liquor was a thing of the past, the building was now occupied by a large clothing firm, where the poor drunkard on account of saving the money usually spent for intoxicating drink, could exchange his rags for good clothing, and feel like a respectable man once more. What a blessing it is to any State to get rid of the blighting curse of intemperance. I traveled considerably over the State and never saw a single intoxicated person. The cities and towns bear an air of prosperity and respectability, that can never exist where the saloon dominates the community. If Oklahoma maintains the principle she has started with, there is a great future in prospect for that State.

The time having arrived for the departure of the train, I bid good-bye to Sister Butler, and started for St. Louis, at about 1:30 P. M. and arriving at St. Louis at noon the next day. Brother Jeffrey, of Murfreesboro, was at the depot to meet me. The occasion of his being in St. Louis was to attend the funeral of Brother Dodge, who had fallen asleep in Jesus. I had met Brother Dodge during the series of meetings which I had previously held in St. Louis. He was baptized in England, by the Christadelphians. He loved the one, true faith and hope of the gospel, and held to it unceasingly until the day he fell asleep in Jesus.

I was truly glad to meet our Brother Jeffreys. We went to dinner together, after which, for about two hours we had a pleasant visit conversing on those topics which lie nearest every true believer's heart.

The time having arrived for his train to depart, we bid each other good bye.

Sometime after his departure Sister Logan, of the Hygeneic Home, came to see me. She is another believer, whose whole heart is centered in the Blessed Hope. She is constantly looking day by day for the coming of the King in his glory. I have become pretty well acquainted with her during the series of meetings which I held in the home. She remained and visited with me until about 7:30 P. M.

Our conversation naturally drifted along the line of the great salvation. It seems as natural for believers to do so as it is for water to run down hill. The theme of the Lord's coming is the topic of topics which delights believer's heart, and they can heartily respond to the poet, when he says:

"The Lord is coming! let this be
The herald note of jubilee,—
And when we meet, and when we part,
The salutation from the heart."

For hours our conversation drifted along this line, and it was to us a feast of fat things. How sweet is true heart communion, over things divine.

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints.
To feast at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

This continued until 7:30 P. M. when our young Brother Butterfield, of St. Louis, informed that I was at the Union Depot, came to see me. Soon after this, Sister Logan went home, and Brother Butterfield remained, and saw me on the train for my home in Chicago, Illinois, which left at nine o'clock, P. M.

I was pleased to meet this young brother. He was baptized about two years ago, near Fredericktown, Missouri. He says that he will surely be at the Iowa Missouri Conference, which will meet either the last of August, or first of September. I would suggest to the Committee of Arrangements, that the first week in September will be the least likely to conflict with other conferences.

Having bid good by to Brother Butterfield, the train moved forward, and I arrived in Chicago at seven o'clock, in the morning.

I was pleased to find my family as well as they were. While I was away from home they were all seriously sick at the same time with the grip, and had to have the aid of a physician. The sisters in Chicago were very kind in ministering to their necessities.

I am now at home for a rest, but can respond to calls in the surrounding states.

I wish to call attention to a notice in another part of THE RESTITUTION, entitled, "To Hell, and Back Again." I should be pleased to have an immediate response.

"I long dearest Lord, to thy beauties to shine,
So long as an exile, in sorrow to pine,
And in thy dear image, arise o'er the tomb,
With glorified millions to praise forever more."

Yours in the Blessed Hope.
W. H. WILSON.

In Oklahoma.

Our meeting near Avery progressed with some interest at the school house two miles from Avery. Bro. S. C. Oliver arrived from Attica, Kan. May 12 during a few evenings of rest that we were giving the people in anticipation of his assistance and so we opened the meetings together. During these meetings Bro. Oliver spoke thirteen times and I gave eighteen talks. Only one (Mrs. Bird) answered the call to obedience. This is a comparatively slow work but is not discouraging.

We begin meetings in Avery at the Methodist church this 19th of May.

Our progress over the road to Portland, Oregon, is likely to be slow if meetings on the way continue as the one just closed. We cannot estimate the good that may be accomplished by the seed sown till it has time to germinate and bring forth its results. We were entertained with true hospitality by Bro. and Sister Deffenbaugh and the entire neighborhood. Their attention and kindness was health inspiring. This and change of climate and the care of Providence give us assurance that the work of his servant is not yet to end.

W. L. SKEELS.

Indiana Conference Programme.

FRIDAY, JUNE 12.

10:30 Opening address
President J H Willey
10:45 Response D E Vanvactor
11:00 The Inner Man S J Lindsay
1:00 In Christ Jesus—What, & How? D T Halstead
2:00 Business meeting
7:30 Watchfulness M A Woodward

SATURDAY JUNE 13.

10:30 The Atonement J F Wagoner
1:30 Conference business
2:30 Bereau business
7:30 Test of Discipleship
M A Woodward

SUNDAY, JUNE 14.

9:30 Social service D E Vanvactor
10:30 The Resurrection
R W Woodward
2:00 Sermon and Communion
J L Wings
6:30 Bereau meeting
7:30 The Kingdom of God
S J Lindsay

EZRA C. HAILSHACK,
MRS. MATTIE HOGUE,
MRS. EVA L. UNDERWOOD,
Committee.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Then a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JUNE 3, 1908. NUMBER 21.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 3, 1908

IT is reported that an ocean liner, with 1600 passengers, from Antwerp to New York, was wrecked during a fog in the North Sea and all lost.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

BROTHERS Allard and Marsh have opened their Iowa tent work, beginning at Hudson on May 29. A good start is made in spite of unfavorable weather. These brethren are both faithful workers, and we pray that the Father will be with them by his gracious Spirit, that they may be enabled to so present the Word that a few more may be gathered out before it is too late.

THERE is considerable questioning as to how far the powers will allow Japan to go in the administration of affairs in Manchuria. It was the supposed intention to give over control to China, but Russia leans on in the north, and Japan to the south. The railroads and all business in general is so manipulated that other nations are being squeezed out, and there is much speculation as to how much they will stand before some one will rebel at the high handed outrages now being practiced.

A MAN has now appeared in Chicago claiming to be the real genuine John Alexander Dowie, that the other one who died some months ago was his brother Herman, and took his name and prerogatives by fraud—was an imposter. He has set up in the real simon-pure healing business, donned cassock and surplice, and awaits the coming of the "faithful." For his door-keeper he has secured the service of "Father" Francis Schlatter, who flourished in the west as a "divine healer" about ten or twelve years ago. Will this new "Leader" get any followers? Sure he will—they all do.

IT seems to be the fad now for combinations, and President Fallieres of France has just made a visit to King Edward of England. This friendly act has given rise to much talk of an Anglo-French pact, and while it is not claimed that a full alliance is contemplated, yet there is no hesitation in saying that the present understanding has all the values of an alliance without its embarrassing features. It was thought not long ago that Germany and France would probably unite on a more perfect understanding, it being pointed out that on account of the weakness of the British army any pact with England would have little value: but the navy of Great Britain must have turned the scales. Germany is now alarmed for the value of the triple alliance, owing to the well known friendly feeling of Italy for England and France. It is now stated that King Edward has announced his intention to visit St. Petersburg. This is looked upon as sure to result in an understanding that will unite England, France and Russia, and German papers profess to see in this combination a menace to the peace of the world, as it will decidedly unbalance the powers of all Europe. On the other hand it is argued that the peace of the world is assured by such an entente, as it but serves to check the aggressive policy of the German Emperor. As France wishes to be free in her administration of affairs in North Africa, any thing that will check German interference is welcome to her just now. It seems as if matters were playing into her hands at present. It is an interesting study to any one to watch the movements of the nations, and should be doubly so to the child of God, as it is certain that the Father's hand is controlling in national affairs, and when his time is ripe he will send his Son to take the reins and subject all to his sway. We pray for that event to soon come. Meanwhile we watch with intense interest what is passing into history each day. We make no predictions as to the movements, but note them, and see how they are so surely working toward the ultimate outcome. Great events are just ahead so be on the look out.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JUNE 14.

THE RISEN CHRIST BY THE SEA OF GALILEE. JOHN XXI 1-25.

Golden text. Lo, I am with you always, even to the end of the world. Matt xxviii 20.

After Jesus had appeared among his disciples in the room where they had shut themselves in. After he had convinced Thomas that he was risen indeed. And after many other signs of his actual resurrection he appeared again to his disciples—seven of them—at the Sea of Galilee, Sea of Tiberias, Sea of Gennesaret, Sea of Cinnereth, sometimes called the Lake.

Jesus had—at the beginning of his ministry—called together the twelve disciples. Matt x 2-4. Recalled them to be fishers of men. Mark i 17. He went through every city and village with them, teaching them how to preach the glad tidings of the kingdom of God. Luke viii 1. Teaching them how to be fishers of men. He said, The gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt xxiv 14. He told them they would be brought before the council, be beaten, also be brought before rulers and kings for his sake.

But the gospel must be preached to all nations, Mark xiii 9-10. From these and many other expressions and instructions from their Master, they knew that he had called them to a life work. That from now on, as long as they lived—or were allowed to live—their business was to preach and demonstrate the gospel, for which they would be killed. John xvi 2.

When Jesus was put to death, the disciples concluded that that was the the last of him. He had twice appeared to them, and they knew he had risen from the dead, but they did not resume their fishing for men, they turned to their old work, they toiled all night, the morning found them coming ashore with empty net and boats. Jesus appeared to them for the third time standing on the shore. He did not allow them to know him. He must have been to them as any stranger watching them coming in. His question was common at fishing ports. The reading is, "Children—or Sirs—have you any meat?" We would say, "What luck?" or some such question. Any reader who has fished, or lived among fishers knows that there is nothing unusual about a poor catch, or an empty boat.

Jesus said, "Cast the net on the right side of the ship." It is certainly surprising that they did it. Any such request or command from a stranger would be most likely to provoke anger or contempt from seven tired men experienced fishers, and the boat in shallow water. it must have been something in the voice and influence of Jesus entirely different from an ordinary stranger. They did as he said and caught more fish than they could fairly manage. From the story we know that if Jesus had not been there the nets would have been broken, and they would have lost much. This was not the first time Jesus had helped them in the same way. Luke v 4-9.

This wonderful catch revealed the stranger. John said to Peter, "It is the Lord." He saw them land their net with one hundred and fifty-three great fish, then invited them all to the excellent breakfast he had provided and cooked for them. Still more, he served them till they were fully satisfied. This was another kindly manifestation of his love for his chosen ones, John vi 70. Jesus Christ, like his Father showed his great love for his own far more by works than by words. In modern "religious" works—books—there is much insipid talk about the love of God and Christ. It becomes common-place and tiresome, entirely unlike the Scriptures. Peter three times denied Jesus, here he three times says he loves him, and he did. Three times he is told to "Feed my sheep" this also he did. Jesus forewarned him that he would—for his loyalty and obedience—be put to death and thus glorify God. The faithful now are in no danger of a violent death, or even punishment, but in great danger from the very opposite. Beware of the leaven of the Pharisees.

Next Lesson, Review.

P. NEILL.

THE Church in Salem, Ohio, enjoyed the company of Brother and Sister Heacock of Canton, Ohio, last Sunday. They hold "sound doctrine" as the one precious thing.

Sister Esther Burton was gladly greeted after a long and serious illness.

P. NEILL.

At the Breaking of Bread.

"Not to abide his wrath, but to obtain salvation hath God appointed us through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." 1 Thes. v. 9-10.

God's great salvation is enshrined in Jesus Christ our Lord. to know him is eternal life. He it is who hath abolished death and brought life and immortality to light through the gospel. He became the willing sacrifice, having paid the price, that he might redeem us from all iniquity and purify unto himself a people for his own possession, for it pleased the Father that in him "the Son should all followers dwell, being the appointed heir of all things. Now is Christ risen from the dead and become the first fruits of them that sleep. This is the Father's will that of all which he has given me I should lose nothing but should raise it up at the last day. He that believeth on me though he were dead, yet shall he live again. What a strong encouragement for us who have fled for refuge to lay hold of the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast, the hope that we shall live again; for the Lord is coming with the trump of God, and the dead shall be raised and the living changed, so, whether we wake or sleep, we are the Lord's. And now we wait, and Paul says, Hasting unto and earnestly desiring the day of the Lord, for unto those who look for him will he appear the second time without sin unto salvation. We have become heirs of it, but we must hold fast to the end. Peter says, Receiving the end of your faith, even your salvation. Work out your salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. By this we see salvation entire and complete will not be fully realized until the resurrection of the saints at the coming of the Lord.

My prayer is, that that day will soon come, that we might be saved from the pangs of death.

IVA MCCAVE.

Bible School.

I will say to those who purpose to attend our June Bible School, that the history of creation and the fall of man will be briefly reviewed. You are therefore requested to re-read with care the first three chapters of Genesis. This review will be followed by a lesson on the nature of man, as being appropriate to what is said concerning his creation and fall. We will then take up the Old Testament lessons as outlined, beginning with the flood as the third great fact.

The New Testament lessons, entitled Cases of Conversion, will also be reviewed briefly as far as we examined them last June. This review will be followed by lessons on other cases bearing with the conversion of Cornelius, his household and friends. Re-read what was gone over and give several readings to the new lessons.

JOHN L. WINCE.

Dear Restitution:

Brother S. J. Lindsay of Oregon, Ill. held a series of meetings at the Church of God in Warren Co. Indiana beginning Tuesday evening May 19, and closing Sunday the 24th. The meetings were a success; large crowds attending, both from town and country. The sermons were all instructive, and the best of attention was given. The good seed was sown, and on Saturday evening two young ladies made a new start in life, offering themselves for baptism. They were Mrs. Florence Thompson and Miss Goldie McNaffey. They were baptized at the Jordan Creek, one-half mile north of Pence.

CARL THOMPSON.

Obituary.

Agnes Madeline Robb was born in Marshalltown, Iowa, Sept. 2, 1900, and died of whooping cough and convulsions Monday, May 18, 1908, aged 18 months and 16 days.

Agnes was the daughter of Mr. and Mrs. James Robb. The latter has for a number of years been an earnest, sincere believer in "the things concerning the kingdom of God and the name of Jesus Christ," and is truly bringing her little ones up "in the nurture and admonition of the Lord." May the divine blessing rest upon Sister Robb and her bereaved household. The writer spoke words of hope and comfort founded on the promises of God.

G. ELDRED MARSH.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

Salvation. No. 1.

A LIVING QUESTION.

Ever since the fall of our first parents salvation has been a theme of vital interest to man. Angels have not been indifferent to the condition into which sin plunged the human family; and as moral beings they have felt a deep concern in the recovery of man from his defilement by sin. There is a beautiful passage in 1 Peter i on which I have often meditated. The subject of discourse here is man's salvation. Verse 9 reads, "Receiving the end of your faith the salvation of your souls. Concerning which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that preached the gospel unto you by the Holy Spirit sent down from heaven: which things angels desire to look into." Here is one brief sentence showing the deep concern of these heavenly beings in the plan of salvation, as if their hearts were burdened with man's sad condition, and that they would willingly help him to rise to a higher plane of life. Jesus speaks of joy in the presence of the angels of God over one sinner that repenteth: language implying that they share in the joy of God over one sinner drawn to him by his constraining love.

A passage in the Hebrew letter shows the active part these celestial beings took in the operation of the great plan. The language is in the form of a question, but one that affirms: Are they not all ministering spirits, sent forth to minister or to do service for them who shall be heirs of salvation? Heb i 14. If angels were moved to compassion and sped on errands of mercy to our world what should it behoove man to do for himself; fallen and undone as he is: the creature in sorest need? If his case is such as to excite the pity of superior beings, and enlist the love of God and his Son, surely the sinner should choose without delay the priceless boon of eternal life. It is appropriate here to quote that most touching of all texts, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John iii 16 One would think that so touching an appeal made by God whose displeasure had been incurred by repeated and aggravating sins, would move the hardest heart to sorrow and repentance. Yet against the power of this appeal made through God's only begotten Son, the great majority of those with the Bible in hand make no effort to learn the way of salvation, and conform to the requirements of the gospel. They waste their fleeting lives in sin and folly and go down into death with the certain prospect of the judgment and the doom of the second death. My sinner friend who reads these words will you continue in the company of unbelievers who tread the broad way to destruction, or will you choose the narrow way that leads unto everlasting life? The latter is in easy reach. You are invited, lovingly solicited, and urged by the power of every motive to lay hold of the hope set before you in the gospel. You cannot afford to lose eternal life. The loss is too great. The voice of heavenly love is falling on your ears. Will you suffer it to touch your heart? Turn ye, turn ye, for why will ye die? God says, "I have no pleasure in the death of him that dieth." Ezek xviii 31, 32. "He is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Pet iii 9. "He has commanded all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii 30, 31. It is a fearful thing to do, disobey a command of the Almighty; yet the great majority of men and women dare to do it; many of them seemingly as indifferent to the doom awaiting them as the dumb animal is of the fate awaiting it at the hand of the butcher. How strange that rational responsible creatures should shut out from their minds the thought of their final destiny. Says Paul, "It is a fearful thing to fall into the hands of the living God." Heb x 31. This statement follows immediately the words, "Vengeance belongeth unto me and I will recompense saith the Lord." How is it possible for men to persuade themselves that God does not mean much by his words of doom? He is faithful to his own promises and so will he stand to his own threatenings. The command to repent is backed by the awful fact of a righteous judgment that will fix forever the destiny of men and women, and this judgment is assured by the fact that God raised his Son from the dead. How searching is Paul's question, And thinkest thou this, O man, that judgest them that do such things and doest the same thou shalt escape the judgment of God? The like deeds in the lives of Jew and Gentile if unrepented of are worthy of the same doom.

I quote another question equally searching, "How shall we escape if we neglect so great salvation?" Heb ii 3. The impossibility of escape is emphasized by the fact of the certain infliction of punishment on the transgressors of the law. If every transgression and disobedience received a just recompence of reward how shall we escape: The law was spoken by angels. It is a covenant inferior to the new covenant, yet every violation of its provisions was followed by punishment; this being true, how can any one hope to escape the threatened penalty under the new covenant which is superior. Neglect to heed the gracious call of the gospel will surely incur God's displeasure, and provoke his righteous indignation. The call of the gospel is the call of love. "God is love," says John. This is the underlying principle of the gospel and is its constraining power. "The love of Christ constraineth us, says Paul, 2 Cor v 14. God loved us before we loved him.

The sinner prefers to be drawn instead of being driven, so the gospel makes its appeal to the human heart: it searches for the tender cords in man's nature. Howard the great philanthropist who devoted his whole life to the work of improving both the physical and moral condition of criminals incarcerated in the prisons of Europe, found that there was a tender spot in the heart of the most hardened and abandoned wretches, and that to his appeals there came a response. Home, mother, and childhood's innocency alluded to by the kindly hearted Howard touched a spot that crime could not harden.

Man is a sinner in the sight of God; a transgressor of his holy law., Paul says, "I had not known sin except through the law; for I had not known lust except the law had said 'Thou shalt not covet.'" Rom. vii. 7. Sin is no trifling matter. "The carnal mind is enmity against God; for it is not subject to the law of God, neither can be." Rom. viii. 7. Sin is so grave a matter that the apostle says. "If ye live after the flesh ye shall die." Unpardoned, and unreconciled to God, man is in a sad and hopeless condition. Death is his unavoidable doom. He is shut up to this by a law that knows no mercy. So his sorest need is pardon, granted by the great and good Being he has so repeatedly offended. He must be made conscious of the fact that guilt has been removed. Thank God for extension of mercy on conditions plainly made known and within the measure of man's ability to perform.

JOHN L. WINCE.

Editor Restitution:

Say to the brethren of the Church of God scattered, that our annual meeting at and near Bosworth, Mo. will be held at the Brown School house two and one-half miles north of Bosworth, meeting to begin on Saturday June 20th, and continue over Sunday, and longer if necessary.

The programme will be, the Gospel of the kingdom of God." On Sunday at 11:00 a m the sermon will be by the writer, the text being that by the angels to the shepherds—Fear not, for behold I bring you good tidings of great joy, which shall be to all people. Luke ii 10.

At noon a basket dinner. Let all home folks bring baskets well filled with some thing to feed the outer man, and to feed brethren and friends from a distance. Let any who expect to attend write to Elbert Murray, at Bosworth, Mo. All are invited, so let us have at least one more good meeting at Bosworth.

My preaching days are nearly over, and I soon will have to do my preaching by writing. Come let us not forsake the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

By order of the Church.

JOHN FOOKE.

Questions on Sunday School Lesson June 7.

JESUS APPEARS TO THE APOSTLES.
John xx. 19-31.

Golden Text—Thomas answered and said unto him, My Lord and my God. John xx 28.

1 To whom did Christ appear first after his resurrection? Mark xvi 9
2 What did the disciples think when they heard of his resurrection?
3 Why was it so hard to convince them he was alive?
4 Read Luke xxiv 13-49, and tell where two disciples were walking—who met them—did they recognize him, and what was the topic of conversation?
5 On this first Sunday evening what were the disciples doing? Mark xvi 14
6 Where were they?
7 Why were the doors closed?
8 How did Jesus get in?
9 What did he say to them at first?
10 How did this appearance affect the disciples?
11 How did he show them there was no mistake about it being himself? Luke xxiv 39-43
12 Who was absent from this meeting?
13 When did Jesus appear again to his disciples?
14 How did Thomas receive the news of Jesus' resurrection?
15 What do you think of the character of Thomas?
16 How did Jesus receive his doubts?
17 What higher faith than that of Thomas did Jesus call blessed?
18 When perplexed by doubts what should we do?
19 What does John say about the things Jesus did in the presence of his disciples?
20 What was the purpose of John's writing?

THOUGHTS ON THE LESSON.

The resurrection of Jesus is assurance of more glorious things to come

Jesus does not reprove for doubts, so much as he gives stronger reasons for faith in him.

The way to get rid of doubt is to come nearer to Jesus—get better acquainted with him.

If doubts are fostered and cherished they soon grow into doubts of God, and then love and faith are dead. In Mark xi 22, Jesus says "Have faith in God."

The truest [illegible] that [illegible] clearly proven [illegible] hold fast that which is good. 1 Thes v 21.

By neglecting to meet with the disciples on the First Day, Thomas had a whole week of perplexing doubt and misgivings—altogether a wretched experience. It could have been avoided had the sentiment of Paul been in his heart. "Not forsaking the assembling of ourselves together, as the manner of some is." Heb x 25.

When we want to extinguish a fire we scatter the coals and each [illegible] surrounded by air soon cools off and dies out. A number of disciples keeping apart—not meeting to stimulate and encourage and give life, soon are cooled off—soon die spiritually. The flame of love is quenched by the chill atmosphere—no warmth, no life. "Let us not forsake our meetings, as is the custom of some; but entreat ye one another; and the more, as ye see the day draw near."—Syriac.

AN EXPOSITION of ISA. VII 14-16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scriptural teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

EBENEZER—1 Samuel vii 12.

Secret of a Happy Day.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to trust Him, this is all;
Then the day will surely be
Peaceful whatsoe'r befall,
Bright and blessed calm and free.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As he will.
Just to take loss or gain,
As he sends it;
Just to take the joy or pain,
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So today and all the days,
Shall be moulded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is still and yet the way
Marked by him who loves thee best;
Secret of a happy day,
Secret of his promised rest.

The Egotist.

We often meet him, and we cordially dislike him. He is sharper than anybody else, and he excels the world in executive ability. You may preach, but he preaches better; you may do your work well, but he does his better; every where and at all times he is in the lead. Equally he is a great debater: this art is his specialty. He always "beats the other fellow." And not satisfied with the other fellow's defeat and his own triumph, he likes to keep his victory before the people. He keeps ringing in the ears of his listeners the contest, the battle; and then the climax must not be omitted—he brags. He must tell this to draw attention to himself. We wish we could so effectually expose egotism that our readers would become disgusted with it, and abhor it as a sin of the first magnitude. In an effort to do better per- ding report ns an exam- quently met among our brethren.

I once met a preacher in debate. He was a great debater, an adept at the art, but he did not know me. He asked, How could John on the isle of Patmos see redeemed souls, and hear them sing, if souls are not immortal and do not go to heaven at death? I just read to him from the first chapter of Revelation that the things seen by John in vision were to come to pass "hereafter." So John did not see any thing in his visions but things future from his day. This explanation took the preacher by surprise; it silenced him. He did not know what to say. You see he did not know any thing about the Bible, and when he struck me he soon got tangled up. I was too sharp for him. Perhaps he had debated before and defeated his opponents, but this was his first time to meet me. I have debated all my life, but I now can hardly get an opponent to meet me—they all know me and they are afraid of me. I replied to every point the preacher made in his speech; I never omitted one. The people looked at me; they were amazed. I held them spell-bound all the time I was speaking. I concluded my speech, I dismissed the meeting, I was tired, and I sat down in the pulpit. The preacher was thunder-struck, and coming to me he said, "My! you are a powerful speaker; you know the Bible by memory." And just then a lady came from the audience, and taking me by the hand said, "I must not leave till I tell you what a wonderful sermon you gave us; it was grand." Euphonic words, and I did appreciate them. Even members of my opponent's church said I beat him. Of course he fought hard, but it was no use—I beat him.

Perhaps every word of this report is true, but by reporting it in an egotistical style, the reader becomes disgusted and learns to hate the egotist. And what is worse, such egotistical "droppings of the sanctuary" violates some of the plainest commandments in the Bible. Prov xxi 4; xxvii 2; Acts v 36; viii 9; xx 30.

Dear brethren, let us avoid egotism, and copy the humility of Daniel, Dan ii 30, Joseph, Gen xli 16, Peter, Acts iii 12, 13, Paul, 2 Cor iii 5; Eph iii 8, and our dear Master, Pattern, and Example, the Lord Jesus Christ.—John xiv 10.

Our Earthly House.

2 Cor v 1-10.

Brother Huggins:

You will think you have an article for publication when you get this letter. I do not want to take too much of your time which I know is fully occupied, but I want you to help me a little on 2 Cor v 1-10. Some of our brethren understand that the "earthly house" is the present order of things or the governments of the world; that the "house from heaven" with which we are to be clothed, is the Kingdom of God; and that the body spoken of in the 6th and 8th verses refers to the Body of Christ or his chosen. I cannot read this interpretation into the 6th and 8th verses and get harmony out of them, for the reason that the chosen ones are to be united with the Lord at his coming. How could Paul, whose love for the brethren was so great, say he would rather be absent from the body of Christ when present with the Lord? We are told that we cannot groan in our mortal bodies; that this favors immortal souls. But Rom vi 23 reads, "We groan within ourselves." Verse 22 refers to the present order of things, but verse 23 to "we ourselves." I see no violation of language in saying, "I groan within myself;" do you? John xi 33 says Jesus groaned within himself and was troubled.

Surely Peter must mean his own mortal body when he says, "This my tabernacle," 2 Peter i 13, 15, referring to his death as the Lord had shown him. John xxi 18, 19. I think Paul means the same thing in 2 Tim iv 6; Phil i 21, 23 and 2 Cor v 1-10. In 2 Cor iv 6, 7, knowledge is said to be in "earthen vessels," and in the 16th verse we read, "Though our outward man perish (is decaying, mortal, R V), yet the inward man (the mind, Rom vii 22, 23, the "hidden one of the heart,' 1 Pet iii 3) is renewed by his spirit." To say the subject is now changed, and make verse 18 apply to governments, etc., seems to me too radical a change to accept.

Kindly help me a little on this Scripture. You make things so plain. May God bless you and give you a long life to labor for him.

Your sister in Christ,
LUELLA SMITH.

EDITOR'S REPLY.

We are impressed by reading Sister Smith's well written letter that she does not need any "help" from us in the way of comments on her epistle. However, we will say this much. When Paul speaks of our "earthly house", he certainly means our natural bodies. Our bodies were "formed of the dust of the ground" (Gen ii 7); they are "of the earth, earthy," 1 Cor xv 47. As merely "houses of clay" (Job iv 19) they are "temporal" (2 Cor iv 18); and perhaps this fact is what lead the apostle to speak of them as a "tabernacle" or tent that is soon taken down or "dissolved." Unlike the natural body, the spiritual body obtained at the resurrection by the righteous, will be a "quickening spirit" like the Lord's present body of glory. 1 Cor xv 45; Phil iii 21. It appears to us that Paul in 2 Cor v is drawing a contrast between the present natural body under the similitude of a "tabernacle" soon to be "dissolved" in death, and the spiritual body which will be deathless and glorious and "eternal in the (new) heavens". The first body is natural, the second one is spiritual. 1 Cor xv 44. The first is temporal; the second is eternal. 2 Cor iv 18. The mortal body becomes immortal by a change wrought upon it by divine energy, "in a moment, in the twinkling of an eye." In this way "mortality is swallowed up of life". 2 Cor v 4. When the mortal body is "swallowed up of life", we will be "absent from the body" (the mortal one), and "present with the Lord" in an immortal body. This is why the apostle was "willing" for the change. To represent him as saying, "Whilst we were at home in the Body of Christ, we are absent from the Body of Christ, and to be present with the Lord," is to give an explanation of his words out of harmony with his love of Christ, his brethren, and his daily prayer to dwell with the pure of all ages in the kingdom of God.

Editor's Canadian Tour.

On May 21st we continued our journey for Canada, going from Cleveland to Buffalo on the "City of Erie," the fastest boat on the Great Lakes. We went from Buffalo to Fonthill, Ont., on the trolley. Many people in the United States think of Canada as a big iceberg, but a visit to Ontario in May will remove that false impression. The weather was superbue, the numerous fruit trees all abloom, and scenting the air with the sweetest fragrance. Lake Ontario on the north, and Lake Superior on the south, [We feel certain that Bro. Huggins made a mistake as Superior is far away. It is probably Lake Erie.—ED.] Ontario peninsula is 25 miles wide and 40 miles long. The trolley runs in about the middle of this body of land, and the elevation gradually increases as you get nearer Fonthill, about fourteen miles west of Niagara Falls, N.Y. On reaching Fonthill, a beautiful village among the hills, you can go to the government Observatory, built on the highest point in Ontario, and see both lakes plainly. Near by is an 800 acre nursery—the largest nursery in Canada.

During our stay in Fonthill, we made our home with Brother P. E. Austin, pastor of the Church of God. His home was my home without any stiffness of formality or reservation. We did not have time to visit among the brethren, but made time for short calls on Brother Plain and son Wilburn, Brothers Beal and Bolton. We became well enough acquainted with the brethren at Fonthill, also the visitors, to fall in love with them—especially the children, may the Lord bless them.

The weather during the conference was splendid, the visitors were numerous, and the meetings good. Visiting brethren were in attendance from Solton, Hamilton, Toronto, Syracuse, Niagara Falls and Buffalo.

Brother Austin has been pastor of the Fonthill Church for four years. We heard him preach two strong sermons, very upbuilding to their influence. He has a very energetic, wide-awake church, as the reader can realize when we say that they have purchased a lot in the central part of Fonthill, have $1400 raised for a new church building, which they aim to have completed by next Christmas at a cost of $2000.

"One Body."

Every time we partake of the memorials of the broken body and shed blood of our Lord we are reminded by the broken bread that though we are "many members" and scattered far and wide yet we are "one body." 1 Cor x 17; xii 20. There could be no more beautiful and fitting symbol of this truth than the one selected by the Spirit and discoursed of by Paul in 1 Cor xii—the human body. An ocean-vision of blood rivers carries the life-giving fluid to all parts of the natural body (Lev xvii 11), so the water of life, which is the spirit-word, believed and assimilated to the mind receives to each member of the body of Christ. John iv 14; vi 63. The nerves also from one center reach to all parts of the body in pain or disease, causing other parts of the body to suffer in sympathy. So in the Christ body, even those who have never seen each other sympathize with one another in pain or trouble. 1 Cor xii 25-26.

The natural body is bound together by cords and muscles. So encircling the "one body" and binding all together is the golden band of love, "the bond of perfectness" (Col iii 14), without which all other virtues "profiteth nothing." 1 Cor xiii 1, 2, 3. As bread eaten, digested and assimilated forms bone, flesh and muscle, so to believe the word concerning him who gave his flesh for the life of all, assimilating it to our life and character, makes us "of his flesh and his bones," builds up a "new man" "renewed in knowledge after him that created him." John vi 51, 57; iii 16; Rom viii 10, 13 14; Eph v 30; Col iii 10.

In the natural body the movements of the limbs are directed by the head. Members of the body of Christ must also be controlled by their head—Christ. Eph iv 15 16; Col i 18; 1 Pet xi 21; John xiii 15. We learn from Matt xxv 40 45; 1 Cor viii 11-12, that the members of this body will be judged according to the way they have treated one another. And that to offend or injure even one of the weakest of his brethren is the same as to offend Christ. So we can see it is of the greatest importance that we search the Scripture to find out what our duties are to each other, and when we have found out, do them. Our first and greatest duty, and the one which includes all others, is love. Jesus said, John xiii 35, "By this shall all men know that ye are my disciples if ye have love one to another." This is the badge that was to distinguish his brethren from all other bodies of people. "By this we know that we have passed from death unto life, because we love the brethren." John iii 14. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom xiii 10. If one loves his brother he needs no law to compel him to do what is just and right by him, but will freely and gladly do all in his power for the good and happiness of that brother. How to love we are taught by 1 Pet i 22; 1 John iii 18: "With a pure heart fervently. Not in word, neither in tongue, but in deed and in truth."—*Anna Byrnes.*

The Seven Signs.

The number seven is often used in the Bible as a symbol signifying completion, or a whole made up of seven parts. Thus, seven days complete a week, God completed creation and rested in seven days. Seven is appropriate for this purpose, because seven circles of equal size placed together form another circle. With no other number but seven or the multiple of seven can this result be attained.

When asked by his disciples, "What shall be the sign of thy coming and the end of the world." (Matt. xxiv. 3,) Christ gave them seven signs, each having reference to a period of time and to conspicuous events each succeeding the other, but altogether covering the intervening time until he comes and the kingdom of God is established. Each of these periods, and the events taking place within them, are pictured in greater detail in the symbols shown in the opening of the Seven Seals and under the Seven Trumpets of the Revelation.

The First Sign, is "Wars and Rumors of Wars" (Matt. xxiv. 6,) but not of such a nature as to afflict the church; as the Master says: "See that ye be not troubled," nor are they signs of the end; as he further says: "the end is not yet." This sign also corresponds to the events depicted in the opening of the first seal. Both find their counterpart in the period and events between the time when John wrote the Revelation and the accession of the Roman Emperor Commodus, covering the successive reigns of the Emperors Nerva, Trajan, Adrian, and the Antonines. A period remarkable for successful foreign wars, which Christians would hear about and hear rumors of, but which would give them no trouble. A period also remarkable for internal peace and prosperity.

The Second Sign, forbodes trouble. "Nation shall rise against nation and kingdom against kingdom, and there shall be famines, pestilences and earthquakes," says the Master, not marking the end but the "beginning of sorrows." The Second Sign is duplicated in the pictures, unfolded by the breaking of the second, third and fourth seals. (Rev. vi. 4 9.)

The Second Seal reveals a red horse and a great sword, any symbol of bloody civil war "peace taken from the earth" "that they should kill one another." This is followed by a black horse, a sign of sorrow and misery accompanied by a symbol of scarcity and famine, followed in turn by a pale horse with Hades following, on its back a gaunt rider, who has power to "kill with the sword, with hunger (famine) and with death (pestilence,) one-fourth of the people of the earth.

These pictures find their counterpart in that calamitous period and series of most tragic events which began during the reign of Commodus, in the year of 192 and extended to the year 284—92 years, during which was experienced the most prolonged, bloody and disastrous civil war history reveals, or humanity has experienced. The Great Roman Empire was split into fragments, each contending against the other. So intense was the strife, that during that period fifty-nine emperors and pretenders successively hurled each other from the throne, only two of whom died a natural death. This period terminated with a still more terrible disaster in the form of famine and pestilence. The most disastrous the world has known, well represented by the pale horse and its rider. "We might suspect," says the historian Gibbon, in speaking of that great calamity, "that war, pestilence and famine consumed in a few years a majority of the human species." "All these are the beginning of sorrows," says the Master.

The Third Sign, foretells more trouble and greater sorrows for Christians. "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake," (Matt. xxiv. 9.) The Fifth Seal reveals the same event. Both are fulfilled in that terrible persecution which occurred under the Roman Emperor Diocletian and his associates, a period known in history as the "Era of Martyrs." There had been local persecutions before and many prominent church leaders had suffered martyrdom. Under this, the greatest of all persecutions prior to that time, both the civil and military arms of the empire were employed in an effort to stamp out and totally annihilate Christianity. Millions were imprisoned, suffered martyrdom or were compelled to flee the empire.

The Fourth Sign, "Then," says Jesus, "shall many be offended and shall kill one another, and shall hate one another." (Matt. xxiv. 10.) This foreshadows trouble of a different kind. It foretells apostacy. Trouble within instead of from without.

Immediately following the "Era of Martyrs" one of the greatest and most far-reaching revolutions known in history, occurred in the Roman Empire. It is depicted by the mighty earthquake revealed by the sixth seal, a revolution which united Constantine, the Great, on the throne and converted the Roman Empire from Pagan to Christian.

The Seventh Seal, among other things, reveals a picture of an angel standing before the altar of incense in the temple. He does a remarkable thing—taking the censer, he fills it with coals of fire from the altar and dashes them, as it were, among the assembled worshipers, whereupon, there are "voices and thunderings, and lightnings and an earthquake," plainly signifying that the church at that period would be rent by discord, that there would be a stormy time and a revolution, within the church itself.

Both the fourth sign and this remarkable symbol were fulfilled during the later years of the reign of Constantine and under his immediate successors, when the church was rent by the fierce tritheism and other controversies. "In the course of a few years" Bilhon says, "eighteen different models of religion were established," and he further speaks of "the flames of religious discord," "the bonds of civil society were torn asunder by the fury of religious factions," "the flames of the Arian controversy consumed the vitals of the empire," etc. Showing how fitting are the words of Jesus, and appropriate the symbol of the Revelation, as applied to that period and its events.

J. W. WILSON.

The True Christ.

1. The person of Christ is no mystery to those who know the Truth; and to know who he is, the Scriptures declare to be an essential to salvation. John xvii. 3; Matt. vi. 13-15; Jude 3; 2 Cor. xi. 3, 4, 13-15; John iv. 1-3, 15; v. 5; 2 John iii. 7-11.

2. Christ is called by various titles in the Old and New Testament Scriptures, such as Lamb, Worm, Lion, Root, Branch, Vine, Tree, Lily, Rose, Seed, Israel, Levi, David, Angel, Man, God, Jehovah, Everlasting Father, Ward, Light, Life, Way, Truth, Mediator, Shepherd, Bishop, Savior, Lord, Master, Priest, King, etc., etc., but these represent his offices and works, not his person. For instance, he is not personally a lamb, nor a worm, nor a vine, nor David, nor an angel, nor the Everlasting Father, nor the Word, nor the Way; but he is the Lamb because he is the antitype of the lamb that was slain for sin; he is a worm because he was despised and rejected of men.

He is the Vine because we must be joined to him to have life and fruit; he is David because he is the great King whom God has raised up for his people; he is the angel because he is the Messenger of God to men; he is Everlasting Father because he stands in the office of the Everlasting Father by which we may be begotten from above; he is the Word because he was begotten direct of the power and wisdom and love that made all things, and because in him dwelt this Word for the enlightenment and salvation of men; and he is the Way because in his teachings, example, sufferings, death and resurrection he has revealed the truth and grace by which alone we may come to God.

Not having the illumination of the Spirit of Truth to understand these things, the sects of men have tangled themselves up in fables and mysteries concerning Christ, and so have lost the saving knowledge and placed themselves under the leaven of antichrist. Some of these false teachers have Michael the Archangel for a christ; some have the first being God made for a christ; some have the second person of a triune god for a christ, some have a Christ that has no soul, but a human being and the other the infinite God, united in some mysterious way; some have a christ who was no person at all, but a mere form in which the infinite God manifests himself, etc., etc., christs without number, and the imaginations of men bereft of the Truth are always making new ones. —*E. D. Gifford.*

Australia's largest cattle herd is that running on the Victoria river station, Northern Territory, 320 miles south of Port Darwin. It numbers 60,000 head.

New York City gets a portion of its milk supply from as far as four hundred miles distant, and the product of 85,000 farms is drawn on to meet its daily wants.

The first dress silk that came to Kansas came with the "mid" from Boston during the dry summer of 1860. Some rich man in the east contributed it, having outgrown it, and a farmer named Pinwell, in Kaploma township, in this county, plowed corn in it all summer.—*Atchison Globe.*

In 1852 two rabbits were imported into Australia from England. These arrivals in that continent now number billions, and are a great pest. Five rabbits eat as much grass as one sheep. From 1878 to 1883 the Australian government paid out $5,888,015 as bounty for the noxious animals, at the rate of 25 cents each, and from 1883 to 1886 $2,200,000 for the same purpose. For some years the rabbits died by millions owing to the drought, but since 1904, with the rainy seasons increasing, they have again come into notice and bid fair to become as great pests as in the past.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John G Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs R J Zug	1 50

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Jobilin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Jobilin, 3502 Woodland ave Cleveland Ohio

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-28. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Household of Faith in Virginia and other Eeastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be hold some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. E. Boyer Pelton, Va. or to me at Dilbeck, Va.

VIRGINIA RITENOUR.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible lore. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres. Ex. Conference.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington, will convene at Felida, Washington, June 26, to 28 inclusive. Tents will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. McIrvin R. D. Route 3 will meet any one at Felida Station if notified in time. Trains leave Vancouver 7:40 A. M. arrive at Felida, 8. A. M. The church at Felida will have their church building completed by that date and it will be dedicated at this time. All that attend will be cared for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said, "They that feared the Lord spake often one to another.....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY, Sec'y.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. C. THOMPSON, Sec.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HAMER.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Coster or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phebe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 550 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 60c

Any one wanting any of these books can have them post paid at the above prices.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rabe, Box 254, Blackwell, Okla.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address meeare of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. O Stella. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Rebt. D. Hangins, Box G, Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother B. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has handed alms to prudence his whole [illegible] often neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

REST.

He sees when their footsteps falter, and their
hearts grow weak and faint;
He marks when their strength is failing, and
listens to each complaint:
He bids them rest for a season, for the path-
way has grown too steep
And, folded in fair, green pastures,
He giveth his loved ones sleep.

Like weary and worn out children that sigh
for the daylight's close,
He knows that they all are longing for home
and its sweet repose:
So he calls them in from their labors, ere the
shadows around them creep,
And, silently watching o'er them,
He giveth his loved ones sleep.

He giveth it, oh, so gently, as a mother will
hush to rest
The babe that she softly pillows so tenderly
on her breast.
Forgotten are now the trials and sorrows
that made them weep,
For, with many a soothing promise,
He giveth his loved ones sleep.

He giveth it. Friends the tempest can never
This home bestow;
But he touches the drooping eyelids, and placid
the features grow:
Their foes may gather about them, and furies
may round them sweep
But, guarding them safe from danger,
He giveth his loved ones sleep.

All dread of the distant future, all fears that
oppress today,
Like mists that clear in the sunlight, have
noiselessly passed away.
No call nor clamor can rouse them from slum-
bers so pure and deep,
For only He whose can reach them
Who giveth his loved ones sleep.

Weep not that their toils are over; weep not
that their race is run;
God grant we may rest as calmly when our
work like their's is done!
Till then we would yield with gladness our
treasure to him to keep,
And rest in the sweet assurance—
He giveth his loved ones sleep.

Looking Toward the Light.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright
They answered—"Looking toward the light"
Ah, secret dear, said heart of mine,
God meant my life to be like thine—
Radiant with heavenly beauty bright,
By simply looking toward the Light.
—S. S. Times.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JUNE 10, 1908. NUMBER 22.

Communicated.

Salvation, No. 2.

PARDON ON CONDITIONS.

Man needs to be pardoned. Who has the right to lay down the conditions or terms? Reasonably every one who knows himself to be a sinner ought to say, God alone has this right. Whatever he dictates, I will humbly and gratefully accept. Yet strange as it may seem all men are not willing that God should exercise this right. The moralist expects justification and salvation on the ground of his upright course of conduct, which course steadily pursued for a whole lifetime has called forth the admiration and approval of his fellows. He complacently compares his life with that of his neighbor, who makes a profession of Christianity, and in his own estimation he is quite as good, and in some cases he feels satisfied that he is better than those with whom he compares himself. Then there is the wretched specimen of a Christian the hypocrite, in comparison with whom the moralist feels himself on safe ground. Know this thou vain man, thou hast measured thyself by a human standard: God's standard is very different. Weighed in God's balance you will be found wanting. You are without the wedding garment which is the righteousness of the gospel, righteousness by faith. The moral man is self-condemned. Put these questions to him, Are you a Christian? No, I make no such pretension. Are you a believer of the gospel? I really do not know what constitutes the gospel. Do you co-operate with the Church of God in its work of promulgating the truth? No, except to throw a little money into the contribution box if I should, out of curiosity, to be at meeting. And yet you, some how or other expect to be saved? I think I stand about as good a show as some who make the Christian profession. Possibly. Are you sure that your honesty, integrity, temperate habits, benevolence, control of temper, and your many noble qualities of mind and heart, independent of belief of the gospel and obedience to its positive commands, will give you admittance into God's kingdom? Your good moral character would highly adorn the Christian profession. Why not turn Christian. The cause of truth is in need of your example, your moral force, and your intellectual endowments. You are daily robbing God of what belongs to him, the service of your life. You are deceiving yourself and imperilling your salvation, and in a measure that of others. You cannot afford to let life's opportunities all pass. The proffered boon of eternal life is of priceless worth. The strict observance of the law, or moral code apart from the gospel, can not justify. "By the deeds of the law shall no flesh be justified in the sight of God." Rom iii 20. "Now we know that what things soever the law saith it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." This text excludes all boasting, and silences the assertions of self-righteousness. The law of God stops the mouth and places man in the attitude of a prisoner at the bar, and at the mercy of the Judge. The only thing to do is to plead guilty and sue for mercy. At this point comes in the blessed statement, "Being justified by his grace through the redemption that is in Christ Jesus." Rom iii 24. Justified freely. The sinner has not put God in debt by a long list of good works. It was God's love that prompted him to justify the sinful on easy conditions. It is a matter of love and mercy. There is nothing in the creature for God to admire and look down on complacently. So let no one boast of his good works. The apostle raises the question, "Where is boasting?" and answers, "It is excluded." By what law? of works? Nay, but by the law of faith. Rom iii 27. The man who depends upon his good works without faith in the gospel is disposed to boast, while the believer however weak and imperfect may be accepted on the ground of his humility, and dependence on God for all that he is and hopes to be. He realizes that he is an unprofitable servant. The truth that God justifies the guilty is what touches the heart of one feeling the burden of sin; and in return for such unmerited love and condescension, he loves God and surrenders himself to his service. Henceforth he is not his own for he was bought with a price; therefore he glorifies God in his body. He loves God because God loves him.

TWO SIDES TO THE QUESTION OF SALVATION.

The human and Divine. Man must do what God requires of him. God will do for man what he cannot do for himself. The work of saving man is a co-partnership of the most exalted kind. Man is lovingly invited to enter it by the Sovereign Proprietor of the universe. He comes in bankrupt by sin, but is made an honorable partner with a prospect of large dividends. It is true he brings into the business as an investment his talents, his energy of body and mind and his moral influence. The sum of these is small compared with what God and his Son have thrown into the business. Under another figure he is a member of a family, the household of faith; is an heir of God, a joint heir with Jesus Christ. He is now addressed as "no more a stranger and foreigner, but a fellowcitizen with the saints, and of the household of God." Eph ii 19.

How can the alien and foreigner come into such high and holy relationship as is here shown? Something is required of him, some action in order to become a child of God. Faith ranks first in order. Without this there can be no approach to God. Says Paul, in his letter to the Hebrews, Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is rewarder of them that diligently seek him. Heb xi 6. Faith is a foundation principle in the Christian system. God not only demands faith in his existence, but faith in the gospel, whatever this embraces. He requires the hearty assent of the mind to the truth of the gospel.

In the 11th chapter of Hebrews we find a definition of faith with examples illustrating its power in notable persons. I give the Diaglott rendering by Wilson. "Faith is a basis of things hoped for, a conviction of things unseen." In the roll of ancient worthies here given not one doubted or wavered, though asked to believe promises, the fulfilment of which, from a human standpoint, seemed improbable, if not impossible; promises relating to the far distant future. They all died in faith.

JOHN L. WINCH.

Reputation and Character.

Do not become alarmed over injury of character, through unjust attacks on your reputation. Reputation is of the world, character is of Christ. Character is "the new man in Christ," the inner man.

Reputation may be ruined by the false act of another—maybap a loved one. You may give your reputation even to save a loved one. "Be of good cheer!" Christ gave reputation and life for us. Many prove unworthy of the sacrifice. He that could have called for twelve legions of angels "made himself of no reputation." His reputation will be recognized after while, "when every knee shall bow, and every tongue shall confess."

Paul places an estimate on his loss of reputation, "But what things were gain to me, those I counted loss for Christ.....for whom I have suffered the loss of all things." But character was every thing to the one that desired "if by any means to attain unto the resurrection of the dead." A character formed and tested through the faith of Christ the righteousness which is of God by faith.

Loss of a good reputation is laudable, but *reputation* is wholly human, while character is of divine origin and must. Reputation is watched and lauded by men, and measured by their standard. But character is moulded in, and after the image of Christ. My reputation is worth more than my purse, but my character is more valuable than my life.

I would give my reputation to protect and save my loved ones—my children but I would not give my character to save ALL, even my unpardonable life included in the bargain. We may lose our reputation equally as dearly as the most ambitious, and reach a place where, together with the body, it may be laid on the altar a living sacrifice. Do not receive it from the altar. Men and devils will only sneer. Even good men may not appreciate the sacrifice. But God and angels will understand it now, and hereafter. Though home and friends may seem lost in the sacrifice. They are not. They shall be added. There are times when you can wait and trust.

Reputation is the passing ray of light through the rifted clouds; character the constant light of a cloudless day. Reputation is represented by the beautiful flecks of the rising or the setting sun, character by the "Sun of righteousness that shall arise with healing in his wings."

Reputation may be the filthy rags of self-righteousness; character is the "fine linen, clean and white, for the fine linen is the righteousness of the saints" to be worn in its spotless purity in this life, and that which is to come.

If friends distrust, or forsake you today for doing right, as you have learned right, wait for the morrow. If the morrow does not right the wrong, that you have taken so frequently to your Father, still wait. If all good men should not know and uphold your reputation from unjust [illegible] your elder Brother (friends that will never forsake) know all about it, and deliverance will come in due time.

W. L. SHEELS.

Sunday School Lesson.

LESSON FOR SUNDAY, JUNE 21.

REVIEW.

Golden Text. These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John xx 31.

Very few people believe that Jesus is the Christ. Some believe that he is "very God" therefore cannot believe that he is the Son of God. Thousands upon thousands believe they have a "never dying soul" and of course cannot believe they have life through him.

Lesson 1 Jesus, the good Shepherd. John x 1-18. What did he do for his sheep? He gave his life for them. Jno x 11.

Who are his sheep? Abraham's seed. Gal iii 29. Heirs of the kingdom. Jas ii 5. The Church of God. 1 Tim iii 15. Christ loved the Church and gave himself for it. Eph v 25.

Lesson 2 The Raising of Lazarus. John xi 32-44. Where was Lazarus? In the grave. John xi 17. By what means or power did Jesus raise him? By the Spirit of God. Matt xii 28. Did Lazarus tell a wonderful story about his death? No. Why not? because the dead know not anything. Eccl ix 5.

Lesson 3 Jesus anointed at Bethany. John xii 1-11. What is anointing? Putting oil or ointment on any part of the body. James v 14. How was Jesus anointed? Mary put ointment on his feet. John xii 3. What did Jesus say to her? Thy sins are forgiven. Luke vii 48.

Lesson 4 Jesus teaches humility. John xiii 1-20. Why did Jesus teach humility? Because his disciples disputed among themselves which should be the greatest. Mark ix 34. He that humbleth himself shall be exalted. Matt xxiii 12. Such are the greatest heroes on earth. Prov xvi 32. Humility is the hardest lesson to learn, the greatest, the noblest.

Lesson 5 Our heavenly home. Jno iv 1-14. Has God offered, or promised any one a home, a heavenly home? No. There remaineth a REST to the people of God. Heb iv 9. The faithful shall dwell with me. Psa ci 6. Where? The Lord hath chosen Zion for his habitation. Psa cxxxii 13, 14.

Lesson 6 The mission of the Holy Spirit. John xvi 4-15. Was the mission or work of the Holy Spirit to produce hysterics, trances, to make people roll on the floor, or to convert people? No. When the apostles and some disciples preached the gospel of the kingdom the Holy Spirit testified by signs and wonders that they spoke the truth that saves. Heb ii 4; Acts viii 7.

Lesson 7 Jesus betrayed and denied. John xviii 1-27. What is betraying? Judas said, I will deliver him unto you. Matt xxvi 15.

Peter said, I know not this man of whom ye speak, Mark xiv 71. Peter repented, was forgiven, and taught others the way of life.

Lesson 8 Jesus' death and burial. John xix 17-42. Who did Jesus die for? Christ died for the ungodly. Rom v 8. But except the ungodly repent they shall perish. Luke xiii 3. Those who believe and are baptized shall be saved. Mark xvi 16, 16.

Jesus was buried—laid in a tomb—by Joseph of Aramathea and Nicodemus. John xix 38-42.

Lesson 9 Jesus risen from the dead. John xx 1-18. Who raised Jesus? The Jesus hath God raised up. Acts ii 32. What for? For our—believers—justification. Rom v 25. To come again and sit on David's throne. Luke i 32; Acts ii 29, 30. And bless all the nations. Gal iii 8-14.

Lesson 10 Jesus appears to his disciples. John xx 19-31. Did his disciples expect to see him again? No. They did not believe Mary saying she had seen Jesus. They did not believe the other two. Mark xvi 11-13. They [illegible] believed with great joy. Luke xxiv 46-53.

Lesson 11 The risen Christ by the Sea of Galilee. John xxi 1-25. What did Christ do at the Sea of Galilee? He made a fire, made breakfast for his tired and hungry disciples that had been fishing and caught nothing. What else did he do?

A review is for the purpose of fixing in the mind, the important points of the past lessons. The questions on each lesson should be few, but the answers well brought out and understood. In this review the questions are asked and answers given to help the busy Sunday school teacher, and those who are not familiar with the Bible.

Next lesson Temperance. Eph v 6-20.

P. NEAL.

Editor Restitution:

Say to the brethren of the Church of God scattered, that our annual meeting at and near Bosworth, Mo. will be held at the Brown School house two and one-half miles north of Bosworth, meeting to begin on Saturday June 20th, and continue over Sunday, and longer if necessary.

The programme will be the Gospel of the kingdom of God. On Sunday at 11:00 a m the sermon will be by the writer, the text being that by the angels to the shepherds—Fear not, for behold I bring you good tidings of great joy, which shall be to all people. Luke ii 10.

At noon a basket dinner. Let all home folks bring baskets well filled with some thing to feed the outer man, and to feed brethren and friends from a distance. Let any who expect to attend write to Elbert Murray, at Bosworth, Mo. All are invited, so let us have at least one more good meeting at Bosworth.

My preaching days are nearly over, and I soon will have to do my preaching by writing. Come let us not forsake the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

By order of the Church.

JOHN FOORE.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Indiana Conference Programme.

FRIDAY, JUNE 12.

10:30 Opening address
President J H Willey
10:45 Response D E Vanvactor
11:00 The Inner Man S J Lindsay
1:30 In Christ Jesus—What, A How?
D T Halstead
2:00 Business meeting
7:30 Watchfulness M A Woodward

SATURDAY JUNE 13.

10:30 The Atonement J F Wagoner
1:30 Conference business
2:30 Deacon business
7:30 Test of Discipleship
M A Woodward

SUNDAY, JUNE 14.

9:30 Social service D E Vanvactor
10:30 The Resurrection
B W Woodward
2:00 Sermon and Communion
J L Winch
6:30 Berean meeting
7:30 The Kingdom of God
S J Lindsay

EZRA C. HAILSTOCK,
MRS. MATTIE HOUSE,
MRS. EVA L. CHAMBERLAIN,
Committee.

Bible School.

I will say to those who purpose to attend our June Bible School, that the history of creation and the fall of man will be briefly reviewed. You are therefore requested to re-read with care the first three chapters of Genesis. This review will be followed by a lesson on the nature of man, as being appropriate to what is said concerning his creation and fall. We will then take up the Old Testament lessons as outlined, beginning with the flood as the third great fact.

The New Testament lessons, entitled Cases of Conversion, will also be reviewed briefly as far as we examined them last June. This review will be followed by [illegible] beginning with the conversion of Cornelius, his household and friends. Re-read what was gone over and give several readings to the new lessons.

JOHN L. WINCH.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John D Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Work of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out during the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

AN EXPOSITION of Isa. ch 14-18.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleading and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 10, 1908.

WE hope to have a report of the Michigan meeting for next week. Bro. and Sister Woodward are to be with us at Antioch if all goes well.

BRETHREN and Sisters, a number of our friends have not yet renewed subscriptions for the year. Will all such try and remember us very soon. We thank you for the favor.

THIS is the week for our meeting at Antioch, and we hurry our paper out so as to arrange work and be able to attend. We have reason to believe a good number will be present.

BROTHER A. L. WARE called Monday morning on his way home from North Salem Church, where he preached last Sunday. He reports that he had the pleasure of immersing Glen Logan, son of Brother Hugh Logan, and Earl Logan, son of Brother Marshall Logan. It rejoices the heart to hear of these brave young men stepping out in the light of the world, and accepting service with our King. May they be faithful obedient soldiers, and at the end wear crowns in the kingdom of God.

WE learn from the *Messenger* of the death on May 9th of Brother Matthew M. Strang, at his home in Glasgow, Scotland, aged 69 years. He was a writer and speaker of good ability, and was highly esteemed among the brethren in Britain. He was for eight years Editor of the *Messenger*, and has written a number of pamphlets and tracts. Brother H. G. Mitchell closes his remarks on his life and his death, in these words—"Matthew W. Strang is now a happy and fragrant memory to us, but his good words and works follow him, to be remembered by Him with whom his life is hid, when he shall stand again among the ransomed of the Lord."

A LITTLE thing from our point of view may make a great change in its unfolding. Emile Zola, the author, will be remembered as the man who took up the fight for Dreyfus at his trial in France some years ago, and won the fight. He died in 1902, and his friends finally got a vote through the chamber and senate to have his bones buried in the Pantheon by the side of other illustrious dead. There was opposition to this. However, it was done on June 4, and just at the close of the ceremonies, a man named Gregori fired two shots at Dreyfus, who was in company with the President and others of high rank. He was not killed, and will recover from his wounds, but it shows the feeling that exists, and how easily the people are inflamed and wrought up. A royalist plot is feared, and anti-Semitic feeling is bitter.

Communicated.

The Story of a Happy Christian Life.—No. 55.

Brother D. T. Halstead has quite a distinct recollection of one later conference held at "Old Union" near Indianapolis, the date of which he cannot give, but which,—if it was as he thinks, just the year before one held at Cicero, was in 1867. Brother Halstead was chairman. It was after J. K. Speer had made such sad havoc with the "North Liberty" and "Old Union" churches. He was present and also Dr. Reeve from Ohio, together endeavoring to swing the conference into line with their Christadelphian idea. J. M. Stephenson was also present; he and Dr. Reeve about the same temperament, equally hot headed coming in conflict on the stand, each having to be called to order several times, made it embarrassing for Brother Halstead. "This Conference cast a dark shadow over the cause in Indiana for a time." So our early churches had "troubles of their own," as well as we. They had troubles, even in apostolic days, and I suppose will keep on having them until Jesus comes. Men will not "keep the unity of the faith in the bonds of peace." There is so much more glory, they seem to think, in propounding some new theory of their own, and in getting others to follow them, than there is in standing unmovable to the end. They never stop to think of the harm they may do; the faith they may overthrow, of a dear Savior grieved, and of lost ones prevented from coming into the fold. A careless investigation of some new theory, leads them astray; they will not, like Professor Totten, re-investigate, and so, churches are torn to pieces, and the cause of Truth set back for years.

Brother Halstead was selected as State Evangelist at a conference held at Rensselaer, in August, 1871, and served about two years, to the best of his recollection, and was re elected at another conference at the same place in August, 1873, serving about the same length of time as near as I can find out from reports given in THE RESTITUTION, or until March 1875. From the first of September, 1873, to August 20, 1874, he labored in the Counties of Jasper, Newton, Warren, Fountain, Clinton, Tipton, Noble, Blackford, Delaware and Jay, during which time 45 were added to the different churches, all of whom "were intelligently brought unto Christ by a hearty belief in and obedience to the truth, continuing steadfast therein, while a number of others were restored to a renewal of Christian life and godliness. Four new organizations were formed. Two others (who from internal troubles had pretty much gone down) were re-organized into life. As a general thing, he found an ear to the truth, and many who gave evidence of a desire to learn" what they must do to be saved. The congregations at that time were generally "in a more healthy state than formerly—less schisms—more unity of spirit and brotherly kindness prevailing." The churches did well by Brother Halstead financially in the counties of Jasper, Warren, Tipton, Fountain, Clinton and Marshall, that subscribed in Blackford County going to Brother Wm. Hornaday, where Brother Halstead also "devoted a large proportion of time, believing that by so doing, he could the better serve the cause of Christ, as he would be developing the truth where it would tend to pecuniarily liberate and sustain Brother Hornaday, so that at the same time could go forth and do battle in the great cause of truth." Of the first two years of Brother Halstead's evangelistic work, I have no report, but the later report, tells the story of his efficiency as a bond-servant of the Lord Jesus.

Brother Wm. H. Hornaday, died at Hartford, Indiana, Nov. 24, 1874, only three months from the time Brother Halstead was talking of how much he had been helping him, so he could go out and preach the truth too. He was only in his 33rd year.

Brother Halstead accompanied him from the place of his death, to Windfall, Tipton County, where he had formerly resided. He was "in the prime of life, full of ambition and zeal in the cause of Christ for which he had sacrificed everything. He died poor in this world, but rich in faith.....He was a noble, generous soul, beloved by all who knew him. He practiced what he preached." "He was the life of the meetings" said Brother Jonah Pierce, and "O what an example he set in overcoming evil." He had a sweet voice in song and in preaching, but it will be heard no more till Jesus comes. February 28, 1875, Brother Halstead preached a memorial discourse at Windfall, on the death of Brother Hornaday, Sister Elizabeth Legg, mother of Arthur Legg, and Sister Ruth Hendrickson, both the latter, aged persons and devoted servants of the Lord Jesus. Shortly afterward he went to Grant County, and there baptized a Baptist minister named F. Roberts, whom we in this country know as a seventh day man, he having preached at Inwood and other points in Marshall County. I think he now lives in Grant County.

May, 1875, Brother Halstead held a discussion at Dundee, in Blackford County with a Dr. Edmonson of the M. E. Church, a mild dispositioned man. Of course the subject matter of the debate was on the points of difference between us, and "Immaterialism got its death blow" as it has many times before and since. I wish it would stay dead.

I have no account of Brother Halstead's labors while he was living in Missouri and Dakota, but of course he was busy. June 28, 1882, I find him at Millwood, in Kosciusko County, Indiana, holding a series of meetings, and in August of the same year at a Conference at Rensselaer, Jasper County, Indiana, where about fifty visitors were present from abroad—H. V. Reed, S. A. Chaplin, Charles Gardner, Wm. Wilson and Ralph Carter, were the preachers and Brother Alfred Thompson the Chairman.

Sometime during 1884, Brother Halstead visited the little band of brethren at Millerton, Kansas, and greatly cheered their hearts. In 1881 June 28 to July 2 inclusive, I find him at Shoals, Martin County, Indiana, holding meetings that were well attended,—"the whole community being intensely interested to hear the glad tiding, coming out nights a distance of three and four miles around—this largely due to the zeal, intelligent faith, and consistent, devoted life of the members,—eighteen in all,—commencing first with Brother and Sister Stewart from Kansas and going on through the wise labors of Brother Levi Skeels, Brother J. S. Hatch and Brother Foore."

Brother Halstead, is not idle even now when well through his 82nd year. He has surely fought the good fight and has kept the faith! What a grand thing to say of any man, that he has kept the faith,—has held it fast, that no man might take his crown. He was acquainted with most of our pioneer preachers, numbering between twenty and thirty, and says it was a pleasure to know them and to hear them,—without schism,—with no endeavor to become bell-sheep, all disciples (learners) alike, earnestly contending for the faith. They were not in it for the bread and butter, but impelled to the work by a sincere love of the truth." More than half of those dear workers "have laid the weapons of their warfare aside," and are resting until Jesus comes. We hope he will come before the few who remain, pass away.

Brother Halstead has been a noble worker; we do not want him to pass under the power of death. Our young preachers would do well to heed the lessons Brother Halstead has learned in a whole life time—that "the race is not to the swift nor the battle to the strong." "Great haste makes waste." "Take time to prove all things holding fast that which is good." "Be sure you are right then go ahead, turning neither to the right nor to the left but keeping in the middle of the road, thus being sure that it is the light and truth that is leading in the way that leadeth unto life."

AUNTIE WISE.

(To be Continued.)

Substance of Discourse. No. 2.

The *beginning* of which we have been speaking John i 1, is not only the bringing into the world this wonderful child of prophetic promise, as a personality by means of the Logos [illegible] in the foundation—the beginning of a new creation—new order of things—new dispensation—new heavens and earth—the world to come, according to promise wherein dwelleth righteousness, as written in the Prophetic Word. Psa cii 25, 26; Heb i 10, "And thou Lord in the *beginning* hast laid the foundation of the earth, and the heavens are the work of thine hands .....and as a vesture shalt thou fold them up, and they shall be changed." This dispensation is laying the foundation—the preparing the material for use in the next,—the new world—the new heavens and earth. As in the ages—dispensations in the past, each succeeding one was but the laying the foundation for the more fully developed work of the next, as purposed in God's great plan of redemption. The Law Dispensation—was the sure foundation work of bringing into the world in due time, the promised seed of Abraham and David "born under the law." Born of a woman, the literal descendant of Abraham, to whom the covenant was made as to the seed which should bless all nations. The law was added (to the covenant) because of transgressions till the seed should come to whom the promise was made," (Gal iii 19) thereby keeping them separated from other nations, that through the genealogical record, the promised seed might be determined. Thus under the law was the sure foundation work of bringing into the world the true child, by means of the Word spoken to Mary becoming flesh. Embodied in this Word of God (as the germ) spoken by the angel to Mary, was not only the personality of the child, according to the purpose of the Father, but also the purpose of God, through this Son, as spoken to Mary by the angel saying, "Thou shalt conceive and bring forth a son, and shalt call his name Jesus, he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever (to the ages, Diaglott) and of his kingdom there shall be no end" Luke i 31-33) all this was embodied in the germ—the work spoken, to be fully developed in dispensational order of time. How absurd to try to crowd it all into one dispensation for fulfilment, the King de facto, with all power to put down all enemies, crucified and put to death!

Instead of which let us note the harmonious agreement of the Scriptures, when we pay heed to the dispensational order in the accomplishment of the things promised. In the beginning was the Word, all these things were embodied in that Word, the same as the mighty oak is contained in the acorn—the germ to be developed in due process of time. First in order in the beginning. The Word was made flesh—the child born—(the seed of the woman, who was of the stock of Israel, and of the seed of David), "and dwell among us.....full of grace and truth." Thus fulfilling the commencement of the things promised of the Prophets concerning the child, as declared by Paul in Rom i 4, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy Scriptures) concerning his Son Jesus Christ our Lord, who was made of the Seed of David according to the flesh, and declared (Gr. determined) to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead:" while yet in the flesh, after being anointed with Holy Spirit, (Acts x 38) previous to his death and resurrection. He began the work, which he came into the world to accomplish, and what was it? Jno xvii 37. Jesus when being tried before Pilate on the charge of claiming to be King of the Jews, in answer to the question, Art thou the King of Jews? answered.....My kingdom is not of this world, else would my servants fight that I should not be delivered up to the Jews, but now is my kingdom not from hence, (from this time onward) (Pilate seeing from his answer that he claimed kingship at some time,) therefore said unto him, Art thou a king then? to which Jesus replied, Thou sayest that I am a king, To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Hence, after John (the fore runner) was put in prison, "Jesus came into Galilee preaching the gospel of the kingdom of God (Mark i 14) "And it came to pass.....that he went throughout every city and village preaching and showing the glad tidings of the kingdom of God (Luke viii 1). He was not then performing the function of [illegible] for he was the Christ or anointed to be King of Israel he was publishing the truth, that people might believe on him as the Christ promised in the Scriptures by the Prophets of God. This was the work of the present dispensation. The foundation work, calling out a people, through faith in Jesus as the Anointed Son of God,—the legal heir to the throne and kingdom of David, who, per consequence, of implicit faith and obedience to him should form character fitted for the inheritance, and share in the royalty. In that coming age of glory, when he "shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Matt xxv 31. After his first coming the dispensation of the Mosaic law ceased, having accomplished its mission when the Seed came, since which the Book of Jewish genealogy was no longer extended. A new dispensation began—that of the gospel, being still continued—which is laying or completing the foundation work before the setting up of the kingdom, of which work all power is given into the hands of his Anointed Son, as he said to his disciples while yet with them, "All power is given unto me in heaven and earth, go ye therefore and teach all nations, baptizing them".....Matt xxxviii 18, 19. Hence says John i 3, "All things were made by him and without him was not any thing made that was made." All things under the new dispensation were done by him, by his authority, none other save through him having any power or authority in this foundation work of the gospel. He alone was the tried stone, the precious stone laid in Zion for a foundation. Isa xxviii 16. Said Paul, other foundation can no man lay than that which is laid, which is Jesus the Christ," (the Anointed Son of God). 1 Cor iii 11. He said to the disciples, whom do men say that I the Son of Man am? Some say thou art John the Baptist, some Elias—or Jeremias—or one of the Prophets. But whom say ye that I am? Peter answers, Thou art Christ (the Anointed) Son of God. Jesus said to him, Blessed art thou Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.....and upon this Rock—(Word of revelation) foundation stone I will build my church, and the gates of hell (Hades—the grave) shall not prevail against it." Matt xvi 13-18. Jesus in the commencement of his preaching said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon a rock—(stone foundation) and the rain descended,—the floods came and the wind blew and beat upon that house, and it fell not; for it was founded on rock. Matt vii. The kingdom is not yet, but the work of laying the foundation is still on.

Let us be sure we are being builded on the only true and sure foundation—the Anointed Son of God, who in due time will bring in the kingdom, and reign until the last enemy is destroyed which is death itself, and then deliver up the kingdom to God who put all things under his feet.....that God may be all in all." 1 Cor xv. But these things will all be accomplished not all in the present age, but in the times appointed. In conclusion let us illustrate the progressive work of this wonderful child to be developed in times appointed, by reference to what the Prophet Isaiah says of the child—all parties are agreed that the child referred to was Jesus—born of Mary. "For unto us a child is born—(of Mary through the Word spoken) unto us a son is given—God so loved the world that he gave his only begotten Son (to die on the cross) that whosoever believeth in him should not perish, but have everlasting life." The government shall be upon his shoulder. He became Lord (governor) was made head over all things to the church which is his body (Eph i 22, 23) and his name shall be called Wonderful, Counsellor, The Mighty God. They said, "Never man spake as this Man." Jno vii 46. He counseled that men be controlled in all things by the mighty power of love, even to loving your enemies and doing good to them that hate you," Matt v 44. Mighty God—made better than the angels, as he by inheritance obtained a more excellent name than they—mighty God, as a Son he inherited the name of his Father "Mighty One." Heb i 4. Yet the one name Je Ho-Vah, which is above all others, was never given to, nor claimed by the Son, as written, "That men may know that thou whose name *alone* is Je-Ho-Vah art the Most High over all the earth." Psa lxxxiii 18. Hence the Son declared "My Father is greater than I."—John xiv 28. Yet the prophecy declares his name shall be called "The everlasting Father." Therefore many, with apparent reason conclude he was the eternal JeHoVah himself, thus bringing the Scriptures into contradiction one with another. How was he then to be called the everlasting Father, and *when* to be so-called? and why? He was not so-called when made flesh, nor while continuing such. He was the first raised from the dead by the Spirit to live forever more (Rev i 18) "the first born of the Spirit from the dead." Col i 18 That which is born of the Spirit is Spirit, (Jno iii 6) no longer flesh and blood nature, because flesh and blood cannot inherit the kingdom" (1 Cor xv 50) of which he was heir. "As the Father hath life (eternal) in himself, so hath he given the Son to have life (eternal) in himself." Jno vi 26. "And hast given him power over all flesh that he should give eternal life to as many as thou hast given him." Jno xvii 2. Therefore he becomes in due time the second Adam. The first Adam was of the earth, earthy—the progenitor—forefather, of an earthy, mortal race, like himself. The second Adam is the Lord from heaven.....a quickening Spirit. 1 Cor xv 44 47.

He quickens—makes alive, at the last trump, ver 52, those that are his, changing them from mortal to immortal life, thus forming a new—immortal race, of which he is the progenitor—Father. Not like the fatherhood of the first Adam, to finally terminate. But as he, and his, then have, as a race, life immortal, his Fatherhood of such a race will never terminate. Hence he will then be the "Everlasting Father." Also he will then be the "Prince of Peace," for of the increase (product) of his government and peace there shall be no end upon the throne of David and his kingdom, to order and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Every Bible student at once must see that to undertake to crowd into one dispensation, all that is stated in these two verses, Isa ix 6, 7, can only result in confusion and contradiction of Scripture statements. But when viewed according to God's purpose of the ages, becomes intelligible, and entirely harmonious.

D. T. HALSTEAD.

Working in Oklahoma.

I began my meetings in Avery, Oklahoma, May 19th, and closed Sunday night the 24th.

The extremely stormy weather, consisting of heavy rains and the alarm from reported cyclones in other parts of the State made it a very unfavorable time for meetings. In addition as hindrance to success, the farmers in the region of this village had become anxious to complete their spring work of planting corn and cotton. After all the attendance was good under the adverse conditions. I felt that it would be a mistake to continue and dismissed a fairly good audience after four meetings. This was after my meetings in Brother Deffenbaugh's neighborhood near Avery; under his management the meetings were transferred to the village.

It takes about all the courage an old veteran can muster to go into a strange place, where there is not a soul that believes nor cares a penny for the things that we value more than all earthly things. This was my experience during my last week here in the central region of Uncle Sam's newest State. I soon had a comfortable room and meals with Mr. Rice, Post Master, and leading merchant. After a few nights, by request of the local Methodist minister, Mr. Henry, I transferred my stopping place to his residence, where I received a hospitable welcome during my stay in the place.

On Sunday night I bid my congregation good bye under the expressed hope that I should be able to visit Avery again at some future time, when my meetings would not be broken by excessive rains, as at this time.

As this was the first that our faith was ever proclaimed in this place I did not expect additions as an immediate result; but feel confident that a friendly feeling was created in the minds of a number of the people.

During my stay in this region I for the first time in my life went with others into a cyclone cave for protection from an anticipated "twister" but luckily it did not materialize. At the present time the railway is cut on both sides of Avery by washed out bridges and fills so that mail is cut off and we are cut in; but I am among friends and will have an enforced rest of a few days. I cannot say, till mail can come through, whether I will have more work in Oklahoma, some places to visit in Texas, or whether Arizona will be my next for a short time. I hope I may reach the Conference meeting at Felida, Washington, June 26-28, but I am many miles from my base of work and think there is good talent and zeal that will be there with the purpose of keeping the banner of truth and justice afloat in the northwest.

W. L. SKEELS.

LATER.

It is June 5th and I am in Wichita, Kansas again. As you may be already informed, I closed my meetings both near and in Avery, Oklahoma, on account of the excessive rains. The railroad was cut at different points, Oklahoma was in a quiver from reported and anticipated cyclones. I determined to go to Arkansas City and communicate with the outside world. I telegraphed, and the answer indicated that it would be better for my health and work to continue in the southwest at present.

Although I abandoned my trip to Ohio and Kentucky, to return to the northwest, I have placed myself so completely under the control of providence, and under providence to the brethren, that I submit without a murmur to the order of work. So any of the beloved brethren of the northwest that do not see me at the Conference on the 26-28, will understand. To the brethren in Oklahoma, and outside of that state, I will say, I believe that active work is of advantage to my heart ailment. I want work—unhampered work. State lines do not determine the bounds of soul-saving, or value.

I expect to be in the company of the liberal brethren of Arizona again, but time must be used in so large a field. You will as freely give the time, that the selfish might demand, as you gave your money to help this work. I may not try to do any evangelistic work in Arizona during the excessive heat of summer, but will regard it a desire and pleasure to hold myself in readiness for your cause whenever I continue able to carry the armor.

Any wishing meetings address me at Wichita, Kan.

W. L. SKEELS.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Higgins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

'Twas Ever Thus.

Smile, and the world smiles with you,
Knock, and you go alone;
For the cheerful grin
Will let you in
Where the kicker is never known.

Growl, and the way looks dreary,
Laugh, and the path is bright;
For a welcome smile
Brings sunshine, while
A frown shuts out the light.

Sing, and the world's harmonious,
Grumble, and things go wrong,
And all the time
You are out of rhyme
With the busy bustling throng.

Kick, and there's trouble brewing,
Whistle, and life is gay;
And the world's in tune
Like a day in June
And the clouds all melt away.

—Selected by Lillian Filson.

The New Covenant.

What law governs the new man: or in other words, What covenant are believers under? Certainly not the new covenant, for that is to be made with the house of Israel and the house of Judah when they are restored. Jer. xxxi 31.

O. J. ALLARD.

EDITOR'S REPLY.

The "new man" is a New Testament term which is applied to the "old man" after he has been transformed by the gospel. He is then called a "new man" because he has been made over by the divine energy of the gospel, and has been renewed in heart and spirit. Ezek xxxvi 26. After this work of transformation has been wrought upon him, he walks in God's statutes and keeps his judgments, Verse 27. With God's law written in his heart or "inward parts," "not with ink, but with the spirit of the living God", he is positively in the New Covenant. 2 Cor iii 3, 6; Jer xxxi 31; Heb x 15-22. If he is not subject to the laws of the new covenant, to what laws is he amenable? A "better covenant" with "better promises" (Heb viii 6), inspiring us with a better hope than the first covenant could give, has been brought in, and it is "by the which we draw nigh to God." Heb vii 19. This is the Will by which we are sanctified through the offering of Jesus in his sacrificial death. Heb x 10. How could this will sanctify believers if they are not in it? Christ is the "Mediator of the New Testament", and as testator of that will, it was "by means of death" as a "necessity" that he ratified it in his death. Heb ix 15, 16. "A Testament is of force", the apostle affirms, "after men are dead" Verse 17. Christ's shed blood is positively "the blood of the new covenant" (Matt xxvi 26); and it was "through the blood" of this covenant that God raised him to life again. Heb xiii 20. If the new covenant which Christ died to ratify over 1908 years ago has not been brought into force yet, and will not be till he restores Israel, we are plunged headlong into a whirlpool of difficulties and absurdities from which we are helpless to extricate ourselves. Christ is called "the mediator of the new covenant". Is he a mediator now, or must we wait till he makes the new covenant with Israel at his coming before we are blessed with mediatorship functions? "By means of death" as testator of the new will, he brought it into "force".

"A testament is of force after men are dead," says Paul. Then how can we account for the fact that Christ died 1908 years ago, and yet the covenant is not to be in force till his second coming? If the covenant is brought into force then for the first time, and if it is "by means of death", as Paul is bold to say, how are we to dodge the ugly and untrue thought that Christ as testator of the Will will have to die at his second advent to bring it into force!

We avoid all these inexplicable difficulties when we get our mind clearly impressed with the fact that the New Covenant is the Abrahamic covenant, and that the Abrahamic covenant is the gospel. Jer xxxi 31 teaches that the new covenant is to be made with the house of Israel and the house of Judah at a particular time—when they are restored at the Lord's coming. The covenant will not be made with them until then. The house of Israel and the house of Judah are still in captivity. But the covenant promised to them was made in the death of Jesus. It is also made in the adoption of every believer till he comes, and is only another aspect of the fulfillment of the Word and oath God made to Abraham. Jesus is on the right hand of the Father awaiting the fulfilment of the covenant, till his enemies are made his footstool. Strangers and aliens are being brought into covenant relationship in the divine order; first the taking out from the nations a people for his name; then the restoration of Israel, culminating in the blessing of all families of the earth in Abraham and his seed. Thus the fulfilment of the Abrahamic covenant and the fulfilment of the promised new covenant in Jer xxxi 31 are one and the same thing.

Editor's Canadian Tour.

Conference over, we returned to Niagara Falls in company with Sister Lent and others whose names we cannot now remember. "Welcome" was written on the walls of Sister Lent's home, so we remained in the city a day. We had never seen the Falls, and Br. Lent, a brother in the faith, put himself at our service if we wanted to see the "sights." We decided to make the sight-seeing trip, and securing bicycles we went down the Channel on the American side to Lewiston; then we went over to the Canada side, and visited the Brock Monument, Devil's Hole, Whirlpool Rapids, and the Falls themselves. From the Canadian side one can see the whole sweep of both Falls at once; at the left the American Fall, with its width of 1060 feet; then Goat Island with its 1300 feet more, and on the right the Horseshoe, with a curve of 3010 feet: in all a total width of a full mile. Wonderful are thy works, O Lord. Beautiful and interesting indeed, but we cannot tarry here longer now. We have too much work at our finger's end to stay longer with our dear people in Niagara. "Good by" again. Thank the Lord, there will be no good byes in the kingdom of God.

On the morning of May 27 we waked up in Cleveland, Ohio. Our steamer was landing, and as we looked at the crowd on the wharf we espied Brother Tomlinson. He said to me, "Come into my house, and abide there," Acts xvi 15. And he constrained us. He not only entertained us at his home, but he also drove us through the beautiful parks of the city. We are also under a debt of gratitude to Brother Sanford for showing us some of the wonders of Cleveland, a city of half a million. Cleveland is located on the southern shore of Lake Erie, at the mouth of the Cuyahoga river. It was founded in 1796 by General Moses Cleveland. Today it has 14 magnificent parks, spread over 1500 acres of land, with their beautiful natural scenery, threaded by thirty miles of splendid boulevards. About 5000 manufacturing establishments are located in the city, producing over 125000 different kinds of articles. Iron and steel interests are important, and the petroleum refineries are the largest in the world. A new Government building is now being built on the Public Square, which will cost, when completed $3000000. Cleveland also has 100 benevolent institutions and 300 churches.

Our people have a Church on Woodland ave. the "Church of the Blessed Hope." Our highly esteemed and greatly beloved brother Joblin, was pastor of this church for about twenty years. We were privileged to spend May 30th with them. There was a large gathering of brethren in the morning to celebrate the Lord's Supper. We tried to speak, but the brethren there have been fed on such rich food by Brother Joblin, that we felt incompetent to edify them by any words of exhortation we might speak. Accustomed to hear his scholarly and elegant manuscripts read, we were fearful of offending their refined taste by rough-and-ready extemporaneous speaking. Anyway, we had a glad time in the Lord. My stay in the city was one grand, sweet song. Bro. Goss, the presiding brother for the day, was under the painful necessity of announcing the unexpected death of brother Hillier. Our Brother's sudden death cast a dark cloud over a bright day. His obituary and concluding remarks on our tour, next week.

They Wrote Letters. Acts xv 23.

Brother Huggins.

Can you come and hold a meeting for the Church of God, at Holt, Ind., any time in the future? If so, let me know.

J. T. BROTHERTON.

We can give you a meeting July 1 to 8, if that date suits you. Let me know immediately, as my appointments are made a month ahead.

Brother Huggins:

My wife read in THE RESTITUTION that you were coming to Salem. We are sorry you could not spare the time to come. Very sorry to hear of the death of Brother Hillier. He was a quiet, unassuming man. We sincerely hope he died the death of the righteous. I presume you enjoyed your visit in Cleveland, and I am almost certain the Church enjoyed your company and your work. Will be much pleased to hear from you any time.

P. NEILL.

Books, Papers, MSS Etc.

Several manuscripts from Brother Tomlinson. Present Truth for May with marked article, Consolidation Announcement. It seem that Present Truth and Christian Inquirer have united. The Bible Advocate for June 2, with a good article on the Authenticity of the Scriptures. Some manuscripts and questions for "Ebenezer" have been lost owing to the confusion resulting from our absence from home. Will correspondents please note this, and if they want their articles to appear in this paper, please rewrite them.

Prayer.

Prayer which is acceptable must be sincere and offered in faith. "All things whatsoever ye shall ask in prayer, ye shall receive," Matt. xxi. 22: Mark xi. 24-26, reads "Therefore I say unto you, Whatsoever, ye desire, when ye pray, believe that ye shall receive them and ye shall have them." Therefore, it is plainly seen that mere repetition of words will profit nothing, but we must pray believing our prayers will be answered, and at the same time forgiving, if we have ought against any.

Whatever we ask of the Father, we should ask it in the name of Christ. Christ said to his disciples, "Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in my name he will give it you. Hitherto have you asked nothing in my name; ask and ye shall receive, that your joy might be full."

Paul in his epistle to the Colossians said: "Whatsoever ye do in word or deed, do all in the name of Christ, giving thanks to the God and Father by him."

I do not think ones posture in praying makes a great deal of difference. One can pray as well standing or sitting, as kneeling. The kneeling posture or bowing of the head shows humility. We read that Christ knelt at times and again that he fell prostrate.

I think that most prayer should be secret. Christ is our example and we read that he went apart from his disciples to pray. We are told that when we pray we should not be as hypocrites, who love to stand in the synagogues and in the corners of the streets, where they may be seen of men, but we should enter into our closet, and when we have shut the door pray to the Father in secret, and he hearing us in secret shall reward us openly.

We are not to use vain repetitions as the heathen and think we shall be heard for our much speaking; for God knows what we need before we ask.

When we pray we should forgive men their trespasses, for if we do not God will not forgive us. Matt. vi.

We should confess our faults one to another.

The effectual prayer of a righteous man availeth much.

Brethren, let us pray with the understanding and without ceasing until the Lord comes.

MARGT. DRUMMOND.

Interesting Paragraphs.

A Paris paper in advocating an Anglo-French alliance declares that England must reorganize its army to render it capable of energetic action on the continent.

The mean height of all the land now above the sea is referred to by Lyell as being 1,000 feet. The mean depth of the ocean is at least 12,000 feet.

The Presbyterian general assembly bars paid agents, members of church boards and permanent officers from new commission of fifteen, thus dooming the church ring to extinction.

A discovery of large deposits of tin ore is reported as having been made recently in the Brooks mountains in Alaska. The details of the strike are not given.

In the public schools of Strasburg, Germany, men teachers get $842.72 to $937.72 per annum, according to the years of service, and women teachers get from $333.20 to $666.40.

The story is now going the rounds of the country papers about a man who visited the paying-teller's window in a bank and asked for one of the new coins with "God Bless Our Home" left off.

Communicated.

A Receipt for Preaching.

In THE RESTITUTION of May 18th, an esteemed brother asks for a receipt to present the truth to "fastidious people so as not to offend them?"

I am not quite certain that the one offered to the brother, in reply to his request, will have the desired effect.

If a "good rhetoric" will answer the purpose, I would advise the brother to purchase one, but not to "study it constantly" because that would leave no time to study the Bible; but if a good rhetoric will teach him how to "win people while he convinces them," he should try it by all means. Jesus did not possess the art rhetorical of "winning while he convinced," nor did the prophets before him. They usually suffered defamation, persecution, and sometimes imprisonment, for uttering what convinced but did not win.

There may be some fascination in the art of presenting truth, but its edge is so sharp that in cutting its way to the heart, it must offend the fastidious "natural man who receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The miracles of Jesus were not wrought out along the line of "rhetoric," for they convinced, but did not win.

Jesus says "the world hateth me, because I testify of it that the works thereof are evil," and the blood of the martyrs of Jesus testify along the high-way of ages, that "fastidious people" are always offended, when the truth is presented to them. Paul offers a pretty good receipt, in 1 Cor. ii. 4, in these words: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power, that your faith should not stand in the wisdom of men, but in the power of God." Paul did not preach the wisdom taught in the schools of his time, but the "hidden wisdom which God had ordained before the world unto our glory."

It was the wisdom which none of the princes of this world knew, and it revealed things that the wisdom of this world did not, and cannot know. To them, whose faith stands not in the wisdom of men, but in the power of God, it reveals a glimpse of the glory to come, which down to that time, "Eye had not seen, nor ear heard; neither had entered into the heart of man, the things which God hath prepared for them that love him." This, "the gospel has revealed to us, by his spirit, and we have received it, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

Paul says we speak these things "not in the words which man's wisdom teaches, but which the Holy Ghost teaches" comparing spiritual things with spiritual. Jesus commanded his disciples "to go, and as ye go, preach, saying, The kingdom of heaven is at hand."

They did not stop to consult the rules of logic which men have made, not to please the ear of fastidious listeners, by the music of speech, but delivered the message in their own way, "and their sound went into all the earth, and their voices to the ends of the world." The Divine Teacher had told them, as they sowed the seed of the Word, that some would fall by the wayside, some in stony places, some among thorns and thistles, and some in good ground, and that while the fowls would devour that by the wayside, and satan snatch it from the hearts of others, that in the good ground would produce thirty, sixty, and a hundred fold. We should take no thought as to what the effect of our work shall be, our kind Father will look after that. Paul plants, Apollos waters, but God gives the increase. The gospel is not new, and never has been taught in the schools of this world, nor can it be preached by rules written out by the school men of this world. Paul affirms this in his scathing words to the Galatians; "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ," "but I certify you, brethren, that the gospel which was preached of me, is not after men, for I neither received it of man, neither was I taught it but by revelation of Christ." Gal. i. 10-12.

There is but one gospel, and it is not sugar-coated, but "sharper than a two-edged sword," cutting its way to the heart, and into the heart. When it cuts its way into the heart, Acts ii. 37, they cried out "men and brethren, what shall we do?" and when they were cut to the heart, Acts v. 33, "they took counsel to slay them" and "gnashed on them with their teeth." Acts vii. 54.

The gospel is a message of life, "because the world by wisdom, knew not God," "it pleased him by the foolishness of preaching to save them that believe it." It is God's method of saving men. All his power unto salvation, is extended through the gospel, and the very best evidence that the gospel is being preached, is, that it offends some. When a minister pleases men, there is danger that he is not the servant of Christ. It is impossible to please a man and convince him of sin at the same time.

I am of the opinion that no such receipt as that asked for, by our worthy brother can be found.

H. M. LUCAS.

Questions on Sunday School Lesson June 14.

THE RISEN CHRIST BY THE SEA OF GALILEE. JOHN xxi. 1-25.

Golden Text—Lo, I am with you alway, even unto the end of the world. Matt xxviii 20.

1 How many times did Jesus appear to the disciples before this time?—John xx 19 26.
2 Where were these previous appearances?
3 Where did the disciples go after that? Matt xxviii 7.
4 What did they do while waiting for Jesus to appear?
5 Did they have good success?
6 How did Jesus appear to them?
7 What did he tell them to do?
8 What success did they have then?
9 Who first recognized Jesus?
10 What did Peter do?
11 Tell about the morning meal that Jesus had for them.
12 Tell what Peter had done to offend Jesus.
13 Did Peter realize that he needed forgiveness?
14 What did Jesus ask Peter?
15 Would these questions bring to the mind of Peter what he had said before? Matt xxvi 33
16 How many times did Jesus ask the question?
17 What did Peter reply?
18 What did Jesus tell Peter to do?
19 Would this assure Peter he was forgiven and restored to his former position?
20 Would being so trusted help him to be stronger?
21 What did Jesus prophesy in vs 18?
22 Would this show Jesus put great confidence in Peter's steadfastness?
23 What was Jesus' final command?
24 When Peter saw John following too what did he say?
25 What was Jesus' reply?
26 What false impression got out?
27 Did Jesus mean to teach that John would not die?
28 What was really meant?
29 What does vs 25 say about what Jesus did?

THOUGHTS ON THIS LESSON.

In the final direction of Jesus to Peter—"follow thou me"—the "thou" is emphatic. It does not concern you what disposition is to be made of the other. I use him as I wish to carry on my work. The thing for you to do now that I have forgiven you of your baseness to me in the hour of my trial; now that on account of your repentance I have restored you to your former position; the thing for you is to do your own work. Do just what I have asked you to do. You have declared your affectionate love for me—prove it. You will suffer toil, hardship, privation, and for my sake even your life will be taken. Bear it all for me, and if I choose to make for John an easier lot, what is that to thee? Let not jealousy come into the heart.

"If I will that he tarry till I come" shows that Jesus has in his hands the disposition of our lives even.

The story that went out that Jesus had said John should not die, shows how easy it is for a false construction to be put upon words. We note the words of a speaker or writer, and unless we endeavor to give the meaning he had when uttering them, we shall fail to adequately express his ideas. Too often we distort an author's meaning by a too strict adherence to the "letter" of what was said, when we should endeavor to get at the "spirit" that prompted it.

Again, often when a false report is given of what one has said, we repent that false report, forgetting that it is our duty to verify the statement. The reputation of many a man and brother has been laid low by believing a false report of what he has done and said, without having taken the least pains to find out the "other side" of the matter.

We slander another when we utter a false tale or report of him; we injure and defame him. Prov. x. 18 says "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."

To utter a true statement concerning the acts or words of another is not slander. To utter a false statement of another is slander. To slander another is a crime, and by the Word of God any one so doing is branded a fool—foolish person.

We can avoid being "fools" by uttering only what we are sure are true reports. The lesson to be taught and learned is—Be sure you are right, and have not been misinformed, and then be sure the one giving the testimony is unbiased and unprejudiced—because the biased and prejudiced person's testimony will be like that person.

Never repeat anything derogatory of another—at least not until you are in possession of two sides of the case, and not then till you have sought diligently for a possible third side.

Dear Restitution:

The Church of God met the fourth Sunday in May, and listened to a good sermon by Brother A. V. Durham, from Rom i 16, For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, which was enjoyed by every one present.

The congregation then gathered at the water, and Brother Oliver Williamson was baptized into Christ by Brother Durham.

The Church also met at Brother Williamson's at Polzer on May 30th, and listened to an excellent sermon by Brother J. H. Anderson, on the subject of the Rich man and Lazarus.

There were several new hearers, and all seemed interested. The sermon was fine, and to the point, and I hope that it may be as good seed sown in good ground and bring forth fruit in due season.

Your Sister in the faith.

IDA GUTHRIE.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

R A Daniels	1 25

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. B. WILSON.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Household of Faith in Virginia and other Eastern States: The brethren in the Shenandoah Valley of of Virginia have taken the necessary steps toward the organization of a Conference to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord, and thereby strengthen our faith, and spread the good news of the gospel to others.

Furthermore, we are deeply interested in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend; so write to S. F. Boyer Pelton, Va. or to me at Dillsck, Va.

VIRGINIA REFERENCE.

The Annual Meeting and Conference of the Church of God in Indiana, will be held at Old Antioch, Marshall Co. commencing Friday, June 12, and continuing over the following Sunday. A competent programme committee is appointed to arrange a programme which will be announced in due time. Shall we all commence now to so arrange our business affairs so we may not miss this meeting. Brethren we anticipate a good meeting. Come all who can and meet with us. Come in the Spirit of the Master, and we shall be blessed.

Remember our Bible School which will begin Monday morning following the close of the Conference. All who can are especially invited to come to the conference and stay with us during this feast of Bible fare. Brother Lindsay and other teachers are expected to be with us.

J. H. WILLEY,
Pres Ind Conference.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington will convene at Felida, Washington, June 26, to 28 inclusive. Train will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. Melvin R. D. Route 3 will meet any one at Felida Station if notified in time. Trains leave Vancouver 7:30 A. M. arrive at Felida, 8. A. M. The church at Felida will have their church building completed by that date and it will be dedicated at this time. All that attend will be cared for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said. "They that feared the Lord spake often one to another.....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY, Sec'y.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy the business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing: for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.
J. C. THOMPSON, Sec.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Indiana Bereans, Greeting:

Brother Neill's resignation has made me your President. I wish to express to you my willingness to help you in any way that I can.

Let me urge you to continue your study and the holding of regular meetings. Great good has already been accomplished, and we must not let this work retard. Let us understand and be about our Father's business, ever keeping in mind his promise to the Little Flock.

Address me at 515 E. Pennsylvania Ave. South Bend, Ind.

May God bless and prosper your meetings.

EVELYN K. HARRIS.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of some. Perhaps Brothers Lindsay, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Cromer or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

Indiana Bible School.

The Indiana Bible School will convene this year at Plymouth, Indiana, June 15. This will be the day following the June Conference at Antioch. So those coming can come in time for the Conference and stay over the following week. Last year the attendance was about double the previous year, and we hope to have a like increase or more this year. Work is being planned that will be both interesting and instructive to those in attendance. Those coming please notify Mrs Phabe Willey, Plymouth, so that lodging places may be secured.

LYDIA RAILSBACK, Sec.

P. S. The design of those having in hand the entertainment of those who attend, is to provide lodging and the meals free to all. A fund to meet all necessary expenses has already been started, and contributions will be received according to the will of interested friends of the cause.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave. Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882. 50c

Any one wanting any of these books can have them post paid at the above prices.

Evangelizing Notice.

Under the providence of God my health has improved. Duty calls me back to my work on the Pacific. In spite of my desire to meet brethren and relatives on my proposed trip as far east as Ohio and Kentucky I turn homeward in a few days.

After leaving Kansas my first meetings will be at Blackwell, Okla. Those wanting meetings in Oklahoma or Northern Texas will address me without delay, in care of Eliza Rabe, Box 254, Blackwell, Ok.a.

Brethren in the region of Abilene, Texas and west of that city in Texas and New Mexico, etc., address me care of *Word and Work*, Abilene, Texas.

Arizona brethren and those west of the Territory address in care of J. M. Pike, Phoenix, Arizona.

Brethren of California can reach me at any of these towns if you write soon enough or before I pass. Brethren of California will intercept me at Pomona, Cal., address in care of W. G. Stella. Those of Oregon that write on later dates, will write in care of Clinton Wilson, Central Point, Ore. I feel competent in health for all this work.

W. L. SKEELS.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box 13, Oregon, Ill.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 386 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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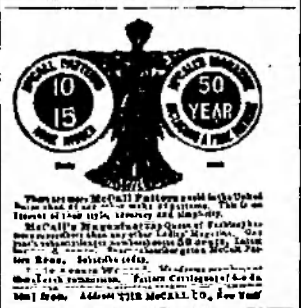

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VOLUME LVII. PLYMOUTH, INDIANA, JUNE 17, 1908. NUMBER 23.

The Restitution.

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Poetry.

A Place of Safety.

They say there is a hollow, safe and still,
A point of coolness and repose,
Within the centre of a flame, where life might dwell
Enharmed and unconsumed, as in a luminous shell,
Which the bright walls of fire enclose
In heavenly sequestration; barrier that no foe
Could pass at will.

There is a point of rest
At the great centre of the cyclone's force,
A silence at its secret source—
A little child might slumber undisturbed,
Without the ruffle on one hair curl,
In that strange central calm amid the mighty whirl.

So, in the centre of these thoughts of God,
Cyclone of power, consuming glory fire—
As we lie by-rapped
Upon our faces, and are lifted higher
By his great gentleness, and carried higher
Than curve-cheeked angels, till we stand
Even in the hollow of His hand—
Nay, more! we lean upon his breast—
There, there we find a point of perfect rest,
And glorious safety.

Communicated.

Salvation. No. 3.

THE GOSPEL.

Both justification and salvation are suspended upon belief of the gospel. It was the means used to bring men into harmony with God's purposes, to make them godlike in character and fit them for God's eternal kingdom. Says Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Rom i 16. It has for its end the salvation of men. Could there be any thing brought to the ears of men that could sound more sweetly. It ought to be eagerly listened to, and laid hold of as drowning men would seize the rope thrown for their rescue. No higher mission could fall to the lot of any man than the proclamation of God's message of love and mercy to a race undone by sin. It is no wonder that Paul wrote he was not ashamed of it. This meant a great deal in his case when suffering and martyrdom lay before him. "Always delivered unto death" as he recorded of himself and fellow apostles. Men of less faith and boldness of spirit would have shrunk appalled by the dangers and difficulties confronting them. Isaish pronounces a eulogy on these and all other evangels of peace and pardon. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa lii 7. In the light of this Scripture the gospel is good tidings; it declares peace and salvation and the reign of Zion's God, or the kingdom as described in other prophecies.

THE GOSPEL OF CHRIST, THE POWER OF GOD.

It is a moral power, making its appeal to the human heart and mind through what it offers of things good and desirable. Man needs something that is not his by nature and inheritance. He is not in possession of it by birth nor can he buy it with money nor render an equivalent for it in good works. He is a sinner and needs pardon. This is a matter of mercy and grace on God's part. However rich none can redeem his brother, or give to God a ransom for him. Psa xlix 7. No man can remove from his mind the feeling of guilt. He is an enemy to God and must become his friend. "Being in time past alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable, and unreprovable in his sight. Col i 21, 22. The text tells how man became an enemy—by wicked works. 2 How he is reconciled through the death of God's Son. The second proposition of all the divine and good means that Christ died in order that reconciliation might be brought about by faith and obedience on the part of man. I know that some teach that all men were reconciled to God at the moment that Christ expired on the cross. This is not proven and is contrary to the teaching of the Scriptures and the facts in the case. This view is simply absurd. Christ's death was one means to the end; there is another means to the same end on the human side.

Proof: "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. The "us" of the text refers to believers, especially the apostles and others who preached the Word. The last sentence in verse 19 makes the matter still plainer. "Hath committed unto us the Word of reconciliation." 2 Cor v 18, 19. This Word is the gospel which was ministered, served or preached in order to reconciliation or atonement. It was made known for the obedience of faith among all nations. Rom xvi 25, 26. Not one soul would be reconciled to God without belief of and obedience to the gospel. It is through the gospel that God was in Christ reconciling the world unto himself, as says Paul. It is only to the extent that the gospel is believed and obeyed that the world is reconciled to God.

Man needs life. The present life is so brief and fleeting; swifter than a weaver's shuttle and like the "vapor or mist of the morning that appeareth for a little time then vanisheth away." James iv 14. If the life we now have should be ever so long, and yet not endless, its duration would not meet man's need, nor satisfy his craving. Death would still be the grim specter on the horizon of his being, to which he would be obliged to yield some day. The gospel offers him an infinitely better boon, endless life to be enjoyed under conditions that exceed the power of language to portray. My dear friend still out of Christ and without hope, would you like to enjoy such a life? You can secure it on terms quite within the measure of your ability to perform. God, from the depths of his great love invites you to accept the offer. You cannot afford to treat his offer with cool indifference. He is faithful to perform all his promises. He was never known to fail in all the history of the past.

"In hope of eternal life which God that cannot lie promised before the world began." Tit i 2. The life is manifest in God's perspective in love and mercy to promise it, and man's privilege to hope for it. The text teaches by implication that man is not immortal by virtue of his descent from Adam, the father of the human race. The sad fact is that Adam brought death into our world. By one man sin entered in the world and death by sin." Rom v 12. And again, "For since by man came death, by man came also the resurrection of the dead. Death came by the first man, but life by the second man, the Lord from heaven." See 1 Cor xv 21. Those who claim that man has an immortal soul, dishonor the Lord Jesus and contradict the plain statements of Revelation. No one can harmonize the popular view of man's nature with the 15th chapter of 1 Cor. The resurrection is emptied of all meaning by this view. I will quote Rom ii 6, 7. Who will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.' Both incorruptibility of nature and eternal life are plainly conditional according to this text; and no eternal life is a part of the gospel to be preached to the sinner for his acceptance by faith. Eternal life and salvation are treated in the Scriptures are intimately related. So in II. judgment of Murdock he claims to render "life" where other translators render "salvation."

JOHN L. WISE.

Fine Woods Bible Class.

Teacher. Our Lesson for to-night will be

PAUL'S DESIRE TO DEPART AND BE WITH CHRIST

in answer to the following inquiry:

Mr. W. H. Wilson, Dear Brother:

I am writing you for information. In Paul's letter to the Philippians, i, 23, he says, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Common Version.

In the Standard Edition, 1901, American, the above passage reads, "But I am in a strait between the two, having the desire to depart and be with Christ; *for* it is very far better."

"The New Testament in Modern English, by Ferrar Fenton, gives the passage thus: "Now I am possessed by the two, having the desire to be freed and to be with Christ, by far the better."

Now, Brother Wilson, I don't believe Paul meant to convey the idea of dying and going to heaven before the time of the first resurrection, although this passage is quoted to prove that theory. What I want to know, is the best translation from the Greek text, then perhaps I can give to others a more satisfactory explanation as to what Paul did mean. Jesus Christ being High Priest, Paul knew he could not be admitted into heaven while the high priest was performing his office work. I recollect many years ago, some brother gave a rendering by which he made Paul say in English, "Having a desire for the returning and being with Christ," etc. This looks very consistent, and would correspond with Paul's teaching about the second coming of the Lord and the resurrection, etc. Will the Greek Text admit of such a rendering?

H. B. LATHROP.

Teacher. The question as to what Paul really meant, is both a proper and also an important enquiry. The common thought and explanation, that is usually given is that at death an immortal soul departs from the body, and takes its journey to be with the Lord. Now the point for our investigation will be, could the common opinion have been the thought existent in Paul's mind, when he expressed the desire under investigation? What is your conviction?

Edit. That could not possibly have been his thought.

Q. Why not?

A. Because it would make him contradict his own writings.

Q. How so?

A. Because he says that the Lord Jesus the Christ, is the only one of all the earth's inhabitants, that has as yet become immortal. Now, if his statement is true, he could not have believed that either himself, or any one else, had an immortal soul that could depart and be with Christ at death.

Q. If he really did limit the possession of immortality to only one person, your reasoning must be correct. Please give proof for your assertion?

A. See 1 Tim. vi. 15, 16: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."

Q. Will God always confine that gift to Christ?

A. No, sir; he has made the Christ the only channel through which others can become immortal.

Q. Please submit the evidence?

A. See Rom. vi. 23, "The gift of God is eternal life through Jesus Christ our Lord."

Q. When will others get it?

A. Speaking of the resurrection, he says, in 1 Cor. xv. 51-54, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last tramp; (not before) for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality."

Q. Then no one gets immortality, or incorruption (which is the same thing), one resting in the dead, and the mortal—the living) until the resurrection. Is that correct?

A. It is even so.

Q. Then if no one can have immortality prior to the resurrection, and the resurrection is still an event to take place, then Paul did not have it, neither has any other person an immortal soul to depart and be with Christ at death. Is not that correct?

A. We can come to no other conclusion.

Q. Where is the Lord?

A. In heaven.

Q. Then if a person departs at death to be with the Lord, where does he go to?

A. If the Lord is in heaven, he must go to heaven.

Q. Did the Lord say anything about others either going or not going to heaven?

A. He did.

Q. What did he say?

A. See John xiii. 33. Speaking to his disciples, he said, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go ye cannot come; so now I say to you."

Q. Then if the Lord is in heaven, and he said they could not go where he was going, then neither Paul nor any other disciple could depart and be with Christ in heaven, at death, or any other time, could he?

A. No, sir, they could not, and the Lord's words hold true. "Whither I go, ye cannot come."

Q. Did the Lord say whether any one has ever ascended up to heaven, or not?

A. He did.

Q. What did he say?

A. See John iii. 13, "No man hath ascended up to heaven."

Q. Then the thought of any one departing from earth to heaven, where the Lord is, is adverse to Scripture teaching is it not?

A. It certainly is.

Teacher. Then we must seek some other meaning to Paul's words about departing and being with Christ, shall we not?

Ed. Yes, sir; because we find the common view to be contrary to Christ's teaching.

Q. Well, what is the Greek for the word translated "depart?"

A. "Analusai."

Q. What does it mean?

A. Parkhurst says: "It signifies in the New Testament to return or depart."

Q. Give a Scripture quotation where the Greek word "analusai" means "to return?"

A. See Luke xii. 36, "Be like unto men who wait for their Lord when he shall return (analusai) from the wedding."

Q. What is the present attitude of all true gospel believers?

A. Waiting for the return (analusai) of the Lord from heaven, and not for us to depart from earth to heaven.

Q. In other translations render the word "analusai" by the word "return?"

A. Yes, sir; they do.

Q. Please give one.

A. We have the "Diaglott," which gives it as follows: "I am hard pressed by two things,—I have an earnest desire for the returning (analusai—the act of returning) and being with Christ, since it is very much to be preferred."

Q. Preferred to what?

A. To a choice between death or the full mortal life. Then we will depart from the present groaning condition of things literally.

Q. Who will experience this glad departure?

A. Those who yield a hearty obedience to the glorious gospel of the kingdom, and continue first in the faith, and refuse all solicitations from the apostacy to compromise the same and shall cut loose from every worldly abomination.

Q. Please give the study of scholars, with regard to the use of the word "analusai," in the text we are now examining?

A. I will quote as follows: "There is a feature which the Common Version ignores, the infinitive *analusai* is preceded by the article *to*. The significance of the word will be perceived in the light of the following rule of Greek grammar. The infinitive with the article, is in all cases equivalent to a substantive, as *ton logo* the act of speaking. Hence, *to analusai*—literally *the return*—is the act of returning, and should distinctly be *the returning*. In addition to the verb *return* there is the verb *to be*, this is also in the infinitive, and preceded by the article, it therefore, ought to be understood as a substantive—*the being*. Both phrases are preceded by the preposition *sin*, (for) from which it allows that Paul's desire was for the returning and the being with Christ. The verse translated in strict accordance with the original, would stand as follows: 'For I am straitened by the two, having the earnest desire for the returning and the being with Christ, far better by much."

Teacher. For a fuller and more complete exposition of this text, see Lesson V, page 52, of "Fine Woods Bible Class."

It is now time to adjourn.

Yours in the Blessed Hope.

W. H. WILSON.

Sunday School Lesson.

LESSON FOR SUNDAY, JUNE 28.

TEMPERANCE. EPH V 6-20.

Golden Text. Be not drunk with wine, wherein is excess, but be filled with the Spirit. Eph v 18.

To get a fair understanding of this lesson let us fix in mind that this is the latter part of the letter written by the apostle Paul to the saints in Ephesus, and other faithful brethren. He reminds them that they trusted in Christ after they heard the Word of truth, the gospel, and were sealed with the Holy Spirit's promise. Eph i, 1, 13. Before that they were dead—to God and Christ—in trespasses and sins. Were without Christ, had no promise from God, and no hope. Eph ii 1, 12. But now since they had believed and obeyed the gospel a revelation was made to them—through Paul—that had not been made known in the past ages, that they, the Gentiles, should be fellow heirs in the body of Christ. If Christ dwelt in their hearts by love. Eph iii 6, 17. And now being no longer strangers and foreigners, but fellow citizens with the saints. Eph ii 19, 20. And that through Jesus Christ having so highly honored them, they should prove their gratitude and love towards God by their every day conduct. Be men and women in Christ, and not act like children—of the world—as they did before. Be kind and tender hearted, forgiving one another, as God for Christ's sake had forgiven them. Eph iv 1, 24, 25.

Therefore walk in love, as Christ loved them, not using a mess of foolish talk, that would lose them out of the kingdom of God. Eph v 1-5.

This brings us to the lesson text. The Apostle Paul has no fun to them the actual facts concerning salvation in the kingdom of God, and how to conduct themselves in order to be saved, and his earnest exhortation is not to let any man—no matter who—deceive them, leading them astray by promising or preaching some other way of salvation. Another gospel that is not another. Gal i 6, 7.

There are today thousands that listen to some gifted orator, holding them spell bound, and working on their emotions until they cannot control themselves. By standing up or falling down, and various other signs they profess to be converted, and by the speaker and others are declared to be saved, and on their way to heaven. Is it any wonder that Paul says: "Let no man deceive you with vain words"? For because of these things—false teachings—comes the wrath of God on the leaders and the led.

He warns the saints and faithful brethren to take no part in such things. They belong to those who love darkness rather than the light of truth.

Then he calls to awake—do not be drowsy, be alive unto God: Eph v 11. So as to redeem—make the most of the time—before they believe—be diligent, "Not slothful in business, fervent in spirit, serving the Lord. Rom xii 11.

Temperance. Every reasonable man and woman, and many unreasonable know what temperance means, also know how to be temperate. Knowledge is power, and when properly used is powerful. Temperance demands self restraint, self denial, not only with regard to strong drink, but includes every other excess. People can, and do, talk, laugh, sing, dance, dress, play, work and eat, also pray and preach intemperately. Was it necessary for Paul to write to the saints, Be not drunk with wine? Did they not know that no drunkard can enter the kingdom of God? 1 Cor vi 10. Those who really compose the Church of God, the body of Christ, knew that "wine was a mocker," They were filled with the Spirit. But there were always "Some among them," 1 Cor xv 12, that required a written law, which they continually tried to avoid, as some do now. No law abiding man will object to the temperance movement, so actively pushed at the present time. But does it require a temperance lecturer to convince even the drunkard that drunkenness is a shame, a disgrace? No, indeed. The drunkard knows that he is a blot, that his appearance and actions are a crime against manhood. Drunkards and drinkers glory in their shame.

Let us not forget the tobacco intemperance—or temperate use, or any use. The habit is filthy and unmanly. Because great numbers, and many of good character use it does not alter the fact that it is a childish habit. The best and manly men do not use tobacco nor get drunk with wine. The new man in Christ Jesus will not.

Next lesson, Israel asks for a King. 1 Sam viii.

P. NEILL.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, JUNE 17, 1908.

BRETHREN and Sisters, a number of our friends have not yet renewed subscriptions for the year. Will all such try and remember us very soon. We thank you for the favor

SISTER C. H. Wallace is going to spend the summer at Los Angeles, Cal. and wishes to greet those of the faith in that city. Please drop her a line or call on her at 126 E 6th St. and get acquainted.

WE were pleased to have our new Brother Pressley, of Dutton, Michigan visit us. He is one of three old soldiers that were baptized at the Michigan Conference, and we were so glad to see him that we have extended an invitation to him to come again.

SISTER Jones Milleback wishes us to say that Brother Lindsay stopped while on his way from attending the Michigan Conference to the Indiana meeting and preached three sermons for the South Bend Church. While there he encouraged Sister Rentha Cuffel, and so one more dear one is added to the little company of God's children at South Bend. Our prayer is that she will be faithful the little time that remains for it at last receive a crown when Jesus comes.

THERE is a busy week with us. The meeting at old Antioch was well attended by more than the usual number of brethren and sisters being there on Friday and Sunday, while the Sunday crowd was a large one ever. All were pleased to see Bro. R. S. Dwiggins of Ontario, Cal. once more. He is some older than when last with us, his voice has the same old ring, and we were glad to see him. Brother Baldwin came from St. Petersburg, Fla. to be at the Antioch meeting again, and it looked good to see him once more, though there was the tinge of sadness when we remembered that his dear wife was not there, but sleeps in southern soil, awaiting the angel call to a new unending life. The [illegible] will give a report of the [illegible] but we must say from personal mentioning the pleasure we had in visiting with the faithful [illegible] from Chicago. Brother Ashbaker and daughter, Bro. Thompson and wife, and Brothers T. H. Wilson and Alexander. May the Lord bless them. We hope this will not be their last meeting with us. Come again, and bring others.

THE Bible School at Plymouth is being well attended and bids fair to be of profit to all. The best laid plans however are often disarranged. When we arrived home from Antioch on Sunday night there was a telegram calling Brother Lindsay to preach at the funeral of a Sister at Marshall, Illinois, and the programme had to be changed, as he could not get back until Wednesday to take his part of the work. To assist in this emergency Brother Woodward remained and preached to the people on Monday evening. This made it impossible for him to reach his home before twelve o'clock at night, but he said he would gladly suffer the personal inconvenience, if he could thereby do good, so all feel indeed grateful to our aged brother for so doing. There are many hearts in Plymouth with tender spots for Brother Woodward, and we are always glad to greet him. We were disappointed that the labor of the Michigan Conference left Sister Woodward in such a condition that she feared to attempt the trip to our state, however we trust through the providence of God she may be with us again next month.

Communicated.

Conference Report.

Another effort for the advancement of God's truth we believe will be registered by him who "never slumbers or sleeps," but who always keeps correct account of his family and their work for him. "Success" must be the word written for this our 50th Conference Anniversary of the "Church of God" in Michigan.

Bro. Lindsay was present on time and gave a good sermon on the subject, "The worth of God's Word." The Bible school opened Wednesday morning with a splendid attendance. As Bro. Lindsay expressed it, a very bright intelligent class of people from 12 to 84 years of age. It was encouraging to see the earnest study of each, especially the class of young ladies, and we believe through these earnest studies one at least of them was made to see her need of Christ, all were instructed and greatly benefitted. Each train brought re-inforcements until the attendance became larger than we have had the pleasure of seeing for many years. A large tent for serving meals was pitched near the church, where all meals were served, except breakfast, during the entire week. Sunday for dinner the tables were set for 91, which means nearly all of that number were from other localities.

Bro. F. L. Austin reached here Wednesday in time for his work in the evening.

The programme was carried out almost entirely as given in THE RESTITUTION. We feel that the Bible school and the financial plan as prepared by the committee, (which was adopted, and of which each member of the body will receive a copy later) was a good step in advance. So much interest was manifested in the Bible school work that many urged the plan of holding it a week or ten days next year, (D. V.) The meeting was well attended by many dear faithful ones, and yet all were not here we had hoped to see. God knows if some of them might have been here to throw their influence on the side of truth, but were not enough interested to come. He also knows all about those whose heartsoded out for the sweet companionship of those whom they desired to meet once more in Conference worship, but chose to remain at home for the sake of others too aged or ill to come, and great will be their reward. Again we looked in vain for dear familiar faces never more to meet with us, for they have finished their course, and are awaiting the welcome into the kingdom, and still with these thoughts of sadness we rejoiced for we were encouraged by the results of this gathering. Sunday P. M. after Bro. Woodward's sermon on the kingdom, Bro. F. V. Blakely of Grand Rapids, made public avowal of his life consecration by being ordained to the ministry. Bro. Lindsay offered the prayer of consecration, after which Bro. H. W. Woodward gave him the exhortation and charge.

Bro. Blakely is a young man (married) with a good education and ability for doing good in the Master's cause. May he be kept humble, devoted, earnest, studious helper in this great work. No one can teach unless willing to be taught. No one is fit or able to mold other minds until they are willing and do have their own wills controlled and molded by divine power. So our prayer for our brother is, Take and mold me as thou wilt in love, patience and humility, and an ever increasing love for God's truths. We were further made to rejoice when after this meeting we saw Bro. Woodward buried seven willing, intelligent believers into the Christ, all realizing their needs of a safe and right adoption into the family of God. Now if ye be Christ's then are you Abraham's seed and heirs according to the promise. Gal iii 29.

The ministers present were O. R. L. Crozier, B. W. Woodward and M. A. Woodward, F. L. Austin, Sister L. Perkins F. V. Blakely and S. J. Lindsay. Meeting closed Sunday evening with the right hand of fellowship, communion and a sermon from F. L. Austin. May the power of the blessed gospel keep us all faithful to the end of life is the prayer of your servant.

M. A. WOODWARD, Sec.

A Letter.

Written to the teacher of the Bible Class at Tabernacle Christian church, Fort Worth, Texas.

Friend Ingle:

I certainly enjoyed your exposition of the logical proofs of Jesus' death and resurrection. It was remarkably conclusive and convincing. Jesus died and rose again. However your statement that in reality there was no death of the real ego, the inner being; but a continuous conscious life, was a discordant note. The whole Scripture, from Genesis to Revelation, is only amplification of Paul's summary, (Rom vi 23). "The wages of sin is DEATH; but the GIFT of God is eternal life THROUGH Jesus Christ our Lord."

The question is not, "If a man die shall he continue to live;" but "If a man die shall he live AGAIN"? For those who shall have died before Jesus comes and sends his messengers to assemble his chosen ones, (Mark xiii 26, 29) future life is predicated on resurrection. Paul said that those who taught that the resurrection had passed over turned the true faith. A continuity of life is taught in the Bible in one passage, Gen iii 4. Jesus referred to that teaching in anything but confirmatory language. Jno viii 44. According to your own statement, you have made wonderful progress towards the one true faith; and, like Apollos, have become mighty in the Scriptures; and now I desire to emulate Aquila and Priscilla. Acts xviii 26.

The true doctrine is, By sin came DEATH—death in the ordinary meaning of the word; by the righteousness of Jesus the Christ came the possibility of LIFE to those who believe in him. If the sons of Adam possess inherent inmortality, impolitely termed the immortality of the soul, then the sacrifice of Christ was of no necessity, for we already possess that which he, through the gospel proposes to give, namely life. If we are "good," God will not condemn the good to endless misery, hence we would be "saved," i. e. enjoy eternal happiness without the "blood" and without the "faith"; and all of those spoken of in Heb xi, would not be waiting "for us," (verse 40), but would have been made "perfect" long before those inspired words were penned. But the subject is too vast for a letter. I inclose leaflets on the subject. If you are inclined to take up study of this vital doctrine, I will be glad to furnish you Scripture helps. Prove all things, hold fast to that which is good. And no doctrine, however self gratifying, is good that is not true.

Sincerely your friend.

S. T. BLEDSOE.

Report of Labor.

On April 22, 1908, we, wife, children and I, left Woodstock, Va., for the home of Sister Cook, of Boutonville, Va., there we stayed for three days and were royally entertained. Three meetings were held at her house and so well did Sister Cook do her part that a goodly company of neighbors gathered in each evening. Saturday morning, the 25th, we were conveyed to the home of Sister Julia Updike, seven miles distant, by her husband. Sister Cook is also a sister in the flesh to Sister Cook. We stayed with Sister Updike all night and for the benefit of her aged mother, held a service in the evening in the parlor which quite a few of the neighbors attended. Sunday morning we were driven another two miles to the church, where morning service was held. The house was filled to overflowing. This little house, located in among the Blue Ridge mountains was dedicated several years ago to the service of God, by Bro. Samuel Wilson of Jersey City.

The following week was spent with Brother and Sister Ashby Updike. We can hardly say too much for this God fearing couple and their three girls, who showed us every attention. During the day we visited the neighbors and each night held a meeting.

Saturday morning Bro. and Sister Ashby Updike drove us eleven miles to Front Royal where we took the train for Waterlick. Here we were met by Bro. Samuel Boyer, who drove us nine miles to his home. We were to have had meetings every night of the following week, but therein interfered somewhat with our plans. We did the best we could, however, and only missed two meetings entirely, the others being attended by small but interested audiences. On May 13th after a three day rest we began a series of eleven meetings at Slate Hill, another point near Bro. Samuel Boyer's. During most of this series we stayed with Sister Virginia Ritenour. We must not fail to commend her hospitality and also of her entire family, father, mother and two brothers. We must also mention the kindness of Bro. Samuel Boyer and family, and Bro. David Boyer and family. Again rain interfered and cut down the attendance several nights, but gratifying to say, it only served to stimulate the real interested ones. On Saturday May 23, Sister Virginia Ritenour took us in the surrey, over the Massenutten mountain, 12 miles to our home.

We were gone one month, held 27 meetings, visited the brethren and got acquainted with the people at four localities and had the pleasure of baptizing one young man, brother Chas. Funk. We still have some special meetings in the near future which will also be reported.

Sincerely.

GEORGE NEILL.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

To obey is better than sacrifice.

Is the World Growing Worse?

Brother George Neill asks: "Tell me where I can secure facts showing that the world is not growing better." There are no such facts because the world is growing better and will continue to improve materially, morally and intellectually until the Lord comes. This is what the Prophets teach and is in accord with experience.

Indeed, the wide spread diffusion of light, shining from God's Word—the Bible—now translated into over four hundred languages, every known tongue, and its influence in the betterment of human affairs, is one of the most conspicuous signs of the nearness of the coming of the Son of Man.

To reach correct conclusions on this question, compare conditions as they now exist with conditions as they existed immediately prior to the French Revolution, also two or three hundred years ago when the Reformation, growing out of the battle for religious liberty and a free open Bible was on. In those days it was a crime, punishable with imprisonment and death, to own, read or believe the sacred volume. At that time tens of thousands of the world's best and brightest were put to sword, stake and faggot for no other crime than teaching and believing God's Word. Or, making comparison with conditions as they existed in the dark ages when the Roman Catholic and Greek churches, Mohammedanism and Paganism the beasts, false prophets and dragons of false religion, priestly craft and graft dominated the world. Study history, mark time with progress and you will agree with us that we are in the dawn immediately preceding the coming of the Son of Righteousness.

JAS. W. WILSON.

Evangelistic.

I am in receipt of a letter from by son Raphael Ekels, advising me to return to the northwest without delay. Whether his letter was prompted by uneasiness concerning my health, or by a desire to improve my financial condition by relinquishing a timber claim in my favor, my judgement prompts me to take the most direct route to Portland, Oregon, on June 1, 1908.

Other considerations have influenced the decision homeward. As harvest is right at hand successful work in Kansas, Oklahoma or Texas is almost out of the question, and the heat of the summer in Arizona would be likely to handicap work among those dear brethren who realized last winter that I was a sick man, and showed their love by destituted liberality. If the brethren of the northwest carry out the plan attempted at last conference, that of reducing the size of the conference by cutting off the southwest, and I can be of any benefit to the brethren of Arizona and the adjacent country, I shall feel as I felt when in Oregon, that a soul saved in the southwest is of as great value as one rescued in the northwest. There is no limit to God's love, and there should be no limit to the zeal of those who love God except our poor finite strength.

There should be a systematic, organized work done in every part of the United States. Those that really believe that the time is near and sure when we must account for the use of our talents, will be diligent in considering their responsibility and accountability as servants. The brethren of Arizona are blessed with a fair land, a healthy climate and liberal souls, and I believe that with the suggestion they will consider the advisability and duty of organizing the southwest with Arizona as the central work, and such territory as lies west, east, north and south as co-workers in this work. I found in my evangelistic work just finished that it is favorably considered. If those who favor it will agitate it through THE RESTITUTION, you have a field where fruitful harvest may be gathered, if proper zeal is used. Impressions of truth were stamped on the minds of many that are not likely to be effaced.

W. L. SHEELS.

Mistakes can always be utilized. They can be transformed into posters with big letters to put up before the road that led to them and be made to say to the mistake maker, "No Thoroughfare—Dangerous."

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Questions on Sunday School Lesson June 21.

REVIEW.—LESSON 1 COR. XV. 1-20.

Golden Text—These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John xx 31.

The reason why a review is given in place of another lesson, is that the main teachings of the quarter may be gone over briefly, and so fixed on the mind. While in a review lesson very much depends on the teacher, yet unless the scholar gives attention, and wishes to learn, the most competent teacher will be unable to make a review interesting or worth anything.

April 5—Jesus the Good Shepherd.—John x 1-18.

1 Who is the Good Shepherd?
2 Who are his sheep?
3 What does the Good Shepherd do?
4 How many ways to get into the fold?

April 12—The Raising of Lazarus.—John xi 1-27.

1 Who was Lazarus?
2 What happened to him?
3 Who raised him?
4 How did he do it?
5 What do I mean by resurrection?
6 Who will be resurrected to life?

April 19—Jesus Anointed at Bethany John xii 1-11.

1 Who anointed Jesus?
2 What for?
3 Who found fault with her?
4 Did Jesus commend her for it?
5 Did she make a sacrifice to do this?
6 What is one need of our times?
7 What makes our gifts acceptable to God? 1 Cor xiii 3.

April 26—Jesus teaches Humility.—John xiii 1-20.

1 Why was this lesson necessary?
2 How did Jesus show his humility?
3 What does this act of Jesus teach?
4 In what does true greatness consist?
5 What does receiving necessitate?
6 Tell how the greatest are humblest.

May 3—Our Heavenly Home.—John xiv 1-14.

1 Where is the promise that we will go to heaven when we die?
2 Does this lesson teach this?
3 What does the Bible promise? Heb iv 9.
4 For whom is this rest?
5 How do we get it? Psa cxvi 6.
6 Where will it be? Psa cxxxiii 13 14.

May 10—Mission of the Holy Spirit—John xv 26 to xvi 24.

1 What had Jesus promised to his disciples—and why?
2 What was this Comforter to do for the disciples? John xvi 13
3 Did the Holy Spirit fulfil its mission?

May 17—Jesus Betrayed and Denied. John xviii 1-27.

1 Who betrayed Jesus?
2 How did he do it, and what for?
3 What became of him?
4 Who denied Jesus?
5 How did he do it?
6 What became of him?

May 24—Jesus' Death and Burial.—John xix 17-42.

1 How was Jesus put to death?
2 What was the charge against him?
3 For whom did he die? Rom v 8
4 How can sinners and ungodly people be saved? Luke xiii 5

May 31—Jesus Risen from the Dead. John xx 1-18.

1 Who raised Jesus from the dead?
2 Of what importance is the resurrection of Jesus? 1 Cor xv 12-20
3 What will be done when Jesus returns and the dead are raised? Gal iii 3.14

June 7—Jesus Appears to the Apostles.—John xx 19 31.

1 To whom did Jesus appear?
2 Were they expecting him to rise?
3 When they were fully convinced it was so how did they feel?
4 Who was hard to convince of it?
5 How did Jesus regard his doubts?
6 Does Jesus reprove for such doubts?

June 14—The Risen Christ by the Sea of Galilee. John xxi 1-25

1 Who did he appear to at this time?
2 What were they doing?
3 With what success?
4 What did Jesus say to do, did they do so, and with what result?
5 What did Jesus tell Peter to do?
6 Should we always do as we are told?
7 Have we a right to contrast our lot with others, and complain if it is not as we think it should be?

WE HAVE LEARNED:

1 Jesus is the one Guide for all mankind.
2 Jesus Christ is the resurrection and the life.
3 We should honor Jesus with all we have.
4 Jesus is honored by loving service rendered to him.
5 We can trust our future in Jesus' hands.
6 If we abide in Christ we shall be fruitful.
7 The Holy Spirit, by the works and words of the Holy Spirit, still guides men.
8 Jesus loves men—his love is undying. He cares for and protects—his care is undying.
9 Selfishness causes betrayals and denials.
10 Jesus died for you and I.
11 He now lives, and will give us life.
12 The conditions is that I love him, and work for him now.

Dear Restitution:

We had an overflow of good things Sunday. Bro. and Sister Tomlinson, and Bro. and Sister Moore from Cleveland were with us. Bro. Tomlinson occupied the morning speaking in his earnest way on the ever interesting subject, "Salvation." Bro. Moore conducted the table service in his quiet impressive manner, making most appropriate remarks. Sister Baker read Titus ii., after which a number of the members gave short talks, to the edifying of all present. Bro. Baldwin spoke in the evening to a most attentive audience, topic, "The Apostles' Doctrine." We all much enjoyed the proceedings of the whole day.

P. NEILL.

Dear Restitution:

As the time has arrived for me to renew my subscription, please find money order for $1.50. I am glad I can renew, for the paper has been a great help in the study of the Book. It helped me to win two faithful helpers to the truth, and now we have a Bible reading once in two weeks that is quite interesting to some others as well as ourselves. Hope the faithful few will pray with us that our number may be increased.

Yours in the truth,

HIRAM CONDIT.

It is the way of the Lord to work for a season, as it were, underground: As the seed that dies in the ground, through dying, comes to life, so God will seem to cut off the hope of fruit of our labor; yet when we have humbled ourselves under his hand, and he has secured the glory to himself, he will put forth his power and bring to life our buried hopes.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year's work, would send in his renewal at once, we will appreciate the favor

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Lanie Lovelace	1 00

AN EXPOSITION OF ISA. VII 14-16.

A booklet by Robert H. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3602 Woodland ave, Cleveland Ohio

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St, Cleveland, Ohio.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Roblan's tract. We do not keep them in stock, as they are handled by the authors direct.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

Editor's Canadian Tour.

The brethren in Cleveland were very sorry they did not know of Bro. Hiller's illness and death until they were announced at the Sunday morning meeting by the presiding brother. On the Monday following we sorrowfully wended our way to the "house of mourning," in company with Sisters Lang and Sanford, two good "daughters of Sarah," who are always ready to shed the sympathetic tear with the broken hearted, and mingle a whisper in prayer with the afflicted. Our brother's funeral was held on Tuesday, after which he was committed to the dust to rest till the Lord comes.

It is here appropriate to say that we visited Lake View Cemetery, and had a look at the resting place of Bro. Joblin, "whom not having seen, we love." "Asleep" (the only statement on his tombstone, except his name, date of his birth and death), tells the whole truth for which he lived and died. We spent one afternoon with Sister Joblin, at the parsonage, where she still lives, in care of Sister Bradshaw. This young sister will surely have a rich reward for taking care of Sister Joblin in the evening days of her life, when the kingdom of God comes. It seems that Bro. Joblin always read his sermons from MSS. He had preached in Cleveland for about twenty years, so the reader can form some idea of the barrels of MSS. he has in his study. His library is also very extensive and one of the best in this country. We fortunately "arranged in partnership with a brother, to buy but a his manuscript sermons and his library.

But here' Time is on the wing, and we have "no continuing city." We must get our "things together," and hurry to our Hesperian field of labor. A few tears restrained, a trembling voice strengthens till there is no noticeable quiver, a forced smile, and we are "aboard" the Lake Shore for the country of the setting sun. We took back once more—the last time—and there stands my dear brother Sanford, who says "Good by" for himself and "for the folks." A fourteen hour's ride and the porter says, "All out for Oregon." And now we are at home in our study, thankful to God for his good care of us in the dangerous incidents of travel, and with fond affection in my heart for the dear people of God whom I have been privileged to meet, and whom I love.

The Seven Signs.

The Fifth Sign. "And many false prophets (teachers) shall arise and shall deceive many." A brief paragraph which portends volumes. It has its counterpart in the fifth and sixth trumpets, foreshadowing the rise and career of the mighty Mahommedan system with its two hundred million followers and the mighty political powers which uphold it. A system founded on the teachings of a false prophet. Also the mighty contemporaneous politico—religious system—the Papacy—the "anti-Christ", "the man of sin", more fully portrayed in symbols of the beast, the two horned beast, the image of the beast and the beast and its scarlet woman rider. Rev xiii and xvii, monsters of iniquity and false religion which dominated hundreds of millions and reduced Christianity to the condition described in the next sign.

The Sixth Sign. "Because the iniquity shall abound the love of many shall wax cold." Matt xxiv 12. A condition accurately described in the closing verses of Rev ix under the sixth trumpet, "Yet they repented not of the work of their hands, that they should not worship demons" (alleged souls of men as in the worship of saints and martyrs) and idols of gold, silver, brass, stone and wood (as in the worship of the crucifix, the image of the Virgin and of saints and martyrs as practiced by the Latin and Greek churches); neither repented they of their *murders*; (the papal power is responsible for the destruction of tens of millions), nor of their sorceries, (the alleged cures and socalled miracles practiced under the sanction of the Papacy and Greek churches are only feats of necromancy) or of their fornications, nor of their thefts." Rev ix 20, 21. All of which were practiced under the name of the Christian religion just before the dawning of the reformation. At that time it was a common practice to sell indulgences, to commit crime under the seal and sanction of the Pope. For a small consideration the privilege to kill, steal, commit adultery or any other crime could be bought. The indulgence was supposed to grant pardon in advance for the sin of the crime it was proposed to commit. Little wonder with such things in the name of Christianity, that "love waxed cold."

The Seventh Sign. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." This seventh and last sign, as given by the Master and depicted in the Revelation, foreshadows a mighty change for the better. The dark night of the Christian world, with its shadows and monsters that prey on the benighted souls of men has passed, the day break and the coming of the Son of Righteousness is at hand. "As the light (of day break) cometh out of the East and shineth even to the West, so shall the coming of the Son of Man be." Matt xxiv 27. This is the time when Daniel's shut book is opened and "many shall run to and fro, and knowledge shall be increased." Dan xii 4.

The preaching of the kingdom of God to all nations and the proclamation of the everlasting gospel, resulting in the fall of Babylon, are being accomplished in the translation of the Bible into every known tongue and its wide distribution. It is now translated either in a whole or part into four hundred and sixty-seven (467) different languages and dialects, of which four hundred and forty-three (443) translations are now in circulation. Twelve million, seven hundred and sixty-seven thousand, one hundred and fifty-three Bibles (12,767,153) were printed and distributed in a single year. The sealed Book is now open. The witnesses are exalted. Their influence is felt for the better through the whole world. As a result the false prophet is now the "sick man of the East." The pope is "prisoner of the Vatican," his dominion taken away," his power rapidly being "consumed and destroyed until the end." Dan vii. The next act in the mighty drama is the coming of the Son of Righteousness.

JAMES W. WILSON.

EDITOR'S REPLY.

We have read Bro. Wilson's article with care and interest, as no doubt our readers have. His classification of the signs in Matt xxiv, with the symbolography of the seven seals, is ingeneous. Whether right or wrong, his pharaphrastic remarks are worthy of reading and thought. We are personally acquainted with our brother, and feel sure he will excuse us for observing that we do not think his proof texts under his "seventh sign" paragraph, justifies his conclusions. Is it not saying too much to affirm, "The dark night of the Christian world, with its shadows and monsters that prey on the souls of men, has passed"? All this "passed"? Not quite. The false Prophet may be called "the sick man of the East", but he is not dead. "The man of sin" may be the "prisoner of the Vatican"; but he has millions of devotees throughout the world. Granting that the Sultan's power and dominion has been weakened in the fulfillment of prophecy, and that the Pope is gradually loosing his authority in the political world, this does not justify us in saying that there *has been a* "mighty change for the better", only in so far as this particular manifestation of sin is concerned. The Pope's subjects are as loyal to him today as ever they were. From a numerical standpoint, the Catholics are growing faster in America than any other church. Their political power is decreasing, while their numbers are increasing. As a factor in the political world the power of the Pope has been "consumed" according to prophecy, and will be consumed until totally "destroyed with the brightness of his coming." Granting all this, it does not necessarily follow that the world is better morally and religiously. Sin has thousands of forms of manifestation. While the political power of the "sick man" has waned, and the word of the Pope is no longer noticed by the nations, evils and sins without number have taken their place. The "sick man" is on his bed of death; and the Pope is a "prisoner" awaiting execution when the Lord comes. But if we have not read the prophets wrongly there is to be very bad times prior to the Lord's coming. Perilous times are to culminate in a "time of trouble such as never was". Dan xii 1. We do not make these remarks as a critic to stir up debate and argument, but as a brother in loving entreaty against the evils attendant reaching conclusions not justified by the proof.

John Pappus and the Council of Nice.

Brother Huggins:

I am interested in your work for THE RESTITUTION, and being set for the defense of the authenticity of the Scriptures. I have this week taken up a treatise on the subject, in which I take occasion to cite your article on "An Old Skeptical Claim Exposed Again," quoting the extract from H. L. Hastings, and citing your statements regarding the statement of the "historian" John Pappus, whose statement concerning the superstitious origin of Scripture Canon at Nice, A. D. 325, we have occasion to call in question. Your article I speak of is in RESTITUTION of May 20. Our readers have been enlisted with the skeptical statement, and I try to refute it. Now, as to John Pappus, I have tried to find a record of him, as historian or otherwise, have just examined Encyclopedia Britannica, where I only find "Pappus, of Alexandria, a Greek geometer." Will you do me the favor of a citation for your statement concerning him as I am using the matter about the sins as you have, and want the evidence if I have to defend the statement. Although Pappus may not have claimed to be a historian, it is important to know where evidence lies; and I know you would not have made the statement about him without authority for it. I beg the favor of citation.

Please accept next week's issue of *Bible Advocate* on this question.

Yours fraternally,

JASON BRICKEBRIDGE.

EDITOR'S REPLY.

Thanks are due the writer for kindly sending us a copy of *The Bible Advocate*, of which he is Office Editor. We have found many subjects of interest in this paper, particularly the one on the "Authenticity of the Scriptures" of which he speaks in his letter. Our writer must not wonder at failing to find anything about the "historian" John Pappus in his Britannica. This is not the first time infidels have suddenly discovered "historians"; every now and then they astonish the world by learnedly announcing that a "historian" says this or that, or that the "best scholar the world," says, etc. People who go by sound instead of sense are sometimes deceived by their windy claims. Quotation, however, can usually find that their "great men" are pigmies, if indeed they are important enough to find notice at all in Standard Biographies. We spent an afternoon in the library at Dixon, Ill., hunting the "historian," John Pappus. We succeeded in digging him out of oblivion, where he has been sleeping for years. Too bad the world has not heard of this great "historian" until now! Reader, have patience to read this paragraph about so great a man.

"Johann Pappus, a Lutheran minister and writer, born at Lindau, on Lake Constance, in 1549. He preached at Strasburg. Died 1610."—Lippincott's Pronouncing Biographical Dictionary, by Joseph Thomas, Philadelphia, Pa., Aug. 1885, page 1898.

John Pappus was not born till 1549. The Council of Nice was held 325 A. D. As a matter of historical inquiry, we leave the reader to judge of his authority as a "historian." But granting the story he tells about the Council is true, what follows? The genuine and spurious books are all under the Communion table. The Council is hopelessly confused, cannot tell the true books from the false ones. They pray for the ones divinely inspired to get up on the table, "and when the Council was called next morning, it had happened accordingly!" What does that big exclamation point mean after the word "accordingly"? Have you not retold this old infidel lie to cast doubt on God's Word? To discredit the authenticity of the whole Bible? You refined infidels (?), you self-styled "higher critics," do you believe the tale you have told about the Council of Nice? The very writer who tells the story and who scratched it out of an old infidel junk pile, forgets his story, and writes "God never gave any inspired Canon of books * * but promised the Holy Spirit to remain always as a guide to his seeking children."

Again: "When the Lord is said to speak through a prophet, or otherwise, I accept it as his Word * * * if it is in harmony with the covenants of promise." The man who tells the Council of Nice story to shake our faith in the Bible, particularly the first two chapters of Matthew, says that he has the "promise" of the Holy Spirit, and that he stands on the "covenants of promise"! Now a "gentle reminder." Where do you get the "promise" of the Holy Spirit? In John's gospel. That gospel was under the Communion table at Nice A. D. 325! Where do you read about the Covenants of promise? In Genesis. But this book, too, was under the table at Nice! Now, my dear sir, the promise" of the Holy Spirit which you claim, may be worthless as the sand; and the covenants of promise upon which you stand, may be spurious as Rome! The Bible is such a mixture of truth and error, according to your claim, that you cannot have real faith in any of its statements. The texts you believe to be true, may really be spurious; and the passages you think are false, may, for ought you know, be pure gold. Don't be a hypocrite. If you are an infidel at heart, come out and say so. Be a man. Be open and above board. Don't insult Israel's God and his Revised Word any more.

They Wrote Letters. Acts x v 23.

Dear Brethren:

Send me one of your booklets. I know anything you write will be good. All the preaching we get now in the dear old RESTITUTION. I do not know another of our faith nearer than Waterville, Wash. and that is quite a distance from here.

MRS. MARY E. BRUNSDORF.

Brother Huggins:

As Secretary for the Missouri Conference, I am requested to write and ask you if you can attend our Conference, which is to be held here Aug. 28 to 30 inclusive. This is our first Conference, but we hope to make it a success, and are working to the best of our ability, to that end. Will you let me know soon if you can attend? We need you and want you so much.

Yours in the blessed Hope,

MAUDE B. MORSE.

We are corresponding with Sister Morse, and are trying to arrange our work so we can go and lend a helping hand to her infant Conference.

Brother Huggins:

Do you remember asking me this question at the Conference last August: "If you had that dread disease, consumption, and knew that you had to die, and were baptized because you had to die, would your obedience be rendered from the heart? Would it be prompted by a good motive? Will that prompt such a forced action as well-pleasing obedience?"

Well, brother, I did not wait until I had that disease, but I did get a desire to be one of God's little flock. I gave myself up, and have felt so happy, so full of joy, ever since.

As I am only a babe in the Christian life, will you pray for me that I may have strength to be faithful, and that I will be found worthy of eternal life when the Master comes.

I want to attend the Ohio Conference at Salem this year. It was the Conference meetings last year at Springfield that made me think, and caused me to become interested in the blessed truth.

Your Sister in hope,

JESSIE KAUFFMAN.

Gold Dust.

Great thoughts are those that go deep enough to take root and bear fruit in lives.

Every word of God will fulfil its mission. All we have to do is to help speed it on its mission.

Temptation is only an invitation; it does not become sin till you accept it.

If you are busy doing the King's work you will not have time to develope any of the meaner qualities that cheapen life.

The best way to get even is to forget.

An honest man would rather be underrated than overrated.

God can use a dull tool but a keen one would do better work.

If anyone speaks evil of you, let your life be so that none will believe him.

Use your own brains rather than those of others.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.

A single expression of appreciation and encouragement will at times turn a human life toward an upward path.

Do not despise any opportunity because it is small. The way to make an opportunity grow is to take hold of it and use it.

It is the admirer of himself, and not the admirer of virtue that thinks himself superior to others.

Tell the truth and let others say what they will. You are responsible for but one tongue.

Do not look forward to what might happen tomorrow, the same everlasting Father who cares for you today will take care of you tomorrow and every day.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.

Living with Christ makes the Christian.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Brooks.

The life which bears no fruit to God's glory is a failure no matter what else it may accomplish.

A virtuous life is like a lamp post. It lessens evil and shows the way for righteousness.

"Daniel purposed in his heart." The trouble with a great many people is they purpose to do right, but they only purpose in their heads and that doesn't amount to much. If you are going to be Christians, you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."

"I would not give much for your religion unless it can be seen. Lamps do not talk but they do shine. A lighthouse sounds no drum, it beats no gong; and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion; let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious."—Spurgeon.

ANNA DIXON.

No Condemnation In Christ Jesus.

Believed, there is therefore now no condemnation to them which we in Christ Jesus, who walk not after the flesh, but the Spirit. This is the summary of a great argument used by Paul to show the blessedness of those who are in Christ Jesus and are striving to walk according to the commandment. With what sweet assurance we can read and contemplate these words. But it is not a new doctrine, it had been taught many hundred years before. David describes such an one in the first Psalm when he said, "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night. That man is blessed or happy, for that is what the word blessed means. The reason for such happiness comes from a reflection of the acceptance of divine overtures of mercy. What ought to give more happiness than the knowledge of the fact that we have received pardon from a condemnation which has passed upon all men? How accurately a pardon is sought by any who are confined in our penal institutions, and what joy it gives if one is obtained. This in a small way represents the feeling of those who realize their present position as the children of wrath, "aliens from the commonwealth of Israel, and *strangers from* the covenant of promise, having no hope, and without God, but through the intervention of a kind Father and loving Savior provision has been made whereby we may escape from this dreadful condemnation of sin and death, and become partakers of a divine nature.

That we may know what condemnation Paul was speaking of, let us turn to the fifth chapter and 8th verse of this same book "by the offense of one judgment came upon all men to condemnation." Here is the condemnation *from* which we must seek relief. It came by one upon all, and we are further informed that it came by sin, "By one man sin entered the world and death by sin, and so death passed upon all men. Now this is plain that sin brought death, and that death is styled condemnation. To be free from condemnation is to be free from sin and death. How did the Roman brethren become *free from* condemnation. The answer is found in the sixth chapter. They had been baptized into Christ Jesus, the body which was subject to and under the power of sin and death was symbolically destroyed in baptism, and they had risen to walk in newness of life. This same thought was made manifest by Jesus when he said, "Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me hath everlasting life, and shall not come unto condemnation, but is passed from death unto life. Freedom *from* the condemning power of sin is guaranteed to those who believe on Jesus and put on his name in baptism for the remission of sin. In the book of Acts it is testified that through the name of Jesus was preached the forgiveness of sin, and by him all that believe are justified from all things.

Peter said on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Those who obeyed him and those who since that day have followed his advice to be baptized became "dead to sin," and were buried with Christ by baptism into death, and if dead to sin, then free from its condemning power, consequently there is no condemnation to them which are in Christ Jesus. But does some one ask, Why does the believer die the same as the unbeliever, if he put to death the "body of sin" in baptism? That is a good question. Let me answer it by saying, that they do not die the same. The one dies under the law, Dust thou art, and..... which was pronounced upon their progenitor when "sin entered the world." The believer was made under the same law by birth, but escaped from it by a divine arrangement provided for all the sons and daughters of men who will avail themselves of it.

This arrangement is styled the law of the spirit of life in Jesus Christ, and it makes one free from the law of sin and death. Rom viii 2. There is no legal necessity of the death of the believer in Jesus. That such is a fact may be proven from the words of Paul when he says, we shall not all sleep, or suffer physical death, but we shall all be changed from mortality to immortality. Jesus put this matter beyond a doubt, when he used the figurative language concerning himself and his people. He says, My sheep hear my voice and follow me. I give unto them eternal life, and they shall never perish.

To make the matter certain that such individuals will not be lost or perish, he again says, This is the will of the Father which sent me, that of all which he has given me I shall lose nothing, but will raise it up at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day. John vi 39, 40.

Every one who cometh to the Son shall not perish. They may die—their bodies may return to the dust, but they will not, cannot perish. No man shall pluck them out of my hand.

W. L. TOMLINSON.

Interesting Paragraphs.

Science so far has failed to furnish any explanation of seedless fruits. They are not the outcome of the work of man. Man perpetuates them, he does no more. The seedless orange was found in a state of seedlessness.

M. Pourony, a Belgian engineer, has been commissioned by the committee for the international exhibition at Brussels in 1910 to erect a tower at Ixelles which will be much higher than the Eiffel Tower. The cost is estimated at $240,000.

The largest family in Paris has eight sons and five daughters living and three children dead. The eldest son applied the other day for exemption from military service. In granting his request the authorities exhorted him to help his father in the arduous task of rearing such a progeny.

The fisheries of Canada are the most extensive of the world. The eastern sea coast of the Maritime provinces from the Bay of Fundy to the straits of Belle Isle covers a distance of 5600 miles, more than double that of Great Britain and Ireland, and the salt water inshore area, not considering minor indentations nor the great lakes of the west, covers more than 1,500 square miles.

During the year 1907 the additions to the Russian railroad system amounted to 1,167 miles, an increase of 3 per cent, bringing up the total to 40,488 miles. Of the whole mileage, 67 per cent belongs to the state. At the end of the year there were 1,600 miles under construction, included in which is a branch of the Trans-caspian line (Asiatic Midland,) 118 miles, to the Persian border.

To be free is not to do nothing, but to be the sole arbiter of what we do and what we leave undone.—La Bruyere.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Brotherhood of Faith in Virginia and other Eastern States: The brethren of the Shenandoah Valley of Virginia have taken the necessary steps toward the organization of a Conference, to be held some time during the latter part of August. It is especially desired that we make this Conference a season of rejoicing in the Lord and thereby strengthen our faith, and spread the good news of the Gospel to others.

Furthermore, we are desirous of interesting in any isolated brother or sister. We want to hear from you, and if it be possible induce you to attend, so write to S. E. Cooper Pleasant View, or to me at Dillbeck.

J. C. THOMPSON.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington, will convene at Felida, Washington, June 26, to 28 inclusive. Teams will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. McIrvin R. D. Route 3 will meet any one at Felida Station if notice is in time. Trains leave Vancouver 7:30 A. M. arrive at Felida, 8. A. M. The church at Felida will have their church building completed by the date and it will be dedicated at that time. All that attend will be welcomed for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said, "They that feared the Lord spake often one to another.....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY, Sec'y.

To the church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. C. THOMPSON, Sec.

Editor Restitution:

Say to the brethren of the Church of God scattered, that our annual meeting at and near Bosworth, Mo. will be held at the Brown School house two and one-half miles north of Bosworth, meeting to begin on Saturday June 20th, and continue over Sunday, and longer if necessary.

The programme will be the Gospel of the kingdom of God. On Sunday at 11:00 a m the sermon will be by the writer, the text being that by the angels to the shepherds—Fear not, for behold I bring you good tidings of great joy, which shall be to all people. Luke ii 10.

At noon a basket dinner. Let all home folks bring baskets well filled with some thing to feed the outer man, and to feed brethren and friends from a distance. Let any who expect to attend write to Elbert Murray, at Bosworth, Mo. All are invited, so let us have at least one more good meeting at Bosworth.

My preaching days are nearly over, and I soon will have to do my preaching by writing. Come let us not forsake the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

By order of the Church.

JOHN FOORE.

Dear Brothers and Sisters:

If any of the brethren have statistics, facts or figures, showing the good that conferences have accomplished, I would be glad to have you communicate with me at Woodstock Va. I would like to secure a copy of same. Perhaps Brothers Lindsay, Allard, Wince, Wagoner, Brother and Sister Woodward, Brother Cromer or Sister Emma Jackman and others who have been active in Conference work can help me out. Also in regard to the claim of the orthodox churches that the world is growing better. Can any of the brethren tell me where I can secure facts showing that the world is not growing better.

GEORGE NEILL.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope.

W. H. WILSON.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William C. Rothe, 970 St Marks ave Brooklyn, N. Y. 1 copy 37 cts, 2 copies 70 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom second, that it was not set up in the days of John the Baptist third, that it was not set up on the day of Pentecost: fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Augusta Ark

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We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each post paid. No tract ever issued by our people has done the good this has, and the pleading and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it, but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Pasadena, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. H. Bronson, Niles, Mich.

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SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

The Restitution

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WILL YOU TRY IT?

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mountcastle. Post paid, 10 cents.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JUNE 24, 1908. NUMBER 24.

IMPORTANT.

All persons addressing us should give their names, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money sent in unregistered letters is usually detected and is at the owner's risk. Money sent in a registered letter is not guaranteed by the government.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

God Is My Refuge.

God is my refuge: not one fear
Shall move my heart when danger's near
Though foes surround on every hand;
Sheltered in Him I safely stand;
My heart shall rest and surely sing,
Beneath the shadow of His wing.

A present help in trouble's hour—
In His temptations time their power:
Though darkness dim my sky o'erspread,
Still by a hand divine I'm led;
His presence cheers the gloomy way,
And turns my darkest night to day.

—Mary Lucella Parker.

Communicated.

Indiana Conference Report.

As per announcement, the June Meeting at "Old Antioch" convened Friday, June 12. At 10:30, the President, Brother J. H. Willey read Hebrew i. and Brother J. F. Wagoner led in prayer.

In the President's address he spoke of "Antioch" being a sacred name, also of love and good will to the brethren. Brother D. E. Vanvactor responded to this address, in which he spoke of our High Priest, and the thought of considering one another to provoke unto love and good works, as found in the tenth chapter of Hebrews.

Brother Halsted led in prayer, and at 11:10 Brother S. J. Lindsay spoke on "The Inner Man." He used as a foundation for his discourse, 2 Cor. iv., particularly the 16th verse.

At 1:30 the Scripture lesson was Gal. vi and Brother J. H. Willey led in prayer, after which Brother D. T. Halsted spoke on the subject, "In Christ Jesus, What-and-How". The foundation for this sermon is found in 1 Cor. iv. 15.

A business session convened at 2:30, with President J. H. Willey in the chair. The roll call of the churches showed the following represented:—Argos, Antioch, Bracken, Pleasant View, Rensselaer and South Bend. The minutes of the last meeting were read and accepted. It was moved and carried that the Conference recommend to the Evangelist committee to pay Brother Lindsay for work done in Indiana for which he had not received full pay.

At the close of the business session, Brother R. S. Dwiggins of California gave a short talk on the work around Los Angeles.

At 7:30, in the absence of Sister Woodward, Brother S. J. Lindsay spoke on "The Inheritance".

At 10:30 Saturday, Brother Winee led in prayer. Then instead of the customary lesson, Brother Wagoner read the following poem:

The Judge of the earth is coming
For the night is almost spent.
And lone hath the cry been given
To the ears of men "Repent."

He will come when He's least expected,
When there's strife on every side,
When the merchant plies his business
And the Bridegroom wants his bride.

When the world in scorn is pointing
At those who watch and wait,
There's a sudden start of terror,
For the Judge is at the gate.

O! the Lord is coming quickly,
Though the slumbers grow more deep,
Of the careless world that's lying
In a drowsy dreamy sleep.

And swift will be the awakening,
In an hour they thought secure;
For the vintage now is ripening,
And the harvest day is near.

O! sinner, why not get ready,
For the Lord will soon be here.
Now put on the wedding garment,
Then you'll meet Him without fear.

He then read Romans v. 1-12 and spoke on the "Atonement" using the eleventh verse in particular.

At 1:30 the business session was again called. Brother Willey read Psalm ix and led in prayer. It was moved and seconded that the Antioch meeting be discontinued. The motion amended to refer the matter to the churches at Argos and Plymouth. Amendment and motion were both lost.

The Berean President made the following report.

Report of Berean work 1907-1908. Our State Berean Society was organized last June at the time of the Bible School. Brother Neill was its president. He proceeded at once to organise societies at South Bend, Plymouth, Argos, North Salem, Pleasant View and Hillsburg. A partial organization was also effected at Burr Oak, but Brother Neill left before it was completed.

The Corresponding Secretary conducted a corresponding class of ten. A part of whom have done splendid work.

At the time of the Conference last fall, these societies were all doing good work. All reported good attendance and interest.

At their meetings the lesson outlines were discussed, the books of the Bible were learned in order, memory verses were repeated, and a review of the previous lesson was prepared in essay form and read. In some places singing classes were organized in connection with this work. Would a few years of such work among our young people be worth while?

Brother Neill's resignation was handed in in November. Since then I have been responsible for lesson outlining and care of the various societies. I feel myself very incompetent and have found the work an uphill affair. My school work makes it impossible for me to visit societies as a president should. I have done what I could to encourage all Berean workers by correspondence, but this method is indeed unsatisfactory.

Reports sent me last week say that in some places the meetings have been discontinued. Others are still at work. Cause assigned for this condition, no leader. In the young people rests the future of the church of God. It is my firm conviction that they are willing, eager, anxious, if properly led, but they need a shepherd. They need the help and entire attention of some one who is capable and who is willing to labor persistently. That this Berean work may continue successfully is my earnest prayer.

EVELYN K. HARSCH.

At 7:30, in the absence of Sister Woodward, Brother Woodward gave a discourse on "Test of Discipleship", taking as a starting point, 1 Cor. xvi 13. "Watch ye, stand fast in the faith, quit you like men, be strong."

At 9:30 Sunday morning, the social meeting was led by Brother Vanvactor. The lesson was Gal. v. The principal thought brought out as found in verse 25. "If we live in the spirit, let us also walk in the spirit." At this meeting a letter was read from our dearly beloved afflicted brother C. K. Burnhill.

At 10:30 Brother Woodward spoke on "The Resurrection" using 1 Cor. xv.

At 2:30 Brother Lindsay gave a discourse on "What Constitutes a Bad Man". Showing that it was the intent of the heart and not the deed that makes the act committed a sin. Also that a person in saying that "I am just as good as such a one and he belongs to church" is usually admitting himself to be "just as good" as one who is not living a righteous life. Brother Lindsay was followed by Brothers Winee and Hubbell on the same subject.

At 6:30 the Berean meeting was led by Sister Idona Romine, the topic being "Things that help us in our Christian warfare." The lesson read was Eph. vi. The leader read a paper on the subject after which the following points were discussed. Does the study of the word help us in our Christian warfare? How and why? by Brother J. F. Wagoner. Does the study of other books than the Bible help us? How and to what extent? Brother A. R. Underwood. Does church attendance help us? Why and how much? by Brother S. J. Lindsay. What part does our associates play in helping us in our Christian warfare? Sister Willey. Discussion of 1 Thes. v. 8 in connection with this subject by Sister Geneva McCrory.

1 Thes. v. 12, 13 as bearing on the subject, by Sister Ella Dement. How can we interest our young people and help them to grow? by Brother Halted who referred it to Brother Lindsay.

At 7:30 Brother Lindsay spoke on that old yet interesting subject, "The Kingdom of God".

A larger number than usual came from a distance. Brother Hugh Railsback of Florida and Brother R. S. Dwiggins of California being among the number.

Ministers present were Brothers Wagoner, Winee, Halsted, Woodward, Dwiggins, Lindsay, Burnham and Willey.

An unusual number of older people who have long attended these meetings were privileged to be present. Among this company were seen Brothers Halsted, Winee, Wagoner, Burnham, Dwiggins, Woodward, Wm. Hugh and Richard Railsback, I. G. Roberts, H. F. Cordill, A. Drew, J. H. Willey and Brother and Sister Samuel Osborne. To these and many others the ground around "Old Antioch" is almost sacred, as many close ties and sacred memories cling around it.

May they with us have the privilege of attending many more such meetings as this one at "Old Antioch".

LYDIA RAILSBACK, Sec.

The Story of a Happy Christian Life.—No. 56

My "Story of a Happy Christian Life," is turning out to be the story of many happy Christian lives, and why should it not, when all these lives were so intertwined and interlinked together by heavenly friendship and love? Aunty Willard knew and revered Bro. Henry Logan, whose interesting history I have just been telling, she more than once heard the sweet kingdom message fall from his lips, and was made to rejoice thereby. Of the two dear soldiers who now come before the readers of my articles, she knew but little personally, but met them both, and heard them speak at the first Annual Conference held in Philadelphia, Nov 15-20, 1888, as she also did, Bro. Hatch, Bro. R. S. Dwiggins and others.

Bro. Benjamin W. Woodward is a large man of splendid physique, deeply emotional, spiritually minded, and a speaker, who interests, attracts and converts his hearers. No one but God knows how many he has directly and indirectly brought to the feet of Jesus. The circle of his influence widens and goes onward, as his converts increase their work, bringing in others, and the work of these, still more, until working the problem out by arithmetical progression—the number reached would be almost innumerable, oh, if only all would be faithful, what a mighty host would there be battling now for the truth!

Bro. Woodward's name as well as that of Grant, the maiden name of his wife, are among the indexed names found in the Saltonstall Memorial and Genealogy—"to wit, The Ancestors and Descendants of Sir Richard Saltonstall, First Associate of the Massachusetts Bay Colony, and Patentee of Connecticut, by Richard M. Saltonstall, as are also the names of Bros. Field, Winslow, White, Andrews, Andrus, Clark, Miller, Simonds, Austin, Greenleaf, Ramsay, Hall, Lewis, Neall, Barnes, French, Robison, etc. While that of my father links back through that of his grandmother Prudence (Pierce) Chaplin on his father's side, and through that of his great grandfather Atherton, on his mother's side, and my mother through her mother, Lucy Lee. This may seem a light thing to some, and purely accidental, but to me it is most solemn and marvelous, for it links these dear preachers of ours, not only to the kingly line of David, but also to the priestly line through the prophet Jeremiah, and they are therefore, just what God calls them a "royal priesthood, a chosen generation," by natural descent, as well as for the higher prerogative of belonging to the family of God, by having had the name of Christ named upon them. "Modern society"—an English publication—in 1897, said, "Dante's descendants can be traced and many still as recent studies have proved, about a million individuals." I have always felt from childhood up that there must become connection between the true ministers of God at the present time, and the priestly line of ancient Israel. But enough, the future will reveal what we now see but dimly.

I will let Bro. Woodward tell his own story. He can do it much better than I can. He says, "I was born in Chautauqua Co., N. Y., Feb 10th, 1831. We came to Michigan in 1845, settling in Gaines, Kent Co., where I now reside. My ancestors were Methodists, a goodly number being ministers of that faith. My grandfather was a very successful Methodist evangelist. I embraced the faith of my fathers in the year 1846, just a boy, a year from that time, being only sixteen years old, I was made a Methodist class leader, which post I kept until I became interested in the truths as I now understand them, which I first heard from J. G. Frisbie, a Sabbath Adventist. I was much interested in his talks on the nature of man and some other Bible themes, which I heartily accepted, but never endorsed their theories as a whole. A little later Bro. O. R. L. Crozier, Jr. Floyt and Joel A. Simonds came to our rescue, and taught us the way of life more perfectly. About the year 1856, I became a firm and enthusiastic believer, but worked my farm, did some lumbering, and attended to politics, and the Grange and Good Templer lodge. One day Bro. Simonds said to me, Benjamin, you are successful making Grangers, and Good Templers and Greenbackers, is it not more important to make Christians? The thought struck me very forcibly. I concluded I could not serve two masters successfully, so I paid up my dues, received my demits, and for thirty years have given my time nearly exclusively to the ministry. I have traveled through winter's storm and summer's heat traveling thousands of miles each year to preach the good news of the kingdom, preaching for many years about 250 sermons a year, not as many for the past few years. I have baptized between four and five hundred people and have tenaciously clung to the grand old gospel of the kingdom, shunning all side tracks. I am now 77 years young, kept young I suppose by the almost constant associations of my wife who has faithfully assisted me in our work for 25 years. I have lived in this place for 63 years, am a true pioneer, coming here when this country was a dense wilderness, our neighbors the red men, our music the baying wolves, screaming wild cats, and our meat the timid deer or venturesome bear. The Indians were very peaceable, and being mostly Methodists in their religion, they met with us in our worship; and I have seen nearly the entire congregation bathed in tears, when they arose to testify in their native simplicity and earnestness. I am one of the oldest pioneers in the vicinity and was chosen for president of their association a year ago, and re-elected Feb 22nd. I expect to spend my remaining days in the Master's cause, and when I am able shall preach the gospel of the kingdom straight. I never held any debates, the nearest I ever came to it, a man challenged me for a debate. I prepared my argument, but he never put in an appearance. We have a good comfortable church building here in Dutton, and a little company of faithful believers who meet here for worship.—B. W. Woodward.

AUNTIE WINEE.

(To be Continued.)

Sunday School Lesson.

LESSON FOR SUNDAY, JULY 5.

ISRAEL ASKS FOR A KING. 1 SAM VIII.

Golden Text. By me kings rule, and princes decree justice. Pro. viii 15.

With this lesson we enter upon a very important series concerning the kingdom. If we give them proper attention they will afford much valuable information on the "glad tidings of the kingdom," the gospel that Jesus came preaching, Mark i 14, 12, 15, 16. The Israelites—Israel—were, as we all know, brought out of Egypt through the power of God, as he had promised to Abraham four hundred years before. Gen xv 13-16.

Moses was the leader, holed them to the plains of Moab by Jordan near Jericho. Num xxxiii 50. There he rehearsed to them the main events of their forty years' wanderings, from the time they left Mount Sinai. Also many strong points of the law, and some of the things they were to do, and not to do when they possessed the land of Canaan. He told them—foretold—that when they were settled in the land they would want a king to be like the nations round them. This would be the beginning of the throne and kingdom of Israel, Deut xvii 14-20, kingdom of the Lord, 1 Chron xxix 23, kingdom of David; 2 Sam vii 16. Joshua succeeded Moses and led the Israelites into Canaan and established them. Joshua xi 23. And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua. Josh xxiv 31.

After that the Lord gave them judges for about four hundred and fifty years, until Samuel, the prophet. Acts xiii 20.

Samson judged Israel twenty years. Judges xvi 31. After his death it was said, In those days there was no king in Israel and every man did that which was right in his own eyes. Judges xvii 6. The judges had become unjust, their power had waned, the people paid little heed to them until Samuel. All Israel, from Dan to Beer-sheba knew that he was established to be a prophet of the Lord. 1 Sam iii 20.

We now consider the lesson. Up to this time the Lord had appointed the judges. Samuel made his sons judges. Judging from the words, "They turned aside," we are led to believe their character was good before being judges, evidently power and authority spoiled them, as it has done, and is doing to thousands.

The prophecy of Moses was about to be fulfilled. The elders told Samuel about his sons, and asked for a king. It was no wonder that Samuel was displeased. It was customary and proper for the elders to consult the prophets, Ex xviii 15, that they might enquire of the Lord. This time they came with a complaint and a demand. They expressed no desire to know the will of the Lord. The order was, Give us a king to judge us. If the elders forgot their duty, Samuel did not. He prayed to the Lord. The answer was, Give them a king. They have not rejected you, but me. The Lord did not compel them to have him reign over them, neither did he force judges upon them. But he did charge Samuel to solemnly forewarn them what a king would do to them, and demand of them. Samuel faithfully performed his task. His recital of the wants, demands and tyranny of a king was enough to banish even the lea from their minds had they been reasonable, and believed him. They did not come to listen, they had but one desire and determination. Nay but a king shall be over us, that we may be like all the nations.

What a power there is in numbers and in general outward appearance. There was pomp and parade, a glitter and show, a grandeur of splendor in connection with a king that made Israel with judges a tame and commonplace nation, and at the same time there was no nation on earth that could have had a glory equal to Israel if they had kept their covenant with the Lord.

It is not the least pessimistic a gloomy view of either the past, present or future to say that ALL nations have gone, and are going from bad to worse. Our own nation says, Give us an army and navy like other nations. It may be said that all communities, states, kingdoms, societies, religious and other begin with good intentions and motives, and as long as struggle for the onward that society, nation or be pointed out and placed as a model, but once fairly established, luxurious habits, banquets, pleasures and general ambitions begin their corroding, blighting, downward influence. That is why the kingdom of God will consume all other kingdoms. Dan ii 44.

Referring to the golden text. By me—wisdom—kings rule. That is true of some in the past, 2 Kings xii, especially true of the future. Isa. xxxii 1.

Next lesson, Saul chosen king. 1 Sam ix and x.

P. NEILL.

Dear Brothers and Sisters:

The Church of God at Guthrie Grove S. C. is still growing. On the 4th Sunday in May Brother Oliver Williamson was buried with Christ in baptism, after a thorough investigation of the Word. He has been a prominent member of the Baptist church for some time, but investigation of God's word proved him to be without the one hope; that at that time, he was without Christ, being an alien from the commonwealth, and a stranger from the covenants of promise, having no hope and without God in the world, but now is made nigh by the blood of Christ. The truth has been fought hard in this community, but thank God we see the false crumbling under the power of the gospel. We have just finished painting our church and have a nice place, with about a hundred members, and have a Sunday school. Preaching every 1st Sunday by the pastor, E. M. Anderson, every 3d Sunday by J. H. Anderson, on the 4th Sunday by the writer, and the best singing choir in the state under the leadership of Prof. P. A. Guthrie. While it has been said that it would soon die, it has been growing all the time. While we are persecuted and evil spoken of, the Word of God grew and multiplied.

Yours in hope of eternal life,
A. N. DURHAM.

It is the way of the Lord to work for a season, as it were, underground: As the seed that dies in the ground, through dying, comes to life, so God will seem to cut off the hope of fruit of our labor; yet when we have humbled ourselves under his hand, and he has secured the glory to himself, he will put forth his power and bring to life our buried hopes.

The Restitution.

THE RESTITUTION advocates the real "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, June 24, 1908.

Can any one tell us the present address of W. W. Belden, late of Bridge, Nebraska, and of D. B. Renner lately of Davenport, Iowa.

Brethren and Sisters, a number of our friends have not yet renewed subscriptions for the year. Will all such try and remember us very soon. We thank you for the favor.

Report comes that last Saturday night, during the storm that passed over this section, the Church house belonging to the brethren at Burr Oak, Indiana, was struck by lightning and burned to the ground. A few of the seats and the organ only were saved.

All who attended Bible School last week were glad to have our Sister, Esther Richardson of Michigan, with us for a few days. She is connected with the city schools of Springfield, O. and was on her way home for the summer vacation. We hope she will call this way again, and we assure her that the latch string of the Plymouth Church is out for her at any time.

Brother Lindsay stayed over from the Bible School and preached for the Plymouth Church on Sunday last. The weather was excessively hot, but fair audiences came out to hear him. During his visit here Brother Lindsay was accompanied by his young daughter Hazel. She is of a bright and happy disposition, and we enjoyed having her with us very much. She has made a number of warm friends here who will always be glad to hear of every good that comes to her in life.

On Saturday evening we had the pleasure of seeing Brother Lindsay and wife bid farewell to Brother Louis Romine, who [illegible] to Plymouth from South Bend [illegible] purpose. He is the husband [illegible] Idonn Romine, who is the [illegible] of Brother and Sister H. F. [illegible] formerly lived here. We [illegible] a visit over Sunday [illegible] and trust they will come again soon. Our prayer is that our new Brother may ever be faithful, and enter in when the Master comes, with the redeemed to enjoy the blessings in store for all the children of the King.

An item in our issue of June 10th, told of Brother Wince baptizing two young men named Logan, at North Salem Church near here on the Sunday before. It is our sad duty to now tell of an accident that happened to our young Brother Glen Logan on last Friday. He was attending to some horses on his father's farm and was kicked by one of them on the head and severely injured. Whether it will affect him permanently or not, is yet to be determined. He is a member of the Plymouth High School, and is a bright student, ambitious to obtain a college education, and fit himself for higher life work. Our prayer is that he may fully recover, and become a light in the world in whatever walk he may chose to enter.

Communicated.

Confusion.

Too much confusion of ideas is one of the most fruitful causes of weakness in any body of believers. What one affirms another denies: what one builds up another pulls down, and thereby progress is prevented, these conditions ought not to exist in the body of believers called the Church of God. In unity there is strength. This principle holds good in the establishment of error as well as of the truth. To attain this unity it is necessary to apply to the study of the Word of truth, reason, consistency and logic. It is not reasonable to believe that any doctrine necessary to salvation is not within our power of attainment. In the natural course of events we come in contact with a sect that we believe are teaching many things for truth, that we hold to be error. But they are well organized and united in their work. Not that their union proceeds from knowledge, but from acknowledging a common head inspired of God they say to give them the message for his saints in these the last days. They come to us and say, "You by keeping Sunday as a rest day in the place of Saturday God's rest day, you have the mark of the beast, and will receive the wrath of God, if you don't change your faith, and observe God's Holy Sabbath." It seems to me that our brethren should be able to meet this question successfully and according to the truth. And the best way to do this is to demonstrate that they are wrong in their application of this Scripture—and then to show by God's Word what the mark of the beast is. But says one that is easier said than done. Granted, but do not conclude from that, that it cannot be done. In the first place let us prove by the Word of God that some things claimed by Seventh Day Adventists are not true, which are fatal to their contention.

They claim that the Papacy changed the Sabbath from the seventh to the first day of the week, and that Sunday is the mark of the Papacy—the beast. Now it happens that Sunday was observed long years before the Papacy was recognized in the Bible as a little horn, and therefore could not be said to be its mark. But he that can't may. The Papacy is not the beast that originated the mark, neither is it the Papacy to which the two horned symbol enforces a mark. The beast of Rev xiii 1, whose mark the two horned beast of verse 11 enforces is the fourth beast of Daniel, identified every time by ten horns. Dan vii 7. The Papacy being the eleventh or last horn to come up.

Again in Rev xvii 3, pagan Rome is symbolized by a dragon with 7 heads and the ever present 10 horns. Again in Rev xiii 1, Rome appears in another phase but with the 7 heads and 10 horns, and in xvii 3, Rome is seen carrying the woman and the ever present 10 horns are in evidence, to identify him as some phase of the Roman empire. And by the way it is written of this symbol that "it was diverse from all the beasts that were before it; and it had 10 horns." I would say that it was diverse from the other symbols in that it had 7 heads and 10 horns. Now this is the beast that originated the mark and to which the two horned symbol enforces the mark, and this beast is not the Papacy is apparent, as the Papacy is in Dan vii a horn that comes upon the head of the beast, and in the 13th chapter of Revelations the Papacy is a mouth given to the beast, verse 5. That this mouth is the same as the eleventh horn of Daniel vii will appear if you compare the acts of the horn with the acts of the beast after he receives the mouth.

Now to identify more particularly the beast to which the mark belongs. I will say that the description of the leopard beast of Revelations xiii met their fulfillment in succession as they are recorded by the prophet. The passing of the pagan dragon form was in the days of the Emperor Constantine. The change in the religion of the empire necessitated a change in the symbol. Rome having absorbed the territory and the inhabitants of Babylon, Medo-Persia and of Greece is represented as like a leopard—Grecia; feet as the feet of a bear, Medo-Persia, and his mouth as the mouth of a lion—Babylon.

In chapter xvii 9 the 7 heads are said to be 7 mountains—the well known symbol of governments; and in this case must refer to the 7 different forms or phases through which Rome passed—and this is probably what is meant where it is written, "And it was diverse from all the beasts that were before it." Now after the description of this beast, the first thing noted is the wounding of one of his heads. Notice here that all this took place before the rise of the Papacy—as the horn of Dan vii, or the mouth given to the beast.

Geo. Francis.

(To be continued.)

Indiana Bible School.

As per announcement, the Indiana Bible School convened at Plymouth, June 15th, at 9:30 A. M.

As Brother Lindsay was called to Illinois to preach a funeral on Tuesday, Brother Wince took full charge of the work until his return. The school opened with sixteen present and Brother Wince reviewed the first chapter of Genesis.

Monday morning "The Creation" was considered, in the afternoon "The Fall of Man." Brother Woodward preached in the evening.

Tuesday morning was a continuation of Monday afternoon. Tuesday afternoon the subject of the "Nature of Man" was taken up and Tuesday evening the subject of "Immortality" was studied.

Wednesday morning the "Great Fact of the Flood" was studied. By Wednesday afternoon Brother Lindsay had returned and was ready to take up the study of First and Second Thessalonians, which is continued each morning and afternoon the remainder of the week except Saturday afternoon, when Brother Wince took up the 10th of Acts.

Wednesday night the subject of "Baptism" was considered. The figure of the Ark and the Israelites crossing the Red Sea were studied in connection with Baptism. The life of Cornelius was also studied. Although he was found to have many good traits of character yet one thing was lacking, the one important act, the obedience in baptism had been neglected.

Thursday and Friday nights the subject of "The Gifts of the Holy Spirit" was studied under the following heads:

1. The Gifts of the Spirit were possessed only by some of God's people, and not by them all the time.

2. The Gifts of the Spirit are not now possessed.

3. The same cause working under the same circumstances will produce the same effects.

4. Holy Spirit the cause working among men is the circumstances.

5. These Gifts were given to ignorant men to qualify them to preach the gospel in different tongues of men.

6. These miracles were given to ignorant men to teach truths through them.

7. To make believers out of unbelievers.

8. The gospel preached by the apostles and confirmed by the Gifts of the Holy Spirit is of more importance than the Gifts.

Three sessions of the school were held daily and the average attendance at each session was thirty.

A building was secured in which meals were served to those attending the school, the expenses of which were paid from donations made for that purpose. Our school has grown to such extent that we see the need of having two sections in the school, one for the older members and one for the young learners. We hope to be able to make such division next year at our regular session.

Lydia Railsback, Sec'y.

Obituary.

Our beloved Brother, W. H. Anderson, fell asleep in Jesus on June 12th, 1908, at the home of his brother, Rev. E. M. Anderson in Anderson Co. S. C. Brother Anderson was born in August, 1836, and has been living in South Carolina for the last few years coming here with his father from North Carolina.

He was baptized into the all saving name of Christ by his father in Aug. 1906, and has since remained a consistent Christian. He bore his illness with patience for two weeks, typhoid fever being the direct cause of death. He told his father a few days before his death that he had put his trust in Jesus, and if it were not possible for him to get well any more, he was willing for his will to be done. He leaves a father, mother, five brothers and one sister, besides a host of friends to mourn his death.

The funeral sermon was preached at the Church of God at Guthrie Grove by Brother Newton Durham, from 1 Thess iv 13. After the sermon the congregation sang that most beautiful of all songs "The Resurrection." He was then laid away in the Church cemetery to await the resurrection of the just, at which time he may be heard to exclaim "O grave, where is thy victory, oh death where is thy sting." May the favor and grace of God abide with the heart stricken ones in this their great bereavement and sore trial, is my fervent prayer.

Emma Pack.

Lodosca Dorcas Murphy, daughter of Christian and Diana Murphy, was born Dec. 27, 1878; died June 18, 1908, aged 29 years, 5 months, and 16 days.

Dec. 17, 1899, she was united in marriage to William O. Winters. To this union were born three sons—Lester Paul aged seven years, Jesse Lee aged five years, and an infant son which died about two hours before its mother.

April 16, 1902, she was baptized into the all-saving name of Jesus the Christ by Elder John Claypool. She has lived a Christian life, and died firm in the faith that Jesus will soon come to raise and reward his sleeping saints.

Besides her husband and sons, she leaves father, mother, three sisters, three brothers, and a host of relatives and friends to mourn their loss. The whole neighborhood turned out to honor the memory of one whom they have held in high esteem. The floral tributes, and the tears on many faces spoke louder than words the appreciation of loving friends. Death is ever sad, but in this case it is doubly so. The sleeping mother with the little babe in her arms brought tears to the strongest as they viewed her for the last time. We will meet her in the kingdom of God.

S. J. Lindsay.

It is with great sorrow that I announce the death of our dear Brother Matthew H. Dodge, on May 2, 1908. He joined the Church in Leicester, England, about forty-five years ago, and came to America about twenty-five years ago. He lived here in St. Louis all that time except two years in Clinton, Iowa. When he first came he advertised for those of like precious faith, but at that time none were here, and he learned of none until this last winter, when I found him by chance. He was delighted, and soon afterward had the pleasure of listening to some discourses of Brother W. H. Wilson, who spent a week here.

An incurable disease had been working on him for years, to which he finally succumbed. He leaves his wife, two daughters and a son, for whom we have deep sympathy in this loss.

He was a man fit for the Master's use; firm as a rock in the truth. He looked forward eagerly to the time when Christ shall rule. We hope his sleep will be short, and that each one of us will be ready to meet our Lord when he gathers the faithful.

Gertrude M. Logan.

Married.

On June 2, at Tampa, Florida, Dr. James Mark Prime and Miss Patti Pauline Eychaner.

The marriage service was by Elder A. J. Eychaner, father of the bride, at the home of Mr. and Mrs. H. H. Kinyon.

Many beautiful tokens of esteem and friendship testified to the good will and wishes of the guests present.

In the words of the prayer, in our marriage service we repeat, "Our Father in heaven, in the name of Jesus we invoke thy blessing upon these thy children, as they enter this new relation in life. Lead them and keep them from the evils by which we are surrounded. Give wisdom for life's problems, strength for its conflicts, and courage in behalf of truth and righteousness. Grant them light in darkness, and hope as a bow of promise. May the white dove of peace dwell in their home, and the spirit of Christ abide in their hearts. May they ever be mindful of the 'Golden Rule' as the standard by which to measure all their actions. Keep them from accident and give them health, and may the written Word be treasured and obeyed, so that they may indeed be thy children, and when at last the angels shall gather thy Jewels, may their names, together with ours here present be found in the Book of Life. Amen."

Their home will be at Oxford, Neb.

Step Clean Out for God.

Why was he (the man cured of palsy, Matt ix 1-8) to take up the bed? Because, as some one has beautifully said, 'there is no provision made for a relapse. Oh, how many of us have made that provision in the past! Yea, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absoluteness of your surrender and consecration, ever to get back. Step clean out upon God.—*G. Campbell Morgan.*

"Do not expect to make great strides at once in believing; or that sanctification is to be wrought in a day."

When you hear an evil report about any one, halve and quarter it, and then say nothing about the rest.—*Spurgeon.*

"The man who spends his time in counting hypocrites, generally makes a miscount by not putting himself at the head of the list."

A few years ago it was a capital crime in Uganda for a native to learn to read and write. Now there are 50,000 natives in that province who have had mission school training.

Nothing humbles the soul like sacred and intimate communion with the Lord, yet there is a sweet joy in feeling that he knows all, and notwithstanding loves us all.—*J. Hudson Taylor.*

Translators are always needed in heathen fields, but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain, poverty and suffering for the sake of others.—*A. J. Gordon.*

The Bereans Column.

Solomon desired wisdom and knowledge above everything else, for he said to the Lord, "Give me now wisdom and knowledge, that I may go out and come in before this people, for who can judge this thy people, that is so great?" And Solomon's desire was pleasing to God, for God said to him, "Because this was in thine heart, and thou hast not asked riches, wealth, nor honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king; wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." 2 Chron i 10, 11 and 12.

Proverbs x 14 tells us that "wise men lay up knowledge," then to be wise we must lay up knowledge, but this does not refer to the knowledge of worldly things, for Paul in speaking to the Corinthian brethren, told them to "awake to righteousness and sin not; for some have not the knowledge of God, I speak this to your shame." 1 Cor xv 34.

Paul exhorted the Ephesians to be rooted and grounded in love, and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God.

We do not wish to be like some people of whom Paul speaks, "who are ever learning and never able to come to the knowledge of the truth, but to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

From the above Scripture, dear Bereans, we can see that the kind of knowledge, which we are to add to our other Christian virtues, is the knowledge of God's Word, and as I have several times before referred to Paul's sayings I will again, and let him speak to us as he did to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

All Scripture, divinely inspired, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Anna L. Adams.

When Paul and Silas were on their way, going from place to place, preaching that Jesus is the Christ, the Son of God, they went to Thessalonica. While there, they went into a synagogue, (as was their custom) on the Sabbath day to preach. Some accepted what they said, but others would not, and said that these people that had turned the world up side down, had come there also, and set the city in an uproar. The brethren sent Paul and Silas, by night, to Berea. When they arrived there they went into a synagogue. They said there that the people were "more noble than those at Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is very necessary for the Christian to study the Word of God, to increase in knowledge of the Scriptures and be able to teach others.

It is well to follow the way of the people at Berea in studying "the Scriptures daily." Let us take what Jesus said in John v 39, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

After Christ's resurrection he was talking with the people and he opened their understanding that they might understand the Scriptures. And he said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv 45, 46, 47. After we have our understanding opened, then we are ready to learn of him and are able to teach others the way of life.

Paul said in 2 Tim, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." A person working in the Lord's vineyard need never be ashamed. If he works in it with his whole heart, and suffer many privations, also make many sacrifices, for the truth's sake, he will stand approved before God.

Again, let us turn to what Paul said in 1 Cor ix, "For though I preach the gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. For if I do this thing willingly, I have a reward, but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

We are told in Heb x that we must "hold fast our profession of faith without wavering," also to cultivate love and good works, and to assemble ourselves together, to exhort one another and so the much more as we see the day approaching. But, "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." How sad it seems when one has come to the knowledge of the truth, and willfully turns away and not to be redeemed again. It always seems to me that they could not have fully understood the Word, or that they did not have the love for it they should have had, or they wouldn't turn away from anything so precious.

Let us turn back to Num xv 30 and 31 and we read, But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people. Because he hath despised the Word of the Lord and hath broken his commandment, that soul shall utterly be cut off, his iniquity shall be upon him. Peter gives a very sad view of he that turns away, "For if after they have escaped the pollutions of the world through the knowledge of our Lord and Savior Jesus Christ, they are entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Dear Bereans, let us be fully grounded in the faith "once delivered to the saints," and keep steadfast to the end, that we may be ready to receive the crown of life promised to those who obey his commandment and keep it.

Your sister in Christ.

Jessie M. Wilson.

Questions on Sunday School Lesson June 28.

Temperance Lesson.—Eph. v. 6-20.

Golden Text—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph v 18.

1 Name the different ways of walking mentioned by Paul in Ephesians—Eph ii 1-2; ii 10; iv 1; iv 17; v 2; v 8; v 15

2 Who are "children of disobedience?" Ver 6; Eph ii 2; Col iii 6

3 Why does God's wrath come upon them?

4 What is the wrath of God?

5 What are the fruits of the Spirit?

6 Are we required to bear such kind of fruit?

7 Read Matt xxii 37-40 and tell what Jesus says about love.

8 Will love like this make us temperate in all things?

9 Had there been any change in the Ephesians? Ver 8

10 Who are "children of light?"

11 What does "walk circumspectly" mean?

12 On the temperance question how do "fools" or foolish men act?

13 How do the "wise" act on this subject?

14 What means does Paul mention as helpful to right living? Ver 18-21

15 Can a law abiding man object to aiding in efforts to root out liquor traffic?

16 Do drinkers know it is wrong to get drunk?

17 Is tobacco using to be classed with drinking?

18 Does it make a boy manly to chew and smoke?

19 What is the "old man" and "new man" in Eph iv 22 24?

20 Will a "new man" in Christ Jesus indulge in strong drink?

The life of faith is ever a life of testing, and very often the fire increases in heat as life advances. The worst conflicts are not always at the beginning of the war.—*Alexander Maclaren.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The copy for this part of THE RESURRECTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

A German Trust Song.

Just as God leads me I will go,
I would not ask to choose my way,
Content with what He will bestow,
Assured He will not let me stray.
So as He leads my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads I am content:
I trust in all He does or lends;
That which He has ordered and sent,
That which He will or recommends,
I would But be should not fain
That I should do the questions will
In living or in dying.

Just as God leads I am resigned;
I trust me to His Father will,
Who is resigned, and rejoice shine,
He can and would Love not!
That which He does ordained as right
Before He brought me to the light—
My will to His is resigning.

Just as God leads me I abide
In faith, as knows in sunshine true
His strength is ever by my side
Through [illegible]
Be [illegible]
I [illegible]
The [illegible]

Just as God leads I am content
On all His ways [illegible]
And all His [illegible]
But [illegible]
How [illegible] Father's will,
Enfolded in [illegible]

Editorials.

An apostate's word cannot do any harm.

An egotist is an idolater—he worships himself.

For men to seek their own glory is not glory. Prov. xxv 27.

If you want to give people "that tired feeling", talk about yourself.

Absence from home explains the non-appearance of editorials in "Ebenezer" for some time past.

The success of the young minister depends more on his knowing when to quit talking than in his fluency of speech.

A word fitly spoken is like apples of gold in pictures of silver. Prov. xxv 11. If you have any doubts about the "fitness" of the words you want to speak, keep silence. Silence is golden.

We desire to hear from Brother J. H. Anderson, if he is still in the land of the living. Brother Anderson was my schoolmate at the Blue Ridge Academy, in Henderson County, N.C. While in school together we both spoke publicly for the first time in a Methodist Prayer Meeting. We hear that our brother has since developed into an able minister of the gospel.

"I do not doubt that Christ healed the ill any more than I believe that he walked upon the water," says Dr. Slicer in Chicago Record Herald, June 15. "It is impossible to believe the story of the multiplication of the fishes and the loaves of bread. It never happened. His disciples may have been so interested in what he was saying that they forgot they were hungry. That the ill came to him to be healed and were, I do not for a moment doubt." You don't? You are a queer man, Dr. Slicer! Really, now, don't you sometimes have as much as a "moment's" doubt about those old Bible stories of healing? If the miracle of the fishes and loaves can be boiled down to mean, "His disciples may have been so interested in what he was saying that they forgot they were hungry," may not the healing stories of the New Testament be explained this way: "The ill ones who came to Him to be healed may have been so interested in what he was saying that they forgot they were sick?" How foolish in a man who thus whittles away the inspiration of God's word, and who says of the miracle of the fishes and loaves, "It never happened;" how foolish in such a one to say of the miraculous cures reported in the Word that he does "not for a moment doubt" them! "It is time for thee, Lord, to work; for they have made void thy law." Psa. cxix 126.

Higher Critics and the Spade.

Higher Critics are having a hard time lately. They have posed as "scholars, advanced thinkers," etc., etc., and have never lost an opportunity to impress the people that they are the very embodiment of superior wisdom. With such pretending erudition opposing the Bible, the poor illiterate people did not know what to do. The spade came to their rescue. It has unearthed revelations in biblical lands which utterly confound the theories of the literary critics. With a mere spade God has made the wisdom of the world foolishness. The spade has unearthed Sennacherib's cylinder of clay, which records the exact amount of gold that is mentioned in the Bible; a tablet has been found which records Belshazzer's death by night, just exactly as told in Daniel; another cylinder says that Cyrus liberated in the first year of his reign all foreign peoples and sent them back to their homes, thus corroborating in a most wonderful manner the Bible account of the return of the Jews from the Babylonian Captivity. Shame upon you critics of the Bible, you wise men, that have denied the historical authenticity of Old Testament characters. Shame upon you that the spade should have to expose you before the world, and prove you to be liars.

"There was a time when the skeptic or higher critic had his own way in declaring biblical events to be fictions, or relegating Old Testament stories to the region of myth and legend," says Prof. Albert T. Clay, the archeologist of the University of Pennsylvania. "Much of that kind of work is at present impossible. A changed day has come to the reverse. The spade of the excavator and the patient toils of the decipherer have silenced many of these voices; for in recent years the old biblical world has been opened up to the light of day, and we find ourselves face to face with contemporaries of Ezekiel, Moses, Abraham—and yes, trustworthy writings of those who came into contact with Old Testament characters, are placed in our hands, which tell their story; namely, that we have not theological fairy tales but facts to deal with."

Human Testimony.

"The gospel is the power of God unto salvation." But it needs not only to be proclaimed, but expounded and embodied as well. God's method of reeding for the final harvest is clearly indicated in the two parables of the sower, in Matthew xiii. In the first one the "seed is the Word of God," but in the second, "the good seed are the children of the Kingdom." Both the message and the messenger, both the word and the worker are used of God. It must not be forgotten that the devout eunuch, *when asked* if he understood what he was reading, replied, "How can I except some one guide me?" And who does not know that experience as well as study has both opened and confirmed the Word of God. And has not God ordained that experience shall be an expositor and that the "living epistle" shall not only be "read by all men," but shall be "known" as is an other form of communication? Then let us not withhold our testimony.—*Bible Advocate.*

They Wrote Letters. Acts xv 23.

Brother Huggins:

When I last wrote you we were holding meetings at Collins, in the Christian Church. All went well until we began to preach doctrine, and then people were not so interested. It seems as long as you preach smooth things, people will come to hear you; but soon as you begin to show them that the Lord requires them to believe and live something, then the majority are ready to go elsewhere. On Thursday, April 16, we closed the meeting at Collins, Brother Marsh expecting to go to Gladbrook for Sunday, while I went to Brother Isaac Fish's to preach for them at Wolfe School-house Sunday. Monday the 19th I went to Fort Dodge, and after spending two days with my son, I took the train for Marathon, going via Humboldt. On arriving at Humboldt I found the train was four hours late. I went to Brother R. C. Nowlin's where I had a most enjoyable visit with himself and daughter Della. They took me to the train where we met Brother Marsh who was to join me in the meeting at Marathon. On our arrival at Marathon we were met by Brother Arthur Garton, and taken to his home for supper, after which we repaired to the hall where we listened to a most excellent discourse by Brother Marsh on "Sincerity. Will it save us?" Sunday at 11 A. M. we discoursed on the Faith, to a fair audience, Brother Marsh following in the evening with a most earnest appeal on the importance of believing something definite. We continued our meetings until the following Wednesday when we deemed it best to close, and took the train for Humboldt, with Brother Marsh and preached us the day before to advertise and arrange for an effort. Brother Marsh thoroughly billed the town making a house to house canvass, and although a large number promised to come out and hear us, and were loud in their expressions of being glad we had come among them, after speaking two nights not a soul came out besides Brother Nowlin and his daughter. In all our experience we never met with anything like this. Although we were not used to a large attendance we were always able to get two or three to attend meetings. All we could do was to take our grips and go on our way rejoicing that we had the liberty to get out of town without being molested. We might here remark that Humboldt is the county seat of Humboldt County, the home of Frank Gotch, the great wrestler. The janitor of the hall informed Bro. Marsh that we could not get any one to come out to church unless we got out and advertised a show of some kind; then we could have no trouble, but that it would be impossible to do anything according to our method of getting a crowd.

On Sunday, May 10, I joined Brother Marsh at Tama, and we repaired to Irving, to hold a few meetings. We continued the meetings until Wednesday the 13 when on account of people being in the midst of corn planting, we thought best to close the meeting until a time when people were not troubled so heavily with the cares of the world. When will that be? On Tuesday, the 26th, I went to Waterloo where we began arrangements to start the tent out for the summer. Brother Marsh joined us on Wednesday, and on Thursday we secured the services of a man to haul the tent to Hudson, a town of about 1000, situated nine miles west of Waterloo. Here we found a class of people that gave us the most cordial welcome that we ever received in a strange place. Our own people could not treat us in a more cordial manner. The community is purely made up of German Baptists or Dunkards, as they are sometimes called. Our attendance has been exceedingly good and the interest all we could ask. Some seem to have *ever heard* of the kingdom. There is also a Baptist and a United Brethren church here. Here it was reported that we were Mormons, Seventh Day Adventists, or some other freak sect, and although we denied being connected with any of them, the Baptist minister offered to get a white crow if they would bring us some pork and we did not refuse to eat it. The pork has not appeared yet. As we look around us and see so little interest manifested by the masses in anything that smacks of reality in religion, we sometimes wonder if it is the will of God that we *should put in our time and spend the* brethren's money trying to get people to see that the Lord is near at hand; but when we went in the Word, "Go ye into all the world and preach the gospel to *every creature*, he that believeth and is baptized shall be saved," we are led to ask, Have we done our duty until we have fulfilled these words? No; but after we have done this, the responsibility then rests with them as to whether they will accept or reject the gospel.

O. J. Alexander.

The Adorning of the Doctrine of Christ. Titus ii 10.

To adorn, is to beautify, to make anything more lovely to the sight. And our adorning must not be an outward adornment, but as Peter says, "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I think we sometimes overlook the fact that we are to make our lives beautiful by the religion of Jesus that we accept when we are baptized. Of course there is a complete change. We have to right about face and begin a new journey in life, but after a little time the worldly *pleasures and lusts* continually come into your path, and if the time is not being redeemed in the work of the Lord, we are very apt to lose interest in spiritual things and seek after carnal pleasures. Now, this is not adorning the religion of our Savior. Why, we are told to let our light so shine before men that they may see our good works, and glorify our Father in heaven. It is the same case as a person going through college; there are certain duties that have to be performed. Many things must be denied, in order to give the time to study, and if a student gives himself up to his work, devotes his energies to become proficient in his studies, he graduates with honors, and is fully repaid for all his pains. While another student has not denied himself recreations and pleasures, and has just put enough study to barely get his lessons, and consequently not become thoroughly familiar with his work, this one may pass the examination, but there are no honors for him; and in after years, he realizes what opportunities he has lost, and the position he might have occupied now, if he had applied himself to his work, in his school years.

Brothers and sisters, we are told to whom much is given, much shall be required, and it is according to our abilities, (what we make of our talents now), that we receive our reward in the kingdom. Jesus says, "Behold I come quickly and my reward is with me, to give to every man according as his work shall be." This behooves us "to work while it is day for the night cometh when no man can work." The apostles left all to follow after Jesus; they adorned the doctrine of their Master and heard to them, "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's shall receive an hundred fold, and shall inherit everlasting life."

The apostle Paul gives us good instruction on this subject in I Cor xvi 13, "Watch ye, stand fast in the faith, quit you like men, be strong; let all that ye do, be done in love." Love must be the motive power that actuates our lives, in fact, if we have the gift of tongues of angels, if we give our bodies to be burned, have all knowledge and such faith as could do wonders, and yet do not exhibit love in our dealings with mankind, we are nothing in the sight of God. There was only one human being in whom this love was perfected and that was Jesus, but there were many who strove earnestly to this perfection of character, and Paul must have been one of these, for he says, "Be ye followers of me, even as I also am of Christ. Nothing can beautify our lives more than love, and this we can learn by giving attention to the records of examples found in the Word of God. There is a saying, "Nothing ventured, nothing won;" and if we do not strive earnestly and diligently to adorn the doctrine that has been given us by the favor of God, we will not be worthy to enter into the joy of the King when he comes in his glory. Then let us study to show ourselves approved unto God in all things and be overcomers with Christ.

Hattie Sanford.

In the Days of These Kings.

God often revealed his will to men in olden times through the medium of dreams. Most of these dreams were fulfilled during the life time of the dreamer. To this general rule we find one striking exception in the Great Image, as dreamed by the Babylonian king and interpreted by the prophet Daniel.

The successive changes in the history of mankind on the earth are foretold with unerring accuracy. The end of tottering Rome was broken in 1453 when Constantinople was captured by the Turks. Hence we gather that for 155 years we have been living in the toe part of the Image. Comparing this length of time with that of the past empires, and taking into consideration the relative size of the Image represented in each; may we not reasonably expect that the day of the Lord is near at hand, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan ii 43, 44.

How long, Oh! Lord, wilt thou permit error to hide behind the cloak of Christianity? How long wilt thou permit the basest of men to rule this earth? The little flock has watched and waited long. "Yet a little while and he that shall come will come, and will not tarry." For the mystery of iniquity has assumed large proportions. "Only he who now letteth will let, until he be taken out of the way." But let us hold forth the Word of life as the apostle Paul, that we may rejoice in the day of Christ which draweth nigh. O, hasten the day in which the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa li 11. Even so, come, Lord Jesus, and come quickly; and blessed is he that keepeth the sayings of the prophecy of this book.

V. L. Brinkman.

Faith and Works.

"Faith without works is dead." James ii. 20.

"Faith cometh by hearing." Rom x. 17.

"It is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1.

Paul says we are saved through faith. Through faith we inherit the promises. Without faith it is impossible to please God. By it the elders obtained a good report, but faith without works is dead.

"What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food and you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works is dead, being alone."

Abraham was justified by works when he offered his son upon the altar. Abel was justified by works when he offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead is yet spoken of. Likewise the harlot Rahab was justified by works when she had secured the messengers and had sent them out another way.

Many other examples could be given, but we think this is sufficient.

Faith and works bring to the believer pardon, forgiveness, peace with God, rest, hope, joy, oneness with Christ, victory through Christ, heirship and eternal life, in short, all things. As the body without breath is dead, so faith without works is dead also.

Mabel Shumway.

Turko-Persian Situation.

Special dispatches received here indicate a serious situation on the Turko-Russian frontier. Turkish troops, which hitherto have been massed on the Russian side in the vicinity of Erzerum Vilayet, are in full movement towards Persia. Detachments already have invaded Persian territory.

The Turkish occupation of the district of Azarbijan, west of Urmiah lake, has been carried out in a systematic manner and the method of administration of this territory is similar to the administration in regularly annexed territories, which would seem to indicate that the Turks mean to remain permanently. Bodies of Turkish regulars who have followed in the wake of the Kurdish tribesmen, have commenced to collect revenues.

In spite of the proverbial Turkish slowness, a customs house has been established at Kahlur, some miles inland from Urumiah. The Turks have seized salt mines belonging to the Persian crown and have expelled the Shah's officials.

There is every indication, says the dispatches, that the Turks are taking full advantage of the distracted conditions in Persia to seize a valuable strategical wedge of the country.—Toledo Blade.

Incog.

The proprietor of a Chicago hotel tells of an eccentric guest who registered with him about the time of the simplified spelling flurry, and who undertook, in an ingenious way to show his contempt for the opponents of the proposed reform.

When the newcomer spread his signature on the register, it was at once observed that the name was a most unusual one—R. K. Phthologyrrh.

"Beg your pardon, sir," said the clerk, "but how do you pronounce it?"

"Turner," was the reply, "and spelled to approved fashion, too."

"Will you kindly explain?"

"Simplest thing in the world," said Turner. "First we have 'phth' the sound of 't' in 'phthisis'; then 'olo', the sound of 'ur' in 'colonel'; thirdly, 'gn', representing the sound of 'n' in 'gnat'; and, finally; 'yrrh', the equivalent of 'er' in 'myrrh'. If the combination doesn't spell 'Turner', what does it spell?"—*Harper's Weekly.*

Celluloid is a plastic material composed of guncotton and camphor. The guncotton, or nitro-cellulose, is made by treating tissue paper with a mixture of nitric and sulphric acids. The product is mixed with camphor and various pigments to produce the desired color, and the materials are thoroughly incorporated by means of heated rolls. It is subsequently submitted to great pressure. It is afterward molded into forms by means of heated dies, under pressure. It is very hard and elastic and takes a high finish.

Interesting Paragraphs.

Watchmaker's oil is from the jawbone of the porpoise.

Worry is one of the most fruitful causes of consumption.

Red-haired persons are usually impulsive and outspoken.

There are 262,000 Sunday schools in the world, with 26,000,000 pupils.

Twenty per cent of the population of Canada earns its living in connection with the country's carrying trade. Railroad employes alone number 124,000.

The population of the world is now estimated to be about 1,563,000,000. Of this number 150,000,000 are black, 600,000,000 yellow And 750,000,000 white.

One of the large electrical firms in Germany gives yearly from $2 to $7 to employes who have served for more than a year. The sum thus expended exceeds $110,000 a year.

The city of London proper covers one square mile, and the capitalized value of the property within its borders represents $1,250,000,000, which it is claimed, establishes it as the richest area in the world.

The smoke from the bowl of one's pipe is blue because coming direct from the red-hot tobacco, it is very highly oxidized, but the smoke from one's lips is gray, because it is highly watered and hydro-carbonized.

Deep water diving can be carried on with safety to a depth of 210 feet provided proper precautions are taken and suitable appliances used, according to a report of the British admiralty appoint to investigate the subject.

Walter Wellman says the action of the house of representatives in voting $1,500,000 for the Japanese exposition in 1910 is in the nature of a peace offering and is also the "speak softly" compliment to the navy as the "big stick."

New Zealand is described by its inhabitants as "the happiest country in the world." It is now a dominion. Some of the pretty names given to it by New Zealanders are "The Fortunate Isles," "The Wonderland of the Pacific," "All Lands in One," and "The Star of the South."

During the year ending last month there were 485 new electric plants put into operation in the United States, Canada and Mexico, which makes the total 5,498. The activity in the electrical industry from the most recent figures shows the financial stress which has been affecting all business during the last year. The gain is equally pronounced when the item of capitalization is considered.

The Germans have installed in the port of Wilhelmshaven, a Krupp cannon which cost the trifling sum of $70,000, every shot of which costs $1,650, $927 for the projectile, $185 for the charge which expels the shell, and $838 for the checking apparatus. This gun cannot fire more than ninety-five shots before it is completely useless. Because of the repeated action of the explosives, erosions are made in the bore, which destroy the quality of the steel, and the piece can no longer be used without danger of bursting.

Two principal theories have been advanced for the erection of the pyramids of Egypt. One, that each king, on ascending the throne, began to build a pyramid as a tomb and monument to himself. This was usually laid out upon a comparatively small scale, so that if the builder had but a short reign his tomb might be complete. As time passed successive layers were added and the size of the monument was thus proportioned to the length of the builder's reign. This theory is combatted by Petrie, who believed that each pyramid was begun and carried out upon a definite design of size and arrangement.

Miss Jane Addams has just completed her course of lectures delivered throughout the country in favor of woman suffrage. She based her argument on the plea that the well being of the working-woman and her children is in the hands of the municipality. Questions affecting the light, air, fire protection and proper sewerage of their homes are all in the hands of the city authorities. Pure food, clean milk and matters pertaining to health regulations come more forcibly to the housekeeper's attention than to that of the man of the family. Pointing out that legislation for the protection of children has been pushed forward by women almost to the exclusion of men, she argues that they could do more for the protection of their homes and for the welfare of the nation if they had the ballot.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-28. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

The Annual Meeting of the North West Conference of the Church of God for Oregon and Washington, will convene at Felida, Washington, June 26, to 28 inclusive. Teams will be at the River View Hotel, Vancouver, Washington, from 1:00 to 4:00 o'clock P. M. J. E. Melvin R. D. Route 3 will meet any one at Felida Station if notified in time. Trains leave Vancouver 7:40 A. M. arrive at Felida, 8. A. M. The church at Felida will have their church building completed by that date and it will be dedicated at this time. All that attend will be cared for. The church at Felida says come, the interest of the cause says come. It ought to be a pleasure for you to come. It is your duty to come; for the man of God said. "They that feared the Lord spake often one to another .....and a book of remembrance was written for them, and they shall be mine saith the Lord of hosts." "Forsake not the assembling of yourselves together."

J. J. CADY Sec'y.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 16. will be [illegible] Monday Aug 16. will be [illegible] for all. Those who attended the last conferences at Salem will remember the undefiled love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to scatter the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEHLS, Pres.

J. C. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

S T Blessing	1 00

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, or 1 dr from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

THE MESSENGER

is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Roths, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom: second, that it was not set up in the days of John the Baptist: third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ, Address T J Daniel, Magazine Ark

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these texts have gone into many families, both to believers and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 368 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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NOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and disperced among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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WILL YOU TRY IT?

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 1d for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

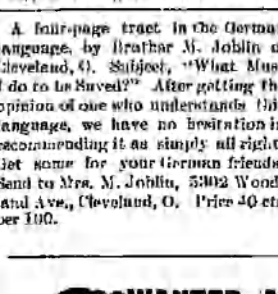
Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These Works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted packages 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.



A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 3502 Woodland Ave., Cleveland, O. Price 40 cts per 100.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Cleon Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy Ghost the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address; THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 3502 Woodland Av. Cleveland, O.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Changes liable to gather and are needless. Money—even paper money is easily detected and is at the risk of a dishonest postmaster. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not IO, or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying he is to send the paper for a year. We have no reason to suppose that Susan is the wife he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid is everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a couple stamps and drops [illegible] not enough to pay the postage, and [illegible] in the editors address. A blind [illegible] Wise is enough.

Poetry.

The Gift of Life and its Return.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a sense of heart will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave:
'Tis just what we are and do:
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

Communicated.

Salvation. No. 4.

EXAMPLES OF PRIMITIVE PREACHING.

It is safe at the present time, in preaching the Gospel to include whatever the Great Teacher and his apostles taught in their message to the world. Our *practice* should be in accord with theirs. When Jesus entered on his public ministry just after John's imprisonment he proclaimed in the cities of Galilee "Repent for the kingdom of heaven is at hand." The same message that John preached a few months before.

Mark records the same. "Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God, and saying 'The time is fulfilled, repent ye and believe the gospel,' Mark i 14, 15. This was what the twelve under the first commission proclaimed to the lost sheep of the house of Israel. As ye go preach, saying, "The kingdom of heaven is at hand. Matt. x 7. In addition to the twelve, the Lord appointed seventy others and sent them two and two before his face into every city and place whither he himself would come. Luke x 1. These were enjoined to say, "The kingdom of God is come unto you", v 9. Many of the parables of our Lord were spoken to set forth and illustrate the different phases of the kingdom. During the brief ministry of our Lord the gospel of the kingdom was echoed and re-echoed over the hills, and along the valleys of Judea, Galilee and across the Jordan by our Lord himself, and his chosen co-laborers. Every town and village must have heard the message and had the opportunity to accept or reject it. The very fact that the kingdom was so persistantly preached all over that country by these heralds under divine direction and superintendence, shows how important the kingdom was thought to be; and on this latter fact we may safely state that the kingdom is a good in which believers will finally enjoy happiness and life in full measure. This will be proven further on by quotations from the Scriptures.

THE GREAT COMMISSION.

Under this the apostles were to have a wider field of labor than under the first which limited them to little Palestine. This latter would come into force when they should be endued with power from on high, which occurred at the first pentecost following the passover at which Christ was crucified. By this the apostles were enjoined to teach all nations; (Matt xxviii 19.) go into all the world and preach the gospel to every creature, (Mark xvi 15) and repentance and remission of sins in his name. Luke xxiv 47. They were commanded to preach the gospel in this broad field in order to repentance and remission of sins. What gospel were they to preach? Plainly the gospel of the kingdom with the additional facts of Christ's death and resurrection, as Luke records. In our Lord's great prophecy which was to [illegible] d its fulfillment in this dispensation, He [illegible] "this gospel of the kingdom shall be preached in all the world for a witness (testimony) unto all nations, and then shall the end come." Matt xxiv 14. All the world and all nations in the prophecy accords with the language of the commission. So the kingdom is embraced in the gospel to be preached by the apostles, and by the preachers of today inasmuch as no new commission has set aside the old. A gospel with the kingdom left out is a perversion or another gospel, and on him who preaches it a curse will fall, Gal i 8, 9. To leave so much out is a grave matter—disobeying the command; nothing less. But what risks will modern preachers dare to run! They will carry on lengthy revival meetings with a view to making converts and never make mention of the kingdom concerning which the Bible says so much. They sometimes use the word kingdom but by it mean something entirely different from that of the old prophets. It may be a kingdom in the heart, or one beyond the skies, or the church may be meant, or some spiritual affair that is undefinable. Inspired apostles never omitted the kingdom brought to view by Hebrew bards and prophets. In some form of words they refer to it as shown in many of the brief reports of preaching, found in the Acts of the Apostles. In the second chapter of Acts is found a report of the first ministration or service of the New Covenant. Peter in the first sermon brings in God's oath to David. "Therefore being a prophet and knowing that God had sworn with an oath to him that of fruit of his loins according to the flesh, he would raise up Christ to sit on his (David's) throne." Acts ii 30. The oath pledged God to raise his Son from the dead as the heir to the throne, and, consequently, to the kingdom of Israel, of which the Son will come into possession at the appointed time—still future. In modern preaching the oath to David is not even alluded to as being embraced in the gospel. To insist that it is a part of the gospel is likely to call forth ridicule from men who pretend to wisdom in Bible lore. In the second report, Peter, after the command to his audience to repent says, "And he (the Father) shall send Jesus Christ who before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii 20, 21. Here we have our Lord's coming spoken of, which event precedes the establishment of his kingdom and the restitution of the things spoken of by the long line of prophets including of course the restoration of the throne and kingdom of David. In Samaria, Philip preached the things concerning the kingdom of God and the name of Jesus Christ. Acts viii 12.

It is not necessary to refer to all the examples of primitive preaching contained in the book of Acts. It may be set down as a fact that the apostles and evangelists in their mission to the world announced the kingdom on all occasions of preaching, though this fact may not be found in all the brief reports handed down to us, the words of Christ that "This gospel of the kingdom shall be preached in all the world for a testimony unto all nations is in itself sufficient proof on this point; but as corroborative proof I will call attention to Paul's preaching, whose labors were more extensive than any others. Three days after being delivered as a prisoner by the centurion to the authorities at Rome, Paul called together the chief Jews and when they had appointed him a day, it is written, "There came many to him into his lodging; to whom he expounded and testified the kingdom of God; persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts xxviii 23. And verses 30, 31, "Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Two examples of apostolic preaching show to us what should be preached *today, for faith and obedience.* The first quotation sets before us the important fact that Paul appealed to the Scriptures *for proof* of what he preached to his Jewish auditors. So when preaching Christ he opened and alleged the two great gospel facts concerning him, his *death and resurrection* (Acts x 39, 43) by drawing proof from the Scriptures.

WHAT SCRIPTURES?

The books of Moses and those of the prophets. This classification covers what, in popular language, is called The Old Testament. The inspiration of the apostles did not set aside the Hebrew Scriptures, and to these the early inspired teachers constantly appealed, especially when talking to Jewish audiences and to scattered members of Tentribed Israel; and also to proselytes to the Jewish faith who were more or less acquainted with the old Scriptures. Peter, in discoursing to Cornelius, his household and neighbors, all of whom were Gentiles, referred to the prophets in these words, "To him give all the prophets witness," to what Peter enumerated in his talk, that Jesus was slain by the Jews, that he rose from the dead and that he was the one appointed of God to be Judge of quick and dead. Acts x 42, 43. The Christian system as preached by the apostles rested back or had its foundation truths in the old Scriptures which nurtured the living, saving faith of the ancient worthies, concerning whom Paul said in Heb xi, "These all having obtained a good report through faith, received not fulfillment of the promise; God having provided some better thing for us, that they without us should not be made perfect." These same Scriptures contain the promises made unto the fathers, Abraham, Isaac and Jacob, so often referred to in the later Scriptures as gospel truths: the oath to David securing to him the perpetuity of his throne and kingdom in the person of his remote Son, Jesus Christ, the Son of God. Here also are found set forth under types and shadows as well as by prophetic utterances the death of this Son, and his subsequent resurrection, and future reign over all nations. How abundant in gospel truths are these old and neglected Scriptures. They too, bring to view the future resurrection of the dead and the final victory of righteousness, with the long reign of sin forever ended, and the earth made an eternal paradise.

JOHN L. WISE.

Heart Thinking.

"And he thinketh in his heart, so is he." Prov xxiii 7.

To the careless reader there would be but little meaning in this proverb, but when we pause to give it careful consideration, there is much more than appears on the surface.

That our thoughts govern our actions to some extent we can readily understand, but how little do we consider how our actions are controlled and our lives moulded by the thoughts that are uppermost in our minds. We then can understand the real meaning of the wise man's expression, "As he thinketh in his heart, so is he." Cardinal Newman is accredited to have said, "A life of money-getting is a life of care. From the first there is anticipation of losses in various ways to depress and unsettle the mind, nay to haunt, till a man finds he can think of nothing else."

2 Tim vi 10 says, "For the love of money is the root of all evil; which while some coveted after, they erred from the faith, and pierced themselves through with many sorrows." Bear in mind that the evil is not in the money itself, but the love of it; it does not matter so much what a man is worth, as how he came by it. This love of money is classed as covetousness which is idolatry, and has no part in the Kingdom of God, Eph v 5. It is forbidden by Christ himself, Luke xii 5, Rom xiii 9.

Our heart thinking creates a desire, and if not *desire* is to accumulate wealth, our energies will all be bent in that direction, and we are apt to employ questionable means to accomplish our ends; contributions to charity and the Lord's cause are very small, and the spiritual life very much smothered and dwarfed. Truly "as he thinketh in his heart, so is he."

If the pleasures of the world are uppermost in our minds, we are liable to be of that class represented by "wheat among thorns", in the Sawer's parable of the Sower. Luke viii Our thoughts so bent on pleasure that it is show, theatre, dance, Sunday excursions and the like first, and Church second, if at all. The card, whist, ball and other games usurp the time of Bible study and spiritual reflection, so that our conversation is more of a carnal than spiritual nature, and Matt vi 19, 20, 21, comes fittingly into our minds, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also."

If your heart thinking is spiritually inclined, if we dwell more on the things of a Heavenly nature, our actions will be more in harmony with the teachings and life of the blessed Jesus, we will delight in his service. His commandment will be a pleasant service. No pleasures of a carnal nature will keep us away from the Lord's house and engaging in his service. Liberal contributions to his cause will be a delight, the poor and the needy will not be neglected, and our faces will glow with happiness because we are walking in the ways of the Lord.

Truly "As he thinketh in his heart, so is he."

E. K. HARSHBILL.

Sunday School Lesson.

LESSON FOR SUNDAY, JULY 12.

SAUL CHOSEN KING. 1 SAM. IX. AND X.

Golden Text. "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3.

There were, as I are few men who have made and are making a fairer, better start in life than Saul. He was of the tribe of Benjamin. His father was a man of means, and of good character. Saul was a fine young man, much better than any in Israel. His extra height made him a marked man, and well known among the tribes. 1 Sam. x. 11.

Some of the farm stock had strayed. Saul's father told him to take one of the hired men and find them. They went a long way north without success. By Saul's talk to the servant we learn that there was much affection between father and son.

Saul advised that they consult the man of God, the seer-prophet. This is further proof that Saul was an excellent young man. He met Samuel. God had told Samuel that Saul was coming. The Lord said he had sent Saul. We see how the Lord works—or did work—among men often by natural—yet wondrous—ways and means to bring about and carry out his purpose. Samuel relieved Saul's mind about the asses, their astonished him telling him he was the desire of all Israel. Samuel kept him all night. Early next morning Samuel anointed him captain—king—over the Lord's inheritance. He told him how to go home, and what would take place on the way. He would be turned into another man, God would give him another heart. This is explained by the words, "And the Spirit of God came upon him and he prophesied among them." 1 Sam. x. 10.

We will now consider the story in the lesson verses.

Mizpah, watch-tower, northeast of Jerusalem. Samuel reminds them of what the Lord had done for them. They had rejected God who had saved them from oppression and slavery, from a cruel king and nation, a bondage from which no man could have freed them. Moses called Egypt an "iron furnace!" Deut iv 20.

Selection by lot, drawing cuts, was a custom among the Israelites. With a few exceptions the land of Canaan was divided among the Israelites by lot, Josh xviii 10. The eleven apostles cast lots for one to take the place of Judas Iscariot, Acts i 26.

The lot fell on Saul. They could not find their chosen king. He had, from timidity or modesty, or a sense of his own unfitness for the position and honors of a king, hid himself. When brought before Samuel he endorsed him as the one "whom the Lord hath chosen," and truly according to the account of him, there was none just like him in all Israel.

God save the King. This proclaimed Saul the chosen king. He went home with a select band—men whom God had selected and appointed—what we may call a body guard to the king.

Children of Belial—wicked, worthless characters; opposers, satans, Deut xiii 13; 2 Cor vi 15. Jesus, by the parable in Luke xix 14, shows that the same class were opposed to him being King. When he comes to set up the kingdom of God, Dan ii 44, the kings, the rulers, the judges, and the people of the earth will be the children of Belial, Psa ii. Their opposition will be like the opposition to Saul, of no account, Psa lxxii.

In connection with the lesson read carefully 2 Sam ix and x.

But he held his peace. The marginal reading is splendid, "He was as though he had been deaf." In this instance Saul set one of the finest examples. What a wonderful amount of peace, instead of turmoil, could come on the world, if honest people would all be 'as deaf" under such circumstances.

Next lesson—Samuel warns Saul and the people, 1 Sam xii.

P. NEILL.

"The true spirit and purpose of the Christian religion is to keep a man pure and undefiled from the lust and covetousness, the ambition and selfishness of the world. Cleansed within and shielded without, we can pursue our way, safe from the temptations that everywhere assail us."

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JULY 1, 1908. NUMBER 25.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Questions on Sunday School Lesson July 5.

ISRAEL ASKS FOR A KING.—1 SAM. viii.

GOLDEN TEXT.—By me kings reign and princes decree justice. Prov viii 15.

1 Who was Samuel?
2 Was he a good man? 1 Sam xii 2-5
3 What was his one weak point? 1 Sam viii 3; iii 13
4 Tell about Samuel's teaching, 1 Sam iii 19-21; vii 3-6; xii 7-15, 20-25
5 Was he a good ruler? 1 Sam vii 15-17; xii 1-5; viii 1-5, 21, 22
6 As Samuel was a good man, a competent instructor, and wise ruler, why did the people ask for a king?
7 How did the people reason in their demand for a king?
8 Did they reason correctly?
9 Did the request please Samuel?
10 What did Samuel do first?
11 Who was the real King of Israel?
12 Was this a good government for them?
13 What had God done for them already? 1 Sam xii 7-11
14 By asking for a King like other nations, who were they rejecting?
15 Did they have warning of how their king would govern them?
16 How were they to be treated?
17 After being warned did they still want a king?
18 Is it wrong to become dissatisfied and ask for a change?
19 What is the proper attitude? Matt xxvi 39
20 Is it right to want to be "like others" about us?
21 Is "When in Rome do as Romans do" a good rule?
22 What kind of people does God want his children to be? 2 Cor vi 17; 1 Pet ii 9
23 What is the question we should ask ourselves when tempted to do anything?
24 Should we always endeavor to do, and say, and be, what God wants us to?

Dear Bro. Underwood:

As I have a little time today, and am at home, and the time has expired for the paper, you will find the money order enclosed. I enjoyed very much the little time I had at Antioch, meeting with Brothers Woodward, Halstead, Wagoner and Wiseo. If the Lord carries they will lay their armor by and rest until he comes.

Dear brothers and sisters let us be faithful, the Master is coming most surely to reckon each one of us. We are only stewards today and not possessors. Therefore, let our loins be girt about with truth and our feet shod with the preparation of the gospel of peace. Jesus says, "Behold, I come quickly and my reward is with me to give to every man as his works shall be."

Your brother, waiting for the coming of the Great Life Giver.

M. T. ASLAKSEN.

Dear Restitution:

My subscription ran out some time ago, but the cause of delay was on account of the weather as much of the time we could get our mail but once a week. Brother, have you any of those tracts called "Five Hundred Dollar Reward?" if so, please send me a few as I would like them to give away to the people, as they are preaching too much sky-kingdom doctrine here and going to heaven at death, and their knowing more than they know here in all their life. O, dear brother, I do think that Jesus will soon come to claim his own, because the devil, seems like, is taking the lead and so many people who pretend to be Christians you can not find today. There is a church in two or three miles of here and they call themselves "The Gospel trumpet," and they say they have the power to heal the same that Jesus had, but I want to tell you of one case that they did not heal, of an old lady that used to belong to our church, but she went back to the "Gospel Trumpet" and they prayed for her but she died.

From a Sister,

MRS. R. C. ELLIOTT.

"Salvation makes happy. A professor of Christianity who finds no happiness in it, has not the right kind."

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, July 1, 1908.

Sister M. A. Woodward writes that she will likely be able to visit the Plymouth Church the 2nd Sunday in July.

Our neighbor on the south, Mexico, is having trouble with some disaffected ones who want to overthrow the government.

On June 24th occurred the death of Grover Cleveland, thus removing the only remaining ex-President of the United States.

Can any one tell us the present address of W. W. Belden, late of Bridge, Nebraska, and of D. R. Renner lately of Davenport, Iowa.

Brethren and Sisters, a number of our friends have not yet renewed subscriptions for the year. Will all such try and remember us very soon. We thank you for the favor.

The past week has been a bloody time in Persia. The Shah has the soldiers with him, and men, women and children have been killed in the wild slaughter. It would seem that a Russian hand is aiding in the turmoil, and expecting to assist in restoring order, and then remaining, as is usual in such cases.

We are glad to have the interesting reports of meetings as held by Brother Corbaley in Washington, and Bro. Neill in Pennsylvania. They indicate activity that encourages those in other places to still press on, and not give up the struggle. The Lord is coming soon, and he wants us to be awake watching when he comes.

A letter from Brother O. J. Allard informs us that he is at Laporte City, Iowa, with Brother U. E. March, holding a series of meetings. The attendance is the best he ever experienced at the beginning of a meeting, and they hope for good results from the effort. Faithfully sow the seed, brethren. God will care for the harvest.

Communicated.

Hearing and Seeing.

The hearing ear and the seeing eye, the Lord hath made even both of them. Prov xx 12.

Hearing implies giving heed to what is said, giving attention to the word spoken; and the seeing eye denotes mental sight, or comprehension of the word spoken, so that its meaning is understood.

A person may be able to commit to memory many words and long passages without having a good, clear apprehension of their meaning. But we must hear, see and inwardly digest the words of God in order to get their spiritual, life-giving element. And it is to such as have the hearing or attentive, listening ear, that the Lord addresses his lessons and his commandments, which when thus received make wise unto salvation those who heed them.

Jesus gave his followers many lessons, instructing his hearers concerning God's wisdom, justice, mercy and loving kindness toward his children; also of his desire for sincere, heart-service from them upon whom he had showered blessings beyond their ability to measure. Jesus' Word was to them, "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened.

These and many other lessons from the great Teacher were summed up by him by the lesson of the parable of the man who built his house on the rock. Jesus says, "Therefore, whosoever heareth these sayings of mine, and doeth them I will liken him unto a wise man which built his house upon a Rock." Jesus contrasts this man who built on the rock with another who built upon the sand. The result of the choice of foundations was just the opposite in the two cases. While the work of one was strong and able to stand the storms and tempests and torrents which came, the other fell and was swept away. To appreciate the full force of the meaning of this word picture drawn by Jesus, we ought to know something of the long dry season of that country, where many months knew no rain fall, and then the sandy soil of hillside or valley was perfectly safe from any danger from storms or freshets, but when the season changes, storms were sudden and violent, and freshets coming down the dry, sun baked valleys with force and suddenness which sweep all before them. Thus we may enforce upon our minds the lesson of the parable. In life we may seem to be on perfectly safe ground and all our wisdom of the world will never foresee the danger of our foundation being swept away. But the time will come when God will put all men's work to the test.

Jesus says the man who heareth these sayings of his and doeth them is like him who built on the rock. What does this parable teach us unless it illustrates what the Scripture means by "hearing"?

This is what the words of Isaiah lv 2 would teach us, where we read, "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness." Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

We have seen that the hearing implies that the hearers obey the words of the Lord, recognizing that he is the Master and themselves only servants. Having voluntarily put themselves in this position they must abide by the agreement. It is an "everlasting covenant" that binds the Lord, but the conditions must be just as faithfully kept by those who hope for the benefits of that everlasting covenant as they expect him to be.

Jesus said, It is enough for the disciple to be as his master, and the servant as his Lord." Matt x 25. Seeing his master obedient in all things he has no other desire than to be like him. To hear is for him to obey. Not to say that he always perfectly performs what he knows is his duty, but the desire is in his heart—the spirit is willing, though the flesh may be weak.

In instructing his disciples what things they should do—he said it was for this purpose, "That ye may be the children of your father which is in heaven. Matt v 45. And while the commands are many they are not hard to remember or grievous to be borne. To illustrate, If we are instructed about taking a certain road to reach a certain place and start right we find no trouble in remembering the different objects or landmarks which we were informed at the start we would pass along the way. As we come up to them we remember the words of our Guide and know we are going the best road if we keep in mind what we were told to remember. Just so in our journey of life, if Jesus is taken as our Guide. His words come to us at every season of doubt or trouble or danger or evil temptation. We have only to "know" what he has said and remember. And he entrusted those to whom he spake, to take his yoke upon them and learn of him—for his yoke is easy and his burden light. He sums up all that he would require in two points: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." Matt xxii 36 40.

In Matt xxiii he tells his hearers; The Scribes and Pharisees sit in Moses' seat, they are the official representatives of the law giver, the authorized religious instructors of their day. "All, therefore whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not."

To say one thing or teach one way and do another is proof of insincerity and Jesus does not hesitate to stamp these high officials of the religious world as hypocrites. The thing censured by Jesus was no more common or prevalent in that day than it is now. Human nature is not one whit better than it was then, and we have official religious teachers, who like the Scribes and Pharisees "say and do not." They say, "Search the Scriptures" and themselves neglect them. We are not to do as they do but "heed the word." In one of Jesus' parables we learn of two brothers. The father came to the first and said, "Son, go work today in my vineyard." He answered and said, "I will not; but afterward repented and went."

And the father came to the second, and said likewise, Son, go work today in my vineyard." And he answered and said, I go, sir; and went not. Jesus asks, Which of these two did the will of his father? Is there here any lesson for any of us brothers and sisters? Have we heard the Father's voice and have we answered and agreed to work in his vineyard? How well are we living up to our promise—our agreement at the time we first received the gospel call? If we are no workers how can we expect to share with the workers in the harvest time? Each of us must make the application to himself of Jesus' lesson. There will be a time soon that will no longer be called "today." Our "day" may not last much longer—we are in the eleventh hour and we must be up and doing. Now is the acceptable time. Some have about finished their life's labor and can only look back upon the record of their labors. Whether it has been faithfully performed or not it is now a record for or against them. It will soon be the same with all of us here today. Those whose record we find good should be highly esteemed. Paul told the Philippian brethren to observe joint imitators of him, and watch those who are walking as they had seen him walk, as they had him for a pattern.

And again to Timothy he wrote, Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern of them which should hereafter believe on him to life everlasting. And as Bro. Jubilo once said in commenting upon these words of Paul, "*that means us.*" Paul was a grand example of what is meant by having a hearing ear and a seeing eye. The hearing ear and the seeing eye, the Lord hath made even both of them, says the wise man.

We need first the desire to learn. If we have that sincere desire for the truth we seek it diligently and go to the fountain-head—the Word of truth—the Scriptures. But we are liable to err even when we do go to the Scriptures unless we watch ourselves. The Scribes and Pharisees were well versed in the Scriptures and taught the people the duties and doctrine strictly, and even Jesus found no fault with what they taught. It was not their doctrine that was wrong, but they were not themselves examples of what the Spirit of Truth would have them be. So it is in our day. The Scribes and Pharisees were no different from those in our day who "say and do not." Jesus commands to observe what they say, but not to do as they do.

And the Apostle Paul, writing to the Colossians, sums up the grandest of his exhortations in the 3rd chapter concerning the doing of those things which would make the disciples more like their Master, with these words, "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Thus will the "sure mercies of David" be "sure" unto us also if we heed these words.

Chas. A. Cook.

An Essay.

The following essay was read at Brownstown, Va., Church, June 7, 1908.

Dear brothers and sisters:

As Bro. Neill has told you I will say something to you this morning I will continue on the same subject I was talking to the young men last evening, that is our influence on others, either consciously or unconsciously. Taking as my first reference Matt v 27-28, Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. These were the words of Jesus Christ and not only apply in this case, but in any other evil which we may wish to do for our benefit or the injury of our neighbor. 1 Peter iii 11. Let him resist evil, and do good; let him seek peace, and ensue it, for the eyes of the Lord are on the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. 1 Pet iv, For as much then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, for in our past lives we have lived to the pleasures of this world, and now they think it strange that ye run not with them to the same excess of evil living, speaking evil of you.

1 Pet iv 14, If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you; on their part he (God) is evil spoken of, but on your part he is glorified. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? We find that we are judged and censured and condemned by those of the world for not falling in with their ways of doing and tell us we are too straight in our ideas and there is no use being so old fashioned, such a holy or goody good boy or girl. Until those things they want you to do are all right and every body does them, and there is no harm in them. But when you say anything to them about being added to the church, if you do as they want, then they say I am just as good as you, or any other person who may be of the church, which is not as essential to try to live as near as we know Christ would like to have us live. There we are left without a prop to support us in our effort to bring others into the relation of father and son with God, and into the hope of everlasting life in his kingdom.

Again using the illustration I used last evening, when talking to the boys, say I was of weak will power and several of we boys were to go into a restaurant where they served intoxicating liquors and things to eat, the rest of the boys ordered something to drink and were calling me a baby and coward, and other taunting names to get me to take my first glass of liquor, and a girl and young man were to come in and sit at a table near us and order liquor, and the boys and myself would see her drinking, and they would say you are worse than a girl, by a man and have a glass, it is fine, and through that I would take my first glass and become a drunkard, you see it would be largely to the conscious influence of the boys but the unconscious influence of the woman.

Again the judge, lawyer, preacher, merchant and farmer, young man or young woman, whoever or wherever they are or may be are exerting an influence for good or evil upon each other. In the case of drinking the young man or woman who takes his first doesn't look at the drunkard, but at the occasional drinker—so can take it or let it alone, result he who has not the self control become a drunkard. Dancing, smoking, chewing, swearing, card playing, betting, theatre going, and all those things which are of the world, we who are of the church should keep from if we want to be true children of God and be an influence for good and try to get others into his kingdom.

Truly brethren we will meet with many temptations to do the things we should not, for as Jesus says in Matt vii 13, Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it. Therefore brothers and sisters and friends, we know not how much influence we are using either consciously or unconsciously for good or bad upon the lives of our friends and neighbors. But we do know we will be judged by our actions in this life, and that judgment either means a short life upon this earth now with the so called pleasures of it and then at death destruction, or life eternal with Jesus Christ when he comes to set up his kingdom. Choose ye the way, for no one can make our choice for us, or take our place in the end.

May the Lord Jesus Christ be with you and bless you, and cause you to make a choice to accept the gospel of the kingdom with the hope of life eternal and at last enter into the joys of the reward of those who are faithful to the end.

P. L. Morros.

Dear Restitution:

When some time ago I held meetings at Rentville, Pa., the home of Bro. John Ongley, there were pressing invitations to come again and bring my wife. I said I might come in June. Two or three Junes have passed since then. On Friday, June 12, we were met at Cambridge Springs by Brother James H. Ongley. After a pleasant drive of twelve miles we were made very welcome by Sister Ongley at their pleasant farm home.

Saturday evening we began a series of meetings in the Advent meeting house. The audience was composed of Saints, United Brethren and Adventist Christians. We shunned not to declare "The things concerning the kingdom of God, and the name of Jesus Christ." None made open confession. There were free and earnest expressions of both pleasure and satisfaction. Those who hold the truth in the love of it were greatly refreshed, and so were we. Considering that it is a scattered farming district, the general attendance and continued interest made all services a pleasure. Wife and I shared the work, the doctrine being illustrated by charts. We had many and kindly invitations to come again.

We visited our aged Brother Ongley. He is now quite feeble and almost blind, and hard of hearing, confined to his bed most of the time. His mind is very clear on some things past and on the glories of the kingdom to come. He remembers with much pleasure, his visit to the Ohio Conference at Salem.

We much enjoyed a visit with Mr. and Mrs. Wolman, also wife brother and Sister John Ongley. James H. and John are sons of Bro. John Ongley. We made our home with Brother and Sister James H. Ongley, where we enjoyed more than kindly hospitality. Brother James never tires of talking about the many phases of the kingdom "as it is written." He and wife rejoice in the prospect of sharing in "the exceeding great and precious promises."

With confounding emotions, reluctant to leave, a desire to be home where duty is, we bade an affectionate good bye to Sister Ongley at her home and to Brother Ongley at Cambridge Springs. Arriving at home we found Sisters Ella and Mary Knowles in possession, and an excellent supper prepared, at which we had the company of Sister Driggins of California.

We found all the church here well and rejoicing in hope.

P. & M. Neill.

Report of Labor.

On March 7th, I left Waterville, Washington, for Cashmere, Washington, to hold a series of meetings.

Cashmere is located on the Wenatchee River, eleven miles above the city of Wenatchee. It is here that the finest apples in the world are raised, land with water to irrigate, selling from $500 to $2000 per acre.

I commenced meeting Wednesday evening March [illegible] and closed on Thursday [illegible] spoke each evening and twice on Sundays to good, attentive audiences. Did much private talking in the daytime, visiting the people at their homes, thus giving them the opportunity of asking questions with perfect freedom, which few feel at liberty to do during services.

During the meetings five were immersed, and others greatly interested, and we trust will yet be obedient. For the success of the meetings much credit is due to the members of the Church of God at Cashmere for their untiring attendance and deep devotion to the work of the Master, and we feel deeply grateful to them all for the brotherly love and many personal kindnesses shown us during the continuance of the meetings. May the dear Father keep them united in faith and devotion, bound with the strong cords of brotherly love and charity.

On May 20th Mason Burk of Waterville, was immersed by the writer in the beautiful waters of the Columbia River, and is rejoicing in hope of eternal life when the Lord shall come.

Your Brother in Christ.

A. L. Corbaley.

Selections.

Don't Hear Everything.

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds, according to his pleasure. If a man falls into a violent passion and calls us all manner of names, at the first word we should shut our ears and hear no more. If, in a quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill natured idlers were to be brought home to him, he would become a mere walking pincushion full of sharp remarks.

If we would be happy when among good men we should open our ears; when among bad *men*, shut them. It is not worth while to hear what our neighbors have to say about our children, what our rivals say about our business, our dress or our affairs. The art of not hearing, though untaught in our schools, is by no means unpracticed in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves [illegible] from many insults, from much blame from not a little connivance in dishonorable conversation.

Decline of Bible Knowledge.

A cardinal of the Roman Catholic Church on a recent visit to Boston was asked whether, after his long experience as a churchman, he believed the great mass of the people of America were growing better. From a religious standpoint, said he is said to have replied:

"It is hard to answer that question on any definite lines. In their respect for religion I am afraid the people of America are not what they were 50 or 60 years ago. For instance, our statesmen show this in their public addresses and debates. The statesmen of America 50 or 60 years ago showed a familiarity with, and a regard for, the holy Scriptures and the Word of God which I am sorry to say does not present itself today.

"I remember reading one speech of Daniel Webster which contained 14 quotations from holy Scripture, which showed Mr. Webster's study of the holy Word and his respect for its spirit. Indeed, Webster used to dovetail his speeches with appropriate quotations from Scripture, showing his intimate respect for the Word of God. This practice, I repeat, is neglected by the public speakers of the present day."

The comment of the cardinal was a just one, but he did not go far enough. He should have added that so long as the regular reading of the Bible prevailed in the public schools the scholars grew up with a certain amount of [illegible] Scriptures, but after [illegible] excluded [illegible] from the schools, the [illegible] which he now deplores.—*Armory.*

Frankness.

Be frank with the world. Frankness is the child of honesty and courage. say just what you mean to do on every occasion, and take it for granted that you mean to do what is right. If a friend asks you a favor you should grant it, if it is reasonable; if it is not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live, act and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.

The man who thinks he can carry a grudge in his heart against a brother who has trespassed against him, because the brother has not asked forgiveness, has never yet learned the true spirit that pervades the mind of the new born babe in Christ, however long he may have been in the way. Thus saith the Lord,—whether the other fellow has asked forgiveness or not—"Laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, as new born babes, desire the sincere milk of the word that ye may grow thereby."

As a very little dust will disorder a clock, and the least grain of sand will obscure our sight, so the least grain of sin upon the heart will hinder its right motion toward God.—Wesley.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

The Courage of Try it Again.

There are three kinds of courage in this world of ours,
Which help to make projects go through;
There's the courage that comes like the bloom on the flowers,
When the life-like the spring time is new.

There's the courage which comes at emergency's call,
To the weakest, most timid of men;
And then there's the kind that is noblest of all—
The courage to "Try it again."

It patiently labor the end not in sight,
When failure seems directly nigh;
It cheerily plod through the darkness and night,
And conquer our task though we die.

It nearly a smile when the outlook is dark
And the path leads through a rough land and iron,
Oh! this is the courage which makes a bright mark—
The courage to "Try it again."

Editorials.

The Editor will hold a meeting with the Church at Rob, Ind., Aug. 1 to 6.

We have promised the brethren in Missouri to attend their Conference in August.

A letter from Brother Jos. Williams calls attention to the Conference to be held at St. Paul, Neb., Aug. 29 to Sept. 7. Let as many as can possibly attend the meeting, do so.

We have quite a few young brethren and sisters who write for "Ebenezer." We hope that others yet will be added to the list of our Contributors. Young people are a little backward about writing for the press, but we assure them of a critical editorial revision of all their writings, and that their articles will appear in good language. Write.

Books, Papers, MSS. Etc.

Gold Dust, an excellent MSS by Sister Anna Drew, Dixon, Ill. Our readers will be interested to learn that Sister Drew has promised us this previous "dust" regularly.—The Bible Advocate, June 23. Brother Brinkerhoff is giving his readers some very helpful articles on the authenticity and inspiration of the Scriptures. Go on in the good w[illegible] exposing the [illegible] critics, [illegible] work.—Germa[illegible]ful Law Distinguished, a [illegible] page pamphlet, designed to show that the Sabbath is now in force, sent for us to peruse by Sister Sanford.—The Trial of our Faith, a few brain leaks from Brother John H. Morse, of Valle Mines, Mo. Practical and doctrinal. Good.

Interesting Correspondence.

Brother Huggins:

Your letter is at hand, also copies of THE RESTITUTION. I recall you to memory as the minister that boarded of F. A. Booth's restaurant when my wife and I were visiting Mr. Booth and family at Oregon, Mrs. Booth is my daughter. I recall to memory Mr. S. J. Lindsay, one of your ministers, whom I knew when he was Asst. Supt. of schools of Ogle County. I also remember one very pleasant meeting with him in the Supt.'s office when our conversation drifted to our origin, duty and destiny; and later when he talked to our people in the Eagle Point church.

But Brother Huggins, I freely admit that I was ignorant of the doctrines taught by your church until I read the title of your paper this evening—THE RESTITUTION. It sent a thrill of pleasure through me when I read it, and the brief "confession of faith" in the right hand upper corner. It is now over fifty years since I first learned the meaning of that text, and it gives me joy whenever I see or read it. Why that word has so much joy for me is because it stands in Acts iii 20, 21, it wipes out the God-dishonoring, man-degrading, doctrine of endless suffering. But while your faith in the salvation of our race is but partial, I have faith in the universal salvation of the entire human race. But there is great comfort in your creed even though it does not include every being whom God hath created, as among the saved: you do not charge the Father of our race with raising countless millions of erring mortals from the quiet sleep of death with no other object in view only to torture them through eternity. I know that "He doeth all things well". Hence I am not disposed to contend that your people are in error, except to point out that the words, "all things" in your confession of faith means, if any thing, the restoration of every human being to holiness and happiness.

While I am happy in the knowledge that you and your people do not charge God with being the author of a state or condition that reduces countless millions to endless rebellion, anguish and woe, I hold that "all" means all. "All shall know the Lord from the least to the greatest." The Lord is to wipe the tears from off "all faces". "The Father loveth the Son, and hath given all things unto his hand." "All that the Father hath given me, shall come to me." "And I, if I be lifted up from the earth, will draw all men unto me." "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

But I have written more than I started out to do. I would love to meet you, but cannot as my duties now, as we expect to visit our daughter in Aurora soon. Would like to have you write.

Yours for the overthrow of error and sin,

HENRY EBERT.

EDITOR'S REPLY.

Brother Ebert:

We salute you affectionately because we are all brethren in Adam whether we are related in Christ or not. Gen xix 7; Acts xviii 1. Your good and friendly letter has edified us much. We pray that the Lord will give you a wise and understanding heart, so that if you do not comprehend the blessed truth in all its fulness, you may come to know it "more perfectly" (Acts xviii 26) that your joy may be increased. I am pleased that you like THE RESTITUTION and that you have profited by reading it.

While we regret that you do not agree with us in some questions, we cannot but admire the honest and frank way in which you state your opposing views. You say that "all things" in Acts iii 21 "means, if anything, the restoration of every human being to holiness and happiness." You depend upon the word "all" to hold up the weight of the statement. "All means all," you say, to which I reply no reasonable man can object. All is a universal word, and yet it is only universal to that which it is applied. Sometimes it expresses a general truth with exceptions to that truth understood. Christ says of the antediluvians that the flood "destroyed them all" (Luke xvii 27), but Peter explains that "eight souls were saved by water." 1 Peter iii 20. Paul affirms that Christ must put "all things under his feet", but hastens to qualify his broad assertion with a "manifest" exception. 1 Cor. xv 27. "All the land of Judea.....all were baptized" (Mark i 5), but the Pharisees and lawyers were not baptized by John. Luke vii 30. These passages have the word "all" in them, but they are used to enunciate a general truth, as is manifest from the exceptions expressly stated. Then the word all is a class word, and is generally limited to the class spoke of. On your way to visit your daughter at Aurora, when you get to Oregon and the porter shouts, "All out for Oregon," you will not vacate the car. When you arrive at your daughter's home and ask, "How are you; all well?" and she says, "I am well; we are all well", you will not say, "All means all;" she says, 'All are well,' therefore every "human being" on earth is well. Although your daughter used the word "all", she only meant that herself, husband and son were well. Here the word only stands for three persons. In the sentence, "We are all well," the word "all" is qualified by the preceding "we", and is no bigger a meaning than that pronoun. If I were to say, "All the people in Kentucky were highly excited when Goebel was shot," instead of the phrase "all the people" meaning "every human being" on earth, it would only mean the people in the specified strip of country. "In Kentucky" is a term subsequent to, and is used to qualify the statement, "all the people". All is universal, alright, but limited in this statement to the particular people living in the state named. The affirmation need not be strained to mean more than is expressed by the language used. Though I use the word "all", it is limited to the territory named "in Kentucky". People in Japan were not excited over the matter. Because the Bible says, "All the wicked will he destroy," (Psalm cxlv 20), you certainly do not conclude that God is going to destroy "every human being" that is living or that has lived. Though the word all is used, it is a class word, and universal only in its application to the class described—"the wicked". If the word "all" as applied to the righteous, proves universal salvation, the same word all when applied to the wicked would prove universal destruction. One could argue with as much plausibility that all will be lost as you can that all will be saved. We must not take advantage of language nor misuse the meaning of words.

We could take these same texts you have quoted in your letter one by one and show conclusively by the texts themselves that universal salvation cannot be true. But as we are limited as to time we only make a few remarks on Acts iii 20, 21. You see the word "all" in this text; I am grieved, dear brother, that this little word has kept you from seeing other things there. "All things" you think, "means, if any thing, the restoration of every human being to holiness and happiness." Really, now, your comments are rather inappropriate. The passage does not say, "All human beings", but "all things". "Things" would not stop at "human beings"; they would embrace everything that ever had an existence, from the whale to the tiny sprig of grass. I have yet to meet the man who is really a universalist—one who believes in unlimited salvation. Men who are reputed to be universalist have mental reservations and limits, though some of them are dangerously broad. But as to the text itself; it does not say there is to be a restitution of all things; it says there is to be a restitution, truly, but with this qualification and limit expressly stated: "spoken by the mouth of all his holy prophets since the world began". There is to be a restitution of what they as "holy prophets", predicted would be restored. When we make "all things" to mean more than was "spoken" by those men of God, we are exaggerating and adding to God's word. And look at the conditions of restoration in the context: "Repent and be converted." v. 19. Restoration and conversion are the same thing, see the margin in Psa xix 7. Why repent? Why be converted? Ah, there were some "sins" of which they were guilty. These must be "blotted out". Repentance and conversion is put prior to their being blotted out. Why repentance, conversion, and blotting out of sins? That when Christ is sent from heaven where he is to now "contained", there might be "times of refreshing". But, dear brother, if these "times" would come to them just as certainly whether they repented and were converted or not, why all this ado? If this text teaches an unconditional restitution; if its fulfillment, "means, if anything, the restoration of every human being to holiness and happiness," why did God send Christ to "bless" us in turning us away from our iniquities? v. 26. If every body is to be holy and happy, saved [glorified by these times "of refreshings" and by Christ, how then is our Lord the "Prophet like unto" Moses (v 23), for under "Moses' law" transgressors "died without mercy." Heb x 28. If every "human being", however vile and degraded, is to spend eternity in "holiness and happiness", how can it "come to pass that every soul which will not hear that prophet (Christ), shall be destroyed from among the people"? v 23.

But I must close my already too long epistle. God help us to profit by our correspondence by augmenting our knowledge of his good word, and by bringing us to be holy, even as He is holy. Amen.

Poor Man.

Our dear but mistaken friends who believe in the immortality of the soul, often say of us who believe in the mortality of man, that we do not have proper conceptions of man's dignity and worth. To think of man, the lord of creation, as being of the same nature as the beast, as mortal in life and as unconscious in death as they are, is to them a very degrading doctrine to entertain about a being who has a spark of divinity in him. Man is looked upon as being at all times and in all conditions far superior to the beast. But, reader, suppose we "reason together" (Isa i 18) about this matter. You can have "reason" whether you have a knowledge of God's word or not. Let us drop God's word out of our investigation for now, and let us approach this question from a standpoint of reason. Now in "reasoning together" we will begin by affirming that man is not equal but in many respects inferior to beast. This humiliating truth and stubborn fact you may not like to believe, but your "reason" will approve the proposition.

For see here: Man is inferior to beast in agility, in gymnastics. The Cicada, a kind of locust, can leap 250 times its length. If a man could jump the same distance in proportion to its length, one leap would carry him a quarter of a mile. The common flea weighs less than a grain, but it can leap such a distance that a man, at the same rate, would leap 12,000 miles per bound. Approximately 6 feet in height and 23 in width are the limit in man's jumping achievements. A red deer can clear a wall 10 feet high, the chamois 11 feet; while the springbok, of the South African veldt, will shoot 10 feet up in the air for amusement. Some animals are simply wonderful in their athletic performances. The black jaguar can reach a limb 14 feet from the ground. The kangaroo can jump 12 feet high, and can leap with ease a width of 30 to 60 feet. The ostrich, in running clears 26 feet at a stride. A man's best speed at running is 4 minutes and 12 and three-fourths second per mile. The dog, horse, the antelope, and many other animals can outrun him. The gray wolf lopes along covering 40 miles in a night. The fox has been timed to run 2 miles at a speed of 26 miles per hour. A horse at full speed on the track travels 32 miles, while a grey hound, the swiftest of all four legged animals, runs 41 miles.

If man succeeds in inventing a flying machine, he cannot hope to rival the feats of the birds. About a dozen kinds of birds have been credited with speeds of 100 miles an hour. Just lately it was discovered that the swallow is swifter than the wild duck or the carrier pigeon. A bird swallow was taken from her nest at Antwerp and sent in a basket by express to Compiegne, a distance of 146 miles. At 7:30 a m she was liberated, and she was seen to arrive at her nest at 8:38. This means that the tiny bird traveled 189 feet a second, or 129 miles an hour.

Then, too, man is inferior to beast in the power of vision. The fly has two immovable eyes, but they are polygonous, like a multiplying glass, the fly actually has as many eyes as facets, as each facet produces a separate image on the retina. Dr. Hitchcock says the house fly has 14,000 eyes, the dragon fly 25,000, the butterfly 35,000, and the mordella 50,000. Reader, I think we had better quit boasting about our superiority over the beast. Compared with them, we cannot hold our own! The ox, the horse, in fact, nearly all animals are stronger than man. The eagle, the goose and the crow, outlive him. The eagle has a more piercing vision; the goose can make more noise, and the crow can excell him in stealing! Proud man, boasting about his immortal soul, his worth, dignity and importance! When compared with the beasts, does it not bring all pride out of you, and make you say with the humility of David, "What is man that thou art mindful of him, or the son of man that thou visitest him?" What are you, anyway? By the aid of mechanical instruments you creep along on a prepared track at 120 miles an hour or glide over the surface of the ocean at 40 miles, and think to yourself, "My! Am I not wonderful!" You can build a tower 200 times your height. But only strip man of his inventions, his machine made instruments, weapons and clothes, and man, the lord of creation, is a poor thing at best. Poor man, "If a man think himself something, when he is nothing, he deceiveth himself." Gal vi 3.

The New Testament Canon.

We are told by a critic of our Bible that our Canon of New Testament books was first made by the Council of Nice, in A. D. 325, which was a church council held at the city of Nice, under the auspices of the Emperor Constantine, to consider the orthodoxy of some church doctrines. Now it is difficult for us to believe that the ignorance of the religious world was so great that the members of this Council based their work of establishing the canon of Scripture and the decision of what books were inspired and which were not, upon such a superstition as that it could be decided in answer to their prayer that as they placed all the books under the communion table the inspired books should get upon the table and the uninspired or spurious ones remain under the table. Although this is given on the authority of a historian named Pappus, we never could believe that this was all the history there was in the matter, or that the Christian world at that time was sunk in Catholic superstition as to take this fraud as a divine interposition. It is like the story in the Old Testament Apocrypha in the time of Daniel at Babylon, where the people were made to believe that during the night the idol they worshiped actually ate the food of the sacrifices the priests left for that purpose. But Daniel, by the simple experiment of placing ashes on the floor to retain the tracks of the feet of the priests and their families when they came in to eat the food themselves, exposed the fraud and overthrew the idol worship. So in the case of the fabled establishment of the Canon of Scripture, some Catholic priest or priests placed the books as they wished them, if indeed there be any truth in the statement. Now we find that the historian, John Pappus, who is responsible for this statement, was not a historian of that age of the world, but lived about 1250 years later, and gives as his authority an old Greek manuscript, in which decrees are given 500 years after the Council of Nice. We take this statement from THE CONVENTION of May 20, and we give it as our opinion that the historian gave it as an item of superstition, although we know that the religious superstition of the people of the early Christian era was very great, and some of it prevails at the present time.—*Bible Advocate.*

An Exhortation.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, and not by sight. If our eyes could but penetrate the veil that now hides the unseen from view, we should realize that the forsaking was only in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not.

Brethren, let us not grow weary and faint. The walk of faith will soon be ended, the veil will be drawn aside, and the darkness dispelled. "The Son of Man shall come." Meanwhile it is for us to believe though we see not. Let us steel our heart against the influence of the wicked, for all men have not the faith.

The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in heaven's revealed program. "He trusted in God; let him deliver him now, if he will have him, for he said, I am the Son of God." Though appearances (humanly speaking) were against Christ, he knew that God was working out his purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

W. S. TOMLINSON.

Where Did Queen of Sheba Get Her Riches?

A new controversy is raging here among archaeologists with the Bible as the basis of the dispute, though it is based on no question of fact that involves the truth of the Scriptures. It has to do with the location of the famous land of Ophir, the land of gold, from which the Queen of Sheba is supposed to have brought her great wealth when she went up to Jerusalem and became one of the wives of Solomon.

The Biblical history is so vague that the discussion opens up a very fruitful field. Dr. Carl Peters, an explorer of note and former governor of German East Africa, has located the gold land in Africa, along the Zambesi river. This theory is all "in the interest of England," according to Baron von Falkenegg, who is also a man of note in the line of exploration. The baron says:

"From the Bible it is incontrovertibly clear that the Queen of Sheba, or Hatsheath, took the land route over Arabia. From the Harrar region in the neighborhood of Djibuti, she sailed to Yemen to some southern Arabian point, and there organized the great caravan. In all probability as the ruler of Habesch, she was also the ruler of southern Arabia."

Baron Falkenegg then discusses the "colonial policy" which King Solomon, in common with King Hiram, of Phoenicia, carried out. He says:

"With his friend Hiram, the Phoenician sea king, King Solomon established colonies in Africa. The Phoenicians furnished the ships and the experienced sailors, and the Jewish king supplied the money and the soldiers. From what is today Tripoli, along all the coasts of Africa, the Phoenicians had their colonies, in northwest and southeast Africa, all the way to Habesch. The remains of Phoenician structures of all sorts abound throughout Africa. On that basis Dr. Peters rests his arguments that the region of the 'Simbabje' is the old legendary Ophir. The gold ships came from the land of 'Ofir'—that is, 'Africa.' The richest deposits, however, were revealed in the Habesch district, or what is today Abyssinia."—*Toledo Blade.*

EDITOR'S REPLY.

This article reads to show that Ophir, the place of gold, precious stones, ivory, birds of beautiful plumage, etc., was in Africa instead of in India, as generally supposed. Dr. Peters builds his claim mostly on a historical atlas which he has discovered. This atlas was printed in Amsterdam in the beginning of the 18th century. As those who know history are aware, the Portuguese had flourishing colonies on the Zambesi and Congo rivers in the 17th century. The maps now reprinted for us by Dr. Peters show that the people then living had a good geographical knowledge of Africa. How that knowledge was lost is a freak of history which can only be explained by supposing that the decline of the Portuguese power in the "dark continent" caused the death and burial of it. With the old Dutch atlas resurrected by Dr. Peters we have history repeating itself, divulging an early knowledge of the east and southwest coasts of Africa, the courses of the rivers Congo and Zambesi and other streams, the tribes of Akka, and the vast forest in the northwest land of the Congo river. This atlas speaks of the gold, jewels, and the fine animals; and even speaks of the sites of certain gold mines. On such evidence Dr. Peters has built a positive opinion that Ophir mentioned in the Old Testament is in Africa. His claim is interesting and likely true. The Hebrew consonants contain the root of the word Afr, and as Dr. Peters suggests, the Latin ending ica was perhaps subsequently added.

Practical Infidelity Compared with Practical Christianity.

"I have read," said a shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" asked a Bible reader. "If so I will fully do the same. I will abide by your own answers."

"Well," said the shoemaker, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the gospels concerning Christ, what would be the state of society?"

The shoemaker remained silent for some time in deep thought, and then was constrained to answer, "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he replied; "no man can deny the goodness of the system in practice. But now for your other question; perhaps I shall get along better with that. You have got a chalk this time against me."

"Well, my question is this; Suppose all men were infidels, what then would be the state of the world?"

The shoemaker seemed still more perplexed and remained a long time silent. At length he said:

"You certainly have beaten me, for I never before saw the two effects upon society."—*Anti-infidel Library.*

The greatest daily change of temperature to be found on the earth's surface is in Arizona. There is frequently a change of eighty degrees in twelve hours.

About forty different kinds of whales and dolphins are known, and although they live in the open sea and look like fish they are not fish at all, but are true mammals, breathing air and feeding their young on milk, like cows and horses.

Lancashire (England) medical officers are calling attention to the danger of weavers in the cotton mills contracting infectious diseases from the practice known as "shuttle-kissing"—sucking the weft through the eye of the shuttle. Diphtheria, consumption and many other diseases are spread by this custom.

The Way to Rise.

There is no way to rise, except by resistance. It has been pointed out that every stairway is nothing but a series of obstacles, each one of which must be overcome singly, if we would let that stairway serve its purpose and bring us to the top. So with everything in life that seems to oppose us, bear us down, or call a halt. It is not only an opportunity for going ahead, but there would be no way of making gains without these helpful resistances. One has well written: "A world in which there were no labors to be accomplished, no burdens to be borne, no storms to be endured, would be a world without true joy, honest pleasure, or noble aspiration. It would be a fool's paradise." Think of this as you are tempted to resent today's invitations to progress.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEVENS, Sec

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility—to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conferences at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. C. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

Indiana Bereans.

Arrangements are now being made for Lesson Outlines for the coming years' work. Booklets will be sent to you as soon as possible.

EVELYN K. HARSH, Pres.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organising a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left to the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Ada M Eldridge	50

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joslin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joslin, 3502 Woodland ave, Cleveland Ohio

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Roths, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Poore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1307 East 124th St, Cleveland, Ohio.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist: third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at 9ve cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 886 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, Or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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VOLUME LVII. PLYMOUTH, INDIANA, JULY 8, 1908. NUMBER 26.

Published Weekly by
A. R. UNDERWOOD, Publisher
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All letters should be addressed to "The Restitution, Plymouth, Indiana."

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In sending a receipt always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Sloane Williams, and her husband George gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and after awhile when we notify her about it both become offended. So stupid to us—everybody knows Susan and George are husband and wife.

See the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has been used to hold it, addresses it, puts on a stamp and drops it in the box. He has failed to produce his finished work, and omitted three important points—he did not enclose it in an efficient wrapper, 2. failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

In the Vale.

O, I'm weary in my wanderings
With the rush and whirl of life,
As my soul is torn with conflict
Midst the flurry of the strife,
And my locks which once were golden,
Are now like a frosted sea—
O, I need the benediction
Of the Man of Galilee.

O, I am lonely in the shadows
When I'm driven from thy side,
And I pray for thy blest presence
Thou my counselor and guide.
Yes I'm heartsick when I'm storm-tossed
And I long to be with thee—
By thy side in sweet communion
Thou dear Man of Galilee.

I have sought thee on the mountains,
Where high crags are crowned with snow;
I have lingered in the valleys
Where the living waters flow.
When a stranger at the well-side
Thou requested drink of me,
There I saw Thee in Thy beauty
Thou blest man of Galilee.

O, I am thirsty in this desert
For the well-spring of thy grace,
And I'm overwhelmed with hunger
For thy pure refreshing face,
When the sun shall drown in darkness
In the inky midnight sea,
I shall seek to dwell forever
With thy Man of Galilee.

Communicated.

The Story of a Happy Christian Life.—No. 57.

Sister Mary A. Woodward is a little above medium height, is bright, vivacious; pleasing in manners and appearance; a good conversationalist and a rapid, earnest speaker, who appeals both to reason and emotion.

Both she and Brother Woodward, though not citizens of Indiana have preached at various points in the state, and we therefore lay claim to them as much as if they were "to the manor born."

Their earnestness; their love of the truth, their self-sacrificing, trustful, devotional spirit, has greatly endeared them to the churches of South Bend, Plymouth, North Salem, Argos, and other places and even out-siders, who have heard them, respect them and want to hear them again.

In summer and winter, through heat and cold, rain or shine, and whether the pay was little or much, they have gone to "hold forth the Word of life," hoping that some at least might be saved; for oh, what a dreadful thing to lose life forever! With this thought ever before them they have labored patiently on, enduring the coldness and indifference of back-slidden brethren, the mockings of the sceptics; the weariness and the painfulness of the "journeyings oft," until nearly worn out in the Master's service,—Sister Woodward having little rest, even at home. No one can fit the new dress quite so well as she, no one else tell quite so well what sort of head-gear would be suitable for the blithe little neighbor; help about the currant jelly, lend a hand at nursing the sick child, write a letter for the ignorant foreigner, give comfort to the dying, attend the funeral services. But I will let her finish the story in her own pleasing style and manner. She says:

"I first saw daylight in Darien, N. Y., July 5, 1849, and was given the honorable name of Mary Alice Grant, (Yes, I suppose my father, John Grant, was about third cousin of General Grant, somewhat remote, as the colored man said when claiming relation to John Q. Adams.)

My father and family moved to Watson, Allegan County, Michigan, about 1854. When I was thirteen years of age I tried to get religion at an M. E. Campground. I never knew whether I succeeded or not, as I could not have the power as others did, but they took me into the church on probation (suspicion, my husband says,) for six months. At the expiration of that time I was immersed by Elder Fowler and joined the Christian Church. Was a very active member of that church until the winter of 1881 when Elder B. W. Woodward came to Watson, Michigan, and held a five weeks meeting. What a revelation those stirring sermons brought to many lives. No matter how cold the weather or deep the snow, every night the house was packed to its limit. I had heard, was convinced, but oh, how I fought the truth. How could I leave the church I had lived in, worked for, and loved for nearly twenty years. My friends would turn from me, I would belong to the despised Adventa, how could I do it?

I resisted all argument for two years until one day after a tearful conversation with my dear father, in which he so patiently and kindly tried to show me wherein I was wrong, I asked myself the question, Are you a Christian at all? If you are would you be willing to leave friends, church, old pagan notions, everything for the truth? That settled the question with me, and when Elder Woodward came to Watson on his next appointment Mrs Eunice Stone and myself were baptized, and from that time to the present, I have devoted my life to God's service; traveling with my husband, Elder B. W. Woodward, (to whom I was married March 31st, 1883) thousands of miles a year for many years, and preaching the Word of life.

The results of this meeting in Watson were wonderful, seventy-six were baptized and a neat little church was built. For several years it was a busy body of workers—but at present only six members are living there. Many have died—many moved away. I had attended conferences in Watson and heard the gospel preached by such able expounders as Brothers Simonds, Hoyt, Miller and Chevalier, but it never touched a responsive chord in my heart until 1882. I can look at others now with patient pity when they so stubbornly refuse to accept the blessed truths of the Bible.

Being taken out as people for his name means much. May God make us worthy of a place in his kingdom."
—M. A. Woodward.

AUNTIE WINCE.

(To be Continued.)

This is not the golden age, but the gold-craze age.

Who will Help Us?

In Acts ix. we have an account of Paul's conversion on the way to Damascus. Three days after this we find him in that city before Ananias, who was sent to enlighten him in blindness.

Then follow the statements touching his preaching in Damascus, and of the Jews attempt to kill him, and how the disciples let him down by the wall in a basket, and finally of his reaching Jerusalem. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, but they went about to slay him, which when the brethren knew they brought him down to Cæsarea, and sent him forth to Tarsus." Acts ix. 26-30.

This seems to be plain straightforward history in the life of the great apostle, until we read Gal. i. as follows:—"When it pleased God.....to reveal his Son in me.....I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me. But I went into Arabia and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days, but other of the apostles saw I none, save James, the Lord's brother.....and was unknown by face unto the churches of Judea which were in Christ; but they had heard only that he which persecuted us in times past now preacheth the faith which he once destroyed, and they glorified God in me. Then fourteen years after I went up again to Jerusalem, with Barnabas, and took Titus with me also." Gal. i. 15-24; ii. 1.

1. Did Paul go from Damascus to Jerusalem at once after conversion?

2. Is this first trip to Jerusalem three years after his conversion or fourteen years after?

3. If three years after how could he be with the apostles "coming in and going out," and preaching "boldly in the name of Jesus" and "disputing with the Grecians," and the disciples taking him "to Cæsarea and sent him forth to Tarsus," Acts ix. 28-30, and yet be unknown to the churches of Judea, and during all this time see none of the apostles except James and Peter? Gal. i. 19. How could this be reconciled?

4. If, as stated by Paul himself in Galatians, that he saw none of the disciples except Peter and James for fourteen years after his conversion, how may the statements in Acts ix be reconciled, that he went up to Jerusalem and preached there until the brethren sent him to Tarsus?

Will some one write an article making the above seeming inharmony plain. I think it can be done.

A. J. EICHANER

Salvation. No 5.

THE KINGDOM OF GOD.

If the kingdom of God was of such paramount importance, as to engage the supernatural power of God's Son to proclaim it to the perishing sons and daughters of Israel; if his chosen apostles and evangelists were commanded to preach it in all the world, and do this under divine instruction and guidance, making it largely the burden of the gospel, then it follows, as a natural and logical conclusion that the kingdom is a subject worthy of our attention and study at the present time. It is necessary for him who preaches to have right conceptions of it so as to give his hearers scriptural ideas about what they are called upon to believe.

The word kingdom is much in use today and men seem to have a fair idea of its meaning as gathered from popular usage. The word occurs many times in the Scriptures: in a number of these occurences the word has reference to the kingdoms of men, or worldly governments. In reading the history of these as found in the Bible no one is so stupid as not to understand what is meant; but many when reading prophecies and promises in reference to the kingdom of God understand the word to carry an entirely different meaning, especially when they find it in the N. T. scriptures. There is no need of this change in the meaning of the word. Whatever is the final character and constitution of the great world kingdoms, will constitute the kingdom of God which follows these as the fifth in the prophetic count; but with this difference, all the elements in God's kingdom will be perfect—not all at first but in the course of time. This latter idea is not pleasing to those who reject the doctrine of Israel's and Judah's restoration, and the blessing of the nations on probation in the Millennial age. I will not here enumerate these elements or principal parts embraced in God's kingdom. These will appear plain as we proceed to give Scripture quotations under appropriate heads.

WHERE WILL THE KINGDOM BE?

As it is to be the home of man—redeemed man—it is natural and easy to believe that it will be on this earth. Man was, as primarily created, an occupant of this earth. Here the primitive pair enjoyed their paradise, a garden of surpassing loveliness. Man and earth were adapted to each other. No intimation in the history of his creation, of a translation to some other world, and the prophecy and promise of his redemption are equally silent as to any change in this respect. The way God first set up that he ma, it looked like our first parents were not to be mere tenants at will but owners in full right and title. It was in that was the legal grant of overthrust from the garden of delights. I will discuss this point at greater length under another head. Where will the kingdom be located? for location it must have. In addition to the above fair inference which cannot reasonably be disputed, we see some very plain Scripture statements in answer to the question. Daniel in vision sees the Son of man invested with royalty and in possession of the kingdom. Chapter vii 14 reads, There was given him dominion, and glory, and a kingdom, that all people nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Verse 27 gives the inspired interpretation of that part of the vision relating to the kingdom. And the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. There is no possibility of understanding this language to mean anything else than a real literal kingdom, as much so as those that precedes it, and whose territory it occupies. It is under the heaven and not above it. In the dream of the troubled king as explained by Daniel the same truth is brought out. Daniel speaking to the king says, "Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.

The stone in the dream of the monarch, together with its action and increase in magnitude is symbolical of the kingdom which performs a similar action, and exhibits a like increase in dimensions. "In the days these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan ii 35, 35, 44. No lower will come in and conquer this kingdom as was done to the great world kingdoms. It will be indestructible and eternal. Its laws will be good extending to the multiplied subjects justice and equity. No one will have cause of complaint that his rights have been infringed by another. The numerous classes of wrongs found in all human governments will be unknown to the kingdom of God. Just such a kingdom lies before us in the rapidly approaching time of Messiah's reign. In that kingdom God's Son will be chief ruler and he entitled "Lord of lords and King of kings." He has promised to share the glory and dignity of his reign with his faithful followers, they being by covenant conditious heirs of God and joint heirs with him. What a lofty destiny! Rev vii 17.

Continuing under the head of place, I will give you a few more texts. Rev xi 15, And the seventh angel sounded and there were great voices in heaven saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." How will this passage harmonizes with those quoted from Daniel; and all these in beautiful accord with the words of Jesus in his given formula of daily prayer; "Thy kingdom come. Thy will be done in earth as it is in heaven." Matt vi 10.

These words are today as appropriate in our prayers as when first given to the disciples. The kingdom has not yet come nor God's will done as in heaven. The closing words of the new song voices the same truth. "And we shall reign on the earth." Rev v 10. The promises communicated by the angel to the virgin mother were that the Son she should bring forth, "Shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and shall reign over the house of Jacob forever and of his kingdom there shall be no end. Luke i 32, 33. David's throne was not in heaven, nor Jacob's house or Israel there, but on the earth, as they will also be in the future, in the age of restitution. I have not given a fifth of the proof that might be given on the subject of the locality of the kingdom. Place, time, purpose, and by whom enacted are essential elements of history, and this is equally true of prophecy. Time. When will the kingdom be established? Relative time is here meant. Answer, At the second personal coming of our Lord. Said Paul to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word 2 Tim iv 1. Jesus is not yet on his own throne but on the Father's. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." There are frequent allusion in the N. T. to this position of the Son at the right hand of the Father. The throne which he claims (Rev iii 21) as his own is distinct from his Father's throne and is his by inheritance, the throne of his father David, (Luke i 32; Acts ii 30) and is referred to in the following passage, When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Matt xxv 31. A long chain of prophecy remained to be fulfilled before the establishment of his kingdom. He spoke in this parable; "Behold the fig tree, and all the trees; when they shoot forth, ye see and know of your own selves that summer is nigh. So likewise ye, when ye see these things come to pass, Know that the kingdom of God is nigh." Luke xxi 31. Summer is only nigh when the buds begin to swell, so the kingdom is only nigh when the last particulars in the prophecy is being fulfilled. The 28th verse speaks of redemption being nigh when the kingdom is nigh. Redemption will take place when the Lord comes and the dead are raised. These three events occur in the following order of time: The coming of the Lord; the resurrection of dead; the establishment of the kingdom. Near the close of Christ's ministry, as at the beginning of it, there was the expectation on the part of those who followed him to hear his preaching, that the kingdom of God would immediately appear.

To correct this mistake he spoke a parable and spoke it because he was nigh to Jerusalem the capital city of the kingdom. "A certain nobleman went into a far country to receive for himself a kingdom, and to return..... and it came to pass that when he was returned, having received the kingdom then he commanded these servants to be called." Luke xix 12. This parable can mean nothing less than that the Son is the one meant by the nobleman, the far country, heaven, where he went to be invested with the right to reign in his kingdom when he returns, and the judgment and reward of these servants by the nobleman finds its counterpart in our Lord's exercise of kingly power in his kingdom, the place to which he returns; the earth itself as the territory of his future reign, where he is to put down all rule, authority and power. There is nothing more clearly taught in the Scriptures than the fact that the theatre of Christ's future action and work will be this earth, where his enemies are.

JOHN L. WINCE.

Questions on Sunday School Lesson July 12.

SAUL CHOSEN KING.—1 SAM. x. 17-27.

Read all of Chapters 9, 10, 11.

Golden Text—He that ruleth over men must be just, ruling in the fear of God. 2 Sam. xxiii.

1 Why did the [illegible]
2 Who was [illegible]
3 Tell how [illegible]
and what [illegible]
4 Was there any [illegible] in the fact that he belonged to a small tribe?
5 What kind of looking man was this Saul?
6 Is an inferior outward appearance [illegible] a bar to greatness?
7 Had God's Spirit anything to do [illegible] fitting Saul for the position of kingship?
8 How did Samuel show that Saul was the one God had chosen to be king?
9 What did Samuel say in proclaiming him the chosen one?
10 How did the people manifest their approval?
11 In Chapter xi. how did Saul show he was fit to be king?
12 Where did the people assemble after this?
13 How was the kingdom united and renewed?
14 Did any one oppose Saul?
15 Should people who stand in a good cause look for opposition?
16 In chapter xi. how did Saul unite the Kingdom, and prove he was worthy to be king?
17 Under these conditions were his prospects bright?
18 What were the conditions on which his success was based?
19 Are great opportunities laid before us in this day?
20 What are the conditions of our success?
21 If we love God with all our heart; serve him with all our mind, might and strength; obey his commands with true devotion, need we have fears for the outcome?

Some one visiting the studio of an artist observed some highly colored stones lying on his table. When asked why he had these stones always before him, the artist said it was to keep his eye up to tone. For the same reason we need to keep before us always high ideals of life. Otherwise our minds are apt to drift away from the things that are best. Some one says that the little sentence, "That will do" has done more harm than any other in the English language. Being satisfied with the thing that merely "will do" is fatal to doing our best. It is well, therefore, to have our pure mind continually stirred up by way of remembrance "lest we forget."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JULY 8, 1908.

SISTER M. A. Woodward is announced to preach for the Plymouth Church Sunday July 12, at the usual hours.

BROTHER Winse called on us Monday morning on his way home from his visit with the North Salem Church. He reports having had good audiences and attention.

WE request Brother Brenner to answer the questions he asks in a short article in this issue entitled "Who will help us?" We feel sure as he expresses himself, that if ruth be harmonized without trouble, and as he has evidently studied the matter himself, we ask him to give us an explanation.

WE have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

THAT the "entente cordiale" entered into by Russia and Japan is getting weaker, and showing signs of coming to an end, will be seen in the following dispatch from Harbin, dated July 4: In well informed circles in Harbin it is believed the Russo-Japanese entente in the matter of Manchuria is weakening and that Russia eventually will throw in her lot with China and America. Various circumstances lead to this conviction, but chief among them is the fact that following the recent mission to St. Petersburg of Baron Goto, president of the South Manchurian railway, the Japanese spent several weeks in negotiations with Russia in Harbin with the object of obtaining the co-operation of Russia in the matter of the mainland railroad line. These negotiations resulted in total failure, and as one result the reported agreement in ... co-operation an... Petersburg gov... ...ference in ... having here with ... able to reach an understanding with Russia. Russia is sending into Harbin coolies and engineers to push the construction of the Amur railroad. The establishment of a Russian municipality in Harbin is held in abeyance.

Communicated.

Report of Labor.

We left our home at Salem, Ohio, June 12, on an evangelizing trip. We stopped the first evening with our daughter who lives near Mount Vernon, our former home. The next day we journeyed to Springfield and had the pleasure of spending a night and part of a day with Brother and Sister David Beck. On the next day we continued our journey to Troy, O., where we were met by Bro. Clyde Pearson, whose home is near the Brush Creek church. We spoke for the ecclesia morning and evening. This ecclesia was founded by our dear Bro. J. F. Wagoner nearly 40 years ago. There are some here who are keeping their lamps burning. Some I fear will need oil when the Bridegroom comes. It was thought best not to continue the meetings during the week owing to the busy times this being a farming community. We remained part of the week and visited with them.

Our next stop was with Bro. and Sister Peter Overholser near Springfield. If you should have an occasion to pass this way do not fail to call as they always keep their lamps trimmed and burning. You will not only go away refreshed physically but spiritually. On the following first day we spoke for the Springfield ecclesia. After morning services we all adjourned to one of the city parks with well filled baskets and replenished the physical nature. We spent nine months of last year with these dear brothers and sisters and can testify of their zeal for godliness and that better part that our Master commended in Mary. On the following day we went to Dayton, Ohio. We were met here by Mrs. Robison.

This meeting had been arranged by Sister Smith who resides here. We remained during the week and spoke to small audiences. We trust that some good was done in the interest of the truth. We find it here as in other places that the amusements are more interesting to listen to than Bible truths. We bid Sister Smith good and continued our journey to Springfield. Sister Smith is isolated but you will find her always interested in gospel truth.

Arrangements had been made to spend the following first day the 28th, with Bro. and Sister N. S. Westfall's who live six miles northeast of Troy and about 10 miles from Springfield. O. About twenty of the Springfield ecclesia were met at Casstown and conveyed to their home 1 miles in the country. This brother and sister have a beautiful home in which we spent a very enjoyable day. All agreeing that it was "a feast of fat things." We held two services one in the morning in which we "broke bread." In the afternoon we held a social meeting in which every one took a part. It was a day long to be remembered. One aged sister said it was a foretaste of our enjoyment in the kingdom of God. We bid farewell to our dear Bro. and Sister Westfall and returned to Springfield in the evening.

Monday morning found us again on our way to Newark, Ohio, to visit a few days with our children. Next we journeyed to Mt. Vernon. Here we met by previous arrangements Mrs. Wm. McWilliams and daughter Mrs. Maud Royston. These two worthy persons had been led to believe the truth through the efforts of Sister Peter Overholser who never loses an opportunity to preach the gospel to aliens. This dear sister never meets a stranger without presenting to them the beauties of the kingdom age. We had the pleasure of helping those anxious ones to put on the sin covering name of Jesus the Christ. There are very few whom it has been our privilege to immerse who have been so serious. Having never heard a gospel sermon preached, yet they were intelligent believers in the things concerning the kingdom of God and the name of Jesus Christ. These two worthy sisters came twenty miles to obey the gospel. I now have the pleasure of introducing to those of like precious faith Sisters McWilliams and Royston. May our heavenly Father keep them as precious jewels. Sister McWilliam's brother whose name we have forgotten accompanied them and is very intelligent in the Scriptures. Our wish is that he may not put off too long the opportunity of obeying the gospel of Christ, which Paul says is the power of God unto salvation to every one who believes. We bid these dear ones good by and continued our journey the next day, arriving at our home after an absence of three weeks. The indications are that our Lord will not delay his coming very long. If we fall asleep we are assured by Christ's resurrection that we shall be immortalized in the resurrection. Our prayer is that all whom our Father has called may strive earnestly to enter in at the strait gate.

Yours in the hope of eternal life.
D. C. & NANCY B. ROBISON.

Confusion. No. 2.

In my first article I come to the notice of the wounding of one of the heads of the leopard beast. Rev xiii 3. After the description of the symbol, the wounding of its head is the first event noted. Now is it not confusion to say that the wound was inflicted by Napoleon Bonapart in A. D. 1798, by taking the Pope a prisoner as taught by Seventh Day Adventists" See Thoughts on the Revelations by Uriah Smith on chapter xiii. p 235. The Papacy is not one of the seven heads of the symbol. This fact will appear if we notice that John says "five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space." This testimony excludes the possibility of the Papacy being one of the seven heads. Five were already fallen, one the imperial was then present, the other not yet come, and when he did come he was of short duration, whereas the Papacy has existed longer than all the heads combined. According to the testimony the heads are successive forms of the Roman government; and history confirms this fact. Prophecy and history points to the fact that it was the imperial head that was wounded by the repeated hard blows of the sword of the northern invaders in the fourth and fifth centuries. The wounding of the imperial Roman head is an important event in the history of the world, it being symbolized by the sounding of the first four trumpets of chapter viii. The names of the actors in this war were a terror to the Roman world. After the death of the Emperor Theodosius in January 395 A. D. "Before he ex." of the winter the Goths were in arms against the empire under their leader Alaric; followed by Genseric and Attilla, and in A. D. 476 Odoacer became king of Italy. The imperial head of the empire had now received the deadly wound by the sword of the invaders; but life lingered in the empire under the exarchs of Ravenna, and finally was revived or healed under the help of the emperor of the east, and by the ruling power of the Papacy.

By reference to verse 14 of chapter xvii we learn that the image is made to the head that received the wound by a sword. Now that image must of necessity contain the mark of the beast to whom the image is made, for without the mark it would be an image or likeness, the mark being the most prominent feature of the power indicated. In looking for evidence to identify the mark we must not say as Seventh Day Adventists do, "that Rome was Pagan until it was Papal." The error of this position will appear when we enquire as to the time when Rome Pagan became Christian. Gibbon Vol. III. chapter 28, p 131 places the final destruction of Paganism at from 378 395 or some 60 years after the conversion of Constantine. Now how long after this date until the rise of the Papacy as a civil power to be noted in the prophecy, and in history. Seventh Day Adventists commence the 1260 years allotted to the Papacy in 538 A. D., ending in 1798. We ask what about the 143 years after the fall of Paganism before the rise of the Papacy? Many place the commencement of the Papacy in 510, seventy-two years later than the 538. It seems that 510 is the time because in A. D. 1870 the Papacy lost he civil power.

In the chapter we are considering, Rev. xiii. we find events that are placed between the rise of the leopard beast and the giving of the blasphemous mouth to the beast; that this mouth of verse 5 is the Papacy will be seen by comparing the acts of the beast after he receives the mouth, with the acts of the eleventh horn of Dan vii. to the period between the passing of Paganism and the giving of the mouth to the beast we must look for the mark of the beast, that is between the years 395 and 510 A. D. It is generally known that at the council of Nice A. D. 325 Arianism was condemned and the Divinity of Christ affirmed, but it remained for the Council assembled by the Emperor Theodosius in 381, at Constantinople, to finish the work.

"A hundred and fifty bishops, who were present at this Council, gave the finishing touch to what the Council of Nice had left imperfect: and fixed in a full and determined manner, the doctrine of three persons in one God, which is still received among the generality of Christians. This venerable assembly did not stop here; they branded with infamy all the errors, and set a mark of execration upon all the heresies that were hitherto known." Mosheim Church History. p. 105. One more extract will be ample to identify the mark. "Theodosius was the first of the emperors baptized in the true faith of the Trinity. .....As the Emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. "It is our pleasure (such is the imperial style) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the pontiff Damasus, and by Peter, Bishop of Alexandria, a man of Apostolic holiness. According to the discipline of the Apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge, that all others are extravagant mad men, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by divine wisdom shall think proper to inflict upon them. Gibbon Vol III. p 81." Here we find what the mark of the beast is clearly defined, and that is the doctrine of the Trinity. The beast represents the empire. The emperor is the mouth of the empire. He says, "We authorize the followers of this doctrine to assume the title of Catholic Christians.....All others we brand with the infamous name of heretics. This doctrine is the mark that indicates the difference between the Catholic Christian and the infamous heretics." Under this law the first martyrs suffered by the hands of Catholic Christians. Gib. Vol. III. p. 93-4. Disbelief of this doctrine caused the death of M. Servetus at Geneva at the hands of J. Calvin.

GEO FRANKIN.

At the Breaking of Bread.

ZECH. XIV. 9.

And the Lord shall be king over all the earth, in that day shall there be one Lord, and his name One. There is none other name under heaven given among men whereby we must be saved. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. Repent and be baptized in the name of Jesus Christ for the remission of sins. For as many as have been baptized into Christ have put on Christ and if we be Christ's then are we Abraham's seed and heirs according to the promise. And this is the promise he hath promised us even eternal life. When Christ who is our life shall appear then shall we also appear with him in glory. For we know that when he shall appear we shall be like him, for we shall see him as he is. Then suffer we shall also reign with him. For the Lord shall comfort Zion. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy, and sorrow and mourning shall flee away. Break forth into joy, sing together ye waste places of Jerusalem. For yet a little while and he that shall come will come and will not tarry. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. For the law shall go forth from Zion and the Word of the Lord from Jerusalem, when the Lord shall be king over all the earth.

BETSEY BURTON.

Japan Makes Innovations in Forest Management.

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry H. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build sawmills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the National Forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of agriculture and commerce was sent to the United States, and others to Europe for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible, bring back roots or seeds for planting on the Bonins and Luchu groups.

"The Japanese department of agriculture and commerce, which established a saw mill in Akita perfecture in 1906, making a grant of $100,000 in that year and $150,000 in 1907 to develop the business, has obtained a vote of $150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori perfectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto perfectures, all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or sea ports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the Government mills will only supply their products to merchants in Japan, and the works are not progressed to such a stage that the Government can export direct. So far, the export of timber by the Government mills has been confined to supplying sleepers to the South Manchurian Railway Company."

The Praise of Men.

"They loved the praise of men more than the praise of God." But what avails the praise of men? These men themselves must meet their Judge, and hear their doom, and stand condemned or acquitted in his presence. How light is the judgment of men; men who are ignorant of facts, illogical in reasoning, unsound in conclusions; how little weight can be attached to their decisions. And yet how many there are whose whole anxiety is, that they may win the applause and approval of men. If men reproach them, they are alarmed. If men applaud them they are gratified.

Many persons seem more anxious to win the approval of other men, than they are to win the approval of their own hearts. They care less for the reproach of conscience which thunders within their breasts, than they do for the plaudits of men, who do not know them as they are, and who cannot understand their real nature.

It is a great thing for a man to have "always a conscience void of offence," it is a glorious thing for a man to know that his ways please God; and it is a sad thing for one to have the approval of the world, while he has condemnation in his own heart, and the more solemn condemnation of the living God recorded against him on high.

Let us set ourselves right with God, however we may stand in the eyes of the world.—*Christian.*

Better Not.

It is to save the world from being a cemetery and life a funeral procession that we say with emphasis to young people, "better not" drink wine at all; and "better not" do several other things simply because "society" demands that you do them. Be on the lookout, in all simple and apparently harmless things in Society, for the force back of and within them, and look out also for the institutions of which they are a part.....

The danger of the church today is from "society." The savage beasts of the arena may not be ready to leap from their dens upon loyal followers of Jesus Christ, who would meet death rather than deny their Master. But the scorn, the bias, the social "cut," are the means sometimes now employed by the same tempting and malicious spirit of the world to compel Christians to surrender their principles and convictions at the demand of "the prince of the power of the air." Let us stand by our principles. Let us follow conscience, and not fashion; Christ, and not the world.—*J. H. Vincent.*

Just Pleasantness.

"Why not do it pleasantly, since you are going to do it some way," said the nurse to the novice. "If the patient asks you for a drink of water when you can't give it, don't say sharply, 'I can't stop now, but quietly 'I'll get it as soon as I can.' Impatience in a sick person may result seriously, and no matter how tired you are, you must be pleasant." This is a lesson which a nurse must learn, and well it would be were it as severely enforced in all work. Most of us perform obvious duties but all pathetic the irksomeness with complaints. We allow ourselves the most leniency in this regard in the matter of family chores. The mother intends to mend the torn frock, the father to forgive the son's wrong doing, the boy to run the errand, the girl to give up a forbidden pleasure—but each is tempted to grease the hardness of the job with indignation. Pleasantness is a better lubricator. When it is not so much a duty to be performed as a kindness to be bestowed, care is still necessary to allow no irritation to creep into the tone. A request curtly acquiesced in leaves a hurt; a favor ungraciously granted loses its sweet flavor. Nothing is gained and much is lost by impatience; nothing is lost and much is gained by pleasantness.—*Congregationalist and Christian World.*

Sunday School Lesson.

LESSON FOR SUNDAY, JULY 19.

SAMUEL WARNS SAUL AND THE PEOPLE. 1 SAM. XII.

Golden Text. "Only fear the Lord and serve him in truth with all your heart, for consider how great things he has done for you." 1 Sam. xii. 24.

In the two last lessons we learned that Israel demanded a king, and Saul was chosen.

The Lord chose and appointed Saul. The people cast lots. It fell on Saul. They were well pleased with him. It was just and right that the Lord should have the first choice of a king, because the kingdom was his.

"Ye shall be unto me a kingdom of priests." Exodus xix. 5, 6.

While they were in duty bound to uphold and obey their king in all lawful commands, they were not to fall nor alter in their obedience to God. They and their king were equally responsible to the Lord. They knew it was wicked to reject God and ask for a king. This wickedness was intensified after Samuel told what a king would exact of them. They had despised the words of the Lord from Samuel saying, "Nay, but we will have a king over us," 1 Sam. viii. 19. That they might in some measure understand how stubborn and wicked they were, the Lord, in answer to Samuel sent thunder and rain. This was as unknown in harvest time in Canaan, as snow in summer. Prov. xxvi. 1. This most wonderful demonstration could only be by the power of God. It was convincing and convicting. Israel acknowledged their guilt. They realized, that of all their sins, this rebellious rejection of God as their leader, counsellor, provider, protector and Savior "That he should not reign over them," 1 Sam viii 7, and instead demand a king—was the greatest and they had made themselves liable to the law of sickness, disease and death. Lev. xxvi. 14-38." However they had faith that God would hear the prayer of Samuel on their behalf. It is a great and blessed privilege to pray to God and be heard and accepted. This favor is granted only to the few faithful. A notable instance is Job. He had three very "religious" friends. God was displeased with what they had said to Job concerning him. The Lord would not hear them. "My servant Job shall pray for you" Job xlii. 7-10." The man born blind whom Jesus cured, in testifying before the Pharisees in behalf of Jesus, said "We know that God does not hear sinners." John ix. 31. Samuel assures them they have nothing to fear from now on if they and their king will serve and obey the Lord with all their heart.

The Lord had covenanted with Abram to give the land of Canaan to his seed—the Israelites—forever. Gen. xii. 7; xv. 18. He could not—for his name's sake utterly forsake them. "Though I make a full end of all nations—yet will I not make a full end of thee—Israel." Jer. xxx. 10, 11.

Samuel was the prophet of the Lord to Israel, they all knew it. 1 Sam. iii. 20. It was his duty, much more, his heartfelt desire and pleasure to pray for his people Israel, and to teach them the right way. He could not teach them, nor pray for them unless they, from the heart, desired and determined to reverence and obey the Lord. "Pray not thou for this people.....I will not hear thee." Jer. vii. 16. The Lord had brought Israel out of the house of bondage. Exod. xx. 2. They had seen his glory and his miracles. Num. xiv. 22. He had not failed in one thing he had promised, Josh. xxiii. 14. Israel had willfully failed time and time again. God has not done the same things for us—Gentiles—but he has done that which equals any and all he did for Israel. He gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John iii. 16. That the blessing of Abraham might come on the Gentiles through Jesus Christ, Gal. iii. 14.

There is now no difference between the Jew and the Gentile, Rom. x. 9-13. As with the Jew, so with the Gentile. The favor of God has been gladly accepted, obeyed and cherished by the few. The many are willingly ignorant, therefore the many shall be destroyed when the Lord comes. 2 Thess. i. 7-10. May the Lord find us and reckon us among "the little flock."

Next Lesson, Saul Rejected by the Lord. 1 Sam. xv.

P. Manlio.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

[illegible] for the [illegible] The Restitution is published by Brother Robert G. Higgins, of Quincy, Illinois. Any one of all this number, and all who wish to correspond with him, please address as above, and here delay.

EBENEZER.—1 Samuel vii 12.

If We Know.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we hate the sin;
Could we know the powers working
To o'erthrow integrity;
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is long curbed in its source,
Seeing not amid the cold
All the golden grains of good—
Oh! we'd love each other better
If we only understood.

Editorials.

A woman without religion is like a flower without fragrance—beautiful perhaps, but disappointing.

At the close of prayer we can only say as our Savior said, "Thy will be done."—C. W. Tomkins.

"I pray not that thou shouldest take them out of the world." Go into the world all you please, my brother, but be careful and not let the world get into you.

"Bible promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage as the rich man's palace."

Sunday, June 28, was a day of great gladness for the people of God in Oregon, Ill. In the morning before we met at the Lord's table to partake of the elements of Christ's dying love, we had the pleasure of helping two [illegible] to become "dead to sin" in baptism, them into the Lord's death; [illegible], Miss Gertrude Sigler, of Oregon, formerly Methodist, and Mr. Earl Gesin, of Forreston, Ill., formerly neutral. Both candidates had studied the truth carefully for some time, and they went into the water thoroughly instructed in the way of righteousness. At the breaking of bread service, Brother Lindsay gave them the right hand of fellowship, and now the church prays that our new Brother and Sister may successfully run the race for eternal life, and be sharers of glory with the redeemed when the Lord comes.

A Few Plain Words.

We occasionally get a paper with the word "Christian" printed in large letters on the first page as part of its name. The editor is an infidel (but for the sake of euphony perhaps we had better call him a "Higher Critic") and in several issues of his paper he has been giving his readers a disquisition on the unreliability of the Scriptures. To quote a few of his statements and affirmations he allows his contributors to make: "God never gave any inspired canon of books, never gave any inspired translation of the Bible." I see. Our Bible is not inspired either in the selection of books or in the subject-matter of the books themselves. Do you have anything more to say? "The King James version is convicted of 20,000 errors by the revisers." Very comforting; go on. "Tischendorf, when copying the Sinaitic manuscript, noted 12,000 variations in the readings from other manuscripts." Now are you through? "The translator and scholar Griesbach collected 150,000 different readings in all the different manuscripts of the New Testament." Enough.

Now reader, just let the roar of the "20,000 errors", "12,000 variations" and "150,000 different reading" subside; we desire to have it perfectly calm while we give our critic a "few plain words". Now my dear man, if the Bible is untrue, as you try harder than Ingersoll ever did to make out; if it is a deception and humbug, we who believe in it with an unshakable faith are just as well off as you are. You make out the Bible to be a human production, and for this reason it is unreliable; all other books are no more than human, and therefore erratic; and finally, you are human yourself, and not to be trusted! Now where are we? or rather, Where are you? We who stick to God's word with the adhesiveness of a postage stamp to a letter (Psa cxix 31), have nothing to lose, if the Bible is false; we are in no worse plight than you are. Why then, since you have no benefit to confer on us, Oh why don't you let us alone? But on the other hand, if God's word is so, woe unto you men who have traduced and trailed it in the dust!

A few more plain words. By reading your works, both standard and periodical, I learn that you believe in baptism, the kingdom of God, resurrection, etc. You ought to be ashamed of such rank inconsistency. There are not many texts in the Bible that mention baptism; and since there are "20,000 errors" in the Bible, I should think you would have double on the subject. Had it ever occurred to you that possibly all the texts on baptism in the Bible were spurious, having been interpolated—put in maybe by the authority of the Pope? It would be just like the Pope to do that. Then it does not look well for you to believe in the kingdom of God. Of course the Bible talks about the kingdom, but remember there are "12,000 variations"—you would be foolish to pin your faith to such a bundle of uncertainty. And why in the name of all that is reasonable do you believe in the resurrection? Why, this is simply past understanding! The Bible teaches a resurrection, certainly. But that is no reason why you should believe it. There are "150,000 different readings" of the Bible, remember, and you cannot, if your life depended on it, tell the true "reading" from the false one. I should think that resurrection, like Christ's divine begettal, would smack too much of the miraculous for you to accept. Every text in the Bible that teaches a resurrection might be spurious. If the Bible has "20,000 errors", "12,000 variations" and "150,000 different readings", it is not as reliable as an almanac. My dear sir, you have made void the word of God by your traditions". Matt xv 6 You have slapped the word of Jehovah at mendacity, inspiration, and even its truthfulness—a merely human production.

Almanacs hit or miss in forecasting the weather, but even in an almanac you could not find "20,000 errors". After you have thus dishonored God and degraded his word lower than the most inveterate skeptic would, for the infidel only claims about "144 contradictions" in the Bible; you "20,000"! Then for you to tell us that you believe this and that! Shame on you! Do you say, "Don't talk so plain?" Then remove the cause. We do not quarrel with you about your convictions. If you honestly have doubts about the inspirational integrity of God's word, we will respect your unbelief and give you all the liberty you want. But do not try to blow hot and cold at the same time. Do not pretend that you are a believer when you are an unbeliever. Do not pose as a Christian when you are an infidel. Remove your false face; let us see you as you are. Then all men will respect your convictions, though they are wrong. But if you have skeptical ideas and claim to represent the Church of God, you are guilty of duplicity, and you will receive condign condemnation from all good men.

The Rich Man and the Poor Beggar.

As suggested in The Restitution of May 27, 1908, that some one write on this subject, we herewith give our humble effort.

In Luke xv. 1, Jesus begins his series of parables ending with the rich man and the poor beggar, while only in the first does he say it is a parable. When asked why he spoke to them in parables, he replied, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." "Now all the publicans and sinners were drawing near unto him for to hear him, and both the pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." Now the pharisees were rich and believers in a resurrection, and in angel, and spirit, and after death the judgment.

There were many poor beggars in their country living on the crumbs of the rich man. And Jesus told the Pharisees that the publicans and harlots would go into the kingdom of heaven before them. In Luke xviii. 24, Jesus said, "How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God. The pharisees understood that Jesus was referring to them when he said, The rich man died, was buried and in hades he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. He was reclining at supper on the bosom of Abraham, as John did on the bosom of Jesus, and as was the custom in those days, to recline at meals. "And I say unto you, (said Jesus in Matt. viii. 11,) that many shall come from the east and the west and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven: but the sons of the kingdom shall be cast forth into outer darkness; there shall be weeping and gnashing of teeth." Also, in Luke xiii. 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, in the kingdom of God, and you yourselves cast forth without."

So our friends in the flesh who would take away from Jesus the glory of his eternal, which cost him his dreadful suffering and death on the cross to accomplish; and would make an eternal, had better be careful, lest they find themselves in the hades condition when Jesus comes. For if any gospel is hidden, it is hidden to those who are perishing. The heavenly condition, and the outcast condition of these two classes are on the earth, whether they occur immediately after death or after the coming of our Lord at the resurrection of Israel. We can not go much further for the statement contains an allegory, which it is not given for the blind to see.

Hades, seems to be a condition of all those who have never come from under the death penalty, whether dead or alive. For God, who maketh alive the dead, speaketh of those things that are not as though they were, and Jesus' words are the same spirit and life. "My words shall judge you in that day." Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and he to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the last farthing." So we see by obedience to the law in that day it is possible to get out some time, while in the so-called orthodox hades, there is no escape.

In Luke xii. 47, we read, "And that servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew it not and did things worthy of stripes shall be beaten with few." This is surely a just judgment, which a just judge would render. That the just and unjust will arise for judgment is certain, and as we see a difference in judgment and punishment so we can show great difference in glory and rewards.

E. D. McGuire.

P. S. Our friends refer us to the statement in Revelation xiv. where the smoke of their torment ascendeth up forever. Now smoke is the evidence of combustion, not of something burning but of something having been consumed. It is a sign to the eye of the destruction of the wicked. So God has ordained that the awful effect of sin shall never be forgotten from the ages unto the ages. The remembrance of sin in the destruction of the wicked shall be a sign, as the rainbow is now a sign of the destruction of the old world by water, as well as a promise that it will never be repeated.—E. D. M.

They Wrote Letters. Acts xv 23.

Brother Huggins:

I have often wished that I understood Isa vii 14-16 better, and now that I have the opportunity for the small sum of five cents, I would do without my meals for a day rather than do without your booklet. [No need to make such a sacrifice, Sister Nell, as the booklet is sent free to those who ask for it. Our sister writes that she is 72 years old.—Editor.]

Waiting to see the king in his beauty.

Mrs. R. A. Neff.

Brother Huggins:

I am sending for tracts to different ones, trying to find some free from error to hand out to learners to help them along. Brother Jolslin's tracts are good. I am in a new field—the kingdom of God has never been heard here. A few are anxious for reading matter. Some leaflets sent out by some who claim to be in the faith I cannot give out, for they are misleading. I am as charitable as I can be and serve God. I do not believe in Josephism, and cannot tolerate literature upholding it. I do not believe in the observance of the sabbath God gave to the Jews thousands of years ago, for a certain work and purpose, to be wrought out through them. The sabbath, like many other types, has served its purpose. May God help all of this age to see where they belong.

Your sister in hope of immortality and a new home in the New Earth,

Mrs. C. McClelland.

The best tracts for distribution in a new field dealing specifically with the elementary principles of the gospel, are advertised in The Restitution under the heading, "Books and Tracts". Brother Joblin's "Popular Lectures" are also good. The soulflabby thing dubbed "charity" by some is simply Laodiceanism—a denial of the truth God has revealed in both doctrine and practice. There may be other good tracts other than I have named, but the authors have not sent us any copies, and we cannot recommend leaflets of any kind till we have read them and know that they are scriptural. We are today, as Paul was in his time, "in peril among false brethren". 2 Cor xi 26. The only safety from these perils is to have lots of "charity"—the kind that rejoices "in the truth" (1 Cor xiii 4, 6).

Gold Dust.

Faithfulness in little things is the best preparation for larger service and wider opportunities. Luke xvi 10.

"He is coming who loves God's crown of glory far more than crowns of gold."

The gratification which may be derived from revenge is but momentary, while the pleasure of forgiveness is everlasting.

We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness.

"If you cannot preach, then pray. If you cannot go, then give so that others may go. If you cannot sing then sympathize. But in any event, do not forget that Christ assigns by natural endowments to 'each one his work'."

Anna B. Drew.

The Work In Iowa.

When I last reported we were at Hudson with the tent, nine miles west of Waterloo. We continued our meetings at this point for three weeks. We were opposed all the time by the Baptist and German Baptist preachers; but after the Baptist minister took occasion to openly rebuke his members for attending our meetings, we had a pretty good attendance from that source. The last week of our meeting the attendance was indeed good, and we left Hudson with the good will of the people, and their acknowledgment that they had been benefitted a great deal. They assured us that when we came again we could depend on a better attendance. The man who let us have the ground for the tent would not take any rent, and told us any time we wanted to come back to Hudson we could have the ground free. He was glad we came to Hudson.

The more I work the more I am convinced that people must be educated into the gospel as much as error has been inculcated into people, that is the reason it takes so much time to get the error out of them before you can get anything else in them.

Last Friday, the 20th, we loaded our tent and had it hauled across the country to Laporte, 20 miles from Hudson, where we began a meeting on Tuesday evening. We had an audience of eight people in the tent and about sixteen on the outside ashamed to come in. Wednesday night we had seventeen; Thursday night, forty; on Friday and Saturday evenings about twenty-five on account of an approaching storm. Sunday we had a service at 3 P. M. We spoke on the subject of Holiness to a very attentive audience. One minister asked the man who rented us the ground for tent, What he let us fellows in for? There was no need, he said, of us coming here. It seems that the same spirit has taken hold of the churches that is in the business world; they would form a big trust if they had the power. We could not have gotten into Hudson if we had to depend on the church there to let us in. I mean the rulers in the church. They manifested the same disposition toward us as the rulers did towards Christ, and would have used us just the same way if they had the power. Is this one of the ancient spirits that comes out of the mouth of the false prophet that goes out to deceive all the nations of the earth? It is the same kind of a spirit that his hatred.—Christian Register.

dominates all kinds of business—that is, squeeze out the little fellow.

Now a question, Can a man be a true Christian and not have love in his own home? and does God dwell in a temple that is unclean?

Yours in The Faith.

O. J. Alland.

Scripture Canon.

We have a little more to say upon this subject. Believing this subject is interesting to our readers as well as to ourselves, we undertook what we have presented and on the statement that many of us have seen that the Scripture Canon rested on its establishment at the Council of Nice, A. D. 325, by the superstition of the books arranging themselves, the genuine and uninspired each by themselves, stated by a historian, John Pappus, we wanted the historic citation for it. At the same time we saw the statement in The Restitution of May 20, that John Pappus was a writer of the 16th century, we wanted to know where to find the statement, so wrote to the editor of that department of The Restitution for the evidence. He, Robert G. Huggins, was away from home at the time, so the delay. He replied that after much searching he found this reference to Pappus in "Lippincott's Pronouncing Biographical Dictionary, by Joseph Thomas, Philadelphia, Pa., Aug. 1885, page 1888." The biographical reference is: "Johann Pappus, a Lutheran minister and writer, born at Lindau, on Lake Constance, in 1540. He preached at Strasburg. Died 1610." Instead of being a historian of the time of the Council of Nice he was a minister and writer shortly after the Reformation of the 16th century, about 1250 years later, saying he copied the statement from an old Greek manuscript.

We love Bible history. We love the history of the Bible, and thought to present something of the history of the manuscripts from which our translations are made, which we call the "original." Also of the different English translations made. The fixing of the Scripture canon belongs to history, and this was more of a study than we expected and more difficult to find; some might say because of our ignorance of the evidence of its establishment. Howbeit, a resort to our friends has brought it out, and we have given it to our readers. As we have stated earlier in our investigation, the canon was more the result of the public opinion of the people than of any church council, which public opinion was then reduced to a decree or declaration of council, at Laodicea in A. D. 367. But then, many of us had seen the statement that the Scripture canon was fixed at the Council of Nice in A. D. 325, and that Catholic superstition was so great that the people were made to believe that the books arranged themselves. And, wanting evidence for everything, we wanted to know where to find it. We thought we might find it ourself. While hunting for it there was published the statement in The Restitution of May 20, as we have stated. Then, of course, we wanted to know in what encyclopedia we might find it, so we give it to our readers.

On the comparison of original manuscripts we find a general agreement of books and doctrinal authority, the variations being slight. So we conclude that our revelation from God stands on a firm basis. We are interested in the finding of new manuscripts, and we look anxiously to see any statement of variation from the others. The latest "finds" show no disagreement in the character and make up of the sacred records. We well remember when the finding of the Sinaitic manuscript was made by Tischendorf in 1859 and published to the world; now it is considered the oldest and is as much valued as the celebrated Vatican manuscript. Our examination causes us to love our Bible more, and to more highly esteem the foundation on which it rests. Then from the Bible we look to the God of the Bible and to the hope begotten within us by the Word, and to the future inheritance of the redeemed family of man, and we feel the importance of trusting in the Savior and Redeemer of men, the Son of God.—*Jacob Brinkerhoff in Bible Advocate.*

When a man hates the church, the Bible and Christianity, the best way to get at his mind and motives is not to argue with him, but to inquire into his history. Some grievous wrong done to him or his family will commonly be found to lie at the root of

Interesting Paragraphs.

The railways of Siam have a total length of 485 miles.

Roumania is said to hold the prize for illiteracy. Two-thirds of the population can neither read nor write.

Persian newspapers are reproduced from handwriting by lithography, no types being used.

Chemists say that papers written with the ink in general use today will be illegible in twenty-seven years.

What is reported to be the largest apple tree in the United States is at Southington, Conn. It yields fifty bushels.

Congress has granted $85,000 to pay the expenses of a delegation of American scientists to the fourth Latin-American conference.

A palm which grows in South America has a leaf measuring fifty feet long and twelve feet broad—the largest in the world.

Cancer no longer incurable is the announcement made at the convention of the American Medical association.

On one occasion when in congression Benjamin Butler arose in his place and intimated that the member who occupied the floor was transgressing the limit of debate. "Why, general," said the member reproachfully you divided your time with me." "I know I did," rejoined Butler grimly, "but I didn't divide eternity with you."

At an election meeting Dr. Macnamara of the British Parliament, was tackled by a woman, who inquired, "Are you in favor of repealing the blasphemy laws?" "Madam," replied the doctor, "I'm a golfer!" "Would you give every woman a vote?" asked another. "Every woman should have either a vote or a voter," said Dr. Macnamara. "Which do you prefer?"

A visitor to the canal zone of Panama can have the privilege of an introduction to not less than eighty-three species of mosquitoes, thirty of them found nowhere else. Fortunately, they do not all bite, and the contagion of yellow fever is carried by only one of them. Certain genera, technically called megarhinus, psorophora and aedis, are found which, instead of spreading [illegible] ere and [illegible]

"The late [illegible] Montpelier [illegible] cess to hard work [illegible] remember. [illegible] address on 'Energy' that he once made here. He cited a Proctorville farmer, a man both rich and shrewd, who used to advise his sons in homely words like these: 'Boys, don't you wait for suthin' to turn up. Ye might just as well go an' set down on a stump in the middle o' that there meddy with a pail 'twixt yer legs an' wait for a cow to back up to ye to be milked.'"

The clubwomen of Massachusetts are fighting against the movement to lower the milk standard in that state. This fight is said to be winning more recruits to the cause of woman suffrage than anything that has come up in the last ten years. Mothers have come to agree with Mrs. Charlotte Perkins Gilman in asserting that politics which affects the purity of milk and water is "not outside the home, but inside the baby."

Simply a Straw.

Cincinnati, O., July 7.—Dr. E. A. Pace of the faculty of the Catholic university, Washington, D. C., made a plea for the unification under one system of all the Catholic schools in the United States before the convention of the Catholic Educational association at the Church of St. Francis of Assisi today.

"Each element would profit by the growth and activity of all the other elements," said Dr. Pace. "By co-operation it will be possible to give the child a thoroughly Catholic education from his first entrance into the parochial school to his graduation from college."

Let us go on believing in Christ, and not be afraid. It is everything to be a real Christian. None have such a King, such a Priest, such a constant Companion, and such an unfailing Friend, as the true servants of Christ.—J. C. Ryle.

Does a sense of guilt come down upon you? Lie down under the cover of Christ's perfect righteousness and wait.....God's great clock may seem to move slowly, but nevertheless it moves: the hands are passing on to the hour, the wheels are rolling round to the final stroke. Home and Christ's coming cannot be far off.—O. T. Taylor.

Keep Your Distance.

Next to sinning itself, is going needlessly close to sin. Electricity is not the only force that sometimes works by induction, leaping across space and seriously interfering with currents that it was meant to have nothing to do with. Evil is as expert as electricity at that feat. Therefore the question that Robert E. Speer put to the young people has a very practical value: "How wide is the margin between us and evil?" No man can afford to let that margin grow narrow. It is not a sign of strength, but of weakness, to dally with temptation. The man who might seem to be least endangered by a narrow margin there always has the widest margin, and he who foolishly dares to approach the borderline is the man who can least afford to.—S. S. Times.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conferences at Salem will remember the unfeigned love [illegible] and the unselfish [illegible] as being [illegible] to [illegible]. This was [illegible] on the heart. [illegible] Brother [illegible]son; State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

[illegible] THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

Indiana Bereans.

Arrangements are now being made for Lesson Outlines for the coming years' work. Booklets will be sent to you as soon as possible.

EVELYN K. HANSEN, Pres.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangelist, or Robt. C. Huggins, Box C, Oregon, Ill.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope

W. H. WILSON.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A. L. Corbinley	4 50
Frank Lee	50

AN EXPOSITION OF ISA. VII 14-16.

A booklet by Robert C. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true thoughtful, logical. Price for those who want to pay 25cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T. J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist: third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian. Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations a few infidels, and one Christian to earlier, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 305 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2 50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of these small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 300 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Find Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Rev. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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BIBLE PEARLS—2 page tracts, suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Law or Gospel—Which? A tract of 40 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy One the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves [illegible]tal by nature, or who think th[illegible] are forgiven, although they are ig[illegible]ant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Mrs. Joblin, entitled: "The Kingdom of God;" "Old Mother Earth to be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent and afterwards when we notify her about it both become offended. So stupid in case everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected these important points—did not enclose it in an efficient wrapper, has failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Good News for You.

A message of wonderful beauty,
A message of truth and of light,
A message of love and of duty,
Has come and dispelled all my night.

The Savior is coming in glory—
He stands even now at the door—
I would that this wonderful story
Might gladden your heart evermore.

He's coming with glory supernal
To bring every man his reward,
A place in that kingdom eternal;
Be ready to welcome your Lord.

Read, ponder, the Savior's own warning,
The signs he has given to men;
Though many salvation are scorning,
These show he is coming again.

The signs in the heavens are telling,—
In sun, in moon, and in stars.
Earth's armies to battle are swelling
For bloodshed, destruction, and wars.

Formality, creed, and profession,
Impurity, squalor, and crime,
Distress of the nations, oppression
Infidelity, hatred, and crime.

Though these fill the earth to o'erflowing,
Look up, for redemption is near:
To all the glad gospel is going;
His footsteps even now we may hear.

—MRS. HILL in Signs of the Times.

Communicated.

Salvation. No. 6.

THE SECOND COMING.

Our Lord did not go away to remain forever. Eternal absence from the earth is not in the purpose of God. He who walked the earth in humility, will at no very distant day sway the sceptre as a king on the earth. That second personal coming as an event lies between him as now exalted, and his future kingdom. He must come in order to reign where his reign is absolutely needed. He must come, in order to raise the dead, for the t vo events occur together at the same epoch of time.

It is not in the power of language to set forth in full measure the importance of the event. All depends upon his coming. It is so arranged in the divine plan. What marvelous things cluster about it! What scenes surpassing fable follow it in the great drama of redemption! There will be miracles wrought such as man never witnessed—they will be on a scale so great. May it be the happy lot of the writer and reader to witness, as far as need be, share in the wonders of that age.

The believer's hope centers in that grand event, and not in the exit of an immortal soul from the body at the moment of death, and its flight to heaven as popularly held. When Paul states what the grace of God brings, and what it teaches, he then adds these words, "Looking for that blessed hope, and the glorious appearing of the great God and Savior Jesus Christ." Ti. ii 12, 13. The practice of self-denial and of godly living is encouraged by the prospect of our Lord's appearing and glory, in which glory the faithful believer is to share. Under sufferings endured patiently for Christ's sake the Christian was exhorted to rejoice in view of the revelation of his glory when the suffering one would be glad with exceeding joy. 2 Peter iv 13. The proof of our Lord's personal second coming is abundant and plain especially in the N. T. Scriptures. I shall not attempt to quote or even give references to all the passages on this subject. Will quote a few of the many. The first to which I will call attention now is Acts i 11, the language of the two angels, called men here. "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This assurance of return of the ascended Lord can mean nothing else than his personal coming. This was the only thing that could satisfy the mind and unite and sustain the hope of his disciples, who so reluctantly gave up his company and companionship. They gazed intently at his swiftly diminishing form; thus showing that the parting was painful. How different their feelings after hearing the promise of his return. They are willing to be separated for a time, being assured of the prospect of a union eternal—not at death; such a union is utterly barred out by the promise. If the hope of union at the moment of death had been thought true by these heavenly messengers, here was the supreme occasion for announcing it to these disciples, the most of whom had been told by their Master that death by cruel hands awaited them, under sentence of secular magistrates. Almost anyone, holding the common view would have comforted them with the nearer event of death as affording the propitious opportunity of joining their Master's company in heaven. But instead of this these bright or white apparelled men defer the realization of hope to the day of the Lord's return; be the interval between them and that event, long or short, across it they must look with the eye of faith; and so of every generation of well taught believers; each and all being enjoined by that same absent Lord, to take note of the signs of the times and to take heed to prophecy as a light shining in a dark place until the day dawn. 2 Pet i 19. This hope makes the study of prophecy both interesting and profitable. Every passage setting forth the doctrine our Lord's second coming, and the attitude of the Christian toward it, is a refutation of the doctrine of rewards at death. No one holding this latter view can reasonably and consistently care a fig for the Lord's coming and resurrection of the dead. He may make a pretense of believing both because he finds them facing him on the inspired page, and something must be done with the statements of both subjects. Some spiritualize the two classes of texts. This is a very difficult task for any man to set himself about with any prospect of success in making his theory look even plausible. The question will keep constantly recurring, Why are there so many references to the event of the Lord's coming, and why do the Scriptures treat it as an object of hope, of desire, and the church exhorted to put herself in readiness for it as though the destiny of her individual members would be settled by the event? Can anyone account for this if the case of each individual is settled and the reward entered on at the instant of death? Another question equally significant is, if death does so much for the Christian, why does not the bible talk in the same strain as the poets and theologians? A few examples will be sufficient to show the contrast between the Bible and human theories. Thus is the way the poet sings of death:

"In our great payday
The man buttoned rich and ripe,
(and it gives no more than was in Edenbut)
The King of Terrors is the Prince of Peace."

So wrote young in his Night Thoughts. Paul calls death an enemy. "That is not death," says Athanasius, "that beholdeth the righteous, but a translation; for they are translated out of the world into everlasting rest and as a man would go out of a prison, so do the saints go out of this troublesome life into those good things that are prepared for them."

Again the poet sings:

Death is the season of life.
Were death denied, your sun would have its
vale.
Were death denied, fire would not be fire;
Were death denied, even hope would wish to
die.

One poet wrote, "There is no death what seems so is but transition."

The great Ambrose of Milan tells us that death "is but a passage made from corruption to incorruption, from trouble to tranquility." Ambrose affirmed in these words, of death, what Paul affirmed of the resurrection [illegible] death, i. e., has made a fool of [illegible] and preachers have [illegible] with each other in the matter [illegible] ifying death, and it is [illegible] to which how [illegible] orn the grim [illegible] of speech. Every effort [illegible] has drawn the attention of the [illegible] lar mind away from the grand [illegible] ural themes of our Lord's per[illegible] coming and the resurrection of [illegible] dead, and thus inspired a false hope in the bosoms of countless millions of poor ignorant souls. It is a question of the blind leading the blind and both falling in the ditch. It is strange that those who write and speak in the above strain do not see the inharmony between their theories and the Scriptures. I will now quote from the inspired Word: "For they themselves show unto us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come." 1 Thess i 9, 10. This passage shows plainly that the apostle, on introducing the faith in Thessalonica, preached the Lord's coming to these idolators and put them in the waiting posture for the event, like had been done at the very threshold of the gospel age as announced by the angels back at the ascension from Olivet. To wait for God's Son from heaven does not mean go to him in heaven, as is so nearly universally taught. In fact the passage refutes that notion and harmonizes with what Christ said to his disciples: "Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, whither I go ye can not come; so now I say to you." John xiii 33. "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." John iii 13.

The doctrine of Christ's second coming was addressed to unbelievers by Paul, it being an important part of the gospel which they were to believe in order to remission of sins. The kingdom could not be preached and the coming of the king to take the throne be left out. His kingdom is to be on earth and not in heaven. The Scripture view of our Lord's advent accounts for the hope of a respectable body of Christians. They find the doctrine plainly stated in various connections with other important truths.

1. The kingdom. "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word." 2 Tim iv 1. The judgment is also in the passage connected with the event.

2 Life. "When Christ who is our life shall appear then shall ye also appear with him in glory." Col iii 4.

3 Salvation. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb ix 28.

4 The crown. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v 4. Crown of righteousness. 2 Tim iv 8.

5 Reward. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev xxii 12. Matt xvi 27. These texts are sufficient to show what is grouped about that glorious event. Can those who glorify death as the all important event show from the Scriptures a similar grouping? Emphatically no. So the believer is exhorted to watch, to be ready, to wait for the event; to live in constant expectation of it; even to love his appearing as Paul puts it in his expectation of crowns for himself and others equally faithful.

JOHN L. WISE.

Selections.

I Will Give You Rest.

"Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."—Matt xi

[illegible] parables this be[illegible] of speech. [illegible] le and burden upon you, [illegible] may find rest! What an ea[illegible]sd of way of finding rest, by adding to our burden the yoke and burden of another. It matters not how light it is, if it be a burden and if it be a yoke, it must surely entail labor, and not rest. There were two kinds of yokes known to the ancient world, both of them indicative of the most arduous toil. One was an instrument of timber fitted to the necks of oxen, by which they were yoked together at the plow; the other was a similar instrument of wood or iron fitted to the necks of slaves, at once a sign of bondage and as a means of yoking them together for work. From one or the other of these, the figure is most probably drawn; yet how very far these are from any suggestion of rest.

But what of the yoke and burden which Jesus had to bear, and which he invites you and me to share? Were these in reality light and easy? If so, then all the world will want to come to Jesus. Is it not so? Do not we all want an easy, comfortable religion—a religion which will not involve any expenditure of time, labor, or means? Is it not true that it is the most difficult thing in the world to find support in any of these respects for the Christian Religion—the Church of Christ? Do not we hear, on all sides, the cry for laborers, and for the means of supporting them?

Yes, I am afraid we all desire as easy a berth as possible, when it comes to spiritual matters—the service of our neighbors—the service of our Master. But is this what Jesus means in these beautiful words of our text, which have warmed the hearts, calmed the fears, and stirred into action—yea, stirred into action—myriads of those who have found this rest? Let us see. "Foxes have holes, and birds of the air have nests; but the Son hath not where to lay His head" (Matt viii 20—Luke ix 58). Was that an easy and a pleasant position to assume? Would anyone naturally associate himself with another, when it involved the taking of a position beneath that which the beasts of the field enjoyed? Did not our Lord suffer hunger and thirst and weariness, and contumely and untold agony in the service of humanity? Yes, and He had to suffer all this alone—not a single human heart could enter into His sorrow or sympathize with Him. Why, even under the shadow of Gethsemane, His own beloved disciples were quarreling amongst themselves as who should be greatest. How could they possibly sympathize with Jesus? These are some of the things which the burden and yoke of Jesus involved.

That Christ knew the disciples would have to endure such things is amply verified. "If any man will come after Me let him deny himself, and take up his cross daily and follow Me." "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Behold I send you forth as sheep in the midst of wolves." (It was not to rest that they thus went forth! Nay, verily). "When they persecute you in one city, fly ye to another." "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."

Such words are not suggestive of rest and ease, but of toil and turmoil. How could Jesus say, in the face of all this, "My yoke is easy and My burden is light," and invite the weary to come and find rest? Yet the statement is true, absolutely true, and the promise most certain of fulfillment. Not only is it true in this particular case, but a philosophy that is true to nature underlies the whole matter. Is it not almost an axiom amongst us that of all the vocations in the world, none is so wearisome as idleness? And the happiest, brightest, most restful spirit is that of the one whose every moment is filled up with noble work, with disinterested service. I believe the Lord is not here speaking exclusively of that "rest which remaineth for the people of God," but of a rest which He gives now, that we can enjoy now, and which will repay us to the full for every outlay of time, labor, or means. But the service must be a willing one, springing from a pure desire to honor and magnify Him; not from our own ambition, or a selfish desire for personal good. In meekness and lowliness of mind, we must seek, and even, if necessary, suffer for, the good of others. There is a hint of this even in our text. "Take my yoke upon you." Why? Because "I am meek and lowly in heart, and ye shall find rest unto your souls." This is a spiritual matter, with spiritual results. Our Lord does not promise rest to our jaded bodies, but inward rest and inward peace, as the result of labor spiritually performed, as the outcome of meek and lowly hearts. Thinking not of our own dignity or high position, but esteeming others better than ourselves, we must humbly seek to be the servants of all.

These things are not easy. They do not appeal to the heart and mind of the natural man, and of ourselves we should never seek them, although we would fain obtain the rest and peace otherwise. But there is a copartnership in this matter that makes even these things easy, that makes the heaviest burden light. What was the answer of the Lord Jesus to the Apostle Paul's thrice repeated prayer that he might be freed from a grievous burden? Not the removal of it. Why? "Lest I should be exalted above measure"—lest I should lose that inward grace—a meek and lowly heart. "The Lord said unto me: 'My grace is sufficient for thee, for My strength is made perfect in weakness.'" What a remarkable thing it would be to suppose that the grace of this Almighty One should not be sufficient for a poor mortal creature—sufficient to make any yoke and burden light and easy! And so the same apostle could say in that beautiful 4th chapter of his Epistle to the Philippians, where he speaks of "yokefellows" and "fellow-laborers", and "women who labor with me in the Gospel," and so forth, "I can do all things through Christ which strengtheneth me." It is the strength which we receive from Christ which makes our yoke and burden light and easy. Do not let us think that by becoming Christians we are going to be relieved from labor, that following Christ means peace and rest without service. It is a deadly thing to be idle in God's vineyard. Notice that the Apostle couples this co-partnery in labor with the very thought of our text: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil iv 17). "Come unto me all ye that labor and are heavy laden and I will give you rest.—*R. Hill, in Messenger.*

Do It Now.

These words are conspicuously posted over the office table of one of my successful friends, and in his workroom adjoining, one may see another sign reading, "Do it Now Avenue."

No wonder this friend is prosperous, and no wonder he is crowded with all the business he can attend to. He knows very well the worth of that little word, "now." There are hundreds who are robbing themselves of a prosperous future because they have not learned the value of "do it now."

An idle present makes an empty future; and he who hopes for a prosperous future should understand that he can have it only by a proper use of all the "nows." It was Cervantes who said, "By the street called By-and-by you reach the house called Never," and it might better be for all our work if we could always remember his words. There are too many who intend to do good sometime, but are doing nothing [illegible] it now. And he who fills his [illegible] with producing but good intent[illegible] would [illegible] way to do nothing [illegible]

Lewis.

[illegible] Announcements [illegible]

The Twenty-[illegible] and [illegible] of the Churches of [illegible] will be held at Water[illegible] 25 to 30. Program [illegible]

EVA [illegible]

The Illinois Bible [illegible] vene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

E. J. LINDSAY.

To the Church of God in Ohio, grace be unto you and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing: for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. H. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 20 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

We have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JULY 15, 1908. NUMBER 27.

The Restitution.

"THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, accompanied by the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, July 15, 1908.

Brother J. L. Wines will be with the Plymouth Church next Sunday morning and evening

We hope all who receive letters concerning the new rules and regulations will give prompt attention to the call: as it is necessary to avoid trouble.

Sister M. A. Woodward was with the Church in Plymouth last Sunday, and preached two discourses. In the morning sermon it was shown that the elementary principles that make up a true Christian, are self-sacrifice, devotion, humility and prayer. That the exemplification and amplification of these fundamentals is necessary to the filling out of that character that will be acceptable to the Father, and constitute one a true man in Christ Jesus. In the evening the thought was "Have Faith in God." We have to be guarded against the open infidelity of our times, and against the workings of those would-be friends of God who are endeavoring to bolster up his cause by the aid of amusement annexes to churches, where games are taught that lead to gambling and other excesses. We are to have faith in God amid discouraging circumstances, when others are unfaithful. The worshipful life, the spiritual life, the prayerful life, is not the outgrowth, nor is it even aided by Higher Criticism, nor by the amusement attachments of the day. These do not inspire the hope that will carry us on to higher and better things. Only loving, trusting Faith in God, will satisfy our heavenly Father [illegible] for the inheritance when Jesus comes. [illegible] were most fitting [illegible] and all who listened [illegible] imbued with the [illegible]ed, certainly enjoyed [illegible] and were benefitted [illegible] the health of Bro. [illegible] uncertain just when [illegible] can visit us again, [illegible]ed to do so as soon [illegible] due notice will be given.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JULY 26.

SAUL REJECTED BY THE LORD. 1 SAM 15.

Golden Text—The Lord our God will we serve, and his voice will we obey. Josh xxiv 24.

Saul, the king of the kingdom of God, began well. The Lord was with him. Defeating the Ammonites he was then recognized by all Israel as their king. 1 Sam xi. This was confirmed in chapter 12. The Philistines came against Israel. The Hebrews fled in terror. Saul offered sacrifice. Samuel told him he had done a foolish thing, he had not obeyed the voice of the Lord, and the kingdom would not continue in his family. Chap 13. Saul next pronounced a curse that got the people in trouble, especially his son. Chap 14. Samuel reminded Saul that he was anointed king by order of the Lord, to whose word he should give strict attention. He then charged him, by the Word of the Lord, to go and utterly destroy Amalek, every Amalekite old and young, and every animal they owned. Because they had, without cause, tried to cut off Israel on their way to Canaan. For this the Lord said he would utterly put out the remembrance of Amalek from under heaven. Ex xvii. "He suffered no man to do them—Israel—wrong, saying, Touch not mine anoint. ed. 1 Chron xvi 21, 22.

The commission to cut off Amalek was given to Saul. He accepted the charge. He warned the Kenites that were among them to leave as he did not wish their destruction as they had been kind to Israel. Ex xviii 10. Jethro was a Kenite. Judges i 16.

Saul took Agag, the Amalek king alive, and destroyed all the people with the sword. This was Saul's report, it was not true. Some thirty years after David defeated them, a decided victory. Four hundred escaped then. 1 Sam xxx 17. They were finally destroyed by the sons of Simeon. 1 Chron iv 43. Saul not only spared Agag, but also the best of the animals.

A great orator—Ingersoll—drew tears of sympathy from a vast audience in Cleveland, Ohio, by depicting in pathetic story, the slaughter of the mothers, and their "innocent" children. The Amalekites were what the Israelites afterwards became. A people laden with iniquity, a seed of evil doers. Isa i 4.

The Lord said, "It repenteth me." 1 Sam xi. In verse 29 we read the Lord is not a man that he should repent. This is another choice morsel for sceptics. It was the desire of the Lord to establish Saul's kingdom upon Israel for ever, if he continued following the Lord. 1 Sam xii 14; 1 Sam xiii 13. Saul had completely failed. The desire of the Lord was frustrated and he repented—changed the dynasty. Found another king from another family. Samuel was grieved all night, rising early to cast Saul at Gilgal.

Lesson verses. Saul hailed Samuel with great swelling words. Josh 16. The fine words were lost on him, and the lie was contradicted and proved by the sheep and oxen. Notice what Saul said, I am innocent, they are guilty. Have you ever tried to find a real sinner? Such a thing is almost impossible. Samuel said, Listen. The Lord sent you on a journey. The order was, utterly destroy and consume the sinners, the Amalekites. Why have you not obeyed the voice of the Lord? It is truly said that a lie will not stand alone, it has to be propped up by others. Saul tried this method. "I have obeyed the voice of the Lord." But the people did not. This was of no avail. The crushing question came, followed by one of the most important statements. "Behold to obey is better than sacrifice." And not only to obey, but obey to the very letter. Time, and many times again, we read, in various ways, that the gospel of Christ is the power God uses to save people. Rom i 16. Also called, "The gospel of the kingdom. The gospel of God, the glorious gospel, the gospel of peace," etc. Those who repent, believe and obey will be saved. Mark xvi 15, 16. Many, like Saul, who have heard, who have not obeyed, stoutly assent that they have obeyed the voice of the Lord when they have only like Saul, and like Cain, have obeyed the impulse—the "the [illegible] impulse" of their own will, instead of perfect obedience offering something, as they suppose to the Lord, or working very hard, as they suppose, in his cause. Obedience is better than sacrifice. Finally Samuel said, Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king. It was a just and even balance, one rejection caused another. The Lord Jesus preached the glad things of the kingdom of God, Luke viii 1, and said, Heaven and earth shall pass away, but my words shall not pass away. Matt xxiv 35.

Next lesson, David anointed at Bethlehem. 1 Sam xvi 1-13.

P. Neill.

Pine Woods Bible Class.

Teacher. I have concluded to introduce a lesson for our study tonight, that is not very often considered, and that is:

WHY HALF OF THE VIRGINS FAILED TO MEET THE COMING BRIDEGROOM.

Now class, tell us what caused the failure?

Bessie. I should say a sleepy, inactive condition, indicated by the words, "While the Bridegroom tarried, they all slumbered and slept."

Teacher. That may contribute to the failure, but was that the real cause?

Carrie. I think not, we read that they "ALL slumbered and slept," so that is just as applicable to the "wise," as well as the "foolish virgins." May it not be that their failure was a lack of moral preparation?

Ella. I hardly think that was the real cause, though that may contribute to the cause.

Lud. Why not?

Ella. Because the reason assigned in the parable is lack of "oil."

Albert. What would be symbolized by the lack of "oil?"

Ella. Why lack of light, the oil in the lamps produces the light.

Arlon. Why did they need light?

Lucy. Because they were summoned to meet the Bridegroom at the midnight hour.

Carrie. That must be the cause, because the "foolish virgins" had no oil to produce the necessary light, and hence their failure.

Teacher. What kind of light does the parable symbolize?

Ella. Gospel light.

Albert. What reason have you that it is the gospel light?

Ella. See 2 Cor iv 4, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

George. Where should the gospel light shine?

Ella. In the darkness of course. See 2 Cor iv 6: "For God who commanded the light to shine out of darkness, hath shined in our hearts, (minds) to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Teacher. What is the "gospel of Christ"?

Bessie. The gospel Christ preached.

Teacher. What was the gospel Christ preached?

Bessie. "The gospel of the kingdom."

Albert. How do you know? was, summing up the three facts of the death, burial and resurrection of Jesus is the gospel.

Bessie. Christ never preached those three facts as being the entire gospel.

Albert. Well, show where he preached the kingdom as the gospel.

Bessie. See Mark i 14, "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God."

Matt iv 23. Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom."

Luke iv 43, "And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent." This is "the gospel of Christ," the only gospel which the Christ ever preached. Paul calls this "the LIGHT of the glorious gospel of Christ."

George. What does the word gospel mean?

Arlon. The glad news or glad tidings; and when used as a prefix to the words kingdom of God, it means the good news concerning God's kingdom.

Lud. Religious people hold different views as to what constitutes God's kingdom.

Ella. What views are held?

Lud. Some say God's kingdom is in heaven, and others [illegible] heart, while others [illegible] is the kingdom.

George. Well, which of [illegible] views shall we accept as God's kingdom?

Albert. None of them.

George. Well, show us what God's kingdom is, then?

Albert. Well, God once had a kingdom which he suspended, until its rightful heir should come.

George. Show what kingdom that was?

Albert. See Ezek xxi 25 27, "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him."

George. Well, did the prophets designate who this heir should be to the overturned throne and kingdom of David?

Albert. Yes, sir; see Isa ix 6, 7: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor (Heb. with) the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever, the zeal of the Lord of Hosts shall perform this."

George. Has the child been born?

Albert. Yes, sir; see Luke i 31-33, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

George. Is he now reigning on the restored throne and kingdom of David?

Albert. No, sir; he has gone into the far country to receive the kingdom and to return.

George. Did his disciples expect him to restore the kingdom to Israel?

Albert. Yes, sir; see Acts i 6, "They asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel."

Ella. I see, the "gospel of the kingdom," which is the gospel Jesus preached, is "the light of the glorious of Christ," is "the light to shine out of darkness," and will consist in the "restoring again of the kingdom to Israel," with Jesus, the Christ, as the literal king over literal Israel.

Bessie. That is exactly what it is, and nothing less than that.

Teacher. Have all people who are expecting the Coming Bridegroom, received the light, concerning the literal reign of the Christ, on the literally restored kingdom of Israel, over literal Israel restored back to the covenant land? And that this is the good news that Jesus preached as the "gospel of the kingdom of God?"

Lucy. No, sir; they have not; a large body of people who are looking for the second coming of Jesus, bitterly oppose the teaching of God's Word, concerning their literal return, and boldly affirm that God has cast them off forever.

Lud. Does the Bible say anything about whether he has cast them off forever or not?

Ella. Yes, sir; see Lev xxvi 44, "I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors."

Jer xlvi 28, "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all nations whither I have driven thee: but I will not make a full end of thee, but will correct thee in measure; yet I will not leave thee wholly unpunished."

Amos ix 15, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Lud. Has there any restoration taken place in the past, from which they have never been "pulled up?"

Ella. No, Sir; such a restoration has never yet taken place.

Teacher. Then, if God's Word is fulfilled [illegible] must be restored in the future, [illegible]um on the restored throne of [illegible]s the King of Israel?

[illegible]ust be, or God's Word will [illegible] of the Jews" etc?

[illegible] the following:

[illegible]e of the Jews." Matt ii 2 [illegible] 11 24 37 Mark xv 9 12 18 26 [illegible] xxiii 3 37 38 John xviii 33, 39 [illegible] 14 21.

"King of Israel." Matt xxvii 42 Mark xv 32 John i 49 xii 13 Zeph iii 15. "Governor of Israel." Mat ii 6.

The above titles would be to him an empty farce, should Israel ever remain in exile.

Teacher. As some say the kingdom of God is in heaven, and others say it is in the heart, while others say the church is the kingdom, what says my class?

Albert. I know that I voice the conviction of the class when I say, It will consist in the restoration of the throne and kingdom of Israel, spoken of by Ezekiel as being "overturned" until "he come whose right it is." The right to reign over this restored kingdom and nation, is vested in Jesus, as David's seed, because God swore with an oath to David to give it to him.

Teacher. Then this is the kingdom of God, which Jesus preached as the "Gospel of the Kingdom of God," is it not?

Albert. It is even so.

Teacher. Then those "virgins," who have gone out to meet the coming Bridegroom, who affirm that God will never again restore the kingdom to Israel, lack the saving "light of the glorious gospel of Christ,"—which is the gospel of Christ, or the gospel the Christ preached, which was "the gospel of the kingdom of God," is not that correct?

Albert. Yes, sir; it is.

Teacher. Can those who may claim to be virgins, who are looking for the coming Bridegroom but have not believed and obeyed the gospel of the kingdom of God as preached by Jesus enter in with him into the marriage?

Albert. No, sir; take away the promises to Israel, and the kingdom of Israel, out of the "Gospel of the kingdom," and you have no gospel left.

Teacher. Are virgins who so act, "Wise Virgins?"

Albert. No, sir; they are certainly "Foolish Virgins." Not having the light of "the Gospel of the Kingdom of God," they have not light enough to meet the coming Bridegroom, and enter in with him into the marriage.

W. H. Wilson.

At the Breaking of Bread.

MATT VI 24.

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. We should have the Lord our God with us our head and him only should we serve.

Anna Burton.

Little Deeds.

Many disciples sit down despairingly because they feel incompetent to do great things. Because they possess neither wealth nor learning, they unwisely conclude that they can do nothing, and so despairingly fold their hands. Many of the most precious deeds of a Christian are the small acts of his life, such as a mere smile or a kind word. The Alpine strawberry is no larger than a pea, yet it is said to be the sweetest of all the fruits of the field. Under certain circumstances the smaller the deed the greater the evidence of a noble character.

To wash the feet of Jesus, like Mary, is an evidence of greater love than to spread a feast for him like Simon the Pharisee. Mary breaking her alabaster box of ointment, the poor widow giving her two mites, Peter forsaking his fishing tackle, were truer acts of benevolence than the magnificent gifts of a Gould or a Rockefeller. A little boy gave six cents for benevolence, and wrote on the envelope, "Pastor, I want to give a treat." By some little word or deed add a ray of brightness to the life of your pastor's wife, the Sunday-school Superintendent, or some neighbor, and your life will not be in vain.—*Mrs. H. B.*

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. Wilson.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs S A Byers	3 50
L C Anthon	1 50
Mrs G F Randolph	50

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

Brethren, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Niagara Falls Excursion
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Very low fare, Monday, August 3.
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Questions on Sunday School Lesson July 19.

Samuel Warns Saul and His People. 1 Samuel xii.

Golden Text.—"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for thee." 1 Sam. xii. 24.

1 Tell of the victory won by Saul that established him as king among the people.
2 Where was an assembly then held?
3 What for?
4 Why did Samuel address the people?
5 What did the people answer?
6 Why did Samuel want this testimony by the people as to his character?
7 What did Samuel seek to show by referring to their past history?
8 What five conditions of success are given?
9 What two things would make success impossible?
10 What would the consequences be?
11 What was done that showed the power God still gave Samuel?
12 Would this lead to increase faith in God?
13 What effect did this have on the people?
14 Is fear a good motive to appeal to?
15 What was Samuel's farewell message?
16 What was the final warning?
17 Have success in our day depended on like conditions as were presented to Israel?
18 Is the same choice now given to us?

Thoughts on the Lesson.

Selfishness—self-seeking—is at the root of all evil in business and society.

There is not a single case in history where sin brought real, lasting prosperity.

Only true service to God will bring true prosperity.

Only perseverance in the right way will make a good life.

Samuel was the highest type of a ruler. Where can we find any public official who will urge the people to examine every portion of his record?

Our sincerity is best proven by our lives.

Samuel appeals to Israel, saying—"Now therefore, stand still, that I may reason with you." The same sentiment is expressed by us modernly when we say "Lest we forget."

To say "no" to God, is rebellion against Him.

An Exposition of Isa. vii 14 16.

A booklet by Robert H. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application

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Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for R. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

Interesting Correspondence. Number 2.

Brother Huggins:

Yours of June 20 is before me; and I hasten to inform you that an honest, careful and prayerful study of the Bible for more than *fifty* years has convinced me that the so-called orthodox creeds are "man-made", and have their origin in "heathen mythology". I charge the numerous advocates of an endless state of condition, in which countless millions of our race will suffer untold anguish, and being either ignorant or dishonest. I also unhesitatingly state that public opinion in modern times has been such as to prevent an honest translation of the Bible; and that to bolster up certain dogmas, the so-called translators in order to conform to the opinions and ideas of a king, or church prelates, have garbled the grand old documents until their authors would scarcely know them. To me it is a wonder how the Bible as a whole has come down to us in as good shape as it is. Do not think, Brother Huggins, that I am arraying all in the vast army of priests and ministers of the Christian churches with knowingly advocating doctrines that are unscriptural; but I am personally acquainted with some who are like Synesius bishop of Ptolmais, who said, "The people are desirous of being deceived. We cannot act otherwise respecting them. For my own part, to mystify I shall always be a philosopher, but in dealing with the masses of mankind, I shall be a priest."—Cave's Ecclesiastics. Your admonition that we "must not take advantage of language nor misuse the meaning of words" shall on my part be strictly adhered to. But really, Brother Huggins, it seems to me that you are sadly in error when you try to convince yourself that "all" is but a part of the human race.

In 1 Cor xv 22 we read, "As in Adam all die, even so in Christ shall all be made alive." Is it right or proper to so construe this universal promise so as to make it read: "Even so in Christ shall a select few, a little sect, be made alive?" The apostle teaches otherwise. The expressions are equally universal *in each case*. All die in Adam. The same "all" without an exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness.

Our partialist friends tell us that "this is only a physical change, and does not imply that those who will be thus raised will be saved." We ask, How do men die in Adam? Paul tells us in Rom v 12: "By one man sin entered into the world, and death by sin; and so death passed upon all men." Natural death is the result of physical organization, which comes to each and all. Moral death is the result of sin which every man commits. Paul teaches that all who have borne the image of the earthy man, shall also bear the image of the heavenly. 1 Cor xv 49; 51-54.

That David had in mind the final victory over sin is evident when he wrote, "All the ends of the earth shall remember, and turn to the Lord; and all the kindreds of the nations shall worship before him." Psa xxii 27. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psalms lxxxvi. 9. In Isaiah xxv. 6-8 we read, "The Lord shall wipe away tears from off all faces." Jer xxxi 31-34, "They shall all know me from the least to the greatest of them, saith the Lord." But I have not time or space to point out a quarter of the places where the word "all" is used to prove that God will at some time reduce his erring children to subjection. I feel rejoiced to know that my sinful brethren will be made to bow the knee in submission. I am happy beyond expression to be assured that "God will wipe the tears from off all faces."

You have no cause to regret that I do not agree with you in some doctrines. I have had access to all the documentary evidence bearing upon man's origin, his duty, and his destiny, as any of my fellow mortals have. I have, as I have stated, given the subjects named as careful, honest, and prayerful thought, as it is possible for fallible man to do. I have always kept my mind open to conviction, and without egotism I can say that no argument you can advance in favor of Sectarianism in any form, when applied to man's destiny, is new to me, if you quote the Bible as authority. The believer in a God with human characteristics can never experience the real joy that comes to one who is assured that he is infinite in Wisdom, Power and Goodness, and whose tender mercies are over all his works.

I may have extended my letter beyond the limits of your patience, Brother Huggins, but you have yourself to blame if such is the case. I am with all churches and associations so far as they are working for the elevation of our race to a higher moral, spiritual and physical condition. As much as I see in the Catholic Church to condemn and denounce as foolish and absurd, I cannot but help remember its glorious work upon the battle fields in Dixie and in the hospitals today. There is a bond that can never be broken. It is that which binds us together as children of God with the bonds and bands of a common humanity.

May your work in drawing men to Christ prosper, and may your mind fully comprehend the grandeur of the Fatherhood of God and the Brotherhood of man.

HENRY ELSEY.

EDITOR'S REPLY.

Brother Elsey:

Your last letter came to me in due course of mail. With you we think that the religious creeds of nominal Christendom are human, both in origin and matter. And with you we think that the many "advocates of an endless state in which countless millions of our race will suffer untold anguish", are "either ignorant or dishonest"; perhaps both. But we cannot see why you are so exercised about the errors and blunders of the religious world, or why you should condemn the deception of Synesius; for you say that your "sinful brethren will be made to bow the knee in submission", and that holiness and "everlasting happiness" await them all. However mean and degraded, sinful and unclean, let them be *driven* if they care to be, you are on hand to assure them of God's favor, and of a salvation as complete as the most punctilious Christian can hope to attain. With such a doctrine to encourage immoral tendencies and sin, you are the last man in the world to criticise people for wrong-doing. If "everlasting happiness" is the sure reward for Synesius and the unanimitarians of the past and present, you cannot hope for more, however good you may be. Living as you are in an age of commercial greed and religious dormancy, it would be convenient and easy for you to plunge head and ears into sin, and just as compatible as if you lived the purest and cleanest life. But you do not live your belief, thanks to both you and the Lord! Ah, yes, Brother Elsey, your life is better than your doctrine.

You say, "I think you are sadly in error when you try to convince yourself that 'all' is but part of the race." Then I am to think that you believe that "all" means all the race—"every human being", as you said in your last letter. The fact is "all" has every latitude of meaning. "All men" may mean the inhabitants of a city, state, or of the earth. "All" has every variety of comprehension of meaning, and no stress can be laid on it; and yet on this little word, so uncertain in its scope of meaning, you built the doctrine of universal salvation. What a weak and uncertain foundation to support such a doctrine! We illustrated in our last letter how the word "all" was used as a general term, with exceptions understood or stated, and as a class word, limited in its application to the class spoken of; and these illustrations were gleaned from Bible usages and common parlance. But in your letter now before me, written in reply to mine, you say not one word about the passages we quoted which show that the word "all" is expressly limited in meaning. You said that Acts iii 20, 21, always caused you to rejoice when you read it because it "wiped out" the "God dishonoring, man-degrading" doctrine of endless suffering, and "means, if any thing, the restoration of every human being to holiness and happiness". We showed you by the context that repentance and conversion were urged upon the people addressed, in order to a "blotting out of sins" in the times of coming "refreshing"; and that the passage not only "wiped out" the "God-dishonoring" doctrine of eternal torment, but that with one mighty stroke of Divine Power it "wiped out" "every soul" that is disobedient to "that Prophet". Acts iii 23. Because you found the word "all" in the passage, you were led to make the remark, that the passage "means, if any thing," universal salvation. "We must not", I repeat "take advantage of language nor misuse the meanings of words." You say you are willing to "strictly adhere to" this rule. We shall see.

Now for a test: In Daniel iii when the golden image was set up on the plain of Dura, the king issued this edict: "To you it is commanded, O people, nations and languages to fall down and worship the golden image." verses 4, 5. Listen now to the universal obedience rendered to the king's mandate; and in your mind look out for the word "all": "Therefore at the time, when all the people heard the sound of the cornet.....all the people, nations, and languages, fell down." verse 7. If you were to apply your interpretation to this text, Brother Elsey, what would be the result? Simply this: it says "all the *people*" fell down; "all means all"; every human being: "without exception, without any restriction." We only have to read in this ill that your meaning of the word "all" cannot stand. "Certain Judeans came over and accused the Jews." verse 8. Why accuse the Jews? "These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." verse 12. Here "all people" fell down and worshipped the image, but the Jews are excepted. What becomes then of all your ado about the word "all"? You quote 1 Cor xv 22, and then say, "All is without exception, without any restriction." Excuse me, but you do not believe that yourself. You do not believe that Enoch and Elijah died; and you do not believe that the saints who are alive when Christ comes, will ever die; and yet you say "all" must be understood "without exception, without any restriction." How differently Paul viewed "all", may be seen when, after saying, "He hath put all things under him," he made these explanatory comments: "But when he saith 'all things are put under him', it is manifest that he is excepted which did put all things under him." 1 Cor xv [illegible] All with Paul has no "exception" with you is "without exception, *not any restriction*". Does it [illegible] you to find yourself so [illegible] really opposite the [illegible] Apostle?

And so we might go [illegible] your texts in logical order, [illegible] delicate bubbles, they would [illegible] and totally disappear at the [illegible] touch of criticism. If you find a [illegible] with the word "all" in it, you quote it as a passage of undoubted worth in favor of Universalism, without looking at the context to see to whom the passage applies, its subsequent qualifications, etc. This is why you get misled. To illustrate: You read in Isa xxv 8 that tears are to be wiped off "all faces". Then you privately interpret the prophecy (2 Pet i 20) and begin to cramp free and easy speech in the vice of an arbitrary meaning. Why not read the next verse, the 9th, and let the prophet himself tell whose "faces" are to be wiped dry. Listen to this statement issued by the people with tearless faces: "Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." It is very wrong in you to quote about "all faces" being wiped dry, and then omit to quote the words descriptive of who is meant. Those who "have waited for him," say with gladness when the Master comes, "He will save us." They break out in song "in the land of Judah" (Isa xxvi 1); the gates open, and the nation "which keepeth the truth" (v. 2) enter on their inheritance in the Holy Land, in obedience to Christ's invitation: "Come, my people, enter into thy chambers until.....the indignation is overpast." v 20. All this is said of people who "have waited" for Christ, "my people, thy dead men". Isa xxv 9; xxvi 1; 20, 19. For them there are no more tears but gladness, bliss and song forever "in the land of Judah". God tenderly cares for them until the "indignation is overpast". If all are saved, upon whom can "indignation" descend? After God's people are united to Christ at his coming, indignation is poured out upon the "inhabitants of the earth;" and the earth shall "disclose her blood, and shall no more cover her slain." verse 21. Of these "slain" ones it is written in the 14th verse: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made their memory to perish." Here are people whom the Lord slays, and of whom he decrees, "they shall not live:" "they shall not rise": people whom he visits with a mighty destruction and leaves not an iota of their memory. Surely people who are "slain" with a diving visitation, and who are never to rise from the dead or live, or have any "memory", surely there can be no salvation for them.

But we must conclude this lengthy letter. Written animadversions are usually tinged with acerbity. Excuse the plain manner in which I express myself. You have a standing invitation to visit me when you are in Oregon. We hope a personal acquaintance will make you think more of us.

With best wishes, Yours faithfully,

They Wrote Letters. Acts xv 23.

Brother Huggins:

I am still in the land of the living. I have often wondered if you were my old school mate. Well do I remember the evening we "tore up" the Methodist prayer meeting, with the sword of the spirit. Yes, dear Brother, I have been preaching for eleven years. We have a church of ten members near Pelzer, S. C. My father is pastor.

Dear brother, I am a poor man, and any time you have any literature that would be helpful in proclaiming the gospel, remember me. May God bless you and help you ever to stand for the truth, is my prayer.

Your brother,

J. H. ANDERSON.

We request the reader to note Bro. Anderson's appeal for literature. In our travels we often meet brethren who have bundles of RESTITUTIONS, and they seem not to know what to do with them. Here is an opportunity for you to scatter them, to put them out in the world where they will be read. We get a bundle of each issue of THE RESTITUTION, and in our travels we leave them in cars, depots, etc.

Brother Huggins.

After hearing you preach at Pontiac, Canada, and reading your articles in THE RESTITUTION, I have become very much interested in you and would like your exposition of the [illegible] of Revelation xiii.

[illegible]fore me is an article in the *Hoffman[illegible]ing News*, from Dr. Hubbard, [illegible] because a man has 233 [illegible]ples which together [illegible]herefore that is the solution of the matter. Be that as it [illegible] I believe the Beast is yet to be [illegible]nquished; for the reason that there never has been anything as yet to fill the bill in every particular; and also from the fact that John says he was in the spirit on the Lord's day. As the Lord's day has never yet been brought in, therefore, of necessity, it must be in the future.

You will oblige me very much by giving us an article in THE RESTITUTION on the subject, whether you agree with me or not.

J. B. LENT.

We are crowded just now with an unusual amount of manuscripts, and it will be some time before we can find room for an explanation of the Beast of Rev. xiii. However, we note our brother's request, and if the Lord is willing, will take up the subject sometime in the future.

The Trial of Our Faith.

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We, as a church, do not attach enough importance to the fact that our faith is being tried as well as our works. From the time that God first took out Abraham, on down through the ages, in all of God's dealings with his people, the trial of their faith has been paramount.

The church, in this age, cannot be tried by different sects, but the trials must come from within herself; and how can it be tried more severely than it is at the present time, by men who have gone out from among us, thus fulfilling Peter's warning, "But there shall be false teachers among you who shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter ii. 1. They deny the record that God has given of his Son, when he plainly tells that "the Word was made flesh," that Christ was begotten by the Holy Spirit and born of the Virgin Mary, a miraculous birth, pre-figured by the birth of Isaac.

God having in view the implanting of his Word in a fleshly being, would surely implant it only in a being of special choice, so we see the necessity of Christ, especially when the Psalmist has said, "No man can by any means redeem his brother, or give to God a ransom for him."

Those who believe in the Josephite theory, that Christ was not the Son of God until he was raised from the dead, and others who have strayed yet farther from the truth and are teaching that the archangel Michael was "made over" into a Christ and that his begettal took place after his resurrection,—how can these possibly believe the confession of Peter, endorsed by Jesus, "Thou art the Son of the living God," and this confession was made, and confirmed by Christ before his resurrection, the time the Josephites and others who teach the pre-existence of Christ, place his birth as the Son of God. Jesus answered Peter, "Thou art Peter, and on this rock I will build my church and the gates of hell shall not prevail against it." Mind Satan are attempting to remove this rock, the very foundation of the church!

Are not those who deny this declaration of Peter's, not only taking away the key of knowledge from themselves, but also hindering those that would enter, just as the Pharisees of old?

How easily all passages taken to prove the pre-existence of Christ, are explained—nay, they explain themselves, by this one clause, "The Word was made flesh." That being true, Christ was able to look back to being with the Father, as the Word, just as he could look forward prophetically. The church has failed to grasp the full meaning of having the Word impersonated by Christ, that it was as natural for him to see the things of the past, when he existed with the Father as the Word, as to look into the future when he would be with God, seated at his right hand.

It is a singular fact that those who do not believe the record God has given of his Son, but teach that Christ was not the Son of God until he was raised from the dead, or that he is an angel "made over," say that these matters are non-essential; yet they lose no opportunity of preaching these doctrines. If as they say, these considerations are of no importance, and if they believe that, we would think that they would not preach them when they are aware of the discussion, thus being created in the Church of God.

JOHN H. MORSE.

Gold Dust.

He who lives well is the best preacher.

Nothing is conquered until self is overcome.

It is an easy to draw back a stone thrown with force from the hand as to recall a word once spoken.

Kind thoughts should be a joy. It is a bad sign if we get satisfaction out of thinking ill of others.

The Christian who has put aside religion because he is in worldly company, is like a man who has got off his shoes because he is walking among thorns.

"Little self denials, little honesties, little passing words of sympathy, little merciless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."—Canon Farrar.

ANNA E. DREW.

Gather up the Fragments.

"Gather up the fragments that remain, that nothing be lost," was the minister's text. He explained that original word signifies "wasted" as "lost", and then he proceeded to preach upon the virtues of economy and thrift in contradistinction to extravagance and reckless expenditure of money and other possessions. "Make the most of what you have, despise not trifles"—this was the sum and substance of the good man's discourse; a wise injunction in this day of prodigality, but in some mysterious fashion, as I sat listening faithfully to all that was said, still another suggestion presented itself and insisted upon recognition, or, at least, promise of a hearing, upon another better occasion. This was the thought:

Gather up the fragments that remain of the bereaved and shattered life, the broken home and the broken health. It may be that from the few scant pieces you may gather together enough to fill twelvefold some other home or some life. Instead of saying, "So many gone from my presence across the river and I left alone; what am I?" or, "So much to be done and I with crippled limbs, or suffering head, or fluttering heart; what can I do?" pray a blessing and a heavenly strength upon what remains and gather together the broken fragments.

If your home circle is made of vacant chairs, or nearly all are turned to the wall, look around for some other lonely, sad ones to take the vacant places. If they cannot quite fill, let them do it as far as it is possible and give them a cheerful welcome. Do not open to them with a tear and a grudging sigh.

If it is health that has forsaken you, gather up what little energy remains to you, nourish it as well as you can, hope and pray for more strength. Do not give up hope and sit the down sadly as an invalid (this does not mean, either, risking a paralysis by overexertion or exposure) but, if you must be an invalid, see what you can do to make your life as an invalid as rich, helpful and bright as possible. Gather up the fragments of the opportunities left, that some of them be useful.

Gather up the fragments always, that nothing in your life be wasted; for, at the last, we shall be called to account for what has been given us, not for what has been taken away.—*Sunday School Times.*

Interesting Paragraphs.

American window glass is sent all over the world.

The telephone service of Switzerland is operated by the government.

Troy (N. Y.) women conducting a "ring day" for charity, had to deduct $6.10 from the receipts because of counterfeit coin.

There are 200 newspapers in China, while ten years there was only one recognized as such.

Germany publishes every year nearly twice as many new books as France. The number of new German books in 1907 was 30,073.

An old-fashioned plow on a sidewalk in front of a store in Dey street, New York, attracted a crowd. One man asked how it was used.

According to Viceroy Tuan Fang there are 1,930 opium shops in the Shanghai foreign settlements and he wishes orders from Pekin to close them.

Up to 1900 Pennsylvania produced more natural gas th[illegible] would make use of, but now [illegible] to draw upon the su[illegible] ginia.

Saskatchewan, Cana[illegible] day be the greatest w[illegible] country in the world, [illegible] peculiarly advantage[illegible] wheat.

The Amazon stone, [illegible] quantities near Colorad[illegible] Springs, Colo., is greatly in demand. A firm in Germany ordered all that could be produced. The stone is green in color and as hard as flint.

The use of the gas engine on the farm is growing more popular every year. In the last two years 50,000 of these motors were purchased by farmers and the demand this year has every indication of being greater.

Anarchy is a work of disease in the view of a Memphis physician. He finds anarchistic ideas conclusive evidence of insanity, and would commit all anarchists as dangerous lunatics, thus making them harmless.

The mapping of the United States by the geological survey has been in progress since 1879 and so far somewhat more than a third of the country has been surveyed, or about 1,050,000 square miles, exclusive of parts of Alaska.

The earliest mention of corn in Kansas is found in the account of Coronado's expedition in 1541-42. Professor Williston found charred corn in the ruins of pre-historic Indian pueblos in Scott county, estimated by him to be at least two and a half centuries old. In some of the rooms there was found charred corn to a depth of five or six inches. The first mention of growing corn in Kansas of which there is any record is in the narrative of the expedition of Bourgmount, commander of the French colony of Louisiana. Bourgmont found the Kaw Indians cultivating corn on the present townsite of Doniphan in 1724.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsey, State Evangelist, or Robt. G. Huggins, Box G, Oregon, Ill.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Communicated.

A Variety.

There were events in my return from Kansas to Oregon, and to my daughters in Washington, that I felt confident would interest the readers of my Evangelistic Work in Arizona, Oklahoma and Kansas; but as my past trip of 6000 miles has safely ended in my return to the northwest, and my notes of places and events remained with my baggage in Portland, I will thank the faithful editor of THE RESTITUTION for space for my letters and request the withdrawal of the standing notice of my proposed return to the northwest via Texas, Arizona and California with this explanation.

I received hurry call to Portland from my son while I was in Wichita, Kansas. In responding to this call I took the closest route across the mountains by N. P. R. R., to Portland. I have reached my home with health benefitted I trust; and with zeal equally as ardent to still carry the armor and "fight the good fight" as providence may direct.

Soon after reaching my home in the northwest, I received a letter that had followed me several thousand miles; among other interesting things the writer says: "For my part I want to be a little child in believing my Father's Word. I dare not take the part of a higher critic, and so help in destroying all faith in the Bible. We cannot be too careful on this point." And again, "I dont like to have our brethren drop even a letter from God's Word. We are to read and believe it as a little child would read and believe it. A child reading about the devil would take the story just as it reads. He would not turn the devil into evil in a vain endeavor to explain the devil away."

I have taken the liberty to quote this much from a private letter on account of my appreciation of the criticism of "the critic."

A few years ago—no time passes so fast, that the years have reached the "teens" now. At that time, I "trained," for awhile, with those that spent a large part of their time in explaining [illegible] portions of the Word. I [illegible] that now. It takes [illegible] reading and teaching [illegible]ay. When in that [illegible]r of the same school, [illegible] of others of their theo[illegible]d to me. "William do[illegible]'s a personal devil?" [illegible] tells of the prince [illegible]s as if there was a [illegible]er devils. It seems as if a greater exercise of liberty and power was granted to these devils—evil spirits—when Christ was on earth for he used the divine power against them—cast them out—and this control was granted to his disciples." "Who were they?" "The angels which kept not their first estate." Why not, if they were ever on probation? Who will say thronga reached a home around the Father's throne, that never passed through a probationary test? My questioner soon exclaimed, "William believes in a personal devil and he can't believe the Gospel!" But I could not see then and have never learned since how the question has any bearing on the gospel! Surely, with our earliest lessons we must have learned that there is no evil god, called the devil.

When we begin to read the Word with a correct conception of the mortal plane of our existence, we learned that no beings belonging on this plane can continue without reaching the higher plane, and that it can only be reached by partaking of the divine nature.

"Thou believest that there is one God: thou doest well; the devils also believe and tremble (not the "evil" devil with the "l" dropped.) Many of the "evil" do not believe.

My correspondent—"critic of the Higher Critics, does not use a harsh word or insinuation against those that so ruthlessly reject or tear out of the Holy Book whatever is in the way of the theories of their scholarly (?) opinions and deductions. Still they should know that there are other still higher critics who will by the same methods discard the fragments they have left us.

I will not tell my readers who my correspondent is. I would feel that I had betrayed my trust; but to me it is a greater compliment to say, "does not use a harsh word or insinuation" than to write columns of plaudits concerning talent well merited and earned through years faithfully applied to the Master's work. Although I have never met my correspondent, nor the father, I am almost persuaded of the laws of heredity, by calling back the fleet years, and reviewing the fact that the father's reputation was based not on his eloquent words driven to the heart by harsh, bitter criticisms, but through words spoken so kindly that if the church or pulpit were owned by enemies to the doctrines, love won its way. Concerning heredity, in spite of their higher criticism I have believed and still believe that Jesus was the "only begotten of the Father, full of grace and truth"—Son of that Being that he addressed so frequently as "Father." Though four thousand years had passed, the fixed law of heredity proved generation after generation that an absolutely perfect Son could not be given to the race of wholly human origin, because "none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious and it ceaseth forever.") It is no wonder that at that time and from the standpoint David should bewail the condition of the race by a statement that is used by some to limit the resurrection. "Nevertheless man being in honor abideth not, he is like the beasts that perish." Hope inspired David's heart "But God will redeem my soul from the power of the [illegible]grave." Psa. xlix.

Why can we not understand with or without the Higher Critics "For God so loved the world (I am glad it takes in the world or I might be left out) that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." "But unto the Son (the only begotten of the Father) he saith, Thy throne, O God, is forever and ever." Heb. i. 8. No other in all God's universe has been entitled to the family name because he is the only begotten and received the name by inheritance. "Being made so much better than the angels as he has by inheritance obtained a more excellent name than they." Heb. i. 4.

I finish my random thoughts by expressing the wish that the language of Paul may be to all minds and hearts the key-stone of all truth to unite and combine us as one in a perfect household of God. "And now abideth faith, hope, love, these three, but the greatest of these is love."

W. I. SHEELS.

Indiana Bereans.

Arrangements are now being made for Lesson Outlines for the coming years' work. Booklets will be sent to you as soon as possible.

EVELYN K. HARBER, Pres.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by U. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

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WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth money as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Doyle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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I recently was informed of a lady who has been brought to knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could not find them, and so took her Bible and concordance, and searched diligently for them to find them. She failed to find them, but found in their place, [illegible]. Price, which was [illegible]

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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WILL YOU TRY IT?

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works at Bro. Wiley-Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Ever lasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Brethren and Sisters, Have you loved ones who think sincerely will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money sent in unregistered letters is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the numbers changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid is it—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on [illegible] stamps, and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an official wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Love, Hope, Life.

O Christ, thy love is given to me;
Thy peace and grace with me abide;
From sin's dark bondage I am free,
Washed in the sacrificial tide,
Strong in thy love, and mingled beside.

O Christ, thy hope is given to me;
And piercing through the veil of years
The promised crown I almost see,
The joy of home untouched by tears,
The safety undisturbed by fears.

O Christ, thy life is given to me,
Thy glory wells my coming feet:
Thy Kingly face I soon shall see,
And feel the peace and rapture meet,
And hear the harpers' music sweet.

—May Hastings Nottage, in Christian.

Communicated.

Mr. Sincerity and Mr. Truth.

Mr. Sincerity and Mr. Truth were old friends but had not met for some years. Both were formerly members of the same church. In the meantime Mr. Truth has changed his religious views. After speaking of the ordinary affairs of life their conversation drifted to the things that relate to the future life. In the course of their conversation Mr. S. spoke of "our immortal soul."

Mr. T. Friend S., you are mistaken in regard to the soul. The Scriptures nowhere speak of its being immortal. This idea has crept into the church from heathen mythology.

Mr. S. Am I to understand that you have changed your views of the Bible? You formerly believed as I do that we possess an immortal soul.

Mr. T. Yes, after a careful study of the Old and New Scriptures, I am thoroughly convinced that man has no inherent immortality but must gain it through faith, repentance and immersion into the name of the Lord Jesus.

Mr. S. Well, I am indeed surprised to learn of your change religiously. However it is not a vital doctrine. You can believe that and be saved. I may still retain my belief and at last reach heaven.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, JULY 22, 1908. NUMBER 28.

Mr. T. Friend S., I must differ with you on this point. Our Lord said to his apostles ye shall know the truth, and the truth shall make you free, John viii 32. Now you cannot be made free by believing an untruth.

Mr. S. I do not understand what you mean by being made free. When we believe in the Lord Jesus are not our sins forgiven, and are we not free?

Mr T. Yes, if you have previously been acquainted with God's purpose in creating the earth and man. You must bear in mind that Adam's disobedience put the race under sin. In Gal iii 22 we read, The Scripture hath concluded (shut up) all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Again, Rom iii 9, They, Jew and Gentile, are all under sin. Now God has wrought out a plan by which we may get rid of this sin. Paul says, Rom viii 2, The law of the Spirit of life (the gospel) hath made me free from the law of sin and death.

Mr. S. I have always thought that if a man is honest and sincere that is all that God requires. But are we not getting away from the subject. You say that the soul is not immortal. Does not Moses say, Gen ii 9, that God breathed into Adam the breath of life?

Mr. T. But does that in any way affirm that the breath is an immortal soul? It does not. I am pleased to have you refer to the Scripture as proof of your position. Now what does this text teach? That this breath of life made the man a living soul, not an immortal soul. The Lord God formed man of the dust of the ground. He then made him a living soul. That is a living man or person, as I said in the beginning that this doctrine crept into the church through heathen mythology. The animals were formed of the dust of the ground and received the breath of life the same as man. Gen i 30 (margin). In Eccl iii 19-20, Solomon says in speaking of the sons of men and beasts, "They have all one breath, all go unto one place; all are of the dust, and all go to dust again."

Mr. S. The writers are here speaking of their bodies and not of their souls. Can we not find in the Bible the expression "immortal soul"? Does not Solomon say that the spirit returns unto God who gave it and the body to the dust?

Mr. T. First you cannot find the expression "immortal soul" in the Bible. The word immortal is found but once in the Book, 1 Tim i 17 and there it is applied to God. The word soul and spirit is nowhere modified by the word immortal. Your quotation from Eccl xii is not quite correct. To assert that all spirits go to God would teach the universal salvation of the whole human family and would teach too much for your theology.

Mr. S. I have always believed this doctrine and must have an abundance of proof to change my mind. In Gen xxxv 18, does it not say that Rachel's soul was in departing? The soul here is spoken of as something separate from the body. It is spoken of as an agent, that is as doing something. It seems that this text ought to be accepted as proof.

Mr. T. Friend S., you have omitted a very important statement in this text, for SHE DIED. Now what is the condition of those who die? Let us read Psa cxlvi 4. In speaking of man we read, His breath goeth forth (that is his life or spirit) he returneth to his earth (the dust), in that very day his THOUGHTS PERISH. Now if Rachel's thoughts perished what was left? For further proof see Eccl ix 5, 6, 10. These texts all prove that man ceases to think when he dies. Life is a condition of being; when the condition is destroyed we say the life is gone. The light of a lamp is a condition; blow the light out and the light is gone. You have destroyed the condition under which the light was produced. The life that we now enjoy is the result of the condition of the atmosphere. Remove from the air these conditions, and we die. If we are placed in a vessel where there is no oxygen we die. The conditions under which we live have been destroyed. A fish can live in the water because it is adapted to conditions. They die out of the water. Can you see that man is wholly helpless without favorable conditions?

Mr. S. These arguments are all strange to me and I must have time to think them over. This is a very new and strange doctrine. There are a great many learned men who do not believe it and have for many centuries. How do you account for their not seeing what you call truth? Do you think that they are willingly ignorant of these things?

Mr. T. The only answer that I can give regarding the learned men was given by Jesus and Paul. Jesus said, By your traditions you have made the Word of God of none effect. Paul said that he was more exceedingly zealous of the TRADITIONS of his fathers. His fathers were the Pharisees. Our Savior warned his apostles against their doctrine. The same doctrine is believed today and all true believers must do the same. Were the people against this pernicious doctrine. The tree of life was placed in the garden, by the means of which Adam was to be made immortal. When he disobeyed the Lord God removed the tree that man might not eat and live forever. Now the only means of life is through Christ.

Paul says Col iii 3, 4, Your life is hid, with Christ in God and when Christ who is our life shall appear, then shall ye also appear with him in glory. This life that is hid is our future life. When Jesus comes we will receive it.

Mr. S. I must confess that your proofs seem reasonable but I cannot now accept them. I must now bid you good day, but I promise you that I will examine the Bible more thoroughly. I still think I can produce Scripture in proof of my position. So now good day.

D. C. ROBISON.

The Story of a Happy Christian Life.—No. 68.

Brother J. F. Prime was born the 27th of February, 1834, but I do not know where. He seems to have moved from Iowa to Indiana, near the beginning of the 60's, for he was a member of the "Little Wild Cat" Church as far back as 1862, and he and Brother T. E. Adams were the Elders of the Church during the four or five years that they lived on the Little Wild Cat. He remembers the Conferences of which I have written and was present at the most of them but cannot fix dates. We know he attended the 1863 conference, held near Windfall, Tipton County; for his name is in the report given of that meeting in the *Bible Examiner*, as being on the committee of arrangements.

He was impressed by Brother A. N. Seymour, but does not tell us at what date, nor when he began proclaiming the word of life to others. His father-in-law, James Carr, with his wife, were also members of the Little Wild Cat church, and Brother Prime says, "If any man at those meetings deserved praise for sacrifice and devotion for the cause of truth, it is James Carr,—still living at Nevada, Iowa at the age of 94, and his wife at 91.

Their home was near the place of meeting and they kept a free table for all who would come, and when the house would not hold all, they went to the large farm-barn to sleep.

Brother Prime says a letter was read from father at one of these conferences, stating that for some reason he could not attend. This must have been in August, 1863, near Windfall, for we know he was not at that meeting.

Sometime during the '70's Brother Prime was called to take the oversight of the little flock at Irving, in Tama County, Iowa. So he must have commenced preaching during his residence on Little Wild Cat. There were only three families in the faith at Irving, when he went there as a local pastor and these were Levi Marsh, John Fitz, and (Is the Christian name correct?) Elek Marchman; the two latter being mechanics, "Old Brother Marsh, being a man of considerable means, proposed to the other two brethren, that if they would do the work, he would furnish the money, and they would have a church building of their own to worship in, where the people could come and hear the truth preached without money and without price. The building was in due time completed and to redeem[illegible] the people of Irving and vicinity, was as fine and as well-furnished a church of its size as could be found in the State of Iowa, and it would seat four or five hundred people."

"Brother H. [illegible] Reed was called on to dedicate the church and was so well liked by the people that Brother Marsh had him visit them quite often, giving him such time, not less than 50 dollars.

Brother Prime remained at Irving two years, speaking twice every first day, except when called away to other points to preach, and "he thinks he is safe in saying that a public collection has never been seen in that good old Restitution church to this day, although many of our able men have been called to Irving to defend 'the faith once delivered to the saints,'" among these being "H. J. Hill, J. M. Stephenson, W. F. Wilcox, George Moyer, Wm. Bruton, A. F. Dugger, A. J. Eyshauer and others."

Several State Conferences were held there during Brother Prime's stay among them, also one public discussion between Brother George Moyer and a Methodist minister, for whom Brother Moyer made it so hot, that his people sent for a second man whom U. M. Myers was enabled to meet, and the result was that the old church would hardly hold the people that came to hear, and it began to look as if the people could and would 'receive sound doctrine.' But alas! how true it is that tradition and association, has more to do with the masses, than 'the gospel, which is God's power unto salvation.'"

On account of poor health, Brother and Sister Prime were forced to move back to their farm in Story County Iowa, having immersed four during his stay at Irving, being careful "lest he get wood, hay or stubble" into the building, "remembering that the Master has said, 'He that heareth the word of the kingdom and understandeth it,.....also beareth fruit.'"

Brother Prime is living now in Ogford, Nebraska, and about two years ago he visited Irving, "and had the pleasure of seeing his old friends and brethren once more and of speaking a number of times in the old church. (Two of Brother Prime's children still live at Irving.)

He made one trip to Attica, Kan., in company with his old co-laborer, T. E. Adams, and while there saw a man whom he supposed was my brother, because his name was Chaplain, but who was a cousin instead. He regrets much "that it was never his privilege to meet my father as he had read his writings so much that he felt as if he knew him."

"While acting as state Evangelist in Iowa," he "was called to Bayauna, Mo., where Brother Calloway then lived, and held meetings in both the Baptist and Methodist Churches." "At the last meeting Brother D. C. Robison came to him after the sermon was over and said, 'Brother Prime, if we can find water sufficient to-morrow I want you to bury the old man for me, that I may arise to walk in newness of life.'"

Of course Brother Prime baptized him, for he knew he was not going forward under a fit of excitement, but that he had calmly and deliberately chosen to become God's servant, and that "like Abraham of old he had seen the promises afar off and had fallen in love with them, and had embraced them," and Brother Robison's example and life's work since has fully attested that Bro. Prime's estimate of the character of the man was correct. Several others were also immersed at the same meeting.

I think Brother Prime also preached in Furnas and Red Willow Counties, Nebraska, where Brother Workmans and old Brother Henry and family from Hazel Grove Church, in Kos. County were located. We are glad of his story because of his connection with the early history of the cause in Indiana. He has been a faithful and cheery writer for the social columns of the dear old Restitution, and has done much for the Master, in all places where his footsteps have been led. Brother Prime is a man of medium height of good appearance when a young man, and, judging from what he has accomplished, must be a good speaker.

We hope to see him soon, when he and all the dear saints of God will

For the season, walk in white,
Where the tenders of light.

ARNOLD WARE.

[*To be Continued.*]

Sunday School Lesson.

LESSON FOR SUNDAY, AUGUST 2.

DAVID ANOINTED AT BETHLEHEM. 1 SAM. xvi. 1-13.

Golden Text. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 7.

The Israelites wanted and demanded a king. Saul was chosen. He was fully instructed. He disobeyed. He was rejected. Another king must be found from another family. Samuel was told to go to Bethlehem, and anoint one of the sons of Jesse. To anoint a man—a priest—was to pour drop or put oil or ointment on his head. This was the Lord's appointing. By this ordinance a Levite was consecrated, sanctified, set apart to minister to the Lord. Exo. xxx. 30.

The kings of Israel were also ministers—servants—of the Lord, and were anointed. David always realized that he was the servant of the Lord. 2 Sam. vii. 19-20. Saul was a wicked servant. Luke xix. 22. David knew that he well, if not better than any one, nevertheless he recognized and realized that Saul was the anointed of the Lord, and was very sorry he had even as much as cut the skirt off Saul's garment. 1 Sam. xxiv. 5, 6.

Samuel said, How can I go?—Men who have a great name among men as teachers and commentators have made much ado about this question of Samuel's. One writes, "Samuel was human and hesitated to do the work. When God said, Go, he should have gone, and not asked, How?"

Unbelievers see many faults in the faithful servants of God, where the Lord himself never blames. There is not even a hint of hesitation in Samuel's words. He just wants to know how to avoid the wrath of Saul. He knew that Saul had no respect for God, and would certainly have some for him. A sacrifice to the Lord by the prophet would not be objected to by Saul. An offering to the Lord—a blood sacrifice—all sacrifices offered to God according to his Word, pointed to the Lamb of God that taketh away the sin of the world. John i. 29.

The elders trembled. Lesser's translation is much better, "The elders hastened to meet him, and said, Peace be to thee." Samuel invited them to the sacrifice.

He sanctified Jesse and his sons.—Men could be sanctified for a long time, or for a certain time and purpose. Jesse and his two sons were sanctified—set, apart—were to give their whole and undivided attention—for the time being,—to the sacrifice.

Now for the anointing. A strange scene takes place. Seven of the sons of Jesse pass before—or are brought to Samuel. Eliab, evidently a fine specimen of manhood. His general appearance so impressed Samuel that he thought he must be the chosen one. The Golden Text fits in here. The outward appearance that men value so much, counts for nothing with God unless the inward is to match. Again, the outward appearance may be despised of men, and the inward too, but chosen and accepted of God.

It seems as if the seven sons were twice brought before Samuel without any intimation of choice from the Lord. Are here all thy children? No, there was the youngest, the baby of the family, who did not, as yet, count for much beside the other seven. He was brought, a fine looking youth, fresh from the field. The Lord said, This is he, anoint him. It surely was a great surprise. It is hardly fair or safe to guess how the anointing of David affected the family and the whole assembly.

The Spirit of the Lord came upon David.—In this case—and so far, a testimony that he was the accepted, and anointed of the Lord to be the king of Israel.

There is no special anointing now for servants of the Lord. There is one charge for all from God, through Jesus Christ, "Repent ye and believe the gospel," Mark i. 14, 15. "He that believeth and is baptized shall be saved," Mark xvi. 15, 16. Neither does it need the laying on of hands to enable or appoint a man to preach.

Next Lesson, David and Goliath. 1 Sam. xvii. 32-51.

P. XENIA.

Faithful Believers in the Gospel of the Kingdom, in Michigan, Greeting:

Please read carefully the following "Report of Committee," and consider the great needs of gospel work in this state. God does not want you to give one dollar for his work that comes grudgingly, but he has said, "He which soweth sparingly shall reap also sparingly," and "He which soweth bountifully shall reap also bountifully."

It is very necessary that more gospel work be done in Michigan. The call comes from many places, "Come and help us." You, dear reader, perhaps have been called and chosen, others are still out of Christ with no hope of eternal life. Your money may send the message of salvation to one of these unfortunate ones. Do not withhold it. If you cannot send all you desire to, send what you can, let God give the increase. We have, already, the promise of a months' work from Evangelist H. G. Huggins, of Oregon, Ill. Where shall he sound the Gospel Message first? Let us hear from you, that the committee may decide the best field of labor.

Yours, in the work,
M. A. WOODWARD, Sec'y.

REPORT OF COMMITTEE.

To the Michigan Yearly Conference of the "Church of God," assembled at Dutton, Greeting:

WHEREAS We all realize the great need of more urgent work being done in the field than is being done, this Committee believes the first act toward that end should be a better financial system. Therefore, we hereby present to the Conference and isolated brethren the following plan:

First, That every member or believer in the Gospel of the Kingdom of God, set apart for this work one dollar ($1.00) each a year, and also pay the sum of ($1.00) on each ($1,000) one thousand dollars assessed valuation of their property, this to be paid semi-annually to the State Treasurer, A. K. Richardson, Hastings, Barry Co., Mich., R. F. D.

Second, That each church or company of believers appoint one of their members to collect this money from their Church and send to the State Treasurer, A. K. Richardson, semi-annually. All isolated members do the same, or send to the Church nearest them, if more convenient. If all will co-operate in this plan, it will create a fund which will enable us to keep an Evangelist in the field the most, if not all the time, and will make the burden very light for all, and the result will be surprising.

Accepted and adopted unanimously by the Conference assembled.

Committee: R. LAKE,
A. K. RICHARDSON,
H. RAMMOND,
WM. MOSES,
WM. MCCRODAN.

We have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

The Restitution.

"THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, the resurrection of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JULY 22, 1908.

WE hope all who receive letters concerning the new rules and regulations will give prompt attention to the call; as it is necessary to avoid trouble.

As there are five Wednesdays in the month of July, the issues of July 22 and August 5 will be consecutive numbers, and no paper will be printed on July 29.

WE have just received a detailed obituary of Brother E. M. Anderson, notice of whose death appears in another part of this paper. This will be given in our next issue.

A SENSATIONAL story is printed in the *Novoe Vremya* of St. Petersburg in which Germany is charged with having developed plans for an attack on England. The matter is all mapped out in detail, the reason for the German Emperor's rage being the increasing friendship between England and Russia. This report is purely sensational, as great wars do not start in this manner. If war comes between these two nations, it will come about in a very different way.

BROTHER John Foore has issued nine different tracts, the titles being—The Great Divine Healer vs. Last day Healers, The Stature of Christ, The Resurrection, The Kingdom of God, To the law and the testimony, The Judgment, Is Baptism essential to salvation, The lost faith restored, Life and death. Others will be issued as he procures means. Each of these tracts cost five cents or more to print and it costs one cent postage to send them out. Brother Foore offers to give them to ministers, to the aged, and the poor. He only asks for your name and address. Those who are able to pay he would like to have you buy his tracts so he can get back the cost of making them. He says he is not begging for money from brethren, but thinks a perusal of his writings will do you good, so is anxious to get them out to all who will read. Let all who wish Brother Foore's writings send to him at 2012 W. Corning ave. Parsons, Kansas.

BROTHER J. L. Wince gave the Plymouth Church two very instructive discourses on last Sunday. In the morning he took up the subject of the Nature of Man, proving that man is a unit being—not dual, or possessed of an immortal soul, which some claim is the real man. That by nature, man is a mortal being, subject to death, and that only by a resurrection from the dead can he have any life hereafter. In the evening discourse he showed how nicely all other doctrines fit in with the idea of the morning sermon. That God's Word is not Yea and Nay, but Yea and Amen. Infidels like to find discrepancies, but the Christian seeks to see the harmony and clearness in all that God has said of man to man. Our hope of eternal life, of immortality, of redemption from death is dependent on our union with Christ, is conditional and not inherent. Our Salvation does not come at death, but at the second coming of Jesus Christ, and the establishment of God's Kingdom on the earth. All the points made by Brother Wince were abundantly sustained by Scripture quotations, and his arguments were logical and conclusive. All who listened enjoyed a rare treat, and those who were absent missed hearing two of the best discourses ever given at the Plymouth Church.

Zionist Meeting.

The following two clippings from the daily press will inform our readers of an important Conference of the American Zionists just held.

New York, July 10.—Announcement was made in Jewish circles and through the Jewish press of this country that important communications from the leaders of the international Zionist movement will be made known at the eleventh annual conference of American Zionists, which will open at Atlantic City on Friday, July 10, and will continue until Wednesday, July 15.

Letters will be read at the convention from Herr David Wolffsohn, president of the Zionist congress; Dr. Max Nordau, Prof. O. Warburg of the Palestine commission, Berlin; Joseph Cowen of the Jewish colonial trust, London; the Rev. Dr. Moses Gaster of the English Federation of Zionists.

A communication from the executive head of the international movement will make known certain important facts in regard to the recent political negotiations for securing privileges from the Turkish government for the settlement of the Jews in Palestine.

The announcement will be made of the proposed organization of a new colony in Palestine for the benefit of the homeless in Israel by 100 American Jews. This colony will be founded by the Achusath Nachla association, which has recently been organized here for that purpose.

Atlantic City, N. J., July 14 —"At no time in the history of Zionism is it more necessary than now to hold on to the fundamental principle of our movement," declared the Rev. M. Gaster, president of the federation and rabbi of Great Britain, in a letter read before the convention of the Federation of American Zionists here today.

"The principle," continued the rabbi, "is to obtain for the Jews that freedom of mind and of body which even in the most enlightened countries is denied them.

"This can only be realized when our people are gathered in the old land, when they are no longer exposed to the disintegrating influences of other nations, in whose midst they live, and by whom the Jews are considered to be a disintegrating element."

Communicated.

The Sabbath.

While on a visit recently, among brethren of a distant State, and somewhat isolated, I, for the first time, made the acquaintance of people, who call themselves, "The Seventh Day Church of God." I at first, thought it was a name adopted by this little company of isolated ones, but have since learned, that the name represents quite a large and growing body. They hold with THE RESTITUTION people, on essential doctrines, but claim to have recently discovered a new truth, not generally understood by the main body of the Church of God, viz., That the ten commandments, was a perpetual covenant, distinct and separate from what they term the sacrificial law, and was given to all people, both Jew and Gentile, and being perpetual has never been changed or disannulled, nor can be. Therefore, it is the duty of all Christians, to observe the Sabbath, and keep it holy. Like all of our people, who consent to ride hobbies, they have fixed their attention and thoughts, on this particular conceit, until it has grown to such proportions in their eyes, as to completely overshadow all other truth. Salvation through faith in Jesus, and his gospel is almost lost sight of, and the keeping of the Sabbath has become to them the Christian's first duty, and the distinguishing mark or line which separates God's spiritual people from the world. In the few weeks of my sojourn among these brethren, I have learned to love them, and it is a sorrow to me to see to what an absorbing extent they are wrapped up in the meshes of this delusive error; and when I reflect, that this "leaven of unrighteousness," and mistaken zeal, is surely spreading among THE RESTITUTION people, it seems to me that some steps should be taken to correct the error. Paul had occasion to reprove the Galatian brethren, for the same error. Gal iv 9, 10, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor in vain."

And in writing to the Colossians on the same subject he says, "Let no man therefore, judge you in meat, or in drink, or in respect of no holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Col ii 16-17.

Paul was evidently alive to the folly of full grown men and women, chasing a shadow, when the substance was a present possession. It has been the experience of many, that the most effective way to combat error, is to ask unanswerable questions. Truth is never troubled by questions. Truth is ever ready to give a reason for its hope; error has no reason to give; and a few timely questions may prove the strongest possible argument to him who undertakes an answer, as well as to those who listen.

It is earnestly contended by these Sabbath keeping brethren, that the Sabbath law was given to man at the creation, and that Enoch, Elijah, Noah, Abraham, Isaac, Jacob and all the holy men of old, observed it.

I have studied the Bible history of these holy men very carefully, many details of their every day life are minutely recorded, but not one word can I find which indicates ever so remotely, that any one of them observed the Sabbath, or had any knowledge of a holy day. Surely if so important a law was in force, and observed by these patriarchs, some mention of it, would be found in God's history of their lives. Will some Sabbath keeping brother, explain why this omission?

It is asserted that the Sabbath law was given to all people, for a perpetual covenant. I am unable to find any evidence in the Word, that the Sabbath law was ever given to any people, except to the children of Israel, in the wilderness of sin, (Ex xvi 23-30) and repeated from Mount Sinai, together with numerous laws, for the government of Israel, (see Ex xxi, xxii and xxiii). Ex xxxi 12-17 tells us most distinctly, that it was "a sign between God and Israel, throughout Israel's generations. That it might be known, that they were a sanctified or separate people, and that it should be a sign between God, and the children of Israel for ever." If the Sabbath was a sign between God and Israel, to show that Israel was a sanctified, or separated people, it surely follows, that no other people had part or parcel in it.

Will my Sabbath keeping brother give us some Scripture texts, showing when, and by whom, the Sabbath yoke was placed upon the neck of Gentile nations, and also please make mention of any nations, or individuals, except Israel, that have observed it. If the 4th commandment is still in force, and upon all people, it is high time that the entire Church of God, knew about it. Just one clear passage to that effect, dear brethren. I assure you we will believe, and obey, if you will produce it, for no one of us, can afford to live in open rebellion to any of God's commands. "Prove all things, hold fast that which is good."

STEPHEN HARVEY.

Dear Brothers and Sisters:

I am still on the land and among the living; but have been poorly all winter. I am still strong in the faith, and looking for our Redeemer and our Life Giver. When he comes will he find the faith on the earth? It seems to me that the signs of the times bespeaks his coming nigh. It looks as though the people are drifting away after pleasure, pride, and popularity. They want smooth things prophesied to them. The preachers fail to declare the whole counsel of God to them. Talk to the people about the promises made to the fathers, and about the return of the Jews, and the coming of Christ to establish his kingdom on earth, and they know nothing and care less about it. They are led away by the cunning craftiness of men. They fail to study for themselves. The world is growing worse and worse all the time. All nations are preparing for the fulfilling of Ezekiel 38th and 39th chapters. The Zionist movement will bring about the fulfillment of the 37th chapter of Ezekiel.

Oh, how many there are that are not looking for these things. They have closed their eyes and stopped their ears lest they should see, hear, and be saved. Not every one that saith Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven. Man judgeth the outward appearance but God judgeth the heart.

We read in James ii. 18, Yea, a man may say, Thou hath faith and I have works. Show me thy faith without thy works and I will show thee my faith by my works. Read the rest of the chapter. We see that faith without works is dead, being alone. When Christ comes will he say to the man with the gold ring and gay clothes, Sit up here, and to the poor man, Sit there, or, Sit under my footstool? No, it is the poor of this world, rich in faith that are heirs of the kingdom.

It is the custom of the people nowadays to look kindly to the man with the gay apparel; but, remember, God looks on the heart. He cannot be deceived but we poor mortals can. All hidden things will be brought to light in the Sweet By and By, when all the redeemed will meet on that beautiful shore where partings will be no more, where sickness, sorrow, pain nor death can not come.

May you and I, dear reader, be of that number is my prayer.

Yours, waiting for our King.

JESSE HAROLD.

Questions on Sunday School Lesson July 26.

SAUL REJECTED BY THE LORD.

Golden Text.—The Lord our God will we serve, and his voice will we obey. Josh xxiv. 24.

I SAM. XV.

13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou.

1. Who was the first king of Israel?
2. What was his punishment?
3. What great army came against Israel? I Sam xiii. 5
4. How had they annoyed Israel?
5. What test was given Saul at this time?
6. What other enemies of Israel next appeared?
7. What command was given Saul regarding them?
8. Judging from Rom. I. 28 32, was there good reason for destroying such people?
9. Why were the flocks to be destroyed too?
10. Was the temptation to disobey this command very great?
11. How did the battle terminate?
12. How far did Saul obey God's command?
13. How did Samuel learn of Saul's action?
14. What is meant by God's repenting? I Sam. xv. 11
15. When Samuel went to Saul how did the king greet him?
16. How was his disobedience made manifest?
17. On whom did Saul lay the blame?
18. What reason is given for disobedience?
19. Who is first mentioned in the Bible as shifting blame to another?
20. Is there ever any good reason for disobeying God?
21. What did Samuel say about obedience?
22. Can forms and ceremonies take the place of simple obedience?
28. What does Samuel compare disobedience to?
24. What sentence was pronounced against Saul?
25. To what kingdom are we called?
26. Will we forfeit it if we disobey God?
27. Will vain excuses stand with God?
28. Are we being tested and tried to see if we are worthy?

LESSON FOR AUGUST 2.

DAVID ANOINTED AT BETHLEHEM.

Golden Text—Man looketh on the outward appearance, but the Lord looketh on the heart. I Sam. xvi. 7.

I SAMUEL XVI. 1-13.

1. And the Lord said unto Samuel, How long will thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

1. What kind of a king was the first king of Israel?
2. What was his punishment?
3. Who was chosen in his place?
4. Where did he live?
5. How old was he when anointed?
6. What sort of looking boy was he?
7. When God told Samuel to go and anoint David, what excuse did he make?
8. What did God tell him to do?
9. How was David chosen from among his brothers?
10. How would men chose a leader?
11. How does God chose?
12. What was the meaning of this anointing?
13. Did David know he was then selected as king of Israel?
14. What help besides Samuel came to David?
15. What woman prominent in the Bible was the great-grand-mother of David?
16. Is it likely David had early religious training?
17. What do we learn of David in 1 Sam. xvi. 18?
18. What would he learn from caring for the sheep?
19. How did his skill with the sling in defence of the flock aid him?
20. Does attention to small duties fit one for higher position?
21. What does Jesus say in Matt. xiii. 12; Luke xix. 17, 26?
22. How can we be our best, and most useful in life?

Obituary.

Levi Harris Shugart, the eldest son of Zebariah T. and Susanna Shugart, was born in Wayne County, Indiana, near Fountain City, October 22, 1827, and died at his home in Chelsea, Iowa, July 2, 1908 at the age of 80 years, 8 months and 10 days.

From the time of his birth until he was fourteen years old he lived with his parents near Fountain City and then moved with them to Cass County, Michigan where he remained until 26 years of age when with the family he moved to York township, Tama County, Iowa arriving July 23, 1854. Here he homesteaded a farm upon which he lived fifty-one years, and moved to Chelsea, Iowa, April 2, 1904.

On February 17, 1859 he was married to Nancy Overturf. To them were born two children, Laura Belle and Noah Kaflin who both remain to mourn. Five years after this marriage his wife died and on August 4, 1867 he was married to Catherine Ashby who is left to mourn together with six children, 30 grandchildren, and one great-grandchild.

At the age of 22 he united with the Quaker Church and remained a member of that society until 1870. Being at all times of deep religious feeling and indefatigable student of the Bible he in that year embraced the glad tidings of the gospel and united with the Restitution Church of Irving, which he served many years as elder.

His Bible study was the chief recreation of his life and his knowledge of the Word of God was considered wonderful by all who knew him. He enjoyed nothing more than the discussion of religious subjects and never lost sight of his Master's command, "Go ye therefore and teach all nations .....teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

Before his death Brother Shugart requested that the writer should preach his funeral sermon, which was done. The service took place at the home of the deceased in Chelsea on the morning of Sunday, July 5th, and was largely attended.

After pointing out from the Bible that all men were mortal and of necessity must die, we held out hope in the words of Jesus, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

G. EDRED MAUS.

Where Are the Dead?

Every seat in the Synod Hall (the largest hall in Edinburgh) was occupied last evening, when a lecture was delivered by Dr. John Edgar, of the Royal Samaritan Hospital, Glasgow, on the subject "Where are the Dead?" Dr. Edgar briefly summarized all that science and philosophy had to tell us regarding the dead, and then went on to discuss the topic on lines akin to those of the Conditional Immortality cult. He quoted numerous passages of Scripture in support of his argument, and met others which seemed to militate against it by declaring that they had been mistranslated or badly punctuated. There were no punctuation marks in the old manuscripts. This latter explanation Dr. Edgar applied to the dying thief on the cross, the word "today" belonging, he maintained, to the first part of the sentence, not the second. Speaking of the Hebrew word "Sheol" sometimes translated "Hell" and sometimes "the grave," Dr. Edgar said that a similar double usage of the word "hell" formerly obtained in English. Farmers once spoke of "helling" their potatoes. That did not, of course, mean that the potatoes were roasted. It simply meant that they were buried in the ground or pit.—*Edinburgh Evening News.*

The temper in which a man holds his views is nearly as important as the soundness of his views. There is a vast deal of truth held and preached, in the pulpit and out of it, in such a belligerent and bitter temper, that for all the good it does, it might as well be error. Truth is not only to enter a man's brain, but his heart, and provide the atmosphere as well as the instruments for moral service. Paul did not think that sound views, held in an unlovely temper, could do no good, for he rejoiced that Christ was preached even "of envy and strife" but his ideal was "speaking the truth in love."

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

The Bible.

Whence but from heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

—Dryden.

Act as We Profess.

I believe that the deepest wound that the Son of God received while on earth was from Judas. The Roman soldier's spear did not cut as deep as the kiss of Judas. He professed to be a friend, and yet he betrayed his Lord and Master. We should not profess one thing and do the opposite. No Christian has ever bought the friendship of the world without disloyalty to Christ. Are we his friends? Then let us not show any quarter to his enemies, but let us stand up against them and fight them, knowing that we shall come off more than conquerors through him that loved us.—*D. L. Moody.*

His Blessing.

When we are in the spirit to kneel to touch the hem of his garments we are sure of a blessing. Some of the Lord's gifts can only be bestowed when we are resting low at his feet, weak and weary, just waiting to be filled with his power; then with his touch upon our eyes to remove our blindness we can see the way he appoints, in this new life we will be content to go or stay, listening to his messengers as they bring his word to us to comfort and cheer us in the narrow way.—*Episcopal Recorder.*

Everlasting Life.

Life, unqualified by the adjectives eternal and everlasting, is highly cherished by all. It is freighted with sorrow, laden with affliction, burdened with care, yet we love it, and do all we can to prolong it. In matters of taste and fancy we notice that one thing desired by one is discarded by another. This is true in important as well as trivial matters. For instance, one man will try to gain a [illegible] of the truth, forsake sin and try to lead a godly life; another man, equally intelligent, pays no attention to the Bible and the precious truth it reveals, and by a certain course of education arrives at the point in which he discards the whole. But upon the theme of life all are united; all consider it pre-eminently important. Short as it is, all love it. Saint and sinner do all they can to prolong it. "All that a man hath will he give for his life." Job ii 4. If they are sick money is freely expended, sacrifices are made to "put off" the grim monster, and, like Hezekiah of old, all are desirous of adding numbers to their years. Isa xxxviii. The miner must have life to hoard up his wealth, the avaricious to get gain, and the saint to praise God; for "the dead praise not the Lord, neither any that go down into silence. Psa cxv 17.

Let us now pass from temporal to eternal existence. Everlasting life is a life without any death in it; and eternal death is a death without any life in it. One is the opposite of the other. One is the reward of the righteous, the other that of the wicked. Eternal life is a subject of promise. 1 John ii 25. It is a branch of the Christian's hope. Titus i 2. It is hid with Christ in God. Col iii 4. The wicked do not have this promise of life; therefore they will never receive it. "No murderer hath eternal life abiding in him." 1 John iii 15. What is true of one class of the wicked is true of them all. Eternal life will far outweigh the present life in importance. It will be endless, boundless, shoreless,—free from sorrow, crying, pain and death. Rev xxi 4. Its possessors will enjoy eternal happiness and immortal vigor forever. They will unite their heavenly voices in chanting God's glory and in celebrating his praise forevermore. Soon the glorious morn will dawn when eternal life will be given to the worthy of the human race. Soon the face of the Son of man will be seen through the dividing clouds, as the sun bursts in glorious splendor through the rifted clouds to fill the world with light. Soon that day will come in all its splendor, beauty and loveliness. Soon we will unite our voices in praises with the angels who will accompany our Redeemer to the earth, and the dulcet music will roll over the bright landscape and echo back from the golden-crowned hill-tops in the Land of Promise. Dear children of the blessed God, and brethren of our Redeemer, let us wait, watch and pray for that glorious day.

Proved by Its Works.

The *Endeavor World* publishes an argument which Dr. George F. Pentecost had with an atheist. The latter said that his reason for not believing in the Bible was because he did not know the author. Dr. Pentecost replied:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added:

"Then I suppose, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the multiplication table?"

"O, yes," he replied, "it proves itself to be true by its works."

"Then, my friend," said Dr. Pentecost, "leaving on one side all those hair-splitting questions of science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works in its sphere?"

Brother Anderson is Dead.

We were made sad when we read the following letter from Brother J. H. Anderson, dated Pelzer, S. C., July 11th

Brother Huggins:

My father, Elder E. M. Anderson, died July 9, 1908, of typhoid pneumonia, contracted by nursing his son, William, who died June 12, 1908. Father was born July 26, 1842, in Henderson County, N. C. He had baptized between three and four hundred during his ministry. His labors are over; his work will follow him. Dear Brother, please say something about him in THE RESTITUTION. You knew him in North Carolina.

Your Brother,

J. H. ANDERSON.

Our readers will recall the fact that we had just succeeded in locating Brother Anderson, writer of the above letter, our chum in beautiful school-days; and now just when we were rejoicing over our renewal of acquaintance, here comes the sad news of his father's death. We were raised in Polk County, N. C.; Brother E. M. Anderson lived in Henderson County; and although he had to walk a distance of about twelve miles, and climb the Blue Ridge mountains, too, yet he used to preach once a month near my home in a little school house. He baptized both my sisters: Dovie Ann, now deceased, and Mary Jane, now Sister Eastman, of Liverpool, England. We were about ten years old when he preached in the old-fashioned school house, and well do we remember his masterly sermons and exhortations. We have since heard many preachers and speakers, but to our way of thinking, none of them compare with Brother Anderson in eloquence, perfect delivery, and might in the Scriptures. Though very young, we profited greatly by the ministry of our brother whom now we mourn in death. He always stayed at our house, and today, when we deliver a sermon, Brother Anderson is indirectly speaking through us. Dear Brother John, accept my heart-felt sympathy in the great loss you have sustained in the death of your father. I presume the flock of God's people at Pelzer, now that they have lost their pastor, will look to you for food and nourishment in a spiritual way; and I fervently pray God that all your father's fervency, eloquence and marvelous power of expounding the Holy Scriptures, may be reproduced in you. May the spirit of your father rest upon you.

1 Cor. xv 22.

Does Paul in 1 Cor xv 22 mean the saints only, or all who have lived from Adam till Christ comes?

KATHRYN TOWNSEND.

EDITOR'S REPLY.

People who quote 1 Cor xv 22 to prove the resurrection of all, whether just or unjust, interpret the "all" in the first clause of the verse as being identical with "all" in the latter part of the passage. Then they reason that as "all" in the first clause includes every one who has sprung from Adam, the second "all" must embrace the same parties. There is a superficial plausibility in this argument and reasoning. But when we look at the context and get the primary thought in the apostle's mind before he penned the 22nd verse, and then thoughtfully examine the verse itself, we are led to abandon such a broad application of the text as unwarranted and to restrict the passage in its scope and meaning to the righteous only.

Some of the brethren in Corinth had denied the doctrine of the resurrection. The apostle's hypothetical statement, "if the dead rise not," used several times in the chapter (vs 16, 17), indicates as much, even if we had not his express statement that "some" among them had denied the resurrection in so many words. (vs 12). To overthrow this dangerous doctrine of non-resurrection the apostle proceeds to demonstrate that there had been a resurrection (of Christ), verse 20, and that there must be a resurrection of all who are "Christ's" (vs 23); if not, then they were confronted with the direful effects of being in their sins, the nullification of faith, and perishing as a finality. vs 17-19. These disastrous results would affect not the unjust, but the saints themselves, instancing himself (vs 32) and all they which are "fallen asleep in Christ." vs 18. Note with care that throughout the chapter Paul is showing how the non-resurrection of the dead would effect the righteous—"they that are Christ's at his coming." vs 23.

With this thought firmly fixed in mind, we have no trouble in interpreting the 22nd verse. It is as clear as a bell. "In Adam all die; even so in Christ shall all be made alive." Some people with childish simplicity suppose that when they find the word "all" in the Bible, that every human being in the universe is meant, both dead and living. Sister Townsend, of course, is not among this word-snatching class; still for the information of the uninstructed reader, perhaps it is our duty to say that "all" is used twice in 1 Cor xv 22, each time preceded by the modifying terms, "in Adam", "in Christ." All in Adam are one class; all in Christ is another and distinct class. If I were to say, "In Indiana all the brethren are well," the word "all", while a universal term, would be squeezed within the limits of Indiana. "In Adam all die." Without controversy the word "[illegible] in the text as [illegible] limited in its scope by the words, "[illegible] nam". It does not touch thousands of the human race. Thousands of people have "fallen asleep in Christ" (vs 18), have died "in the Lord". Rev xiv 13. These are saints, the people who have transferred themselves out of Adam into Christ. They have put "off" the old man, and put "on" the new man, Christ Jesus, by baptism. This is the way to "put on Christ". Gal iii 27. After they have thus been inducted into Christ, they are said to be "in Christ", to "walk in him", to die in him, to "sleep in Jesus". 2 Thess iv 14. So when we read, "In Adam all die; even so in Christ shall all be made alive," it is clear that we are reading about two classes of people. The first "all" is limited to those "in Adam"; the second "all" is limited to those "in Christ". "All" then, in both clauses, is used in a universal sense; both are equally comprehensive; and yet the terms are applied in the two statements to different parties. "All" is universal in both clauses, but different universals are meant. To express our understanding of the text, we paraphrase it thus: "As in Adam all related to him, as their head, die; so in Christ all related to him, as their head, shall be made alive." Think for a moment how natural this interpretation is. Why does "in Adam all die", include all mankind, and exclude all except the human race? Because it speaks of those, and only those, who owe their physical being to their connection with Adam. In perfect analogy with this, the "all in Christ" refers to all those, and only those, who owe their spiritual existence to their connection with Christ. The first "all" includes all natural men, and excludes all who are not men, because it has to do with natural generation: the second "all" includes all who are believers in Christ, and excludes all who are not believers, because it applies to spiritual generation. If you are "in Adam", you are in the first "all"; if you are "in Christ", you are in the second "all".

Now the apostle says of those who are in Christ that they "shall be made alive". The Greek word zoopoieo, here rendered "made alive", is translated "quickened" in Rom viii 11. Here the great apostle limits the application of the word to those in whom the "spirit of Him that raised up Jesus from the dead", dwells. The wicked are raised from the dead simply as an act of power and judgment; they are not "made alive" or "quickened" into immortal life by the Spirit. But the people "in Christ" are "made alive"; that is, they are not merely raised from the dead as mortal beings, but as Paul says in 1 Cor xv, they are raised "incorruptible", "in honor", "in spiritual bodies", "in glory". vs. 42-44. Daniel says the wicked are raised to "shame and contempt". Dan xii 2. Certainly there is no "glory" in that. Hence we conclude that Paul throughout 1 Cor xv is talking about the resurrection of *the* righteous to glory, honor, immortality and eternal life.

Books, Papers, MSS. Etc.

Gold Dust.—Coming again, by Sister Almeda Mitchell, of Lanark, Ill.—Heart Searchers, wise sayings, original and selected, by Sister Alice Kerr, of Dixon, Ill.—Baptism, by Sister Kathryn Townsend, of Lebanon, Ill.—The Spirit of Man, a 10 page article written by J. J. Terry, a Christian minister, a feeble effort to prove the immortality of man's spirit. Sent by Brother and Sister Woodward, of Dutton, Mich. Will review the minister's argument in Ebenezer as opportunity permits. Present Truth for June—Gospel Trumpet—Bible Advocate.—Way of Truth, two copies; in one the editor writes a good exposition of the Rich Man and Lazarus, part of which we hope to find room to reprint in Ebenezer; in the other issue the editor compliments us in the following note, for which we thank him: "Brother R. G. Huggins, of Oregon, Ill., is certainly editing an interesting page in THE RESTITUTION, of Plymouth, Ind. We thank Brother [illegible] for kindly mention of The Way of Truth in a recent issue of THE RESTITUTION."

Sunday Morning Address.

Delivered in the Lord:

Our meeting here this morning implies that we are interested in two great events which have to do with the earth: The death of Christ, and His coming again. Of the first, we are told to keep it in memory. Why keep it in memory? Because the second would be of no benefit to us without the first. The apostle Paul was very [illegible]

Communicated.

[The following essay was read at the Woodstock, Va., Berean meeting, and was sent us by Bro. Geo. Neill.]

Christ's Temptation.

MATT IV 1-11.

After Jesus had been baptized by John in the Jordan, the Holy Spirit descended like a dove and lighted upon him, then he was led up of the Spirit into the wilderness to be tempted of the devil.

The first temptation was that of the flesh in the form of hunger. "And when he had fasted forty days and forty nights he was afterwards an hungered. Jesus knew that he had power to command stones to be changed into bread, but he also being a student of the Scriptures knew that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus he overcame the first temptation, but again he was tempted. Then the devil taketh him up into the holy city and setteth him on the pinnacle of the temple and saith unto him, if thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up. But Jesus said unto him, "Thou shalt not tempt the Lord thy God." Thus Jesus overcame the second temptation which was a desire for worldly fame and honors.

But again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee if thou will fall down and worship me. The third time Jesus overcame the temptation of evil, for he said, "Thou shalt not tempt the Lord thy God."

Then the devil left him and angels came and ministered unto him. Just who or what this devil was was then discussed. We are told that Christ was tempted in all points like as we, and knowing that no personal being other than the disposition within us tempts us gives some assurance that Christ's temptation was in like manner. Any man who permits evil to rule him is considered a devil for such Christ said [illegible]. The apostle James says [illegible] tempts no man, but every [illegible] tempted when he is drawn [illegible] lust or desire [illegible]

BESSIE MCINTYRE.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

AN EXPOSITION of Isa. vii 14-16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LISMAN.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the annual meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conference at Salem will remember the meetings here among the brethren, and the unselfish joy manifested by every one in being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.

J. C. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROBISON, Sec.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to [illegible] and [illegible] and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes. by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationships. This is a work written and published by G. M. Myers in 1862, 50c

Any one wanting any of these books can have them post paid at the above prices.

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We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects." and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract "A Letter to a Friend, from Brother Woodruff, and we can supply them at 5 cents each post paid. No tract ever issued by our people has done the good this has, and the pleading and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few picked will do used in this manner. Try it [illegible]

A New Tract

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Prov 2 Tim. 3. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt 20. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

By them these tracts have gone into many families, both to believers and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and stamps are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, [illegible] Corning Ave. [illegible]

Brother D. C. Robison has issued a new edition of his treatise on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work. More than the mere announcement of its name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low price should do so at once.

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Notice.

All who are interested in the dance question, now wish to know the workings of the ball room and dance halls will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was [illegible]

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

We think, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

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Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in The Bible. A tract of 70 pages, sold formerly at 10 cents a copy.

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In sending new subscribers give the exact name to which it has previously been sent, and state if you wish the numbering to start with the next issue. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband, George, gets a money order in his own name and send it, saying not to send the paper here any more. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and after weeks when we notify her about it both become offended. So stupid it seems—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable time and labor on an important subject and when it is ready picks up an envelope that has been provided to hold it, addresses it, puts on a stamp, stuffs and clips it in the last. He has labored hard to produce his finished work, then neglected three important points. He did not enclose it in sufficient wrapper, he did not fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Friendship, Love and Truth.

How proud to see, how fair in youth,
Are holy friendship, love, and truth
From these bright hill ous mountains flow
Immortal rills of pleasure;
Can man desire, can heaven bestow
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star, with modest light
Shall gild his proper station.
How proud to see, how fair in youth,
Are holy friendship, love, and truth.

—James Montgomery.

Communicated.

Salvation. No. 7.

THE RESURRECTION.

The doctrine of the resurrection is vital and fundamental to a valid faith: in fact there could be no faith nor gospel without it, and salvation would be robbed of its meaning. The fitting motto of the human race would be, "Let us eat and drink, for to-morrow we die." An eternal sleep would be the doom of all. The resurrection of the great head of the church ranks first in the plan of redemption. This is one important fact pertaining to his name. In apostolic preaching to establish this by the testimony of credible witnesses was primary to all else. His death followed by no resurrection would mean no more than the death of any other man dying in like manner. Paul says "he was raised for our justification." All his marvelous claims so unboastingly set forth in his preaching would have amounted to nothing if he had been left in the tomb. His resurrection was what perplexed the Jewish leaders, and while they knew that they could not silence the voice of his Galilean followers they were confident that by bribing the guard to report a lie, they could prevent their own nation from accepting the new religion, based upon the resurrection of the Man they so thoroughly hated. Having been wicked enough to compass his death they were equal to the strategy of propagating a lie successfully as far as the Jewish nation was concerned—a people only too willing to join with these leaders.

When the doctrine of the resurrection was called in question as it was by some of the Corinthian Church the apostle summons the numerous witnesses to the fact of the Lord's resurrection, the most of whom were still living and could be appealed to as all sufficient proof of the fact, which once established, a future resurrection of the righteous dead was asserted beyond question. Upon the written testimony of those early witnesses who saw and heard, handled and ate with the risen Son of God, rests our faith and hope today as on a rock that can not be shaken. Whoever regards the testimony of these witnesses as insufficient to establish the great foundation fact of the Christian religion must live and die—"take a leap in the dark"—without the saving faith of the gospel. Unbelief is all such as he may be ranks in the category of infidels. The fact is, thus rejecting this testimony, a man is logically bound to reject the facts of all history and of those of every day occurrence. This would relieve him in the light of a most unreasonable creature. It will not save him from this charge, for him to say as did Ingersol, that a miracle can not be established by the testimony of witnesses. This is only by assumption. A fact is a fact whether miraculous or common; whether taking place, as the latter, according to the known laws of nature, or as the former, by the will and direct power of God as its antecedents. God in his goodness and wisdom has suspended man's salvation on the belief of the testimony of chosen witnesses. Man is not walk by faith, *and not by sight* in the matter of salvation.

The resurrection of Jesus was esteemed so important that the apostle said, "Now if Christ is preached that he rose from the dead how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen; and if Christ is not risen, then is our preaching vain and your faith as vain. Yea and we are found false witnesses of God: because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not." 1 Cor xv 12-15. It was the future resurrection of believers that some of the church were denying, on, perhaps philosophic grounds. Plato's doctrine then, as now, would lead them to deny the possibility of a physical resurrection that would be of any advantage; holding that the body raised would not be different in nature or enduring qualities than the one that fell under the power of death. This is fairly implied in the question which Paul puts in the mouth of one of these objectors. But some man will say "How are the dead raised up, and with what body do they come?" And also implied in the apostle's reply. Paul regarded the resurrection of the church as so closely related to the resurrection of Christ, that to deny the former was equivalent to denying the latter, which would be the setting aside of the testimony of the witnesses and making their preaching vain. The 17, 18 verses state additional consequences. If Christ is not raised your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished. If so all hope would be limited to the present life. "Let us eat and drink for tomorrow we die." Christ's resurrection is proof and promise of the resurrection of his church. The philosophic objectors in the Corinthian church had not thought of the very serious consequences following their denial of a future resurrection. Paul's enumeration doubtless opened their eyes and re-established them in the faith of the gospel he preached several years before, when he founded the church in that city.

There are men today occupying pulpits and professor's chairs in theological seminaries and colleges, who deny a future literal resurrection of the dead. Now I ask will not Paul's language in the 15th chapter of 1 Cor. apply to them? I will ask in these words not Corinth in the first century? It is true these moderns retain the word resurrection but give to it a meaning unknown to Bible writers, denying an immortal soul (?) out of a corruptible body at the moment of death or something they call death, is not the resurrection of the dead. The resurrection of the dead takes place at the coming of the Lord and is just as literal as was his from the tomb of Joseph. At the date of Paul's first letter to the Thessalonians none of the members of the church had died for these the living were comforting and his exhortation to the living was "that ye sorrow not even as others which have no hope." The heathen world sorrowed or mourned without hope. If the doctrine of a resurrection at death is true here was the fitting occasion for the apostle to have affirmed it as the ground of hope. Why did he not say that these deceased ones were resurrected at the moment of death, and thus consoled the bereaved, instead of pointing them onward to the distant event of the Lord's coming as the ground of hope and consolation? For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess iv 14. "Even so" denotes that the resurrection of believers will be similar to raising Jesus from the dead as he "the great shepherd of the sheep was brought from the dead." Heb xiii 20. He was the first fruit of them that sleep. 1 Cor xv 20. Says the apostle, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. (dead) for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess iv 15-17. These words were the ground of comfort in Paul's day, and so should be today. The whole passage is opposed to the notion of a resurrection at death and a flight to heaven of an immortal soul only. Many funeral discourses are preached and the words the apostle enjoins are left out and other words substituted.

"Sleep in Jesus" denotes relationship to him. They were baptized into him, lived in him, and died in him and will be raised in him. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live or die, we are the Lord's: for to this end Christ both died, and rose and revived, that he might be Lord both of the dead and the living." Rom xiv 8, 9. What a blessed relationship! The place of sleep is the grave or the dust of the earth. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." Dan xii 2. See John v 28, 29. I have aimed to quote a few of the plainer texts in the Scriptures on the subject of the resurrection, but these few are sufficient to settle the question as to what it is, and the time of its occurrence.

JOHN L. WISE.

Dear Restitution:

The dear household at Hammond, Louisiana, is made happy because another has decided to cast his lot with the disciples of the Lord who believe the gospel of the kingdom of Christ and are looking for his return to bring the inheritance to the saints.

Alfred, eldest son of Brother and Sister Authon, a young man of every good quality, has become obedient to the faith, being well informed upon the promises made to the fathers of old, to whose fulfillment he firmly believes. He is born anew, washed entirely clean in the blood of the Savior, whose name he now openly bears. There is another birth in store for him, promised to all who have become one in Christ. Now the righteous are subject to death, as are the wicked. In the third birth we come forth in incorruption and immortality, we become possessed with spiritual bodies and we shall die no more. Who can blame us for looking for and longing for the Lord's Day?

Brother Alfred enters upon his last year at the University of Louisiana in September and is a student of the best order. He is of the editorial force of the University journal and is highly respected at Baton Rouge, the seat of the institution.

It was a joyous week I was permitted to spend with the dear ones at Hammond, the first since eight years ago, when dear Sister Bessie rose out of a watery grave into a new bright life. Would that the stay could have been longer, much longer, but this was to a day all that could possibly be spared. Each night and twice on Sunday we met at Happy Woods, the home of Brother Wilson's Pine Woods Bible Class, and as the time was so limited, we did not stop with sermons, but had Bible lectures, thrown four sermons in one. This did not keep the good, busy people at home. They all showed to the fullest their interest in the work and the word of the Lord. I can not express adequately my sense of appreciation of their faithfulness.

Time is too short to permit of enlargement upon the themes treated, solemn and glad lessons out of "The Book," things all old, though sometimes put in a new dress, yet ever old, as plainly taught by holy men, into whom God had breathed spiritual life, or as plainly shown by God's handiwork all about us.

May the seed sown at Hammond be nurtured faithfully by every disciple that my Restitution be sure and fast.

Yours in the One Hope,
J. G. HARRIS.

Obituary.

It is with great sadness of heart that I announce the death of our esteemed and beloved Brother and pastor, E. M. Anderson. He fell asleep in Jesus July 9, 1908, at the home of his only daughter, Sister Nellie Howard, at Pelzer, S. C.

He was born in Henderson Co. N. C. July 26, 1842, and was aged 65 years 11 months and 13 days. He spent the greater part of his life in North Carolina, where he was once a popular preacher in the Baptist Church, being the pastor of quite a large congregation at a point twenty miles south of Ashville. In his investigation of the Bible, he learned the truth, and when he did he honestly told his congregation how his views had changed. The door of the church was closed against him. His people wanted him to renounce the new doctrine, and remain their pastor, but he said, No, I must preach the truth; and he held services just across the road from the church, in a grove, from week to week, until he had converted enough of the members of the congregation to control the church building, and from that time he held services in the building. He converted almost all the members of his old congregation.

About fourteen years ago he moved to Pelzer, S. C. where he soon found a neighborhood five miles west where the people let him have a school house in which to hold services. He was permitted to use this school house two Sundays, and then it was also closed against him. Then he went to the place where the Church of God now stands, which we call Guthrie Grove, and continued his preaching. He has been preaching the gospel of the kingdom for nearly forty years, has organized eight or nine churches, and baptized between three and four hundred persons.

His life has been a noble one, and has now drawn to a close. Faithful was he in the Master's cause, even unto death. While on his death bed he called his oldest son, Brother John Anderson, to him and said, "John, I want you and Brother Durham, and the other brothers and sisters to carry on the work." All the day before he died he tried to whisper something about the church, but he could not be understood. Never in the history of my life have I known a mortal man like our brother who has just passed away. He loved everybody, even his enemies, who so deceitfully used him. He was always ready to return good for evil. Being persecuted, reproached and evil spoken of by them who obey not the gospel, he bore it all with patience, knowing whom he served, ever looking forward to the time when his Lord should appear the second time without sin unto salvation.

He has been pastor of the Church at Guthrie Grove for twelve years, when he first organized the church. He started with three or four members, and now has about a hundred, with four ordained ministers of the gospel, one of whom is his eldest son John, who will endeavor to carry on the work as pastor.

Like a home without a father, our little flock will begin work again, for as an earthly father would lead his children through this life, he led us in ways of truth and righteousness, ever ready to comfort us in our trials and troubles, strengthening our faith by bringing the word of eternal life to our remembrance. The last sermon he preached was from the words "If a man die shall he live again?" Job xiv, 14.

The funeral sermon was preached at the Church of God at this place by Brother A. N. Durham from Rev. xiv, 13, "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Yes, Brother Anderson's work will follow him, not only through this age, but all eternity. After the sermon the congregation sang his favorite hymn "Hallelujah, we shall rise," and we then laid our Brother to rest in the church cemetery until his Redeemer shall come to awake him from the dead—when he shall hear the call "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

He leaves a wife, five sons, and one daughter to mourn the loss of a good husband and father. One of the sons is now confined to his bed with that dreadful disease, typhoid fever, which was the cause of the death of his father and a brother not long ago. May God in his mercy comfort the heart-stricken ones, and help them in their every trial, and guide them in the ways of truth and righteousness is my heart-felt prayer.

The many floral tributes, and tears on many faces, spoke louder than words the appreciation of the loving friends, for there was not one present but what had at some time or other sat under the sound of our brother's voice when he sounded out the words of eternal life, and had known what a good and kind friend he was even to his enemies. Never has our little church here felt as weak as it does at this time, but thank God for these words, "When ye are weak then are ye strong. All things work together for good to them that love the Lord." Therefore it is for our good, for judgment begins at the house of God. The work is left now for others to do. He has finished his course and kept the faith, henceforth there is laid up for him a crown of righteousness, which the righteous Judge shall give him at that day.

Courage brethren, let us stand together in all good works and in faith. Brother John, take courage, and carry on this work of Christ, for your father has trained you for the past twelve years for this cause. He has lain down better satisfied now than he would have done in years past by, for he knew that you would work on and not let the last church be organized go down. Oh that I could pen a full record of his life, just as it is in Christ Jesus, so that all the household of faith might know just how he ever lived.

May we meet in the kingdom of God where tears shall be wiped away, and there shall be no more sickness and death, for the former things have passed away.

EMMA PACK.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, AUGUST 5, 1908. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as a preparation for final salvation.

The writer was permitted the pleasure of a visit with our Brother Peter Jeffreys, and the acquaintance and hospitality of Sister James Jeffreys and family, over Sunday, July 19, at Herrin, Illinois.

Brother Jeffreys has been called to pass through a great affliction in the death of his most devoted, noble Christian wife; which occurred at Lady Lands, near Shotts, Scotland, where he and his wife, with others of the family, a party of eight in number, had gone to visit their native land, and make a tour of Europe. This trip, so full of anticipated pleasure, was turned into mourning and sorrow by the sickness and death of the wife and mother after but six days of health to their native land.

Mary Pettigrew was born at Stan Shotts, Scotland, Dec. 21, 1848, and died at Lady Lands, near Shotts, on June 29, 1908, being 59 years, 6 mo. and 22 days old at her death.

Brother and Sister Jeffreys were married in December, 1866, and to this union was born six children, five boys and one girl, of whom the husband, four boys and the girl are left to mourn the loss of a faithful wife and mother. Yet they "sorrow not as others who have no hope." Sister Jeffreys was baptized into the all-saving name by J. S. Bowyer in 1876, and lived an exemplary Christian life to the day of her death. She sleeps in Jesus.

It was with much difficulty that our Brother got to bring the much loved form back to their adopted home, and the home of their children. He sailed from Scotland July 4, and arrived in Murphysboro, Illinois, July 15. Before leaving their native land services were conducted at Lady Lands by R. K. Strang, of Glasgow, former Editor of the *Messenger*, an advocate of the resurrection, and the return of the Christ.

At Murphysboro the returning company was met by a large concourse of friends and neighbors, anxious to pay respect to one whom through life they had known only to love and respect for her loveliness of character. Appropriate passages of Scripture, selected by Brother Jeffreys were read and intelligently commented upon by Mr. Foster, of the Presbyterian church of Murphysboro. Followed by a multitude of sorrowing hearts she was laid to rest until the beautiful morn of earth's redemptive glory.

May we each strive to live as pure a life, that we may be permitted to meet our sister in that world made new, where parting shall be no more.

Your brother in hope of life eternal when Jesus comes.

J. H. WILLEY.

Welcome to Conference at Salem, Ohio.

The sixth Annual Conference of the Church of God, of Ohio, will be held at Salem, Ohio, beginning Wednesday Aug. 12, and continue over the following Sunday.

The meetings will be held at the Church, and meals will be served near by at fifteen cents each, sleeping quarters will be provided at the homes of the brethren.

Kindly bring towels and all necessary toilet articles as it will be much more convenient.

For railroad routing or those wishing to be met at the depot, please correspond with our Secretary, Sister Ida Buckman, 260 West Main Street.

We heartily extend an invitation to all those of like precious faith and their many friends. Trusting that we may see a goodly number present, we remain your brethren in Christ.

Church of God at Salem.

AN EXPOSITION of Isa. vii 14-16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 5, 1908.

CAN any one give us the present address of J. W. Hall or Hull, late of Morrow, Ark.

WE have just recieved the report of the North-West Conference held at Felida, Washington, which will be given place in next issue.

WE have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

THE Illinois Conference Herald is at hand with all information regarding the Bible school and the Conference. Brothers S. J. Lindsay and R. G. Huggins and Sister Anna E. Drew are to be teachers in the school, and arrangements are being made for evening entertainments that will make the week a most profitable and enjoyable one. The programme for the Conference shows the speakers will be Brothers Lindsay, Huggins, Conner, and James W. Wilson, interspersed with exercises by the Berean society workers. Taken all in all we can assure all who attend profit and pleasure.

THE printed programme of the Iowa Conference is received, and having made a short visit to this Camp Ground a few years ago, the writer can assure you good treatment. Visitors can listen to Brothers Marsh, Adams, Eychaner, Lucas, Austin, Lindsay, and of course Brother Allard will keep all alive and going. The Berean Society have one day to themselves, and Bible School and social meeting features will make variety that will please all. We trust the attendance this year will exceed any year so far. If you have not received a programme send to O. J. Allard, Ft. Dodge, Iowa, and he will have one sent you.

Lord Cromer caused a sensation by his speech in the British House of Lords last week. He gave the government warning that the present "peace" utterances of the rulers of nations was of no avail. There is grave danger that before long England will be involved in an European war. It is supposed that he referred to an attack by Germany, as indicated by the Russian press. There are several conditions that bid fair to cause friction, and it will take some careful wire working to avoid a combat. We must remember that all battles between nations are not with sword and cannon. Statesmen are generals, and often the battles fought in council chambers are greater victories and defeats than when armies contend on the bloody field. If we look toward Morocco we will see a danger point. France by the consent of England and Russia, and the forced silence of Germany has undertaken to quiet matters in Morroco. In doing this the present Sultan, Abdul Aziz, is recognized, and his cause must be maintained. The fact is that he has been defeated all along the line by Mulai el Hafid, the pretender, and is now driven from his capital at Fez, and has only at his disposal some of the seacoast towns which are commanded by the guns of the French ships in port. To regain what the rebels now have will be a long and costly undertaking, and France hesitates before taking the risk. In the eyes of the Mohammedans all European powers are looked upon as grabbing for territory, with the exception of Germany, whom they think is only after trade. An unsettled land and people are not good for commercial enterprises, hence it makes much difference how long this disturbed condition lasts. For German trade the country ruled by Mulai el Hafid is as good as that ruled by Abdul Aziz. For years the Sultan of Turkey has looked to England as his friend, and the Mohammedan world has looked upon England as the one power who did not wish to interfere with their religious observances, nor methods of government. England, with more Mohammedan subjects than the Sultan even, was looked upon as "defender of the faith". For the last 200 years Russia has had her eye on the Bosphorus, and has been counted an enemy to Islam. History tells how she has been checked time after time by Great Britain. Now the sentiment is changing rapidly. England has arranged with France, and upholds her in sustaining an unpopular and offensive ruler in Morocco, when it is plain to be seen she wants to gain influence and territory. Then England next forms an alliance, or "comes to an understanding" with Russia, the long time foe of the Moslem, and Persia, Arabia, and even Turkey are affected by the arrangement. We see the situation:—By the recent compacts of European nations as manipulated by King Edward, Germany occupies the position England held a few years ago, that of "splendid isolation". Even the triple alliance is weakened. England is playing with fire in forming friendships with Russia. She is losing her hold on the Moslem world, and they look to the Kaiser alone as the one on whom they can rely. Should Germany feel strong enough to recognize Mulai el Hafid as Sultan of Morocco, the convention of Algeciras would not be enough to hold peace between her and France. In this way England would be drawn into the conflict. It is a big subject, and we cannot give space to all that bears on it now. This will give a little insight as to the trend at this moment. Watch, for they are all "signs".

JULY 24, 1908 is another historic day in Turkey. December 23, 1876, the first Turkish constitution was proclaimed, and after elections were held the first parliament was opened March 19, 1877. The project of reforms that were to be instituted was abandoned when, April 24, 1877, Russia declared war on Turkey. The result of this conflict has passed into history. It was disastrous to Turkey. But after it ended the Sultan refused to consider any reform movements, and up to this time Turkey has been a theocratic absolute monarchy. Last year what is known as the Young Turks party was organized with the avowed purpose of forcing the reforms that had been denied by the Sultan, and they have succeeded so well that they have won to their side not only the people, but most of the army officers. The Sultan learned the Albanians, whom he had depended on to the last, were against him, and so on July 24, he issued his imperial Iade convoking a chamber of deputies, to be elected by the people. The principal points of the new constitution are: Personal liberty, no punishment without trial, religious toleration, a free press, equality of all ottoman subjects, security of property, inviolability of domicile, and abolition of torture. The general assembly will be composed of two chambers: Senators chosen by the Sultan, and Deputies elected in proportion of one for every 50,000 inhabitants. There is great rejoicing throughout Turkey over this gain, and if it is carried out it will certainly be a great help to the country. Whether the Sultan is sincere, is yet to be learned. The signatory powers to the Berlin treaty will not act, as this is a matter wholly domestic.

Communicated.

Dear Restitution:

I recently received a letter from a brother in Nebraska, in which several questions were asked, and thinking some of your readers might be interested in them will give the questions propounded, and answers given.

1st, "What becomes of the soul at death?" The first question to settle is, What is the soul? Gen ii 7 we read "And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; not that a living soul was put into the man, but the man was the living soul when he commenced using the breath of life. Before he received the breath of life into his nostrils, he was a dead soul, then when he died, he became a dead soul or dead person, and would be in the grave until the resurrection morning; and as Adam was to die, Gen iii 17 and return to dust, Gen iii 10, so with all his family, Rom v 12, they die and return to the dust of the ground, and there they wait, Job xiv 13-15 until the Lord calls them. John v 25-29, 1 Thes iv 16.

To prove that souls die read Ezek xviii 4, 20, also Josh x 28-30, and xi 10-11, also Ezek xxxvii 1-10 especially the 9th verse shows it was the wind or breath which caused them to live, and not an immortal soul put within them. The term immortal soul is not in the Bible any where, but we are plainly told that "Until the appearing of the Lord, God only hath immortality." The word soul is also sometimes used in the sense (not immortal life, or breath.) 1 Kings xvii 17-21. Here the same word is translated breath in the 17th verse, and soul in the 21st. We receive immortality at the time of the first resurrection, when the Lord comes. 1 Cor xv 51-54. The wicked never receive eternal life, but their wages is death, while the righteous receive the gift of God—eternal life,—Rom vi 23, and St John xx 31. "The dead know not anything," Eccl ix 5, but receive their reward at the resurrection of the Just, Luke xiv 14 Rev xi 1n-18.

2nd, "Where will we spend eternity?" It depends upon our characters, Prov x 30 says—"The righteous shall never be removed, but the wicked shall not inhabit the earth." Psa xxxvii 22, "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." How long will they inherit the earth? The 29th verse says, "The righteous *shall inherit the land*, and dwell therein forever." How are the wicked destroyed? See Malachi iv 1-3, also 2 Thess i 7-10 and Psa xcii 7, Matt xiii 42.

3rd, "What and where is heaven?" In Gen i we learn that "God created the heaven and the earth." The earth was covered with water, which was partly removed so that the dry land appeared, this open space was called a firmament in the 6th verse, and in the 7th verse God called the firmament heaven; so the open space surrounding the earth is called heaven. In the 20th verse "And fowl that may fly above the earth in the open firmament of heaven." Beyond the atmospheric heaven, we have the open space in which are the stars, and systems of worlds, in fact endless space, whose extent we cannot comprehend. In Psalms cxv 16, we read "The heaven even the heavens, are the Lord's; but the earth hath he given to the children of men." Somewhere in this vast expanse is a Holy Place where the Lord has his throne, and where he dwells in glory which mortals cannot comprehend. There Christ is seated at the right hand of his Father, waiting the time when he will again be sent into the world to rule the world in righteousness, Psa cx Acts iii 20, Heb i 3. 13. We pray that "Thy kingdom come, thy will be done on earth as it is in heaven." It is into this place that Christ has entered "the Holy of all, even heaven itself, there to appear in the presence of God for us." Heb ix.

In John iii. 13 the Savior is speaking of this heaven, when he says "And no man hath ascended up to heaven, but he that came down from heaven," and John adds—"Even the Son of Man which is in heaven." Jesus tells the Jews they cannot go where he is going, John vii 33, 34. He also says to his apostles, "Whither I go ye cannot come," John xiii 33. When he comes he will take the throne of his glory, Matt xxv 31, which is the throne of his father David, Isa ix 6, 7, Luke i 32, and the overcomer will be granted to sit with him in his throne, Rev iii 21. In Matt v 34 heaven is called the throne of God and the earth his footstool.

4th, "What will become of the righteous while the earth is being cleansed?" In Luke xx 35 and on our Savior says "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." In Judges xiii 20 "The angel of the Lord ascended in the flame of the altar." The immortal ones being equal to the angels cannot suffer pain so the fire cannot hurt them. In 1 Cor iii the righteous are compared to gold, silver and precious stones which the fire cannot hurt, while the wicked are compared to hay, wood and stubble which are consumed by the fire which tests the temple of God. In Isa xxxiii 14, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? he that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, etc. He shall dwell on high. This is illustrated in Dan iii where Shadrach, Meshach and Abednego were unhurt by the fiery furnace heated seven times hotter than it was wont to be heated, and the king peering into the intense heat saw them walking about loose and they had no hurt, and with them a fourth 'whose form was like the Son of God.' The 3rd chapter of 2 Peter describes the flood of water which destroyed the wicked at the time of the flood, then he speaks of the flood of fire which will destroy the wicked at the end of man's probation, the righteous alone being preserved. Then there will be new heavens and a new earth where "dwelleth righteousness. John says there will be no more sea, Rev xxi 1, Isa lxv 17. "When the resurrection takes place what will be our nature?" The children of the resurrection, the children of God, cannot die any more, and are equal unto the angels, Luke xx 34-36. They cannot sin and are born of God. Put on immortality, 1 Cor xv 54. They seek for glory, honor, immortality, eternal life, Rom. ii 7, and become partakers of the divine nature, 2 Peter i 4. Enter the kingdom of God, 11th verse.

5th, "Will we be spiritual and not occupy our bodies as at present?" Christ was the first fruits of them that sleep, or the righteous dead, 1 Cor xv 20. In the days when Israel was a nation, the people just before the harvest would bring in sample sheaves from the fields of grain, and present them to the priests as a sample of what the harvest would be. Christ after his resurrection then was the first fruits of the sample of what the righteous will be at the time of their resurrection. Christ had flesh and bones after his resurrection, also the prints of the nails in his hands and his feet "and they gave him a piece of a broiled fish and of an honey comb, and he took it and did eat before them," Luke xxiv 36-43, John xx 19-29. "But we know that when he shall appear, we shall be like him for we shall see him as he is," 1 John iii 21, then we shall have flesh and bones also. In Phil iii 21, "Who shall change our vile body, that it may be fashioned like unto his glorious body." In Isa xxvi 19, "Thy dead men shall live, together with my dead body shall they arise." In Job xix 26 "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes behold and not another." The blood is the life now, the Spirit of God will be the resurrection life, Rom viii 11.

6th, "Does baptism take the place of circumcision, and if so ought not infants to be baptized?" If baptism takes the place of circumcision then the female infants should not be baptized as none but the males were circumcised. In Gen xxii 6-12 the sign of circumcision was given as a covenant that the Lord would give Abraham the land of Canaan. Baptism is for the remission of sins Acts ii 38. "He that believeth and is baptized shall be saved," Mark xvi 16. They are to believe before they are baptized, can a baby believe? In our baptism or sprinkling are not spoken of, therefore are not taught. We are to be buried with him in baptism, Rom vi 4, 5, Col ii 12. Born of water, John iii. I fear they are preaching another gospel than what Paul preached, if they are they should read Gal i 6-10.

7th, "And shall be tormented day and night, forever and ever." "Does not this passage teach eternal torment for the wicked?" The term forever and ever does not always mean eternal duration, but is limited by the life of the person spoken of, or by the termination or ending of the event spoken of. Forever and ever when applied to the Creator or those things which continue eternally as the sun, moon, or earth, or the reward of the righteous, means eternal duration, but when applied to the wicked who can be burned up as stubble and become ashes Mal iv 1, Psa xxxvii 20, "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away." Can you burn the fat of lambs eternally? then forever with it would be till it is burned up; so with the wicked and the devil, their torment only lasts while they are being burned, they would cease suffering when reduced to smoke and ashes. Exod xxi 6, "And his master shall bore his ear through with an awl, and he shall serve him forever." He could not serve him after he was dead, but only while he was living, so the forever is limited by the length of the man's life. Jonah while in the whale's belly, although only there three days and three nights in describing it he says, "I went down to the bottom of the mountains; the earth with her bars was about me forever," and yet in three days the "Lord spake unto the fish, and it vomited out Jonah upon the dry land," and that forever was ended. The Bible has many examples of this use of the word "forever," where it does not mean eternal duration, and the torment and burning of the wicked is one of them.

A. L. CORNALEY.

Questions on Sunday School Lesson Aug. 9.

DAVID AND GOLIATH. 1 SAM. XVII.

Golden Text—In the Lord put I my trust. Psa xi. 1.

1. What young man came into prominence in our last lesson?
2. How was he being prepared for his great work?
3. Tell how he was first introduced to the royal court. 1 Sam. xvi. 14-23.
4. How was David returned home?
5. Describe the position of the two opposing armies?
6. What giant warrior was with the Philistines?
7. Describe him and his weapons and armor.
8. What did he offer the Israelites?
9. How did this affect the Israelites?
10. What did David come to the camp for?
11. How did he feel when he heard of the boasting of this Philistine?
12. When he was taken to Saul what offer did he make?
13. What had he done to prove his power?
14. Why did he refuse Saul's armor?
15. How did he arm himself?
16. How had he acquired skill with a sling? Judges xx. 16.
17. Did this give him any advantage over Goliath?
18. What did the Philistine think of him?
19. What was the result?
20. Could David have gained this victory if he had not been faithful in his youth?
21. What became of the Philistines?
22. Was God's part in this victory apparent to Israel?
23. Have Christians any giants to fight?
24. Can a Christian succeed by using worldly weapons and ways?

THOUGHTS.

Faithfulness in small duties prepares for greater works.

Small victories fit us for larger ones.

Lack of appreciation by those near us, should not discourage.

Perseverance in the right way will bring results.

When God gives us weapons we should find their proper use, and then practice with them daily.

"Sloth" is a gigantic Giant, and he has a brother equally as bad named "Procrastination." Beware of them.

David possessed qualities we should emulate—Humility, meekness, piety, diligence, faithfulness, perseverance, courage, activity, faith in God.

Charles Dickens has said, "Trust in nothing but in Providence, and your own efforts; and never separate the two."

Northwest and Southwest.

My delay in writing has not been from lack of events that were of interest to me or would be to my friends. Perhaps explanation is due to nobody. I am back in the northwest. I reached the locality of my residence of 38 years, my place of work for the third of a century, a long uncertain period, when we vainly try to pry into the hidden secrets of the days and years beyond. How well that the same curtain that hides our pleasures and joys conceals our sorrows and tears. The same black clouds and deep mist that at distances may make us stumble, shuts out of our view as well, the events that we could not bear to have hedge our way through life's toilsome trip.

EVANGELISTIC NOTE.

The Northwest Conference has selected me to carry their banner during the coming year, by selecting me for evangelist. On account of my past ill health, the finance committee is empowered to select a substitute in case it should be thought best for me to change climate during the year. So it is left open to my discretion whether I shall work in the northwest or return to the south and southwest. The brethren could not have devised a plan by which to express more sympathetic confidence.

May I have correspondence with all that are interested in my work.

Address me at Etna, Wash.

W. L. SKEELS.

Dear Brothers and Sisters:

Brother J. C. Houpt of Crowley, La. has been with us for a week. He has preached seven fine discourses for us in the Happy Woods school house. At the close our oldest son, Alfred, took on the all-saving name of Christ by baptism. We pray that he may walk faithfully in that new life.

Yours in the Faith.

L. C. ANTHON.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Program, Missouri Conference.

Wednesday, August 26, 1908.

7:30 P M Sermon.

Thursday, August 27.

9:30 Opening Address. President, J. H. Morse.
9:45 Response. P. J. Graham.
10:00 Social Service. John F. Williams.
11:00 Sermon.
2:00 Business—Adoption of Constitution—Appointment of Committees.
3:00 Sermon.
7:00 Social Service. Stewart Cooper.
7:45 Sermon.

Friday, August 28.

10:00 Business—Election of Officers.
10:30 Social Service. R. E. Lloyd.
11:00 Sermon.
2:00 Social Service. Elijah Sutterfield.
2:30 Question Box. Brief answers by Rob't G. Huggins. Discussion by members.
3:15 Sermon.
7:00 Social Service. Wm. Cooper.
7:30 Sermon.

Saturday, August 29.

10:00 Business—How to raise Finances. Unfinished and New Business.
11:00 Sermon.
2:00 Question Box. Answers by R. G. Huggins. Discussion.
3:00 Sermon.
7:00 Social Service. J. H. Morse.
7:30 Sermon.

Sunday, August 30.

9:30 Social Service. Kathryn Townsend.
10:00 Communion.
10:30 Sermon.
2:30 Sermon.
7:00 Social Service. Sadie B. Morse.
7:30 Sermon.
8:30 Closing Address. J. H. Morse. Members of Conference.

We will have with us on this occasion, Brothers W. H. Wilson, Rob't G. Huggins, J. H. Luman, John Foore, and we are sincerely hoping that Brother Daniel's health will permit his attendance.

We would like to have representatives from other states—all will be heartily welcome.

The Conference will convene with the brethren of the Church of God, near Fredericktown, Mo. Directions as to coming, and other information will be given later.

Every one come and give us your help and encouragement in the work we have begun.

SADIE B. MORSE, Sec'y.

Dear Bro. Underwood:

I must tell you that the Northwest Conference resulted in my being asked to immerse two believers. Young energetic Mary, nineteen years old, the daughter of our beloved Brother and Sister Belshaw of Eugene. May she prove as faithful as the Marys of an age ago. She is a college graduate, and best of all of marked sense and conscientiousness.

Also the young wife of Brother Dan Prutzman, who had come out in obedience in my early work in Washington. Lest my strength should fail brethren Belshaw and Prutzman were on the shore ready to run in and assist me. Again I say God is with his servants.

W. L. SKEELS.

Dear Restitution:

I celebrated my 80th birthday July 14. My health is fairly good, and I still feel that I will live to see our King come in his beauty. I cannot think it will be long now. I trust I am one of the Lord's poor, yet rich in faith, an heir of the kingdom. I cannot think of doing without THE RESTITUTION.

Your brother in hope.

C. W. SMITH.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Laban Tilton	2 50

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

Boil It Down.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

When you get spluttering over a page,
When a couple of lines will do,
Your latter is spread so much, you see,
That the head looks thinly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry.
[illegible] paragraphed, and you suppose
[illegible] clearly "drawn,"
[illegible] over again, and then
Boil it down.

Don't continue the use like to print
An article lately long
And the general reader does not care
For a couple of yards of song:
So gather your wits on the smallest space
If you would win the author's crown,
And every time you write, my friend,
Boil it down.

—Selected by Anna Adams.

Editorials.

We wish to call the attention of our contributors to the poetry selected by Sister Adams, "Boil It Down".

In this issue we begin a series of articles written in reply to a Christian minister's effort to prove the immortality of the spirit. There will be nine articles in the series and they will appear in consecutive issues.

We have just received the announcement of the great loss Brother Peter Jeffrey has sustained in the death of his wife. We deeply sympathize with our dear Brother in his bereavement, and commend him to God who "comforteth those cast down."

Brother W. L. Skeels reports that on July 19th, he had the pleasure of baptizing Miss Etna Hathaway, in the Columbia river. He also requests us to publish the following notice: As I am acting Evangelist for the Northwest Conference with the privilege to go to the Southwest if my health or need should call for it, I hope the brethren will correspond with me concerning the work without delay. Address, W. L. Skeels, Etna, Wash.

The Spirit of Man.—No. 1.

To my brethren in Christ, Edward Coats and Amasa Richardson, Greeting:—In the interest of truth and Christian unity I write briefly and tersely on the questions in issue between us.

The spirit in man—does it exist? "There is a spirit in man, and the breath of the Almighty giveth them understanding." Job xxxii 8. We are here taught that God's revelations ("breath"—"inspiration") are made to the spirit of man because it is the rational, thinking, intelligent part of man's being. I believe it; do you?

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

As above letter is addressed to brethren Coats and Richardson, it is proper to explain that we are writing this reply to it at the solicitation of Brother and Sister Woodward, of Dutton, Mich. Instead of giving the writer's name we sign, "A Christian Minister". With our friend's personality thus hid in the invisible, we hope our minister in the review to follow, will be able to look our reply squarely in the face and to thoughtfully follow the arguments we present, without feeling himself critised. As his letter is written to two of our brethren with the design of convincing them that the spirit of man is immortal, we conclude that the writer has developed the strongest arguments and advanced the clearest proof texts in defense of his position that can be found. His arguments are not only plausibly presented, but they are dictated by a good spirit. We pray that the spirit of our Master may rest upon him when he reads our review of his position, and that God may open his eyes wherein they may be closed, to the end that he may have fulness of joy in the things which our Father in heaven has revealed in his written word. 1 Jno i 4.

He begins his argument for the immortality of man's spirit by quoting Job xxxii 8, "There is a spirit in man." We believe as strongly as our minister that man has a spirit. In not ask the question, "Does it exist," as if we denied its existence. We do believe that "there is a spirit in man"; there is no room for difference of opinion on this proposition. But when our friend tells us what the Spirit is, a wide difference of opinion divides us. He says that the spirit is the "rational, thinking, intelligent part of man's being"; and that therefore to it "the inspiration of the Almighty" imparts understanding by revelation. The statement in Job xxxii 8 is not, "There is a spirit in man, and the inspiration of the Almighty giveth it (the spirit) understanding." A man who is capable of being a minister is supposed to know something about grammar. Elihu says that the inspiration of God given "them understanding". The understanding is predicated of "them". To try and make a plural pronoun refer to a singular noun violates the rules of grammar, and while we are sure our friend knows this, yet he was so eager to make a point to favor immortal spiritism that he forgot himself and no doubt unconsciously made the blunder. For the argument's sake we grant your claim that the spirit is the intellectual part of man, and predict in passing that you will regret having made the point. Throughout our review we shall keep this statement ringing in your ears, that the spirit is the "rational, thinking, intelligent part of man's being;" and if we err not in our judgment, you will deplore the moment when you penned the words.

The Seventh Sign Again.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt xxiv 14.

The counterpart of this sign is found in several symbols in the Revelation, especially in the symbol of the angel with the Open Book and Loud Voice. Rev x. Symbols foretelling better conditions to be brought about by a free Bible, translated (opened) into all languages, free speech and religious liberty.

In the sixth and seventh verses the angel is represented as swearing that the time shall be no longer delayed, (Diaglot) indicating that it is the last, before the Kingdom which immediately follows.

In the eleventh verse the angel says to John: "Thou must prophesy again before many peoples and nations and tongues and kings."

Through the Bible John and the other evangelists and Bible writers are proclaiming the Gospel today in four hundred and sixty-seven different languages and dialects; in almost every known tongue. Even the Empress of China has a Bible which she reads in her own tongue.

The angel having the "everlasting Gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people," (Rev xiv 6) resulting in the fall of Babylon (the papal system), is a symbol which finds its fulfillment in the same great work. See also Rev xviii 1.

It is free Bibles and free speech and consequent spread of the knowledge foretold by Daniel (Daniel xii 4) that has accomplished the downfall of the papacy and is routing all the monsters of religious darkness, superstition, iniquity and greed.

A few centuries ago it was a crime, punishable with prison, rack and stake, to make, read or believe the Bible, or to teach the Word of God. Now, Bibles in most countries are as free as the air we breathe. Indeed, one may read it and teach the great truths it contains under the very eaves of the Vatican without molestation. Also one of the largest Bible houses in the world is located in Constantinople, the seat of the power of the false prophet and the spiritual seat of the Greek Patriarch.

Bibles are also free in China, the home of the dragon, and this Holy Book of God, free speech and religious liberty, is fast making inroads in Russia, the last stronghold of the anti Christ. That this wide-spread diffusion of light and knowledge have brought better conditions to the world and especially to the Christian world is very apparent.

The civil and religious liberty and free speech, which we enjoy have their roots in the Bible. It was men inspired of Bible teaching, contending for the divine right to believe and follow God's Word, who fought the battles and gained the victories which sealed to us these essentials of human progress. It was also the untrammeling of men's minds, through these liberties, that has given the world the great inventions and scientific miracles which are the conspicuous features of this age, and unfolded nature's secrets and harnessed her forces to do our work and carry our burdens.

It is the influence of the Bible that has, to a certain extent ameliorated the horrors of war, inspired Red Cross Societies, Arbitration Boards, Peace Associations, Schools, Colleges, Hospitals, Orphan Asylums, Old Folks Homes and the multitude of charitable institutions and temperance societies that are the conspicuous features of this age. Institutions practically unknown until the Bible was given to the common people in their own languages. It was the Bible's influence also that was back of the abolition of chattel slavery and is inspiring the warfare against the rum devil, now sweeping over our own land, and making great headway in foreign countries.

A few centuries ago, the power that then dominated the world, which claimed to be the only true church of Christ Jesus, was chiefly occupied in seeking out, torturing, burning and exterminating alleged heretics, and the world looked on and applauded. Now, if some vile Negro, guilty of a beastly crime is, by an over-wrought mob burned at the stake, the voice of humanity, inspired by christianity, cries out in horror at the deed. Surely this indicates moral and religious progress.

I thank you, brother editor, for your frank and friendly criticism. A little more careful study of the subject and a clearer understanding of the thought intended to be conveyed, and I think we shall get together. I therefore reiterate and explain, my statement as follows:

"The dark night of the Christian world, with its shadows and monsters that prey upon the benighted souls of men has passed, and the day break and the coming of the Son of Righteousness, is at hand." The thought conveyed is not that we are now in the full day, but that the dark night (dark ages) has passed and the dawn of the Christian world is breaking, like the light shining from the East at dawn. The monster beasts and dragons of false religion that flourished and fattened upon the ignorance, superstition and vice of the benighted people of the dark ages, are not dead it is true, but are by the light of God's Word, emanating from the Bible, cowed and rendered harmless, as it were.....are being "consumed by the spirit (word) of His Mouth" and soon will be "destroyed by the brightness of His coming." (2 Thes ii 8.)

They have had their period of triumph, during which they had "power over all kindreds and tongues and nations," "made war with the saints and overcame them" (Rev xii 7, 8.) But the light of God's Holy Word is now shining and their deeds and false characters are by it made manifest and the vials of God's wrath are being poured out upon them. Rev xvi. Christians have nothing more to fear from persecuting powers. The period of their material and physical affliction is past. The period when these monsters could wield the sword of persecution has gone. There are no more such powers to arise before the Son of Man comes.

It is true, as you say, there is yet to be a "time of trouble such as never was since there was a nation." Dan xii 1. The beast, the false prophet and the dragon will have more trouble. There is trouble also for the nations, not for the "Christian world", but for its adversaries and the foes of Israel.....not perilous times for Christians, but the time of their victory—the time of the 7th trumpet (Rev xi 15) and the time of the Seventh Vial (Rev xvi 17). Armageddon (Hill Mageddo) is Israel's battle ground, not the Christian's. "At that time thy (Daniel's) people (Israel) shall be delivered." Dan xii 1 For details of that time of Israel's affliction and triumph, see Ezekiel xxxviii and xxxix, Zachariah xiv, Joel iii 9 to 18.

You are not correct, however, in the assertion that "The Pope's subjects are as loyal to him today as ever they were." This is neither true of the Pope nor the Patriarch, nor are you correct in the assertion that Catholics are numerically increasing. In Russia the mechanics and peasants are very largely becoming indifferent or hostile to the Greek Church. In Catholic Austria there is a revolt against the ecclesiastical authority and a great falling away from the church. This also true of Italy and Spain, France also has just severed the relation of church and state, while everybody knows how enormous is the proportion of the French people untouched by the church. The Catholicism of today, also, is very different from that of a few centuries ago. The light has penetrated its benighted soul and exerted an influence materially modernizing its practices. The Pope today cannot command his followers or influence them to murder Protestants, at least not in this country, nor is the Catholic Church holding its own in this country.

For example: During the last eighty-six years there has been, in the aggregate fifteen million Catholic immigrants to this country, whereas today the church only claims about twelve million members. On the principle that "Once a Catholic, always a Catholic," this claim embraces all who have once been Catholics.

Further: Statistics show, that in 1890 there was, in this country 8,201,247 Catholics, which had increased in 1902 to 10,876,757, an increase of 2,675,390 in twelve years. During those years 2,705,134 Catholic immigrants landed on our shores, so that instead of gain, through births and conversions, during this time, the church suffered a net loss of 29,794 members.

Think on these things, my dear brother, and study to make yourself a workman approved of God, rightly dividing the Word of Truth.

J. W. WILSON.

EDITOR'S REPLY.

Our dear Brother Wilson has grown grey in the study and service of the truth. For us to make strictures on his article looks like the pupil trying to instruct the teacher. Still it may not be out of place for us to make the following observation in love:

1 The gospel of the kingdom (Matt xxiv 14) was preached by the apostles "to every creature". Mk xvi 15. It is stated in so many words that they fulfilled the commission. Mk. xvi 19, 20; Rom x 18; Col i 23.

2 John "must prophesy again" (Rev x 11), but if Revelations is his first prophecy you cannot squeeze the requirement to "prophesy again" into the contracted statement, "Through the Bible John and the other evangelist and Bible writers are proclaiming the gospel today." If John's first prophecy is the Revelations, how does its preservation and translation into "467 different languages and dialects" fulfill the requirement to "prophesy again"? The same prophecy translated and preserved would still be the same prophecy. No "again" in that.

3 John will be among the number to "prophesy again" (preach again) when the angel or messenger in midheaven delivers "the everlasting gospel" "to them that dwell on the earth". Rev xiv 6. This message the saints will deliver when the Lord comes; for they announce in their ministry that "the hour of his judgment is come" (verse 7), prior to which the Lord stands on Mount Zion with his saints. Verses 1-6. This great message to the nations is not made before the coming of the Lord by translating the Bible into "467 different languages and dialects," but after the Lord's advent it is proclaimed by the saints, the judges of the world. 1 Cor vi 2; Psa ii 10, 11, 12. John will "prophesy again" then "before many peoples, and nations, and tongues and kings," and execute the judgment upon the "powers that be" written in Psalms cxliv 5-9.

4 The "spread of knowledge foretold by Daniel" (xii 4) makes the world wiser, but no better. Goodness does not keep pace with knowledge. The more knowledge a mean man has the more dangerous he is—the meaner he is capable of being. "Free Bibles, free speech" are not "routing all the monsters of religious darkness, superstition, iniquity and greed." James exhorts his brethren to be "patient unto the coming of the Lord." v 7. He indicates in the context why they will need to have on hand a good supply of patience. Rich men will defraud and kill the laborer, and lay up dishonest gain "for the last days". Verses 1-6. This prophecy goes all to pieces if "free Bibles" are to rout, among other "monsters", "GREED"! Since the world began there has never been a time when there was such inordinate greed as now; when there were so many millionaires and multimillionaires.

5 It is a mistake to say that when a Negro is burned to the stake in the South (and there is where the mob work is generally done), "the voice of humanity, inspired by Christianity, cries out in horror at the deed." Having been raised in the Southland, and having myself witnessed Negro mobs, I know whereof I speak. Instead of crying out at the "horror of the deed", the most reputable citizens are in the mob by hundreds and sometimes by thousands.

6 The admission that there is to be a time of trouble for the nations "such as never was", is not saved by the attempted discrimination, "for the Christian world." We are talking about the WORLD—the claim is that the world is getting better. We claim the world is still the world. And that from a spiritual standpoint (the only standpoint worth looking from) the world is no better than formerly, is clear from the following facts.

a The population of the world is 1,424,000,000. There are 116,000,000 Protestants. This number includes, remember, many young children and infants; they are numbered in the reckoning, especially in European countries. To be fair, we must cut down the Protestants to about 10 millions. When you think how many of these are as ignorant of the gospel of the kingdom as Hottentots; the backsliders, hypocrites, liars, etc., you have about ? ? ? Protestants who live and believe the teachings of our "free Bibles".

b There are 8 million Jews who deny with curses the Lord Jesus Christ.

c There are 170 millions of Mohammedans who deny the blessed Jesus, and do not believe one word in our "free Bibles".

d There are 856 millions in the blackness and darkness of heathenism!

e There are 84 millions of Greek Catholics, 190 million of Roman Catholics, making in all the insignificant (?) total of 274 millions! More than twice as many Catholics as there is of all the freakish sects of apostate Christendom put together. Let us not get unbalanced and fall back into the theological rut that the world can be and must be evangelized by preaching the gospel. The apostles preached the gospel with the Holy Spirit sent down from heaven, but they did not evangelize the world. Is it not folly then for us to expect to do more with "free Bibles" without the gifts of the Spirit, than they were able to do with them?

They Wrote Letters. Acts xv 23.

Brother Huggins:

We enjoyed your remarks on Henry Elsey's letters very much. Sometime when you have the space and time give us what you consider a proper explanation of Jno v 28, 29. Is all used in a restricted sense here?

ESTHER RICHARDSON.

Brother Huggins:

We are very much pleased with your explanation of 1 Cor xv 22. In Adam and in Christ are two distinct states. How we get into Christ, or how we become constituents of that all-saving name, and so members of the one body and joint partakers with the Christ of all that is promised, is to believe what God says and do what he requires.

KATHRYN TOWNSEND.

Brother Huggins:

I have never had the pleasure of meeting you as my work has been such in the past few years that I could not go to conference; but I hope to be at our conference this year at Waterloo and renew acquaintances with the brethren. The longer I am isolated from those of "like precious faith", the greater is my desire to so live that I may at last have a place in that kingdom "where partings are no more". Will that not be a grand and glorious place when compared with the world today? When we see how business men of today prey on each other's trade, using every means to benefit self, we can hardly realize how it will be to have naught but brotherly love and perfect peace. May that day soon come, and may we each use our greatest efforts to prepare the people for the grand consummation of God's plans, is my prayer.

With kind personal regards, I am,
Yours in the faith,
O. J. MARSH.

According to the figures for the last year available, Americans used the telephone 8,660,000,000 times, as against 8,114,541,691 times abroad. In Europe with its five times greater population, there were 1,726,880 subscribers, as compared to 2,241,866 in the United States.

Paris is suffering from a plague of curious flies, known as "St. Marc's Bibions. They are not poisonous, but are very ugly, being over half an inch long, with enormous heads, and feelers like cockchafers. Nobody knows where they come from, and curiously enough, the plague is confined to Paris, and has not reached the country.

Sunday School Lesson.

LESSON FOR SUNDAY, AUGUST 9.

DAVID AND GOLIATH. 1 SAM xvii 38-49.

Golden Text.—In the Lord put I my trust. Psa xi 1.

The story of David and Goliath is very interesting to most all boys and some girls. It is also, as it should be, of great interest to all believers. It is a grand lesson, a noble example of faith in God. Many men have scorned David because of his else, but few indeed have tried to equal him in his fidelity to God.

David said to the Philistines, You come to me with a sword, a spear, and a shield. This was not all. He had a helmet of brass on his head, and a coat of mail, greaves of brass, or copper; boot legs, and a target-shield of brass on his back. This was not unusual for a full armed warrior, but when we read that he was six cubits and a span, nearly ten feet high, some say nearly twelve, and every way large; a giant, we can readily understand why he struck terror to the hearts of Saul and all Israel. Read all of chapter xvii.

When Saul was little in his own eyes, and the Lord anointed him king, 1 Sam xv 17, he was not afraid of any enemy, 1 Sam xi 11.

I come to thee in the name of the Lord of hosts.....whom thou hast defied. He will this day deliver thee unto my hand,.....For the battle is the Lord's. David knew what Paul knew, that boasting was excluded by the law of faith. Rom iii 27. Now let us listen to Goliath, the Philistine. It was evident he knew his challenge had been accepted, and that the champion of Israel was at hand. He was looking for "a warrior armed for fight," "a footman worthy of his steel". When he saw David coming up the valley that lay between the armies of Israel and the Philistines he was surprised and distressed. He disdained him, despised him, and seeing David's shepherd's staff, the only visible weapon, he concluded that David despised him as he would a dog that worried sheep.

He cursed him by his gods. This informs us that Goliath, an unbeliever, a heathen, was just like all the present day unbelievers. Most people now have at least three Gods: the true believer, like David, has one only. Cursing, called profane swearing, is the ready weapon, and recourse of all vulgar men. Goliath was one of them. He followed his cursing by boasting. Cursing and boasting are firm mutual friends. After all he did not depend for victory on his gods. There has been words enough; now for action. Goliath comes toward David with giant strides, his armour showing like a modern battleship, or like a locomotive engine bearing down on a man. The young bearer of the "name of the Lord" and Champion of the host of Israel did not wait to be run down. He ran to meet the Philistine. When he was near enough for his purpose, he took a smooth stone; one that would slip easily from the sling and go straight to the mark. The sling has been long abandoned as a weapon of war. We have now "humane warfare". The modern soldier wants to kill ten instead of one, and then we are told "The world is getting better." Though the battle was the Lord's we need not overlook the skill of David. It is very likely he could, like the seven hundred chosen men, Judges xx 16, sling stones at a hair breadth, and not miss. The stone struck Goliath on his forehead and sank in. The towering boaster, that had defied the armies of the living God, fell helpless to the ground. The race is not (assured) to the swift, nor the battle to the strong. Eccl ix 11.

This class of warfare passed from among the people of God when the Lord Jesus Christ came preaching the gospel, glad news of the kingdom, and healing, not killing, all manner of sickness. Matt iv 23. The only weapon the believer has is "the sword of the Spirit, which is the word of God." Eph vi 17. All other weapons are carnal, belong to the flesh. 2 Cor x 3, 4. Those who go to war are opposed to God. Rom viii 7. All they that take the sword shall perish with the sword. Matt xxvi 52. This is foolishness to the wise of the world. For proof we have the world wide efforts to have great armies and immense battleships. Truly the wisdom of God is foolishness to the world. 1 Cor i 17-25.

Next Lesson. Saul tries to kill David. 1 Sam xviii 6-16.

P. NEAL.

THE RESTITUTION is only $1.50 per year. Try is a year.

Program, Ohio Conference.

Wednesday, August 12.

7:30 P M Opening Address by P. Neill.
Address of Welcome, D. C. Robison.
Response, W. H. Wilson.

Thursday, August 13.

9:00 Song Service.
9:30 Bible School, The Resurrection. D. C. Robison.
10:30 Address, Sister, Mrs. M. Neill.
2:00 Business Meeting.
3:00 Address, The True Source of Life. Illustrated by Chart. W. H. Wilson.
7:00 Social Meeting. Fruits. P. L. Morton.
7:30 Address. W. S. Tomlinson.

Friday, August, 14.

9:00 Songs and Remarks.
9:30 Bible School. W. H. Wilson.
10:30 Address, Sister Mrs. N. B. Robison.
2:00 Business Meeting.
3:00 Sister's Meeting. Sister Mrs. E. Lane.
7:00 Social Meeting. H. Juergensen.
7:30 Address, Circumcision, Type and Anti-type. W. H. Wilson.

Saturday, August 15.

9:00 Songs and Remarks.
9:30 Bible School. Prayer. P. Neill.
10:30 Address, J. Armitage.
2:00 Business Meeting.
3:00 Men's Meeting. W. Heacock.
7:00 Social Meeting. J. Klingenstein.
7:30 Address, The Church. P. Neill.

Sunday, August 16.

9:00 Song Service.
9:30 Communion. C Moore.
10:00 Social Meeting. O. Potterf.
10:30 Address, The Atonement. D. C. Robison.
2:00 Young People's Meeting. Buel Nutt.
7:00 Social Meeting. D Beck.
7:30 Address, Things to Happen during the Restitution Age. Illustrated. W. H. Wilson.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren within the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift.

Address S. J. Lindsay, State Evangellst, or Robt. G. Huggins, Box G. Oregon, Ill..

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

"The Kingdom of God." is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Bronklyn, N. Y. 1 copy 87 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1897 East 124th St. Cleveland, Ohio.

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-23. When answering questions of lesson 6, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conferences at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing: for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.
J. C. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept 7, inclusive.

MINNIE ROGERS, Sec.

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 10c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

Niagara Falls Excursion over Pennsylvania Lines

Very low fare, Monday, August 8. Get details of Agent. J. E. Hines.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

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VOLUME LVII. PLYMOUTH, INDIANA, AUGUST 12, 1908. NUMBER 30.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a few stamps and drops it in the box. He has failed in part to produce his finished work, then neglected three important points—he did not enclose it in an inclosing wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Purest Pearl.

"Silver and gold have I none; but such as I have give I thee." Acts iii. 6.

Beside the church door, nursery and knee,
A blind woman sat on the cold door-stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the wind blast
Seemed ever to echo her moaning cry,
As she begged for alms of the passers-by:
"Have pity on me, have pity, I pray;
My luck is hard, my head is gray."

The bells were ringing the hour of prayer,
And many good people were gathering there;
But covered with furs and mantles warm,
They hurried fast through the wintry storm.

Some were hoping their souls to save,
And some were thinking of death and the grave.
And glad they had no time to heed
The poor soul asking for charity's need.
And some were blooming with beauty's grace,
But closely muffled in veils of lace,
They saw not the sorrow, nor heard the moan,
Of her who sat on the cold door-stone.

At last came one of a noble name,
By the city counted the wealthiest dame;
And the pearls that o'er her neck were strung
She proudly threw to the beggar flung.
Then followed a maiden young and fair,
Adorned with clusters of golden hair;
But her dress was thin, and scanty and worn,
Not even the beggar's second morn.
With a tearful look, and a pitying sigh,
She whispered soft, "No jewels have I,
But I give you my prayers, good friend," said she,
"And surely I know God listens to me."

On her poor, weak hand, so shrunken and small,
The blind woman felt a tear-drop fall,
Then kissed it, and said to the weeping girl,
"It is you that have given the purest pearl."

Communicated.

The Story of a Happy Christian Life.—No. 69.

One in writing these stories of the anointed sons of God, feels as if the very sandals must be removed from the feet, the spot being holy ground wherever he treads. For were not these dear ministers of the Advent faith called by the great King of heaven to proclaim this especial message, just as surely as were the prophets of old, to proclaim the messages that were entrusted to their keeping? Their work has been a great one, and "their words have gone to the ends of the earth."

Among these beloved heralds of a soon coming Savior in Marshall County, Indiana—that Shiloh of our people in the Central States—was Richard Corbaley, a friend of the Willards and a co-worker with my dear father.

He was the first white child brought by the traditionary swan to the spot where the city of Indianapolis now stands, having been born in Marion County, August 7th, 1820, four years after the Hoosier State had been admitted to the union.

His father, Jeremiah J. Corbaley, is said to have been of Irish descent, meaning of course that his ancestors came from Ireland and formed a part of the Irish nation. And yet he was not of Irish lineage in the true sense of the word. There was not a trait nor a feature of the true-blooded Israelite about any of the Corbaleys that I ever saw. For the Irish as we recognize them,—those who swarmed over here in the early 50's and became the servants in our kitchens, our ditchers and the builders of our railroads, are Canaanites from the land of Palestine.

As far back as the time of Deborah and Barak, Ireland was colonized by two distinct peoples: the Danites and Phoenicians. Other Israelites came in at various periods, viz Greece, Spain and Denmark, and as the name of the island was at one time Scotia,—a name afterward translated to Scotland, the Israelitish element of its inhabitants, dwelling in the northern part of Ireland are more properly denominated Scots, while those in the southern part are the true Irish. It is from the former people that Brother Corbaley's lineage must be traced. His mother, Jane (Barnhill) Corbaley was of English and Scotch descent, but when the ancestors of either came to this country, and where they first settled, we do not know. Marion Co. was heavily timbered and almost unexplored when Jeremiah J. Corbaley located there and his little son, when old enough to wield an ax, had to help cut down the great trees, saw them into logs, roll them into heaps and pile on the brush so they could be burned out of the way. What fortunes were thrown away with the destruction of those beautiful forests. But the ground had to be utilized in the building of homes, and only enough timber could be saved for the needs of the growing family; the pioneers could not look out for the future wants of their state and nation.

Richard, having aided his father in clearing, fencing, breaking up, and planting the fields, set about securing an education, and became a teacher, working on the farm through the busy season and wielding the rod through the winter. In 1845 he came to Marshall County and settled on what was known as the Boyce place, three miles southeast of Argos. Here he cleared up a farm and on the 5th of May, 1847, was married to Jane Croco, a woman in every way worthy of so worthy a husband. He doubtless came to a knowledge of the truth through the preaching of Brother Ephraim Miller, who in 1847-48, accompanied by Brother Hoyt, visited Marshall County and delivered a series of discourses near Wolf Creek in what was then well known as the Pisgah Church.

But be this as it may, when he did find the truth, he laid hold of it with all his heart, as a treasure that was worth selling everything else to buy. And though living in Plymouth for a time in the practice of law and in 1852 appointed clerk of Marshall County and serving two terms, business was not allowed to interfere with his growth in grace, but the schooling therein found was but made the stepping stone to usefulness in the higher calling of the ministry, which calling he entered by preaching his first sermon at old Pisgah in 1860. For he had returned to farm life prior to this date, and in 1856 had been ordained deacon of the Pisgah Church and seems to have been holding the same office down to 1861. He was chairman of the June Conference at that church in 1863, and one of the speakers at the August conference near Windfall in the same year. He taught feet-washing as one of the ordinances to be practiced in the church, and strenuously held to this view to the day of his death, it being still practiced in the churches that he organized in the far west. For in 1871 having become a great sufferer from asthma, he moved to Healdsburg, California, where he recovered his health. But in 1880, on making a visit of six months to his old friends in Marshall County, he nearly again attacked him and did not leave, even when he returned to Healdsburg, so four years later he went with his son Abram L. to Douglas County Wash., where another son Platt, had made a home for himself. Here he took up a claim and was joined by his wife and his daughter. In 1892 he rented his farm and moved into the town of Waterville where he remained until his demise.

"Shortly after moving to Healdsburg, Cal., an infidel lecturer by the name of Underwood, held meetings there, breathing defiance against all forms of Christianity and challenging the clergy to a public discussion on the subject. None of them responded until one night Brother Corbaley was present and at the close of the lecture arose and gave a short review of the statements made by the lecturer, one of which statements was that the ark was not large enough to hold all the animals Moses said were brought into it. "Why!" said he, "one whale would take up most of the room on one deck." In reply, Brother Corbaley said, "He had received some information from the lecturer which was decidedly new and startling, among other things that it was necessary to take whales into the ark to keep them from drowning or that an over supply of water would prove disastrous to the fish!"

In the applause which followed, much of the lecturer's work was lost upon the audience. He closed by accepting the challenge to debate, and then, to the surprise of all, the infidel backed squarely down and would not enter into a discussion at all, bringing consternation into the ranks of his followers.

Later on Brother Corbaley held a public discussion with a Unitarian preacher from San Francisco by the name of Dr. Bowles on the nature of man and other subjects in which the fallacy of the Dr's position was apparent to all candid minds."

AUSTIN WIRES.

(To be Continued.)

Mr. Sincerity and Mr. Truth No. 2.

Mr. S. Good morning Mr. T., I am pleased to have the pleasure of your company again. Since we last met I have been looking up some proof text that I think proves my position on the soul. Did not Jesus promise the thief that he would be with him in heaven on the day on which they were crucified? Luke xxiii 42, 43.

Mr. T. You certainly have not read it as it is. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in Paradise. Note please what the thief requested of Jesus. Remember me when thou comest into thy kingdom, not heaven. This question must be answered affirmatively or negatively. It is evident that Jesus gave an affirmative answer.

His answer can mean nothing else; therefore when Jesus comes in his kingdom the thief will be remembered. When Jesus comes in his kingdom this earth will be made a paradise. You should remember that there is no promise to anyone of going to heaven at anytime. David says, The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. Further Jesus and the thief did not die that day. See John xxi to xxviii. When the soldiers came to break the legs of them who were crucified they found that Jesus was already dead and did not break his legs. It is said that persons crucified lived for several days and that their legs were broken that they might not escape. Again there is not a word said about the immortal soul of the thief going anywhere. The request was that the person be remembered and not his soul. Jesus could not have gone to heaven that day as he died and was buried and remained so for three days and three nights.

Mr. S. Does it not say "Today thou shalt be with me in paradise"? and is that not proof that they were together that day?

Mr. T. We should be very careful in our study of the Scriptures that we do not put one text against another. You depend upon the placing of the comma after "thee" for proof. Punctuation marks are of recent origin and should not be depended upon in opposition to Scripture. I have Wesley's Notes on the New Testament, published in 1878. Since then two texts have been changed as to punctuation. Matt xix 28 reads, Ye who have followed me, in the regeneration, etc. Hebrews i 12, This man when he had offered one sacrifice for sins, forever sat down on the right hand of God. You can compare these texts with the same in our Bibles and you can see that the punctuation changes the meaning. Now change the comma and place it after "today" and all is plain.

Mr. S. Our ministers all give this text as a proof of the soul's immortality and I have never given it a critical examination. Your arguments seem to be reasonable and I will consider them. But now since we are going to use Scriptures I want to ask your opinion on the following text, Acts xii, 59. In this, "Stephen calling upon God, and saying, Lord Jesus receive my spirit."

Mr. T. I would not care to give you my opinion as it would be worthless. However we can examine this text as we have the others from the standpoint of Scripture and reason. Stephen asks Jesus to receive his spirit. We must first determine what is meant by the word spirit. The word here rendered spirit is from the Greek word "pneuma" and is correctly rendered breath. It comes from the Hebrew word "Ruah" and it is also rendered breath. The word rendered receive is from the Greek word "Dexia" and is rendered sustain by Booth in his Lexicon of Primitive Words. Stephen's prayer would then read, Lord Jesus sustain my spirit or assist me to suffer. With this reading and the knowledge of the meaning of the word "pneuma" the doctrine of the soul's immortality is not sustained by this scripture.

Mr. S. Friend T., I wish you would explain Paul's desire to depart and be with Christ. It seems to me that this is one of the strong proof texts that teaches that the soul departs and is with Christ. If it can depart and be with Christ, it must have a consciousness and is therefore immortal.

Mr. T. A superficial examination of this text, Phil i 23 might be forced to teach the separate existence of the soul. Unfortunately for those who believe that doctrine the word soul does not appear in the text. Paul is here speaking of himself, and not of his immortal soul.

This is one of the difficult texts to explain. Paul in this chapter is speaking of the things that had happened to him while a prisoner at Rome. In the 12th, verse he would have them to understand that the things which happened unto me have fallen out rather unto the furtherance of the gospel. In verse 19 he says, I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether it be by life or by death. Note please, Paul's purpose was to magnify the Lord by his death. If he continued to live he would preach the gospel. If he was put to death he would do as others had done, magnify the Lord.

In verse 21 he says, For to me to live is Christ and to die is gain. Whether he lives or dies it is gain to Christ. If he dies he will be for Christ. It is all gain to Christ. But if I live this is the fruit of my labor: That I may be Christ's. Paul belonged to Christ and Christ to God so Paul was sure of immortality. Yet he did not know which to choose. The choice was the will of our Heavenly Father. We now come to Paul's desire, TO DEPART and be with Christ. I wish to submit to you this question. Did Paul anywhere in his writing express a desire to depart and go to heaven and be with Christ? Let Paul answer this question. Phil iii 20, 21. Our conversation is in heaven; from whence also we look for our Savior, the Lord Jesus Christ; Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Notice please, that Paul's desire was that this vile body be changed and fashioned like unto his glorious body. Not at death but at his appearing from heaven. Again 1 Cor xv 51, 52. Behold I show you a mystery; we shall not all sleep, but we shall all be changed. (At death? Let the apostle answer.) In a moment, in the twinkling of an eye. At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are alive then) shall be changed. In perfect harmony with the words of Jesus to Martha. He that believeth in me though he were dead yet shall he live, and whosoever liveth (when Jesus comes) and believeth in me shall never die. John xi 25, 26. In 1 Thess iv 13 to 18 Paul teaches that Jesus will descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

Now, friend S., you will admit that Paul's desire was to have a part in the resurrection when Jesus should come. No where did he express a desire to go to heaven at his death? but that he might receive his eternal when Christ should come. Col iii 3, 4. The language in Phil i 13, must be interpreted in harmony with other scriptures. Paul's desire was that Jesus might come while he was alive and that he might depart, meet the Lord as he descended from heaven, as taught in 1 Thess iv 13, 18.

Mr. S. Friend T., you have indeed revealed some grand truths. I thank you for your pains in searching the scriptures and bringing out many new things. That is, they are new to me. I express a desire to continue our study of the word. For the present I bid you good by.

D. C. ROBISON.

Sunday School Lesson.

LESSON FOR SUNDAY, AUGUST 16.

Saul tries to kill David. 1 Sam xviii 6-16.

Golden Text.—The Lord God is a sun and shield. Ps lxxxiv 11.

Many are willing to say amen to the golden text, but very few indeed put it to the proof. David showed his entire faith in it. We read of the same quiet unwavering trust in all those who really believed and entered into the covenant that God made with Abraham. Genesis, chapters xv and xxii. This is the class of people to whom the Lord God is a sun and shield.

By the slaying of Goliath, David had won the right to the promise of the king. The promise of great riches, the king's daughter for a wife, and a special freedom for all his father's household. 1 Sam xvii 25. There is on record that David referred to this promise. Like faithful Abraham, Gen xiv 21-23, he had no desire that any man should make him rich. Saul made no mention of the rewards, but he did make David commander-in-chief of his army. This was endorsed and enjoyed by all Israel. A writer says, It was customary "in those days" for the women to go out and meet with singing, cheers and praise, the victor and the victorious army. Such demonstrations have come right down the line of time. Great special festivals have been made by the women of this country within the last twenty-five years on the return of war heroes. There is, and always was, far more honor accorded to the man, or men, who have killed many, than to the man, or men who have spent their lives trying to gain a little peace and comfort for their fellow men.

Saul did wish to honor David and it is not likely that he would have tried to kill him, but when the women, in their praise of David accorded him tenfold more honor than Saul, he was filled with envy and jealous rage. Envy is the rottenness of the bones. Pro xiv 30. Who is able to stand before it? Prov xxvii 4. Jealousy is cruel as the grave. Song vii 6. Saul was now classed among the unrighteous, the malicious, and murderers. Rom i 29.

At first Saul loved David, not for what he was, but for what he could do. He interested, pleased and amused Saul. 1 Sam xvi 21. He had not done one thing to lose the affection or good will of Saul, on the contrary his general conduct commanded at least respect. Saul knew what the women sang was true, he also knew that David was in every way superior to him. This was enough for a foolish man like Saul, his love was turned to hate. The sight of David going quietly about his business kept up the anger that rests in the bosom of fools. Eccl vii 9.

An evil spirit from God.—Men—natural men—who cannot receive the things of God. 1 Cor ii 14. Yet profess to know, to obey and serve God, have many excuses—for God—about this evil from God, and skeptics laugh and say the Christian's God is good and bad just as he wants to be. Those who have faith in God have no trouble about such statements, they know that as God did so, it was right. Saul cast a javelin—spear—at David, twice so far, he tried to kill him. David was not deceived by any show of friendship or affection on the part of Saul. While he played the harp for the king, he was watching, and besides, "the Lord was with him". Saul could not be allowed to kill him. He was also the Lord's anointed, and the Spirit of the Lord was upon him. He was the king of Israel after Saul. 1 Sam xvi 1. He knew that those that wait upon the Lord, not only inherit a kingdom, but will inherit the earth. Ps xxxvii 9. Saul saw that the Lord was with David, but that did not stay his hate and envy. Whatever Saul did, or did not do to David made no difference in his conduct. While he was the servant of Saul, he knew he was more so the servant of the Lord. He had the example of other chosen servants of God, especially Moses, the meekest of all men, Num xii 3, whom the Lord greatly exalted.

Saul's envy and jealousy became mixed with fear of David. Can we imagine how a man could be any more miserably tormented. We admire David; we cannot admire Saul, yet we are almost constrained to pity him. "For wrath killeth the foolish man, and envy slayeth the silly one." Job v 2. Poor deluded Saul, he either did not care, or did not know that he was killing and slaying himself in the sight of God, cutting himself off from all hope of eternal life, the great gift that God has offered through his Son Jesus Christ. May we, by the word and favor of God, keep ourselves from the power of envy—the power of Satan. Acts xxvi 18.

Next Lesson. The Friendship of David and Jonathan. 1 Sam xx.

P. NEILL.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Aug. 5, 1908.

We have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

The following from Brother Lindsay will be self-explanatory. We are glad that Brother Marsh is to be at this meeting, and hope some day he can visit us in Indiana.

Brother Underwood,

Please say in The Restitution that since sending out Program of Illinois Conference the services of Brother O. Eldred Marsh have been secured in addition to our published program.

S. J. Lindsay.

A constitutional government for Turkey, forced by one party, aided by the soldiers, seems to lack the element of sincerity. The Sultan is not converted to the end of thinking such a government will be best; he is simply forced by circumstances to accede to the demands made. The Macedonian reforms are yet to be worked out. France has yet to bring quiet to Morocco. Germany is suspicious of all Europe. An attempt was made on the life of the Sultan of Turkey last week. In view of such conditions the "Peace cry," as indicted by the following clipping marks one of the sure signs that the end is rapidly nearing.

The Progress of Peace.

A dispatch from Revel indicates a perfect accord between France and Russia. The visit of the French president was an occasion of many festivities and much general acclaim.

The British chancellor of the exchequer in a public address commented upon the relations between his country and Germany and expressed an earnest desire to see between them the same cordial understanding as that with France, Russia, and the United States.

At the opening of the Peruvian parliament the president of that republic announced to the members that the controversy with Bolivia about boundary was to be adjusted by arbitration.

From Central America encouraging reports come of settlement of difficulties through the joint arbitration court recently established there.

There are some discordant voices heard among the nations. But it is a significant fact that day after day brings these more hopeful reports of peace.

The several hundred organizations whose representatives have been in session in London during the week are doing good work in the dissemination of the gospel of peace.

In fact, the multiplicity of forces working toward a common end is surprising. In all parts of the civilized world these peace societies are winning supporters.

Some of them declare for peace in all things, the ultimate object being pursued with no regard for expediency. The fidelity of the Quakers in this regard has become proverbial.

Others are trying to adjust their program to actual conditions, even favoring increased armament as the best way to secure eventual triumph of peace.

It has been a long and hard fight, but victory seems nowhere nearly so remote as it did a few years back.

National honor is a delicate thing. Disturbances are likely to come when least expected. But there never were such hopeful conditions as now.

When leaders of thought in all civilized nations are more and more pronounced in favor of peace and of settlement of difficulties by arbitration, it is evident that there will be steadily increasing hesitancy on the part of any country to declare war.

With the judgment of mankind favoring peace there must be substantial reason for the appeal to arms. Such an act nowadays has to meet the critical examination of the whole world instead of being a matter of interest to contesting nations alone.

It is such a condition of public opinion that makes the friends of arbitration and peace happy as they scan the horizon for the signs of the times.

Can any one give us the present address of J. W. Hall or Hull, late of Morrow, Ark.

A letter from Brother Lindsay, dated Aug. 7, says they begin their school with good prospects. Seven had already arrived on Saturday. We trust all their expectations will be realized.

A dispatch from Old Orchard, Me., Aug. 9, shows to what lengths fanatical frenzy will lead men. A man named Simpson, leader of some missionary society, gave an address, and at the end a man came down the aisle shouting "Hallelujah," and turning out his pockets, stripping off his valuables, and cast them in the basket. The fever spread to the audience of 5000 people, and soon a crushing mob of all sorts were fighting to get to the baskets. The result was that $20,000 in money, $40,000 in jewelry, watches, etc, and $10,000 pledges were handed in. The hysteria lasted an hour and a half, and the people left the church, most of them without a cent, having given every thing they had. Probably not one of that audience knows the first principles of the gospel that is God's power to salvation, yet they were induced to distress themselves to send a spurious gospel to others. If some who really know God's plan and profess to be guided by him should be impressed to "sacrifice" a little of the goods they have accumulated, not in a wild scramble, but in a sane manner, the Lord's cause would be benefitted thereby.

By throwing some light straws up in the air, and watching them come to the ground, we can tell which way the wind blows from. It has been stated that Catholicism is losing ground throughout the world, and especially in this country, and among English speaking peoples. The following clipped from the Chicago *Tribune* will show the opinion of some high authorities in that body concerning this point, and indicate their "great expectations," at least

Rome Aug. 8.—Father A. P. Doyle, rector of the apostolic mission house at the Catholic university at Washington, has succeeded in stirring generally the warm waters of the vatican. He predicted that through the work of the mission house in a few years the Catholics will be four times as many as they are now, or 60,000,000 to 75,000,000. So America will be practically a Catholic country.

If in the meantime Archbishop Bourne of Westminster will have organized through Father Herbert Vaughan, who is studying the plan of the mission house, a similar institution in England the whole English speaking peoples will, in the expectation of Father Doyle, in a short time be converted to Catholicism.

Father Doyle submitted plans of organization to the pope, Cardinal Merry del Val, and other members of the sacred college. According to his calculations if he receives the support needed, in ten years from now 200,000,000 more English speaking people will have joined the Catholic church.

Merry del Val, speaking to Father Doyle, said he followed with the keenest interest the growth of the work since the beginning, ten years ago, and he seems to have a comprehensive knowledge of the wonderful results secured by arousing among the priesthood all the consuming zeal for convert making by sending trained missionaries to address non-Catholics and by instituting centers of missionary activity.

Father Doyle ventured to remark that if the holy father knew what an easy way to teach the catechism the question box furnished he probably would recommend it. In a recent encyclical on teaching the catechism the cardinal said he had made practical use of it in a series of lectures, declaring the state thinks the time particularly ripe for an aggressive propaganda among English speaking peoples. Many observant non Catholics had told him that English speaking people would be prevared to accept in entirety the teachings of the Catholic church, did they but know them as they are.

It is said that with the fleet of United States battle ships now crossing the Pacific ocean there are 14,000 men and only five chaplains—one for every 2800 men.

Brethren, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you, for the favor.

Conference Report.

The annual meeting of the North West Conference convened Friday evening, June 26, at Felida, Wash., in the new church just finished. Preaching Friday evening by Brother Darby of Corvallis, Oregon.

The visiting brethren were C. M. Belshaw and wife and daughter of Eugene, Ore.; Brother Smith of Corvallis, Oregon; Brother Pentzman and wife. A brother from Seattle (have forgotten his name), Brother Frank Smalley and daughter of Edna, Wash.; Brother Darby of Corvallis; Sister Grace Lawrence of Enq, Wash; Sister Clara Knapp of Shecils, Ore.; Brother Louis Montgomery of Portland Oregon; a Brother Montgomery and wife from near Battle Ground, Wash.; Brother Stewart from Wenatchee, Washington and Sister Almira Brooks and son of Laurel, Oregon.

W. L. Skeels arrived in time from his evangelist tour to take in the Conference.

Saturday morning at 10 o'clock Social Meeting was held by Brother Montgomery. A good many gave their testimony on the Lord's side. So many seemed anxious to tell the rest what the Lord had done for them. Sister Anna Hathaway sat at the organ and led the singing.

At 11 o'clock preaching by W. L. Skeels.

12 o'clock basket dinner, was prepared by the sisters and ladies of the neighborhood and was served in the Grange hall. Hot coffee and strawberries in abundance.

2:30 Business meeting was called by the President, Brother Lewis Montgomery. The Secretary being absent R. H. Brooks acted as Secretary pro tem.

Minutes of last meeting were read and approved after a couple of mistakes on the part of the acting Secretary in reading strange writing were corrected.

The delegates from the different churches gave in their reports. Most of them were without a regular preacher, but all were keeping up the Sunday Schools, and Social Meetings.

Brother Neil Hathaway on the building committee said the cost of the new church at Felida was $1350.00. The Conference treasury reported $127.80 on hand. Brother E. McIrvin was appointed to the church finance committee. The evangelist gave in his report which will be found below.

Election of officers resulted as follows: President, Lewis Montgomery, Portland, Oregon; Vice-President, Frank Smalley, Edna, Washington; Secretary, R. H. Brooks, Laurel, Ore.; Treasurer, E. McIrvin, Felida, Washington; Evangelist, W. L. Skeels. Motion made and carried that Brothers Darby and Skeels be given letters of recommendation. Committee on resolutions, Sarah Smith, Grace Lawrence, Anna Hathaway, Flora McIrvin. Motion made to adjourn, carried.

At 8 P. M. preaching by Brother Darby. On Sunday morning at 9 o'clock all that could, repaired to the water, and two sisters put on Christ by baptism, Sister Pentzman and Sister Mary Belshaw. W. L. Skeels baptized them in the waters of Salmon Creek. May they never regret the step taken on that pleasant sabbath morning. 10:30, preaching by Elder Obornel of Portland. 12 o'clock, the Lord's Supper after which a basket dinner was served in the Grange hall close by. 2:30, the President called a business meeting to conclude unfinished business.

The committee on resolutions handed in the following resolutions:

Resolved, that we, as a Conference, will endeavor to the best of our ability to uphold the right and put down the wrong whenever we have opportunity.

Resolved, that we offer our thanks to the people of the community for helping to entertain the visiting brethren.

Resolved, that we offer thanks to the Ladies' Aid for furnishing the organ for our new church.

Resolved, that since death has removed from among us three of our members, Brother Emory Brooks, Brother Merrit Elliot and Brother Brown that we offer our heartfelt sympathy to their bereaved families, especially to the afflicted son of Bro. Brown.

Resolved, that we offer our thanks to Elder Obornel for his kindness in assisting in dedicating our new church.

Resolved, that we offer thanks to Brother Darby for his help in conference work.

Resolved, that we offer our heartfelt thanks to our beloved Evangelist for his faithful work in the past year, and regret that his health has been so poorly and do hope and pray that he may continue to improve and be able to carry the gospel to the world for many years more.

Resolved that we extend an invitation to all preaching brethren who take Christ for their example and guide.

The Committee on Resolutions.

It was moved and carried that the resolutions be accepted.

It was then moved and carried that a committee consisting of the President, Vice-President, and Secretary have the power to hire an assistant evangelist.

Motion made and carried that the President of the conference have power to appoint a committee of three to draft new by-laws for the conference. A motion to adjourn was then carried.

R. H. Brooks, Sec'y.

Evangelist Report.

My evangelistic work in the northwest under the jurisdiction of conference management was almost a failure, resulting from causes over which I had no possible control.

The symptoms of paralysis and heart failure which continued to increase in the fall of 1907, caused me to change my field of labor to the southwest. I received liberal donations from the Arizona brethren and beyond my expense of reaching them they gave me this aid toward my expense to go on farther east. I must say in commendation of the southwest territory, consisting of California and Arizona which by a recent conference was added to the Northwest Conference, that this increase of labor which embraced the Pacific Coast did not increase the financial responsibility of the northwest or their difficulty of sustaining an Evangelist. The northwest has not been neglected on account of the extent of the field, but on account of the necessity of going to the southern parts of the field to prolong life in the restoration of health. With donations from Arizona and from my continued trip I carried the gospel to many places in Texas, Oklahoma and Kansas.

I cannot give a detailed report of the year. I was a sick man a large part of the year trusting God and hunting health but working up to and beyond my strength.

Distance traveled about 6000 miles. I did not take up a collection in any one of my many meetings. Three were immersed and one church organized. I started with about $100.00 and returned with about $75.00. I made and make no charge to any one for the years labor, but place it on the credit side of health and usefulness, and thankfulness to a protecting Providence.

W. L. Skeels.

Announcement.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 3, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. F. D. 3.

B. J. Woods, Pres.

Dear Brothers and Sisters of the Churches of God, Greeting:

The Church of God in Nebraska will hold their Annual Conference in St. Paul, Nebraska, August 20th to September 7th, inclusive. The meetings will be held in the Court House Hall, a large well-lighted room easily reached. We have planned to have meals served throughout these meetings at ten cents a meal or twenty-five cents a day, to those who are able to pay, but those coming who are not able to pay are just as welcome as those who pay. Beds will be provided for all free of charge. We expect to have with us some of the best speakers in the faith.

Dear brothers and Sisters, drop for awhile the worldly cares we are all troubled with more or less (and some of them are very hard to lay aside,) and make an effort to come to this meeting, asking the Lord to help you to come. Heb. x. 24, 25, says "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Some very important business is to come up for settlement, so let each one feel that this is your meeting and make an extra effort to come. You are needed. Come and help us to make this one of the best meetings ever held in Nebraska.

Both the Union Pacific and the Burlington Railroads have branch lines coming to St. Paul. A committee will meet these trains.

Minnie Rogers, Sec'y.

Evangelist Report for June.

Closed at St. Paul, June 1st, at Blair, June 6, 7, 10, Arapahoe, June 19, Holbrook, 20, 23, Cambridge, 24, 25, Indianola, 26, McCook, 27, Box Elder, 28, 29, July 1, Moorefield, July 2. As we are going to Iowa to return the work Brother Allard put in for us last winter, we just made a flying trip among the churches.

We found the church at Holbrook prospering and their Sunday School in fine shape under the supervision of Brother H. P. Story, and Brother S. W. Harlan as teacher of the Bible Class. They are making it very interesting all around. They have a fine lot of talent for teachers and they ought to rejoice in this as untold lacking in some localities.

I stopped off at Cambridge for one day and visited Brother and Sister Gamble whom we had not seen for years. We had a pleasant old-time visit, and found them still sound in the faith, and their faces turned toward the kingdom. Brother Gamble brought us into town in the evening and we took supper with Brother James Hammond, Editor of the *Clarion*. Brother Hammond has a nice home and family, and a good business, and is still sound in the faith.

We then went to Indianola one day and visited Brother Thompson and family. Then to McCook where we spoke one night to the faithful and a few who came in to hear the gospel.

We then proceeded to Box Elder where we spoke twice on Sunday, and baptized Mrs. Mary Wolfe in the afternoon. The strange part of this is that Sister Wolfe became interested in the truth through the instrumentality of Sister Mary Wolfe who was baptized a number of years ago. They spell their names alike, yet they are no relation, at least until now they are Sisters. This late Sister Wolfe, like her namesake is a very intelligent lady, and Sister Wolfe can be justly proud in the part she has played in bringing this worthy Sister to a knowledge of the truth. This shows what a little effort and a pure life will do.

We then went to Havana, spoke on Monday and Tuesday evenings. On Wednesday I baptised Sister Minter, after which Brothers Minter and Hammill took us to Curtis where we boarded the train for Moorefield. I was met by Brother Schultz and conveyed to his hospitable home. We got out a few in the evening on short notice and had a very good meeting.

We then came home to prepare to go to Iowa where we will be till after conference. On our trip a good many expressed their intention to be at the conference, and we trust that their will will be carried out. Brothers and sisters, make the effort and you will be there.

Financial report shows:

Received from all sources, $19.20. Expenses amounted to $17.10. Received, less expenses, $2.10. Salary $50.00, less $2.10, leaves balance due $47.90.

Your Brother in the work.

Almus Adams, Evangelist.

Editor Restitution:

I am just in receipt of a letter from Daniel Hull of Chicago, offering me a seemingly candid challenge to debate the revelation of the Bible from God versus its revelation from the spirits of dead men, also the phenomena of Spiritualism.

I expect to start to Eden, Washington, tomorrow to hold a meeting. As the Spiritists begin their annual meeting the first of August, and I wish to be back soon to meet the discussion, I will certainly have enough activity to once or kill. I hope to continue active in the northwest as long as I can go unless I am called to the southwest field.

As ever, for Christ,

W. L. Skeels.

75c. Excursion to Ft Wayne

Over Pennsylvania Lines, Sunday, August 10, account German Day. Get details from Ticket Agent J. E. Hanes

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

Walter E. Goodyear was born July 28, 1852, in Camden, Oneida Co., N. Y. Died, July 29, 1908. Age, 56 years, 6 days. He is one of the eight children born to the late Lorenzo and Mary Gooyear. He is survived by six brothers and sisters. They are Wallace, Mary and Schuyler, of Bloomington, Illinois; Mrs. Martha Hall, of Cadillac, Mich.; Lucius, of Toledo, O., and Mrs. Love Missman, of Pipestone, Minn. Walter never married. He had been for a long time a believer in the things concerning the Kingdom of God and the name of Jesus Christ, but not until a year ago at our conference did he submit to baptism in the name of the Lord Jesus, through the administration of Bro. R. G. Huggins. He has been most faithful to his convictions. A remark frequently heard from them with whom he was associated in church work was, "How we will miss Walter in our meetings." Not only will he be missed by the church in Dixon but by all who met him last year at the conference as well as by a host of friends outside. He was faithful in his home life and will be missed by brothers and sisters more than by any one else. He is gone but not forever. There will be a glorious dawn one of these days. We hope to meet him there. Until that time he awaits the Lord's coming in the beautiful cemetery in South Dixon, Illinois.

S. J. Lindsay.

Program, Missouri Conference.

Wednesday, August 26, 1908.

7:00 P. M. Sermon.

Thursday, August 27.

9:30 Opening Address. President, J. B. Morse.

9:45 Response. P. J. Graham.

10:00 Social Service. John F. Williams.

11:00 Sermon.

2:00 Business—Adoption of Constitution—Appointment of Committees.

3:00 Sermon.

7:00 Social Service. Stewart Cooper.

7:45 Sermon.

Friday, August 28.

10:00 Business—Election of Officers.

10:30 Social Service. R. E. Lloyd.

11:00 Sermon.

2:00 Social Service. Elijah Satterfield.

2:30 Question Box. Brief answers by Rob't G. Huggins. Discussion by members.

3:15 Sermon.

7:00 Social Service. Wm. Cooper.

7:30 Sermon.

Saturday, August 29.

10:00 Business—How to raise Finances. Unfinished and New Business.

11:00 Sermon.

2:00 Question Box. Answers by R. G. Huggins. Discussion.

3:00 Sermon.

7:00 Social Service. J. H. Morse.

7:30 Sermon.

Sunday, August 30.

9:30 Social Service. Kathryn Townsend.

10:00 Communion.

10:30 Sermon.

2:30 Sermon.

7:00 Social Service. Sadie B. Morse.

7:30 Sermon.

8:30 Closing Address. J. H. Morse. Members of Conference.

We will have with us on this occasion, Brothers W. H. Wilson, Rob't G. Huggins, J. H. Laman, John Fouts, and we are sincerely hoping that Brother Daniel's health will permit his attendance.

We would like to have representatives from other states—all will be heartily welcome.

The Conference will convene with the brethren of the Church of God, near Fredericktown, Mo. Directions as to coming, and other information will be given later.

Every one come and give us your help and encouragement in the work we have begun.

Sadie B. Morse, Sec'y.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs S J Whitten	2 00

My Bible.

Book of all Books! Book divine!
All and always thou art mine.
From beginning through to end,
I will still on thee depend:
Infidels still love to scout thee,
Critics high bred doubts about thee,
Devils low would rout thee
If they could, thou Book sublime!

"Higher critics," fowered creeds,
Fail to satisfy my needs.
My soul hungers to be fed
With divine not human bread.
I need something God hath spoken,
My heart craves inerrant token
That his word can ne'er be broken.
This, my very soul demands.

Let the critics still rebuke
Moses and his pentateuch!
Let their question what he wrote.
To their heart's content—I vote,
That he who walked upon the sea,
And raised the dead in Galilee,
Of Moses said—"He wrote of me"
Divine interpretation!

Jesus Christ, the Holy One,
God's dear and beloved Son—
He who at twelve years of age,
Taught the Book to Jewish Sage,
Found no "myth" in Jonah's story,
Found in Job no "allegory,"
But with light shed down from glory
Found him self throughout it all.

Then to Jesus let us look
To interpret his Father's Book.
He who said, and also willed—
"Every jot shall be fulfilled,"
Knew 'twas heaven's revelation,
Never questioned "inspiration,"
Ever taught its close relation
To himself—Most Book of mine

—Gleaned.

Editorials.

You lengthen your life by shortening your troubles.

Something for nothing is seldom worth more than that.

Nothing dries up the heart so quickly as bathing it in the waters of melancholy.

The great object of life is not to please ourselves, but to do our duty. Rom. xv. 3.

It takes a real smart man to keep out of all the foolishness there is in the world.

A good man corrects a mistake when he makes one; a wise man corrects his mistake before he makes it.

To rightly estimate a man's character, you must take into account not only what he does, but also what he does not do.

If your life is a failure at home it will be a failure everywhere. If you have no cozy corner in the heart of the family circle, you have no power with souls outside.

Books, Papers, etc.

A Gold Nugget of Hope, by Bro. W. L. Skeels, of Etna, Wash. Hortatory. A bundle of tracts from the office of Present Truth, St. Paul, Neb. Some of them are fairly good. There is one pamphlet on the Sonship of Christ by Bro. Almus Adams, which is on the right side of the question, and which is well worth reading. Cheap; two copies for five cents; 100 copies, $1.00. A long letter on the New Covenant, written to Bro. Chas. B. Williams. Mostly a compilation of texts on this subject. The article is accompanied by a letter in which the Editor is told to publish the article just as it is "entire." The writer speaks of the "rath of God," and about "obeying the gospel from the hart," etc. The poor Editor must not change "rath" to wrath, nor "hart" to heart; he must publish the article without change, or return the MSS. to writer. Most writers are thankful to have the Editor come between them and the reader. We decline to publish articles without editorial revision..

They Wrote Letters. Acts xv 23.

Brother Huggins:

As I desire to do what good I can with my pen, if the troubles I have should unfit me for field labor, I send my manuscript to you this time, and ask if you have time to give me advice concerning my style, etc. My natural place is public speaking. I have loved it from early boyhood, and have with my resolution had as chief ambition the desire to make people better. As a boy I was an Ohio pioneer in gospel work. I am now sixty-four years old (late to seek a new field for doing good,) but I must do all I can for the cause of the Master I love. If any length of days are left me when I cannot be useful, I will be of all men the most miserable. I have troubles which naturally make wood use treated me with the utmost consideration with all I have sent to him for THE RESTITUTION. I regard him as the right man in the right place. I think editors of religious periodicals, as well as evangelists and ministers of the gospel, should help sustain each other as they would be sustained. Remember me as taking a personal interest in your work and success.

For Christ,

W. L. SKEELS.

We thank Brother Skeels for his good letter. It shows that our Brother has a burning desire to be useful to the Lord and his people. It is a mistake to think people get old and worthless; we never reach the "deadline" till we permit our energies to stagnate. If we only had more men like our brother, men who were enquiring and anxiously seeking an opening for work in the Lord's service, we would have fewer "drones" in our beehive. He encloses an article entitled, "A Gold Nugget of Hope." We see nothing wrong with his "style." Follow your "natural style," whether it is as good as other writers or not; it will be the best for you. In Paul's old age, he resorted to writing epistles for the edification of his brethren, and we think our dear brother can follow the example of the Apostle, and be of use to the Lord and helpful to his people by using his pen. We welcome Brother Skeels as one of our contributors, and say to him and all others who write for our paper, Do not write long articles. If you have considerable to say on one subject, write several articles, each independent of the others, under separate headings. We refuse to publish "To be continued" articles in Ebenezer. If the different writers knew with what avidity the readers perused the letter department of our paper, more of them would write for its column.

Is Man's Spirit in the "Likeness" of God.

Has it (the spirit) "likeness" (Gen i 26, 27) to the spirit of God? "Who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save the spirit of God." 1 Cor ii 11. If "likeness is not taught here it is not anywhere. "Image" and "likeness" of Gen i 26, 27 are an exceeding strong statement of man's similarity to the Creator. "God is a spirit." John iv 24. The spirit in man is the only part which can in any sense be in the "image" and "likeness" of God.

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

Concerning 1 Cor ii 11, our friend says, "If 'likeness' is not taught here it is not anywhere." We think too that Paul teaches a likeness here, but it is a likeness a Christian minister should be very shy of. The likeness the apostle points out is this: "The spirit of man sustains the same relationship to man that the "spirit of God" does to God. As man, according to our friend, is a mortal body having within him an immortal spirit, so to carry out the "likeness" about which our minister is so particular, God would have to have a mortal body inhabited by an immortal spirit! We are sure that when our friend thinks over the "likeness", he will not like it well enough to ever mention it again. "The spirit of man" and the "spirit of God" are no more personalities than the "spirit of the world", of which the writer speaks in the 12th verse.

Here our minister becomes very bold and outspoken in his defense of the immortality of the human spirit. He puts the words, "Image" and "likewise" in quotation marks, and refers the reader to Gen i 26, 27 to show where he quotes from. Then he makes this novel statement, "The spirit in man is the only part which can in any sense be in the 'image and 'likeness' of God." Reader, we will quote Gen i 26, 27, and we ask you to bear in mind our friend's statement, very sweeping in its scope, that the spirit is the "only part" of man that "can in any sense" be in God's likeness. All right; ready: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth..... So God created man in his own image, in the image of God created he him; male and female created he them." The 28 verse adds: "And God blessed them, and God said unto mortal spirits "made"?

2 He was to have "dominion over the fish of the sea", fowl, cattle, etc. Pray tell us what kind of a "dominion" an immortal spirit in man could have over these material things?

3 "God created man in his own image," says the Record. According to this verse it was the being "created"; it was the "man" who was created in the image of God: our friend says it was not the man, but the spirit of the man, so created!

4 The record farther states that when God made man in his image, he made male and female: "Male and female created he them." If the spirit is the "only part" referred to, as our writer affirms, then we have male and female spirits!

5 Not only this unheard of absurdity, but more; for since God said to them, "Be fruitful and multiply," etc., we would have the spirit of man, the "only part" referred to, multiplying itself into millions of immortal spirits by sexual cohabitation!

6 Adam "begat a son in his own likeness, after his own image; and called his name Seth." Gen v 3. Did Adam "beget" his son Seth, or did he beget an immortal spirit?

7 And lastly, we invite your attention to the following passage: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen ix 6. The mere quotation of this text against your assertion that the spirit of man is the only part which "can in any sense" be in God's image, is most calamitious in consequences. The passage shows that the "man" created in God's likeness, has "blood" that can be "shed". And yet a minister of the gospel comes along and tells us that the spirit is the "only part" of man that is referred to when you read about the image of God! This text written by the hand of Moses, the man of God, has the same effect upon your assertion as an ignited match would have thrown into a mountain of gunpowder.

Heart Searchers.

Hurt not your conscience with any known sin.

Every duty we omit obscures some truth we should have known.—Ruskin.

He often acts unjustly who does not do a certain thing; not only he who does a certain thing.—Antonius.

Do the duty which lies nearest thee, the second duty will already have become clearer.—T. Carlyle.

The dominion of any sinful habit will fearfully estrange us from his presence. A single consenting act of disobedience in thought or will lets a cloud fall between us and him, leaving our hearts cheerless and dark.

"Rest in the Lord wait patiently for him." In Hebrew:—"Be silent to God and let him mould thee. Keep still and he will mould thee to the right shape."—M. Luther.

ALICE J. KERR.

Gold Dust.

He who opposes us sharpens our wits and becomes our helper.

A judicial silence is better than truth spoken without charity.

The ways that lead to destruction —there are many of them; but there is only one road leads to life.

Working for glory is ambitious egotism.

To cultivate kindness is a valuable part of the business of life.—Dr. Johnson.

Don't wish for somebody else's chance—look at your own. Your neighbor's chance would'nt fit you if you had it. People can do wonders with half a chance, or next to none at all; but big or little it must be their own, the one God gave them.

Wake your best thought into action.

ANNA E. DREW.

While the Erie barge canal will cost $101,000,000, about one-third of the estimated cost of the Panama canal, the magnitude of the work exceeds that at Panama. The present Erie canal is about 350 miles long and of this distance the barge canal follows the old route for only 24 per cent, or eighty-four miles. For the other 260-odd miles the canal is laid out on what is practically another route, following their rivers and lakes, an old route of travel by water, which was used by the pioneers who settled the western part of the state.

earlier than the time indicated by the sun.

New York city has one public park that is 250 years old, and that is Bowling Green, which was the playground of the first Dutch settlers.

The river having the most rapid flow of all the streams in the world is the Sutleg, of British India, which has a descent of 12,000 feet in 180 miles.

There is never a part of the year when Pike's Peak is entirely without snow. In the hottest July and August weather snow is to be found even at a considerable distance from the top of the mountain.

Twenty-five men interested in the navigation of the air, have formed the Aero club of California at Los Angeles. The purpose of the club is to obtain suitable grounds for experimental ascents and maintain repair and construction shops.

Communicated.

The Throne in Heaven.

In Revelation, chapter iv. 1-2, it is written, "A door was opened in heaven, and a voice said, Come up hither, and I will show thee things which must be hereafter, and immediately I was in the Spirit, and behold a throne was set in heaven and one sat on the throne."

John does not designate by any name who it is that sits on the throne. The open door through which John entered heaven, has no reference to a door in the sky, but rather to a future state and condition of things that obtains on the earth, in the hour of judgment to come.

Again, the throne in verse 4, is seen surrounded by other twenty-four thrones upon which are seated twenty-four elders wearing crowns of gold, "and out of the throne proceeded lightnings, thunderings," etc.

The twenty-four elders and four living creatures full of eyes representative of the one body glorified, worship him who sits on the throne, and cast their crowns before the throne, "Saying, thou art worthy, O Lord, to receive glory, honor, and power, for thou hast created all things, and for thy pleasure they are and were created." Here one discovers who it is that sits upon the throne, even the Lord God Almighty, the Creator of heaven and earth. The Eternal Spirit, the Father of our Lord Jesus associated, always stands first and foremost in all things pertaining to his revealed purpose. It is for his pleasure primarily, not man's, that all things are and were created.

In chapter v. 1, a little book or sealed scroll is seen in the right hand of him who sits on the throne. This little scroll is written within and without, and sealed with seven seals, but who is worthy to open the seals and bring to light the hidden secrets of eternal wisdom? Great and wonderful events are locked up, so to speak, in this little scroll, and John wept because there was no man in heaven and earth worthy to open the seals of the little book or even to look thereon. Among all the holy men of old none were found worthy.

At last the Lion of the tribe of Judah was proclaimed as the one worthy to loose the seals. He is, at the time of the seals opening, the Lion, but when John looked to see him he did not see a Lion, but a Lamb as it had been slain, showing that his worthiness rested upon his sacrificial work as the slain Lamb. The Lamb without spot or blemish, perfect in character, not true of any other one of the Adamic race, and only true in this instance because of the interposition of Almighty power, where human frailty was absolutly impotent.

The fact that the Lion of Judah's tribe takes the little book from the right hand of him who sits on the throne fully identifies the Father as the one holding the book and sitting on the throne. Rev. v. 7.

In verse 13, the reader will see both Father and Son as related to the throne.

In chapter vi. when the sixth seal is opened, the reader will see the throne again, but under a somewhat different aspect. The great earthquake that follows, synchronizes with the sounding of the seventh trumpet,—the sixth seal possibly overlaping the last trumpet in part.

In this great epochal earthquake the identical same throne is again in full view to the reader's mental vision. The heaven departs as a scroll when and every freeman hid themselves in the dens and in the rocks and mountains, and said to the rocks and mountains, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

If we were to follow in the footsteps of standard expositors it would be necessary to seek the fulfillment of the sixth seal in the days of Constantine the Roman Emperor in the beginning of the 4th century. No such startling and wonderful events as are described under the sixth seal occurred in the days of Constantine. The great day of the Lamb's wrath did not come then, nor has it yet come. How strangely it would read "Hide us from the face of Constantine and from the wrath of the Lamb," as if the Roman Emperor and the Lamb were co-partners on the throne. The change from paganism to paganized Christianity was not an earthquake revolution but a change of dress and habiliments. It was paganism after Constantine just the same as before, except in its outward dress and drapery. The idols remained but their names were changed, while the ceremonials of public worship were possibly made more captivating to the vulgar crowd. The barbarian cared little whether his God bore the name Jupiter or St. Peter. If he could only see the idol before whom he prostrated himself that was enough, he was content.

The great day of the Lamb's wrath is again brought to view under the seventh trumpet, and could not therefore have occurred in the days of Constantine. The seventh angel sounded and there were great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever, and the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets." Rev. xi. 15-19.

In my judgment there is no good reason for doubting the soundness of the application of the sixth seal and the seventh trumpet to the same epoch in the world's history, even the great day when the dead in Christ shall rise up, and appear before the Judge of quick and dead. It is the day of his indignation against the idol-worshiping nations who defile the earth with their wicked and forbidden abominations. Hence we read "there were lightnings, and voices, and an earthquake and great hail."

The seventh trumpet earthquake shakes the thrones of kingdoms and empires and cause the stars (princes and rulers) of the political and ecclesiastical heavens to fall as a fig-tree casteth her figs when shaken by a mighty wind. No such an upheaval transpired in the days when the dragon changed his outward dress, but not his heart. It was the dragon still, in sheep's clothing, making war under the banner of the cross, as cruel and unrelenting as any of his predecessors.

In the day of the Lamb's wrath the "sun is darkened and the moon become as blood." The sackcloth blackness of the sun, and the blood-like aspect of the moon would be the inevitable result of the heavens departing like a rolled up scroll.

GEO. MOYER.

To the Brothers and Sisters of California, Greeting:

Brothers and Sisters:

Can we not make some plan to raise the necessary money for the support of an evangelist in our state? Could we not pledge ourselves to pay at least five dollars a year? Will those who are willing send their names to THE RESTITUTION, unless some one has a better plan to offer. If you have please let it be known as soon as possible.

A SISTER.

AN EXPOSITION of Isa. vii 14 16.

A booklet by Robert H. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

6. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times; and there was a javelin in Saul's hand.

11. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12. And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways; and the Lord was with him.

15. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16. But all Israel and Judah loved David, because he went out and came in before them.

QUERIONS.

1. What was the great victory David had won?
2. What blessing had this brought to him? Verses 1-4.
3. Why was this manifestation of love displeasing to Saul? 1 Sam. xx. 8
4. What reward did Saul make David for his services?
5. How did David act in prosperity?
6. What did the officers and people think of him?
7. Who sang praises for David when he returned?
8. What did they say of Saul and David?
9. How did Saul feel about this?
10. What did Saul fear from David?
11. What does "Saul eyed David mean?
12. What came upon Saul after this
13. Why did this come upon him? Sam. xvi. 14.
14. To what crimes did Saul's jealousy lead him?
15. What was the source of all this?
16. Where did Saul then seek to play David?
17. What was David's feeling for Saul? 1 Sam. xvi. 21.
18. How did the people feel toward David? Verse 16.
19. What was the result of David's wisdom and prudence?
20. What is true wisdom? Job xxviii 28; Psa. cxi. 10.
21. How did David treat his enemy Saul? Verse 10.
22. How should we treat our enemies? Matt. v. 44.
23. Was this kind of discipline good for David?
24. What does "And the Lord was with him" mean?
25. Will the Lord be with us now?

THOUGHTS.

Hatred and jealousy are twin born of selfishness.

Ardent, heart-felt joy at the success of others, is the best cure for selfishness.

Saul's vices tended to bring David's virtues out more prominently.

As God was with David, so is with every one of us, in so far as we are willing to receive him, and guided by him.

When we are faithful God is with us.

One way to act toward others is to return good for evil. This was David's way.

Another way is to return good for good. This is the way many men do.

A third way is to return evil for good. This is Saul's way.

Envy and jealousy, covetousness and selfishness, never yet brought a good thing to pass.

Subscribe for THE RESTITUTION for a friend. It will cost you but little—the result of seed sowing is in God's hands.

Program, Ohio Conference.

Wednesday, August 12.

7:30 P M Opening Address by P. Neill.
Address of Welcome, D. C. Robison.
Response, W. H. Wilson.

Thursday, August 13.

9:00 Song Service.
9:30 Bible School, The Resurrection. D. C. Robison.
10:30 Address, Sister, Mrs. M. Neill.
2:00 Business Meeting.
3:00 Address, The True Source of Life. Illustrated by Chart. W. H. Wilson.
7:30 Social Meeting. Fruits. P. L. Morton.
7:30 Address. W. S. Tomlinson.

Friday, August, 14.

9:00 Songs and Remarks.
9:30 Bible School. W. H Wilson.
10:30 Address, Sister Mrs. N. B. Robison.
2:00 Business Meeting.
3:30 Sister's Meeting. Sister Mrs. E. Lang.
7:30 Social Meeting. H. Juergensen.
7:30 Address. Circumcision, Type and Anti-type. W. H. Wilson.

Saturday, August 15.

9:00 Songs and Remarks.
9:30 Bible School. Prayer. P. Neill.
10:30 Address, J. Armitage.
2:00 Business Meeting.
3:30 Men's Meeting. W. Hemrock.
7.00 Social Meeting. J. Klingenstein.
7:30 Address, The Church. P. Neill.

Sunday, August 16

9:00 Song Service.
9:30 Communion. C. Moore.
10:00 Social Meeting. D. Potterf.
10:30 Address, The Atonement. D. C. Robison.
2:00 Young People's Meeting. Buel Nutt.
7:30 Social Meeting. D Beck.
7:30 Address, Things to Happen During the Restitution Age. Illustrated. W. H. Wilson.

Welcome to Conference at Salem, Ohio.

The sixth Annual Conference of the Church of God, of Ohio, will be held at Salem, Ohio, beginning Wednesday Aug. 12, and continue over the following Sunday.

The meetings will be held at the church, and meals will be served near by at fifteen cents each, sleeping quarters will be provided at the homes of the brethren.

Kindly bring towels and all necessary toilet articles as it will be much more convenient.

For railroad routing or those wishing to be met at the depot, please correspond with our Secretary, Sister Ida Beckman, 200 West Main Street.

We heartily extend an invitation to all those of like precious faith and their many friends. Trusting that we may see a goodly number present, we remain your brethren in Christ.

Church of God at Salem.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,
W. H. WILSON.

Evangelizing Notice.

Will all persons interested in the truth, and all isolated brethren without the State with whom we are not acquainted, please write to us? Beloved, we are anxious to locate and correspond with you, that we may impart unto you some spiritual gift. Address S. J. Lindsay, State Evangelist, or Robt. G. Huggins, Box G. Oregon, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of some of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for daily reference. Price by mail six cts, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in a renewal at once, we will appreciate the favor

Announcement.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

The Illinois Bible School will convene this year at Oregon, August 10-19, and the Annual Conference from August 19-28. When answering questions of lesson 8, please say if you will try to attend. Please send the names of any others who may be persuaded to come. Let us try to make this year's School the best we have yet had.

S. J. LINDSAY.

To the Church of God in Ohio, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

As we are still waiting for God's Son from heaven, and as each one that has named the name of Christ has assumed a share of the responsibility to occupy—do business to and for the Lord Jesus—until he come, we are reminded by the flight of time, that the sixth annual Conference is rapidly approaching. At the last meeting held in Springfield, it was decided that the next gathering should be at Salem. It has been found that the time from Wednesday evening, Aug 12 to Sunday Aug 16, will be most suitable for all. Those who attended the first conferences at Salem will remember the unfeigned love among the brethren, and the unselfish joy manifested by every one at being able to send out an evangelist to sound out the Word of life. This was doing the will of God from the heart. Our Brother Robison, State Evangelist, is doing noble work. Let none of us be weary in well doing; for we shall reap if we faint not.

Further particulars later.

P. NEILL, Pres.
J. C. THOMPSON, Sec.

The Twenty Third Annual Conference of the Churches of God in Nebraska will be held in St. Paul, Nebraska, Aug 29 to Sept. 7, inclusive.

MINNIE ROBERTS, Sec.

To Hell and Back Again.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scripture teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

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VOLUME LVII. PLYMOUTH, INDIANA, AUGUST 19, 1908. NUMBER 31.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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Poetry.

The Jewish Pilgrim.

Are these the ancient holy hills,
Where angels walked of old?
Is this the land our story tells
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea;
But still, old promised Palestine,
My dreams have been of thee.

I see thy mountain crests green,
Thy valleys fresh and fair;
With summer's brightness they have been,
When Israel's home was there;
Though o'er thee sword and time have passed,
And cross and crescent shone,
And heavily the chain has pressed,
O thou art still our own.

Thine are the wandering race that go
Unblest through every land,
Whose blood has stained the Polar snow,
And drenched the desert sand;
And thine the home for hearts that turn
From all earth's shrines to thee,
With their lone faith, for ages borne
In sleepless memory.

For thrones have fallen, and nations gone
Before the march of time;
And, where the caravan coiled alone,
Are forests in their prime;
Since Gentile ploughshares marred the brow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

And has she wandered thus in vain,
A pilgrim of the past?
No, long deferred her hope has been,
But it shall come at last;
For in her wastes a voice I hear,
As from a prophet's urn,
It bids the nations build not there
For Jacob shall return.

Oh, lost and loved Jerusalem!
Thy pilgrim may not stay,
To see the glad earth's harvest home,
In thy redeeming day.
But now resigned to faith and trust,
I seek a nameless tomb;
At least beneath thy hallowed dust,
Oh! give the wanderer room.

Difference.

There are mournful eyes, that sobless weep,
Hearts that in speechless patience keep
Vigils of anguish, while seeming to sleep.

There are yearning eyes, that a thought may dim,
Hearts that cry out against their will,
And only in breaking, learn to be still.

Communicated.

Salvation, No. 8.

THE SAINTS THE ETERNAL ABODE OF THE SAINTS.

That this is called in question seems very unreasonable in the light of the Scriptures which so plainly teach it. The earth is man's native place, the place where he came into being, and was primarily in every way adapted to his well-being. He was created of the dust of the ground, he lives and thrives on the products of the soil. Every need of his nature is provided for in the marvelous variety of things about him. Every faculty of his mind finds its correspondence in nature. He is placed at the bottom of the great atmospheric ocean and breathes the life sustaining air without an effort of the will. There are things of beauty in varied form and coloring to please the eye; sweet odors and sounds to regale the senses of smell and hearing; foods of various kinds rich in aroma to give an exquisite pleasure to the palate, and nourish the body. Such was the habitation of man, such the primal paradise of the sinless pair. In consequence of sin, the beautiful scene was changed, man was evicted and his lovely paradise fell into ruins or became as other portions of the earth's surface; no more the surpassingly beautiful spot it was when God planted it. It is true that all beauty was not effaced. Some flowers bloomed and grass grew and green trees waved in man's second home, and these continue to adorn the countless homes of Adam's children wherever nature can assert herself, and man's skill second her efforts. Though the scene was marred nature was not rendered wholly ugly to comport with man's sinful condition. The hideous thing in the world today is sin in its vast aggregate as current history portrays it to our view. It is this that helps so amazingly to broaden the contrast between the present and that lovely but too transitory garden home of our first parents. It is this condition of things, with death confronting us that makes us long for the second paradise, "the new heavens and new earth wherein the righteous dwell."

Revelation opens with a most lovely picture, a frontispiece so to speak, and this same Revelation closes with another even more charming than the first. At the time of the fall, followed by the promise of the seed that would bruise or crush the serpent's head, there is no intimation that man would be translated to some other sphere on the ground of obedience, as though too good and exalted in his nature to enjoy an earthly home. To crush the serpent's head as a promise comprehends the work of the Christ in putting down all rule, authority and power in the destruction of the enemies of God, and in giving eternal life to all who choose to obey him. This work is to be done on the earth where his enemies are, where there is opposition, sin and death. Here is where man started and continues to be on trial for eternal life, and here is where the closing chapters of the Bible leave man redeemed.

This earth honored by the presence of the Son of God, in his humility, and moistened with his blood and tears, will be the theater of his future reign, jointly with the saints, over the subject nations. John in vision sees a new heaven and a new earth—a new order and condition of things. Rev xxi 1. And Peter, Nevertheless we according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. 2 Pet iii 13. Isaiah prophesies in the same strain, Behold I create new heavens and a new earth; and the former things (R V) shall not be remembered nor come into mind. Isa lxv 17; also lxvi 22. It is the same earth concerning which it is written, "Who laid the foundations of the earth, that it should not be removed forever." Psa civ 5. The same that in the beginning was "covered with a garment when the waters stood above the mountains." Verse 6. It is "waxing old like a garment," (Isa li 6) and needs to be changed. In Psa civ is a fine poetical passage. The Psalmist addressing Jehovah says, Of old thou hast laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. Verses 25, 26. It will be a new earth, but not another earth. New in the sense of renewed, or as the Christian is said to be a new creature. "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." 2 Cor v 17. This best illustrates the meaning of "new" as applied to the earth. To this new earth comes down the New Jerusalem and God dwells with men. It is here that he wipes away all tears, stills the voice of crying, banishes sorrow, pain and death, plants the tree of life, restores Paradise in more than its primeval splendor, and fills the earth with his glory. This surely will be good enough for the redeemed church, and the obedient and saved nations. Who can imagine any thing better? It is true it remains the material earth it was when Adam and Eve walked amid the bowers of the first paradise. That some spots even in this age of sin, by the skill of man working in harmony with nature have been made exquisitely beautiful and charming, shows what can be done when God puts his hand the second time to the work of creating and adorning, and man lends his skill to the same exalted design. I will now call attention to some very plain texts about whose meaning there can be no reasonable ground for difference of opinion. And the Lord said unto Abram, After that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward, and westward; for all the land which thou seest to thee will I give it, and to thy seed for ever." This promise is repeated to the father of the faithful after his change of name, "I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen xvii 8.

The reader will notice particularly that the first part of the promise is to Abraham himself, securing the land to him for an eternal inheritance; it relates to no temporary occupation of the land, as a stranger and a sojourner. He did not get enough in actual possession to set his foot on. "He gave none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him when as yet he had no child." Acts vii 5. So he lived and died in the land, and the promise made directly to him remains unfulfilled up to the present time. The fact of his purchasing a spot for a place of burial showed the nature of the covenant, that it related to time subsequent to his death and resurrection. Like others of the fathers he died in faith, looking forward to the then distant future for the realization of his hope. Heb xi 13. They saw the fulfilment "afar off." By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed; and went out *** By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb xi 8, 9.

After the descendants of Noah had forgotten God and become vain in their imaginations, and fell to worshiping birds, and beasts, and creeping things he chose Abraham and laid the foundation of his faith and hope in certain promises, among which we find the promise of a local habitation on the earth in time future to his life of pilgrimage, and of course future to his death and resurrection. God in giving Abraham the true religion which was to become the religion of the world or of all nations in subsequent ages, centered hope in land, not in sky in earth, not in heaven as understood in popular theology. The promise of a new heaven as in Isaiah, Peter and Revelation is a promise of a renewal of something in close connection with the earth, something that had waxed old like a garment, something disordered and needing re-arrangement. What needs a change worse than the earth's atmosphere, the repository of deadly poisons, and the theater of destructive tornados and cyclones? The land of promise in its changed condition is the better country or heavenly one desired by Abraham. Heb xi 16. With the curse removed, with paradise restored, with God tabernacling with men, with sin and death banished from it, with the glory of God filling it and soft blue skies bending over it, where could a better country be found? He who desires a better one is harder to please than father Abraham.

The snatches of poetry quoted in a preceding chapter do not tell the truth, but Hebrew poetry does. "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men." Psa cxv 16. In the 37th Psalm five times it is affirmed that those who wait upon the Lord, those who are meek, the blessed of the Lord, the righteous, and those who keep the way of the Lord, shall inherit the earth or land; once it is affirmed of these that they shall dwell therein forever, and their inheritance shall be for ever. I will quote one passage. The righteous shall inherit the land and dwell therein forever." Verse 29. See verses 9, 11, 22, 34, in connection with verse 18. The great Teacher said, "Blessed are the meek for they shall inherit the earth." Matt v 5. The meek are to be permanent dwellers of the earth but the wicked are to be cut off from it and rooted out of it. The purpose of Jehovah as primarily expressed in Gen i 28, has never been carried out. "God blessed them, and God said be fruitful, and multiply, and replenish the earth, and subdue it." The subject nations under the righteous rule of Jesus and his immortalized saints will do this. Who can afford to choose the way of the wicked and suffer his doom? Will you, dear reader, choose to close your eyes in an eternal sleep, shut out from all the lovely scenes in the new earth, to which you are so kindly invited by the gospel?

JOHN L. WISER.

Sunday School Lesson.

LESSON FOR SUNDAY, AUGUST 23.

FRIENDSHIP OF DAVID AND JONATHAN. I SAM. XX.

Golden Text. A friend loveth at all times, and a brother is born for adversity. Prov xvii 17.

The friendship—or love—of David and Jonathan can only be fully understood and appreciated properly valued—by those who have themselves entered into covenant relation with God and Jesus Christ, having full faith in the promises made to Abraham. Gen xii to xxii; Gal iii.

There was nothing new about such friendship. It was not based on anything of an earthly character, such as personal appearance. Nor was it the outcome of David's bravery and skill in vanquishing the gigantic Philistine.

Saul had David brought before him, 1 Sam xvii. Jonathan stood by listening, by the time David had answered Saul's questions, and by the way he answered them Jonathan had recognized in him a brother, and more than a brother by birth, one of "like precious faith." 2 Peter i 1. As it is now, so it was then, those who did meditate on God's covenant of eternal life, and cherished it in their heart were few and far between. It was therefore an abounding joy for Jonathan to meet David, there was at once a "unity of the Spirit in the bond of peace." Eph iv 3. Class distinctions disappeared. The king's son and shepherd lad met as the sons of God. Saul kept David with him, and Jonathan made a covenant—a contract or agreement—with him, and dressed him in his own clothes that he might be properly attired for service in the king's house. The friendship was so closely cemented by mutual faith that the words of Paul will fitly apply.

Their lives, their hopes, their aims are one,
Their comforts and their cares.

"The soul of Jonathan was knit with the soul of David," 1 Sam xviii 1-4. This is grand language of words to express a fact, the simple, yet wonderful fact, that the life of David was as dear and important as his own. As time passed the hatred of Saul for David became more intense, determined and foolish. He instructed all his servants to kill David. He sent messengers after David from place to place. David fled to Samuel to Ramah. Saul went there himself, chapter 19. David fled from there and saw Jonathan. They held a serious consultation. Jonathan was loath to believe that his father was really determined to kill David. However he said, I will do anything you may desire. David said, You have made a covenant of the Lord with me, if you find any falsehood in me slay me yourself. Do not bring me to your father. They went out into a field. There Jonathan in the name of the Lord God of Israel promised David that he would find out from his father if he really did mean to kill him, and would most surely let him know. 1 Sam xx 1-13. In verses 14-17 Jonathan made another agreement with David. He asks as if he knew that the Lord had rejected his father and family from the throne of Israel. 1 Sam xv 26-28, and that David would be the king. So he had him swear—or vow—by the Lord that he would be kind to his family. Verses 18-23, Jonathan explains to David his plan to let him know what his father said about his absence. His place at the table being vacant the king asked Jonathan about him. Saul's rage was beyond bounds. He simply raved, and declared that David must die. Jonathan asked why. For answer Saul threw a spear at him. He was assured now that David was right when he said there was but a step between him and death. 1 Sam xx 3. Jonathan left the table full of anger, grief and shame at the foolish conduct of his father. "The glory of children are their fathers." Pro xvii 6. It must be sad indeed when the time comes—as it sometimes does—when the child has to blush for the unmanly behavior of the father.

Next morning Jonathan—sad at heart—went out to give David the signal of danger, and to bid him good by, they could not longer meet openly as friends.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend." Pro xxvii 9.

The meeting and parting of Jonathan and David is told in a few words. No one that is a friend indeed, or has a friend indeed, and reading the words, but what will keenly feel the grievous pathos of them, and will share deeply in the heartfelt grief of Jonathan and David. The same great power, Saul the king of Israel, that brought them together under happy circumstances is now the means of parting them under most distressing conditions. Though the parting is sad indeed, it is not for ever. They have sworn—in the name of the Lord, to meet again. For though parted by King Saul, they will be united by Jehovah's king. Psa ii 6, when he comes to raise the dead and change the living saints. The friendship of Jonathan and David—and such as they cannot be destroyed, or ended by any earthly power.

Next lesson, David spares Saul's life. 1 Sam xxvi.

P. NEILL.

We have lately written a number of letters to some of our patrons who are affected by the new postal laws. We trust they will each see the importance of immediately replying to us, so that all trouble can be saved. If in any case there is an error, we shall be very glad to have it pointed out, so that it can be corrected.

Is the World Growing Better?

A few weeks ago, the writer asked through THE RESTITUTION for statistics showing that the world was growing worse and not better, as popular churches at present teach. Brother Eychaner very kindly answered that query and referred me to Brother Marsh, but in the meantime Brother James Wilson of Chicago has undertaken to answer this question, both directly and indirectly, through THE RESTITUTION and has affirmed that the world is growing better. I am sorry but I must take issue with Brother Wilson on this question. I feel sure though that he will not be offended if I append herein my reasons. I will put these reasons in the shape of four questions.—Question 1. Do the following testimonies apply to times immediately preceding the second coming of Christ? Jude 17, 18; 2 Tim iii 1-5; Luke xvii 26-30. If they do, it matters not whether the world seems to grow better in our estimation, we have God's word that it will grow worse. Question 2. If this is the age of free Bibles and the hundreds of tons of said Bibles are supposed to be doing so much good, is it not strange that an inventory recently taken in Chicago shows that only 60 out of every 1280 families owned Bibles and that the vast majority of those that didn't own them would not accept one as a gift? Question 3. If the world is growing better, one reason for it would be the conversion of the heathen. Orthodox churches go frantic, trying to raise money to send missionaries to India and other benighted lands, to teach the followers of Buddism and other false religions, Christianity. Queer, isn't it, how they have overlooked two Buddist temples, right here in America, one in Seattle and one in Boston. Funny how they have overlooked common newspaper reports to the effect that Dr. N. Krishna, Ph. D. and Bhikkhu Ananda Metteyya, two Buddist monks are touring the United States endeavoring to gain converts to their religion. Speaking of the work of Christian (?) missionaries in foreign lands, latest estimates place the heathen at one billion. If it were possible for each of the missionaries now at work to convert 25,000 (a pretty big job) 320 millions would be converted, leaving 678 millions left. We are given to understand from reliable authority that the heathen multiply very fast, and that for every convert made seventy more are born. Keeping these figures in mind is it not folly to expect the conversion of the heathen, or the world, through the agency of the Free Bible, or any other means other than the personal appearance of Christ?

Question 4. The people of the United States spend 80 million dollars a year for tobacco, consume annually 3 billion cigarettes, use the product of 42 thousand breweries, which is 2 billion gallons of liquor. Statistics prove to us that these figures increase from year to year. If the world is growing better, these figures ought to decrease. We might just add that a perusal of the daily newspaper shows an increase of government corruption, crime, vice, profanity, theatre-going, dancing, horse-racing, cock and bull and prize fighting, divorce, mob rule, anarchism, etc.

Brethren, let us look at these matters carefully, "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," 1 Thess v 3. Let us earnestly pray "Our Father who art in heaven, all hallowed be thy name, Thy kingdom come, thy will be done on earth as it is in heaven."

GEORGE NEILL.

Those having occasion to write to Brother James C. Thompson, Sec'y of the Ohio Conference will note that his address is now 1397 East 124th St. Cleveland, Ohio.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Aug. 19, 1908.

Our space this week is given to our correspondents.

Another uprising of the tribes in Morocco is threatening the French troops stationed in some of the outposts.

Brother J. L. Wince gave the Plymouth Church two good sermons again last Sunday. The weather was extremely warm.

The city of Springfield, capital of the State of Illinois, has been the scene of wild disorder for some days. An assault on a white woman by a negro was the start of the trouble, the mob destroying property and killing innocent blacks. The soldiers are in charge now.

The printed programme for the Nebraska Conference is at hand, and all wishing a copy please send to the Secretary, Minnie Rogers, St. Paul, Nebraska, and get a copy. A notice of the meeting is given elsewhere in this paper, and all can see the time, and the arrangements made to care for visitors. The preaching is to be done by Bros. Joseph Williams, Almus Adams, S. J. Lindsay and O. J. Allard, interspersed with social meetings and song services. With this array of talent all who attend can be assured of most excellent and earnest teaching, and a good and profitable time can be had if all will work for the cause of Christ, and not for selfish ends. Our prayer is that the truth of God will be set before the people, and that some will see its beauty, and accept salvation so freely offered.

Communicated.

Acts Ix. and Galatians Compared.

A. J. Eychaner in The Restitution of July 8, requests some help. I have been troubled about the same in time past., However, I think a little investigation will set all things right.

In Acts ix. Luke gives a brief account of Paul, failing to mention that he spent any time in Arabia, and its object. In the 9th chapter of Acts from the 1st to the 21st verse inclusive, Luke gives the work of the Apostle from his conversion to the time he left Damascus and went into Arabia.

To complete this story I would read in between verses 21 and 22; Gal. i. 18, to 24. This, I think, gives us a complete history of the apostle for the first three years after his conversion.

In Gal. ii. 1, 2, Paul records his visit fourteen years later, when he and others went to Jerusalem to attend the conference spoken of in Acts xv. In Gal. i. the apostle tells why he went into Arabia. In verse 1, he writes, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.)" In verses 11, and 12, he states again, that "I certify you brethren that the gospel which was preached of me is not after men; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." It was necessary that Paul be instructed not by men but by Christ himself. For this purpose he was sent into Arabia that he might be instructed in the things concerning the kingdom of God and the name of Jesus Christ. In the 17th verse he says: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned to Damascus." At this point we take up Luke's account beginning with the 21st verse of the 9th chapter of Acts. But Paul increased the more in strength (Diaglott—power,) and confounded the Jews which dwelt at Damascus, proving that this is very Christ. Before leaving Damascus the first time he preached, "that he is the Son of God."

Paul's second visit to Damascus stirred the Jews and they took council to kill him. The disciples let him down by the wall in a basket. From here he went to Jerusalem after three years. Gal. i. 18. At this time the disciples feared him, but Barnabas took him and brought him to the apostles (Peter and James) and declared unto them how he had seen the Lord on the way, and that he had spoken to him and how he had preached boldly at Damascus, (verse 22,) in the name of Jesus. He spoke boldly in the name of the Lord Jesus and disputed against the Grecians; but they went about to slay him. The rest is told in the 30th verse. It is evident that this could not have been the time of the visit recorded in Acts xv. for at that date, fourteen years after, Paul was well known to all the apostles. The fact stated in Acts xv. that Paul and Barnabas were together at the conference does not prove that they were not together three years after his conversion.

I will now attempt to answer the questions asked:

1, He did not. 2, Three years after. 3, All of this could occur very easily. Notice Gal. I. 21, 22. Afterward I came into the regions of Syria and Cilicia; and was UNKNOWN BY FACE unto the churches of Judea which were in Christ. The Diaglott says was unknown personally to the churches in Judea.

In Acts xxii. the apostle rehearses his visit to Jerusalem after three years and tells of a vision in which he was directed to leave there and go among the Gentiles as they would not hear him. Then the disciples took him down to Cesarea and sent him forth to Tarsus, his native city.

I have given in a brief article what I understand the Word to teach concerning the movements of the Apostle Paul for the first fourteen years of his ministry. If I have not unraveled what seems to be a tangle I will stand corrected.

Submitted in Christian love.

D. C. Hobson.

To the Readers of The Restitution.

My name has not appeared among the contributors of The Restitution for many months, and frequently some one enquires the reason why. I do not know how to answer such enquiry. I only wonder that anyone would notice such poor composition. To me it reads very insipid. I am unable to write my thoughts with any force or beauty such as the glorious gospel of Christ demands.

I often reject my manuscript as not worth the space it takes in The Restitution. Our patient Editor always publishes my articles, thinking perhaps some one will receive some benefit from them; or perhaps it will encourage me to make another effort and thereby improve. Our beloved paper is always filled with so much better matter than I can furnish that I have tried to hide behind their productions and feel excused. Yet I confess to some misgivings in the matter. I suppose I can talk better than write, and have often resolved to do so but have failed to carry out my resolution. My hearing is very poor and that furnishes me an excuse, but does not satisfy me. That is the reason I do not attend the Conferences, and take part in the deliberations. It is not that I am not interested, but I am so deaf that I cannot catch on to anything that is said. I once heard a deaf man preach. He did well as a speaker but he looked lonesome and I felt lonesome on his account, and I know if our Master had been present he would have healed him and sent him on his way rejoicing. Oh, how much we need him! He could heal our infirmities, allay our racking pains, dry our tears, banish our sorrows, give us joy for heaviness and clothe us with immortality. Let us hope the time of tarrying is nearly over, and that the night is far spent and the day is at hand.

We believe the Lord will come at the appointed time and fulfill all that the Father has given him to do. This is the Faith concerning the Kingdom of God. That which Christ accomplished, when in the flesh, constitutes the sum of the knowledge and the reason of the hope that is within us. We are not satisfied with saying we believe Christ died for us, but we would exult in the knowledge of the fact. The sufferings of Christ are to his servants the pledge of the glory into which he will enter. And to suffer with him is to know that we shall be glorified together. Faith first, then the excellency of the knowledge is freely given us of him in whom we have believed. We are admonished to grow in the knowledge of our Lord Jesus Christ. We must not fail to maintain the ground of our hope even unto the end if we share in the grace that is to be revealed unto us at the appearing and kingdom of the Lord. More is required of us than an assent to the fact of his existence. "Whom to know aright is life eternal." Destruction waits for all who know him not. We must get into the inmost circle if we would be led by the sweet influence of his holy spirit, and enjoy the perfect fellowship of his love. We were brought near by the blood of Christ, but many have not kept that nearness, but like the Prodigal have wandered into a strange land, and have left their high-calling and have stooped to affiliate with the degenerate and vile until want and wretchedness cause them to contrast with bitter reflection the abundance of the Father's House with their abject condition. Alas, too many unlike the Prodigal never return. God help us all to walk worthy of the highest vocation to which he has called us, that we may not be empty handed when summoned into the presence of the Lord of the harvest.

A. B. Wince.

The Two Adams.

Adam was a type or figure of the Christ that was to come. Both were a special creation; one made "from the dust of the ground"; the other "made of a woman". Both were placed under law; the first transgressed; the second was obedient. The first received dominion and a bride. The second is likewise to receive dominion and a bride. The likeness must be sought for between the two, in the period before the first transgression. There is no evidence nor reason in the idea that because Adam sinned:—therefore his nature was changed. His environment, his relation to his creator was changed. Under the environment of dominion, ease and luxury the first Adam sinned. Under the environment of poverty, tyranny and opposition the second Adam triumphed by obedience. The physical perfections of the passover lamb finds their counterpart in the moral perfections of the second Adam. To be tempted as Christ was is no sin, but to yield to the temptation is sin. Take a look through the telescope and view the planets moving in their orbits, and the "earth hung upon nothing", and ask yourself if it is not sin to doubt the ability of the architect of the universe to beget the second Adam from the virgin in other than by the natural law of generation? Oh, shame on you doubters! The fact that it is written, "Behold a virgin shall be with child, etc." should be an antidote against that raw and outlandish idea that was in the mind of the heathen, and is voiced by Russell in relation to the sons of God and the daughters of men. It is more than probable that the virgin mother of Christ lost the mark of virginity by the birth of her first born Son and heir to David's royal throne: Heir to the throne as the son of Mary; and legally as the son of Joseph born after marriage; and heir to the throne of the world as the Son of God, and successor to the first dominion lost by Adam.

George Francis.

A Bit of Autobiography, with Present Events.

About a dozen years ago I was in the Willamette valley, evangelizing. In telling the people that Christ is coming back to reign on the earth, I also told them that "the living know that they must die; but the dead know not anything," with emphasis on the last clause. Soon after my return to Scholls, Oregon, I got a letter from the locality of my meetings, saying that Moses Hull, of Chicago, was at New Era, Oregon, holding a spiritual camp-meeting, and asking me if I would debate with him?

I had recently held a discussion in Vancouver, Washington, on the Truth of the Bible, with the happy result of afterward immersing two of the three, that had been almost poisoned by infidelity; as the Vancouver champion had announced that his reputation reached from the Atlantic to the Pacific, while I humbly told the audience that my reputation only reached from Vancouver across to Oregon, to a little village about thirty-five miles away, and as the duties of an evangelist called for boldness, as well as work, I notified those that were working for another discussion to be between Mr. Hull and myself, that if he would acknowledge the Bible as the foundation of evidence, I would discuss Spiritualism with him, but if he denied the Bible, I would discuss that question with him. As I received no reply from him the subject seemed to have passed into an endless death, in the exchange of communications through our friends; but not entirely, I guess.

Last Summer I was stopping with my daughter, Mrs. Grace Lawrence, Etna, Washington. I was informed that the Spiritualists would have an annual campmeeting in a grove near the place, and invited by them to attend, and investigate, I accepted.

At the first meeting Mr. Mills, of Seattle, announced that the order of the meeting would be changed and they would have a conference, or speaking meeting, in which all present would be invited to take part.

He continued, in which he asserted that he had a standing challenge to discuss Spiritualism with any minister, lawyer, or doctor. Believing the move to be only a game of bluff, I answered, Told them of my experience with Moses Hull, and offered to discuss under the same conditions. I met with them every day for a week Keeping it before them during that time, I only made second to the public discussion, the privilege of attending their circles and the privilege to investigate the phenomena of spirit manifestation, without having my power to move about, to go to the cabinet, or where I pleased, interfered with during the investigation. I could neither get a discussion or an untrammeled investigation. I believe the week ended in a triumph for our cause, and think the whole community so thought, except those that have been hoodwinked by their magnetism and tricks. Since coming back from my trip I am informed that Daniel Hull, brother to Moses Hull, deceased, will be here during the month of August, to hold their annual camp-meeting, and that they will expect a discussion, though I expect to go next Sunday to hold meeting at Eden, Washington, near Astoria. I hope to be back during the month. I know better than others that my condition of health needs a condition of active, energetic work, to my full strength, rather than inactive rest. You will be apt to hear more of this if there is more to it.

My appointment by conference to evangelize was followed by resolution granting privilege to change my field to the southwest if health or better usefulness should demand it.

In order for information I desire brethren of the northwest to write to me; also the churches, and brethren of Kansas, Oklahoma, Texas, Arizona and California. If these states, with Arizona as the center, from which the gospel could be carried, would organize a southwest conference, I think much good would result. Experience with the climate gives me confidence that health would be insured in the Arizona climate.

W. L. Skeels.

The Missouri Conference.

Beginning the evening of Aug. 26, and continuing until Sunday, Aug. 30, inclusive, the Missouri Conference of the Church of God, will convene with the brethren near Fredericktown, Missouri, about ninety miles south of St. Louis. Probably a number of the Missouri brethren are acquainted with it as the Blush church. All coming, via St. Louis, will take the Iron Mountain and Southern train, leaving Union Station, St. Louis, about 7 A. M., Wednesday morning, Aug. 26th. You will arrive at Fredericktown, 1 P. M., here conveyances will be provided for all who come to take them to Blush. Write and tell me you are coming. All those desiring to come after Aug. 26, will also be met.

Brethren and sisters in Missouri, this is a part of your work, come and accomplish your task, which is a joyful one. We have long needed and desired such an organization, now it is started, contribute to its success.

To the followers of Christ in other States, in our endeavor to found a Conference in Missouri, we appreciate very much the encouragement given by members of other Conferences, and we trust that a number of you will attend the meeting. The time is rapidly advancing, make your preparations now to come, and enjoy this meeting; and while enjoying it, make successful the purpose of its organization, a closer union of the people of God, that we may not stray from the light of the Truth.

Sadie B. Mohrr, Sec'y.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 6 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This is the work that Bro. Wilson made notice of under the title of "To Hell and back again." The title as printed is as above given.

Questions on Sunday School Lesson Aug. 23.

Friendship of David and Jonathan. 1 Sam. xx.

Golden Text—"A friend loveth at all times, and a brother is born for adversity." Prov. xvii. 17.

30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32. And Jonathan answered Saul, his father, and said unto him, Wherefore shall he be slain? what hath he done?

33. And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not anything: only Jonathan and David knew the matter.

40. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Questions.

1. Who was Jonathan?
2. Why was he so friendly with David?
3. Did he know that David was to take the place that was naturally his, and reign as king?
4. Does this show noble qualities of character?
5. Can true friendship exist without worth on both sides?
6. Is self sacrifice one way of showing true love?
7. Show two ways this friendship was cemented. 1 Sam. xviii. 1-4; xx. 16, 17
8. How was this friendship tested?
9. Does true friendship make us better?
10. How does it increase our happiness?
11. Do we grow like our friends and companions?
12. Why should we be careful about choosing intimate friends?
13. How should we act toward those who would be bad companions?
14. Who can we have for our best friend? John xv. 15.
15. How can we get Jesus as a friend?
16. Did Jesus love some persons more than others? John xi. 5; xxi 20.
17. Were they any more lovable than others were?
18. How has Jesus shown his love? John xv. 13.
19. How can we show our friendship to him? Matt. xxv. 40
20. Will love for Jesus make us more like him? Acts iv. 13.
21. Show why Jesus' friendship is superior to that of David and Jonathan.

Thoughts.

The good in us is strengthened by true friendship.

Friendship tends to make us like the one we love.

We can keep friendship by acts of love, mutual service, telling of virtues and covering faults.

True friendship is shown in loving, rather than in being loved; in giving, rather than in getting; in serving, rather than in being served.

"The way to get is to give."

Jonathan was loving, constant, unselfish in his friendship for David.—Jesus loved even his enemies.

True friendship gives no heed to the "tale-bearer."

God loved us before we loved him. Even when we do wrong he does not cease to love us, but asks us to repent and turn to him.

Were God to cease being our friend as soon as we made an error, who among us could claim his friendship today.

Dear Restitution:

I feel that I must tell your readers of our recent Conference held at Waveland, Ark. It was the most harmonious I ever attended. It seemed that the Lord was with us from the start. After the first day, we had to go to the creek every day and baptize somebody, and some days twice a day. There were twenty some odd baptized, and among them, one old man who was perfectly gray from age. This meeting was held right where I have been preaching for a quarter of a century, and many of them understood the truth, but had not become obedient to the faith. But when they heard it could not resist any longer, and therefore came forward and put on Christ by baptism. There were delegates and visitors from several States, and I do wish every one of like precious faith could have been there. There were people there whom I had never seen, and you have no idea how much good it did me for some of them to come to me and say, Brother Daniel, I was led to see the truth by reading your tracts. There was one man who came there who had been converted to the truth by reading my tracts, and who sent for Brother Hood to come and baptize him. He invited us to hold the next Conference in his neighborhood, which we agreed to do. He said there were a number in his settlement who believed the truth, who had been led to see it by reading my tracts. My health is no better brethren, and I would have been treated before now, but I was not able to do so. But some of the brethren have helped me some, and I want to thank them for it through The Restitution, and pray God to restore unto them fourfold. I baptized five loving ones into the name of the Lord Jesus last week, and if I get my health restored, I hope to baptize many more the coming year. Brethren, I have quite a lot of my kingdom tracts on hands, and have another tract on the same subject, in the hands of the printer, that will be out by the time this paper reaches you. This tract shows what the elements of the kingdom of God are, the condition they are in today, and when they were brought together, and organized into the kingdom of God. I do hope that every one of the faith who sees this, will order some of them and thereby enable me to pay the printer for printing them, and help me pay my expenses while I am being treated. I cannot, and will not ask the brethren to help me, unless I can give them value recieved, but I feel that in these tracts, I can give them value recieved and help the cause of our blessed Lord, and they can, by buying them, help me and the cause too. So brethren, you who have means, please send for some of these tracts, which are only ten cents each, or one dollar per dozen, and thereby help one who is in need, and also the cause which every lover of the truth should love above every thing. There are a few of the brethren who have helped me, whose names I would give if I were not afraid they would not like it, and to whom I owe a debt of gratitude I can never pay, for if it had not been for them, I never could have hoped to be treated as I shall have to be, if I ever regain my health. But with their help, and with the help I hope to get by selling my tracts, I feel that the dawn of a brighter day is before me, without which all would be dark to me today. The tract that is now in the hands of the printer, will contain one of my latest photographs, and will sell at only ten cents each, or one dollar per dozen. Address Magazine, Ark.

Your loving brother in affliction,

T. J. Daniel.

Report for July.

Expenses from Omaha to Laporte City, Iowa, $5.27, meals 40 cents, and Omaha to Benson 20 cents. Total $5 87. Received of Treasurer $10.00, salary $50.00. Received less expenses $4.13.

Preached sermon at Benson July 5 and 12. At Morefield July 2. At Laporte City, July 16 to 21. At Eagle Grove July 25 to 26. Baptized three at Laporte City.

Almus Adams, Evangelist.

The copy for this part of THE RESTITUTION is supplied by Brother Robert G. Huggins, of Oregon, Illinois. He will edit this section, and all who wish to communicate with him, please address as above, and save delay.

EBENEZER.—1 Samuel vii 12.

Coming.

Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh. Matt. xxiv. 44.

He may come perhaps at morning,
When to simply live is sweet;
When the arm is strong, unwearied
By the noonday toil and heat;
When the undimmed eye looks fearless
Up the shining heights of life,
As the eager soul is pouring,
Yearning for some noble strife.

He will come perhaps at noontide,
When the pulse of life throbs high;
When the fruits of toil are ripening,
And the harvest time is nigh:
Then, through all the full-orbed splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.

Or it may be at the evening—
Gray and sombre is the sky,
Clouds around the sunset gather,
Fast and dark the shadows lie.
When we long for rest and slumber
And some tender thoughts of home
Fill the heart with vague, sad yearning
Then, perhaps the Lord will come.

If He only finds us ready
In the morning's happy light,
In the strong and busy noontide,
Or the coming of the night.—
If He only finds us waiting,
Listening for his sudden call,
Then his coming when we think not
Is the sweetest hope of all.

—Selected by Jesse M. Wilson.

Editorials.

Character is the result of daily choices.

The hypocrite in the church is the best argument the devil has to advance.

People need what is in your heart as much as they need what is in your head.

There is a vast deal of difference between a broad mind and a swollen head.

No failure costs more than it is worth—if the fellow who failed makes use of it.

Some people use a little effort to accomplish something, and then entirely exhaust themselves boasting about it.

A Side Issue.

Advocate of Woman Suffrage.—The question of woman's suffrage always has been and always will be the prime factor in social life.

Minister.—It was not so in the beginning. Then women were only a side issue. Gen ii 21, 22.

Higher Criticism the Kiss of Judas.

Dr. McFeters of the Southern Presbyterian Theological Seminary, in an address before the Bible League of North America, at St. Louis, made the following vigorous and just attack upon the destructive higher criticism as taught in the Chicago University. He said in part: "Higher criticism is not the Roman's spear which pierced the side of the Lord. It is rather the kiss of Judas, which, under the pretense of friendliness, aims at the destruction of religion. We, the adherents of literal faith in every work of holy writ, are contending today for the altar and the hearthstone. Radical criticism, such as that voiced by the University of Chicago, proposes a complete change from Christianity to infidelity. It not only presumes to modify, but even, on occasion, rejects the truth taught by Christ, such as his resurrection and second advent. There are a few ambitious young men at the university, who, impatient of obscurity and meagre pay, think to procure themselves better positions by attracting publicity. This aim they can accomplish best by sensational attacks upon what is holy."

Medley.

We do not glory in war. It runs directly counter to our nature to have to use the sword. Yet we often have to defend the truth, and as much as we love peace and quiet, duty sometimes demands that we take the sword and spike some "high thought" right between the eyes. And this warfare sometimes, in fact it is often, occurant "within" as "without, in the outer court". Whether pleasant or not, we cannot evade pointing out this medley within the divine walls of our own church. In a little pamphlet called "Human Versus Divine Wisdom", a printed sermon in reply to Mr. Gonzales, a Congregational minister, the writer says, speaking of Mr. Gonzales' words which he quotes: "Next I proceed to prove that he is an infidel. He says: 'The Bible is just like a tool, to be used like a hoe or rake. Revelations were written by an old man after he was a hundred years old, and discarded by the early church; and Ecclesiastes teaches the sleep of the dead, but it is of very doubtful authority.' If the Bible is like a hoe or rake, then man is as high above it as he is above a tool, and man is to control it instead of the word of God regulating him! In one breath he said we must harmonize all the Bible.....take it all. In another breath he throws out Revelations and Ecclesiastes."

This is a plain criticism on Mr. Gonzales' Bible-destroying theory. It sounds good to the ears of all Bible lovers. But the writer who penned the above words writes in a paper published at Atchison, Kansas, March 15, 1908, as follows. He quotes several Psalms, and then makes this comment on them: "I will not insult God by attributing such sentiment as this either to him or to David, or to any other man inspired by any other spirit than the spirit of hate and murder.....The spirit of these Psalms proves them to be from some sore headed forger and man-hater written after the captivity." And then with a "suppose we try Solomon's Song of Songs," he quotes a selection from Canticles, and then remarks: "He who can see deep spiritual things in this Song is more pious than we are. I doubt that Solomon had any better inspiration when he wrote this than had Brigham Young." Now our writer has proved that Mr. Gonzales was "an infidel" because he compared the Bible to a tool, and because he threw away certain parts of the Bible because they proved soul-sleeping. Then after he makes this criticism of the Congregational preacher, he suddenly discovers that many of the Psalms were written by a "sore headed forger and man-hater", and that the Song of Songs are as worthless as the writings of Brigham Young! Medley? Yes. But there two duties which this medley has fastened upon the writer, and he should lose no time in attending to them: 1. He should withdraw his criticism on Mr. Gonzales, and apologize for calling him "an infidel". He should say to Mr. Gonzales: My dear friend, I am so sorry I called you an infidel. I regret it from the bottom of my heart. I have found out since I called you such an ugly name that you were right; that the Bible is merely "a tool"; and that instead of the tool controlling us, we must control the tool! When you threw out Revelations and Ecclesiastes you shocked me, but come to think of it, the Psalms are written by an old "sore headed forger and man-hater" and Canticles are not fit to be read! Accept my apology, and I will withdraw my written pamphlet against you, and request all readers who have them, to commit them to the flames. This is your duty; it would be manly and upright for you to do it. But no, you go on selling your strictures on Mr. Gonzales! And your second duty is this: You should get out of the Church of God as soon as you can. The Church of God stoutly contends for the inspiration and authority of what you think is only the writings of an old "sore headed forger". We are believers; you are an unbeliever: what fellowship is there between us? You do not believe with the Church of God; why then don't you leave the church with which you don't agree, and join one you agree with? Quit such medley; wake up and do your duty. Be a man.

Is the Body a "Tabernacle" for Man's Spirit.

Man was made to dwell on earth and have dominion over all animal life upon it. Gen i 26, 28; Psa viii 6-8. Consistent with surroundings and duties, God created the body of man of "the dust of the ground" as the "house" or "tabernacle" of the spirit. Gen ii 7; Job iv 17-21; 2 Cor v 1-10; 2 Pet i 13-15. It is with reference to the body that man was made "but little lower than God", or "angels" (mar. Psa viii 5); the same fact is affirmed with reference to the body of Jesus (Heb ii 5-18, noting verses 9, 14, 15).

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

Our minister is shrewd enough to see that if man was created to "dwell on earth" and to have "dominion over all animal life", "surroundings and duties" logically necessitated a material man. So to be "consistent with surroundings and duties" God set about to make another man, or rather a "tabernacle" in which the spirit-man might be imprisoned. Our friend's own comments are, "God created the body of man 'of the dust of the ground'". It will richly repay the reader to turn to Gen ii 7 and see for himself how our friend has deceitfully used the Holy Word of God, unintentionally no doubt. Moses says, "The Lord God formed man of the dust of the ground." See now the difference between Moses and our dear friend: Moses says the Lord "formed man of the dust of the ground: "A Christian Minister" says he "created the body of man 'of the dust'". Moses says the "man"; our friend says "the body of man". Another fulfillment of the words of the wise man: "Add not thou unto his words, lest he reprove thee, and thou be found a liar." Prov xxx 6.

After this effort to pervert God's word, our friend braces himself up to say that "the body is the 'house' or 'tabernacle' of the spirit." For proof of this statement we are invited to Job iv 17 21; 2 Cor v 1-10; 2 Pet i 13-15. It becomes our duty to turn to these texts to see if they substantiate his affirmation.

We begin with his first text, Job iv 17-21. The prophet begins by saying, "Shall mortal man be more just than God?" We cannot but wonder what a preacher wants of such words to prove the immortality of man. We continue to wonder what he means till we get to the 19th verse where we read about "them that dwell in houses of clay." By calling to memory that our minister is designing to prove that the "body is a 'house'" for the spirit to live in, we are able to see that he wants us to understand that by "houses of clay", our bodies are meant, and that "them that dwell in" these houses are our immortal spirits. Beautiful and ingenious as this interpretation is, it is bound to get spoiled. If the distinction between "them" and the "houses" is what our friend thinks; if "them" are the immortal spirits, and the "houses" the bodies they inhabit, woe be unto the spirits of men! For in the following language the prophet speaks of "them" as "they": "They (the immortal spirits) are destroyed from morning to evening; they (the immortal spirits) perish forever..... They (the immortal spirits) DIE, even without wisdom. Vs 20, 21. If "them" who dwell in "houses of clay" are immortal spirits, "they are destroyed"; "they perish"; "they die"!

Your second passage, 2 Cor v 1-10, speaks of man's body as a tabernacle soon to be "dissolved", in contrast to the immortal body of the future which is "from heaven", and which is likened to a permanent "house" to stand forever "in the (now) heavens."

You cannot find in the entire chapter the least hint that the body is a tabernacle for the spirit of man to dwell in. God does dwell in the bodies of his saints by his Spirit, and for this reason they are called "the temple of the living God"; but this is entirely a different thing to your conception of man's body being a tabernacle for the indwelling of an immortal spirit of his own.

Turning now to your third and last text, 2 Pet i 13 15, we read, "I think it meet as long as I am in this tabernacle, to stir up your pure minds by way of remembrance; knowing that shortly I must put off this my tabernacle." Our friend refers to this passage to prove that the body is a house for the spirit to dwell in. So he doubtless understands that the "I" in the tabernacle is the immortal spirit; and the tabernacle the "I" puts off, is the body. We are willing to give his interpretation a fair test, to see if it is "consistent with surroundings and duties". I will put on an overcoat. The coat is my tabernacle, I will suppose; and I am the immortal spirit enclosed within it. I am the "rational, thinking, intelligent", talking, acting man. I am in there now, and I say, "I think it meet as long as I (Who is talking, who is the "I"? The spirit-man inside the coat. Well,) am knowing that shortly I (the spirit-man inside the coat) must put off this, my tabernacle (coat). Moreover, I (the spirit) will endeavor that ye may be able after my decease". The spirit is now dead, and we stop for the funeral.

Conclusions.

Higher Critic. Superior wisdom and advanced thought have destroyed faith in that fish story about Jonah and the whale.

Partial Inspirationist. Certainly; no body gives that story credence now; even we do not, and we are advanced thinkers and teachers in the church.

Infidel. Good, brethren, that's right. Have free thought. Do not be hampered by Christian restrictions. Like saloon men, assert your "personal liberty" rights.

Believer. But if the book of Jonah is untrue, and you throw it aside as worthless, may there not be other books in the Bible equally untrue and worthless? Be sober and careful. Conclusions are very important. We must have regard for—

Higher Critic. Conclusions? No bother about them. We know by eminent wisdom that the Bible is just a book among books, written by men, some of whom were none too good, expressing their blunders, when they made blunders, and their poetry, if they were poetical; but only expressing the men and age out of which they came.

Infidel (blinking his eyes). With what wisdom and eloquence our friend speaks! How lofty his thoughts! Go on; give us "free thought" and "personal liberty".

Partial Inspirationist. I am so fascinated by the glitter of twenty century erudition, I never stop to think about conclusions. When such men as Brother Higher Critic speak, the loftiness of their burning eloquence and deep thoughts just lifts me up into the air; I don't care or think about conclusions. As a partial inspirationist I believe the writers of the Bible only wrote under the inspiration of God "at times"; hence the reason of so many blunders, fish stories, contradictions, etc. No one knows whether the Bible is inspired even in a partial sense; at the most some only think it is—some of it, may be. The only conclusion possible is—

Higher Critic. That the writers of the Bible were not so well educated as we are, and that their Bible is not as good a literary production as Shakespeare's works.

Partial Inspirationist. Well, guess. We don't know whether the Bible is inspired or not. The things in it which are true are true in themselves, and not because Bible writers said them.

Infidel. "The Lord bless you", if there is a Lord. I must take you by the hand and say, Hurrah for your 'conclusions'. Amen, brethren, Amen!

Baptism.

Baptism is as essential to our salvation, as Noah's ark was essential to the saving of himself and his household.

"Eight souls were saved by water." "The like figure whereunto even baptism doth also save us." 1 Peter iii 21.

Christ himself said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." St. John iii 5.

"He that believeth and is baptised shall be saved, but he that believeth not shall be damned." Mark xvi 16.

It is everyones duty to study and search the scriptures and see what they say about baptism, before being baptised. There are certain conditions on which baptism is based in order to make it scriptural, and these conditions are repentance and faith.

Paul says, "I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20, 21.

Repentance is a reformation of life. It is the hating of sin and forsaking it. So before being baptized we must confess the Christ of God, believe, repent and then obey by being baptized, for the washing away of sin.

On the day of Pentecost when the Jews cried out, "Man and brethren, what shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii 38. They believed, and were baptized. If that was the way in apostolic times, it is the way now. Therefore, immersion is correct, as it is the only form which represents Christ's death, burial and resurrection. It is the only way to get into Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom vi 3. "For as many of you as have been baptized into Christ have put on Christ." Gal iii 27. Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the "Father", even so (are) we also (raised from the burial of baptism that we) should walk in the newness of life." Rom vi 4. "For if we have been planted together in the likeness of his death, we shall be also (raised) in the likeness of his resurrection." Rom vi 5.

If ye be in Christ, if ye have put on Christ,—"then are ye Abraham's seed, and heirs according to the promise." Gal iii 29.

KATHRYN TOWNSEND.

They Wrote Letters. Acts xv 23.

Brother Huggins:

I started via Portland to Astoria, but my health did not make a continuation of my trip advisable. I have received a challenge from Daniel Hull, a leader with Spiritualists, to discuss the Bible and Spiritism in their camp meeting near here. I hope to meet him in the future on Bible inspired of God, against Bible revealed by the spirits of dead men.

As ever,
W. L. SKEELS.

Brother Huggins:

I was much pleased to receive your article to be read at our Conference, and thank you for the same. The subject is one which always brings comfort and encouragement to those who belong to the sect everywhere spoken against. I will read it with a few remarks, so you may preach a little sermon to us that I hope will do us all good. We certainly were disappointed that you could not be with us, but, we cannot always control circumstances, and so we do as we can, and not always as we would. May our Father bless you in your efforts in proclaiming the glorious gospel.

Yours in the One Hope.
MATTIE NEILL.

Brother Huggins:

I almost feel acquainted with you from your personal communications in connection with your present work and your former relation with Ward and Work. I will be pleased to continue to send articles to you or Bro. Underwood as may be most convenient to the management of THE RESTITUTION and the most readily used. I am reaching years—that are laughingly augmented by added troubles from which I had no escape that I could find, but recognize Christ as the Ebenezer, "Hitherto hath the Lord helped us." Though we may continue to find some that we cannot trust, as well as other difficulties that bedge our ambition to do good and it may seem that a signal defeat is surely just ahead—as with Israel at Ebenezer (1 Sam iv 1) and the enemy (those we regarded our best friends) may destroy our hope—make conquest of the ark (1 Sam v 1), yet, my dear brother, after we have almost drowned our hope with tears and the final conflict is fought we can select a stone, even from the blood stained field of Ebenezer and name it "Hitherto hath the Lord helped us," and turning our eyes to the mark of the prize, we will see the rock that is higher than I—the only begotten of the Father, full of grace and truth.

Dear brother, I did not design or wish to write on the expressive name of your editorial page—which belongs properly to your pen only, but started with no other purpose than to thank you, and through you our Brother Underwood, for your encouraging courtesy in space granted; and your kind personal letter of criticism from which I hope to profit as earnestly as I requested it.

Having thought more of the name you have given your department I hope that every time we open to that page that a thrill of hope will lift the burden a little higher from out heart, every time we see the word Ebenezer, and many will have reason to be thankful on account of the good cheer that lies imbedded in it. If the ambitious young have only had Excelsior inscribed on their banner, let young and old add Ebenezer, for this will mean success not in this world alone, but in "the world to come."

Your earnest brother,
W. L. SKEELS.

Gold Dust.

Talk not of yourself—but of Jesus.

The one person in the world whom it is most necessary to reform is yourself.

Every day of the Christian's life should be marked by some deed of kindness and love.

The doing of the will of God leaves no time for disputing about His plans.

Not only to say the right at the right time and right place, but far more difficult is it to leave unsaid the wrong thing at the tempting moment.

The whole world of science, and art, and literature, and song, could it be ours, is as dust in the balance compared with a saving knowledge of the truth in Christ Jesus.

ANNA E. DIXON.

Interesting Paragraphs.

Twenty-five high school principals in Kansas are women. They are said to do their work so well that no one has ever suggested putting men in their places.

A residence of at least five years is required to qualify an alien for naturalization. No matter how long a man may have been in the United States, two years must elapse between the date of his declaration of intention and his admittance to full citizenship.

So many peanuts are eaten in this country that the native supply is not sufficient for the demand and about $3,000 worth of the African nuts were imported from Marseilles in 1906 and over $73,000 worth in 1907. The west coast of Africa produces quantities of peanuts.

Haymakers on the farm of H. A. Snell, near Hanover, Pa., noticed a cow in a nearby meadow strangely jumping about and bellowing loudly. Upon investigation they were astonished to find that eight weasels had attacked her. After a hard fight the farmers succeeded in killing several of the blood suckers and scattered the remainder.

In the manufacture of alcohol from peat, a Danish company, with experimental plant in Denmark and one in France, has found the cost to be about one-fourth of that made from potatoes. In the process of manufacture, the cellulose or fiber of the peat is converted by sulphuric acid into a soluble carbo-hydrate and this is fermented by a special yeast.

Miss Lillian Smith, captain of the Ladies' Perseverance Swimming club of England, has just declared her intention of trying to swim the English channel during the present season. Though she is only eighteen, she has already performed some remarkable feats as a swimmer. She accompanied Jabez Wolffe in one of his attempts to swim the English channel and remained in the water four and a half hours. She is not the first woman to make the attempt. Last year Annette Kellerman, of Australia, made a valiant effort to reach Calais, but failed.

Report of Labor.

By our request our esteemed brother J. F. Wagoner left Rochester, Ind., July 8th, and arrived in Woodruff the morning of the 9th. He was met there by my father and made a trip of twenty-two miles by wagon to our home. On the following evening after his arrival he spoke to us for a short time. He also spoke once before leaving. And on the afternoon of the 13th he baptised my brother and I. On the following morning he left for his home.

Yours in the hope of eternal life.
ALICE HESS.

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Thomas H. Glover	10.00

$1 25 Chicago Excursion

Pennsylvania Lines, Saturday and Sunday, August 29 and 30. Get details from J E Haines, Ticket agent.

Brethren, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Program, Missouri Conference.

Wednesday, August 26, 1908.

7:30 P M Sermon.

Thursday, August 27.

9:30 Opening Address. President, J. H. Morse.
9:45 Response. P. J. Graham.
10:00 Social Service. John F. Williams.
11:00 Sermon.
2:00 Business—Adoption of Constitution—Appointment of Committees.
3:00 Sermon.
7:00 Social Service. Stewart Cooper.
7:45 Sermon.

Friday, August 28.

10:00 Business—Election of Officers.
10:30 Social Service. R. E. Lloyd.
11:00 Sermon.
2:00 Social Service. Elijah Satterfield.
2:30 Question Box. Brief answers by Rob't G. Huggins. Discussion by members.
3:15 Sermon.
7:00 Social Service. Wm. Cooper.
7:30 Sermon.

Saturday, August 29.

10:00 Business—How to *raise* Finances. Unfinished and New Business.
11:00 Sermon.
2:00 Question Box. Answers by R. G. Huggins. Discussion.
3:00 Sermon.
7:00 Social Service. J. H. Morse.
7:30 Sermon.

Sunday, August 30.

9:30 Social Service. Kathryn Townsend.
10:00 Communion.
10:30 Sermon.
2:30 Sermon.
7:00 Social Service. Sadie B. Morse.
7:30 Sermon.
8:30 Closing Address. J. H. Morse. Members of Conference.

We will have with us on this occasion, Brothers W. H. Wilson, Rob't G. Huggins, J. H. Luman, John Foore, and we are sincerely hoping that Brother Daniel's health will permit his attendance.

We would like to have representatives from other states—all will be heartily welome.

The Conference will convene with the brethren of the Church of God, near Fredericktown, Mo. Directions as to coming, and other information will be given later.

Every one come and give us your help and encouragement in the work we have begun.

SADIE B. MORSE, Sec'y.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

TO HELL AND BACK AGAIN.

I am now preparing a thirty-two page booklet to be entitled as above. It is something that is very much needed, for the public mind is clouded as to the Scriptures teaching suggested by the above topic. An attempt will be made to make the teaching clear and forceful. In order that I may know how many copies to print, I would like each one to write and say how many copies you would like me to reserve for you. If you will do so immediately it won't be long before it is printed. Single copies will be fifteen cents, or five for fifty cents. It would be better to take them in lots of five or ten, as postage will come less than on single copies. Address 420 North Willow ave, Austin station, Chicago, Illinois.

W. H. WILSON.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 3cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Announcement.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 8, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.

B. J. WOODS, Pres.

Dear Brothers and Sisters of the Churches of God, Greeting:

The Church of God in Nebraska will hold their Annual Conference in St. Paul, Nebraska, August 29th to September 7th, inclusive. The meetings will be held in the Court House Hall, a large well-lighted room easily reached. We have planned to have meals served throughout these meetings at *ten cents a meal or twenty-five cents a day*, to those who are able to pay, but those coming who are not able to pay are just as welcome as those who pay. Beds will be provided for all free of charge. We expect to have with us some of the best speakers in the faith.

Dear brothers and Sisters, drop for awhile the worldly cares we are all troubled with more or less (and some of them are very hard to lay aside,) and make an effort to come to this meeting, asking the Lord to help you to come. Heb. x. 24, 25, says "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Some very important business is to come up for settlement, so let each one feel that this is your meeting and make an extra effort to come. You are needed. Come and help us to make this one of the best meetings ever held in Nebraska.

Both the Union Pacific and the Burlington Railroads have branch lines coming to St. Paul. A committee will meet these trains.

MINNIE ROGERS, Sec'y.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30. Programme later.

EVA L. STEARNS, Sec.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

SOME GOOD BOOKS.

An aged brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted, Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

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Poetry.

Angry Words.

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power;
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word!

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Saddest memories of today.
Angry words! O let them never
From the tongue unbridled slip
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links in life are broken,
By a single angry word.

Communicated.

The Destiny of Russia, as Foretold by God's Prophets.

In the study of prophecy in its various branches as related to the coming of the Lord there is no branch more important than that of the movements of Russia, denominated by Ezekiel, as "Gog", "Rosh", etc., and by Daniel as "the King of the North". Daniel shows that the movements of the King of the North, is the very last sign prior to the coming of the Lord. Daniel shows that "at the time of the end", that he will "overflow and pass over", through the Bosphorus, into the Mediterranean Sea. Russia has several times attempted to "overflow and pass over", but has been turned back every time.

Ezek xxxix 2 (margin) says, "I will draw thee back with an hook of six teeth." In 1855, she started to pass over, and the six allied powers turned her back. When the Lord's time comes, Ezekiel says, I "will put hooks into thy jaws, and I will bring thee forth." This is doubtless the time spoken of by Daniel, when at "the time of the end", he "shall overflow and pass over. He shall enter also into "the glorious land" of Palestine, or "Shall plant the tabernacle of his palace between the seas (Dead and Mediterranean Seas) in the glorious holy mountain."

Now notice as to what shall happen when "the King of the North," shall "overflow and pass over". See Dan xi 14: "At THAT TIME (and at no other time) shall Michael stand up, the great prince which standeth (in defence) for (of) the children of thy people"—people of Israel. "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at "that time" thy people (God's people) shall be delivered, every one that shall be found written in the book." If they are delivered "at that time", it cannot be before then; hence the importance of watching for "that time". "And many of them that sleep in the dust of the earth shall awake (at that time), some to everlasting life, and some to shame and everlasting contempt." Hence the King of the North must "overflow and pass over," prior to the resurrection. "And they that be wise shall shine as the brightness of the firmament (at that time); and they that turn many to righteousness as the stars forever and ever," at that time. This is the sign which will tell God's people exactly where they are.

The "King of the North", of Daniel and the "Gog, the chief prince of Meshech and Tubal," doubtless represent the same character. Both Daniel and Ezekiel speak of him coming forth like a storm. See Ezek xxxviii 8, 9. "In the latter (time of the end) thou shalt come into the land (of Palestine) that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a STORM, thou shalt be like a cloud to cover the land, thou, and all thy bands and many people (allies) with thee."

Verse 15, 16: "And thou shalt come from thy place out of the NORTH parts, thou, and many people (allies) with thee, all of them riding upon horses, a great company and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days (time of the end), and I will bring thee against my land, that the heathen (Gentiles) may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets (Jeremiah, Ezekiel and Daniel) of Israel, which prophesied in those days many years that I would bring thee against them." Compare this with Dan xi 40, 41, 44, 45 At the time of the end shall the King of the South (Turkey lies to the south of Russia) push at him: and the the King of the North shall come against him like a whirlwind (storm, Ezekiel), with chariots and horsemen, (Cossack cavalry) and with many ships (passing through the Dardenelles into the Mediterranean Sea); and he shall enter into the glorious land (the land of Israel, Ezekiel), and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. . . Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy and utterly make away many. And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Ezekiel says that he shall fall upon the mountains of Israel, and so both prophets agree. It would be of interest to identify Gog and Magog, of Rosh Meshech and Tubal, and of Persia and Ethiopia, of Libya, Gomer and Togarmah, of Sheba and Dedan, the Merchants of Tarshish, and the Young Lions, etc., but it would occupy too much space. I have in my possession a valuable book which does all this, and a great deal more. It is entitled the "Destiny of Russia, as Foretold by God's Prophets." It is a paper covered book of 118 pages. I have been fortunate enough to secure sixty copies of this book, which I will sell at 40 cents per copy. Of course sixty copies will last but a short time. As to whether you secure one or not depends upon how soon you order. They will be sent without partiality in the order in which they are received. When these sixty copies are sold no more can be secured as they will be out of print.

Peter informs us that this Word of Prophecy, is something that is sure, absolutely reliable, and that we do well if we take heed to it. He also informs us that it is a light that shines in the darkness, and will continue to shine until the dawn of the coming day, when the Day Star or the Bright and Morning Star will arise. The "wise shall understand," says God's prophet. It is only the wise virgins who were prepared to enter in.

In the short time that remains let me advise all to carefully study the prophetic word.

Yours in the Blessed Hope
W. B. WILSON.

The Bereans Column.

Manifestations of Love.

I shall not keep you long brethren, as the gift of clothing my thoughts in entertaining sentences has not fallen to my lot. I will give you a few thoughts on the above topic as they have occurred to me in my walk through life, and from the reading of God's Word. Love is hard to define. "Any one reflecting upon the thought he has of the delight which any present or absent thing is apt to produce in him has the idea we call love." So says our dictionary. We only know we love or are loved by its manifestation, and this manifestation must be in acts not words. Words indeed are idle if the actions do not corroborate the words.

Is it not so? It is a theme that has called forth the highest eloquence of man, expressed in poem and prophecy, and inspired the songs of the angels when they sang, "Peace on earth, good will toward man," for there is born in the city of David, a Savior which is Christ the Lord." That song still rings through the ages, voicing the greatest manifestation of love ever man.

The manifestation of love commenced with the creation, and has continued until the present time, and will continue until the fulness of joy is reached when sorrow and sighing shall be done away and we shall bask forever in its unalloyed effulgence as it radiates from the throne of God. We have a taste of it now in the family life of those who love each other. Who delights in manifesting that love by little acts of self-sacrifice, speaking loving words, or gentle caresses, which are reflected back in the happiness of the family circle. In such a family faults are overlooked, hasty words are not long remembered, because love suffereth long and is kind. The hand clasp of a friend, tried and true, brings a thrill to the heart and a joyful gladness that millions of riches could not bring. These are but manifestations of love, which nature prompts. In the household of faith we must stand upon a higher plane if we obey the commands of One who spake as never man spake, and every act of his life left us an example of love, hard indeed to follow, but which must be reached after if we love him, and would stand with the pure in heart before the throne of God. If ye love them that love ye, what reward have ye? says our Lord. Our reward is in the pleasure that the return love brings, and so we have our reward, and there is nothing to look forward to, for sinners also love those that love them. We must step upon a higher plane. Jesus says, "A new commandment I give unto you, that ye love one another," how much? "as I have loved you." How much did he love us? Read of his life, and see how he manifested that love. Wandering about in the hills of Judea, no home, no where to lay his head, despised, railed at, and finally haled before the tribunal of men, to answer for crimes of which he was not guilty. I often think of that lonely figure, forsaken by those whom he had loved, not one to stand by him in his hour of trial, not one to manifest the least bit of interest, but afraid lest they too should be involved in his disgrace. They stand afar off, and look on, one of them even denying that he knew him. What a pitiful picture of human frailty, but how human, we all love to be associated with the successful. How good and loving we can be, if trials do not come our way. What a lesson is here for us. Despised, rejected, not even the loved disciple near to comfort him, did he falter? No. For us he suffered that cruel death, foreseeing which he had in agony sweat those drops of blood. This is how he manifested his love for us, and this is how we are commanded to manifest our love to one another. Can we do it, brethren? Only by so loving that we may stand on the higher plane of unselfishness, being rooted and grounded in love. If ye love me, keep my commandments. One command says, Bear ye one another's burdens, and so fulfil the law of Christ. Is this easy to do? No. Because self says immediately, "I have enough to do to bear my own burdens, why should I bother with my neighbor's, but if we love the Master we manifest that love by hastening to help bear our neighbor's burden. Love of self is the foundation element in our nature, but if we include our neighbor and forget a little of self we are going a little way towards the realization of the command to "Love thy neighbor as thyself." It is by no means easy to so fulfil the law of Christ and bear the many things that are disagreeable to us. As the leaves of the trees differ in forms, so some are born with a sensitive nature that appreciates every form of beauty both in nature and art, or the lovely in character, while others of coarser mold take pleasure in those things that do not at all appeal to one of finer fibre. The first one, if he accepts Christ will almost immediately see the beauty of Christ's character, appreciate his sorrow and suffering, and see the greatness of self sacrifice on our behalf and rejoice greatly in the glory that is to follow to those who follow in his footsteps, while the other of the coarser nature, only dimly at first, sees why it is necessary to do the many things commanded contrary to nature, and often perhaps offends the esthetic nature of the first man by doing things that he regards as utterly out of place in a Christian, and expresses his disgust forgetting to bear with his fellow laborer until the purifying form of the law of Christ has lifted up the struggling man to the same high plane as himself. Is not this one way in which we must manifest our love for our Leader by helping him of the lesser degree of fineness to grow more and more like Christ, and thus letting the love of Christ, constrain him until he can love his enemies, and thus grow nearer the high ideal set for us in the Holy Word.

He of the finer nature will always keep a little ahead of the coarser grain, provided they both equally strive to win. How thankful we ought to be, that when he comes for his own he will not judge by the sight of the eyes, nor reprove by hearing of his ears Also that man looks upon the outward appearance but God upon the heart. The finer man may have received the ten talents and the coarser one two, but we notice the one receives as much as the other, according to the gift bestowed which is double the size of the gift, showing that to whom much is given, much will be required, but the reward of each is according to the gift. So let us bear with one another, study each others nature and environment, and leave the rest with him who doeth all things well, and by so doing our hearts will grow tender and pitiful, and become more knit together in love, like a loving family with Christ for our head.

We are not only to bear but also to forbear, and perhaps this is harder for the quick, sensitive man, thus to manifest his love for his brother than by bearing; and why, because forbearing has to do with self restraint. This one is ready to blaze up in wrath at something the coarser brother may say or do, that strikes him as not according to Christian ethics. By forbearing to speak the word that is already on his lips, will he not be manifesting his love for the Savior and his brother, to the one because he loves him, and to the other because he knows his brother is one of God's little ones, and by forbearance show him he has learned the great lesson that Christ taught, to forbear and forgive. How hard the lesson is to learn only the quick tempered one knows, or how quickly, in response to an angry word one will rise to the lips in reply.

If these words of our Master are in our hearts, "Be ye angry and sin not. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God," the angry word will not be spoken. "Beloved if God so loved us we ought to love one another." Here is another precious statement, "If we love one another, God dwelleth in us and his love is perfected in us. Does he dwell in us, then if we do not love one another, and allow that love to go on to perfection by bearing and forbearing? Evidently not. What then, brethren? Shall we lose our crown if God dwell not in us? Must we wait until our brother has conquered all his faults, before we love him, or shall we manifest our love by forbearing and forgiving whenever the occasion arises to make it necessary. Does not every such victory over self, draw us nearer to the perfection of love by our victory over self. We are like babes, when born into the family of God we must grow in grace and in the knowledge of the truth, and go onward to perfection, and also because God manifested his love to us when he sent his only Son into the world, that we might live through him. This was done before we knew him, an example of unselfish love. Have we not cause to rejoice that we shall not be judged by man's judgment? How many of us would stand with the unnumbered throng that will sing his praise on the glorious holy mountain, if we depended on even our brother's judgment to admit us, how many of us would stand there? It is truly a position worth striving for. The picture of peace that Isaiah presents in the 11th chapter is beyond our mortal ken, and still it is within the power of every one of us to behold that picture of pence, and participate in its joys. Shall we see it if we fail to manifest the same love to each other that God has manifested to us? I trow not. He that hateth his brother is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? A natural question is it not, when God is love? We have this commandment from him, That he who loveth God loveth his brother also. Can we fulfil this command if we entertain a critical spirit towards our brother, and do not patiently bear with his little faults, and forbear to speak the bitter word, and so manifest our love both for our Master and our brother. Remember that though we have faith to remove mountains and have not love, we are as sounding brass and a tinkling cymbal. The power of the intellect is great, but who can compare it to the mighty power of love? Intellect cannot give you life eternal, but love can and will, but it must live and manifest itself in the life that we live or we shall not receive in the life that is to come. We admire the brain power of a Cæsar, a Bonaparte, an Alexander, who were able to accomplish so much. Who for? Self. Selfishness was the motive power of their action. We love Martin Luther, Clara Barton, Florence Nightingale, Frances Willard, and the great Lincoln. Again we ask why? Because love was

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, AUGUST 26, 1908. NUMBER 32.

J. H. Willey
Read

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

the power that stirred their minds and brought forth results that will live as long as time lasts. They worked with tireless energy for the good of mankind.

Again, if we love God, we love his Son, and if we love them we love those who have been gathered into the fold of Christ, and manifest that love by meeting with them when they assemble to worship in the way appointed. If we neglect to do so, is love warm in our hearts? I am glad that we in our mortal blindness are not appointed to judge. Still if a man says he loves his family and takes every opportunity of spending his time away from them, naturally we say he has a queer way of manifesting his love. So if a friend says he loves a friend, and on every kind of a pretext, avoids his society I fear that friend would in time begin to doubt the strength of that love. Christ says, "By their works shall ye know them." Shall we not then manifest our love for our Savior if it is warm within by meeting with those who meet to remember him, as often as opportunity offers? Allowing self to be swallowed up in our desire to obey him who spake as never man spake, who loved as no man ever loved, and loved us to the death. Who said, "Do this in remembrance of me." Should not the remembrance of that love make us eager to do his commandments; so fill us with love that we have no room to remember our brother's failings, but with hearts full of a desire to please our loved One, worship and adore as the angels did, and sing, Worthy, worthy is the Lamb that was slain. We know that he is risen again, and is alive forever more, inviting through his Word, all men to come unto him and find rest, everlasting rest. How many and beautiful are the invitations he gives us, born of his love for us. How can we help but respond? We do love to please the object of human affection. As the love for the heavenly transcends that earthly love, so far our desire to please the heavenly object, ought to exceed the earthly. Do we manifest such love if we neglect any command of our dear Lord? I cannot think so.

How did he manifest love to his fellow men while here? Can you find one selfish act in the whole record? A leper came and he cleansed him without a question. A man came and craved a favor for his servant, and it was granted. The sea rolled in tumultuous waves and he said, "Peace, be still," and the winds and the waves obeyed his will. Think how the sick of the palsy rejoiced when he said, "Son, be of good cheer, thy sins be forgiven thee." Do you not think the woman who touched the hem of his garment, saw the love in his eyes when he said, "Daughter, thy faith hath made thee whole." If we but touch the hem of his garment with faith in our hearts shall we not be clothed upon with the garment of righteousness and receive a covering for our sins. Happy thought that love is so great. His mercy so sure. He spoke to the dead—they arose. He touched the sightless eyes and light sprang into them. No one who asked his aid went away empty handed. No child of misfortune lacked a loving word. Shall we not love this the grandest figure of the ages with all our hearts and earnestly try to build up a character worthy of such a leader?

He says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." We know the promise is for all who will come. Can we not lift our eyes to the hill from whence cometh help, and realising our frailties, overlook the frailty of our brother with the true love of God in our hearts, make sure our entrance to the city of God. Nothing unclean can enter there. Only a white robed throng can walk its gold paved streets. Love will be the pass word at the pearly gates, the voices of the white-robed throng will be tuned with love, as they sing the song of Moses and the Lamb. The throng is made up of the lowly, the meek, the pure in heart, and those who have suffered for righteousness sake. Can we afford to miss the grandeur of that time won by faith and self sacrifice in Christ's cause? Let each heart answer for itself.

MRS. RUTH WHITEHEAD.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 26, 1908.

TAKE notice of Brother Huggins' change of address. 3502 Woodland Ave. Cleveland, Ohio.

A POSITION is open for a young man who is of the faith, and has a knowledge of the printing business sufficient to set type, do neat job printing, run a small press, and mail papers. Any one wishing a position write to this office.

BROTHER F. L. Austin is attending the Iowa Conference this week, and has arranged his return trip so as to be with the Plymouth Church on Sunday, Sept. 6, and preach for us. The services will be at 10:30 a. m. and at 7:30 p. m. Let all within reach make note of the date, and arrange to come and hear Brother Austin once more.

A HASTY note from Brother Lindsay of Oregon, Illinois, dated August 23, informs us that 44 were enrolled at their Bible school. We will doubtless have an extended report later. One saddening feature of the meeting was that Brother Lindsay's oldest daughter, Etta, had an attack of appendicitis, and was operated on Monday evening, Aug. 17. She is getting on nicely, however, and hopes soon to be out again. Brother Lindsay started for the Waterloo, Iowa, conference on Sunday night.

A LETTER from Brother P. Neill says that the Conference at Salem was a complete success. He says: "There was not a jar from beginning to end. We missed you and some others very much, but I cannot think of even one present who was not welcome." This is encouraging and calls to mind pleasant memories of the times when we were privileged to meet with the beloved in the Lord at Salem and other parts of Ohio. Our prayer is that the good influence of this gathering may last and grow throughout the coming year, and that more and better work may be done for the Master than in any year past.

SOME people say "It is just luck," and others say "It is Providential." Have it as you each please, but on last Wednesday the building containing the Hall where the Chicago Church held their meetings was destroyed by fire, all except one corner where the organ and book case owned by them were kept. For some reason this corner with the goods belonging to the church, and the "Communion Service" was not burned, but were not even damaged by fire or water. Until some other place is secured they will meet at the several homes, as will be arranged for. A notice by Brother Thompson will explain this fully.

Communicated.

Conference Report.

The business meeting of the Ohio Conference, Church of God, was held at Salem, Ohio, on Saturday, Aug. 15th, 2:00 P. M., and presided over by P. Neill, President.

The report of the secretary for the years 1907-08, was read and accepted.

The following is the treasurer's report:

Total receipts Aug. 31, '07, $607.25.
Expenditures, Aug. 31, '07, $465.46.
Balance on hand, $141.79. Bros. Morron and Klingenstein were appointed an auditing committee, and made a favorable report.

It was advisable to have two members of the conference committee in each of the larger cities, accordingly the following were elected:—For Salem, Bros. Morron and Pottorff; for Cleveland, Sister J. C. Thompson and Brother Klingenstein; for Springfield, Bros. Overholzer and D. Beck; for Barberton, Bro. Juergensen; Brush Creek, Bro. J. Lehman.

Brother Robison, Evangelist, read an extensive report of the work done in the state during the year. This report has appeared in three parts in THE RESTITUTION. Some discouragement had been encountered; but the report of six baptisms seems to offset these.

Brother Juergensen, as chairman read the report of the conference committee, which was accepted. Great praise is due this committee for the efficient manner in which they have discharged their duty.

A letter from Brother and Sister C. Moore, of Cleveland, Ohio, was read in which they expressed their wishes for the welfare of the conference movement and in pledging their support for another year earnestly desired the re-election of Brother D. C. Robison as evangelist. They were unable to be present, owing to the illness of Sister Moore.

Brother and Sister Farley, of Sisterville, W. Va., by letter expressed their regrets at being unable to be present. This dear brother and Sister are making a most glorious defence for the truth once delivered to the saints. It is our earnest hope and prayer that God may bless their labors.

The officers elected for the coming year were W. S. Tomlinson, President, P. Neill, Vice President, Stanley A. Sanford, Secretary and Treasurer, and D. C. Robison Evangelist, unanimously, with Mrs. D. C. Robison as assistant.

Votes of thanks were extended to the retiring officers, also to Brothers Neill and Robison for the noble work of the former in Salem, and of the latter throughout the state.

The place for the next conference meeting was left to be decided upon by the officers of the conference.

Brother Tomlinson urged the use of more tracts by the Evangelist, and upon due authority appointed the following to make expenditures for the purpose of obtaining quantities of the best tracts, Brothers Robison, Morron and Klingenstein.

After the reading by Brother Robison the herein printed articles were unanimously adopted as the foundation for the faith of the Church of God in Ohio.

STANLEY A. SANFORD, Sec'y.

WHAT WE BELIEVE.

1 We teach that men can only be saved by an intelligent belief in the Gospel (Mark 16:15 16; Matt. 13:23; Rom. 1:16-19.)

2 This Gospel consists of the good news of the Kingdom of God and the name of Jesus Christ (Matt. 4:23; Acts 8:12; 28:23.)

3 The Kingdom of God will be a literal kingdom, established on the earth (2 Sam. 7:16; Jer. 3:17-18; Dan. 2:44.)

4 The Kingdom proper will consist of the twelve tribes of Israel, who will be gathered from all nations; and, after the rebels have been purged out will be planted in the land of Palestine (Ezek. 20:38; Amos 9:15.)

5 The dominion pertaining to this Kingdom will embrace all Gentile nations on the earth (Dan. 7:27; Rev. 11:15.)

6 Jerusalem will be rebuilt in splendor, and be "the City of the Great King," the capital of the world (Matt. 5:35; Isa. 62:7; 66:13; Jer. 31:38-39.)

7 The nations then in existence will consist of mortal men and women, as at present. They will go up, representatively, from year to year, to worship the Lord, the King, at Jerusalem (Isa. 65:17-25; Zech. 14:16.)

8 When the Kingdom has been established, the nations will learn war no more, but live in peace "one thousand years" (Micah 4:1-4; Rev. 20:1-5.)

9 The RULERS of the Kingdom shall be immortal, yet tangible, and will consist of Jesus and his brethren. These kings will be those who will have been redeemed by the blood of Jesus out of every nation (Rev. 5:9-10; Matt. 19:28; Rev. 2:26-27; Zech. 14:9.)

10 Before the twelve tribes can be fully restored, and before the Gentile nations can be subdued and blessed, Jesus must return to Jerusalem to sit on David's throne (Luke 1:32-33; Rom xi 25-26; Acts iii 20-26; Ps lxxii; Ezek xxxvii.)

11 The glorious reign of JESUS and His BRETHREN will continue one thousand years over mortal nations. At the end of that time all sinners will be rooted out of the earth, and from that period the earth will be inhabited by a race of immortal beings (Rev xx 4; Prov ii 22; Ps xxxvii 20-34; Matt v 5; Rev xxi 4.)

12 Deity will be manifested in each approved saint, as He now is in Jesus, which multitude of saints, with Jesus as the Chief, will constitute the ONE NAME, which is to rule the kingdom and dominions for one thousand years (Ex iii 13-15; vi 3; John xvii 20-26; iii 5 6; Ps lxvii 1-4; Zech xiv 9.)

13 Man is a creature of the dust—out of the earth, earthy—and by reason of sin is death-doomed (1 Cor xv 47; Gen ii 8; Ps civ 14; Job iv 17.)

14 Death is the extinction of life; and man in death is unconscious, and dependent on resurrection for a future life (Gen iii 19; Ps vi 5; Isa xxxviii 18; Ps cxlvi 4; Eccl ix 5 6; x 10; I Cor xv 16-23.)

15 Man in his present state, being destitute of immortality, if he remains in ignorance of the way of life, will forever end his existence in death Ps xlix 12-14 20; Isa xxvi 14.)

16 Those who comply with the conditions will obtain immortality at the resurrection (Rom ii 6-7-16; I Cor xv 51-57; 2 Cor v 10.)

17 Men and women whose hearts have been purified by the belief of the things of the Kingdom of God and the NAME of Jesus, if they desire in all honesty the inheritance of eternal life in the Kingdom of God, are proper subjects for an immersion in water in to the ONE NAME (John iii 5; Rom vi 3-5; Acts viii 12.)

18 In the ONE NAME they have Christ as their Mediator, Advocate and High Priest, who will, if they are faithful, intercede for them and through whom they will obtain the great salvation (1 John i 7-9; ii 1; 1 Tim ii 5; Heb iii 1.)

19 We reject the Gentile dogmas regarding an immortal soul, an immortal devil, dreading hell, eternal torments, eternal existence of the wicked, kingdom in the skies for saints, and universal resurrection. (Gen ii 7; Ezek xviii 4 20; Heb ii 17; Ps xxxvii 20; Isa xliii 17; Dan vii 27; Prov xxi 16.)

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them." (Isa viii 20.)

Echoes From the Ohio Conference.

To those "of like precious faith" scattered abroad we send these words of greeting. Our conference held at Salem, Ohio is now in the past. The farewell has again been said and those who were our guests have gone to their homes. It was the universal verdict that the conference was in every respect a success. The gospel of the kingdom of God was heard in every sermon, song and exhortation. During the interval of services all enjoyed themselves in exchanging experiences and building each other up in our most holy faith.

Every service was enjoyed from the opening address of Brother Neill to the last on Sunday evening. The Springfield brothers and sisters with the Cleveland did much to make our meeting a success.

We had the pleasure of immersing our young brother Ashford Lehman, from Brush Creek. Brother Ashford has been defending the truth for several years and is a very intelligent young brother. We commend him to the Brothers and Sisters of the Brush Creek ecclesia.

There were some very pleasant things said during the conference. It is the opinion of Sister Neill and others that the spirit of unity prevailed to a greater extent than in any conference that has been held. Brother Peter Overholser of Springfield exclaimed, said, "It is the time of my life." Sister Kauffman, of the same ecclesia, was present and attended each session. Salem is 200 miles from Springfield and our sister had passed her golden wedding and the 70th year of her life.

I must speak of the sermons delivered during our conference. Sister Neill's discourse on the kingdom of God was enjoyed by all. Those who have heard her know that our sister is a very graceful and fluent speaker. Sister Robison's discourse on The Bible and Its Message, was thoroughly enjoyed by all. Our sister showed herself well versed in history and the message of the Bible. Our Bible School subjects were enjoyed by all. This is a new feature in our conference work. We hope to be able in a few years to support a Bible School as others do. On Thursday p. m. a stranger dropped in on us. We soon found that he was not a stranger to the covenants of promise.

This stranger is Brother Jeffreys of Murphysboro, Ill. Brother Jeffreys was on his way to New York to meet his children who are on their way from Europe. Brother Jeffreys has been isolated for a number of years. All appreciated his visit with us. We detained him until he was compelled to go. Our brother has a standing invitation to drop in on our conference at Salem at any time that suits him. It is our wish that he preach the word. Mr. Eldemiller of near Troy, Ohio was a visitor. He expressed himself as well pleased with all sermons, songs and exhortations. We were pleased to have Miss Florence Westfall, daughter of Brother and Sister Westfall, of Troy, Ohio. Master Carl Beck, son of David and Anna Beck of the Springfield ecclesia enjoyed himself very much. Carl is only eleven years old but has distinguished himself as an artist. His oil printings are much admired.

Our audiences were very attentive. Much of the time our house was well seated. On Sunday morning and evening we had a full house. We had nearly forgotten that Sister Virginia Ritenour, of Virginia, attended our conference. Many will remember her in attendance at conferences last year. We were pleased to have her with us as she is intelligent and earnest. We were selected as evangelist for the coming year. We hope to be able to do something for the Master. Brother Juergesen of Barberton impressed all with his earnestness for the cause of Christ. He has been of much value to the conference.

Your brother in the Hope of Israel.

D. C. ROBISON.

Report of Labor.

Dear Restitution:

I wish to announce through the dear, old RESTITUTION, that on Saturday, August 1st, 1908, the Church of God, at Guthrie Grove, S. C., began a series of meetings which continued for eleven days, closing Aug. 11th, 1908.

This meeting, though saddened by the loss of our own Pastor, E. M. Anderson, has been one of great success to the Master's cause, and has brought many to a more perfect knowledge of the truth, and caused them to cry out, What must I do to be saved?

During the meeting twenty persons made a confession of their faith by putting on baptism. On Sunday, August 2, Brother J. H. Anderson preached his first sermon as our pastor here, which was very fine and to the point, and will be long remembered by those present. Sunday night Brother A. N. Durham preached to a large congregation.

The services throughout the meetings were arranged as follows:

Song Service at 9:30 o'clock in the morning. From 10:00 to 11.00 o'clock the brethren made short encouraging talks. Preaching at 11:00 and at 7:30 P. M. Song Services until 8:00, after which preaching would begin. All appointments for preaching were filled by the Pastor, Brother J. H. Anderson assisted by Brother A. N. Durham. During the meeting we enjoyed listening to twenty Bible discourses by these two brethren which were full of the grace and knowledge of God to make us wise unto salvation. The two brethren preached some of the best sermons we have heard them preach since they have been in the ministry.

There was much interest shown all during the meeting and some went away like King Agrippa, "Almost persuaded to be a Christian," which I trust will some time soon not be "Almost persuaded" but "Altogether persuaded." We have had a great feast of good things here at Guthrie Grove, which will last unto life eternal.

Brother J. H. Anderson accompanied by Brother A. N. Durham, J. S. Brewer, W. W. Moore, and G. M. Pack left this morning for N. C., where Brother Anderson and Durham will carry on a meeting in that state. Brother Anderson has received several letters from the brethren up there lately asking him to come and preach for them which he could not refuse, although he has had many troubles and hardships to bear this summer. He is one that is always ready to go forward in the Master's cause, making no excuse whatever. I hope much good will be done up there by these brethren. The party will return in about ten days. May the kingdom of God soon come and thus end the present state of things.

Your Sister, in hope of eternal life.

EMMA PACK.

Sunday School Lesson.

LESSON FOR SUNDAY, AUGUST 30.

DAVID SPARES SAUL'S LIFE. 1 SAM 26.

Golden Text. Love your enemies, do good to them that hate you. Lu vi 27.

There is no command of God or Jesus Christ that is more disregarded, or overlooked than this golden text. There are thousands who profess—by their "religious" connections—to love the Lord Jesus, but would consider it silly and really foolish to love their enemies, and do them good. Notwithstanding the fact that Jesus plainly said, "If ye love me, keep my commandments." John xiv 15.

The natural man—the world—cannot receive the things of the Spirit, therefore to the unbeliever the golden text is foolishness. 1 Cor ii 11. A babe in Christ, 1 Peter ii 2, can only have a slight idea of it. A novice, 1 Tim iii 6, one that is trying to understand—can hardly be expected to fully carry out the command. But every one—without exception—who profess to "know the living and true God, and Jesus Christ," John xvii 3, should at all times love their enemies and do them good. Observe, it is YOUR enemies, not every ones enemies, nor all the bad people in the world. Men that would treat an enemy, as David treated Saul, were always very scarce, and at the present time are rarely met.

The hostile nations round Palestine were the enemies of Israel, and of course of David, and wicked in the sight of the Lord. David—with the help of the Lord—punished those enemies severely.

David fled from Naioth in Ramah, 1 Sam xx, to escape the wrath of Saul. Then to Nob, then to Achish, king of Gath, 1 Sam 21, to the cave of Adullam, to Mizpeh, to Hareth, chap xxii, to Keilah, to a mountain in the wilderness of Ziph, to the wilderness of Maon, to Engedi, chap xxiii. Saul with three thousand chosen men pursued David at Engedi. Saul went into a cave, and was at the mercy of David and his men. He would not take advantage of Saul, nor allow his men. He cut off a part of Saul's robe, he even regretted that act, because Saul was the anointed of the Lord. When Saul left the cave, David called to him, told him he could easily have killed him, showed him the skirt to prove his words, and said "the Lord will avenge me of thee." 1 Sam xxiv 12-14. Then showed Saul that as king of Israel he was in very poor business. He was a great king, hunting a dead dog—a flea. It was David's sterling faith in God, and his genuine humility, by which he was able to rule his own spirit. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov xvi 32. This was what enabled David to spare Saul's life.

Saul broke down, he wept, and was very penitent, said some fine things to and about David, told him he would surely be king of Israel, and like Jonathan Saul made him swear that he would not destroy his family. David promised. Chap xxiv.

Saul would neither keep his word with God nor man. The Zephites—from the south, towards the lower end of the Dead sea—came and stirred up Saul to go after David again, and again David spared his life. The king was asleep with his spear close at hand, and a bottle of water. Though he had a full guard, they were also asleep. David took the spear and the bottle, then he called to Abner, chief of the king's body guard, and accused him of not taking proper care of his lord, the king, and that he had forfeited his life, and ought to lose it. This was very galling to a warrior. He had no excuse. Saul heard David, and by good words and fair speeches tried to deceive David. Rom xvi 18. "Is this thy voice, my son David?" He was certainly a good son to Saul, but jealousy is cruel, and Saul was filled with it from the time that the women sang "Saul killed his thousands and David his tens of thousands." 1 Sam xviii 7. If the Lord was urging Saul against David, he was willing. He did not despise the chastening of the Lord. For the Lord scourgeth every son he receives. Heb xii 5, 6. But if this persecution was of men, he invoked the wrath of God upon them, because they had driven him away from all that belonged to him, and from the privilege of worshiping the living and true God with those of like faith. They had made him a wanderer, leading a vagabond life. He told Saul that the Lord had delivered him into his hand, so he could easily have taken his life, but he would not avenge himself, nor by his own hand slay Saul. He had full faith that the Lord would deliver him. Saul with a show of goodness, blessed David, and they went their way.

Next Lesson, Saul and Jonathan slain in battle. 1 Sam xxxi.

P. NEILL.

The Hall occupied by the Church of the Blessed Hope (Church of God,) in Chicago has lately been destroyed by fire and until another suitable place to meet can be secured services will be held at their most convenient homes each Sunday morning at the hour of 11:00 o'clock, according to announcements made the previous Sunday. Any inquiry regarding services will be cheerfully answered by Phone, "Austin 3812" or by Postal, 808 N. Willow Ave. (Austin Station) Chicago.

R. W. THOMPSON, Sec'y.

THE RESTITUTION is only $1.50 per year. Try it a year.

Questions on Sunday School Lesson Aug. 30.

DAVID SPARES SAUL'S LIFE.
1 SAM XXVI.

Golden Text—"Love your enemies; do good to them that hate you."—Luke vi. 27.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand today, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and shalt also still prevail. So David went on his way, and Saul returned to his place.

QUESTIONS.

1. Why did David flee from Saul?
2. What sort of followers did he have in his exile? 1 Sam. xxii. 2.
3. Did the training he got help him to understand the people?
4. Did he learn to trust in God more?
5. Do trials and adversities help us?
6. What promise is given in Romans viii. 28?
7. How did Saul get into the power of David?
8. Was the temptation to kill Saul great?
9. What object did David have in sparing his life?
10. What Christ-like principle did David show?
11. What did Solomon say of such a victory as this? Prov. xvi. 32.
12. How did David make himself known to Saul?
13. In whose hands did David leave his case?
14. What was the effect on Saul?
15. Was this true repentance?
16. What did Solomon say about such an act as David's? Prov. xv. 1
17. When do trials fail to bless us?
18. What part of the Lord's prayer applies to this lesson?
19. What does Jesus say about the treatment of enemies? Mat. v. 43-45
20. What did Paul advise in Romans xii. 17-21?
21. Can evil be overcome by evil?
22. How only can it be overcome?

THOUGHTS.

By overcoming trials we are made stronger.

Only good love—can finally prevail against evil.

The tendency of good is to awaken good in others.

Sunlight brightens whatever it may shine on.

Particles of dust even will reflect light.

Crushed ice is still ice—only warmth and sunshine melt it into water.

Love's conquest is to transform hate into love.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Tone of Voice.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger are there.

Then, would you quarrels avoid
And in peace and love rejoice,
Keep anger not only out of your words
But keep it out of your voice.

—Youth's Companion.

Editorials.

A lie has no feet and cannot stand, but it has wings and can fly afar.

Blessed are they who have no hobbies to ride. But if have a hobby you must, let your hobby be the hobby of not having a hobby.

Do you in lowliness of mind esteem your brother better than yourself? Phil ii 3. If you are Christlike "this mind" (v 5) will be in you.

Keep in touch with the throne of grace by daily prayer. Keep the tendrils of your heart entwined around the throne of God. It will make you and keep you like God.

The Illinois Bible School has just closed. The attendance was large, and the interest good. Will soon publish a full report of the school if reported by the Secretary, Sister Grace Williams.

Elsewhere in this paper, Sister Martin requests an explanation of the words, "Of such is the kingdom of heaven." She really answers her own question, and so Scripturally, that we have not a word to say in reply.

It is a loving action to warn one who is in danger, even if you get no thanks for it. The Psalmist calls the reproof of the righteous a kindness and an excellent oil, and Solomon says, "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Psa cxli 5; Prov xxv 12.—Wiley Jones.

Please note the change in our address which is made in this issue. The Lord willing, we shall spend most of our time this year in Cleveland. We are at liberty to answer calls to preach in Michigan, Indiana, and other States not too far from Cleveland. We decline to preach at places and in the fields where Bro. Lindsay works. He is an able minister of the truth, and churches within his reach need not write for my help.

In the *Christian Herald* (New York), instead of having "Obituary" for the caption under which to print deaths, funerals, etc., they are published under the headline: "Called Higher." That a living man is "called higher" when he dies is one of the absurdities of immortal soulism. In quiet moments of thought and reflection, can a reasonable man work himself up to seriously believe that a dead man is "higher" than a living man? Solomon thought that even a dog, if alive, was better than the mighty lion, if dead. Eccl ix 4. Consider.

Is the Bible an Infallible Guide?

Not if we let Higher Critics represent it. In a recent issue of a monthly paper which comes to our study, we notice a "free thinker" says that our Bible canon was fixed by men "no more inspired than you or I"; that in the confusion of getting the books together twenty-three "divinely inspired books of our Bible" were omitted from the canon, and are "now lost to the world". After making the proposition clear as mud, the writer announces with "profound scholarship" this conclusion, to him an apparently comforting one: "The infallible guide is not any book transcribed by corrupt monks, but the Holy Spirit as a continual revealer of the truth written, and of direct wisdom from heaven. See 1 Cor ii 10, 12; xiv 26, 30". Like the Holy Ghost-filled and Holy Ghost-led people of pagan Christianity, our writer denies that the Bible is an "infallible guide"; it takes the Holy Spirit as a "revealer" before we can see the "truth written" in it; and like them, he throws the Bible aside as the work of "corrupt monks", and looks for "direct wisdom from heaven"! Yet this same writer with a depth of "scholarship" known and possessed only by Higher Critics says of "hypnotized dupes" who get religion in revival meetings, "The Word of God has almost no weight *** against 'my experience'. A magnetic shock from these human batteries has more weight than a dozen texts from God's Word. God pity such." Save your pity, O ye Higher Critics; pity yourselves, O ye perverters of the right way of the Lord. You say that the "infallible guide is not any book", argo not the Bible; that without the Holy Spirit as a "revealer" you cannot ascertain the "truth written" in it; that wisdom comes *from* heaven "direct"! Then why do you desire God to pity a man who prefers a "shock" of the Holy Spirit to a "dozen texts from God's Word"? What is this thing you call "God's Word", anyway? The fragments, bits of pieces, the parts of God's word which *have* happened not to get "lost" through the ages, but which have been preserved by the translation of "corrupt monks", therefore not "an infallible guide"! You pity and you want God to pity a man who prefers a "shock" of "direct" power to something you call "God's Word", but which in reality you believe is only the work of "corrupt monks"! Twelve texts from such a book has "no weight", and cannot have any weight with a reasonable man; he will prefer a "shock" every time to such uncertainty. He will turn from such monkish rubbish and cry out for "direct wisdom from heaven". But after our Higher Critic turns from God's Word as a monkish book, and looks to the Holy Spirit as a "revealer", he says with the consistency and "profound scholarship" characteristic of his class: "See 1 Cor ii 10, 12; xiv, 26, 30." These texts are the foundation on which he builds his claim of spirit-guidance. My, what a bank of sand to erect your "shock" claims upon. He builds his theory on less than a "dozen texts" and these were transcribed for him by "corrupt monks"! A man so wise, so ripe in scholarship—and to think he would believe such monkish texts! How longsuffering Heaven is.

Is the Spirit Conscious in the Death-State?

Does the spirit live in a conscious state apart from the body? James ii 26 reads, "The body apart from the spirit is dead." Every logician will grant the natural inference from these words is that the spirit is yet alive after the death of the body. Why mention the separation of the two and the death of one if the other is dead also?

Eccl xii 7 says that at death "the spirit returneth unto God who gave it." This settles the question involved in Eccl iii 21 relative to the spirit of man. The spirit of man is in God's keeping while the body moulders in the dust. That is why Jesus said, "Father, into thy hands I commit my spirit." Luke xxiii 46. Matt xxvii 50 reads, "Yielded up his spirit;" Mark xv 37, "gave up the ghost", John xix 30, "gave up his spirit". Stephen called upon the Lord "saying, Lord Jesus, receive my spirit." Acts vii 59. That is where the spirit of the daughter of Jairus was when the Master said, "Maiden, arise. And her spirit returned to her immediately." Luke viii 54 55. Her spirit was alive and responsive to the Master's call.

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

Our good minister begins his argument in defense of spirit-consciousness in the death-state by quoting the words of the apostle James, "The body without the spirit is dead." ii 26. His comments on this text are very peculiar. He says that "every logician" will readily admit as a "natural inferences" that the spirit survives the death of the body in a conscious state. He would render better service for immortal spiritism if he would pass by "natural inferences" and give us a "thus it is written" for the immortality of the spirit and its consciousness in the death state. "Why mention the separation of the two and the death of one if the other is dead also?" If our friend knew what the spirit of man is, he would blush at the simplicity of his question. The translators of the Bible have given "breath" as an alternate reading for spirit in the margin of Jas ii 26. Man was lifeless until God imparted to him the "breath of life" (Gen ii 7); and as soon as his "breath goeth forth" (Psa cxlvi 4) his body is "without the spirit", and he is as "dead" or lifeless as he was before he ever breathed. No man of intelligence, to say nothing of a "logician", would be foolish enough to admit that the breath is "yet alive after the body is dead." The breath gives life to organized bodies, other things being equal; it gives life, but it is not itself alive. To say of the breath which never was alive that it is "yet alive" in the death-state, is to use language carelessly and to betray a lack of manly discrimination.

Then we are told that the spirit "returns to God" at death (Eccl xii 7; that it is in the "hands" of the Father (Luke xxiii 46); that it is "received" by Christ (Acts vii 59); that it is "yielded up" (Mk xv 37); all of which we accept and heartily believe. My only regret is that our minister who so glibly quotes these texts does not accept them himself. This the reader will see when we come to review the part of his article which sets up the claim that all spirits, whether good or bad, are in Hades in the interval between death and resurrection. But we dismiss this point for the present, and ask, Have you quoted a single text setting forth the consciousness of the spirit in death? Not one! The texts you quote tell us where the spirit "returns" to; into whose "hands" it is committed. They locate the spirit; they tell where it is. Our friend unconsciously confesses as much; for when he gets through quoting his passages he says, "That is where the spirit of the daughter of Jairus was when the Master said," etc. When the proper time comes we will show that you flatly deny the "where" of the spirit. But dear friend, How do you expect to show that the spirit is conscious in death by citing texts to show "where" it is? There is a vast deal of difference between telling where a thing is and showing its condition there. Come, friend, get down to the issue. You started out to prove that the spirit is "in a conscious state apart from the body", and we demand the proof.

Our friend does make one weak effort to perform the impossible task of proving that the spirit is a conscious entity while its body is dead. His attempt would be amusing but for the solemnity of the issue. Mark his words: "That is where the spirit of the daughter of Jairus was when the Master said, 'Maiden, arise.' " "Her spirit was alive," he says, "and responsive to the Master's call." Our writer certainly has a wonderful faculty for getting things mixed. When he starts to make a point, it makes no difference how many grammars he may meet on his pathway, he kicks them to one side, and goes on triumphantly to the goal—his point! The reader will remember how he applied the plural "them" in Job xxxii 8 to the singular word "spirit". Now he says, "Stephen called upon the Lord 'saying, Lord Jesus, receive my spirit.' " Acts vii 59. If he will take the the trouble to read Acts vii 59 he will find that "they" stoned, called, said, etc.; and the 60th verse tells what Stephen did; how "he" kneeled, prayed, etc. How our friend can make the plural pronoun "they" represent Stephen, is a twist in polemics we are not familiar with. He made the mistake we presume by gazing intently at the point in his mind when he should have been looking at the text he was transcribing. He does not hesitate to ignore the rules of grammar, as may be seen from his words, "That is where the spirit of the daughter of Jairus was when the Master said, 'Maiden, arise'. And her returned to her, and she rose up immediately.' Her spirit was alive and responsive to the Master's call." Here he says that when Christ said "Maiden, arise", her spirit was was not only "alive", but that it was "responsive"—it responded at once to the "Master's call"! Here, perhaps for the first time since the world began, the spirit is called a "maiden"!

They Wrote Letters. Acts xv 23.

Brother Huggins:

I have many questions to ask you, but, at present, would like to have an explanation of Jesus' words in Luke xviii 16: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." What I want to know is, what is meant by the words, "For of such is the kingdom of heaven"? Now, I do not believe, as many do, that the kingdom will be, or rather is composed of little children. Rather we must become teachable, humble, obedient, etc., as little children are supposed to be. In Matt xviii, the disciples came to Jesus and asked him, Who is the greatest in the kingdom of heaven? Jesus called to a little child and set him in the midst of them, and said, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven. Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me," etc.

We know that little children cannot believe or be converted, so we have no proof that this scripture has any reference to little children going to heaven at death, as many believe. We do know that Jesus addressed his disciples as little children, (Jno xiii.) Brother, please be as explicit as possible, for I am very dull of comprehension.

A Sister in Israel' Hope.

A. J. MARTIN.

Some Mistakes Corrected.

It is a mistake to say at the communion table that the bread is a memorial of his "body which is broken for you." 1 Cor. xi. 24. Rather say, "Which is given for you." Luke xxiii. 19. His body was not broken, John xix. 32. See Diaglott on 1 Cor. xi. 24.

It is a mistake to construe Rev. i. 10, "I was in the spirit on the Lord's day," as it is read, "I was in the Lord's day in spirit," meaning that John was in spirit carried forward to a future period which those who so interpret the text call the Lord's day. The simple meaning of the phrase is that John was inspired (inspirited) to see the vision on the first day of the week, which, at the time he wrote was known to Christians as the "Lord's day," because the Lord rose from the dead on that day.

It is a mistake to apply 1 Cor. xv. 22, "As in Adam all die, even so in Christ shall all be made alive," to the whole human family. The apostle in this portion of his letter is writing to and of "brethren" (v. 1). It is true that non "all" is as broad as the other, but both comprehend the righteous only. Those out of Christ, whose sins are unforgiven, are subject to death on account of their own sins regardless of Adam; for "the soul that sinneth it shall die." But why do the righteous die whose sins are forgiven? Because they possess the Adamic nature, they die in *Adam*. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49. In other words, as we all die in Adam, so in Christ shall we all be made alive. "But every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming."

JAS. W. WILSON.

Brother Huggins:

I have just written something about the seals and trumpets of the Apocalypse for your inspection and criticism. I adopted the suggestion, "boil it down," so that it would appear in RESTITUTION. Am much pleased with Bro. Moyer's article in RESTITUTION, (April 5th); just been reading. He is another "innovator" as related to Apocalyptic exposition. Had something about covenants a while ago; needed "boiling down" but have not been to able to get at it on several accounts.

The reading of Bro. Moyer's piece suggested to me the propriety of writing about the seals, being convinced of the interpretation submitted for some years.

As ever in the One Hope.

C. W. TOMKINS.

Something About the Sealed Scroll.

REV. IV. 1.

The scroll not rolled from bottom to top, nor from top to bottom; but sideways. Beginning in the opposite direction to that which we are accustomed to.

The Hebrews commenced at what would be to us the back of the book, or scroll. The scroll is presented to our notice. Already rolled up and sealed—each communication firmly sealed.

In opening, or breaking the seal. The last one sealed must necessarily be the first unsealed, or opened, and therefore the seal No. 7 would be number one opened, and so on to number seven, which would be number one in the sealing process. So then, seal number three or four could not be opened till numbers one and two were opened; and so on in the reverse order of the sealing.

This order necessitates that the writing under seal number one have its application near the close of the judgment period rather than away back under Roman domination. The accuracy of this order is apparent by a study of verses 1 and 2 of Rev. vi. The man on the white horse is a warrior represented as pressing on and on to victory. One crown shows his connection with royalty, and the wording of the writing affirms victory. Let it be noted that at the commencement of the rider's career, he is invested with one crown, but we find that near the close of his career as a warrior he is invested with "many crowns"—consult chapter six 11, 12. There is no difficulty in identifying this exalted personage.....The time is during the hour of judgment, and just before the establishment of the kingdom, when the Victor will rule the nations with an iron (strong) sceptre; when the kingdoms of this world will become the Lord's and his Christ's.

The prophetic facts and conditions represented under this seal goes to show that the opening of the seals are to be just in the reverse order from the popular conception current among expositors (?) But all of them during the war period, including seal number (6) six, under which is the great earthquake, which makes kings and emperors totter on their thrones.

After an intermission in the scenes, a new act is presented. The messengers appear with seven trumpets. The seventh seal includes all of these seven trumpets. And as with the seals, so with the trumpets, all of them judgment periods. The trumpets beginning and ending with the seventh seal. The seventh trumpet blast synchronizes with seal number one, when the rider on the white horse completes his victories as recorded, chap xi 15.

Respectfully submitted for your inspection by

D. W. TOMKINS.

Gold Dust.

Spare moments are the gold-dust of time.

The greater our opportunities the greater our responsibility.

We should always remember the kindnesses received but forget those we have done for others.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall love others.

Let young people know that the way to purity, character and honor is through reverence to God and his Word. Study the life of the Galilean to see these virtues in their simplicity and perfection.

Every life may exert an unconscious influence for good.

ANNA B. DREW.

India's government has recently authorized the employment of women telegraph operators. The candidates must be between eighteen and thirty years of age, and they must be unmarried or widows. They must undergo a training of twelve months in the telegraph training classes, during which time they will receive $6.65 a month, the same allowance that is drawn by male learners.

The Dutch government has granted a concession to the Amsterdam and North Holland, Electric Tramway Company to build and operate an electric railway system in Holland. The route will be nearly 50 kilome, running from Amsterdam north through Zaandam to Kromenfule, from Zaandyk to Wyk-aan-Zee, and Wormerveer to Purmerend. The Holland Development Company, of Amsterdam, will build the entire system.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

$1 26 Chicago Excursion

Pennsylvania Lines, Saturday and Sunday, August 29 and 30. Get details from J E Hanse, Ticket agent.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Obituary.

At the home of his sister in Marengo, Iowa, Abraham Yike, in the 68th year of his life. He was born in Fairfield County, O., Mar 28, 1841. Died July 3, 1908. In disposition he was amiable; in conduct kindly; in attainment intelligent and religious. He was a kind husband, a good neighbor; conscientious and faithful to his religious convictions, filling his place in the economy of God. Many years ago he was a member of the Christian church. After coming to Iowa in 1869 he joined the Advent Christian, and still later when more light came to him by the study of the Bible, he became identified with the Church of God at Irving, Iowa.

He leaves a loved companion to continue along the journey of life. May she be sustained and comforted in her bereavement by the promise of life by a resurrection from the dead. We trust that his peaceful sleep will end when the last trump shall sound.

A. J. EVERHART.

Stilla Darby was born March 14, 1880; was married to Clay Gilbert, Sept 13, 1903, died Aug 2, 1908. Leaving husband and little daughter 3 years old, with many relatives and friends to mourn her loss. Sister Gilbert was baptised by the writer September 28, 1902, near Augusta, Okla. She was living in Medford, Oregon at the time of her death. Sister Gilbert was ever ready to learn of the things of the kingdom and not only to learn but to tell it to others and was ever ready to defend the truth.

The enemy is now the victor and we have laid her away in the cemetery at Corvallis, Ore., to await the resurrection with the full assurance that it will be (if we live right) as little Wanda said as she looked at her mother when she was ready for the casket, "I will get to see mamma when Jesus comes."

How blest the righteous when he dies,
When sinks the weary soul to rest;
How mildly beams the closing eye,
How gently heaves the expiring breast.

So fades a summer cloud away;
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

But soon shall shine the mighty morn,
When slumb'ring saints arise and sing,
"O grave, where is thy victory now,
And where, O death, is now thy sting!"

A. W. DARBY.

Evangelist Report.

Work in Illinois for year ending August 29, 1908.
Number of different places visited 19.
Number discourses preached 212.
Number funerals preached 8.
Number of baptisms (11, 21, Ind. 12) total 33.
Collections above the subscriptions $493.50.
Total expense account $177.73.
Balance accounted for to treasurer $315.77.
Number miles traveled by rail 5400.

Death Roll for the year:
Amelia S. Mitchell, Lanark.
Robert Patterson, Ripley.
Hannah W. Appleyard, Chicago.
Elizabeth Renner, Lanark.
Samuel D. Fahrney, Chicago.
Lodocea Winters, Marshall.
Ella Long, Camden.
Mary Jeffrey, Murphysboro.
Walter Goodyear, Dixon.

Baptismal Roll for the year:
Moriah—Lucy Slack, Louisa Woods.
Salem—Grace L. Hutchings, Nora E. Claypool, Como C. Murphy.
Ripley—Fred Paisley, Emma Paisley, Frank Lanlng.
Camden—Austin Campbell, Amanda Campbell, Charles Thomas, Jennie Thomas, Pauline Chapman, Lydia Chapman, Jesse Pestle, Ruthie A. Shoopman, Alcinda Potts.
Annual Bible School—Ida M. Ordnung, Arra Mae Hanson, Nellie B. Johnson, Ethel Seymour.

S. J. LINDSAY,
State Evangelist.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Poore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Program, Missouri Conference.

Wednesday, August 26, 1908.

7:30 P M Sermon.

Thursday, August 27.

9:30 Opening Address. President, J. H. Morse.

9:45 Response. P. J. Graham.

10:00 Social Service. John F. Williams.

11:00 Sermon.

2:00 Business—Adoption of Constitution—Appointment of Committees.

8:00 Sermon.

7:00 Social Service. Stewart Cooper.

7:45 Sermon.

Friday, August 28.

10:00 Business—Election of Officers.

10:30 Social Service. R. E. Lloyd.

11:00 Sermon.

2:00 Social Service. Elijah Sutterfield.

2:30 Question Box. Brief answers by Rob't G. Huggins. Discussion by members.

3:15 Sermon.

7:00 Social Service. Wm. Cooper.

7:30 Sermon.

Saturday, August 29.

10:00 Business—How to raise Finances. Unfinished and New Business.

11:00 Sermon.

2:00 Question Box. Answers by R. G. Huggins. Discussion.

3:00 Sermon.

7:00 Social Service. J. H. Morse.

7:30 Sermon.

Sunday, August 30.

9:30 Social Service. Kathryn Townsend.

10:00 Communion.

10:30 Sermon.

2:30 Sermon.

7:00 Social Service. Sadie B Morse.

7:30 Sermon.

8:30 Closing Address. J. H. Morse. Members of Conference.

We will have with us on this occasion, Brothers W. H. Wilson, Rob't G. Huggins, J. H. Luman, John Foore, and we are sincerely hoping that Brother Daniel's health will permit his attendance.

We would like to have representatives from other states—all will be heartily welcome.

The Conference will convene with the brethren of the Church of God, near Fredericktown, Mo. Directions as to coming, and other information will be given later.

Every one come and give us your help and encouragement in the work we have begun.

SADIE B. MORSE, Sec'y.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately becomes possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

AN EXPOSITION of Isa. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Announcement.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 3, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.

B. J. WOODS, Pres.

Dear Brethren and Sisters of the Churches of God, Greeting:

The Church of God in Nebraska will hold their Annual Conference in St. Paul, Nebraska, August 20th to September 7th, inclusive. The meetings will be held in the Court House Hall, a large well-lighted room easily reached. We have planned to have meals served throughout these meetings at ten cents a meal or twenty-five cents a day, to those who are able to pay, but those coming who are not able to pay are just as welcome as those who pay. Beds will be provided for all free of charge. We expect to have with us some of the best speakers in the faith.

Dear brethern and Sisters, drop for awhile the worldly cares we are all troubled with more or less (and some of them are very hard to lay aside,) and make an effort to come to this meeting, asking the Lord to help you to come. Heb. x. 24 25, says "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

Some very important business is to come up for settlement, so let each one feel that this is your meeting and make an extra effort to come. You are needed. Come and help us to make this one of the best meetings ever held in Nebraska.

Both the Union Pacific and the Burlington Railroads have branch lines coming to St. Paul. A committee will meet these trains.

MINNIE ROGERS, Sec'y.

The Twenty-first Annual Conference of the Churches of God in Christ Jesus will be held at Waterloo, Iowa, Aug 22 to 30 Programme later.

EVA L STEARNS, Sec.

A New Conference.

I am requested by brethren in Missouri to take the preliminary steps toward organizing a State Conference in Missouri this coming summer. I wish all baptized believers in the things concerning the kingdom of God, and the name of Jesus Christ, in Missouri, to send their names and address to Miss Sadie Morse, at Valles Mines, Missouri. (Josephites are not wanted.) Kindly send in your names as soon as convenient, so that we will have time to work up the details. All sending in their names will be posted about the organization work.

Yours in the blessed hope,

W. H. WILSON.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

SOME GOOD BOOKS

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ, Address T J Daniel, Magazine Ark

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. B. Bronson, Niles, Mich.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark, Your loving brother,

T. J. DANIEL.

The Restitution

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Read orders in this very day.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has been used to hold it, addresses it, puts on a stamp, and drops it in the box. He has worked hard to produce his finished work, but neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Later Peace.

We have passed the noonday summit,
We have left the sounding hunt,
And down the hillside slowly
Descend our weary feet.
Yet the evening airs are balmy,
And the evening shadows sweet.

Our summer's latest roses
Lay withered long ago;
And even the flowers of Autumn
Scarce keep their mellowed glow.
Yet a peaceful season woos us
For the time of storms and snow.

Like the tender twilight weather
When the toil of day is done,
And we feel the bliss of quiet
Our constant hearts have won—
When the vesper planet blushes,
Kissed by the dying sun.

So falls the tranquil season,
Dew-like, on soul and sight,
Faith's silvery star rises bleached
With memory's sunset light,
Wherein life passes softly
Along the verge of night.

—Paul H. Hayne.

Communicated.

Salvation, No. 9.

BAPTISM ESSENTIAL.

Go ye therefore, and teach all nations, baptizing into (R. V.) the name of the Father, and of the Son, and of the Holy Spirit. Matt xxviii 19. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark xvi 15, 16. Belief of the gospel and obedience thereto in the act of immersion in water are equally essential to salvation. He that does both shall be saved. In Acts ii 38 baptism in the name of Jesus Christ is coupled with repentance for the remission of sins. If remission does not precede repentance, logically then it does not precede baptism. Both are for the same end. Paul's case confirms this view. Ananias addressing him said, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii 16.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, SEPTEMBER 2, 1908. NUMBER 33.

"Wash away sins" is a figure of speech with a definite meaning, and that meaning, that his sins were forgiven on condition of this act of obedience. It cannot mean the pardon of his sins prior to the act. Men who pride themselves on their scholarship and their knowledge of the Bible, have been known to ridicule the idea of water washing away sins. If Ananias had used the words "wash away thy sins" in a literal sense there would be ground for ridicule; but using these words by figure of speech to convey the idea of pardon pending the act of baptism, there is nothing over which to become funny and facetious. To grant remission of sins on condition of this act of faith in the facts, of the death, burial and resurrection of Christ, is surely very reasonable, and as I have shown Scriptural. Its being an overt act does not remove it from the region of faith. It is truly faith manifested by a typical act that accords exactly with the facts of Christ's death, burial and resurrection. Entombed in the water the person is for the time cut off from the vital air; buried with him in type and raised with him in the likeness of his resurrection. This is plainly taught in Rom vi 3 5. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are (have been, Diaglott) buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Baptism puts the repentant believer into Christ and this by representing his death and resurrection. The way into him is through a burial and resurrection. If this is not so then this passage has no meaning. By baptism we are brought into legal relationship to him. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Gal iii 26, 27. Paul says of Christ, Who was delivered for our offences, and raised again for our justification. To harmonize with the fact that Christ was raised for our justification we can logically conclude that God justifies the believer when he has completed the action of baptism in being raised from the grave of water. He is not regarded as just until his sins are remitted.

I now call the reader's attention to Romans vi 17, 18, quoting from the Diaglott, "But thanks to God, that though you were the slaves of sin, yet you obeyed from the heart that mould of instruction into which you were delivered; and having been emancipated from sin, you became servants to righteousness." Here emancipation from sin is connected with obedience to the mould of instruction. Baptism as shown in verses 3, 4, 5, is the mould or type of the death, burial and resurrection of Christ.

In Col ii 12 is additional proof of the importance in which baptism was held by divine inspiration. "Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God who raised him from the dead." In verse 13 it is declared that those who had been buried in baptism were quickened or made alive together with Christ, having had their treapasses forgiven. There are some who profess to be Christians who claim they have been pardoned, who have never obeyed the command to be baptized. These assert that Holy Spirit baptism is the "one baptism," to which Paul refers in Eph iv 5. But what proof have they that their sins have been forgiven? Where is the testimony to so important a fact? Surely not in God's Word, for this commands the obedience to this mould of instruction. Can he treat them other than sinners inasmuch as they refuse to obey? Such can appear very pious and prayerful and this in the estimation of some is regarded as proof of God's approval.

Peter, referring to Noah's family of eight souls saved by water, then says "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. iii. 21. Here baptism is called a figure; that it saves us, and that an answer of a good conscience toward God follows the act, which can only be on the ground that remission of sins depends on it as a condition thereto. God has so appointed in the gospel. He inspired Peter to say to the convicted Jews "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."

This is the testimony of God prior to the act; so when the act is performed he, faithful to his word, remits the sins of the individual believer, thus clearing his conscience of guilt. He who has not from the heart obeyed the command, is deceiving himself, if he indulges the thought that pardon has been granted; relying upon the uncertain testimony of his own feelings, instead of the Word of God. Remission of pardon or forgiveness, is the sovereign act of Jehovah, and takes place at the court of heaven. After the offering of the sinless Son of God has been made; after his resurrection has been brought about; after he has entered on his priestly office; after the gospel has been preached and faith exercised, and man has reformed, and obedience rendered by him; absolutely fundamental as all these are, and vital to the great question of human salvation, sin remains to be pardoned by Almighty God. Man must be pardoned by the highest authority in the universe against whom he has sinned.

To say this is not under estimating any of the means to the grand end. Baptism as one of the conditions of pardon, of justification and of salvation, must not be set aside by a name. It is by God's appointment and arrangement in the plan. Wherever discovers its true place and relation is wise up to what is written. If it is non-essential, as some have contended, why do we find closely connected with it, emancipation from sin, Rom. vi. 18, remission of sins, Acts ii. 38, newness of life, Rom. vi. 4, the old man crucified with Christ, verse 6, and salvation as in Mark xvi. 16.

JOHN L. WIRE.

The Story of a Happy Christian Life.—No. 60.

"Some time after holding a discussion with Dr. Bowles, Bro. Corbaley held a debate with Wm. M. Healy, a prominent Seventh Day Adventist. At that time Ellen White lived near Healdsburg, and many members of other churches were leaving their organizations and joining the Seventh Day people. The ministers of the town came to Bro. Corbaley and asked him to hold a public discussion with Elder Healy, acknowledging that they could not themselves meet his arguments. He consented and the discussion lasted eight nights, four nights on the Sabbath question and four on the Kingdom. A synopsis of the discussion was afterward printed from notes taken by a lawyer of the place, W. G. Swan. Bro. Corbaley took up the arguments of the Seventh Day people in detail and completely demolished them. The result of the discussion can best be seen by a conversation, held between Professor Granger of the Advent school at Healdsburg, and Mrs. Mulgrave, wife of the editor of one of the papers of the place. She had been attending the Advent meetings, and was intending to join them and commence keeping the Seventh Day. After the discussion she left off going and one day meeting Professor Granger on the street he said to her, 'Why do you not attend our services any more?'

She replied, 'that the discussion had completely settled her mind on that question, and she did not believe the Sabbath was binding on Christians of this dispensation.'

The Professor retorted, 'You ought to come and hear Bro. Healy now; he can make it so plain when there is nobody to bother him.'

These discussions were all held in a theater, capable of seating a thousand persons.

Later Bro. Corbaley held another debate with a Dr. Sturman—a noted Spiritualist of San Francisco. The discussion was held to Alexander Valley about nine miles north of Healdsburg, where the Dr. and C. W. Russell owned a ranch in partnership. The result of this debate was that C. W. Russell abandoned the Spiritualists and Bro. Corbaley baptized him into the name of the Lord Jesus. He with his wife—Hattie Krringer Russell are now living at Chico, California, where they are doing good work for the Master. A recent letter from Sister Russell, says "she attended a Conference at or near Tipton, Indiana, and that Bro. Richard Corbaley baptized her while there. H. V. Reed and T. G. Newman were there and seemed to be her especial favorites, their speaking and singing. Bro. Newman composed a hymn while on his journey thither and the brethren and sisters sang it during the social hours. every one wanted to learn it. It began

In this vale of tears we dwell,
Listening to God's Holy Writ,
And our bright and happy home near at hand.
Not being princes in disguise
We do not expect the prize,
Till we gain possession of our rightful land.

Chorus.—
Shout! oh yes! shout! our King is mighty!
Cheer up, comrades, soon he'll come;
And we all shall meet again,
There with him forever reign,
Nothing to glory in our own beloved home.

"At this same Conference (shot thinks) Bro. Hatch was ordained. It seemed a queer ceremony to her, for our people to be engaged in. She never saw Bro. Hatch afterward so far as she can remember. She has not forgotten Bro. O. T. Halstead and wife, Bro. Andrews, nor the two Hornadays, knew the most of Isaiah Hornaday's children. The oldest daughter being a great chum of hers. But none of them became Christians. They lost faith in the Bible when their father became so changed, and finally believed nothing, after having been so zealous in the truth. He used to introduce his wife—Betsy, as 'My woman,' which amused Sister Russell very much. She was also acquainted with Dr. Field and the doctor used to say 'He was her oldest acquaintance as he saw her before her mother did.' The two families were very intimate, the Krringers being members of the Doctor's church, 'The Christian Tabernacle,' for many years, but her parents, with a few others, were great Bible students, continually investigating, thereby gaining much additional truth. But the doctor never could grasp the return of Israel—smart as he was, and many an argument did Sister Russell's parents have with him on the subject.

When Bros. Read and Stephenson held a two weeks' meeting in Jeffersonville, they convinced their hearers that Israel would return to their own land, and Dr. Field how to listen to it all. Many were re-immersed, among the number being quite a body of Campbellites—some of the leading members, and as the Doctor would persist in taking in people from other churches without re-immersion many of the older members withdrew—Sister Russell's parents among the rest, and also the present Sister Halstead and daughter.

Sister Russell knew Brother Proctor when she was a little child. He was their next door neighbor. She and her mother attended a Conference at Old Union, but she does not give the date. When she and her husband went to California, they located in the same town where Bro. Corbaley lived and thus it was, that Bro. Russell was buried into the likeness of Christ's death by the same hands that had so many years before buried the dear girl who was afterward to become his wife. It is an interesting episode in the life of Bro. Corbaley and one well worthy of being recorded in his "story."

"While in California, Bro. Corbaley organized several churches, one at Willough Slough in Yolo County, of some 40 members; another at Stockton; another in Alexander Valley; another in Lake County, one at Healdsburg and several at other points.

After going to Washington he continued the good work, preaching the first discourse, marrying the first couple and preaching the first funeral sermon in that section of the "Big Bend" country. On his birthday anniversary—August 7, 1893, the Church of God at Waterville was organized with six members. Afterward through his efforts and the work of others, Bro. Austin, Bro. and Sister Woodward and A. J. Eychaner the church rose to a membership of about eighty members, though it has since been greatly reduced by removals to Wenatchee, Cashmere, California, and other places, though meetings are regularly kept up, and the members are united in the faith.

Bro. Corbaley held many other discussions, both public and private in that far away country of Israel's immense domains. A man from Wenatchee came to Waterville claiming to be an infidel. He was starting on a lecture tour and Waterville was his first point. He went to all the preachers in town and challenged them to hold a discussion with him on the Bible. They all refused but referred him to Bro. Corbaley. This infidel went about the streets with a banner inscribed, 'A —— from Hell.' He finally came to Bro. Corbaley's house and proposed having a discussion. The proposition was accepted, the debate being held in the court house, and the result was that the man abandoned his lecture trip and returned to Wenatchee the next day."

Bro. Corbaley was a modest man, medium in height, had a kindly face and prepossessing manners. "His strong preaching points were his wonderful knowledge of the Scriptures, coupled with his convincing logic and the ability to present the truth in so convincing a manner, that even a child could understand. He had wonderful talents in answering all kinds of questions without a moment's hesitation, and in seeing and exposing the weak points in the arguments of those opposed to him. He was an expert in watching and presenting the signs of the times and in teaching practical Christianity, and above all in practicing what he preached. He was respected and honored by the community about him for his strong character and worth, despite the difference in faith. A stranger first hearing him was attracted by his wonderful power of memory and command of language, coupled with earnestness and love for humanity and the truth. Toward the close of his life, his admonitions to others were very touching and heartfelt. He died as he had lived with implicit confidence in the soon coming Savior and Redeemer," the date of his death being Thursday July 16, 1908.

He had preached for more than 43 years and had held about 40 discussions. But he sleeps, soon to rise and reign in immortal glory.

I have given this interesting sketch of his life and work, as sent to me by his worthy son and successor, Alvaro L. Corbaley, with few changes in wording. And hope that it will be blessed to the strengthening and encouragement of many of our toil-worn workers in the vineyard of our Lord.

AUNTIE WIRE.

At Breaking of Bread.

Dear Brothers and Sisters:

Nowadays we hear so much about being without sin, that people are sanctified, and cannot sin, but I do not find that to be the case in my reading of the Bible. Take Eccl. vii. 20, For there is not a just man upon earth, that doeth good, and sinneth not. Rom. iii. 9, 10, For we have before proved both Jews and Gentiles, that they are all under sin; and it is written, There is none righteous, no, not one.

1 John i. 10, That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you that your joy may be full.

This, then, is the message which we have heard from him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his Word is not in us.

James iii. 2, For in many things we offend all. If any man offend not in Word, the same is a perfect man, and also able to bridle the whole body.

James i. 26, If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

James iii. 8, But the tongue can no man tame, it is an unruly evil, full of deadly poison. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without wrangling and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. Therefore, brothers and sisters we are only accounted free from sin because we have a covenant relation with God through his Son Jesus Christ, we have him as a Mediator who is willing to forgive us our sins if we ask him to do so. The second chapter of Ephesians applies to you and me as much today as it did in the day that Paul wrote to the church at Ephesus, not particularly for correction but showing a contrast between what we were and what we now are and giving us instruction as to what we should do. Read Eph. ii. 13th verse and 10th to end of chapter.

The trouble with the greatest number of the churches today is the desire to add to the membership, and allow them to do about as they wish, and still remain on the church roll, without trying to live near to Christ's teachings except in a general way, very much loosened from what he would have it.

Those of the world say this thing or that thing is all right; everybody does that, and it doesn't matter. But the Scripture says, Titus ii. 11, For the grace of God, which bringeth salvation to all men hath appeared. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Therefore brethren, we must do as Paul says in his letter to the Philippians, Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Wherefore, my beloved, work out your own salvation with fear and trembling. For it is God which worketh in you, to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world.

P. L. MONSON.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10200 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, SEPT. 2, 1908.

BROTHER G. Eldred Marsh will work with the Illinois brethren this coming year, in place of Brother Huggins.

THROUGH Brother Lindsay we learn that the Iowa Conference was excellent in every way. Thirteen were immersed at the close. We hope the Secretary will give us a full report soon as possible.

A BROTHER in Colorado is manager of a business connected with the handling of bees. He can give a young man of the faith, who would be willing to begin at the bottom and work up, a permanent position. Does any young brother want to learn more of this? If so we will give you name on request.

BROTHER Huggins has announced his change of address from Oregon, Ill. to Cleveland, O. He has been attending the Missouri Conference the past week, and with all the care possible there may be some mix-up of the mail. Keep track of you letters, so if any thing is lost you can supply a duplicate.

A LETTER from Sister Woodward, dated Aug. 31, informs us that she has been kept at home by the severe illness of Brother Woodward. He is still sick, and she cannot leave him to take long trips. This will answer many inquiries. You may rest assured that when able to do so both Brother and Sister Woodward are at work in the Master's vineyard.

HOLLAND has a grievance with Venezuela, and has called upon the other powers to aid her in punishing the offender. France and Great Britain are interested in the matter, and unless there is a backdown on the part of Castro, he may find his ports are all blockaded some morning, and his revenues cut off. The United States will not interfere so long as no attempt is made to acquire territory.

THE situation in Morocco is in a very complex state. The Sultan of record, Abd-el-Aziz, has been defeated and is completely out, his troops and officials having left him, and gone over to his victorious brother, Sultan Mulai Hafid. The powers have recognized Abd-el-Aziz. In order for them to change and recognize Mulai-Hafid, he must ratify the Algeciras agreement, and be willing to carry out its provisions with all the powers. As his fight has all along been on an Anti-European policy, by doing this he would have to sacrifice his strong hold on the people who have placed him at the head. Some favor the calling of a new Algeciras Conference to deal with the changed conditions. To do this would be for France and Spain to acknowledge their inability to handle the case and it is likely they may not relish this. The situation will require skillful handling to adjust it satisfactorily.

AGAIN the "Peace Cry" is sounded. The German Emperor, at a banquet, made a speech in which he set forth the feeling of his nation as follows:

"I rejoice to be able to declare my deepest conviction," "that the peace of Europe is not in danger. It rests on too solid foundations to be easily upset by the incitements and calumnies provoked by envious and evilly disposed individuals. In the first place firm security rests in the consciences of the princes and statesmen who know and feel they are responsible to God for the lives and prosperity of the peoples intrusted to their leadership. Moreover, it is the will and desire of the people themselves to live peaceful lives and tranquilly pursue the development of the magnificent achievements of progressive civilization and measuring their strength in peaceful rivalry. Finally peace is also assured and guaranteed by our powers on sea and land by the German nation in arms. Proud of manly discipline and love of honor of her armed forces, Germany is determined to keep them at their high level without menace to others, and to develop them as her own interests demand, favoring none and injuring none."

In view of possible complication in connection with changed condition in Morocco, Turkey, and other parts of the Mohammedan world, this "peace" talk is strange indeed, and sounds like the boy who "whistles to keep up his courage."

BROTHER F. L. Austin of Fonthill, Ontario, has arranged his return trip from the Iowa Conference so as to be with the Plymouth Church on Sunday, Sept. 6, and preach for us. The services will be at 10:30 a. m. and at 7:30 p. m. Let all within reach make note of the date, and arrange to come and hear Brother Austin once more.

Communicated.

An Admonition to Praise the Lord.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning, and thy faithfulness in the evening." So sang the sweet singer so many years ago, and today after so long a time, we who are followers of our Savior, who died for us, that we might have life and immortality, ought to delight to sing the same, for we have so much to be thankful for. The Psalmist says it is a good thing to give thanks unto the Lord, and to sing praises unto his holy name.

We do not want for a moment to think that David's life was without trouble or temptation. O no, for it was quite the contrary. In one place he cries out unto the Lord, like this: Lord, how are they increased against me. And again he says, Mine enemies are lively and they are strong, and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries. But instead of standing still or feeling it was no use to try to serve the Lord because of so much trouble, we hear him say, Though an host shall encamp against me, my heart shall not fear, though war shall rise against me, in this shall I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, for in the time of trouble he will hide me in his pavillion. In the secret of his tabernacle shall he hide me. Therefore will I offer in his tabernacle sacrifices of joy. I will sing, yea, I will sing praises unto the Lord. So we see through all his trials and trouble he still felt like singing praises unto the Lord.

To go back to our text, It is a good thing to give thanks unto the Lord, and sing praises to his holy name. We who have so much to be thankful for should heed this admonition. What have we to be thankful for? In the first place we should be thankful that we live and have a being. We should be thankful that we live in a country where we can worship God after the dictates of our own conscience, and where can we do this better than in our own United States. Therefore I say we should be thankful that we live under the Old Flag of red, white and blue.

I have heard people say (about Thanksgiving time), I have nothing to be thankful for. I always feel sorry for them, because they do not realize what they were saying. The Psalmist says, Let the people praise thee, O God. Let all the people praise thee. We should be thankful that the time is coming when this shall be fulfilled, when all will know him from the least to the greatest.

We should be thankful that we can obtain the blessing of the Lord. Listen. Who shall ascend into the hill of the Lord or who shall stand in the holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity or sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation. Do we comprehend what this means? Clean hands and a pure heart?

Paul said in writing to the Ephesians, Be ye followers of God as dear children, and walk in love as Christ also hath loved us, etc. And he says, But fornicators, and all uncleanness or covetousness, let it not be named among you as becometh saints, neither filthiness nor foolish talking, nor jesting, which are not befitting, but rather giving of thanks.

We have so many blessing to be thankful for we could not count them if we would. Sometimes we get discouraged and feel that we are having a hard time. Things do not always go to suit us. Sometimes we almost feel that the Lord has hid his face from us. Then we should remember to count our blessings and we shall forget our discouragements.

Dear brothers and sisters and friends, if I could make you see how essential it is to count our blessings and to praise God for them, and then cast on him our every care. Then I think we would be sure of the blessing from the Lord.

We started out to count or tellsome things we are thankful for, but when we commence to name them one by one, we find our blessings even in this life were so great that we could not enumerate them, and so we will say we are thankful for the confidences we have in our Lord and Savior Jesus Christ. We know that we have made many mistakes in our Christian warfare, still we feel that the Lord is merciful and gracious, slow to anger and plenteous in mercy. We would lean upon him as a child upon his father's breast and trust him, for he knoweth our frame and remembereth that we are dust. Therefore we would give thanks unto the Lord and sing praise unto his holy name, remembering and bearing in mind that we must have clean hands and a pure heart if we would claim his blessing.

ALMIRA BROOKS.

Pacific Coast Work.

After closing my most singular discussion, of six nights duration, at the Spiritualist Union meeting, Elma, Wash., held during the 1st week in Aug., I immediately announced meetings near Astoria, "near" as you might count distance in this vast Pacific coast country. Astoria is in Oregon, near the mouth of the Columbia River. My destiny used to be called "Crooked Creek". A few years ago, I by the word, had the satisfaction of seeing a little church planted here known as "the Crooked Creek church." It is the same beloved few still. But through the kaliedoscope of names (change of names), I started Aug. 19 to Eden on Crooked Creek, Washington, situated about 15 miles from Astoria across the magnificent Columbia River from that city. You like the name Eden. Who is there that does not? When we think of our ever lasting home, we think of Eden. The name has a mild sweet thrill in it. From Portland on the staunch steam boat Spencer, on the beautiful Willamette (pronounced Wilamet, as many of you eastern ers say be pretty name as though you spoke of a girl named Ella.)

Thirteen miles down the river from Portland we turn westward into the Columbia, one of earth's great pulsating arteries of life and commerce. As we move smoothly down the placid surface, we observe that flats and hills increase a little in attitude, for the Columbia must pass through the Coast Range to reach the Ocean. But those that have seen the Rocky Mountains, Cascades, etc., will almost sneer at the name mountains, and by comparison prefer to call these hills and ridges. Nevertheless there are some mountains in this range that mark up to the thousands. We saw nothing out of the usual, till we reached Kalama, Wash. Here the Northern Pacific R. R. transfers its trains across the Columbia, on a ferry boat, large enough to take an entire train across at once. The ferry boat, train and all was stalled on a sand bar. Our benevolent steamer Spencer made fast to a strong tow line, and after spending nearly an hour, pulling and tugging, succeeding in freeing the captured monster.

I landed at Brookfield, Wash., about 2 P. M. After a little enquiry I felt convinced that I would have 6 or 7 miles to walk across the country and ridge, from Brookfield to Eden. I might meet one of the brethren. They might not be informed as to when I would arrive. I can get there! Cheerfully I shouldered my burden in the form of valise. If I don't get there I will stop at a ranchers till I can. A half a mile out a kind inhabitant invited me to leave my burden with him and he would forward it to Eden with the mail carrier. I accepted. How light I felt. I moved energetically, not rapidly, up toward the top of the ridge, between me and Eden. What chance for serious reflection. Life is a serious affair. We have all had our burdens to bear, our hills to cross. Is our Eden in view as a reality. Life is not a dream—nor the hills, nor the burdens, nor the friends—you cannot be so sure of that!—the friends. Yes, there is *One* you can trust always! trust though an earthly loved one may be worse than cut down, he will stay over all the hills and canyons of life. Even in the "valley and shadow"! I looked ahead, up, up, my weary way, and saw our beloved Bro. Frank Smalley, coming with horses to meet me—no apology was due. It was only one of the incidents that help make up the life of an evangelist, help to add the spice, give the flavor. It is really interesting—to one's self. A ride down the Crooked Creek side of the ridge where a slip or a stumble of my horse would hurl me away down through the brush with a rush—you Ohio, Indiana and Illinois brethren would say, "It is mountains." You may call it mountains, if my letter is short enough. I am at Bro. Frank Smalley's hospitable home, waiting till tomorrow when I expect to begin a few meetings.

W. L. SKEELS.

Table Talk.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

The 4th chapter first establishes the fact that Abraham was justified by faith, and yet that his faith had to be proved by works. Still the works of faith must not be understood as in any degree earning a justified standing with God. Abraham was accounted righteous or counted as righteous on account of his faith, which faith was proved and tried by works.

By faith, or on account of faith Abraham received the promises, therefore Paul is moved by the Spirit to quote of him the words of David: "Blessed are they whose iniquities are forgiven, and whose sins are covered" —"Blessed is the man to whom the Lord will not impute sin." This describes the blessedness of the man Abraham. God mercifully accounted him righteous without works—that is to say, not on account of works was he called righteous. Yet we want to be sure we know what "works" are referred to by the apostle in this connection, or we are lost into confusion and error.

In this same epistle to the Roman brethren, Paul gives the key to his meaning where he speaks of God as "both just and the justifier of him which believeth in Jesus" and adds, "Where is" boasting then? It is excluded. By what law? of works? "Nay, but by the law of faith." "Therefore we conclude, say he, that a man is justified by faith without the deeds of the law." "For if Abraham were justified by works, he hath whereof to glory, (or boast) but not before God." For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, (that is the law of Moses which required works of a physical observance in ceremonials and rites and sacrifices) but "through the righteousness of faith."

The law required perfect obedience to live by it—as we read Ezek. xx 11, "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." But Paul in his Epistle to Galatians ii. 16, shows that none were able to keep the law perfectly, saying, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law; for by the works of the law shall no man be justified." But concerning Abraham, he says in the chapter read—(Rom. iv.) "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God (not boasting or glorying in himself, you see) being fully persuaded that what he had promised, he was able to perform and therefore it was imputed to him for righteousness."

We may well take a side glance right here and note that there are works of faith as well as works of the law.

In the 6th of John we hear Jesus saying to the multitude who followed him "for the loaves and fishes"—"Labor not for the meat which perisheth, (the margin says, 'work not') but for that meat which endureth unto everlasting life." Then said they unto him "What shall we do that we might work the works of God?" Here was a fine opportunity to have told them to keep the Law of Moses that God had given them—but he knew that none had ever been able to keep it, and that he was mercifully sent of the Father to fulfill all the law for them in order that they might have life everlasting through him; so he turned their minds to the truth in this way: "This is the work of God, that ye believe on him whom he hath sent," showing them that he was the "Bread of Life" and that by hungering after that spiritual food they might be "filled" with everlasting life. This work of God to which Jesus turned their attention was the beginning of good works—the foundation on which they might continue to build for eternity—gold, silver and precious stones were none too good or valuable to lay upon this foundation for good works—and every man's works will be tried or proven.

But returning to the Epistle to Romans—we have seen that strong faith or confidence in God's promise was reason for Abraham being righteousness imputed to him.

Now says Paul, "It was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if WE believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and raised for our justification."

There is a breadth of love and a wealth of mercy contained in the words—"not for his sake alone but for us also." God has been merciful and gracious in imputing righteousness to Abraham on account of his faith. And we are not losers by the lapse of time since the days of Abraham if we clearly follow in his faith. The blood that sealed the everlasting covenant was shed by Jesus on the cross of Calvary. He was delivered for our offences, as well as for those of Galatia and Rome. If we have faith in the sacrifice as holy and acceptable unto God, and through him hope for justification he is now acting as our Advocate and High Priest before God, from whence we may confidently look for him to return with power and great glory and to reign on earth as King of kings and Lord of lords.

If we have such faith as this we have "peace with God." What can excel the spirit of peace and confidence in God which is enjoyed by those who know they have been justified through the loving kindness and tender mercy of God operating by the faith in his promises centered in Jesus, his Son.

But we must be watchful and prayerful lest we get self-confident instead of confident in God. If we are not watchful we fall into habits which soon become strong as bands of iron and nothing but the grace and favor of God can deliver us from them. Watch and pray lest ye enter into temptation. Jesus knew we needed this or he would not have given it to us. "Wherefore brethren, give diligence to make your calling and election sure."

CHAS. A. GOSS.

Obituary.

Mrs. Lyman Adams, 603 Peoria avenue, died at her late residence on Monday evening.

Esther Dorcas (Thatcher) Adams was born May 2, 1825, at Ithaca, Tompkins County, New York. At the age of seven years she moved with her parents to Oswego, Tioga County, New York, where she remained until she was married, December 28, 1854, to Lyman Adams of the same place. In June, 1855, they moved to Dixon, of which place she has ever since been a resident.

She leaves to mourn her loss her husband and three children, Edwin H., Ernest A. and Anna L., her first child, a son, having died Oct. 18, 1856, aged ten months.

Besides these she leaves three sisters who reside here, and one brother living in Morrison, Illinois.

When very young she united with the Baptist church in Oswego, but after coming to Illinois she changed her religious views and became a firm believer in the Bible truth of the resurrection and life only through Christ. Though in feeble health for a number of years, yet her faith was not diminished in the promises of God and she fell asleep with the full assurance that when Christ appears the second time she would rise to immortality.

The above is a clipping from a local paper. Brother S. J. Lindsay was called from the Iowa Conference to preach the funeral on Thursday, Aug. 27.

Married.

At the home of the bride's parents in Seattle, Wash., on Aug. 12, 1908, Arthur George Young, only son of the late Geo. W. Young and Anna M. Young, to Miss Martha R. Collier.

Many good wishes and tokens of remembrance were given by near relatives and friends, and we trust God's blessing may rest upon them in their journey through life.

The Hall occupied by the Church of the Blessed Hope (Church of God,) in Chicago has lately been destroyed by fire and until another suitable place to meet can be secured services will be held at their most convenient homes each Sunday morning at the hour of 11:00 o'clock, according to announcements made the previous Sunday. Any inquiry regarding services will be cheerfully answered by Phone, "Austin 3312" or by Postal, 308 N. Willow Ave. (Austin Station) Chicago.

R. W. THOMPSON, Sec'y.

Sunday School Lesson.

LESSON FOR SUNDAY, SEPTEMBER 6
SAUL AND JONATHAN SLAIN IN BATTLE.
1 SAM XXXI.

Golden text. Prepare to meet thy God. Amos iv 12.

Thinking back over the lessons since Saul was made king over the kingdom of God—the kingdom of Israel—there is nothing peculiar or uncommon in his life or death. No man that ever sat on the throne of the Lord, 1 Chron xxix, or any other throne made a better beginning than Solomon. The Lord loved him, 2 Sam xii 24, and he loved the Lord, 1 Kings iii 3. Forty years afterwards he died in disgrace, 1 Kings xi 40-42.

Amaziah, King of Judah began right. He turned from following the Lord and was slain, 2 Chron xxv, 2 and 27. From the time that Saul disobeyed the word of the Lord, not utterly destroying the Amalikites as he was commanded, 1 Sam xv, his whole life was a series of errors,—sins against God.—His determination to kill David was without reason or excuse. After he gave up the pursuit of David, 1 Sam xxvii 4, the Philistines—always the enemies of Israel—gathered for warfare. When Saul saw them he was afraid, his courage failed him. The Lord was no more with him, 1 Sam xvi 14. He inquired of the Lord but received no answer, 1 Sam xxviii 6. He had banished, or ordered out of the land all that had familiar spirits—witches and wizards—and now, in his desperation, he commands his servants to find one—a witch—that he may inquire of her. He was perfectly aware of the law of the Lord against consulting such. "The soul that turneth after such.....I will set my face against that soul.....and cut him off from among his people, Lev xx 6. He was told there was one at Endor eight or ten miles from where he was in Gilboa.—He disguised himself.—Think of him, a conspicuous figure. "From his shoulders and upward he was higher than any of the people, 1 Sam ix 2, trying to conceal his identity. In his extremity he had lost good sense. Read 1 Sam xxviii. He was told that the Lord would deliver him into the hands of the Philistines, on the morrow.

In the lesson verses we find that the Israelites were completely defeated, routed in utter confusion. The Philistines were eager to get Saul and his sons. From the reading it seems that Jonathan and his brethren must have determined stand against the assailants in favor of their father; they were cut down. Saul seeing his doom commanded his armour bearer to kill him. This the man refused to do. If he had done so and lived he would have been disgraced for life. The armour bearer went BEFORE the king. It was his business not only to carry arms for the king but to die for or with him. They both suicided, the most horrible, mean and disgraceful of all ending of life, self-destruction.

The lesson title is therefore not correct, Saul was not slain. The golden text is also out of order, Saul did not need to prepare to meet his God. The idea intended to be taught by tradition—false doctrine—is that Saul's body died and his soul or spirit went to God. Let us positively refuse to believe anything except the word of God, that is "Saul was dead", verse 5. This was God's judgment on Saul, because of repeated disobedience. Let us be sure to learn from Saul's great failure, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Next lesson, David made king over Judah and Israel. 2 Sam ii 1-7, v 1-5.

P. NEILL.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Ida Overholt	3 50
Mrs C W Roswell	1 00

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 8502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Bible Divine.

The Bible IS we plainly see;
Then it must have a pedigree;
It either is a book divine,
Or men to make it must combine.
Suppose the latter, then they must
Either be wicked men or just.
Take either side and you will see
A proof of its divinity.

If wicked men composed this book
Surely their senses they forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their notion
For they the authorship disclaim.
They often say, "Thus saith the Lord,
And testify it is His word;
If it be not they tell a lie,
And all their righteousness destroy.

Could Moses and could Malachi
Unite together in a lie?
Could Job and Daniel with the rest,
Spread o'er the world from east to west,
Unite together and concur
When means failed between them sir?
Not only so, but ages ten
Bands as of years and not a few?

—Selected.

Editorials.

The Conference of Illinois, held at Oregon, Aug. 19-23, was very well attended and fairly interesting. The speakers were Brethren L. E. Conner of Cleveland, Ohio, G. F. Morse, Marshalltown, Iowa, S. J. Lindsay, Oregon, Ill, and F. L. Austin, Foothill, Canada. A report of the meeting will soon be published.

August 23rd, the last day of our Conference, a most beautiful day, we had the pleasure of baptizing Miss Cecil Cross, daughter of Brother and Sister John E. Cross, of Oregon, Ill. For two years we have constantly instructed our young sister in the way of the truth, and although only about fourteen years old, she obeyed the gospel with a largeness of faith and understanding rarely seen in those of riper years. We have reasons to believe that God will get a good deal of glory out of the faith and life of Sister Cecil Cross.

The Editor is writing these notes at the home of Sister Townsend, Lebanon, Ill. We are stopping here for a rest before we begin work at the Missouri Conference. The confusion of travel prevents us from answering correspondents, acknowledging books, manuscripts, etc. Several have sent us good matter for publication for which we thank them.

Does an Immortal Spirit make Resurrection Possible.

Right here is where the Sadducees made their mistake relative to the resurrection, denying its possibility because, according to their view, there was nothing alive to answer God's call. Acts xxiii 8. Jesus taught them that Abraham, Isaac and Jacob were alive when God talked with Moses at the bush; and not only were they alive according to the statement of Jehovah, but Jesus says, "all live unto him". Lk xx 37, 38; Matt xxiii 29-32; Mk xii 24-27. If Abraham, Isaac and Jacob were not living when God talked with Moses, then Jesus was wrong in his reply to the Sadducees. But it must have been their spirits living then, for their bodies were dead long before. Is this not the reason he is called "the God of the spirits of all flesh" (Numb xvi 22; xxvii 16), because the spirit lives after the flesh is dead, and "God is not the God of the dead, but of the living." He is the Father of spirits (margin, "our spirits") to whom we owe obedience much more than to the fathers of our flesh. Heb xii 9.

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

Strange as it may seem, the reader will observe that our friend in above remarks discusses the "possibility" of the resurrection. He seems to think that if in death there is "nothing alive to answer God's call", resurrection is an impossibility. God is incapable of raising the dead if there is nothing "alive" to help him out a little! His position, nakedly stated, is simply that Abraham, Isaac and Jacob, and everybody else, for that matter, who are dead, must be alive; there must be something "alive to answer God's call"; if not, resurrection is not a "possibility"! To what a powerless and degraded position does this argument put the Almighty! The resurrection of the dead is not a "possibility" with God unless he has an immortal, living, "responsive" spirit to help him do the work! If our friend so limits the power of the Almighty One, we wonder how he accounts for the sufficiency of God's power to form "man of the dust of the ground" (Gen ii 7), unaided by a "responsive" spirit. No immortal spirits were on the scene to help God in the formation of man; at least no "maiden" spirits were yet in existence! And we have faith to believe that since God managed to form man of the dust by his own power, he will get along somehow at the resurrection in reforming man of the dust, unassisted by semi-gods called the ghosts of dead men.

As our friend has conditioned resurrection upon life and not death, he proceeds to make the following strange remark: "Jesus taught them (the Sadducees) that Abraham, Isaac and Jacob were alive." You think so? Moses says that Abraham, Isaac and Jacob are dead and buried. Gen xxv 8,9; xlix 31, 33. It cannot be that our Lord taught the Sadducees that these men "were alive"; if he did, he disregarded and contradicted the testimony of Moses. And then your grammar—but what does a preacher care for grammar? You say that Jesus taught that "Abraham, Isaac and Jacob were alive", and then in the same breath you say, "it must have been their spirits living then." Christ used the names Abraham, Isaac and Jacob; you use the same now and affirm that they "were alive", and then coolly convert the nouns into "their spirits!" A smooth trick that would have served your purpose well had you not got caught "in the very act". But now that your trickery is exposed, perhaps you will give us a listening ear while we set before you the design Christ had in mind when he uttered the words you have quoted. Addressing the Sadducees who denied the resurrection he said, "Now that the dead are raised, Moses showed at the bush." Lk xx 37. The very basis of his argument is the fact of their being dead. "Now that the dead are raised" is the proposition Christ starts out to demonstrate; not "Now that the dead are alive". God calls himself the God of these three men who are dead. Now our Lord reasons that as God is "the God of the living" and not of the dead, it follows that since he calls himself the "God of Abraham, Isaac and Jacob"—the God of these three men who are dead—the conclusion is inevitable: God entertains the purpose of raising them from the dead. The Sadducees caught the point and could not resist the argument: it was irresistible. To bear out our opponent's sense of Christ's words, "Now that the dead are raised", would have to be changed to read, "Now that the dead are alive, it is plain, for if they are not alive with a 'responsive' spirit 'to answer God's call', their resurrection would not be a possibility' ". And he would have to elaborate his theology by stating that it is 'possible' to raise the dead because they are not dead. To prove the resurrection of the dead you must show that nobody is dead! To prove that the dead are to be raised, just show that they are all alive! Wonderful logic this. It is a burning shame that the Savior's argument, so cogently put that it "silenced" the Sadducees, should at this late day be so perverted by a man who claims to minister the gospel of Christ. One cause which blinds his eyes to the Lord's meaning in this passage of Scripture is, that while Christ was talking about God's intention to raise the dead, our friend is thinking and talking about its "possibility". To prove a thing to be possible, is one thing; to prove it is going to occur, is another. The question is, What is God going to do with the dead? The Sadducees denied that it was God's intention to raise them. Jesus proved it was his intention to do it. Observe the difference between possibility and intention.

God, then, is called the God of Abraham, Isaac and Jacob, not because they are alive, not because "the spirit lives after the flesh is dead", as our minister suggests, but because God intends to raise them from the dead. And since God has All Power back of his intention, he will certainly "quicken the dead" into life again. Entertaining such intentions and having ample power to execute them, all his people "live unto him"; for in the matter of resurrection he "calleth things which be not as though they were". Rom iv 17. Yet you say that the Lord is called the "God of the spirits of all flesh" because the "spirit lives after the flesh is dead". Here you need somebody to nudge you and whisper in your ear, "Be careful." You are getting yourself into a trap now from which you will seek in vain to be released. It will require a good deal of work and perspiration to squeeze the words "all flesh" small enough to only mean the human family. Job explicitly states that "all flesh" is a phrase expressive of animals as distinct from man, whom he brings in subsequently for separate mention. Job xxxiv 14. Plain statements of Holy Writ leave no room for doubt that the beast possess the spirit, and the same spirit man does. Psa civ 30; Act xvii 28; Eccl iii 19-21. What do you gain by your argument that God is the God of the spirits of all flesh? You gain a great loss, as a Hibernian would say. For, as the beasts, equally with man, have spirit, and as the spirit you say "lives after the flesh is dead", you have quite a lot of animal spirits on your hands to dispose of somehow.

Our Lord's Teaching About Money.

The huge barrier always more or less obstructs the mission work of the Church—the want of money. The heavy debt often prevents forward movement, and the fact of debt compels retrenchment. Even when men offer to go, Boards are often unable to send and support them. We believe that all this ought not so to be. Our Lord's teachings as to money gifts, if obeyed, would for ever banish both these limitations on Church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Gravity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Corinthians viii, ix.

The basis of Christ's teaching about money is the fundamental conception of stewardship. Luke xii 42; xvi 1-8 Not only money, but every gift of God is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gift's with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple moral principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligations. If they give, it is an act not of duty but of generosity; it ranks not under law, but under grace. Hence there is no felt inconsistency in hoarding or spending vast sums for worldly needs and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one great Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their Lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers." Matt xxv 27. Money-changing and investing is an old business. The "exchangers", as Luke renders, are the bankers, the ancient Trapezitæ, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the Kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.—*A. T. Pierson.*

"On the Sides of the North."

It is stated (Ps. xlviii. 2,) "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Notice specially the words, "on the sides of the north."

"Rev." James Neil, M. A., formerly incumbent of Christ's Church, Jerusalem, and who has had intimate knowledge of the land and the manners and customs of the people, writes concerning this passage:—"The country must always have looked greenest and best when viewed from the north, a direction which all travellers should if possible, take when they traverse it in spring. This would appear to explain why David singles out 'the sides of the north,' or 'northern sides,' in speaking of the beauty of Zion in a passage which has perplexed the commentators." The highest of the mountain summits which surround Jerusalem is in the north, and is named Mount Scopus. It is considerably above the level of the city.

From Mount Scopus the Temple would be readily seen. The Temple was not so much a compact building as a series of building with large courts. Herod's Temple and Courts, existing at the time of our Lord occupied thirty-five acres. The courts were not all on one level. There was a flight of steps to the court of the women. From this a third to the courts of the priests; and a fourth to the threshold of the Holy Place—*Blessed.*

Sacrifices in the Reign of Christ.

Brother Huggins:

In the prophetic teaching of Ezekiel xliii 18 and onward, we find a return to sacrificial offerings foretold. We have been taught to believe that in the next age, *more* intelligent and glorious than this one, these sacrificial memorials would find no place. As Christ was the end of the law, we were led to think that the Old Covenant had passed away forever.—A. Graves.

EDITOR'S REPLY.

As to what we have been taught, that is a matter of no moment. All who are not doctrinally prejudiced, and who take the Bible as their man of Counsel must admit that when Ezekiel's "house of prayer for all people" is built in the Holy Land, the offerings and sacrifices superseded by Christ's death are restored. Anyone who claims to believe the Bible must admit this. Mal i 11; Isa ix 7, 8; xix 21; Hos ii 4, 5; Zech xiv 21; Psa cxviii 27. We have been taught the "intelligent and glorious" age to come would have nothing of this sort in it; we have reasoned against the possibility of offering sacrifices after the anti-typical "Lamb of God" has offered himself for the sin of the world. Jno i 36. A few moments of sober thought, however, will dissipate the force of this seemingly strong objection. Babes in Christ are familiar with the rudimentary truth that Christ's reign upon earth will be a priestly one: "He shall be a priest on his throne." Zech vi 13. The saints associated with Christ are "Kings and Priests." Rev i 6. That they exercise this double function during Christ's reign on earth is evident from Rev v 10. If, then, the Millennial reign of Christ is a priestly one; if he exercises the double function of King and priest then; if he is King to rule and a priest to intercede for sins, it is in harmony with the "eternal fitness of things," that the people ruled should make offerings in token of their obedience; and that the Priest should have sacrifices to present to the Father on their behalf.

Sacrifices and ordinances are retrospective and prospective in their significance and scope. This we learn from the offering of the Levitical law. They pointed prospectively prophetically to the death of Christ which was not yet accomplished. Jno i 29; 1 Pet i 19, 20. They were typical of the "better sacrifice" (Heb ix 23) to come. After Christ's death became a fact we find that our Savior has left us the ordinance of breaking bread and drinking wine (as "show the Lord's death till he come." 1 Cor xi 26. This ordinance, you see, looks prospectively to the Lord's coming and retrospectively to his death. It points both ways, backwards and forwards, past and future. Sacrifices, ergo, offered before Christ's death, pointed down in a typical way to his death on the cross. Now that his death is a historical fact, we conclude that the sacrifices which will be offered in Ezekiel's Temple in the next age of "more intelligence" than this one, will *retrospectively* and *commemoratively* celebrate the Lord's Sacrificial death on the cross. The breaking of bread not only leads the mind forward to the Lord's coming, but leads it backward to his sufferings and death. Sacrificial ceremonies, therefore, are historical and prophetical; and hence the Lord's supper is celebrated in the kingdom of God (Luke xxii 16 18), and the song of redemption is sung (Rev v 9, 10) there—both are historical, retrospective and commemorative. Incongruous at first thought perhaps, that a ritual obsolete for centuries should obtain again under the rule of the "Prophet like unto Moses" (Acts iii 22), yet reflection on the subject reveals a grand display of divine wisdom in the arrangement. Christ would not be much "like" Moses if there were an absence of Sacrificial offerings during his beneficent reign.

The Atheist's Prayer.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, that lever sprang, catching him under the heels, and flinging him backward, and downward, headlong into the stream!

As he plunged, however, he shrieked out as loud as he could yell, "God have mercy!"

The preacher ran around, waded into the water and drew the struggling man ashore. Said the pastor, "I thought that you did not believe in a God?" As soon as the infidel stopped strangling, he said in a subdued, voice, "Well, if there is no God, there ought to be, to help a man when he can't help himself."—*Vanguard.*

The Regeneration of Palestine.

At the eleventh convention of American Zionists, recently in session at Atlantic City, the speakers presented evidence of success that must have been surprising to many people. In every important country the number of those who believe in re-establishing an independent Jewish state is reported as showing steady growth, and the actual colonization of Palestine by refugees from Russia and Roumania is proceeding apace.

Equally surprising are the facts given as to the success of the colonies and the revival of the industries and commerce of the Holy Land. Consular and disinterested private reports confirm practically the claims of the enthusiastic Zionist leaders.

Thus in a recent issue of the London Economist it was stated in an article on agriculture in Palestine that groups of colonies or refugees from Russia, Galicia and Roumania are scattered over the entire country; that their total holdings aggregate 30,000 hectares, or about 2¼ percent of the surface, and that scientific cultivation has replaced the primitive methods of the Arabs.

The effect of the colonization may be gauged in part from the rapid increase in the export and import trade of Jaffa, the chief trading port of Palestine. The shipments of oranges have trebled in the last ten years, and in 1907 reached a value of $900,000. The export of soap made of olive oil is constantly increasing, and vine culture has been undertaken on a large scale. Large quantities of barley are sent to Europe, and dependence on foreign flour is decreasing. The chief import is cotton goods.

New railroads and harbors are planned in Palestine, and they will open new parts of the country and provide it with better outlets and trading facilities. An art and crafts school has been established and a polytechnic is projected. Silk and cotton will be grown, coal deposits near the Dead Sea will be utilized, and new industries are expected to spring up.

These and other facts lead The Economist to conclude its review with these hopeful words:—Palestine, indeed, bids fair to be a land of the future as well as of the past. The industry and resource of its old inhabitants are restoring its ancient fruitfulness; their business capacity and enterprise may give it a commercial position greater than it has ever before enjoyed.

Such testimony cannot fail to encourage the faithful Zionists, whatever its bearing may be on the question of restoring an independent Jewish state.—*Chicago Reform-Herald.*

Gold Dust.

It is not so much for us to seek success as to be found faithful.

There is nothing so strong or safe in an emergency of life as the simple truth.

He who cannot forgive others, breaks down the bridge over which he himself must pass; for every man has need to be forgiven.

Holiness consists of simply two things, two endeavors—the endeavor to know God's will, and the endeavor to do it when we know it.

What makes a Christian *is* not the theology we have in our heads, but the love we have in our hearts.

If a man exhibit not the spirit (disposition) of Christ in word and action he is none of his.

"Live for the Lord today, and look for his coming tomorrow.—Bonar.

ANNA E. DIXON.

They Wrote Letters. Acts xv 23.

Brother Huggins:

The Lord is subduing the Philistines about me, within and without, and I have raised nine EBENEZERS and hither by his help I'm come to Mount Zion, the heavenly Jerusalem. I regret exceedingly my absence from Los Angeles during the visit of Brother Skeels. It does my heart good to read his simple, unaffected letters; he opens his heart to us in the simplicity of Christ as do you in your loving remarks on the same.

I called on Sister Williams a few Sundays ago, as was requested by a notice in THE RESTITUTION, gave her the names of several sisters of the faith who I know will be glad to see her. Brothers Smith, Waggoner, Mc Kaw, Harriman, Carbaley, and myself will endeavor to have meetings regularly on every Sunday morning, for worship, prayer, singing, praise and study of the Word.

The situation here in Los Angeles is peculiar; as soon as we begin to do something the Philistines break us up; but the stone is set between Mizpeh and Shen, and they can come no more within our border.

May God bless you. If my article is too long send it back and I'll cut it in two. "Grace be with you."

E. B. MCILHENY.

Among recent wonderful surgical operations is one of a most daring and unusual nature. An idiot, six year old, the daughter of a resident of Berlin, has been converted into an intelligent being by the process of grafting part of the mother's thyroid gland upon the child's pancreas. In more popular language, this means that part of the mother's throat has been transferred by the grafting process to a gland, or tissue, lying directly at the back of the stomach. The operation was carried out by Dr. Carl Garre, a German surgeon, whose success in the transplanting of organs from one animal to another and even from the lower animals to human beings, has attracted wide attention.

Let no man think himself to be holy because he is not tempted, for the holiest and highest in life have the most temptations. How much the higher a hill is, so much is the wind there greater; so much higher the life is, so much stronger is the temptation of the enemy.....When we are tempted let us cry for the help of our Father, as a child cries after the comfort of his mother.—*John Wickliff.*

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Questions on Sunday School Lesson Sept. 6.

SAUL AND JONATHAN SLAIN IN BATTLE
1 SAM. XXXI.

Golden Text—Prepare to meet thy God. Amos iv. 12.

1. The Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.

2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died and his three sons, and his armourbearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about to publish it in the house of their idols, and among the people.

10. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.

11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

QUESTIONS

1. How were Saul and David left in our last lesson?
2. Was David still afraid of Saul?
3. What happened when David was with the Philistines?
4. What did the Philistines then prepare to do?
5. Where was David at this time?
6. How did Saul feel about the approaching combat?
7. Tell what Saul did in his trouble.
8. Did Saul get any comfort from this act?
9. How did the battle terminate?
10. How did Saul and his three sons die?
11. How did David learn of the death of Saul and Jonathan?
12. How did he feel when he heard it?
13. What did David say of Saul and Jonathan in last part of 2Sam. i?
14. With the opportunities placed before Saul, could he have made a useful and good king?
15. When Saul was tested what did he lack?
16. What does Solomon say in Prov. i. 24 32, of such a character as Saul?
17. Must we be tested as Saul was?
18. What will lead to certain failure?
19. What will bring success?

THOUGHTS.

Saul started with high hopes, splendid promise, great possibilities. He was talented, a mighty warrior, had good home training, an attractive individuality, a commanding person, and the Spirit of God was with him.

Over and over again Saul was tested, given new opportunities, and yet failed repeatedly.

The cause of failure was his disobedience, his rejection of God as Master and guide.

He depended on self.

The result was certain failure. He became morbid and suspicious. Virtue was gone, his heart hardened, and destruction without remedy followed.

Jonathan, with true filial love, still clings to his father.

David says of Jonathan "Thy love to me was wonderful, passing the love of women."

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Announcement.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 3, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.

B. J. WOODS, Pres.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

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AN EXPOSITION of Isa. vii 14-16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 350 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian. Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Foore out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. H. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 868 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $3.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Brouson, Niles, Mich.

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I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 35 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Works of Bro. Wiley Jones.

TWELVE WORDS, or On true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their original as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has been strained to hold it, addresses it, puts on ample stamps and drops it in the box. He labored hard to produce his polished work, neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

A Grand Old Poem.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less;
Crumpled shirt and dirty jacket
May bestrothe the golden ore
Of the deepest thought and feeling—
Satin vests could do no more.

There are springs of crystal water
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed, and overgrown;
God, who counts by souls, not dress es,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows three;
Masters, rulers, lords, remember
That your meanest kinds are men;
Men by honor, men by feeling,
Men by thought, and men by frame,
Claiming equal rights to sunshine,
In a manly ennobling name.

There are fields embroidered greenly,
There are little weed-clad hills;
There are feeble fern-like saplings,
There are cedars on the hills.
God, who counts by souls, not station,
Loves and prospers you and me;
For to him all famed distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice;
While the poor man's outraged freedom
Vainly lifteth up its voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

I could not do without Him
Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.
But the more I find him precious,
And the more I find him true,
The more I long for you to find
What he can be to you.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, SEPTEMBER 9, 1908. NUMBER 34.

Communicated.

Mr. Sincerity and Mr. Truth. No. 3.

Mr. Sincerity. Good evening, Mr. Truth. I am pleased to meet and greet you again. I am much interested in our talks on the Scriptures. Your ideas seem to be reasonable, yet I cannot think but what we possess an immortal soul and that there is sufficient Bible testimony to prove it. Will you please give me what you understand to be a correct view of Luke xvi 19 to 31? This scripture represents the rich man, Dives, and Lazarus in conversation after death. Their place is hell and Abraham's bosom. If they conversed they were not unconscious, as you teach.

Mr. Truth. Friend S., I am pleased to again take up the study of the Bible. First we must determine whether this Scripture is to be taken as a literal fact or a parable. Now it is for you to choose which you regard it.

Mr. S. Why I have always understood it to be a literal fact or something that actually took place. Does it not say there was a certain rich man and there was a certain beggar?

Mr. T. Believing thus you have not considered carefully something in this statement much against your ideas. Note first that there is not a word in it about an immortal soul. It says nothing about the soul of the rich man nor of the beggar. It says that the beggar died and was carried by angels into Abraham's bosom. The rich man died and then was buried. Not one word is here said about their immortal souls. The beggar full of sores was carried into Abraham's bosom. If you accept it as literal you must so construe it. Again the rich man in hell lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. Now are you willing to accept that heaven and hell are so closely related that each may view the other and have a conversation? I think it is too real to suit you. Again the place where the rich man is found is not a place of torment. The word hell in this text is translated from the Greek word "hades" which is the equivalent of the Hebrew word "sheol". The only Hebrew word rendered "hell" is "sheol". It occurs 65 times, being three times rendered "the pit" by the translators of the C. V. They have rendered it "the grave" 31 times and 31 times "hell". The American Revisers desired to substitute "sheol" wherever it occurs in the Hebrew text. With this rendering all would be clear. If we understand the word "sheol" to mean the grave and receive the scriptural truth regarding the condition of those in the grave, we would not think of attaching a literal meaning to this Scripture. In Psa xvi 10 we have this word "sheol" used, rendered hell. Now in Acts ii 27 this Scripture is applied to Christ. Are you willing to affirm that Christ was sent to this place of torment as you wish to think it? This requires too literal a construction. If you preachers were honest in their presentation of this subject they would state the truth to their audiences. There are three Greek words rendered by one English word, "hell", without any explanation, hades, Gehenna and Tartarus. Gehenna is the only word with which fire is associated. The Revised Version prefers "Gehenna" to "hell" in the New Testament passages. While we have fire associated with this word, torment is never spoken of, but a destruction. The righteous are never spoken of as being in Gehenna, but the wicked who are compared to tares, dead branches, dead grass, etc. Those things are easily consumed. Smith's Bible dictionary locates Gehenna south of Jerusalem where the refuse of the city and the carcasses of the dead were cast. If the fire did not consume, the worms did. Thus we have "where their worm dieth not and their fire is not quenched." The last word "Tartarus", is rendered, "hell", in 2 Peter ii. 4. The apostle says that the angels that kept not their first estate were cast down to hell (Tartarus) and delivered them into chains of darkness. There is nothing said here about being tormented. To get this meaning we must depend upon heathen mythology. Are you willing to receive such testimony?

Mr. S. What proof have you that it is a parable and not a literal fact? I admit that your points are well taken, yet I cannot see why Jesus would use such language and not explain it.

Mr. T. As a proof that this is a parable, notice that this is found among a number of parables, the parable of the lost sheep, of the piece of money, of the prodigal son, etc. Again this was spoken to the Pharisees, verse 14. These things spake Jesus unto the multitude in parables; and without a parable spake he not to them. Matt xiii 34. He (Jesus) said unto them, know ye not this parable? and how then will ye know all the parables. It is stated that he spake not to the multitude except by parables. When he used this language (Luke xvi 19 to 31) he spake to the Pharisees. Now then, parables are related to the kingdom of God. This parable may be explained thus; the rich man may represent the Jewish people, who were rich in promises, as to them were entrusted the oracles of God. Our Heavenly Father had given them great riches. Exodus xix 4, 5. He had exalted them above all nations. He, Jesus, came to his own and they received him not. Yet God's declaration must be true, "As truly as I live, I will fill the earth with my glory." This is the purpose of the Eternal One. The Jews rejected him, the Gentiles were left to themselves. In this Jesus taught the Pharisees that these two nations would change relations to God. Abraham's bosom represents the promise made to him that his seed should bless the nations.

In Gal iii 26 to 29, we learn that if we have been baptized into Christ that we have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise. These words were addressed to Gentiles. They become Abraham's seed through adoption. God is taking out of the Gentiles a people for his name, not from the Jews. The beggar has changed places with the rich man. His sores are being healed by the regeneration of washing or the circumcision not made by hands which Paul in Col ii 12, calls baptism. The account of Dives and Lazarus closes with reference to "Moses and the prophets." Luke xvi 31. In turning to Isa xiv 1-11, the king of Babylon answering somewhat to Dive, and the poor captive ten to Lazarus. This in Isa according to R. V. is expressly called a "parable".—Thou shalt not take up this parable against the king of Babylon v 4. Here, when the king descends into sheol, and is greeted by those found there, the trees talk and the worm is spread under him and worms cover him, the worms indicate the presence of the king's dead body in Sheol. All is plain if we understand that, by the figure called personification, speech may be attributed to putrefying corpses in the grave." The parable of the rich man and Lazarus teaches the kingdom of God as spoken of in Dan ii 44. The Jews made the recipients of the kingdom under Saul, David and Solomon, etc. Jesus came as the promised king. The Jews rejected him, so he taught these Pharisees that they were about to be rejected and the promises were to go to another nation or people.

Mr. S. I confess there seems to be some things in the way of accepting it as a literal fact. I am confused as to its real meaning. Can it be that so many of our educated men are mistaken about this Scripture?

Mr. T. Friend S., I would call your attention to Paul who became an apostle. He was educated in the schools of his day, being brought up at the feet of one of the Doctors of the law, and yet he persecuted the Church of God. This same apostle says of the Jews, though the Scriptures were read every Sabbath day in the synagogues, yet they heard not the voice of the prophets. They had eyes and see not, ears and hear hear not. So they put to death their king. We are admonished to "Study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To do this we must clear ourselves of the traditions of our fathers and accept the gospel of the kingdom of God. I submit in love these truths and hope that you may prove all things and hold fast to that which is good.

Mr. S. Friend T. I will investigate these Scriptures and satisfy myself. I will be pleased to meet you again. So farewell.

D. C. ROBISON.

Nuggets of Gold in Paragraphs.

Nature is blessed—not injured by the dropping dew; so more is Lumanity disgraced by the dropping tears Do not say, It is only womanly to weep, for the sweetest expression of sympathy is in the shortest verse, "Jesus wept!" It describes the manliest of men in his love and sympathy.

"Do unto others." "Do"—it is active. All Christianity is active. It has no passive form. "Do as you would have others do to you." It is well called "The Golden Rule." Philosophy has never offered a better and never can.

"Be sure you are right and then go ahead." "You had better wear out than to rust out." We will have to all go out eventually, but we can divide such a flame that will leave light for others after we are gone; "their works do follow them." "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Do not strain you eyes in trying to look through the mist and black clouds and dust storm for better times in years to come; the obstacles to your vision shut out other ones, as well as possible pleasures. "Sufficient to the day is the evil thereof." Surely sufficient to the months and years, without searching for what God has wisely concealed. We can only live by months in this life. It will be different after while!

You often wonder why God, (if he is love) suffers you to be loaded down with so many ills. You even rebel. You do not reason well. God's time is all eternity. He designs it for you if you will be a faithful son. If you had been given an eternal existence you could not have appreciation and gratitude without contrast. We know and enjoy by contrast and comparison. Health is compared with sickness; strength with weakness; the sweet is known because we have tasted the bitter; eternity will be contrasted with the shortened days; new earth in its glory with the old wilderness—oh, the contrasts are without end "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "God is love!" It was even desirable to be a martyr to those that reasoned well.

There are some fellows that do not seem to comprehend God's way of gathering a family into his household. They think of a multitude of sons and daughters, but scoff at only one begotten Son. By their "higher criticism" they undermine the foundation on which the church is built "Thou art the Christ, the Son of the living God" spending their ability in criticising others and the Book, in which Book we trust, they seem to gain sympathy because they are suffering under criticism. It has been a question to me all the way through the bloodless thunder of this destroying strife, How can the family become one in the only begotten if the story of the begettal is a fable? Strife has done more harm than good ever since Paul's day—there is one exception,—"Strive to enter in at the strait gate."

W. L. SHEELS.

THE RESTITUTION is only $1.50 per year. Try it a year.

Conference Report.

The sixth annual Conference of the Church of God, in Ohio convened at Salem, Ohio, Wednesday, August 12, and continued over the following Sunday.

The order of service was carried out as published in THE RESTITUTION and the Salem, Ohio papers. Some slight changes in the programme was made necessary, due to the absence of Bros. W. S. Tomlinson, and J. Armitage, whose places were occupied by Bros. P. Neill and D. C. Robison respectively. Brother C. Moore was absent on account of the serious illness of Sister Moore, and the Communion Service was therefore presided over by Brother H. Juergensen. This was no doubt one of the most impressive services we have ever had the privilege of attending.

Brother W. H. Wilson delivered three excellent addresses, and our prayer is that he may be blessed in his efforts to spread the truth.

The Bible school was a valuable appendage.

The discourses delivered by our able Sisters, Robison and Neill, were brimful of good thoughts and need no garnishing.

The Social meetings were much enhanced by the short talks of our Brother P. Jaffrey, of Murphysboro, Ill., who appeared in our midst on Thursday afternoon, during the meeting conducted by Sister Lang. His sound doctrine talks and gospel songs made him a valuable addition to the conference. Brother Jaffrey is isolated, but has been making a noble defense for the truth. If the Lord delays his coming we hope to meet him many times, as he has won a foremost position in our affections. [illegible] Among the many [illegible] Young People's meeting of Sunday afternoon appealed prominently. It was at this session that we "Touched the Hem of His Garment." This was an affectionate phrase of our late Brother Jubilo, and is employed here in fitting tribute to his memory, for his having labored with most of us, and earnestly assisted us in obtaining a thorough understanding of the truth as it is in Christ Jesus. About eighteen gave testimony of their faith and hope, including the very interesting experience of our youngest babe in Christ, Brother Ashford Lehman, of Brush Creek, son of Brother Daniel Lehman. He was immersed Saturday afternoon, by Brother D. C. Robison, and given the right hand of fellowship Sunday by Brother Juergensen. Brother Lehman is an earnest, wholesouled young man, and we recommend him to all, and earnestly desire for him a remembrance in your prayers.

The Song Services were impressive and inspiring. Many thought this the best conference of all.

STANLEY A. SANFORD, Sec'y.

Obituary.

Again the cruel and relentless enemy, death, has entered the home of Sister Ida Overholt and her devoted husband. Little Kenneth, only five months old, was stricken with Cholera Infantum, living only about thirty-six hours after the attack.

Kenneth Carl was born March 18th, 1908, and died August 21st. Funeral from the home, services conducted by the writer.

The parents and brothers and sisters certainly have the sympathy of their many friends, as this is the third baby that has fallen under the power of death within the last five years, none of them a year old. It was said by the Lord, of Rachel's children, "Refrain thy voice from weeping, and thine eyes from tears.....they shall come again from the land of the enemy." If the Lord directed Rachel's thoughts to the return of these little ones to their own borders, from the enemy's land, cannot the parents of today look forward to the same hopeful promise?

God help us to understand his Word and be guided by it into truth.

In sympathy.

M. A. WOODWARD.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Questions on Sunday School Lesson Sept. 13.

DAVID MADE KING OVER JUDAH AND ISRAEL. 2 SAM. ii. 1-7; v 1-5.

Golden Text.—"David went on, and grew great, and the Lord God of hosts was with him." 2 Sam. v, 10.

2 SAM. ii. 1-7.

1. And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6. And now the Lord shew kindness and truth unto you: and I also will requite you this kindness because ye have done this thing.

7. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

2 SAM. v, 1-5.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

QUESTIONS.

1. After the death of Saul and Jonathan what did David do?
2. What did the Lord direct?
3. Why was Hebron a good place to start his reign?
4. Who came and anointed David as their king?
5. What opposition did he have?
6. Was this man a strong ruler?
7. Who was the real leader?
8. How long did this condition last?
9. How did Ishbosheth and Abner die?
10. How did David treat the men of Jabesh-gilead?
11. How long did David rule Judah?
12. Who was left to take the reign of Israel? 2 Sam. iv. 4.
13. Who came to make David king of all Israel? 1 Chron. xii. 23-40.
14. What three reasons are given why David should be their king?
15. Tell about the coronation feast, 1 Chron. xii. 38-40.
16. How long did David reign over all Israel?
17. Where did David establish his new capital?
18. What progress did he make?
19. Who helped build his palace?
20. What did David do to establish the religion of the people?
21. To what kingdom are we called? Mat. xix. 28; 2 Tim. iv. 8; James i. 12; Rev. i. 5, 6; v. 10.
22. Did David ever do any mean thing to advance his cause?
23. Do men nowadays wait patiently for success?
24. Did David often ask God's guidance?
25. Is this a good way for us to do?
26. What does Peter say about gaining the kingdom of God? 1 Pet. i. 11.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, SEPT. 9, 1908.

THE announcement is made for the Indiana State Conference to be held with the church in Warren County. Let all get ready and attend it. Each organized church should send delegates empowered to act, that the cause may not languish, but be given a forward movement. The time to work is getting shorter, brethren, and what is done must be done quickly.

BROTHER F. L. Austin was in Plymouth last Sunday and gave the Church two good sermons. In the morning his remarks were based on Phil ii 1. It was really an outline of the Christ-life. His greeting to the assembled friends, especially to the elder ones was touching and tender. He said all were longing for a change, when the Lord and Master shall come, and all the glory and grandeur promised will be realized. The precious dust of ages must be looked over, not by mortality, but by the Omniscient One, gathered and changed to youth and beauty, and crowned with immortal glory. There are two agencies that make for salvation—Christ with his power—his gospel. Then our own efforts must be the other factor. Salvation does not come to us simply as a reward is given to a child for the performance of some one act, but rather—to the one who has labored and waited as does the husbandman for the harvest. The youth of life is the time to start. The vigor of life should be given to so important a cause, not simply a little of old age. The tender little vine that is trained to encircle the thread until it gets firm hold of the higher supports, and as it grows winds in and out of the lattice work, thus getting a firm hold,—cannot then be shaken from its position, because it has become a part of the structure itself. But if the vine is left to run over the ground and among the weeds and thorns, till it attains a rank and unruly growth, and then is lifted up and the small tendrils are fastened to the supports high up where they must sustain the weight of the plant, will be swept from side to side by the winds, and the adverse currents will strain them, till often they are torn down and destroyed. Youth is the time to train and cultivate till the principles of love, truth, gentleness, kindness, as exemplified in the Christ-life shall so transform the carnal mind that we become "like-minded" with Christ, are his true helpers, his faithful friends.

The evening discourse was founded on 2 Peter ii 1, and was really a continuation of the morning [redacted]. Faith in Christ is the fundamental principle that must inspire us and force us to act out the true Christ-life so as to obtain Salvation. The gospel reveals the righteousness of God, and by taking hold of it we become heirs to the glorious promises set before us. How are we children, sons of God? Not by nature, but by grasping his will, and our character and conduct is moulded and made [redacted] him—like his son Jesus Christ. Thus by faith we are made his sons, and by continuing in him, and growing as the child grows, first in the underlying principles of his will, then step by step we are led to greater and fuller problems in the life the Father wants us to live, adding the graces as developed in the gospel of Christ.

Brother Austin laid down in forceful manner that it *is* no use to gather more knowledge unless you have courage to go forward and practice the degree of knowledge you already have. Christianity is not going to church on Sunday and reading the Bible, but it is putting into practice the knowledge you have of the will of God. Practice, control, drill. To add Godliness, be more like God. Brotherly kindness can only come when you have control of self. You cannot treat your brother right till you are right yourself. Charity cannot be added till the other graces are in proper order. Christianity is not simply to learn the gospel of the kingdom of God, but it is more—a drill in the principles of the Christ-life, till you have attained the perfection required.

Brother Austin left Monday morning to make a short visit with his mother, Sister Woodward and others in Michigan, after which he will go to his home in Fonthill, Ont. All were pleased to have him visit here, and he will always be welcome to his many friends in this locality.

[redacted]

The question "Is the world growing better or worse?" has been asked, and much discussion has arisen. [redacted] result of this discussion has been to confirm each disputant in his opinion. This is not an unusual outcome when such differences arise. The trouble comes from the wording of the question itself, "Better *or* Worse". Read it "Better *and* Worse", and then you can have harmony all along. A writer, E. P. Marvin, in the *World's Crisis*, has put this so plainly that we give his article herewith.

"1. Never was a time honored by so many humble Christians. Never was a time disgraced with so much pride.

2. Never a time when so much was being done to crush dishonesty. Never a time when there were so many thieves.

3. Never so much sacrifice for the world. Never so much selfishness in the world.

4. Never so much of the spirit of philanthropy. Never so much greed of gain.

5. Never so much done to raise the fallen. Never so much organized effort to crush the weak.

6. Never a time when there were so many noble Christian men. Never a time when there were so many scoffers and shams.

7. Never so great material prosperity. Never so great soul-racking want.

8. Never so great political honor. Never so great political corruption.

9. Never so great effort to destroy crime. Never so great and growing criminality.

10. Never so much done to make life attractive. Never so many to leave the world by their own hand.

11. Never so much light from heaven. Never so much darkness from hell.

12. Never was God so near to men. Never were men so possessed by the devil.

Is the world growing better or worse? It is growing better and [redacted] 'Let both grow together until the harvest.'"

Communicated.

The Lord's Day.

A Revelation [illegible] chapter a part of [illegible] was in the spirit on the Lord's Day."

There is a great divergence of opinion as to the meaning of the above quotation, even translators differ. The quotation is from King James' Version. The 20th Century Version says, "I found myself in a trance on the Lord's Day."

To my mind one cannot get the true meaning of this wonderful book of Revelations until a correct understanding is had of the passage under discussion.

There are three different opinions I wish to mention in reference to this passage:

1st, Those who believe that John wishes to say that this vision was on Saturday, the Jew's Sabbath. Most of those holding this belief are the Seventh Day Adventists.

2nd, Are those who would have him tell us that his vision was on the first day of the week. I think that one answer will do for each of these two opinions. The answer is, I can find no place in the Scripture where either of the two days referred to is ever called the Lord's Day, neither can I find them referred to or either one of them by any other name synonymous to this expression "The Lord's Day." As a matter of fact the expression is used but once in the whole Bible, and that in our text. The Greek term is "he Kuriakeh." Robert Young says it means "Day the Lord's."

Old Testament writers, and New alike, refer to the Seventh day either as the Seventh day or more commonly the Sabbath, while New Testament writers always speak of the first day as the first day and never by any other name, hence, he who uses the term "The Lord's Day" referring to our Sunday does so without Scriptural warrant or authority.

There is a third class that hold that the term "The Lord's Day," is identical to the one that is so often used in the New Testament "The Day of the Lord," and has no reference to any particular twenty-four hours, but refers to an epoch or age the same as we might call the present Gentile times or the day of the Gentiles, and the past age the Jewish times or the day of the Jews. Will also say that the Greek word that is translated "in" in the sentence, "in the Spirit" is next wrongfully translated "on." "On the Lord's Day," it should read, "In the Spirit in the Lord's Day," as the same Greek word is used in each case. And they hold that John would say to us in the text that in the Spirit or trance he sees and hears things that will take place in the great and notable Day of the Lord.

To substantiate this view I wish to submit some Scriptural evidence. Rev. i. 1, says, "It is a revelation which must shortly come to pass." 19th verse, "Write the things thou hast seen and the things which are, and the things which shall be hereafter."

2nd Peter iii. 10, says, "But the Day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be dissolved."

In the above passage Peter uses the phrase "In the which" (referring to the Day of the Lord) these things will occur. Then says, 13th verse, "Nevertheless we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness."

Please notice what John says, Rev. xxi. 1, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

In the above passage we see the things Peter predicts to happen in the Day of the Lord, happening in the Day of the Lord that John sees in a trance in vision.

In I Cor. i. 8, Paul says "Who shall also confirm you unto the end that ye may be blameless in the Day of the Lord Jesus Christ." The reason is plain because in the Day of the Lord is the judgment where we must want to be blameless.

In Rev. xx 12, is recorded John's vision of the judgment that he saw in these words, "And I saw the dead small and great stand before God and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things written in the books according to their works. The same thought is expressed in Phil. xi. 16, "That I may rejoice in the day of Christ," also Phil. i. 10, "That ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ."

I think enough has been said to convince anyone that the things seen in trance are the things that will [redacted] come to pass in the great and notable Day of the Lord.

EUGENE C. WEBSTER.

Essays Read at Berean Meeting near Woodstock, Va.

THE APOSTLES.

Soon after Jesus had entered upon his mission, he found it necessary, in order to carry on his work perfectly, to call men to his service. These men are termed "The Twelve Apostles," and when he had called the twelve he gave them power against unclean spirits and to heal all manner of sickness and diseases. He commanded them to go not into the way of the Gentiles, but rather go to the lost sheep of Israel, and to preach, saying, The kingdom of heaven is at hand. They were to make no provision for their journeys, as he taught them the workmen is worthy of his hire. They seemed to be organized in a body similar to senators and representatives, with Peter for their speaker, as we see on the day of Pentecost. They being endued with the same power, yet having different offices or ranks, as Jesus said upon the confession of Peter, I will build my church. Also he is said to have the keys of the kingdom. Jesus said they would not be able to do the works he did but greater works will they do. They seemingly having power, equal to Christ; yet they are only instruments of God, speaking the things commanded of him.

HUGH MCINTURFF.

JESUS AT A MARRIAGE IN CANA OF GALILEE.

Jesus and his disciples were invited to the marriage in Cana. It was, and is yet, the custom to invite relatives and intimate friends to marriages; so Jesus attended this wedding. The supply of wine became exhausted and they wanted more, so Jesus made the water into wine. His object in doing this, his first miracle, was to show his power, and that God had sent him. Jesus had a better object in view in attending this feast than people ordinarily have on these occasions. The world now has its social amusements and entertainments where God and his plan of salvation are never mentioned. Should one dare to mention it, he would be an unwelcome guest. We who profess to be followers of Jesus and are looking for his return, and have separated ourselves from the world, should not take part in societies for worldly amusements, where the truths of the gospel would not be appreciated. We should always associate ourselves where we could let our light so shine before men that they may be constrained to glorify our Father in heaven.

WILLIAM H. BOYER.

At Breaking of Bread.

MATT. VI. 24.

No man can serve two masters, for either he will hate the one and love the other.

Joshua xxxiv 15. And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve. You must choose whom ye will worship. It must be the God of Israel, or idol gods—ye cannot serve two masters, if ye forsake the Lord and serve strange gods, then will he turn and do you hurt after that he hath done you good. The command in Israel was, thou shalt have no gods before me. Hear O Israel, the Lord our God is one Lord, and thou shalt love him with all thy heart, and with all thy soul, and with all thy might. Choose ye this day whom ye will serve, is a command. For us it is just the same today—God or Mammon.

The apostle James says, Know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God, for, either he will hate the one and love the other. Love not the world, neither the things that are in the world.

If any man love the world, the love of the Father is not in him. But he that doeth the will of the Father abideth forever. But they that will be rich fall into temptation, for the love of money is the root of all evil, which while some covet after they have erred from the faith. This shows us plainly that we cannot serve two masters. If we love the world and seek after riches we fall into temptation, err from the faith and forget God. Brothers and sisters let us earnestly strive to be rich in good works, lay hold on eternal life. Let us choose whom we will serve and let it be the one master, the God of Israel.

ELLA KNOWLES.

Dear Restitution:

I take pleasure in reporting the baptism of Miss Seraphine Ritenour of Dilbeck, Va., on Sunday, August 30, 1908. Sister Seraphine Ritenour is a sister in the flesh to Sister Virginia Ritenour with whom many readers are acquainted. Sister Seraphine is a girl of splendid mental calibre and of an unusually nice disposition, and I feel sure will adorn the doctrine of Jesus Christ.

When several weeks ago she expressed a desire to be baptized, there was submitted to her a number of questions concerning her belief of the things concerning [redacted] kingdom of God and the name of Jesus Christ, Acts viii 12. In answering these she gave an excellent reason for the hope that was within her. 1 Peter iii 15.

Accordingly on last Sunday at five p. m. we repaired to Passage Creek just a few steps from Slate Hillschool house, where in the presence of a few members of the household and neighborhood she put on Christ. Gal iii 27. This is the fourth addition to the Slate Hill Church in the last year. The little body at this point feel much encouraged. They are now making improvements to the schoolhouse in which they meet which will make the room much more cheerful.

Speaking, breaking of bread and the Berean class is held every third Sunday and a weekly Sunday School is in charge of Sister Virginia Ritenour.

My work with the church in Virginia is now so arranged that I can accept a limited number of calls to speak elsewhere. All who care for my services please address temporarily, in charge of the general delivery Washington, D. C.

GEORGE NEILL.

Editor Restitution:

Enclosed find Money order for THE RESTITUTION. I thank you very much for your kindness in sending it so long. THE RESTITUTION is the only preacher I have as we have no church here, and I can assure you I thoroughly enjoy your paper, and hope it will be the means of doing much good in the Master's work.

I remain your Sister in Christ.

MRS. C. T. DAWSON.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Sunday School Lesson.

[redacted] SEPTEMBER 18

DAVID MADE KING OVER JUDAH AND ISRAEL. 2 SAM II 1-7; v 1-5.

Golden Text. David went on and grew great, and the Lord God of hosts was with him. 2 Sam v 10.

To the ordinary, and even to the more than ordinary man, the grief of David, at the death of Saul, his powerful, and bitter enemy, is a wonder and a mystery. Those who know, and are living according to the covenant the Lord made with the fathers—the Hebrew fathers, Lev xxvi 42, know the reason of David's lament. He knew that the covenant included eternal life by a resurrection. "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen xiii 15. Saul did not live in faith, he did not die in faith, he died without hope. "Whatsoever is not of faith is sin." Rom xiv 23. Saul perished in and because of his sins. The Lord put him away. 2 Sam vii 15. David knew that Saul's name would have been in the Lord's book of life, if he had obeyed. The death of Jonathan made David's cup of sorrow run over.

The death of Saul caused some confusion among the Israelites. The men of Judah at once recognized David as king, and made him so. Judah was not the first born son of Jacob, he was the fourth by Leah. He frequently took a prominent part in family affairs. He stood surety to his father for his brother Benjamin. Gen xliii 9. He was as good as his word. Gen xliv 18-34. Under the inspiration of the Holy Spirit, his father blessed him above all his brethren. "Judah, thou art he whom thy brethren shall praise." Gen xlix 8-10.

In the march to Canaan the tribe of Judah went first. Num ii 9. When Joshua died the Lord made Judah the leading power. "And the Lord said, Judah shall go up, behold, I have delivered [redacted] land into his hand." Judges i 2. After a time the tribes became known as Judah and Israel. 1 Sam xvii 52. The two together as "All Israel." 1 Sam xix 5. David did not have as much wisdom as his son Solomon, but he made far better use of what he had. He began—after the death of Saul—by inquiring of the Lord. Saul ended by trying to enquire of the Lord. "In all thy ways acknowledge him, and he shall direct thy paths." Prov iii 6. With rare exceptions, this was the rule of David's life. Knowing that the death of Saul vacated the throne of the kingdom of Israel for him, he inquired of the Lord what he should do. He did as he was told and the men of Judah anointed him king over them. He was of the tribe of Judah. He did not forget nor neglect those who had shared with him in many dangers and privations. They dwelt with him in Hebron.

Abner, captain of Saul's army, was faithful to the household and memory of his king. He took Saul's son, Ishbosheth to Mahanaim—east of the Jordan, about a hundred miles from Hebron, where Jacob met the angels of God. Gen xxxii 1, 2, and proclaimed him over all Israel. 2 Sam ii 9. This made enemies of Judah and Israel. There was constant war between them. Ishbosheth losing and David going on and growing great as saith the golden text. After a time Ishbosheth accused Abner of very disgraceful conduct. This made Abner very angry, and he turned to David and offered to gather Israel to him. It seems as if Abner was more king in Israel than Ishbosheth. The offer was accepted on conditions. When Joab—captain of David's army heard of it he killed Abner. David was broken hearted over this cowardly murder.

This brings us to chapter 5. The [redacted] of Israel—representing the tribes—came to David. They reminded him of what he used to do in Israel—all Israel—even when Saul [redacted] king, and that the Lord had chosen him to feed Israel—to rule, govern, lead, protect, instruct and judge them according to the Word of the Lord. Paul instructed and charged the elders of the church at Ephesus to feed the church of God with the Word of God. Acts xx 17-38. And they anointed David king over Israel—this made him king over Judah and Israel, all Israel. And David perceived that the Lord had established him over Israel, and that he had exalted his kingdom, for his people Israel's sake. 1 Sam v 12.

Under the law of Moses the promise was that they who walked in the statutes and commands of the Lord would flourish and prosper in all things of this life, Lev xxvi 1-13. Under the gospel of Christ it is nearly the opposite. "I have given them thy Word, and the world hath hated them." John xvii 14. Paul lost all for the excellency of the knowledge of Christ Jesus, Phil iii 7, 8. Others took joyfully the spoiling—taking away—their goods, [redacted] x 32 36. All such are heirs of the kingdom. James ii 5.

Let us strive to have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Peter i 11.

Next Lesson, Review.

P. NEILL.

Dear Restitution:

I have just returned to Lewis again for a short time. I have been receiving my paper all right; but being sick and not knowing where I would stay I put off renewing my subscription. Please find enclosed Money Order to pay for same.

I am quite old and have been very sick, and cannot work, and cannot send money as I would like to. I am still in the faith, looking forward to the soon coming of our Redeemer and Life Giver, and it seems to me that he is nigh, even at the door. The people are drifting away after pride and pleasure, never thinking the coming kingdom and King is near.

I ask an interest in your prayers that I may hold out to the end. My hope is in the coming of our Lord Jesus Christ.

Yours, waiting for the King.

MRS. SARAH BOWMAN.

Announcement.

The first Annual Conference of the Church of God in Indiana, will be held at Pleasant View Church, Warren Co., Indiana, commencing Thursday Evening, Oct. 8, 1908, and continuing over Sunday following. Program and directions how to reach Pleasant View church will be published in due time. Brethren and Sisters in Christ, this is the important conference of the year. We urge you to be present. Let each church send delegates. We need your presence and help. Come let us council together, that the work of the Master may be furthered in our state and God will aid and bless.

Your Brother, in Christ,

J. H. WILLEY, Pres. Ind. Con.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October [illegible] and to continue until the 11th. [illegible] is known as The Southern Illinois Conference. The Program will [illegible] later. The speakers will be Brethren Daniels, Allard, and Brother Cole if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.

B. J. WOODS, Pres.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs. W. Sharkey 50

"A Bible Study of Hades, [redacted] pared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robinson's tract. We do not keep them in stock as they are handled by the authors direct.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Editorials.

A full report of the Missouri Conference will appear later, written by Sister Sadie B. Morse, Secy.

No arrangements are yet made for the forwarding of our mail, so correspondents will understand the delay in answering their letters and printing their articles.

The Missouri Conference held with the Brush Church, in Madison Co., heard the word of truth as presented by such able ministers as John Foore, J. H. Luman, W. H. Wilson, Peter Jeffrey, and S. Cooper.

When the Missouri Conference was over, the Editor, in company with Brother Wilson, went to Morse Mill, to hold a series of meetings there. We are pleasantly living at the bright and happy home of Brother and Sister J. F. Williams while the meeting lasts, and are writing our editorials this week at his home.

Did Christ's Spirit Hold a Protracted Meeting in Hades?

Turning now to 1 Peter iii 18-20, we find the strongest possible teaching on this question. Speaking of Christ, Peter says he was "put to death in the flesh, but made alive in the spirit: in which also he went and preached unto the spirits in prison, that aforetime were disobedient.....in the days of Noah." What did Jesus do while his body lay in the grave? Preached to the spirits of men "in prison". What men? Men disobedient "in the days of Noah"; hence dead "in the flesh" long before the time when Jesus, "made alive in the spirit", went and preached to them. Could he have preached or they have understood his preaching, if the spirits of speaker and listeners were dead like their bodies? If these words of Peter are true, then the spirits of men are alive and conscious while their bodies mingle in the dust. I believe they are true; do you believe they are?

The "prison" where the spirits of the "disobedient" antediluvians were undoubtedly the place where God knoweth how.....to keep the unrighteous under punishment unto the day of judgment". 2 Peter ii 9. How can anyone suffer punishment who is dead, unconscious of anything anywhere? The place where "the unrighteous are kept under punishment unto the day of judgment," is where the rich man was in Hades. Lk. xvi 19-31.

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

When our writer says that he now gives us the "strongest possible teaching" on his views, he uses language which inspires the reader with expectations. Such language of confidence naturally makes the reader sit up and take notice—makes him expect something in the way of an argument out of the ordinary. With rapt attention we begin to read: "What did Jesus do while his body was in the grave? Preached to the spirits of men 'in prison.'" Notice, please, how our writer discriminates between "Jesus" and his "body", and how he has Jesus holding a revival meeting in hades while his body is in the tomb. To untaught people who do not know anything about Jesus, to them this argument may appear as the "strongest" our friend has yet advanced. But people who are familiar with God's word, who humbly follow its teachings and who know by its divine authority who "Jesus" is, will not estimate the argument so highly. The Jesus of divine revelation was born (Matt ii 1), crucified (1 Cor ii 2), killed (1 Thess ii 15), died (Acts ii 36), buried (1 Cor xv 3), and was raised from the dead (Acts ii 32). Our friend preaches "another Jesus" (2 Cor xi 4); he has an immortal spirit-Jesus; one who was not born, was not crucified, killed, died, buried, nor raised from the dead! According to him, after the body of Jesus had died, had breathed out the spirit-Jesus; after the spirit-man had left his body, abandoned it like one would an old "house" unfit to live in, there was a misleading and untrue superscription written over our Lord's "remains", the dilapidated "tabernacle" of his body: "This is Jesus"! Matt xxvii 37. Had this been written to sanction the "strongest possible teaching" for immortal spiritism, and had our preacher been the writer thereof, it would have read, "This not Jesus; it is only the 'house' Jesus once lived in; but Jesus has now vacated it—and is on a preaching tour in hades. Soon as his special revival services are over there, he will return to this old 'tabernacle'. We look for him to return in about three days."

If our minister has here presented the "strongest" argument for his theory that has been or can be produced, reader, I beg you not to look at his arguments he has unwittingly confessed are weaker! But as strong as his present position may be, suppose we walk right up in its face and pretend that we are not one bit afraid of it. Here we go; keep up courage. "What did Jesus do while his body lay in the grave?" Answer: He 'preached'. To whom did he preach? Answer: To the immortal spirits of the antediluvians. Where were the services held? Answer: In hades "where the rich man was". As the rich man was in "torments" there, we are led to suppose that the antediluvians were in a condition of misery also, and had been enduring everlasting burnings for—well, ever since they had been there. Now, what did Jesus preach to these men during the series of meetings he held there? No dodging, now. What did he preach? No good end is served by looking away from the question and swallowing hard, as if there was a lump in your throat. You dare not dishonor Christ by saying he preached anything other than the gospel. 1 Peter iv 6 says that the gospel was preached to those dead men. Now, since the word gospel means "good news or glad tidings", will you tell us what good news Christ preached to his ghost audience? You do not believe that a single spirit can get out of hell torments; there is absolutely no way of getting out of hell, so you teach. If so, Christ could not break good news to the ghosts there of a coming deliverance. He could not preach salvation, could not offer them any means of escape from everlasting doom. To say that Christ preached gospel or good news to these irredeemable spirits is simply to say that he tantalized them with a mock offer of pardon which it was impossible to grant. If there was no pardon possible for them, then Christ never saved a soul by his preaching tour to hades. If there was no redemption for them, what *kind of a* gospel, what good news would he have to communicate to them? If you say there was an offer of pardon made to them by the ministry of Christ, then you convert hades into purgatory; and instead of being "A Christian Minister", you should be a Catholic Priest. Thus does your "strongest possible teaching" go down with an everlasting smash.

With the "strongest" argument thus demolished, it now remains for us to give the reader a brief and true exposition of 1 Peter iii 18-20. "Quickened by the spirit", the King James' translation is rejected by our writer, and instead of it he approves and quotes, "Made alive in the spirit". Well, "quickened" means to "make alive"; and it would be the worst kind of folly to talk of anything being made alive unless it was dead. Notice that made alive is preceded by the words, "Put to death in the flesh." What part of Jesus was made alive? Certainly the part, and only the part, that had died. If the flesh part of Jesus was "put to death", it must have been the flesh part of him that was made alive. But our friend understands the text differently. He follows it with comments in which he affirms that the spirit of Jesus and the spirits to whom he preached must have "been alive and conscious"! Let him think twice and he will see that in trying to keep the spirit alive as a separate entity from the flesh "put to death", he has killed it! Think, my friend. If the spirit is what was "made alive", if it was "quickened", then it must have been dead! How could the spirit of Christ be "made alive" if it had not died? Impossible. Here are the facts in the case: Jesus was put to death. Three days after his death he was "quickened" (made alive) by the spirit. It was "by" the same spirit that made him alive that he "went and preached to the spirits in prison". Peter's words cannot be misunderstood or misinterpreted: "By which (spirit) also he went and preached", etc. Going anywhere and preaching there "by the spirit" contravenes the idea of personal presence. When bodily absent from a church, Paul wrote that while he was absent from them in the body, he was "present with them in spirit". Col ii 5. In the same way, although Christ was bodily in heaven, yet he came and "preached" at Ephesus. ii 17. Learn now how the Spirit of the Father, called "the spirit of Christ", was in all the prophets (1 Pet i 10-12), and especially was Noah full of it, for he is called a "preacher of righteousness" by way of marking him off for special eminence. 2 Peter ii 5. Through him the spirit of God strove mightily with the antediluvians for 120 years. Gen vi 3. As they were "disobedient" to the strivings of God's good spirit all the time "the ark was preparing", they were doomed to destruction at the expiration of the time mentioned. They were like so many criminals incarcerated "in prison". Still the "long-suffering of God" was very well marked in that all this long time the spirit strove in its ministry and offered them a reprieve of the sentence, a full pardon. Though the spirit thus "preached" this good message to them, they persisted in "disobedience", Peter says. Common sense demands that they were "disobedient" to the preaching they heard; and that therefore, the preaching and disobedience were at the same time. When was the preaching done, Peter? When were they disobedient? When did the "longsuffering of God wait" for them to repent? When were the "eight souls saved", Peter? All of this was "in the days of Noah, while the ark was preparing". Tell us once more, Peter, When was the preaching, disobedience, and the salvation of the eight souls? "In the days of Noah," Then this is when the gospel was "preached" to them; then is when most of them were "disobedient"; then the "longsuffering of God" waited; "while the ark was preparing". Oh the simplicity and beauty of this passage. But in order to bolster up the "strongest possible teaching" for immortal spiritism and consciousness in the death-state, this text is "wrested"—given such a twist that its historical basis is denied, God's "longsuffering" in ancient times is ignored; and all this for the sake of extracting from the text the "strongest possible teaching" for immortal spiritism! In a vain effort to show that Jesus was alive when he was dead; that he was holding a protracted meeting in hades when he was in the tomb; that the gospel was preached the second time to sinners who had spurned God's "longsuffering" for 120 years; that there are opportunities of salvation for sinners after they have disregarded the gospel in this life—the delusive and dangerous "second chance" theory of Russellism and the Purgatory of Catholicism!

Our Lord's Teachings about Money.

5. Another most important principle is the subordination of money, as emphatically taught as illustrated in the rich young ruler (Matt xix 16-26). This narrative, rightly regarded, presents no enigma. With all its attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions had the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the Kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

4. We ascend a step higher, and consider our Lord's teaching as to the law of recompense. "Give and it shall be given unto you" (Luke vi 38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so parsimonious of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

5. Kindred to this law of recompense is the law of superior blessedness. "It is more blessed to give than to receive" (Acts xx 35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefitted; but what I give brings good to others—to the many, not to the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessedness. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which fill the spring itself.

6. We rise a step higher in considering God's law of computation. How does He reckon gifts? Our Lord teaches us that it is by comparison. No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of all the rest, because, while they gave out of a superfluity she gave out of a deficiency—they *of* their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing) and the two mites "make a farthing". He who, as the superintending Providence of Nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how he estimates money gifts—not by what we give, but by what we keep—not by the amount of our contributions, but by their cost in self-denial. This widow's whole offering counted financially for but a farthing (a quadrant, equal to four-fifths, or two-fifths of a cent, or three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted her whole means of subsistence. The others reserved what they needed or wanted for themselves, and then gave out of their superabundance. The contrast is emphatic; she "out of her deficiency", they out of their superfluidency.

Not all giving—so called—has rich reward. In many cases the keeping hides with God, the giving. Selfish, vulgar hoarding and spending spread a banquet; the crumbs fall from tables, to be gathered up and labelled "charity". But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

7. We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke vi 35). Much giving is not giving at all but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favour when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread aced beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

8. Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—association gives dignity to an offering (Matt xxiii 19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of feasts and of feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

9. Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi 9). This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for money, practically worshipped. It reminds us of the golden calf that was cast out of the earrings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and coined into Bibles, churches, books, tracts, and even souls of men. Thus what was material and temporal becomes spiritual and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him to everlasting habitations. May this not be what is meant by treasure—the treasure laid up in heaven in imperishable goods?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the alabaster box of ointment of spikenard, very precious, and the house and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water—yea, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex xxxvi 6). So far as known, this is the solitary historic instance of such excess of generosity. But should it not always be so? Is it not a shame and disgrace that there should be lack of "meat in God's house"? When his work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odour of self-sacrifice!—A. T. Pierson.

They Wrote Letters. Acts xv 23.

Brother Huggins:

I have been interested in your discussion in THE RESTITUTION with Brother Wilson upon the "Seventh Sign." You are both, evidently, well able to quote Scripture and present data in support of your several positions, and there it ends and your readers are left in doubt as to which is right. Would it not be better to "rightly divide the Word of Truth?" Arraying Scripture against Scripture is never satisfactory.

It has generally been accepted as an axiom of truth that the intellectual and moral status of a nation is in proportion to their accepted knowledge of the Scriptures. The preaching of the Scriptures has had the effect as was evidently intended at the beginning, in separating and bringing clearly to light, two distinct classes of professing Christians, namely:—The intellectually moral man and the obedient believer unto eternal life. The one represented by "the wheat in the field;" the other something more, namely,—"the servant of the householder" (Matt. xiii.)

Viewed from this light the prophecy of Daniel xii. (which speaks of general knowledge) does not come into conflict with the words of the Christ, Matt. xxiv. 30; Luke xviii. 8, nor with the apostle Paul, 2 Tim. iv. 4, as is made to appear in your discussion, and the seeming differences between yourself and Brother Wilson are harmonized.

The distribution of Bibles and sundry missionary enterprises may not save a single soul unto eternal life because of the perversion of the Word of Truth, but it has enlightened the people of the nations intellectually and morally, of which there is an abundant objective manifestation.

In conclusion, do you not think that the book of Revelations is just what it avers to be, "The Revelation of Jesus Christ to his servant John." That it was in fact something that up to that time had not been revealed? It could in no sense be a revelation, if John and the other apostles knew all about it prior thereto. Was it not therefore, a "prophesying again?"

Fraternally Yours,
WM. KEMPIS.

Gold Dust.

An approving conscience is better than an applauding world.

The good deeds you do are not lost, even though you never hear of them again.

Search others for their virtues and yourself for thy vices.

We are too fond of our own will. We want to be doing what we fancy mighty things, but the great potatle, to do small things, when called to do them, in a right spirit.

"Nature has given us two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak."—Socrates.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

ANNA E. DIXON.

A Request.

Will every one in the State of Washington, that believes in the grand old Restitution Doctrine, drop me a card at least. I have three objects in view: 1st, I want to find out how many are near enough to help build up a church some where near or in Sunnyside, Washington, and in the near future be able to hold a Conference meeting. 2nd, I like to locate brethren so in case I go to another town I can call on you, and if you come to our town you can call on us, and 3rd, I have been wondering if we could not have a tract fund. I find lots of people just starving for the truth, and I am not able to feed them all. I am doing all I can, if not a little more now. Who will help to build up a church in this part of Washington? If we all do all we can there will be a move that will repay us for every dollar we spend, and one more reason, I ask every one in the State to please drop me a card with full address is this:—Not long ago a very nice young lady asked me if any one else in Washington believed as I do? Her mother is very much interested in the faith.

Now brethren, will you grant my request? I will be very grateful to you. Address me at Sunnyside, Washington.

Your Sister, waiting the Nobleman's return.

MRS. G. MCCLELLAND.

The Hall occupied by the Church of the Blessed Hope (Church of God,) in Chicago has lately been destroyed by fire and until another suitable place to meet can be secured services will be held at their most convenient homes each Sunday morning at the hour of 11:00 o'clock, according to announcements made the previous Sunday. Any inquiry regarding services will be cheerfully answered by Phone, "Austin 3812" or by Postal, 508 N. Willow Ave. (Austin Station) Chicago.

R. W. THOMPSON, Sec'y.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Communicated.

The Rich Man and Lazarus.

The key, if a key is needed to open to us the truth contained in this parable, is to be found in verse 14 of this 16th chapter of Luke. That it is a parable, is placed beyond contradiction. Speaking to his disciples the Master said, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables..... without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples Mark iv 11-34. The 16th chapter of Luke begins and ends with parabolic teaching. In verse 14 we read, And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knows your hearts; for that which is highly esteemed among men is abomination in the sight of God. Now as a natural consequence Christ speaks to them the parable. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." The clothing and condition of this rich man answers to the clothing and condition of the Jewish high priest; who represented the nation before God in the Holy of Holies. Corroborative evidence on this point is found in the fact that the rich man calls Abraham father, and Abraham acknowledges the relationship. Now who is the beggar that desires the crumbs from the rich man's table? I answer, the Gentiles who acknowledge as the Son of God, Jesus Christ, the Lord's Anointed.

In Mark vii. we have the account of a Greek woman, Syrophenician by nation, that besought the Lord for a favor; he answered, that it was not meet to take the children's bread and to cast it unto dogs. And she answered and said unto him, yes, Lord; yet the dogs under the table eat of the children's crumbs. And he said unto her, for this saying go thy way; the devil is gone out of thy daughter."

Again, there were certain Greeks that came to worship at the feast, who said to Phillip, "Sir, we would see Jesus." John xii 20 21. The persistent importunity of the woman, and the request of the Greeks indicate a desire on their part to receive some of the crumbs from the rich man's table. The sores of the beggar represents the immoral condition of the party. If we are right so far in the exposition of the parable, we shall find that the events narrated will agree with the facts of history in relation to the rich man, and the beggar.

The thing said in parable is never the thing meant, but it has some likeness to the thing meant. Now what is meant by the death of the beggar? Read Romans vii 9, "For I was alive without the law once; but when the commandment came, sin revived, and I died. This is the law of remission in baptism, "Knowing this, that our old is man crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin." Rom vi 6. The Gentile having died to sin, and become alive to righteousness, the angels or messengers carry him to Abraham's bosom; a figurative expression of a happy condition. See John i 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "The rich man also died and was buried; and in hell he lifted up his eyes, being in torment. Now about the time when the gospel was preached to the Gentiles, and the converts became Christ's, and heirs to the promises made to Abraham; figuratively were in Abraham's bosom.

Now what happened to the rich man—the Jewish nation? He died as a nation, and has been in hell ever since, tormented in its flames. Moses predicted their suffering in latter days, on account of their sins. Hosea exhorts her to put away her sins? "Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst." Hosea ii 3.

Ezekiel prophetically says, "Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath." xxii 31. In Isa v 13-14, we read, "Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Verily all this has come upon the Jews. Now what is this great or impassable gulf? "Your iniquities have turned away these things, and your sins have withholden good things from you." Jer v 25.

Again we read, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Isa lix 2. Our Lord knowing the Scriptures predicted in Matt xxiv the dire calamities that would come upon the Jews; the same is condensed in this parable. The next in order is the five brethren of the rich man. Who are they? On the same principle that the rich man represented the two tribes that were then in the land, the five brethren would represent the ten absent tribes. This view would seem to be correct because in answer to the request of rich man to send one from the dead; Abraham makes answer, "They have Moses and the prophets; let them hear them."

I think it must be admitted that at that time, no people but the Jews had the writings of Moses and the prophets. How true the statement that our Lord puts into the mouth of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead;" which fact is proven by their rejection of Christ, though he did raise Lazarus from the dead.

GEO. FRANCIS.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave. Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 10 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 3502 Woodland ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellant condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Reinticonship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a weapon for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels. And one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 380 West Main Street, Salem, Ohio, and get a supply of this tract.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ: Address T J Daniel, Magazine Ark

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Where Will You Spend Eternity? 4 pages, 25 cts per 100.

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wines as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wines, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the name of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Better Late than Never.

Life is a race, where some succeed,
While others are beginning;
'Tis luck at times, at others speed,
That gives an early winning.
But if you chance to fall behind,
Ne'er slacken your endeavor,
But keep this wholesome truth in mind—
'Tis better late than never.

If you can keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel,
By honest, patient labor;
But if you are outstripped at last,
Press on as bold as ever;
Remember, though you are surpassed,
'Tis better late than never.

Ne'er labor for an idle boast
Of victory o'er another;
But while you strive your uttermost,
Deal fairly with a brother.
Whate'er your station, do your best,
And hold your purpose ever;
And if you fail to beat the rest,
'Tis better late than never.

Choose well the path in which you run—
Subdued by noble daring;
Then, though the last, when care 'tis won,
Your crown is worth the wearing;
Then never fret, if left behind,
Nor slacken your endeavor;
But ever keep this truth in mind,
'Tis better late than never.

Communicated.

Salvation. No. 10.

WHAT SHALL I DO?

No more important question relating to salvation, can be asked by man than this. The Bible gives the plain and satisfying answer, and the book or treatise entitled, The Acts of the Apostles, is the one in which to find the answer. No man or woman is prepared to ask this question intelligently, who is ignorant of the gospel; and no one however learned and clothed with authority, but alike ignorant of the gospel and its requirements should be appealed to for the answer. These would only be "blind leaders of the blind." A great deal of preaching has been done, honestly no doubt, with a view to rousing the emotions of love gratitude and reverence. It is a constraining power, the power of God unto salvation to every one that believeth. It is God's message of love to the fallen and undone. It offers pardon to the guilty, mercy to the undeserving, peace to the troubled conscience, a home to the homeless, life to the dying, gladness to the sorrowing, and untold wealth to the poor. It proposes to take men and women of Adam's fallen race into the holy copartnership with the Son of God, to make them eligible to high official positions in the kingdom. It is the means of adoption into a noble family with God as the Father, and his Son as first born or elder brother. If all this is not an exhibition of love where can love be found? What more can any human soul ask? What more desire.

I trust that sufficient was said under preceding heads to acquaint the reader with the gospel as preached by Jesus and his inspired apostles. The obedience of faith is now in point. This is the human side. Faith comes first and is either expressed or implied in the history of every case of conversion found in this book.

Under the preaching of Peter on that notable pentecost when the Spirit was shed in such rich profusion on apostles, three thousand of the assembled multitude asked what they should do. They were pricked in their hearts. This was the result of their faith in the word spoken. The question was direct, coming from hearts convicted of sin, and feeling the need of pardon. Peter's answer met the question. Important as is prayer, none was commanded or enjoined here. In the estimation of some people today, the manner of making converts as on that day seems to lack piety. But be assured, dear reader, the whole proceeding was under the direction of the Holy Spirit operating through the apostles. Peter said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii 38. Both repentance and baptism are acts, so to speak, of the believer; the first a mental act, the second an overt act, and both are for the remission of sins. Both are equally essential to the one end. No one asks, What must I do? unless the conscience is aroused to a sense of sin as a breach of God's holy law. This is conviction, and follows faith, and precedes repentance. A man does not repent of sin so long as it does not trouble his mind, or produce uneasiness in view of a judgment to come. When he comes to feel the exceeding sinfulness of sin (Rom vii 13) he is ready and anxious to change his mind and pursue a very different course of conduct.

The word repent, as used in the second chapter of Acts, according to Young, is to have another mind, and Green gives, as the definition of the Greek word, here translated repent, "to undergo a change in mind and feeling, to repent, to make a change of principle and practice, to reform." Every sinner to whom the gospel comes is solemnly commanded to do what this word means, change his mind and feelings in reference to sin; to hate his former course of life, and resolve from henceforth to practice righteousness in the fear of God and in the light of the gospel. Paul in Athens said, "The times of this ignorance God winked at; but now commanded all men everywhere to repent." Acts xvii 30.

This repentance is in view of a judgment to come, the same that made Felix tremble when it was preached to him by the apostle. The next verse reads, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." The judgment is by God's appointed judge and the assurance to men, of that judgment is the fact that the great Judge has been raised from the dead. The repentance enjoined by the gospel is not sorrow for sin as is often taught from the popular pulpit, though this should lead to the repentance that need not be repented of.

Paul says, "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." 2 Cor vii 10. The apostle makes a clear distinction between the two, so there is no reason for confounding them. The distinction is even more plainly expressed in the Greek. The repentance must be toward God, otherwise it is not to salvation. Paul says, Testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ. Acts xx 21. All must be Christward and Godward. There must be a turning from and a turning to. Both ideas are well expressed in 1 Thess i 9. "For they themselves show what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

The object of the gospel is to turn men and women from all manner of sin. Concerning Israel, God said, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil way and live; for why will you die, O house of Israel." Ezek xxxiii 11. As to ancient Israel, so to sinners of today, his call is beseechingly addressed by the gospel.

BAPTISM.

Baptism is joined with repentance in the command. Under apostolic preaching baptism was immediately attended to; there was no postponement to some convenient time, weeks and months away—as far as we can discover from the record. There was no effort made to set aside by substituting Holy Ghost baptism as the "sons baptism". There were fewer cases of this baptism then than now (2) We read of many of these in current religious literature.

Religionists in the broad gauge that both pulpit and pew receive such a baptism. While I am not disposed to ridicule an honest belief in this matter, it is my duty to call the supposed fact in question. There are only two cases of Holy Spirit baptism in N. T. history of preaching and conversions. The first is found in Acts ii chapter. The apostles were the subjects of this baptism which was promised by Christ about ten days before.

Read the description of this marvelous outpouring of the Spirit and compare it with the alleged baptisms of our day. From the difference between the ancient and modern, the claim set up for the latter as being Holy Spirit baptism must be abandoned as untenable. On this notable pentecost, aside from the manner of its outpouring, and attendant phenomena in the room where the apostles were sitting, this effusion of the Holy Spirit qualified these men for preaching the exact truth, and do this in the numerous tongues spoken by the assembled Jews from the many nations enumerated by Luke the historian. Speaking in the different languages served the double purpose of reaching the minds of the multitude with the truth, and of demonstrating to them the divine mission of the apostles. Are these things true of any set of modern preachers claiming Holy Ghost baptism? No. The other case is found in chapter x of Acts.

The whole chapter is devoted to the history of the first preaching of the gospel to the Gentiles. Cornelius and his household, in the providence of God were to hear the gospel and accept it. It was only by a vision that Peter's deep-seated prejudices against association and intercourse with Gentiles could be broken down and in like manner a vision was necessary to bring about the meeting of the Jewish apostle, and the Gentile Cornelius. Peter proclaimed the same word to these Gentiles that before had been spoken unto Israel. It is recorded that "While Peter yet spake the Holy Spirit fell on them which heard the word." verse 44. The next verse reads, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues, and magnify God. Then answered Peter, "Can any man forbid water that these should not be baptized with (in) water which have received the Holy Spirit as well as we? and he commanded them to be baptized." Others did the baptizing. The Holy Spirit was not given to convert these people, but to demonstrate the fact of God's acceptance of the Gentiles, to Judean Christians. Peter will refer to it for this very purpose. The news of Peter's intercourse with the uncircumcised reached the Judean Christians before Peter's arrival at Jerusalem. It is written. The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God; and when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, thou went in to men uncircumcised, and didst eat with them." Acts xi 1, 2, 3. This called for a full report of the whole case, by the apostle.

At verse 15 he says, "As I began to speak the Holy Spirit fell on them as it did on us at the beginning," referring to pentecost. He then quotes the promise in Christ's own words: John indeed baptize (in) with water; but ye shall be baptized (in) with the Holy Spirit." The fact of fulfillment of the promise here, as at Jerusalem on the pentecost, Peter deemed sufficient to convince reasonable men that the door of faith was open to Gentiles. And it did convince them. "They held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." verse 18. It was well that Peter could so report. Is there anything like this in our day? I would like to see it.

JOHN L. WINGE.

Conference Report.

As announced, the twelfth annual Conference of the Churches of God in Illinois, was held at Oregon, beginning Wednesday evening August 19, and continuing over the following Sunday.

From beginning to close it was a most excellent meeting, full of Christian love, and spiritual uplift to all present who would open their hearts to receive these blessings.

The ministers on the program were Bros. L. E. Conner of Cleveland, Ohio; E. Eldred Marsh of Marshalltown, Iowa; S. J. Lindsay, State Evangelist and R. G. Huggins, Assistant State Evangelist, of Oregon, Illinois. These all preached the Word in its purity, and all who have ever heard these brethren can appreciate fully the feast of truth that was ours in those few days. In addition to these, an unexpected treat was furnished by the stopping for a day of Brother F. L. Austin, who was on his way to the Iowa Conference. He was persuaded to preach to us on Sunday morning at 10:00 o'clock. It was a sermon full of the Gospel and the Spirit of our Master, and will be remembered long by many.

Aside from the sermons during the conference, there were the hours devoted to social meetings both of the general Church and of the Berean Society which were all a source of good. Also, there was the Question Box discussions of knotty problems. These were given as a rule to be solved by the ministers present, who, if they did not agree on every point, always differed in love, and by their logic, and convincing argument, backed by the Word, made these hours very instructive and profitable.

Sister Anna Adams of Dixon and her Committee, had charge of the musical part of the program, a feature of which was the sweet singing by Sister Lillian Filson, and her daughter Gracie, who by special request appeared several times at the different services.

On Saturday, at the annual business meeting our State Evangelist, S. J. Lindsay, gave a most encouraging report of the year's work. This report has already appeared in THE RESTITUTION. Also, our Assistant Evangelist, R. G. Huggins, gave a good account of work done, and of results accomplished during the year.

The reports of churches showed that in some places the work is doing well, at others the interest seems waning, but all are hoping for better things. Viewing the field as a whole, some of the new places show a growing zeal, which will offset any discouraging features elsewhere.

The Treasurer's report showed the amount collected to date of August 21, '08 to be $3,092.19. Of this sum about $400.00 was gathered by the evangelists above the regular subscriptions.

All the officers who served last year were re-elected save one. We have as President, J. W. Wilson, Lewis Weaver Vice President, J. W. Cooper 2nd Vice President, Emma L. Smith, Secretary. As Brother J. M. Glotfelty, our former Treasurer, positively refused to serve another year because of failing health, or rather, because the burden has been too great for his strength all the past year, the conference therefore accepted his refusal, well appreciating his efficient service which he has always given in this office, and Brother John Cross, of Oregon, was elected Treasurer for the next year.

The Executive Board, consisting of the following brethren: J. H. Williams, E. F. Oesh, J. M. Glotfelty, S. H. Smith and P. Jeffrey were re-elected.

By unanimous vote of the Board our Brother, S. J. Lindsay, was to be retained as our State Evangelist. An offer as our Assistant Evangelist was also tendered Brother G. Eldred Marsh, which he has since found he is free to accept. We are expecting a very profitable year under the leadership of these brethren, well knowing however, that the people must do their part. May God keep us in that attitude of mind that was in Jesus, who sought not self, but the kingdom and the will of God.

There were new faces at our meeting this year from Iowa and Indiana. Among these were Sister Eva L. Stearns of Iowa conference and Sisters Bullsback, Romine, and Lois Thompson from Indiana, Brother and Sister J. H. Willey and Sister Evelyn Harsch, also of Indiana, were with us again, having attended our conferences for the first time last year. We were so glad to have these dear ones with us, and hope they will form a lasting habit of attending our annual meeting. We need them and trust that others also will come next year.

After meeting all the friends from near and far, and spending a week in such spiritual uplift and religious association the ties grow very close, and it is hard to realize as the "God be with you" is sung, and the good byes are about to be spoken that the separation from many of these must be for at least another year—perhaps even till the dawn of the great morning.

But as we closed our conference on Sunday evening after a most able sermon by Brother L. E. Conner, we went from the place trusting more fully in the care and leading of our God for all future days, stronger and truer in purpose to be faithful to the end—even unto death, or his coming.

EMMA L. SMITH, Sec'y.

To All Members of my Correspondence Bible Class, and others:

For two years I have been conducting a correspondence Bible class. The work has now grown to such proportions that I can no longer do the work required. At the suggestion of some of the members of the class, I will publish printed Bible lessons through a course of ten lessons, and will send them out to any who will take the lessons and promise to do the work. It will cost in actual expense about $1.00 for publishing the ten lessons to each. I cannot afford this expense. If the reader will drop me a postal card saying he will faithfully do the work and send $1.00 to cover expense upon receipt of the first lesson, I will place his name on the list. I cannot agree to send out the lessons unless a hundred members are obtained. This is not a money making matter and unless this plan succeeds, I must drop that work all together. Address me at Oregon, Ill.

Faithfully yours.

S. J. LINDSAY.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Sunday School Lesson.

LESSON FOR SUNDAY, SEPTEMBER 20, REVIEW.

Lesson 1, July 5.
Israel asks for a king, 1 Sam. viii.
Did they not have a king? verse 7.
Why did they object to judges? ver. 5
Why did they want a king? vs. 19, 20

Lesson 2 July 12.
Saul chosen king, 1 Sam. ix. and x.
Who was Saul? 1 Sam. ix. 1, 2
Who chose him? verse 17
When did he know he was chosen? 1 Sam. x. 1
When did Israel know? verse 24

Lesson 3, July 19.
Samuel warns Saul and the people, 1 Sam. xii.
What warning did he give them? ver. 14, 15
Did the Lord approve of the warning? verse 18
What would happen if they did not heed? verse 25

Lesson 4, July 26.
Saul rejected by the Lord. 1 Sam. xv.
Why did the Lord reject him? verses 19-23
What was he told to do? verse 18
Did Saul say he had obeyed? verse 13
Why did he not obey? verse 24

Lesson 5, August 2.
David anointed at Bethlehem, 1 Sam. xvi. 1-13.
What is anointing? Ex. xxix. 31
How did Samuel know to anoint David? verse 12
What came upon David? verse 13

Lesson 6, August 9.
David and Goliath. 1 Sam. xvii. 38 49
Who was Goliath? 1 Sam. xvii. 4-10
Why did David kill him? verse 26
What did he kill him with? verse 50
Who helped him? verse 46

Lesson 7, August 16.
Saul tries to kill David. 1 Sam. xviii. 6-16.
Why did Saul want to kill him? verse 6-11
Why could he not kill him? verse 12
Any other reason? 1 Sam. xxv. 30

Lesson 8, August 23.
Friendship of David and Jonathan. 1 Sam. xx.
What was the reason of the friendship? Gen. xxii. 17, 18
How do we know this? Because they made a covenant in the name of the Lord. 1 Sam. xx. 8 and 42.

Lesson 9, August 30.
David spares Saul's life. 1 Sam. xxvi.
Why did he spare him? 1 Sam. xxiv. 4 to 7
Did he spare him more than once? 1 Sam. xxvi. 11
Did Saul know it? 1 Sam. xxiv. 17-18

Lesson 10, September 6.
Saul and Jonathan slain in battle. 1 Sam. xxxi.
Did Saul know he would be defeated? 1 Sam. xxviii. 19
Was he slain? 1 Sam. xxxi. 4
Did Jonathan kill himself? verse 2

Lesson 11, September 13.
David made king over Judah and Israel. 2 Sam. ii. 1-7; v. 1-5.
Who made David king? 2 Sam. ii. 4
Was he then king of Judah and Israel? verse 7
How long before he was king of both? 2 Sam. v. 5
Whose kingdom was it? 2 Sam. vii. 8; 1 Chron. xxix. 23
Next lesson is Temperance lesson. Isa. v. 11-23.

P. NEILL.

Dear Restitution:

Enclosed I send renewal of my subscription for another year. I beg pardon for so long delay, and thank you for your kindness in sending after my time ran out, as I value the paper highly and try to hand them out to others who may read them and so learn "the way of God more perfectly" or may inquire what they might do to be saved.

Your correspondence with Mr. Elsey, the Universalist is very interesting to me. Sorry he rests his hope on so weak a foundation as the word "all" without any conditions.

With Christian regard, I am your Brother in Christ.

L. L. WILKINS.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 16, 1908.

LET all interested make note of the new place of meeting secured by the Chicago Church. It is in the down-town district, and is easily reached from all sections, and will be much better than before for all.

A LETTER from Brother Lindsay says that his daughter Etta, who was taken sick at the time of the Illinois Conference, is getting along nicely, which will be a pleasing news to their many friends in various parts of the country.

AT the close of the Nebraska Conference at St. Paul, which ended Sept. 6, Brother Lindsay went with Brother Allard to Maxwell, Iowa, for a series of meetings, after which Brother Allard will accompany Brother Lindsay to Illinois, where both will work for a season. This is an excellent way for doing evangelistic work, and we hope good will result from this combination of effort.

WHILE France and Spain were trying to settle on a joint note to the powers regarding the Moroccan situation, the Germans took matters in their own hands, and startled all by acknowledging the usurper Mulai Hafid, as Sultan. There was a strained condition for a few days, but it seems to have subsided somewhat, and by careful handling it is hoped to avoid any clash at present.

FOUR Conferences are to be held at the same time next month: The Michigan, Indiana, Southern Illinois, and the Kansas all will be in session over the second Sunday of October. These are all important meetings, as much business is to be attended to that requires all the best efforts of every brother in the states offered. There should be a representative from every church at these meetings, to assist in the work of the Conference and to arrange for aggressive evangelical effort this coming year. Brother Huggins is to be at the Michigan meeting, Brother Daniel at the Kansas meeting, Brother Conner at the Illinois, and Brother Lindsay at the Indiana, so all can be assured of the public speaking being well worth going to hear. Let every church wake up to duty and privilege, and be represented at these gatherings.

DURING the past week there has been held in London what is called an "Eucharistic Congress." It is a conference of many priests, bishops, cardinals and high officials of the Catholic church. It is the first time in three and a half centuries that England has been visited by a papal legate. On Sunday there was a "procession", and it had been planned that "the host" should be carried in the parade. A protest was made by certain ones representing Protestant societies, and the civil authorities asked that this last feature be omitted. The request was finally agreed to, but the officers of the Church appeared with all their robes and regalia. At one point the police had great difficulty in keeping the crowd back, and the procession was broken and delayed for some time. There is intense feeling over the occurrence, and more trouble may yet develope.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ This restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

There is little hope for the man who believes that all roads lead to the same place. It is just as reasonable to believe that all currency is equal in denomination.—J. T. Butler.

Communicated.

A New Church in Iowa.

Saturday, September 5th, I left my home in Marshalltown and went to La Porte City, a town between Waterloo and Cedar Rapids on the Rock Island railroad. A short time before conference brothers Allard, Adams, and myself conducted a tent meeting there, as a result of which thirteen professed faith in the gospel. Three of the number were baptized at the time of the meeting, and seven more during conference in Waterloo The remaining three are elderly people whose health would not permit them to enter the water at this time. Arriving at La Porte City I was met at the station by brother Frank Cummins and a little son of Sister R. O. Herrick, and conducted by them to the latter's home, where I met with a most agreeable reception from the entire family.

The following afternoon (Sunday) I preached in Sister Herrick's home to twenty-six on "Our Faith", taking as a text, Hebrews xi 6: "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him".

After the service Sister Herrick and I called on Grandma Malbride, a dear old sister who is confined to her bed by illness. We found her very cheerful in her affliction, but only expressed regret being that she was unable to attend the meeting. Having read a few words of comfort and hope from the Scriptures and offered a short prayer for her recovery we returned to the home of Sister Herrick.

At seven-thirty the people assembled and I called them to order for a business session, and organized them into a body, appointing with the approval of the church the following officers: Elders, Brothers J. L. Baker and B. L. Sheaffer; Conference Sec. Sister R. O. Herrick; Local Secretary—Sister Fern Harding; Treasurer—Sister Luella Shockley; Pastor—Brother G. V Herrick.

Immediately after the business meeting I addressed an audience of twenty-seven on "The Whole Duty of Man", taking for a text the words of Jesus found in John xvii 4—"I have glorified Thee on the earth: I have finished the work which thou gavest me to do". I admonished our new brethren to continue steadfast in the truth, to strive to develope spirituality in each other, to do good to all men especially to those of the household of faith, and above all to have fervent charity among themselves. Brethren, pray for these beloved new members of the body of Christ that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ", and that they may be found without spot and blameless on the return of the Master.

I was ably assisted in all the services by our young Brother George V. Herrick, who possesses much natural ability and will in time develope into a worthy preacher of the gospel. He is earnest and sincere, and apparently values above all else the building of a true and useful Christian character. He deserves the prayers and encouragement of all of God's people.

G. ELDRED MARSH.

Dear Bro. Underwood:

Soon following my discussion at Etna, I attended my omitted meetings at Eden, Wash. I began meetings at Eden, Wash., Aug 23 and closed Aug 30.

This country has its wet season, including the winter months and its dry season—the summer months but this week in August (on account of rain) was more like a paragraph misplaced by the printer. By counting in the two Sundays we succeeded in having seven meetings and an agreeable visit with the brethren.

Having been reared so far in the interior of our country as Ohio, I always think of the land of my boyhood and of the novel interest that would be awakened in the minds of many who would like to be in this wonderland. If in my wanderings I should wander too far away from the duty of a deck hand and load our little craft with material that does not properly belong to a religious periodical, only a gentle hint will correct the mistake if given by respected pilot or mate.

On the beautiful first day of September good by had come and a return trip to prospective duties in localities of the northwest. Brother and Sister Smalley and Brother and Sister Olmstead had at their pleasant homes on Crooked Creek entertained with kindness and hospitality that could not be surpassed in the Union. Bro. Frank Smalley accompanied me down the creek a half mile to take me in his gasoline launch to Astoria. When we reached Eden we learned that another gasoline launch would soon start to that city. Bro. Frank decided to accompany me in the other boat instead of his own. We started at 7 A. M., our boat "The Eva of Eden" full length 26 feet, size of cabin 14 feet by 7 feet. Distance to Astoria a mile and a half down Crooked Creek, and 14 miles down and across the Columbia River.

In addition to our ten souls we observed 10 large cans of cream in the cabin, a few sacks of potatoes, and most disagreeable, but at present most useful, the pressure, midst the cabin of the native, but odorous engine, and equally active engineer, who with close attention would increase his activity, when at times the engine would display the indifference common to this class of machinery. He succeeded in keeping her going till she reached to her task. When we entered the great river of the northwest. It was pleasant to see how peaceful a surface a perfect fall day presented us. At places the river varied from 5 to 15 miles wide.

As Brother Smalley had volunteered the guidance of the boat, and left to the owner the control of the engine, there was nothing for even a land lubber to be nervous about. We had left Eden at 7 and reached Astoria at 10 A. M. At Astoria we took to steamer at 2:30 P. M. and had an uneventful trip on stream a hundred miles to Portland; from Portland we recrossed the familiar old Columbia to Vancouver, where an N. P. train brought me up along the bank of Lewis River, and I find myself ready to enter on a series of meetings on the next night after reaching home. As two ministers of the Latter Day Saints are holding meetings in the same house, I apprehend that in the interest of the cause there will be neither collision or collusion. They have announced my meetings, as not to interfere with theirs, or to be interfered with by theirs. "Be as wise as serpents, and harmless as doves."

W. L. SEEBIA.

Dear Restitution:

At the close of our meeting at Guthrie Grove, S. C., (twenty intelligent persons put on Christ by baptism,) we then received an invitation to go to North Carolina, a distance of about sixty miles, to which call the following persons responded: Elder J. H. Anderson and his wife; Brothers J. S. Brower; W. W. Moore; G. M. Pack and the writer. All went by private conveyance over the mountains to Brother and Sister Ball's where we were given a hearty welcome, and arrangements were made for preaching at the house as Brother Ball is old and crippled. We held service at Holly Springs church on Sunday, after the service at Brother Ball on Saturday and Saturday night. On Tuesday Brother Caleb Shipman's wife was baptized into Christ, and it was one of the most solemn baptisms I ever witnessed, she being a cripple was carried into the river in a chair and was baptized. Oh, how anxious we are to obey when we learn what the gospel is; and here we want to say that we never met a more consecrated people than these two families. They are ready to spend and be spent in the cause of Christ. Brother Ball is old and feeble, and I ask the prayers of the whole Body of Christ, that he may live until we get the church built, because he is a strong member. We reorganized the church and will try to build it up again, by the help of God.

Brother and Sister Shipman have several children that are out of Christ that we want to see put on Christ by Baptism. They are intelligent men and women. Those we met are not hostile toward the gospel.

On Wednesday we left for South Carolina and came to Brother Patterson's near Hendersonville, N. C. Brother John Anderson preached there on Wednesday night. This was the last sermon that we preached in North Carolina.

Yours, in hope of eternal life,
A. N. DURHAM.

Illinois Berean Report.

The 10th annual Berean business meeting was held at Oregon, August 21, 1908.

The meeting was opened by the President.

The Secretary's report was read and approved.

The President's report of letters written and received, showed an increase over last year, having written 142 and received 177. no new societies have been organized, but new interest has been created at points where we formerly had societies, and it is hoped soon to have a society at Oregon, Ill., and at Hammond, La.

The following Treasurer's report was read and approved:

Balance in treasury Sept. 1, 1907, $28 54.

Receipts from Sept. 1, '07 to Aug. 21, '08, $51.55.

Expenditures from Sept. 1, '07 to Aug. 21, '08, $12.77.

Balance in treasury, Aug. 21, '08, $67.32.—Olive Drew, Treas.

Reports from Chicago, Antioch, Dixon, Ripley, Marshall and Adeline were read. Those handed to the Secretary were as follows:

Dixon. The average attendance for the year being 11. The meetings being held every Sunday if possible when there is no preaching service. Each member takes an active part in each meeting, when their turn comes. They are studying the lessons in the "Berean Booklet" and have just finished lesson 23.—Florence M. Drew, Sec'y.

Ripley. Report of Berean Society at Ripley, Ill., for the year ending Aug. 6, 1908. Number of members enrolled, 31. Meetings held, 28 Average attendance of members, 10. Average attendance of officers, 2. Average Total attendance, 17.—Marvin Grease, Cor. Sec'y.

Adeline. The Adeline Berean Society meets semi-monthly at the homes of Brother Earnest Gwin, and Sister Etta Timmer, Sunday mornings. We have been studying the lessons from the Berean Booklet, finding them of great interest, although a little difficult. The memory verses have been especially helpful. We follow the usual plan during our meetings. We have twelve members, all of whom have almost a perfect record of attendance. We have taken in $7 85, since Jan. 1. We intend to use some of this for renting a church in Adeline in which we hold preaching services once a month. Last Christmas we spent about $15.00 for charity. The interest is good and attendance excellent. One of our members has been ammonished since conference. Our meetings have been interfered with a little on account of sickness, etc, but we aim to meet twice a month. We have lost two of our active members by removal.—Nellie Timmer, Pres. Mary Gesin, Sec'y.

Letters of Greeting from Selma Samuels, Brooklyn; Azorah Scroggs, Paris, Illinois; Armelda Howard, Chico, California, and Mittie Chandler, Boise, Oklahoma, were read.

Sister Evelyn Harsch of Indiana, was with us and gave an interesting report of work being done there.

The Literary Committee reported having written eight letters each month, and stated that the response was good.

Program Committee reported that leaders and lessons for Berean meetings during conference sessions arranged for. Tract committee reported as follows:—Total in treasury, $2 22. Paid out, $2 17. Balance in treasury .05.

Sister Azorah Scroggs and daughter Lula of Paris, Illinois, Lola Wilton of East St. Louis, May Hansen, Lebanon, Illinois, and Miss Nola Shank of Marshall, Illinois were taken in as new members during the year.

The following officers were elected for the coming year:

President, Anna Drew, 629 North Galena Avenue, Dixon, Illinois.

Vice President, Grace Williams, Chana, Illinois.

Secretary, Mabel G. Drummond, Mt Morris, Ill.

Treasurer, Wm. Hardesty, Oregon, Ill.

Iowa and Indiana having asked to join Illinois in preparing new Berean Booklets, Miss Lelia Whitehead of Chicago was appointed to represent Illinois

Appointment of the different committees followed. They were:

Literary,—Melissa E. Drummond, Chana, Ill., Ida Ordung, Hanson, Kan., Almeda Mitchell, Lanark, Ill.

Program,—Grace M. Williams, Chana, Ill., Verna Woods, Kewanee, Ill, Mina Knodle, Oregon, Ill.

Tract Committee,—Anna Adams.

Isolated,—Kathryn Townsend, Lebanon, Ill., Jesse Wilson, Chicago, Ruth Aulaksen, Chicago.

We hope to have the assistance of every Berean in the following year's work, that we may have a more profitable year than ever before.

MABEL G. DRUMMOND, Sec'y.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is left in God's hands.

A Question.

Dear Brothers and Sisters:

In looking over THE RESTITUTION for the past two or three years, I find quite a good many articles, by several different writers, on the subjects "Resurrection" and "Judgment." I have summed up the ideas, expressed in these articles under the following heads:

1. That at the coming of Christ, only the faithful saints will be raised; Those in Christ who have been unfaithful; being raised at the end of the thousand years to come before the judgment seat to receive their sentence of second death.

2. That at the coming of Christ only the faithful saints will be raised: That at the end of the thousand years, all the rest of mankind will be raised to come before the judgment seat.

3. That at the coming of Christ, all who have heard and understood the gospel, and whose knowledge therefore makes them responsible, will be raised and appear before the judgment seat of Christ. The faithful saints to be raised immortal and appear there for the purpose of receiving their positions in the kingdom, the rest to receive their sentence of punishment.

One of the above ideas might be right, which would prove the other two wrong, or all three might be wrong. We know from the prominence given these subjects in the Bible, and from Heb vi 1, 2, that the fact that there is to be a resurrection and judgment, is among the first principles of the Gospel. I would like to ask, for the benefit of several others and myself, the following question:—Shall we consider an understanding of the details of the resurrection and judgment, as to when they occur, and who will be the subjects, as non-essential to salvation?

GEORGE NEAL.

Curses Coming Home.

A Philadelphia correspondent of the New York Evangelist, speaking of the arrest of a theatrical manager, who has since been convicted and imprisoned, says: "On his former arrest, among those who appeared against him was a leading politician, who, in great distress, stated that his only son, a lad of sixteen, had been debauched through the influence of this theater, and had become a drunkard, vicious, and every way dissolute. The mayor heard him in silence, and then replied:

"I am very sorry for your son, but I have small sympathy for you. Five years ago I introduced into our Legislature a bill to abolish these places. It passed the Senate, and was defeated in the House by your single opposition!"

Inquiry at the mayor's office confirmed this statement as literally true. If the number of youths debauched and ruined by our theaters could be ascertained it would prove to be exceeded only by the number ruined by the dramshop."

God's Justice.

We marvel sometimes that God's justice is not promptly and signally displayed, and that those who sin are not at once destroyed. They would be if they depended on the forbearance of good men. But wicked men live and prosper, not because God is indifferent, but because he is patient, and gives them time and opportunity to forsake their evil ways. The world is full of instances to show us that divine justice, though long delayed, is at last executed. Nothing is more foolish, if we are aware of it, than to envy the prosperity of the wicked.

These difficulties will vanish in the light of the judgment day. The enemies of the good man may try to add bitterness to his misfortune, and say: "Why does not God befriend you, and why does he not punish us?" But the end is not yet. In that day when the secrets of all hearts shall be made manifest, virtue will be rewarded and vice punished, and all men, whether saved or lost, will be forced to exclaim: "God is just! God is just!"

Speak for God.

"I have yet to speak on God's behalf." Job xxxvi. 2.

We ought not to court publicity for our virtue, or notoriety for our zeal, but at the same time it is a sin to be always seeking to hide that which God has bestowed upon us for the good of others. A Christian is not to be a village in a valley, but a city on a hill. He is not to be a candle under a bushel, but a candle in a candlestick giving light to all.

Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ in us can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others and an offense against God. If you are of a nervous temperament and of retiring disposition, take care that you do not too much indulge this trembling propensity, lest you should be useless to the church. Seek in the name of him who was not ashamed of you, to do some little violence to your feelings and tell to others what Christ has told to you. If thou canst not speak with trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter and John, "Silver and gold have I none, but such as I have give I unto thee." By Sychar's well talk to the Samaritan woman, if thou canst not on the mountain preach a sermon; utter the praises of Jesus in the home, if not in the temple; in the field, if not in the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of man.

From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it, and thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, knocking to the Savior, Dumb children are an affliction to their parents. Lord, unloose all thy children's tongues. "Open thou my lips, and my mouth shall show forth thy praise."—*Spurgeon*

Better than Gold.

When gold was discovered in bleak Klondyke, men left friends and country, home and position, wives and children; and dragging themselves the ordinary comforts of life, and even lingering life itself, hurried away to the frozen north to search of the yellow gold. But there is something greater than gold, and more precious than diamonds, gems that may adorn one's crown in the eternal world, when Klondyke gold and Kimberly diamonds are forgotten, and these gems may be found in many lands today. Are you willing to go for them? Would you be willing if it meant the sacrifice that men make in order to obtain the perishable things of this life? Are you willing to part with all you possess in order to procure the pearl of great price? The Master was willing thus to do, and we read in one of Paul's letters, "Let this mind be in you, which was also in Christ Jesus."—*By Lindon J. Carter.*

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who knew exactly where he wanted to go was at the city station. When it was all over he learned that his father had been with him all the day, in another car, planning things for his comfort and sending helpful persons to him. Is not that the way God has been with us all?

THE RESTITUTION is only $1.50 per year. Try it a year.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 813 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Heggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Editorials.

A good report of the Missouri Conference appears in this issue. Reader, pray for God's blessings to rest upon this new field of labor.

The meeting at Morse Mill was specially blessed of God. Brethren Charles and Robert Cooper and Chas. Manken, of Bush, Missouri, were among the visitors. The interest and attendance were splendid.

September 6, 1903, was the day. There was joy in heaven and upon earth, among the angels and the brethren at Morse Mill, Missouri. Five dear souls had confessed their faith in the gospel during the meeting, and we gathered on the bank of Big River at Morse Mill, September 6, to plant them in the likeness of Christ's death.

They are all young people, three of them school teachers, the very cream of the community. Their names are: Eva Wilson, Clayton Williams, Myrta Tuttle, Edward Williams and Katherine Williams. Others were "almost persuaded". The Lord bless the Morse Mill Church, that it may be like a city on a hill.

Books, Papers, etc.

Is Baptism Essential to Our Salvation? A pamphlet of 30 pages by Brother John Foors of 2012 W. Corning Ave., Parsons, Kansas. Price 10 cents.—A Bible Study of Hades, a new booklet by Brother W. H. Wilson. Contains valuable information about hell. Price 15 cents.

The Editor has been detained a week longer in Missouri than he anticipated, with the result that all mail addressed to Cleveland has not been received until September 12. Let readers note this, as it explains delay in correspondence and also non-appearance of articles intended for publication in Ebenezer.

Does Hades Have Two Departments?

Because this narrative in Luke xvi 19 31 is a parable does not in the least imply that the persons, places, actions, language used, etc., are all necessarially fictitious and imaginary, never existing realities. In the parable of the sower (Matt xiii 3 8) are we to think there are no such realities as "sower", "seeds", "birds", "rocky places", "thorns", "good ground"?

Same reasoning will apply to all parables. Why is so much effort put forth to explain away the parable of the rich man and Lazarus, while such parables as that of the sower are accepted without a murmur? It is generally understood that the state of the dead as set forth in this parable was the prevailing belief of both Jews and Gentiles, the term, "Abraham's bosom" being the Jewish equivalent of the Greek term "Paradise". Lk xxiii 43. It is evident that Jesus used the language in its ordinary significance among the people. He did not hesitate to expose the error of the Sadducees relative to the resurrection; but neither he nor his apostles anywhere contradict the prevalent belief relative to Hades being the abiding place of the spirits, both of the just and unjust, till the day of judgment.

To deny the existence of the place and the two classes of spirits abiding there is to accuse the All Wise Teacher of clothing truth in the garments of falsehood and leaving it to uninspired teachers to tear off the mask. I prefer the words of the Master just as they stand in the inspired record. Peter says (Acts ii 25 31) that the soul ("spirit", 1 Peter iii 18) of Jesus was in hades while his body was dead. Jesus knew where his spirit was going and the thief fully understood when Jesus spoke to him the cheering word that he should that very day be with him, the gentle Savior, "in paradise."

I believe they went there; and that from paradise, the place of the just in hades, Jesus "went and preached to the spirits in prison." It may seem foolish, but I would rather believe the words of Christ and the apostles than try to explain them away. I am not wise enough to attempt the task.

A CHRISTIAN MINISTER

EDITOR'S REPLY.

A good story well told has a fascinating charm for most people. But before a tale sounds like music to the ear, it must be told well; it must have wit, point and Hibernian characteristics; and especially must all its different parts fit together in harmony. If its different parts misfit, it mortifies more than edifies.

The story our friend has told about hades dovetails in nicely with the teachings of the Koran and is in perfect accord with the belief of the Mohammedans. It fills our heart with sorrow of the saddest sort to see people who profess to be Christians turn their ears away from the word of God and take up with the fables of heathens. Let us now take a critical look at my friend's story about hades, and see if he is a good story teller.

He makes a brilliant start; he begins well. He gives us a good talk on the rich man and Lazarus. He says some good things on this parable, and we render honor to whom honor is due by complimenting him for his words of wisdom and exhortation relative to the narrative. We appreciate what he says about the danger of trying to "explain away the parable of the rich man and Lazarus"; and he edifies us immensely when he says that we are to "take the words of the Master just as they stand in the inspired record."

He illustrates his meaning by saying that in the parable of the sower there was a literal "sower", "birds", "seeds" etc. Amen. Now in applying his excellent rules of interpretation to the rich man and Lazarus, we ask him to remember the words, "rich man", "died", "buried", "bosom", "eyes", "finger", "tongue", "gulf", and "so that they which would pass from heuce to you cannot". In all this we are to "take the words of the Master just as they stand in the inspired record."

It is still fresh in the reader's mind how our friend said last week that the rich man and all the disobedient spirits of the antediluvians were in hades. They were all there "in torments" according to our Master's words in the parable of the rich man and Lazarus. They were in the hot, miserable, tormenting department of hades.

Christ's soul was in hades during the time of his death (Acts ii 26 31); so he had the honor of preaching the gospel to lost souls as they splashed around frenzy "in torments." It is a question whether his audience were comfortable enough to listen to his sermons or not. And we are left in the dark as to whether Christ suffered much in this awful place; perhaps not as he "preached" there for three days. But to hasten on with the story: Just here our friend recalls to mind the promise Christ made to the thief on the day of his death, that on "that very day" they were both going to paradise.

Be very careful now; for heaven's sake do not spoil your story. You had just said that Christ was in hades preaching the gospel to lost souls as they wailed in "infinite despair": now you say Christ is in paradise with the thief! How are you going to make these two stories chime together in harmony? Here is difficulty, and to get out of the tangle our minister invents two departments in hades: one hot, the other cool; one for "torments", the other for "good things"; one "Abraham's bosom," the other the devil's abode; one for saints, the other for sinners; one is paradise, the other the place of eternal torments.

In telling this old Pharisee fable he evidently felt that the story was rather "thin", to use a hackneyed term. "It may seem foolish", he admits in advance. Yes, this Pharisee tradition, this Mohammedan fable, this Catholic relic of the "dark ages", does, to be frank and honest, "seem foolish". When the prophet Jonah was in the fish's belly, he was in sheol, hades. ii 2. I wonder if the fish had both departments in him, the hot and cool place; and I wonder which department Jonah was in! And since sheep were in sheol or hades (Psa xlix 14), I cannot help wondering which of the two departments they are in! And finally, as hades is to be cast into the lake of fire (Rev xx 14), I cannot but lament the awful blunder God will make in giving over paradise with swarms of immortal ghosts in it, to the dreadful lake of fire and brimstone! Oh my Lord, save paradise and its saved inhabitants!

We received with grace and thanks your little lecture on the rich man and Lazarus. You will, then, I am sure, pardon me for referring to the narrative for the purpose of bringing out a point on hades that you seem to have overlooked. We must "take the words of the Master just as they stand in the inspired record"; no explaining them "away", now. Agreed. After you get Christ in hades, the hot department, preaching, then you have an afterthought. You think of his promise to the thief to go to paradise with him "that very day".

Then you try to "explain away" the hitch in your story. You say: "I believe they went there (to paradise); and that from paradise, the place of the just in hades, he 'went and preached to the spirits in prison.'" Not too fast, now. We just want you to look at the parable recorded in Luke xvi, and we want you to take the words of our Lord just as "they stand in the inspired record". Here they are: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you CANNOT; NEITHER CAN THEY PASS TO US that would come from thence." verse 26.

These are the words of Jesus "as they stand in the inspired record." They show that a fixed gulf exists between the "evil things" of the rich man and the "good things" of Lazarus; between the "torments" of the rich man and the "bosom of Abraham"; and they show that however badly some on one side of the gulf desire to cross it, they "cannot". Yet you say that Christ and the thief went to paradise, "and that from paradise, the place of the just in hades, Jesus went 'and preached to the spirits in prison'"!

According to this Christ himself went over the very gulf he said "cannot" be crossed! Do not attempt to explain this gulf away; take the words of the Master "just as they stand in the inspired record", and you will abandon the story you have told, not merely because it "seems foolish", but because it is positively in conflict with the very words of him who spoke as never man spoke.

Report of Missouri Conference.

The organization of the Missouri Conference has proven a success; the meeting began Wednesday evening, according to the program with a sermon by W. H. Wilson, whose aid in this work is very much appreciated.

Thursday, August 27, at 9:30 A. M. the conference was formerly opened by President J. H. Morse.

The ministers participating in the conference were; R. G. Huggins; W. H. Wilson; John Foors and J. H. Luman. Brother P. Jeffrey, of Illinois, lent a willing hand and voice where help was required. Other visitors from a distance were, Kathryn and Jennie Townsend; Mrs. Martha Sutterfield; Samuel and Elijah Sutterfield; Mrs. J. A. Tuttle; Myrta Tuttle; Katherine Williams; J. T. Williams. The attendance from the Brush locality was very good. The church at this place acts as a unit.

A committee of three persons, P. J. Graham; J. F. Williams. Sadie Morse was appointed to draft a constitution and by-laws for submission to the official board.

The officers elected for the ensuing year are, President, J. H. Morse, Valle Mines, Mo. Vice President, J. F. Williams, Hillsboro, Mo. R. R. 3. Secretary, Sadie Morse, Valle Mines, Mo. Treasurer, P. J. Graham, Fredericktown, Mo. R. R. 3. W. A. Cooper, of Fredericktown was elected as the fifth member of the official board. Then a committee of Ways and Means consisting of Charles Cooper, James S. Wilson, L. J. Dale, was elected to co-operate with the official board.

The treasurer reported ten amount of $271.00 already pledged for the evangelical and conference expenses of the ensuing year.

The time and place of the next conference will be determined by the official board, but it will most probably be held at Morse Mill, Missouri.

Licenses to preach were granted to P. Jeffrey, of Murphysboro, Ill., and W. S. Cooper, Fredericktown, Mo. R. R. 3.

Anyone desiring preaching, write to Pres. Morse for one of these ministers.

We earnestly desire the hearty co-operation of all organized churches of God in Missouri and all isolated members, that the work begun so successfully may be carried on in the same manner, in the future. All wishing to subscribe to the fund for this work, kindly send to the treasurer.

SADIE B. MORSE, Sec'y.

Resolved, that we return our heartfelt thanks to, and prayers for the brethren and people of the community of Bush for their kind hospitality and brotherly way in which they cared for the delegates and visitors to this conference.

Respectfully Submitted,
J. H. MORSE, Pres.
S. B. MORSE, Sec'y.

The Beginning and the End, or the Natural and Spiritual.

"In the beginning God created the heaven and the earth." Gen. i 1. "For like as all that is made in the world hath a beginning and an end, and the end is manifest; even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs." 2 Esdras ix 5, 6.

"And God saw every thing that he had made, and behold it was very good." Gen i 31. "When the morning stars sang together, and all the sons of God shouted for joy." With such an auspicious beginning, one would suppose these conditions would last indefinitely; this was not to be the case, however, for there soon came a disarrangement, disturbing the physical condition of man as well as the earth, culminating in a great flood of waters from above and below, and drowning every living creature on the face of the earth, with the exception of eight persons and two of every kind of animals.

Thus ended the old world that was, and there began an evil world that now is. It might be profitable to refresh our memory as to the cause of God's displeasure with man which has resulted in such a terrible destruction of life.

We find on the sixth day that God made the beast of the earth after his kind and cattle after their kind, and everything that creepeth upon the earth, after his kind. Lastly, man was created, a natural or fleshly image or figure of God, and given dominion over all, which he has never entirely lost. God now takes the man and places him in a garden (eastward in Eden), which he had planted for his special use to dress and keep it. God made to grow in this garden every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." And to the beast and the fowl were given the green herb for meat, and they were brought before Adam and he named them; but for Adam there was not found an helpmeet for him. But God took a rib of Adam and made a helpmeet and Adam called her woman, because she was taken out of man. Therefore shall a man leave his father and mother and cleave unto his wife; and they shall be one flesh. Said the Apostle, "This is a great mystery, but I speak concerning Christ and the church."

How long they lived in this happy condition with this perfect environment, enjoying each others society, and the luscious fruits, and the water of the sparkling life giving river, is not revealed. But one day there came a test, a trial of their obedience; a beast of the field appears on the scene, to whom Adam had given the name, serpent. The record says he was more subtile than any beast of the field, which means that in his nature, he was crafty, cunning, designing, deceitful, but Adam was just the reverse; he was innocent, harmless, pure, sinless, unsullied, artless, he was weak or frail and subject to vanity, the nature of the serpent, under conditions of temptation, which have now come. The serpent was in no respect a snake of our day, but a magnificent beast, while his power of speech should be no cause for astonishment; for if an ass could speak intelligently to a prophet, surely this beast could talk *before* he is cursed.

The apostle informs us that all flesh is not the same flesh, dividing flesh into four classes, viz., Men, beasts, birds and fishes. Man is then a separate creation from the animal kingdom. The apostle also declares that God, being the great Potter, has power over the clay, of the same lump to make a beast, which under certain conditions will develop a crafty nature, a figure of destruction; and a harmless, gentle, innocent lamb, a figure of the great sacrifice. The garden was not the abode of the serpent; he was to dwell in the field and partake of the herbs. So it must have been an act of presumption for him to leave his first estate, come into the garden, and question Eve. Approaching the woman, (not the man), with an air of superiority, wise in his own conceit, exalting himself above the knowledge of God, he joins the truth with a lie, the worst kind of a deception. The woman is completely taken off her guard and deceived, beguiled. She perceives the tree is good for food, pleasant to the eyes, and to be desired to make one wise, and did eat. In these three statements are contained all the substance of the deceptions of today. The woman is now under sentence of death, but Adam was not deceived, declares the apostle. It is not difficult to imagine the thought of Adam; bone of my bone, flesh of my flesh, my loving, beautiful wife, I will die with you, so deciding that he loved the creature more than the command of the Creator, she gave to him, and he did eat. As access to the tree of life in the midst of the garden would extend their natural existence for ever, they were expelled, and it is guarded by the cherubim and flaming sword. Had Adam and Eve been spiritual instead of natural, they would have both dropped dead instantly, when the Lord spake to them, as did Ananias and Sapphira. Being natural they lived out their day for the propagation of the race, but under sentence of death, as is all their race. There are three parties to this transaction, viz., the serpent, the woman, and the man. The serpent is cursed for the part he played, and represents sin, a seed which is cursed forever; as Jesus, "the seed of the woman," said, "These shall go away unto everlasting cutting off, to be burned up in the fire of Gehenna prepared for the devil and his angels. The woman represents a class easily deceived, but saved by law under certain conditions. Her punishment is greater than the man's. "Thy desire shall be to thy husband and he shall rule over thee." Every good woman's desire is in this direction. In Christ her salvation is the same as man's, but she has her place in the family, as well as in the assembly, and every good man treats his wife lovingly and tenderly as Christ does the church. The man, male and female in Christ, when redeemed, represents the Christ, Head and membership of the body, the fulness of him that filleth all in all. As the woman was in the man and was brought forth in the garden, so the church is in Christ and will be manifested in glory in the Paradise, now preparing in the third heaven. During the period from the natural creation until the flood, there was a separation, a distinction made between the seed of the woman. Cain, her first born, killed his brother Abel, and Seth was given to represent Abel. His seed were called "sons of God," and when they intermarried with the daughters of men, the Spirit of the Lord was grieved; it fanned before him for wickedness became great. He repented, or decided the time had come for their end, and changed the conditions. Peter tells us that in the last days, the conditions will be changed by fire, instead of water; and of these transformations the wicked are willingly ignorant. Said Jesus, "As in the days of Noah, so shall it be in the day of the Son of Man; they builded, and planted, and married, and knew not until the day came," but he says farther, "the wise shall understand." We now perceive the origin of the devil and of evil on the earth; not by the disobedience of an angel of heaven, but by man also entered the world. The man by his disobedience partook of the nature of the serpent. "Ye are of your father the devil, ye are from beneath, I am from above." Jesus said, And now as the Holy Spirit is given, we have to deal with him as spirit, for the weapons of our warfare are not carnal or fleshly, but are in the Spirit of Christ.

E. D. MCCLEES.

Editor Restitution:

September 10th, Brother D. M. Hudler was called from Muscatine, Iowa, to preach the funeral of Joseph Renner, Plum River, a young man of about 18 years, youngest son of David Renner. He was sick only a few days at the home of Brother Marsh Weutz; funeral services were held in the new church at George Renners, the house being crowded to listen to Brother Hudler, who did ably, the audience being very attentive. May God bless the words spoken.

J. M. GLOTFELTY.

A friend is a gift of God to be thankful for. In thinking over his causes for gratitude on Thanksgiving Day, a noble and godly man gave special prominence to the fact that one whom he loved was his friend. He who is not thankful for a friend does not appreciate friendship, and is not worthy of love.—*Henry Clay Trumbull.*

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Announcement.

The brethren at the Colony at Rollin, Kansas, will hold their yearly meeting at the above place beginning Friday evening before the second Sunday in October, and lasting over Sunday following. We expect as speaker Dr. T. J. Daniel of Magazine, Ark. He is an able defender of the gospel of the kingdom of God. All are invited to come, and will be welcome and things made as pleasant as possible. Only a few are left at Rollin to take care of the brethren, but we will do the best we can. Our programme is Preach the gospel that was preached to Abraham, and by Christ and the apostles. Brother Daniel will do most of the preaching.

By order of the Church,
JOHN FOORE.

The first quarterly conference of the Church of God in Michigan, will be held this year (D. V.) in Decker school house, Millbrook, beginning Friday evening, Oct. 9, and lasting over the following Sunday. The speaker from a distance will we expect, be Brother Huggins. He has never worked in our state, but in nearly every other place, and if we are the last to ask his services, let us not show any less interest in the work, but rally to the standard of truth with a full force, for while he may need the inspiration of our presence, there is not one of us but who needs his words of encouragement and instruction.

Brother Huggins has promised to work a month for us in this state, and the points where he will labor will be decided at the conference.

Those coming to Grand Rapids will take the Pere Marquette train, Saginaw division, at 7:00 a m or at 5:00 p m, change at Edmore, taking the Pere Marquette, Big Rapids division, and stopping at Blanchard, where you will be met with conveyances on Friday.

Remember brethren, if the cause of truth, which we all profess to love, lives and prospers, it is because its real friends show a deep interest in its support. The Millbrook brethren are faithful in attending other conferences and desire your presence there. How ready and anxious we are, with plenty of money to attend a Fair, but forget the great importance of gaining eternal life. The race for life eternal ought to be of more importance than horse racing.

M. A. WOODWARD, Sec.

REPORT OF COMMITTEE.

To the Michigan Yearly Conference of the Church of God, assembled at Dutton, greeting:

WHEREAS: We all seeing the great need of more urgent work being done in the field than is being done, this Committee believes the first act toward that end should be a better financial system. Therefore, we hereby present to the Conference and isolated brethren the following plan:

First, That every member or believer in the Gospel of the Kingdom of God, set apart for this work one dollar ($1 00) each a year, and also pay the sum of ($1 00) one dollar on each ($1,000) one thousand dollars assessed valuation of their property, this to be paid semi-annually to the State Treasurer, A. K. Richardson, Hastings, Barry Co., Mich., R. F. D.

Second, That each church or company of believers appoint one of their members to collect this money from their Church and send to the State Treasurer, A. K. Richardson, semi-annually. All isolated members to do the same, or send to the Church nearest them, if more convenient. If all will co-operate in this plan, it will create a fund which will enable us to keep an Evangelist in the field the most, if not all the time, and will make the burden very light for all, and the result will be surprising.

Accepted and adopted unanimously by the Conference assembled.

Committee: R. LAKE,
A. K. RICHARDSON,
H. HAMMOND,
WM. MOSES,
WM. MCCRODAN.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Communicated.

The Story of a Happy Christian Life.—No. 61.

Brother D. R. Mansfield and his wife —Mehitable Higgins Mansfield—were quite prominent factors in the history of the early Advent movement in Indiana, and therefore fall naturally into my story. They were quite well acquainted with my father, with the Logans, and with the Willards. I met them first in 1852 or '53. They were the principal speakers at a conference held in the lovely little town of Osweego, Kosciusko County, Indiana,—Brother and Sister Willard's home place A delightful meeting it was, thrilling into an ecstacy of joy into my then youthful heart, and seeming to impress a dear older brother as nothing had ever impressed him before. The large house was filled to overflowing and although the services were protracted until a late hour in the evening, none went away. I shall never forget that meeting.

I next met Brother and Sister Mansfield at a conference held in a schoolhouse near where the town of Argos now is. This was in 1858. Quite a delegation of believers went from our county, among the rest being my parents, grandparents, Brother and Sister Willard, their son and an adopted daughter. Many visitors were also in attendance from different parts of the state and we had "a feast of fat things, of wines on the lees well refined."

I had for some time been troubled as to the validity of my baptism because when I first went forward I did not understand the promises made to Abraham. I went to Brother Frank Berick and after stating my trouble asked him to re-immerse me. He promptly refused, saying, "there was no need of repeating the ordinance for such a reason." I then timidly approached Brother Mansfield, and said, "I did not understand the covenants of promise when baptized at the age of nine years; will you re-immerse me." He said, "I will" and did so after the conference was over,—in Yellow River at the town of Plymouth. In a recent letter, he says "Yes, I well remember baptizing Roxana Chaplin, and have always thought I did right."

Brother Mansfield is a medium-sized man, with sandy hair and complexion. He is quiet and unassuming in demeanor, as I remember him, but it is so long since I have heard him speak that I cannot say as to his talents as a preacher. I only remember that he and his wife were very successful in persuading men and women to "flee from the wrath to come" and to "lay hold of the hope set before them." Sister Mansfield, however, was much more the eloquent of the two.

Brother Mansfield was born in the town of Camden, state of Maine, Mar. 6, 1821, was converted at the age of 15, and united with the Congregational Church. He was twenty-one when the message of the soon coming of Christ to earth again stirred the world as it perhaps had never been stirred before. He was clerking at the time in the city of Bangor, Maine. I do not know who the speakers were, but he went to hear, investigated, embraced the truth in the love of it and full of enthusiasm went back to his native town to tell the blessed story, and he has kept on telling it even down to the present day, "trying to persuade men and women to get ready that they may hail the reality with joy."

While preaching in 1844, in company with his cousin—Wilder B. Start, a young lady in the congregation saw that it was the truth of God that was being presented; believed, came forward and yielded obedience. It was Miss Mehitable Higgins, who afterward became Brother Mansfield's wife. "She was a good singer and an excellent help to him in every way, and stood nobly by his side during all the years of her life."

In form, features and bearing she was a queenly woman, a rapid, original, eloquent and wonderfully persuasive speaker, but did not begin her labors in public until after she and her husband located in Indiana in 1852

Her father, was also an Adventist minister, and preached in Laporte and Marshall Counties.

For six years after coming to the Hoosier state, Brother Mansfield and wife had pastoral charge of the church at Union Mills, Laporte County, Indiana, and of one at Buchanan, Michigan for fourteen years, traveling and preaching much in the mean time in different parts of the two states. Both of these churches are still standing, and are, as far as I know, in a prosperous condition.

After leaving Buchanan, two years were spent in Chicago and two or more in Minneapolis, Minnesota, when they returned to Union Mills to again take charge of that church. The six months of happy reunion with old friends sped rapidly away, and then Brother Mansfield's dear Mehitable fell at her post, and was laid away to rest beside the many sleeping converts who had learned from her lips the way to Christ!

The two children were married, and both urgently pressed their father to make his home with them, but he said "No, I have now the work of two to do and must labor on until my work is finished."

Three years passed by in loneliness and sorrow when he took to himself a second companion—a Sister Jennings, of Connecticut who had for many years, preached in all the New England States. He now settled at Auburn, Ill. and held the pastorate of that church for two or more years, when he again returned to his beloved Union Mills, to spend the same length of time, and to preach also at Kingsbury, Sumption Prair., Olive Branch and other points. Of course he was acquainted with old Sister Clark and with the Catlins.

1890—'91, he spent in Aurora, Ill., reorganized a church on the South Side in Chicago, in 1892 with a hall in the Masonic Temple as a place of worship.

After seven years happily spent in that great modern Nineveh, he moved to New Albany to labor alternately at that place and at Jeffersonville, but his health failing he was forced to resign and after a year or so, feeling restless he turned his steps to California, where he has lived for the past six years.

The first year of his stay there, he had charge of a church. He then fell and broke one of his limbs close to his hip, and since that time has only been able to preach as a supply and not at all for the past two years, being now 87 years of age and greatly afflicted with rheumatism.

He spends his time living over the scenes of the past as connected with the work of the Advent people and prays that the younger hands, in whose care it will soon be left may be faithful to the charge and may never let the banner we have lifted, trail in the dust." He has been in the ministry over sixty years.

AUSTIN WINCE.

Announcement.

The first Annual Conference of the Church of God in Indiana, will be held at Pleasant View Church, Warren Co., Indiana, commencing Thursday evening, Oct. 8, 1908, and continuing over Sunday following. Program and directions how to reach Pleasant View church will be published in due time. Brethren and Sisters in Christ, this is the important conference of the year. We urge you to be present. Let each church send delegates. We need your presence and help Come let us council together, that the work of the Master may be furthered in our state and God will aid and bless.

Your Brother, in Christ,
J. H. WILLEY, Pres. Ind. Con.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 4, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.
B. J. WOODS, Pres.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a menium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave. Brooklyn, N. Y. 1 copy 30 cts, 2 copies 60 cts, 3 copies 90 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 [illegible] double column tract, [illegible] formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 [illegible] per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 850 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1882, 50c

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Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

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Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low [illegible] should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place the Pearl of Great Price, which was much better.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel Magazine, Ark. Your loving brother.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the P. O. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Wait and See.

When my boy, with eager questions,
Asking how, and where, and when,
Tares all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling
Taught me a lesson sweet;
Once when all the world seemed darkened,
And the storm about me beat,
In the 'children's room' I heard him,
With a child's sweet mimicry,
To the baby brother's questions,
Saying wisely, "Wait and see."

Like an angel tender chiding
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still "wait and see."
What are we but restless children,
Ever asking what shall be?
And the Father, in His wisdom,
Gently bids us "Wait and see."

—Christian Treasury.

Communicated.

The Purpose of God.

That God had a purpose, design or aim in view in creating the Earth and peopling it with all its varied inhabitants no one who concedes that Creation was wrought by God will seriously doubt. The purpose may be very little understood by us at first, but as we study into His word and reflect upon the evidences there furnished, we will get more and more light on the details of God's plan and object in creating and maintaining this world we live in.

If we start in with a mind that is humble and receptive we will shortly find that the Great Creator gave a positive promise in which he announced his purpose to fill the whole earth with his knowledge and glory as the waters cover the sea.

But having recognized and received this truth, the mind is naturally prepared for a reception of other things, —things connected with the divine plan and purpose, truths important for us to know and understand.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, SEPTEMBER 23, 1908. NUMBER 36.

Knowledge of divine truth in all its varied lines and channels is and must ever be progressive. We cannot take in all the truth at once, even on one subject.

Such have been the circumstances of our birth, or our early training and environment that if the whole truth were presented to us at once we should reject it from the force of prejudice and preconceived notions. But the mind having a little—that is having first obtained a slight glimmering of truth and grasping that may obtain more and more light until a clear and consistent understanding is reached of what God has revealed.

What we have to beware of is the thought that we know everything, instead of recognizing the fact there is room for infinite expansion in our knowledge of God's plans. The angels have been learning for thousands of years and we have to go on to perfection—perfection of knowledge as well as character.

To add to our faith not only virtue, but to virtue knowledge, and we find it was a constant prayer of the apostle Paul that the brethren to whom he wrote should progress steadily in this way.

"And this I pray," he wrote to the church at Phillippi, "that your love may abound yet more and more in knowledge and in all judgment." "That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ." Phil i 9 and 10. Brother Bland says the word judgment would be better rendered sense or discrimination, and the intention of the 10th verse is they try or test things that differ. And he continues to say that Paul did not wish them to have a blind, undiscerning indiscriminating faith and affection. He wished their faith to be based upon intelligence, that they should be able to test things which differed and discern things which were of real value, and that which was of the truth, as distinguished from that which was plausible but erroneous.

There is great danger that brethren and sisters, having got so far, come to a standstill. That having gained sufficient knowledge for an examination, they stop there and never show the same amount of anxiety again to advance in the knowledge of divine truth. But if such a spirit as this is in existence it is distinctly wrong. We should never rest content with the idea that we know all there is worth knowing of God's plans and purposes in the earth.

The announcement, brief as it is that the whole earth shall be filled with the glory of God, is a most amazing one to those who hear it for the first time. But when the mind has grasped some of the details of that glorious earth which are revealed in God's word, wonder gives place to admiration, love and praise.

The mind receives a vision surpassing that which Moses must have received when God granted him the view of the promised land of Canaan from the top of Mount Nebo, the highest peak of Pisgah. Such was the power of faith in God's promise found in Abraham that "by faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he (Abraham) looked for a city which hath foundations, whose builder and maker is God." Hebrews xi 9 and 10.

"And truly, if they had been mindful of that from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly: Wherefore God is not ashamed to be called their God (He even called Himself the God of Abraham, Isaac and Jacob). For he hath prepared for them a city." Heb. xi, 14, 15.

Another thing that the natural mind prompts to do is to judge others by our own little knowledge—that is to condemn as wrong or erroneous any conception of God's purpose that we have not ourselves yet received. But if we ever bear in mind the thought that we none of us are perfect in knowledge any more than in character we will deal more charitably, less severely condemning our fellows for holding a different view from what we have arrived at.

The circumstances of our birth and training, or surroundings all affect mind in such a way that we have many modifications of the same general understanding; no two minds being in exact agreement in all details, or modifications of inherited tendency to different views, or powers of comprehension differing from every other person. A kind and merciful God has taken into consideration the many and varied human frailties which we inherit by nature. "He knoweth our frame, he remembereth that we are dust," and has a purpose and plan whereby just such poor materials as we all are can be made fit for a place in that grand design.

The natural mind cannot conceive any thing to compare with that which God has been unfolding of His purpose by prophets and apostles, and lastly by his own Son, and therefore the question of the natural mind is, Why has God delayed the accomplishment of such a benevolent and wise purpose through six thousand years, allowing the conditions existing on the earth to go from bad to worse continually, until there seems no hope or prospect of any thing but evil ahead of us?

The question itself admits the present evil conditions, and is therefore obliged to pronounce as good and benevolent and wise any plan which would do away with such a condition. The questioner also perceives that the tendency, the progress of present conditions, is downward and evil. Some one has said that "the correct statement of a proposition is half its solution." In this case we may say that is three quarters of the difficulty cleared away to be able to discern the evil tendencies of society and the powers which govern the present world. The apostle Paul styles it in Galatians "this present evil world," and John says "the whole world lieth in wickedness." Therefore we are exhorted to "not be conformed to this world" but transformed by the renewing of the mind.

The question implies that there must be a failure upon God's part. Let us look at the question again:

"Why has God delayed the accomplishment of his wise and benevolent purpose six thousand years?" It must be admitted that if God's plan is rightly stated, and that purpose is no nearer realization now than it was six thousand years ago, that there is no hope of its realization in the future. A failure upon God's part would mean that he had not the power to control, or lacked the knowledge of the conditions, or did not possess the wisdom to plan or design suitably to those conditions.

But God's Book not only unfolds that purpose through succeeding generations of prophets and inspired apostles, but it reveals him as One of Infinite Power, unlimited wisdom and knowledge, so that if we accept God to be such an one as he declares himself to be, we see that the question, when examined in the light of God's own word, shows that the questioner doubts the very existence of such a God. That is, a God whose attributes are all infinite, and whose characteristics are all good to the degree of perfection.

To such a God as is revealed in his Book there can be no such thing as delay. While it is true that after six thousand years of human history there has been no progress among the mass of mankind toward a condition that would give glory and honor and praise to such a God, the accomplishment being apparently as far from being realized as at the beginning; yet by the aid of the light of his Word we can see the progress already made, and discern the nearness of the time when that purpose will be accomplished, and his promise become a present fact. When "the whole earth shall be filled with his glory as the waters cover the sea."

Where the natural mind fails in grasping this great truth is in measuring God's works and designs by a human standard. The grand purpose of God is for eternal years, and while the time of preparation may seem long to man, whose life is but a span, yet to God a thousand years are but as one day, and one day as a thousand years.

This does not affect the plans or purposes of the Creator of heaven and earth. He is eternal, omnipotent and omniscient. He can accomplish in one day the work of a thousand years, or can continue the work through a thousand years, and not change nor vary in his purpose with the passing years. "In him there is no variableness or shadow of turning." James i. 17.

By reason of being independent of time or any other condition which affects mankind, to limit his accomplishment of his plans or designs, God has no need to hurry his great operations. They proceed with the majestic and stately deliberation of the great glacier, which may travel an inch or a foot in a month or a year, but is nevertheless ever moving, and carrying all that stands in the way with it. The great Creator of all things is at all times the Supreme Governor. He has never forsaken his position as Ruler of all the forces of creation and nature. Men may doubt and look to science as to some oracle of wisdom for light and knowledge of future, and not see any sign of its promises being fulfilled.

Nearly two thousand years ago they were saying "Where is the promise of his coming," and the "Coming one" had already come. What made them doubt it? What makes them doubt God's purpose in the earth? Because the time seems long to them and they are measuring God's purpose by human standards, hence they have continued to say "for since the fathers (the men of ancient times) fell asleep all things continue as from the beginning" of creation. 2 Peter iii. 4.

Yet God tells all who will hear him through his faithful servant Peter, that he "is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but come to repentance."

Here Peter gives us the key to the mystery of all God's dealings with mankind. He is providing for their poor, weak, unworthy condition, and designs taking into his plans and purposes any and all such as will work in harmony with that plan NOW, in this present evil world of today. He will make high places of honor and glory for them in his eternal kingdom.

By his foreknowledge of events and power of controlling all conditions, he has the absolute certainty of seeing his purpose accomplished at the time he had in mind from the beginning, and in the way he had planned. In Deut. vii. 6 7, he speaks by his servant Moses to Israel, saying, "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." "The Lord did not set his great love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people. But because the Lord loved you, and because he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage."

All Israel were chosen, a special people, yet how few continued to walk in his precepts and statutes as was also necessary in order to actually receive the promise in the end. In his wisdom and foreknowledge God foresaw and provided for just what afterwards occurred, as we find recorded in Acts xxviii. 27, 28. "The heart of this people is waxed gross; and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

"Be it known therefore, unto you," said Paul to the Roman Jews, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Thus fulfilling the prophets, whom Paul had quoted unto them. They were among the chosen people of God—individuals among a class, that would be saved, but individually failing to receive salvation.

We have a parallel to this in Acts xiii. where Paul and Barnabas were preaching at Antioch, and many Jews were filled with envy and spoke against them. Paul and Barnabas waxed bold and said, "It was necessary that the word should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." For so hath the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

After this, as we find recorded in Acts xv, we find Peter saying to the Apostles and elders, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles, by my mouth should hear the gospel, and believe. And God which knoweth the hearts, bare witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

Then Paul and Barnabas arose and declared the miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James said, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things."

Shall we question here how God can provide in his plan and purpose for the actions of people hundreds of years before they are born, so that there is absolutely no chance of failure that his will will be accomplished when he has foreordained that the thing shall be. The answer comes right along here from the mouth of the apostle James in summing up the way God has provided for every contingency in advance.

He says, "Known unto God are all his works from the beginning of the world." Therefore he can speak by Peter, of a certain class as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Acts ii. 23, Of Jesus we read that he was delivered into the hands of his enemies by the determinate counsel and foreknowledge of God, but in the same verse declares the wickedness of those who crucified him.

Along side of this we must place what is written in Rom. viii, 29, "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified."

Faith was always a pre-requisite to justification, for without faith we cannot please God. The justified ones in all generations have been reckoned righteous for or on account of faith. Gal iii. 8, 26.

Then we are forced to the conclusion that when the Scriptures allude to such as are "foreknown of God," and "predestinated to be conformed to the image of his Son," that it refers not to individuals, as such, but to a people, a body of believers who fulfil the conditions, obey the commandments and laws of God. With that thought in mind no man can say "I was foreknown of God and predestinated to be saved." No one can be saved without faith and good works, but all those who have the faith and the good works, and continue steadfast therein, are predestinated to be conformed to the image of his Son. Here we may consider the words of Paul to Timothy, "Be not thou ashamed of the testimony of our Lord nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Here Paul refers to their works as of no consequence as affecting their "calling", but we must not understand him as meaning that "works" are not as essential as faith. The Scriptures always teach that "he that feareth Him and worketh righteousness" is accepted of God. (Acts x 35.)

Paul evidently only meant that their "works" had not earned a position in the purpose and plan of God, but His grace or favor had given it to them through Jesus Christ. God had the work planned from the beginning and they undertook to work in harmony with His purpose when it became known to them through the Gospel.

And [illegible] 4 and 5 "Acc[illegible]n us-in him [illegible] of the wor[illegible] and with [illegible] love: Hav[illegible] the adop[illegible]ist, to b[illegible]od pleas[illegible] and with[illegible]ove", with[illegible]ke by love' [illegible]ow is a life [illegible]nding in forbear[illegible], in every good work, and [illegible]ns that the "us" embraced in this company are not arbitrarily chosen and fixed number who will be saved without the necessity of "working out" their own salvation.

We are called—"the elect"—"foreknown of God," yet we have to strive against the evil we inherit and that which surrounds us as well, seeking to "make our calling and election sure." God's purpose is sure. Nothing else is more certain, but our part in His purpose all depends upon what use we make of the opportunity which He has so graciously given us of becoming Sons and Daughters of the Almighty and Rulers in the Age to come.

Even the Apostle Paul was afraid lest having preached unto others the glorious Gospel of the Kingdom of God, he should himself become a castaway. How much more reason have we, Brothers and Sisters, to examine ourselves to see if we are in the faith. Not so much need of question whether we know the doctrine as to question are we living according to it. Does our daily life and conversation speak of the spiritual life, the pure and lovable and Christian characteristics of His true disciples? Does the light of the life of Christ shine so that our neighbor sees even "just a little" on our account?

Let us strive to let our light so shine that men may see our good works and glorify our Father who is in Heaven, is my prayer.

CHARLES A. GOSS.

It is only when we see what it was in Him that we can know what the word rest means. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invincible faith; the repose of a heart set deep in God.—*Drummond.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 23, 1908.

THERE being five Wednesdays in this month, our next issue will bear date of Oct. 7.

CHOLERA is raging in Russia, and southern Europe is threatened. The scourge has Manila in its grasp.

BROTHER R. W. Woodward is reported as getting stronger, but is not yet so he can be left for any length of time. We hope he will *improve* and be able to attend the Michigan Conference next month.

BROTHER O. J. Allred of Iowa writes that he expects to be with Brother Lindsay in a meeting at Camden, Ill. commencing this week and lasting till he goes to the Seattle to Illinois Conference on Oct. 3 to 10.

BROTHER D. E. Vanvactor reports baptizing a young man named George Rode at Burr Oak, on last Sunday morning. Thus one by one the number is being made up that will wear crowns in the next age. May our young brother ever stand with the faithful.

BROTHER J. L. Wines gave us two discourses at the Plymouth Church last Sunday. He was suffering somewhat from a cold, but the morning sermon was masterly and clear on the Sonship question, while the practical talk of the evening should surely be well worth taking to heart by all. Brother Wines visits the Plymouth brethren every 3d Sunday, and never fails to have something of value to leave for the thought of his hearers. Other speakers may be more brilliant and show better, but there is a stability and solidity to Brother Wines that impresses the careful listener, and cannot fail to benefit all who wish to learn of the great truths in God's [illegible]. May he be spared to [illegible] for many years to [illegible]

[redacted]

Re[illegible]nois

Gr[illegible]

It [illegible]ndeed to b[illegible]meeting. [illegible] who have o[illegible]ative work n[illegible]rk to which the [illegible]a great one. The l[illegible] planned for daily searching of the Scriptures makes them of two fold value. Truly the young of the secular churches are to be pitied, as they do not know how to study the Bible; no one to lead them; it is the blind leading the blind; and of course both must fall into the ditch of error and misunderstanding. The Master tells us to study the Scriptures "to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

The Bereans are surely heeding this admonition, segregating its most intricate parts, and putting them into their proper places, showing the golden chain of evidence running through the Bible, of the second coming of Christ, his glorious reign here on the earth, and life only through *him*.

During the short life of the society they have accomplished much, the young of our church have been reached as never before, and are being educated and prepared to take up the burden of the Master's work which shall so soon *fall upon their shoulders*. You who have opportunity of affiliating with those of like faith, little realize the spiritual famine and discouragements of the isolated ones; but, with an eye single unto Christ, let us press toward the goal unto the prize of the high calling of God in Christ Jesus.

I remain your Sister in Christ.

ARMELDA J. HOWARD.

Dear Bereans:

I can only send words of greeting, as our work here has been broken up.

I am glad to be counted as one of your number, and wish that I could do more to aid the work. My heart goes out to you in your faithfulness. You are noble Bereans indeed, to carry on the school and conference from *year to year*.

Dear young Bereans, let me say to you, Make good use of this blessed opportunity. Just now, its full value you cannot realize. It is in later years that you will appreciate what you gained by studying under such worthy teachers as Brother Lindsay and others who help in the school.

Last but not least, there is our blessed President who has served us so faithfully, doing many things to help those who are the least inclined to study, and writing letters till her arm will surely be paralyzed. If only you could scatter your knowledge to the four winds, that more of the less enlightened could receive the *benefit*. Maybe there wouldn't be so many people saying they don't know what to believe, hearing so many different beliefs, all claiming to be right. The great trouble is to get people to read or to think different from what they have always been taught. But the promise is only to the overcomer. May God help each and every one of us to so live amid the cares of this life that we may be one of the "Little Flock" is my prayer.

Your Sister, in the One Faith.

MRS. MYRTLE CHANDLER.

Dear Bereans:

How much I would enjoy being with you to join in praises of prayer and song, and learn from the good teachers I know will be there. Yours is a grand and good work, the instruction of the young is very important, for if our blessed Savior delay his coming it is to the young people who are now developing talent that we must look for instructors in the years to come. God will help you, dear Bereans, in your noble work. Study to make yourselves approved. Press onward the mark for the prize of the high calling of God in Christ Jesus. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The reward is well worth our best efforts; for in this life we experience *many disappointments* and encounter much sorrow but in the earth made new all will be joy and peace. *No* more death, think of it! Here we must part with our loved ones, there we will meet them and the faithful of all ages. What a meeting that will be! Then we will be able to sing the new song. "O Joyful Day Soon May it Come!"

In the galleries of heaven, angel footsteps look ing down,
And they watch us as we struggle day by day;
To the victor in the battle God will give a starry crown,
If we ever keep moving on the way.

Your Sister, in Christ,

ADELIAH M. SCROGGS.

Sunday School Lesson.

LESSON FOR SUNDAY, SEPTEMBER 27.
TEMPERANCE. PRO. v. 11-23.

Golden Text. "Wine is a mocker, strong drink is raging." Prov. xx. 1.

Temperance is a Christian, a religious virtue, or excellence. It is also a moral good quality. The saints are instructed to add it to their faith. "Add to your faith virtue, virtue to knowledge, to knowledge temperance." 2 Pet i 6, 7. In this connection it does not mean in reference to wine and strong drink only, but temperance as a rule of life, self-restraint, self-denial, prudent, soundness of mind. A man is not always a good man because he is temperate in the matter of wine and strong drink—commonly called whiskey—sometimes beer is added. There are men who are strictly temperate, in regard to strong drink, but in some way or ways, viciously intemperate, even dangerously so. Temperance—liquor temperance—is a good thing, but by no means the only good thing. On the other hand when a man abandons self-control and becomes known as intemperate—a drinker or drunkard, it makes no difference how many other good qualities he may have, he is unfit for the society of any ordinary man, woman or child. For one strong proof of this statement we refer to the golden text. The full verse is, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." These are words of positive wisdom. And they prove to us that the intemperate man, the man who makes a fool of himself with wine, or drinks strong drink until he sings, laughs, roars, offers to fight, or otherwise makes a noise, deceiving himself, losing common sense—is not fit for any place in common life. There is much needless, out of place, abuse heaped on the head of the saloon keeper. He is by no means blameless, but he should only be blamed for his own part, and not for the part of the drunkard and his own too. All men of good moral character should avoid, and refuse to keep company with a saloon keeper, should not recognize him as an equal. Under inspiration from the Lord Jesus Christ, by the Holy Spirit, Paul the apostle instructs the Church of God at Corinth—those called to be saints—not to keep company, or in any way to associate with a drunkard, even if he was called a brother. 1 Cor v 11. In the next chapter verse 10 he tells them a drunkard is not an heir, and shall not inherit the kingdom of God, and therefore entirely out of place in the church, or in the home, or any home. If he was not mocked and deceived by drink until he was not wise, he would go off and live by himself. Yet kind hearted men and women will pet him, and coy over him, and even blame others for his condition. Let us not estimate the drunkard from man's standpoint. God is love. 1 John iv 8. God gave his Son that WHOSOEVER believeth in him should not perish. John iii 16. This whosoever can include the drunkard if he will turn from all his sins.....Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should turn from his ways and live? Ezek xviii 21-23. This applies to all men temperate or intemperate. All who have not believed the gospel of the kingdom and have not been immersed in the name of the Lord Jesus. Acts xxviii.

The lesson verses inform us that some condemnation is pronounced on those who profess to be God's people and are to strong drink. They are gone into captivity, have no knowledge. With their glory, multitude, pomp and rejoicing they go down to the grave. There is an awful curse against them. They justify the wicked for reward, and take away—or deny—the righteousness of the righteous. Those who have believed and been baptized. Mark xvi 15, 16, should be lovers of good men, sober, just, holy, temperate. Titus i 8. Against such there is no law. Gal v 22, 23.

Next Lesson David brings the Ark to Jerusalem. 2 Sam vi.

P. NEILL.

LESSON FOR SUNDAY OCT. 4.
DAVID BRINGS THE ARK TO JERUSALEM.
2 SAM VI.

Golden Text. Enter into his gates with thanksgiving, and into his courts with praise. Psa c 4.

The history of the Ark is one of intense interest. Its presence was of vital importance to the Israelites, and of deadly peril to any other nation. The order for the making, with the details of material and construction is found in Exod xxv. In it was kept the "testimonies, statutes, and the judgments, which Moses spake to the children of Israel, after they came out of Egypt. Deut iv 45, and xxxi 26. Also the tables of stone on which were written the ten commandments. Deut x 1-5. The golden pot of Manna, and Aaron's rod that budded. Heb ix 4. It was called "The ark of the Lord." Josh iv 5. The ark of the covenant of the Lord. Deut x 8. The ark of the testimony. Ex. xxvi 33. The ark. Lev xvi 2.

After the instructions concerning the making, comes the all important statement, "There will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex xxv 22. It was put in, and kept in the inner chamber of the tabernacle called the holy place, into which the high priest only could enter. Ex xxviii 29, 30. And he only once every year. Ex. xxx. 10. The golden censer was the only other thing in the holy place. In order that Aaron might be duly impressed with the awful majesty of the Lord, when he went inside the vail, or curtain, that divided the holy from the most holy place, and stood before the ark, and the mercy seat, he was instructed to take a censer of fire from the altar, and make a cloud of sweet incense to cover the mercy seat, "that he die not." Lev xvi 12, 13.

It was to be taken care of by Levites only, on the journeys of Israel. The Kohathites, descendants of Kohath, son of Levi, Gen xlvi 11, had charge of it. Num iii 31. But even they were not allowed to go into the holy place and prepare the ark for moving, that was for Aaron to do. Num iv 15.

After Moses Joshua was made leader of Israel. He commanded the people to follow the Ark. Josh iii 3. The waters of Jordan were divided, held back, dried up before the ark It was placed in the middle of Jordan till all Israel passed over. The ark was as the presence of God. Joshua records that the Lord dried up the waters of Jordan. Read Josh iv. At the final division of the land of Canaan to the Israelites the ark was located at Shiloh, Josh xviii 1, north of Jerusalem about 30 miles. It was there for about 300 years. It was taken by the Philistines in battle. 1 Sam iv. They took it to the temple of Dagon, their god, in Ashdod. Dagon was broken in pieces, and there was great distress in Ashdod. They carried it to Gath, that city was nearly destroyed. They took it to Ekron. The Ekronites cried out in despair. 1 Sam 5. They sent it away, it reached the border of Bethshemesh, about 7 miles from Ekron. The men of that place looked into it and fifty thousand and seventy died. 1 Sam vi. It was then taken to the house of Abinadab, on Jerusalem. 1 Sam vii 1. This brings us to the lesson, and gives us an excellent idea, or understanding, regarding the surpassing value of the possession, and presence of the ark to the Israelites. And we can better comprehend why David wanted the ark brought to Jerusalem. Just why he should go for the ark with thousands of chosen men—many of them priests and Levites—is not known. David and all Israel knew that none ought to carry the ark of God but the Levites, for them hath the Lord chosen to carry the ark of God, and to minister to him for ever. 1 Chron xv 2.

In 1 Chron xiii there is a shorter, but at once the [illegible] bringing of the ark to Jerusalem. David never for an instant worshipped or acknowledged any other god but the God of Israel, and therefore was a man after mine own heart. Acts xiii 22. This was the Lord's choice of David, nevertheless he made a mistake. He no doubt intended to greatly honor the Lord by going with the chosen of Israel to bring the ark. The new cart and the oxen was not the manner of transportation for the ark. "The Kohathites set forward bearing the sanctuary." Num x 21. The harps, psalteries, timbrels, cornets and cymbals were not forbidden. 1 Chron xv 16, but they were not to take the place of the trumpets. "In the day of your gladness.....ye shall blow with the trumpets." Num x 1-10. The priests were to blow the trumpets, "the priests did blow the trumpets before the ark of God." 1 Chron xv 24. When David went the second time to bring the ark to Jerusalem. Read 1 Chron xv. The whole procession and doings displeased the Lord. He took no revenge on Uzzah. It was death for a Levite [illegible] tabernacle to touch the ark before it was covered by Aaron. Uzzah died under that law. Another thing [illegible] noticed. It was Eleazar, a son of Abinadab that was sanctified—set apart—to keep the ark of the Lord. 1 Sam vii 1, not Uzza and Ahio. Note also when the ark was in the house of an Israelite, that house was blest. When the gospel of the kingdom is believed and obeyed from the heart, and carried out in the home, that house is blest with righteousness, peace and joy in the Spirit. Rom xiv 17. The individual who lives according to the gospel is blest with the exceeding great and precious promises of the divine nature, 2 Pet i 31, in the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet i 11.

Next lesson, God's promises to David. 1 Chron xvii.

P. NEILL.

Married.

At the home of the bride's mother, near Forreston, Illinois, September 17, 1908, Mr. Earl F. Gesin and Miss Nellie M. Trimmer. Earl is the second son of Brother and Sister Ernest Gesin, who are well known to brethren in Illinois. Nellie is the daughter of Sister Carrie Trimmer, who, with her daughter, was baptized by Brother Huggins something more than a year ago. This summer Brother Huggins was called upon to baptize Earl. Thus, these two young people are starting right. Sober, industrious young people they are and with the beginning of such lives united we look forward to the highest success in this life and a home for them in the kingdom of God. May God's richest blessings attend them.

S. J. LINDSAY.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your mother and father, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.—*Hudson Taylor.*

You may believe the whole truth, but till you get to loving it enough to confess it, you will never be saved. —J. F. Butler.

THE RESTITUTION is only $1.50 per year. Try it a year.

Obituary.

Henrietta Stansbury was born at Canal Dover, Ohio, Sept. 25, 1830, and moved with her parents to Plymouth, Ind. in 1853, where she died on Wednesday, Sept. 16, 1908, aged nearly 78 years, after having been a resident here for fifty-five years continuously.

She was one of a family of eleven children, of whom Mrs Jemima Spooner, Upton Stansbury of this city, Mrs. Anna McDonnel of Salt Lake City, Utah, Tish Stansbury of Carroll, Ind, Mrs. Ella Camp of West Superior, Wis and Charles Stansbury survive her. The brothers and sisters who preceded her were Thomas Stansbury of New Philadelphia, Ohio, Mrs. Margaret Rosenthal, and M. Lucas Stansbury of this city, and William H. Stansbury of Hammondsville, Ohio.

On Nov. 9, 1[illegible] she was married to Jesse D. Armstrong, and to this union was born two children, Mrs. Oliver D. Sowers and Harry A. Armstrong, both of this city.

On Aug. 22, 1[illegible] she was married to Mr. Augustus Lindsay, and on Aug. 22, 1850 she was baptized into the Church of God by Elder Daniel Washington Lindsay, and lived a consistent member of the Church of God until her death, a period of fifty-five years.

Her husband preceded her to the grave [illegible] Sept. 16, 1[illegible] at the age of [illegible] years, and realized only slight [illegible] ing powerfully and [illegible] day preceding.

Sister Lindsay [illegible] Methodist [illegible] at the time of [illegible] Superintendent [illegible] Sept. 16 at the age of [illegible]

Ebenezer, 1 Sam 7.12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Editorials.

There is as much power in reserve as there is in expression.

A good report of the Illinois Bible School appears in this issue.

There is a time to speak, and a time to refrain from speaking. It takes as much wisdom to know when not to speak as to break silence.

A letter from Brother E. F. Randolph, of Fairbanks, Oklahoma, propounds several questions. They will be answered as soon as space is available for that purpose.

A letter from Sister Kathrine Williams, of Morse Mill, Missouri, speaks of the effort there being made to induce Brother Jeffrey to visit and preach for them once a month. We pray that their efforts may be crowned with success. Brother Jeffrey, the Lord bless you.

The Editor leaves Cleveland, September 30, to spend a month with the brethren in Michigan. Our Cleveland address will always find us, no matter where we are. But those who want to reach us by mail without delay, can address at Dutton, Michigan, during the entire month of October.

The Editor sends an urgent request to all the readers of THE RESTITUTION to write short letters for the "They Wrote Letters" department of "Ebenezer." Especially do we request the ones whom we have baptized to send a line and tell us that they are still rejoicing in their first love. Let us hear from you dear ones, and frequently.

An interesting letter from our dear Sister Castle, of Oregon, Illinois, will be read with interest in our letter department. Our Sister is almost an invalid, and we baptized her about a year ago in a bath tub. We are glad to learn that she still rejoices in the truth, and we do not forget to pray for her husband, Mr. Castle, that he may soon see his way clear to obey the truth. The Lord bless him.

Sister Martin is almost sorry for a "Christian Minister," she thinks we have "roasted" him unmercifully. We think too that we are rather severe on him. But really we have exposed his views, not him. We do not know him, but have heard that he understands and believes many doctrines in common with us. We are making a weak and humble effort to get him to abandon the immortality of the soul or spirit. Let our readers fervently supplicate God to use our remarks on his position as a means of opening his eyes to see the bright and shining light of the truth.

The Where and Condition of the Spirit in the Death State.

A study of 2 Cor v 1-10 shows that Paul considered man's spirit lived while "absent from" the "dissolved" bodily frame. "Our habitation which is from heaven" is not heaven itself, but the immortal body which shall be given us when Jesus comes. After our spirits are clothed with this "habitation which is from heaven" we shall not be found naked. Ver 3. "Naked" is rendered "discarnate" in Twentieth Century New Testament. That means "we shall not be found" disembodied after receiving that. Paul says that he is willing rather to be absent from the body (ver 8), and at home with the Lord, which would necessitate the death of the body and his living in spirit life apart from the body, while in that state he must be fully conscious, else he could not say, "We make it our aim, whether at home (in the body) or absent (from the body) to be well-pleasing unto him." Ver. 9.

EDITOR'S REPLY.

Our minister is very hazy as to "where" the spirit is in the interim between death and the resurrection. Christ's spirit was very restless when it was absent from his body; at least it appears so from our friend's representation. Soon as it got "discarnated" from his body it went on the wings of the wind to paradise; then remembered having an appointment to preach in hades, the hot part of that region, whither he went, although he had to cross a gulf that in his preaching on earth he had said could not be crossed. Somehow his ghost got over the gulf, he delivered a few sermons to the antediluvians (we are not told why these antediluvians were favored above the rich men, the devil and other inhabitants there), then left them to their doom; and coming back by way of paradise (?) his spirit re-entered its "house"—the body. Flitting like this from place to place one could not state definitely "where" his spirit was at any given time. According to this theory, the spirits of men, whether just or unjust, go neither to heaven and bliss, nor to hell and final punishment; they both go to hades, though they occupy different apartments there. With the spirit thus located in the Pharisaical hades where "is a place not regularly finished; a subterraneous region, wherein the light of this world does not shine", and where there is "perpetual darkness" (Josephus, page 901), what coziness does our friend have with such passages as, for instance some he has quoted, about the spirit returning to God (Eccl xii 7) in God in hades? in "perpetual darkness"? Why should he tell us that Stephen called upon Christ to "receive" his spirit? Is Christ in hades? Surely our friend can see it he thinks a moment that if the spirit goes to hades, as he claims, he has no use for 2 Cor v 1-10. For if that portion of Scripture proves that the spirit lives apart from the body, where does it live? You cannot say, it lives in hades; for Paul answers the question differently. He says the life enjoyed while "absent from the body", is one lived "present with the Lord". Is the Lord in hades? If the Lord is in heaven (Matt vi 9), and if hades is an "unfinished part of the earth" where "perpetual darkness" reigns, how could Paul get disembodied, go to hades, and there be "at home with the Lord"?

But dropping this thought for the present, we wish to consider the condition of the spirit in its unclothed state. Paul says not one word about the body being the clothing of the spirit, about the spirit being unclothed in hades or any where else. Yet our writer affirms that "a study of 2 Cor v 1-10" will show that Paul believed that man's spirit "lived while" the body is dead. He talks about "living in spirit apart from the body;" and that in this disincarnated state "he must be fully conscious". We have not forgotten your words in your first article, that the spirit is the "rational, thinking, intelligent part of man's being". Later you said that the body was only the "house" this "rational, thinking intelligent" being lived in. If a shout an unconscious house, and the "rational, thinking, intelligent" man escapes from it unharmed, is any thing rendered unconscious by the act? If I shoot an unconscious body, and the conscious spirit escapes from it unharmed, do I render anything that was conscious, unconscious by the act? Surely not. Then if during life the spirit is the "rational, thinking, intelligent part of man's being", and if at the death of the body this spirit escapes from the body with its intellectual powers unimpaired, no part is rendered unconscious by death. Look now at this simple statement of David: "The dead praise not the Lord, neither any that go down into silence." Psa cxv 17. If this passage relates to the intellectual part of man, it clearly negates the doctrine of consciousness in death, and tells us that men "go down into silence", where they "praise not the Lord". Don't say, "Oh, that text relates to the body", for if it does, then only the body praised the Lord before death. If there is any point to the statement it indicates that whatever praised the Lord previous to death, cannot praise him after death. If then, only the body praised the Lord before death, then the body is the intellectual man, for praise is impossible without intellect: and if the body, instead of the spirit, possesses intellect before death, then the spirit, having never been the intellectual part, cannot possess intellect after death; so, from this standpoint, death must produce unconsciousness in man in the fullest and truest sense. If you insist on your previous statement, that the spirit is "the rational, thinking, intelligent part of man's being", instead of the body, and that the spirit praises the Lord through the body, then the conclusion is inevitable that the part which praises the Lord previous to death enters into "silence" at death; so from this point of view, too, it is seen that death must annul one man in total unconsciousness. But if as a desperate and last resort, you should claim that the spirit and body jointly "praise the Lord" before death, then it follows that spirit and body jointly cease to praise God, and enter into a state of "silence" at death. To say of some part of man that never did and never could praise the Lord while alive that when dead it should not praise him, would be nonsense too ridiculous to charge upon an intelligent man, to say nothing of imputing it to the Lord of hosts. Whatever praises the Lord in life, let it be a part of man only, or the entire man; let it be the spirit or the body, or both, just that intellectual something ceases to praise him after death, and is enveloped in "silence." Let him insist who will that the spirit is the "rational, thinking, intelligent part of man's being", there is no loop hole to escape from the conclusion this text forces upon us, namely, that the intellectual part of man, the part that "praises the Lord" ceases to praise him when paralyzed by the hand of death.

Books, Papers, etc.

Something more about mistakes, an exposition of different texts, by Bro. C. W. Tomkins. Brief and good. —More "Gold Dust," Sister Drew. Thanks.—The Lord's Day. Remarks on Rev i 10, by Bro. James Browning.—Covenants, a deep subject well handled by Bro. Tomkins.—Many questions have been asked by correspondents, but our absence from home prevented immediate replies, and all queries are now held over indefinitely. We are now in Cleveland and are so busy with work that has piled up during our tour in the South, that we are compelled to leave correspondents unanswered. Dear reader, bear with us and forgive us from apparent delinquency. We read and sometimes reread your letters with keen interest, but our duties are such that we cannot undertake to correspond with our readers.

Report of Illinois Bible School.

The sixth annual Bible School of the Church of God met at Oregon, Ill., Aug. 10, 1908, and closed Aug. 29, 1908. The school was the largest yet held, the enrollment being fifty-four, besides a large number of visitors.

Sister Anna Drew, of Dixon, had charge of the primary division and she proved herself fully able to do her work. Brothers Lindsay and Huggins had charge of the more advanced division of the school, and both are able teachers. Brother Lindsay's lessons were based on a chronology of the Old Testament, showing the types of better things to come were brought out one by one, and none present felt a new desire to live more like the Perfect One. Brother Huggins' lessons proved the absurdity of the idea that Satan is a person. Surely no one could listen to the proof given without being greatly benefitted.

As a result of the study of God's Word four young people were baptized. Miss Mae Hanson, of Lebanon, Ill., Miss Ida Ordnung, of Burlington Junction, Mo., Miss Nellie Johnson of Chicago, and Miss Cecil Cross, of Oregon, took up the cross of Jesus. Let us remember them in our prayers.

On Tuesday evening, Aug. 11, Sister Willey of Plymouth, Ind., entertained us with an illustrated lecture on Australia. On Thursday evening Brother and Sister Lindsay entertained us at their home in a very pleasant manner. On Friday evening a literary and musical entertainment was given by the members of the school and their friends. The whole period of time was pleasantly and profitably spent.

May we all meet again is the prayer of your Sister in Christ.

GRACE M. WILLIAMS, Sec.

They Wrote Letters Acts xv 23.

Brother Huggins:

We miss you so. May God bless you wherever you go, and give your work the highest success.

Your sister in Jesus.

EMMA L. SMITH.

Brother Huggins:

I received your papers, THE RESTITUTION, and thank you for them. I have now put my name on the list of subscribers for it. I had a double object in sending for the paper. I knew you would be heard from through its columns, and then I *am very fond* of the paper, for its many good Christian thoughts and advice.

I had prepared a little scolding for you, but as I have been given an excuse for your *not* coming to see us before you went away, I will forgive you.

I was so sorry I was not able to attend the Conference. I am some better now, but how long that will last I can not say. I hear you are coming to get your things, and we shall be so glad to see you again. We have missed your pleasant calls and the pleasant cheer that your calls left us. You did so much for us, more than we shall ever be able to repay.

Our prayer is that you may ever prosper in the work that God has called you to do. Do not get discouraged, for you know you are in the right, and oh, that is such a comfort to us to know we are doing right. I must not tire you with a long letter. We all join in sending our love to you, Mr. Castle, Mr. and Mrs. Andrews, Porter, Lizzie and Lelon.

Hoping to see you soon and have a nice talk with you, your sister in the Christ.

MRS. A. M. CASTLE.

Brother Huggins:

The writing which I enclose with this letter, is merely an outline of a very large subject, and I trust that the intelligent reader familiar with Scripture teaching, will be able to fill in the details so as to get the harmonious teaching upon the points suggested. Testimony is ample and to the point, but refrained from loading down with quotations. The covenants yet to be noticed may in their unfolding throw additional light on this first and last Noahic covenant.

Any criticisms will be appreciated. The Bible is a larger book than most people imagine. One must dig to find the hidden treasures of the Word. Prov. ii. 2, 3, 4.

Respectfully submitted,

C. W. TOMKINS.

Brother Huggins:

I was greatly disappointed that you did not answer my question. I thought that I understood the portion of Scripture referred to, but wanted to hear your explanation, as you make everything so plain. Please explain Rev xx 10. We think the tract is just fine, I had several times read isa vii 14, and always thought it related to Christ. It is nice to have it made so plain as your little tract. I feel so thankful that we have so many able ministers of the gospel in the Church of God. How dreadful it would be if we couldn't understand the Word of God. But "God has commanded the light to shine out of darkness." 2 Cor iv 6. Thank God for the light! Brother Huggins, I'm almost constrained to feel sorry for the "Christian minister," who asks you so many questions about the "spirit;" you gave him such a roasting. Pray for us that we may hold out faithful to the end. We are so isolated. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb iii 14.

I remain in hope of eternal life when Jesus comes.

MRS A. J. MARTIN.

Gold Dust.

The first great test of a truly great man is humility.

The first point of wisdom is to know the false; the second, to discern the truth.

"It matters not where nor what we are, so we be his servants." H. E. Manning.

"If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it." J. Ruskin.

It is thy duty often times to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do. Thomas A. Kempis.

"Sometimes when it seems you are working for nothing, you are being paid in gratitude, friendship and love, and these are of real and lasting value."

ANNA E. DREW.

Questions on Sunday School Lesson Sept. 27.

TEMPERANCE LESSON. Isa v. 11-23.

Golden Text—"Wine is a mocker, strong drink is raging." Prov. xx. 1.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.

12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

13. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are perished, and their multitude dried up with thirst.

14. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled;

16. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

19. That say, Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him.

QUESTIONS.

1. What kind of a vineyard had the Lord planted? Verses 1-10.
2. What did he expect as a result from such a vineyard?
3. Had he a right to expect good results?
4. What did it bring forth?
5. What order was given concerning such an unprofitable vineyard?
6. How was this vineyard like the nation of Israel?
7. After Israel was so favored of God, and made as a fruitful vineyard, what did they do?
8. What did God do when they persisted in doing wickedly?
9. What was the main cause for the downfall of Israel?
10. If disobedience was the cause of the fall of Israel, what caused them to disobey?
11. What caused them to be so confused in mind as shown by verse 20?
12. Were they in the habit of drinking to excess? verse 11.
13. Did strong drink make slaves of Israel? verse 13.
14. Did it bring them to poverty?
15. What did it do for their honorable men?
16. Will intemperance lead men now to the same end it did the Israelites?
17. If intemperance was degrading then is it less so now?
18. Does a drinker usual have a tendency to commit crimes?
19. Are a majority of criminals today men who are intemperate?
20. Can a man keep a clear mind if he is filled with strong drink?
21. Do most drinkers think they are free and can stop when they please?
22. Can they really do this?
23. What is the only safe course?
24. Did God demand any greater degree of obedience from Israel than he now does from us?
25. Is drinking liquor the only way to be intemperate?
26. How can we live so as to avoid the calamities that befel Israel?

To Bro. George Neill.

I have just read your article of inquiry in THE RESTITUTION of Sept. 16th. It appeals to me as being a very fair question and one which should engage our attention, not for the purpose of determining whom we shall or shall not fellowship, but for the purpose of "growing in grace and in the knowledge of our Lord and Savior, Jesus Christ".

I believe that Bro. Neill will agree with me that the brethren at Thessalonica were in a saved condition at the time Paul began to write to them, for he addresses them as those who are in God the Father and in the Lord Jesus Christ. 1 Thes i 1-3. Further on he tells of their work of faith, labor of love, and patience of hope, showing that they had a hope and that they were working toward that hope. They were Paul's brethren; yet, I find by his second letter to them that it becomes necessary for him to enlighten them on the very question which Bro. Neill mentions; namely, the resurrection. See 1 Thes iv 13-18.

Again, Paul addressing the church at Corinth, calls them "sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," etc. Evidently Paul regarded them as brethren. Yet, I find according to his writing to them that they were ignorant on this very same point, for in 1 Cor xv 51, we find him explaining to them what had hitherto evidently been "a mystery" to them. This evidence goes to show that the ordinary resurrection, etc., were not considered knowledge essential to salvation, but rather knowledge unto growth. If we could only get to understanding it this way, a great deal of the time that is wasted in examining others to see whether we shall fellowship them or not, could be spent in getting the cardinal principles of the gospel before a dying world.

On the day of Pentecost, Peter preached Christ raised from the dead to sit on the throne of David. Acknowledging belief in what they heard, three thousand were added to the church that day. When the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Again I assert that the points named by Bro. Neill are but means of growth and not for a standard by which to measure fellowship. I observe along with this, however, that faith, love and hope were from the foundation of the church.

Your brother in Christ.

S. J. LINDSAY.

Indiana Conference Program.

Thursday Evening, Oct. 8, 1908.

7:00 Opening of Conference, Address of Welcome, by Ham Thompson, Response by President J. H. Willey.

7:30 Sermon, by S. J. Lindsay.

Friday, October 9.

10:00 Sermon, by D. T. Halstead, Subject, "Putting off this my Tabernacle. What is it."

12:00 Dinner.

1:30 Sermon, by J. F. Wagoner.

2:30 Business Meeting.

7:00 Social Meeting. Leader, Edgar Hatch.

7:30 Sermon, by S. J. Lindsay.

Saturday, October 10.

10:00 Sermon, by J. L. Vince. Subject, "Christianity and the One Name by Which we Must be Saved."

1:30 Sermon, by S. J. Lindsay.

2:30 Business Meeting.

6:45 Berean Meeting.

7:30 Sermon, by J. F. Wagoner.

Sunday, October 11.

10:00 Social Meeting. Leader, A. R. Underwood.

10:30 S[illegible] D. T. Halstead.

[illegible]ficiency of Prayer. S. J. Lindsay.

[illegible] Leader, Mrs.

[illegible] conducted

[illegible]say.

[illegible]RACK.

[illegible]PSON.

[illegible]LEIGHT.

[illegible]lewchurch.

[illegible]ake 5:30 A. (C I & S) to

Ste[illegible]

From [illegible] and Florcston. Take 6:30 A. [illegible]n on Penn R R to Hamlet, then C I & S to Stewart.

From Argos and Burr Oak take early train to Knox, then C I & S to Stewart.

From Rochester. Come to Argos or Plymouth the night before then as above to Stewart.

From Rensselaer. Early train to Shelbey, then C I & S to Stewart.

From Chicago or Indiana Harbor—Direct via C I & S to Stewart.

From Hillsburg, L E & W to Hendy and C I & S to Stewart.

From Kokomo, Huntington, Roll, via Logansport. Take Effner Div. Penn. R. R. to Kentland and south on C I & S to Stewart.

From Mount Ayr. Same as Rensselaer.

The cause needs the help of each one of us, and we need the help of the Conference. Come, all who possibly can. You will be met at Stewart and well cared for.

Please write to George Himmelright, R. R. 1, West Lebanon, Indiana, as to the time you will arrive at Stewart and carriages will be there for you. Come on Thursday and be there for the first meeting. Let us make this the biggest and best conference we have ever had. Let me say again, Come.

LYDIA RAILSBACK, Sec'y.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs F. T. Seeley 50cts

Announcement.

The brethren at the Colony at Rollin, Kansas, will hold their yearly meeting at the above place beginning Friday evening before the second Sunday in October, and lasting over Sunday following. We expect as speaker Dr. T. J. Daniel of Magazine, Ark. He is an able defender of the gospel of the kingdom of God. All are invited to come, and will be welcome and things made as pleasant as possible. Only a few are left at Rollin to take care of the brethren, but we will do the best we can. Our programme is Preach the gospel that was preached to Abraham, and by Christ and the apostles. Brother Daniel will do most of the preaching.

By order of the Church,

JOHN FOORE.

The first Annual Conference of the Church of God in Indiana, will be held at Pleasant View Church, Warren Co., Indiana, commencing Thursday Evening, Oct. 8, 1908, and continuing over Sunday following. Program and directions how to reach Pleasant View church will be published in due time. Brethren and Sisters in Christ, this is the important conference of the year. We urge you to be present. Let each church send delegates. We need your presence and help. Come let us council together, that the work of the Master may be furthered in our state, and God will aid and bless.

Your Brother, in Christ,

J. H. WILEY, Pres. Ind. Con.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 3, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited [illegible]

Address all [illegible] to Lewis Weaver, [illegible] for

The first [illegible] Church of [illegible] held this y[illegible] house, M[illegible] evening, [illegible] following [illegible] a distance [illegible] Huggins. [illegible] our state, [illegible] place, and [illegible] services, let [illegible] terest in the [illegible] standard of tru[illegible]force, for while he may [illegible] inspiration of our presence, [illegible] but one of us but who needs his words of encouragement and instruction.

Brother Huggins has promised to work a month for us in this state, and the points where he will labor will be decided at the conference.

Those coming to Grand Rapids will take the Pere Marquette train, Saginaw division, at 7:00 a m or at 5:00 p m, change at Edmore, taking the Pere Marquette, Big Rapids division, and stopping at Blanchard, where you will be met with conveyances on Friday.

Remember brethren, if the cause of truth, which we all profess to love, lives and prospers, it is because its real friends show a deep interest in its support. The Millbrook brethren are faithful in attending other conferences and desire your presence there. How ready and anxious we are, with plenty of money to attend a Fair, but forget the great importance of gaining eternal life. The race for life eternal ought to be of more importance than horse racing.

M. A. WORTHWARD, Sec.

REPORT OF COMMITTEE.

To the Michigan Yearly Conference of the Church of God, assembled at Dutton, greeting:

WHEREAS: We all seeing the great need of more urgent work being done in the field than is being done, this Committee believes the first act toward that end should be a better financial system. Therefore, we hereby present to the Conference and isolated brethren the following plan:

First, That every member or believer in the Gospel of the Kingdom of God, set apart for this work one dollar ($1 00) each a year, and also pay the sum of ($1 00) one dollar on each ($1,000) one thousand dollars assessed valuation of their property, this to be paid semi-annually to the State Treasurer, A. K. Richardson, Hastings, Barry Co., Mich., R. F. D.

Second, That each church or company of believers appoint one of their members to collect this money from their Church and send to the State Treasurer, A. K. Richardson, semi-annually. All isolated members to do the same, or send to the Church nearest them, if more convenient. If all will co-operate in this plan, it will create a fund which will enable us to keep an Evangelist in the field the most, if not all the time, and will make the burden very light for all, and the result will be surprising.

Accepted and adopted unanimously by the Conference assembled.

Committee: B. LAKE,
A. K. RICHARDSON,
H. HAMMOND,
WM. MOSES,
WM. MCCRORDAN.

To All Members of my Correspondence Bible Class, and others:

For two years I have been conducting a correspondence Bible class. The work has now grown to such proportions that I can no longer do the work required. At the suggestion of some of the members of the class, I will publish printed Bible lessons through a course of ten lessons, and will send them out to any who will take the lessons and promise to do the work. It will cost in actual expense about $1.00 for publishing the ten lessons to each. I cannot afford this expense. If the reader will drop me a postal card saying he will faithfully do the work and send $1 00 to cover expenses upon receipt of the first lesson, I will place his name on the list. I cannot agree to send out the lessons unless a hundred members are obtained. This is not a money making matter and unless this plan succeeds, I must drop that work all together. Address me at Oregon, Ill.

Faithfully yours.

S. J. LINDSAY.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to the word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WHEN YOUR TIME IS OUT PLEASE RENEW.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how many good a few nickels will do used in this manner. Try it.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate this favor.

THE MESSENGER

is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rolfe, 970 Rt. Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. It sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1 00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver B. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by inviting her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Peace of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, cloth bound book 260 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Churchgoly Devised Fables, 28 pages. Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man Is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 880 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

50 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Mongrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Personality of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Real Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10308 Somerset Ave, N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 10308 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

The Restitution.

ISSUED WEEKLY BY
A. R. UNDERWOOD, Publisher
FOR THE
CHRISTIAN PUBLISHING ASSOCIATION

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J. H. WILLEY,
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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Who Shall Roll Away the Stone.

What poor weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe!
Looking at some trouble lying
In the dark and drear unknown,
We too often ask with sighing,
"Who shall roll away the stone?"

Then with care our spirits crushing,
When they might from care be free—
And, in joyous song out-gushing,
Rise in rapture, Lord, to thee.
For before the way was sealed,
Oft we had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oft times in the feared tomorrow
Sunshine comes, the cloud has flown;
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy heart with sadness,
Make the wiser, better choice!
Tread the path of life with gladness,
God doth bid thee, mourn, rejoice!
In today's bright sunshine basking,
Leave to morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

Communicated.

Iowa Conference Report.

Another year has rolled around and once again from all over the State of Iowa, and other States, Oregon, Louisiana, Illinois, Missouri and Nebraska included; also from Canada, were gathered together the brethren and sisters of like precious faith, on our beautiful camp grounds at Waterloo, Ia.

The Conference commenced Aug 22, and closed Sunday night Aug 30 to a large and appreciative audience. For ten days we had one continued feast of good things and our hearts were filled with hope and rejoicing, as we heard again the grand old truths that proclaimed God's love toward us, and the wonderful things he has in store for us. These with the splendid talks on practical living and character building, made all present with one accord pronounce this to be the best Conference we have ever held. And each one of these Conferences should be better than the last one, for in this race for eternal life there is no place to stop or rest. It is an uphill journey in which we must keep pushing upward and onward toward perfection for if we stop we fall backward, there is no place to stand still.

At the end of each of these Conference years we should know that we have accomplished some thing, that we have cheerfully overcome and put under our feet some of the trials and temptations that come into our lives, and that by putting them under we have risen a little higher out of the worldliness and selfishness that cramps our better nature, into a higher atmosphere, that lifts us into a closer fellowship with Jesus, and gives us a wider out look, where we attain more of the spirit of Christ, of love, joy, peace and righteousness.

The writer of the Hebrews certainly knew the good results of these meetings for he warns us not to forget to assemble ourselves together, and it is in these best and holiest and happiest hours that we rise above the petty vexations, the cares and worries of life, and realize in part, what it will be to the children of the King, the heirs to a magnificent inheritance.

These meetings inspire us and give us more zeal, and we are strengthened and prepared to go out into the world, determined more than ever to overcome with the help of God, our weaknesses and the temptations that surround us. To deny ungodliness and worldliness and worldly lust, and live soberly, righteously and godly in this present world. Looking for that blessed hope and the glorious appearing of our Savior, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

We were happy to see an increase in attendance of our young people, and glad to note the interest and zeal manifested by them in all the meetings. There is nothing more encouraging to the older members or more helpful to the growth of the cause, than to see the younger ones preparing to take upon themselves, as Elijah did long ago, the mantles of the older ones, for upon them will soon devolve the duties of upholding the banner of Christ, and defending, by their lives of living sacrifice the faith once delivered to the saints.

The little children too were so faithful in their attendance at the children's meeting, that the older ones that had them in charge were more than rewarded for the time they devoted to them, by the appreciative way in which they responded to the teaching of the Scriptures, and the spirit with which they entered into the work. It is a beautiful study to work with children, and as we understand them better, the purity of their minds, their simple faith, and confiding love, the readiness with which they forgive, we realize more what Jesus meant, when he said, "Unless ye become like one of these, ye cannot enter the kingdom of God."

Many of the old faces were missed this year. Some that have been so faithful year after year. It is wonderful how we miss these brothers and sisters, no one else can take their places. Each one has a place to fill, a work to do that is individually their own, and we miss them and wish they were here. Some were kept away by sickness, others by business and the cares of the world. These we hope to see again next year. But every year our ranks are broken by those that have finished their work, their toiling is over and we lay them to rest, Asleep in Jesus" until that glorious morning, a morning without clouds, when the Sun of Righteousness shall appear, and gently wakening them from their slumber, will say, "Well done, good and faithful servant, enter ye into the joys of thy Lord."

Dear brothers and sisters in Christ Jesus, are we doing all we can in the service of the Master, are we using our talents to the best of our ability, or are they wrapped in a napkin and hidden in the ground? Is your light hid under a bushel or is it trimmed and burning and shining brightly so that others seeing your good works may glorify your Father which is in heaven.

There is a work for each one of us to do. The question is, Do we know what place we are fitted for, and are we performing our duty faithfully? We are not all teachers, neither are we all qualified to preach. But we can all be helpers, and we can stand by our leaders ever ready to encourage and strengthen and support them.

We have among us true Christian men who have grown gray in this service for the Master, who have given their lives in digging down deep into the treasure house of the Word of God, and have given us these beautiful truths, that to us are like pearls of a priceless value.

There are others in the prime of life, giving us the very best of their lives, sacrificing all that the world calls success, that they may obey the command, Go ye into all the world and preach the gospel.

We have some younger men earnestly desiring to teach the Word of God, and they might be a power among the people, if we individually would be willing to sacrifice as much as our leaders do, by keeping them in the field. If we could realize that we are one family and fellow-workers together, and that if we share the sacrifice and suffering so will also share the reward. If we would determine to work as hard this year to keep ministers in the field as we wish them to work to turn many to righteousness, we would be a power in the land, and the coming of the Lord would not long be delayed, and we too might shine like those that turn many to righteousness like the stars for ever and ever.

There was $850 00 subscribed to the Evangelist fund this year, we ought to have a great deal more. Let us try this year to crucify the old man of sin, and not lay up for ourselves treasures upon the earth. But let us place our affections on things above and use our talents and our means as the Lord hath prospered us, and do this year more than we ever have before. There is no higher calling than to go out among the people and teach them the way of life. Let us thank God that he hath honored us by giving us this opportunity, not merely of reaping the benefits of the gospel—but of working for him. For if we suffer with him we shall also reign with him.

Business meeting called to order by the President, and the following reports were accepted:

President's report: sermons preached in Iowa, 278; amount paid out for expenses, Evangelist and pastoral work, $1488 35.

Secretary's report: 9 ministerial certificates issued 28 orders signed amounting to $1488 35.

Treasurer's report: Aug 24, 1908, received from Conference dues, $86 00; received on subscriptions $1362.71; received from churches, $142.70; received from miscellaneous sources, $50.60; total $1848 01; overdraft, Aug 19, $78.42; paid out on orders, $1488 35; on hand, $80 24; total, $1648 01.

O. J. Allard's report: 48 sermons preached in Nebraska; 90 sermons in Iowa; received from brethren $37.50; expenses, $21 50; balance, $16.00. Bro. Allard gave his services to the Iowa Conference last year, accepting nothing from the Evangelist fund as compensation.

Eldred Marsh report: number of sermons preached, 118; received from Iowa Conferences, $381 89 for salary; expenses $213.19, total $795 08.

A. J. Eychaner's report: number of sermons, 34; received for expenses and salary, $141.93; baptized 4.

Bro. Almon Adams: number of sermons preached, 25, received for expenses, $8.82; collected, $10.75; baptized 7.

The following officers were elected for the coming year: President, O. J. Allard, Fort Dodge, Iowa; Vice President, A. J. Eychaner, Gladbrook, Ia.; Secretary, Eva L. Stearns, Sac City, Ia.; Treasurer, G. P. Allard, Jr., Fort Dodge, Ia.; Cor. Secretary, Mrs. Sadie Clark, Gladbrook, Ia.

The following motions were carried, Amendments to the Articles of Incorporation.

1. That article 6 be, and is hereby amended according to article 9 of said articles of Incorporation to include the office of Vice President.

2. That we continue the pastoral work as we did last year.

3. That we leave the Evangelist work to the board to hire Evangelists and compensate them for their services.

4. That a Conference Secretary be appointed from each church to collect funds and prepare reports and do such other work as will be for the interest of the Conference.

5. That a committee be appointed to draft a letter explaining the workings of the Conference, and that a copy of the letter be read at each church by the Secretary.

6. That the Conference grant to the Iowa Telephone Co., the right away across our camp grounds, according to the agreement signed by the Iowa Telephone Co., and O. J. Allard, as President of the Conference.

The Table committee reports as follows: money received, $210 92; paid out for labor, groceries, ice and miscellaneous $187 36; balance $23 56.

There were about 250 in attendance at the Conference. $850 00 subscribed to the Evangelist fund. Letters read and subscriptions received from Mrs. Mary Beahse, A. R. Underwood, Charlotte E. Young; B. M. Myers, Miss Lizzie Johnson, Mrs. John Robinson, W. G Stebs.

There were thirteen baptized Sunday afternoon by O. J. Allard, namely, Addie Lorimer, Sac City, Mr. and Mrs. C. C. Crombough, Belle Plaine; from La Porte, Mr. and Mrs. Harry Shaffer, Mrs. R. O. Herrick, George and Eden Herrick, Mr. and Mrs. Harding, Hazel Gates of Ostwein Emma Bergrew, Steinhope, and Marion Sweeny of Waterloo.

Baptized at Gladbrook, by A. J. Eychaner, Earl Clark, Blanche Allard, Ivy Starbuck, Irene Taylor. Baptized at Laporte by Brother Adams, Luella Shockley, Fern Harding, Claud Young. At Marathon, Emma and Fay Beardsley, Ella and Ina Bellack.

The daily programme was carried out as published. Among the speakers present was Brother A. J. Eychaner who makes his home through the winter at Tampa, Fla. He has been in the Evangelical work for forty years, and is one of the founders of the Iowa Conference. Although a modest and unassuming man, yet he has always been one of the guiding stars and ruling spirits in Iowa. He gave us several excellent discourses. We are always proud to have Brother Eychaner with us, for we know he is an earnest and careful student of the Bible, and the spirit that predominates in him of sincerity radiates to his hearers, and we always feel better after we have had some spiritual food from him.

Brother Garton of Marathon, gave us one discourse, and although not actively engaged in the work, he is a good speaker, setting forth the doctrines of the faith in a plain intelligent manner that is always appreciated by his hearers.

Brother Adams of Nebraska, is no stranger to the Iowa brethren, having labored among us many years. His quaint humor and droll philosophy mingled with sound forceful doctrine, make him many friends, and a power with whom few can compare.

Brother Lindsay of Illinois, having been with us several times, we have learned to call a brother and a friend. As usual he gave us several of his excellent sermons. He also conducted the Bible school, that was not only an enjoyment to all attending, but also a great help and inspiration. Brother Lindsay is a natural teacher, a man of fervent spirit and marked ability, with a depth of learning and force of character that makes him many friends, and a success in his chosen work.

Brother Fred L. Austin of Canada, came to us a comparative stranger, but we soon learned to respect and honor him as a brother. He is a brilliant and logical speaker, with unquestioned sincerity in his devotion to the principles and doctrines of the Christ. The enthusiasm with which he taught a higher standard of Christian living and righteousness, was infectious to all who heard him. Brother Austin made many friends, and will always be sure of a hearty welcome by the Iowa brethren. We hope it will not be long before we have the pleasure of hearing him again.

Among the names most worthy of honor, stands that of C. C. Ramsay of Philadelphia. For many years he was an evangelist in the Western states, and has given his life in the service of the Master. Several present were among those that had been led to put on Christ by his teaching. Although he is too feeble to be actively engaged in the work, yet his heart is so filled with the love of the gospel of Christ, that as he tells of his work in the past and his hope of the future, his intense enthusiasm brings tears to the eyes of his listeners. We are thankful that Brother Ramsay was permitted to meet with us, and if to the Divine wisdom of God he thinks best, we would like to meet with him again—if not in this life, in the life to come.

It is a high tribute to pay to any one to say he is best liked where he is best known, but it is true in the case Eldred Marsh, and it is with many regrets that we see him leave Iowa for Illinois. Eldred has worked in Iowa since the beginning of his ministry, and we feel he belongs to us. He is an earnest and sincere Christian, and by his kind deeds and faithful service we have all learned to love and admire him. Many felt it was a mistake to permit Brother Marsh to leave us, but the Conference Board thought it was for the best, both for him and for Illinois, and although he will be very greatly missed among the young and old alike, yet our hearts are with him and we hope after a little while that he will be back again among his old friends, who are always ready to give him a hearty welcome.

Before closing this report I feel that we should thank our President, O. J. Allard, for his efficient services of the past year. For many years he has been inseparably associated with the Conference, and his heart and soul is in this work to do all he can for it. Perpetually beaming with cordial good nature, always giving a helping hand. A man of generous impulses, he is a general favorite among the people, and much of the success of the Conference is due to his efforts.

Respectfully submitted in faith, hope and love.

EVA L. STEARNS, Sec.

To All Members of my Correspondence Bible Class, and others:

For two years I have been conducting a correspondence Bible class. The work has now grown to such proportions that I can no longer do the work required. At the suggestion of some of the members of the class, I will publish printed Bible lessons through a course of ten lessons, and will send them out to any who will take the lessons and promise to do the work. It will cost in actual expense about $1.00 for publishing the ten lessons to each. I cannot afford this expense. If the reader will drop me a postal card saying he will faithfully do the work and send $1.00 to cover expenses upon receipt of the first lesson, I will place his name on the list. I cannot agree to send out the lessons unless a hundred members are obtained. This is not a money making matter and unless this plan succeeds, I must drop that work all together. Address me at Oregon, Ill.

Faithfully yours.

S. J. LINDSAY.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Questions on Sunday School Lesson Oct. 4.

DAVID BRINGS THE ARK TO JERUSALEM
2 SAMUEL VI.

Golden Text—"Enter into his gates with thanksgiving and into his courts with praise." Psalm c. 4.

1. Where was the ark of God?
2. How did it come to be away from its proper place?
3. How long had it been there?
4. What does this show about the state of the worship of God?
5. What was done for the house of Abinadab for taking care of the Ark?
6. If we keep God's Word with us, and care for the things connected with his worship, can we expect God will bless us?
7. Of what was the Ark a symbol?
8. What did David propose to do with the Ark?
9. Who did he assemble for the purpose?
10. Was it a time of rejoicing?
11. What kind of instruments were used to make music?
12. Is enthusiasm good in religion?
13. Who was Uzzah, and what did he do?
14. What did he do that was wrong?
15. Did he know it was wrong for him to do this?
16. Was it necessary at this time to enforce a lesson in obedience?
17. Did this show that the people had neglected the study and observance of God's commands?
18. Is there danger now if people neglect to study God's Word?
19. Is it wrong to do good in a wrong way?
20. How did the death of Uzzah affect David and the people?
21. How was the house of Obed-edom affected?
22. How long was the Ark left there?
23. Who were the proper ones to carry the Ark? 1 Chron. xv. 2.
24. Where was it put? 1 Chron. xv. 1.
25. Did it bring blessings to Jerusalem and the nation?
26. Can the means of blessing be near us and we receive no benefit?
27. Is it a good thing to have Church services, Sunday schools, Berean study meeting, and prayer meeting?
28. If we neglect them can we expect God will bless us?

LESSON FOR OCTOBER 11.
GOD'S PROMISE TO DAVID.
1 CHRON. XVII.

Golden Text—"There hath not failed one word of all his good promise." 1 Kings viii. 56.

1. How long had David been king of all Israel?
2. What had he done to better the people religiously?
3. What kind of a house did David live in?
4. In what sort of house was the Ark?
5. What did David propose to do?
6. Would this benefit the people?
7. Should our churches be better than our private homes?
8. Should we keep the best for self?
9. Did God approve David's plan?
10. Was David's idea of such a building wrong?
11. Did God have a better way for accomplishing this?
12. What reason is given why David should not build such a house? 1 Chron. xxviii. 3.
13. Is any reason given why David should trust God in this denial?
14. What promise is given to David?
15. How long was this kingdom that was established to last?
16. Where is it now?
17. When will it be re-established?
18. Who will be king then?
19. Who will assist him in his work?
20. How can the faithful of all ages who are now dead be in that kingdom?
21. Will the kingdom ever be overturned again?
22. Do you want to be in it?

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10209 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 7, 1908.

It is reported that the cholera is on the decrease and it is hoped it will not spread to new districts.

This paper is dated Oct. 7, but we get it out early, so as to be able to attend the Conference at Warren Co. if possible.

BROTHER J. R. CRATON writes wishing us to announce that he has his boat, which he calls "The Ark of God" ready for service. He wants the assistance of those who are able to proclaim the Word of the Lord. His letter is mailed from somewhere in Mississippi, but the mark is so blurred it cannot be made out, and he gives no address.

A LETTER from Sister C. Rohrbach says she has returned to her home at Stillwater, Okla. after a stay of three months in Texas. They will start their meetings again and Bible class work. She speaks in high terms of a visit with Sister Hannah Barber and others at Oklahoma City, and how they all enjoyed talking of the coming kingdom. It is the first thing with them, and Sister Rohrbach says she will ever cherish sweet memories of her visit there.

BROTHER John Foore writes a long letter, which we cannot now print for want of room. It tells of his trip of some 350 miles from his homeat Parsons, Kan. to the home of Brother J. M. Robbirds, near Erick, Okla. For some months they have been corresponding with the view of some one going there to immerse Brother Robbirds and wife; it being as one time thought that Brother Wilson would be able to reach this point, but he could not. At last Brother Foore went and on Sept. 20, baptized J. M. Robbirds and wife into the all-saving name, and he wishes to introduce our new Brother and Sister to the Household of Faith. May the rich blessing of God's grace be with them, is our prayer.

BROTHERS and Sisters, we do not wish to complain, for we know it is close times, money hard to get, work scarce. It is always so during a year of presidential campaign. For some reason—explain in how you will—less money is sent in to religious papers such years, even by such as our people who claim to have little to do in politics. In the year 1907 our friends paid to our "Helping Fund" from Jan. 1, to Oct. 1, $303 95. This enabled us to carry along just about even, making up a little balance from the year before. The rest of the year 1907 kept us nearly even, so that we started 1908 out well. From Jan. 1, to Oct. 1, 1908, we have received on this fund just $157 40 This has all been applied as directed. There are yet on our list 104 names that are not provided for this current year. Brethren and sisters, we do not like to cut these dear ones off, and stop their papers. It must be evident to you that we cannot carry them ourselves. Do you want us to have to drop them? Many, indeed the most of these brethren and sisters, are old people, who find pleasure in reading our paper. They look for it week to week. It pains our heart to think of having to cut them off. My Brother, my Sister, how does this affect you? Consider this matter, and answer it as you think will please Jesus now and when he comes.

THE Chicago *Tribune* for Sept. 28, contained the following, which will be of interest to our readers:

New York, Sept. 27. Almost 2,000 years have passed since the destruction of Jerusalem by the Roman general, Titus. This event took place in the year 70, just 1,838 years ago, and yet there are at least 10,000,000 persons looking toward that sacred site today, yearning for the rebuilding of the holy city.

All over the world in every synagogue millions of Jews—orthodox, conservative, Zionist—are praying for the restoration of the Temple of Solomon on its desecrated mountain.

Only the reformed Jews, a comparative handful, have abandoned this long hope for the restoration. It has been made even more lively during the last few years through Zionist agitation, and now in view of the new regime in Turkey the prayers that Jerusalem at last may return to its own are renewed with greater fervor than ever.

It is especially interesting now to have presented an account of the destruction of that great city. Selah Merrill for thirty years studied in Jerusalem and for sixteen years was the American consul in that city. Mr. Merrill lectures on oriental researches and discoveries at the Lowell institute.

After describing the Titus plan of operations and the taking of the city, he continues:

"The Romans continued the work of destruction and slaughter for several days until the whole outer city had been destroyed. The brigands and insurgents joined in the work of destruction and massacred many thousands of their rivals.

"Titus massacred tens of thousands of Jews and burned Jerusalem and razed it to the ground, but he crowned his work of destruction with a deed that has made his name an anathema to all Jews. He entered the holy of holies of the temple, the place behind the veil where the high priest entered only once a year. Thus the destruction of Jerusalem and the temple of the Jews was consummated with an act of sacrilege—"the abomination of desolation standing" in the holy place."

THE following is taken from the Chicago *Tribune* of Sept 27, and shows what is being done in the way of the Jews getting a better footing in the Holy Land.

London, Sept. 26.—Zionism promises to benefit materially by Turkey's political liberation of Hebrews, who under the regime of Ottoman sultans have been forbidden to buy land in Palestine. They now are buying openly and it is stated that a Jewish syndicate is negotiating for a large part of the sultan's private domain now in the market, comprising the whole length of the Jordan valley from Tiberias to the Dead sea.

There is little doubt that the Jews will soon repossess the site of ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem outside the walls already belongs to Jewish capitalists, Zionist pioneers, who bought at various times secretly, notwithstanding the sultan's prohibition. Taking advantage of the equality proclaimed to all Turkish subjects, the Jews are openly claiming full rights of citizenship.

Many Jews have joined the Jaffa Jerusalem society. Its object is to safeguard the rights of coreligionists in the empire and promote their education.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, OCTOBER 11.
GOD'S PROMISE TO DAVID. 1 SAMUEL 17.

Golden Text. "There hath not failed one word of all his good promise." 1 Kings viii. 56.

The promises to David are not quite so many as the Lord made to Abraham; but are just as comprehensive. In other words, God's promises to David include all that were promises to Abraham. They are the same everlasting covenant.

In the lesson the promises begin in verse 8. It is written, I have made thee a name.—That was partly true; but will be more so in the age to come. So let us read it—

1. I will make thee a name like the great men.
2. I will appoint a place for my people Israel.
3. I will plant them.
4. They shall dwell in their place.
5. They shall be moved no more.
6. I will subdue all thine enemies.
7. The Lord will build thee a house.
8. I will raise up thy seed after thee.
9. I will establish his kingdom.
10. He shall build me a house.
11. I will establish his throne forever.
12. I will be his Father.
13. He shall be my son.
14. I will settle him in mine house, and in my kingdom for ever.

These promises may be said to cover and include all the offers of salvation God has made to men through the Lord Jesus Christ.

God's promises to David being the same as the promises made to Abraham, Isaac and Jacob, were the things concerning the kingdom that Jesus preached. Jesus preaching these promises called them, "The Gospel of the Kingdom," Mark i. 14, 15, and with the voice and words of authority he called upon the house of Israel—the Jews—Hebrew—to repent and believe the gospel—good news—glad tidings.

Let us briefly consider one or two of the promises:—

No. 2. I will appoint a place for my people Israel. Behold the days come—In that day I will raise up the tabernacle of David that is fallen—I will bring again the captivity of my people Israel—And I will plant them upon their land, and they shall no more be pulled up. Amos ix. 11-15. These few words from Amos may be said to comprise all the fourteen promises noted above, directly indorsing promises 2, 3, 4, 5, 6.

At one of the most important conferences of the apostles, elders, and the church held at Jerusalem to consider the subject of the conversion of the Gentiles, the apostle James declared that God was visiting the Gentiles to take out of them a people for his name. In connection with that statement he quoted from Amos. Acts xv. 13-17.

The promises God made to David, had been preached as gospel to the Gentiles and some had been converted, had believed and been baptized, Mark xvi. 15, 16. It was not known—by the Israelites in times past, that the Gentiles would be fellow heirs of the same body as the Jews—and partakers of the promise in Christ by the gospel, Eph. iii. 1-6 This and other Scriptures inform us—Gentiles—that by believing the promises God made to David and being baptized we become fellow heirs with him. In Psalm lxxxix. we find a grand and positive testimony to God's promises to David. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I would not lie unto David. His seed shall endure forever, and his throne as the sun before me, Psalm lxxxix 34-36.

Somewhere about 1000 years after God further verified his promises by sending an angel to Mary, saying, "Thou shalt have a Son,—shalt call his name Jesus,—he shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David. He shall reign over the house of Jacob forever, and of his kingdom there shall be no end, Luke i. 30-33.

God's promises to David are splendidly rehearsed by the raptured prophet, Isaiah ix. 6, 7.

In these few Scriptures we have a glimpse of the kingdom of God—the King, the Lord Jesus Christ,—the saints and all that will possess the kingdom, Daniel vii. 18,—joint heirs with Christ,— he subjects—the Israelites, and finally all nations, Psalm lxxii. 11.—the territory, the land of Canaan, Gen. xv. 18 21, gradually the whole earth, Daniel ii. 44; vii. 27.

To this gave all the prophets witness, that through his—Christ's name, whosoever believeth in him shall receive remission of sins, Acts x. 42, 43.

Every promise of God to David referred to the kingdom of God and Christ. The kingdom is called the kingdom of God, the kingdom of heaven, the kingdom of Christ, and so on.

The promises of the King,—Christ—and the kingdom were first made to Abraham. The words kingdom and throne do not appear, but the King, kingdom and throne are all comprehended in Gen. xx. 17, 18. The Golden Text does not come under—is not connected, with God's promises to David, but to promises God made to Moses, and through him to, and concerning the Israelites,—the words were part—a very small part—of Solomon's prayer at the dedication of the temple.

Let us strive to have a share—heirship—in the promises made to David.

Next Lesson, David's kindness to Jonathan's son. 2 Sam. ix

P. NEILL.

Dear Restitution:

I received on late mail a letter from our dear Brother J. M. Dellenbaugh, Avery, Okla. As it is a private letter valuable on account of its brotherly love and earnest zeal (the build up kind) I do not feel the liberty to publish it, but as many of your readers may have interest in subject under consideration I take the right of bringing this matter before them by publishing my answer in full (with favor of our beloved Editor).

Brother Dellenbaugh:

I received your kind encouraging letter on late mail, forwarded from my daughter Grace. I think I may be able to start to your place about Nov. 1st, if all is encouraging.

I am seeking health by camping and hop-picking, it would be novel to come to Oklahoma and pick cotton. I am better, but do not wish to remain in this climate during the winter.

I wish to do all I can toward organizing Conference work south and southwest. The people will have to agitate that work themselves, especially through THE RESTITUTION, if we succeed in organizing and remaining an organized body. Hope you will take hold of that part of the work at once and keep me informed of your progress. Though I am evangelist of the northwest for the coming year, it is with the privilege to change my field of labor for my own health or usefulness.

Take hold of this work according to your judgment and the brethren you may consult. It is a question whether there should be a great southwest Conference, as there is and has been a Northwest Conference for nearly 20 years, or whether the southwest should be divided into smaller organizations ("The harvest is great but laborers are few.") To succeed we must organize. My means are will nigh exhausted. I feel now that it is more liable to fail than even health. It will take money to travel and do the work. Though we be rich in faith, money is a necessity of travel. Write.

Your affectionate fellow workman,
W. L. SKEELS.

Dear Restitution:

I notice in the last issue of THE RESTITUTION that through a letter from Sister Kathrine Williams, of Morse Mills, Mo. "some efforts were being made toward having me preach for them once a month." I therefore, thought it probable they had written me regarding that matter, but so far I have not received any letter from the brethren acquainting me with their wishes toward that end.

I received a Ministerial Certificate from the Missouri Conference of the Churches of God, and have written to Brother J. H. Morse, President of the Conference, advising him that on account of my mining and other interests, requiring my personal attention, I am precluded from the possibility of visiting them regularly on each month. Also that it was my intention after the Southern Illinois Conference adjourns, to make them a visit, advising him when I could be with them, and visit them occasionally afterwards when convenient.

While I am willing to do what I can in the way of preaching or exhorting, it must be understood that I do not make any pretense as a public speaker. That has not been my calling, but the Lord helping me, I shall try to present the grand old gospel of the kingdom in my own though stammering way, to the best of my ability.

You have seen through the reports of some of the brethren that I have had the pleasure recently of meeting quite a number of the brethren whose names have been familiar to me for many years as they have appeared in THE RESTITUTION Only those who have been similarly situated, being isolated, can fully realize the pleasure it conveys to the heart and mind of one, when meeting with those that speak with the—shall I say the same tongue. You know Peter's speech betrayed him, and so with us when we hear them speak their tongues betray them, and we are able to recognize what school books they have been reading, and what their citizenship. I have reference to the brethren I met during the Conference at Salem, Ohio, and at Blush Church, Mo.

The singing was excellent at both places, every one joining in this part of the services. This I think is as it should be in all meetings of the brethren.

Now brother Editor, I have not been giving much attention to exhortation or doctrine, as many know, but I have given some attention to reading with the expectation of doing something in the way of the first two mentioned. With unfeigned love,

Yours in the blessed hope.
PETER JEFFREY.

Obituary.

Mary A Gilbert was born in Columbia Co, New York, July 10, 1822. She was married to George B. Gilbert in the year 1842. Five sons and three daughters were born to them.

They moved to Michigan in 1867, where Mr. Gilbert died ten years ago, leaving her nearly blind, and in consequence of this affliction very helpless, but living as cheerful and happy as this sad condition would admit, living with her daughter and husband, Bro. and Sister Stickler, until her death, Sept. 18, 1908. She had reached the age of 86 years 2 months and 8 days. The funeral service was held from the Decker schoolhouse, Sister M. A. Woodward speaking 1 Cor. xiii; 12.

If you want to know the true meaning of "Laodicean," just attend church and prayermeeting these days and you will understand.—J. T. Butler.

In Memoriam.

Loving hands laid Sister Tuttle to rest among the flowers she loved so well. Roses, carnations and lilies loaded the air with their fragrance. They softened the thought of loss, and spoke of hope for the future. The sweet face was calm in the majestic repose which comes to those who sleep in Jesus. On the serene brow were written the traces of a life spent in the duties that were her portion of life's burden.

Those who came to pay tribute, in subdued tones told of her gentle and kindly disposition and generous deeds.

The words of the Wise man were in our thoughts: "The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy. In her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. A woman that feareth the Lord, she shall be praised. Let her own works praise her in the gates."

Many tender hearts in far distant states will be touched in loving remembrance of the happy hours we spent in this Christian home where she always gave a cordial welcome to all. To the Sunday School class that Brother Tuttle taught so many years these lines may recall the happy hours of the annual reunions. However far we are separated in fact, in spirit we join in appreciation of the good things both temporal and spiritual to which we were led by the gentle hands that are so quietly resting from their labor until the dawning of the better day.

MRS. PERRIS WILLEY.

Another faithful one has been removed by death from the Church at Plymouth. Her place is vacant—she sleeps in Jesus. We shall miss her. Her aged husband, an Elder of the Church, will be lonely without her. They were devoted to each other and to their God. In his loneliness and sorrow he is not without hope. Her life was a jewel, radiating love in the community where she lived, joy in the home, meekness and humility in the church.

May God give his support to our brother in his sorrow, and help us to live worthy to meet her when God shall bring the sleeping ones to immortal glory.

J. H. WILLEY.

Married.

At the residence of the bride's parents, Saturday afternoon Sept. 19, 1908, Iva B. Hill to Ray M. Aldrich. Ray is an industrious young man, owning a farm about eight miles from Iva's old home, and is the son of Bro. and Sister Julius Aldrich. Sister Iva, the daughter of Bro. and Sister Thos. Hill, active in Church work, will be greatly missed by the Millbrook people, but we trust she will be the means of building up the cause of truth in the community to which she is going. We bid them God speed in their new life.

Married in Woodland, Mich. at the residence of the bride's parents, Miss Jennie J. Parmalee and Mr. George C. Coats, on the eve of Sept. 16, 1908. George is the only son of Brother and Sister Edwin Coats, of Coats Grove, a fine young man of good and industrious habits, and is united to a lady of pure sterling qualities. We wish for them success in this life, and pray they may very soon turn their thoughts to seeking for eternal life.

M. A. Woodward officiated at these two nuptials.

For one soul saved by scolding and fault-finding, ten are saved by sweetness. For one soul saved by fear of hell, ten are saved by the thought of the love of God. A gentle voice and a smiling face make a religion beautiful to the miserable and the sinful, whereas gloomy looks and a harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your soul reflect His love. Be gentle, be sweet, be patient. Practical people may condemn you, but only thus can you imitate Jesus.—Christian Uplook.

China has asked Japan to consent to the restriction of the importation into China of morphine, as well as the instruments used for the injection of the drug. All the other powers long since agreed to this restriction.

Rocks grow, plants grow and live, animals grow and live and feel, man grows and lives and feels and hopes.

Michigan Conference Program

Friday, Oct 9.

7:00 p m, Opening Chorus, followed by words of welcome by President, L. D. Decker.
7:30 Social meeting, B W Woodward
8:00 Sermon, R G Huggins

Saturday, Oct 10.

9:30 a m, Business meeting
10:30 Sermon, B W Woodward
12:00 Lunch at Hall
1:30 p m, Song service, Mary Munn
2:00 Sermon, Mary A Woodward
7:30 Song service, Mary Munn
8:00 Sermon, R G Huggins

Sunday, Oct 11.

10:30 a m Song service.
11:00 Sermon, R G Huggins
12:00 Lunch at Hall.
1:30 p m Bureau work.
2:00 Sermon, H V Blakeley
7:00 Social and song service.
8:00 Sermon, R G Huggins

Communion service conducted by B W Woodward.

ELLA M. DECKER,
ADELE LAKE,
L. D. DECKER,
Committee.

Religious Indiscretions.

There are people in the world who never seem to accomplish much themselves, but who develop a remarkable gift for finding fault with others; and seem to think it their business to point out the failures, mistakes, and indiscretions of persons who are less wise than themselves. In many instances, no doubt, their complaints are just; for most live men make mistakes;—dead ones, we believe, are not guilty of them. To these murmurers and complainers Bishop Huntington very appropriately says:—

"There are indiscretions, we hear. No doubt of it. The question is whether the indiscretions are so many and so glaring as to overbalance the palpable and lasting good that comes of engaging many people heartily in the new conviction that they have a spiritual and responsible capacity, and owe their lives to their Creator. When we have governments without indiscretions, families without indiscretions, colleges without indiscretions, manners, trades, navigations over any sort of sea without them, we shall have an administration of Christianity without indiscretions. But remember that the greatest indiscretion we can possibly fall into about religion is to let it alone."—*Common People.*

Do right, as God gives you to see the right, and be grateful for his gift of light, but do not boast yourselves on grace. When self-righteousness comes in, God's grace goes out. The sweet scent of the violet vanishes at the peeling and cutting of leeks and onions. Take a brave stand, but do it humbly. J. H. Vincent.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. E. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION of Isa. vii 14-16.

A booklet by Robert G. Huggins, Oregon, Ill. designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Rebecca Baldwin by her daughter
Sarah A Doane 5.00

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Roblson's tract. We do not keep them in stock, as they are handled by the authors direct.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Most Holy and Loving Father, We thank Thee with all our heart for having brought us to this day of privilege. We will make mention of Thy loving kindness, O Lord. Thou art worthy to be praised, and to be had in everlasting remembrance by all the creatures Thy hands have made. We thank and praise thee for the atmosphere of this calm morning after the conflicts with the world of business through the week. We adore Thee for such varied means of grace we enjoy. We praise and magnify thy holy name because thou has revealed thyself to us in Thy Son, Christ Jesus our Lord And our Father, and our God, we pray that the exercises we may be engaged in this day may be greatly blessed of Thee. May assurances of thy presence and blessing come to us through all the services, so that faith may be strengthened, hope confirmed and we able to gather courage for what of conflict still awaits us. Oh, God, as the troubles of the last days multiply, we look over the little band who have been called out in this place, with *little* pleasure and pain—pleasure because some tremble at thy Word; and pain because some *do not so tremble*, do not act as if they are thine, —but their own. Great God, if it be possible, use us to arrest such in their mad career, and induce them to return to their first love, before it be too late. In Christ's name.

M. JOBLIN.

Editorials.

It does not require riches to do great things. The widow with two mites gave more than the rich. Christ says so.

We sow a thought and we reap an act; we sow an act and we reap a habit; we sow a habit and we reap a destiny.—Thackery.

Notice Brother Moyer's letter, which kindly and justly criticises an article from our pen in a recent issue of THE RESTITUTION. We stand corrected. Thank you, my brother.

"There is no greater mistake", says an able minister, "than to suppose that Christian can impress the world by agreeing with it. Not it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life: and this only can give us a true Christian power". Golden words, and we heartily commend them to our readers.

We call attention to the prayer by Bro. Joblin printed under the heading, "Let us pray." Our deceased brother wrote his prayers as well as his sermons; and as the Editor in partnership with Bro. Tomlinson now owns them, also Bro. Joblin's library, we have decided to publish one of his petitions in each issue of THE RESTITUTION. Our dear brother was mighty in prayer; and we hope that our readers will profit by reading his supplications. We must acknowledge God in all things; and we think it as appropriate to open "Ebenezer" with prayer as a sermon or other religious exercise "Let us pray" will hereafter be a permanent fixture in the opening of "Ebenezer." Like Abel who, although dead, "yet speaketh" (Heb. xi; 4). so with Bro. Joblin; though dead, yet he now speaks to us in whispers of prayers and the voice of supplication. May his loving entreaties which edified and comforted the brethren while he was alive, now that they are to be reproduced in print, build up and encourage the people of God still, and be of lasting benefit to all who read them, especially to ministers. They appear just as he wrote them, the Editor only revising them slightly, and then only for grammatical reasons.

"This Man."

Jehovah is so great that he exclaims, "The heaven is my throne, and the earth is my footstool," and beholding all things in heaven above and earth beneath can say, "All these things hath mine hand made," yet, says our condescending Lord, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word," Isa. lxvi; 2. When I contemplate the Almighty looking down from heaven, the habitation of his holiness and glory, to "this man," I am lost in love and praise. Isa. lxiii; 15.

What Part of Man is Unconscious in Death?

The same teaching is brought out in Phil. i. 21-25. "For me to live is Christ," meaning "that life which I now live in the flesh I live in faith" (Gal. ii. 20;) and "to die is gain," because he would then be in a better state personally, than his life in the body permitted. But when he contrasted the benefit his presence in the flesh would be to the Philippians with the gain to himself to die and be with Christ, he was in a "strait betwixt two," not knowing which to choose; "having the desire to depart (from the flesh) and be with Christ, for it is very far better (*for my sake;*) yet to abide in the flesh is more needful for your sake." I have seen columns written to show that Jesus and Paul and Peter do not mean what they say of "life in the body" and "out of the body:" but I greatly prefer the plain, simple words of Christ and his apostles relative to these questions.

God give us grace to accept his Word as it stands.

Your Brother in Christ.

A CHRISTIAN MINISTER.

EDITOR'S REPLY.

Concerning the texts cited by our friend in this his last effort to establish the consciousness of the spirit apart from the body, we have but few words to say. The theory of going to heaven when you die is an old worn out song, we know, still we verily believe there is more melody in it than zigzag badean rhapsodies. If our friend had not abandoned the old, old story of heaven going, he could quote Phil. i. 21-24 with some show of consistency. Though the apostle says nothing about his spirit departing and being with Christ, and not a word about it being a gain to his spirit to be absent from the body, and drops not the least hint that it would be "far better" for his spirit to leave his body and go to hades, our friend presumes to say and interpret his words as if he had said as much. But adding to God's Word does not help out his hadean story one bit. With his additions to the text, it is still worth nothing to him. Our friend believes that the spirit "departs" to hades as soon as the body dies, while the passage talks about "departing and being with Christ." The text is worse than useless to you to countenance the claim that the spirit goes to hades, unless you believe that Paul could be "with Christ" in hades, and therefore, Christ is in hades! The non-progressive part of Christendom who sing the old threadbare hymn of "mansions in the sky," can beat you singing. Better go back to singing the old song you have thrown away.

Our friend who started out by saying that the spirit is the "rational, thinking, intelligent part of man's being," still talks about this spirit escaping the power of death and surviving the death of the body in a conscious state. What we want to know is, What part of man becomes unconscious in death? If we "accept the word as it stands," we shall have to believe that something, some part of man, becomes unconscious in death. As he claims that the spirit is the "rational, thinking, intelligent part of man's being" in life, and remains the intellectual man after death, he denies that any part of man is unconscious in death. But David says that when a man dies, "In that very day his thoughts perish." Psa. cxlvi. 3. If the spirit is the "thinking" part of man, it is the spirit that has "thoughts." Then if "thoughts perish" when man dies, and the spirit produces them, does not death reduce the spirit to unconsciousness? Or take this text: "In death there is no remembrance of thee; in the grave (sheol, hades, the very place you say the spirit is conscious) who shall give thee thanks." Psa. vi. 5. If David's allusion here is merely to the body, and to the body only, then it follows that the body is the part that had memory prior to death, instead of the spirit; and if this is so, the spirit must be destitute of memory after death as really as before. Thus without controversy, this text leaves man unconscious in death. That which could remember in life, ceases to remember after death, whether we ascribe memory to body or spirit, or to both jointly. In life we possess the faculty of memory; in death we are deprived of it—the very being that can remember in life, cannot remember in death.

Then we read again; "There is no work, nor knowledge, nor device, nor wisdom, in the grave (sheol, hades) whither thou goest." Eccl. ix. 10. We hope our friend, after reading this statement about hades, will be a wiser man. But to limit ourselves now to the spirit and its consciousness in death. According to this passage the very part of man that possesses "knowledge" goes into sheol. Now if the body is the part that goes to sheol, the body is the intellectual part of man while he is alive, and consequently the spirit is destitute of intellect even in life, and therefore cannot be conscious in death; but if the spirit is the intellectual man in life, the "rational, thinking, intelligent" part of man, as our friend claims, then it is the spirit that goes into sheol at death, where there is "no knowledge," "nor wisdom." In such a place no doubt Jesus gave some very stirring sermons; and no doubt that his audience listened with undivided attention! But to resume our thread of reasoning: If the intellectual man is the spirit and body combined, while in life, then it follows that this very intellectual man goes into a state at death where there is no "knowledge." This address, "whither thou goest," is made to a living, conscious being, whether (a the spirit or body or both united in one; and whatever part is here addressed, goes to a realm where there is no "knowledge," "wisdom," etc. That part of man which lacks knowledge and wisdom before death, must be without knowledge and wisdom after death; and that which possesses knowledge and wisdom in life, is dispossessed of them in sheol, which is a realm where there is no "knowledge," "wisdom," "nor device," whether occupied by physical man, or disembodied ghosts.

One more text, please: "The living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. ix. 5, 6. This text attributes knowledge to some part of man while alive, and denies it to the same part when dead; "the living know" something; "but the dead know not anything." Now I repeat that only the intellectual man can possess knowledge, whether that be the body, the spirit, or both combined; and only the intellectual man can be dispossessed of knowledge by death; for that cannot be taken from a being which he never possessed. If the body is the part of man that possesses intellect in this life, then the spirit is destitute of knowledge, and cannot be the intellectual man, the "rational, thinking, intelligent part of man's being," and, of course, having never possessed knowledge before death, cannot possess it after death; then death leaves man absolutely unconscious. If my friend recovers from this staggering blow, and asserts in righteous indignation, that the spirit is the "rational, thinking, intelligent part of man's being," that it is "knowing part of man, then it follows that as that which possesses knowledge while alive, shall be deprived of knowledge after death, the spirit must be consigned to unconsciousness under the blow of death; for whatever part of man knowledge is attributed to during life, it is deprived of it in death; therefore, if the spirit is the intellectual part of man before death, it will "know not anything" after death. If body and spirit united constitute the intellectual man prior to death, then both combined will be deprived of consciousness, and "know not anything" subsequent to death; for whatever may be said to "know" while alive, is as positively said to "know not anything" in death. And more: "Neither have they any more a reward," They do not "have" any reward during the death state; they have to wait for the resurrection for their "recompense." Luke xiv. 14. While there is to be no reward in death, there is to be a reward when the reign of death is over. The dead are described in the words, "Their love, and their hatred, and their envy, is now perished." It is a fact that the passions of love and hatred belong to the intellectual man, let that be what it may; for it is impossible to love or hate without intellect; and if they belong to the body and not to spirit, then the body is the intellectual man and the spirit is devoid of intellect previous to death, and consequently cannot possess it in death. But if the passions of "love" "hatred," "envy," etc., which are guided by the intellect, are passions of the spirit—not of the body—then the spirit must be affected by the stroke of death, under which these passions "perish." Turn and twist all you can death plunges the intellectual man into utter unconsciousness.

And with these words, we close our reply to our friend in the ministry We have, like Paul, used "great plainness of speech" (2 Cor. iii. 12,) but we can assure our dear friend that notwithstanding our plain words we have a warm heart, and that our desire is to see the truth shine forth in all its beauty. If our remarks have been helpful to him in giving him a clearer understanding of the Divine Word, or if they have ministered to the enlargement of our reader's knowledge of the truth, we are thankful. God bless our humble effort to elucidate his truth, and may we all who read these remarks have, as our minister words it, "grace to accept his Word as it stands." Amen.

They Wrote Letters. Acts xv 23.

Brother Huggins:

It is with pleasure that I pen these lines to you to acknowledge the receipt of the certificate of baptism. However, I shall not endeavor to tell you of the joy it brought to my heart, or how delighted I was to receive it; but you will understand when I say, I thank you. I expect to have it framed soon as possible, and hang it up in a conspicuous place, so that I may view it often and meditate upon it.

I have been thinking ever since our meeting closed that I would like to write you a long letter to reveal to you the good you accomplished during your brief stay here. But I could not reach you as I did not have your address. Now that I have your address I shall proceed to tell you that which I long for you to know.

I was sad the last evening of our meeting for it is hard to part with those whom we have met and learned to love in the truth. Then too, I was so hungry! It seemed that it was not right for you to go away and leave us starving for the truth. I wanted you to stay and feed us a little while longer. We had been enlightened; we had tasted of the Word of God, and were so hungry for more.

Now I see it was better so. Did you know that by going away and leaving us thus, that we would when deprived of some one to feed us, go in search of food for ourselves? That is just exactly what I have done. Every leisure moment I have now, instead of reading magazines of fiction, I go to God's Word and study it diligently; and with the aid of Brother Wilson's Text Book, and the instructions you gave us, I have accomplished much. We have had a good reference Bible for several years; but (I speak it to my shame) I had never learned to run references until you told us we should do so. And I did not know what the concordance was until you spoke of it. Now I consult it often, and have learned to run references also.

So you see by having us hungry, (yet leaving us instructed as to what we should do and how we should live) you caused me to "dig down" as it were for myself.

And that is not all. The lessons you read made a lasting impression on my mind, and I find consolation in turning to the chapters you read to us and allowing myself to be guided by God's word. I am trying my very best to grow, to go on unto perfection, and not to "fall away." Henceforth I shall live a nobler life than I have in the past, I shall be a better girl, now that I know the truth.

Now I wish to tell you that I am almost positive that some of the seed sown here fell on good ground, bearing a bountiful harvest for some one. I would that it were possible for you to be the one to reap the same. Surely you will come back to us sometime, since you are not ignorant of the fact that "others were almost persuaded." Besides the people want you, Sister Pounds told me this revealing that they do.

Everyone seems to regret that the meeting didn't last longer. So you see the interest awakened. Yes, we certainly did have a fine meeting. It was short but sweet.

I received the first copy of THE RESTITUTION yesterday, together with some back numbers. I had been looking forward eagerly to receiving it, for I feel that by keeping in touch with you, it will help me to grow, Knowing that the third page was yours, I turned to it first thing, there to find the report of our meeting. Please don't think that by reading your page of the paper first that I am partial; I shall peruse the whole paper.

I have read "The Kingdom of God," by T. J. Daniel, and it is fine. Also some of M. Joblin's works, which are excellent. I have two of Bro. Wilson's books which are very good. Of course I read the little booklet you gave me the last night of our meeting: "An Exposition of Isa. vii: 14, 15, 16." I cannot but revere it. I am glad that I can say from my heart, I believe the "report;" I accept Him as my Christ, Lord, Savior and Friend, and when he comes in glory, I trust that he will exalt me to share with him the youth and vigor of immortality.

Such is the faith of one of your converts,

EVA WILSON.

Brother Huggins:

In your remarks concerning the higher critics, partial inspirationist, etc, you say to a certain party not named, "get out of the Church of God." It occurs to me that your advice is irrelevant, directed at the wrong party, and outrage on your part a hesitancy or weakness to deal with the matter squarely. No Church of God or congregation of *believers* obedient to the "law of the Spirit of life" would be guilty of tolerating an infidel as a co-partner in fellowship, nor would they compromise the truth with any man who rejected a fundamental doctrine of the one faith. There is evidently a mistake somewhere. Any church or congregation pretending to be obedient believers that recognizes an infidel or unbeliever as a brother in fellowship is rotten to the core. It is to that church or congregation that you should direct your admonition, enabling them to see where they are at, and what they are doing in winking at unsound doctrine. Give the trumpet a certain sound that no one can misunderstand. The man who holds or hides stolen goods is equally guilty as the thief who did the stealing. On the same principle any congregation that submits passively to a system of teaching that ignores the fundamentals of the gospel faith becomes an active participator in evil doing and deserve to be classed as Balaamites unless they speedily repent.

Who is on the Lord's side? is the question that confronts all such. Every earnest man and woman who desire to stand approved of God will not permit themselves to become responsible for unsound doctrine by participating with those actively engaged in teaching the same. An enlightened and zealous man will stand aloof and protest against such work.

GEO. MOYER.

Something More About Mistakes.

It is always safe to stick to the reading of the most approved text.

To "construe" is to twist the text so as to make it appear in harmony with one's preconceptions. Rev 1 10 reads word for word literally, thus: "I was in spirit in the Lord's day." It means within a place or state. The text is clear cut and intelligible as we find it placed on record. And moreover, believable. Let interpreters turn and twist to suit modern notions; there it stands, and will continue to stand unto the consummation. Compare iv 2, "Immediately I was in spirit"—spirit without the article in both cases. Let the reference be to what or when, referred to while "in spirit" is not to be considered just now.

The reference to Adam—1 Cor xv 22, the progenitor of the human race—as to the "all" in him being the "righteous only," as is the "all" in Christ. The "all" in Christ does not embrace the whole human family, as the succeeding context asserts. It requires no great amount of wisdom to see that the term "Adam" of itself involves the all in him, old and young, saint and sinner, from first to last; when a very few are left over alive when the Lord returns. Rom v 12, 15, 17.

The "Order" of verse 23 asserts a series of resurrections, beginning with Christ—the first fruits Verses 20 and 23. Next those who belong to him at his arrival—next, "the end" or last of the series, just before the commencement of the millennium. Rev xx 4, compared with xiii 15, 16, 17. They lived and reigned with Christ the thousand years. This is the first resurrection, that to the royalty, first *in rank*, not in time.

The martyrs of the judgment period are highly distinguished and are (to be) crowned with highest honors. The passage about the "Rest of the dead" (5) a mere error. [Tischendorf.]

The Scriptures do not affirm that *after* the one thousand years, the earth will be inhabited by a race of immortal beings. References given miss the mark. "The glorious reign of Jesus and his brethren will continue one thousand years."....And much longer. See Rev xi 15. For ever and ever—ages of ages—time unlimited. Compare xxii 5, "They (that is, his brethren) shall reign for the ages of ages." Compare Eph ii 7 and iii 21, "An endless succession of ages."

No end to the kingdom and therefore no end to the reigning—see Luke i 33. The "forever" is supplemented by—"And of his kingdom there shall be no end." And abundant references.

The nation of Israel will be perpetuated not merely "forever," but rather "for all the days." See Gen viii 22. And be "the first fruits" of God's national increase, or ingathering at harvest time. Generation after generation continues "perpetually." Gen ix 12, 16 Everlasting covenant continues unto the age and the hidden period beyond. Compare Ezek xxxvii 24-26 and references. Read carefully 67th Psalm and references.

C. W. TOMLINS.

The Kingdom Suffering Violence.

Matt. xi. 12:—"From the days of John the Baptist until now, the Kingdom of heaven suffereth violence, and the violent take it by force." The word translated "suffereth violence" may be either middle or passive. All the English translations, from Wicliffe down to the Revised Version, follow the Vulgate, which makes it passive, "vim patitur." But if we take it as middle, then we have a different meaning altogether. The word occurs only here in the New Testament, but is common in Greek writers, in the sense of pressing forward. In this case the Kingdom becomes the nominative, and the thought is then parallel to Luke xvi. 16, when, on another occasion, Jesus repeated the teaching and said, "the Kingdom of God is preached." So here "the Kingdom of heaven" breaks forth, presses itself on the attention of men, and ardent, eager souls press into it, as "they pressed upon Him to hear the Word," as "they thronged Him," and would "take Him by force (the very word of Matt. xi. 12) and make Him a King" (John vi; 15.) This agrees with the context (always an important point in an interpretation), which defines the limit of this proclamation, "from the days of John the Baptist until now." E. W. Bullinger.

Gold Dust.

The man who takes the best of opportunities is apt to get the best of obstacles.

When a person is down in the world an ounce of help is better than a pound of preaching.

If thou wouldst be borne with, bear with others.

Evil practices should be abandoned no matter how great the cost. Ask not, "What will it cost me," but "Is it right?"

The Shepherd knows what pastures are best for his sheep, and they must not question or doubt, but trustingly follow him.

Whatsoever we ask which is not for our good, he will keep back from us. And surely in this there is no less of love than in granting what we desire.

The best companion of the traveler is the Word of God.

When you hear an ill report about any one, half and quarter it, and then say nothing about the rest.—Spurgeon.

Devotion is really neither more nor less than a general inclination and readiness to do that which we know to be acceptable to God.

The humblest tasks are often the most difficult, but they may yield the largest returns.

Real piety does not make men disagreeable.

Life through his name. This is the keynote of the gospel. We need to hold fast to this simple truth. If saved at all, the Son must save us.

ANNA E. DREW.

Men in the race for riches would cross the mouth of hell on a rotten plank, but many Christians, in the race for eternal life, will not bear their weight on God's promises lest they should break.—*Rest's Horn.*

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services.—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—E. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Announcement.

The brethren at the Colony at Rollin, Kansas, will hold their yearly meeting at the above place beginning Friday evening before the second Sunday in October, and lasting over Sunday following. We expect as speaker Dr. T. J. Daniel of Magazine, Ark. He is an able defender of the gospel of the kingdom of God. All are invited to come, and will be welcome and things made as pleasant as possible. Only a few are left at Rollin to take care of the brethren, but we will do the best we can. Our programme is Preach the gospel that was preached to Abraham, and by Christ and the apostles. Brother Daniel will do most of the preaching.

By order of the Church,
JOHN FOORE.

The first Annual Conference of the Church of God in Indiana, will be held at Pleasant View Church, Warren Co., Indiana, commencing Thursday Evening, Oct. 8, 1908, and continuing over Sunday following. Program and directions how to reach Pleasant View church will be published in due time. Brethren and Sisters in Christ, this is the important conference of the year. We urge you to be present. Let each church send delegates. We need your presence and help. Come let us council together, that the work of the Master may be furthered in our state, and God will aid and bless.

Your Brother, in Christ,
J. H. WILLEY, Pres. Ind. Con.

The Seventh Annual Conference of the Church of God, in Christ, will be held at the Restitution Church near Casey, Illinois, to begin October 3, and to continue until the 11th. This is known as The Southern Illinois Conference. The Program will appear later. The speakers will be Brothers Daniels, Allard, and Brother Conner if he can come; and if he cannot, some one else. Everybody come the first day and stay until the last day. We will meet all at the station, Casey, Illinois, on the Vandalia Railroad. All are invited and welcome.

Address all communications to Lewis Weaver, Casey, Illinois, R. R. 3.
B. J. WOODS, Pres.

The first quarterly conference of the Church of God in Michigan, will be held this year (D. V.) in Decker school house, Millbrook, beginning Friday evening, Oct. 9, and lasting over the following Sunday. The speaker from a distance will we expect, be Brother Huggins. He has never worked in our state, but in nearly every other place, and if we are the last to ask his services, let us not show any less interest in the work, but rally to the standard of truth with a full force, for while he may need the inspiration of our presence, there is not one of us but who needs his words of encouragement and instruction.

Brother Huggins has promised to work a month for us in this state, and the points where he will labor will be decided at the conference.

Those coming to Grand Rapids will take the Pere Marquette train, Saginaw division, at 7:00 a m or at 5:00 p m, change at Edmore, taking the Pere Marquette, Big Rapids division, and stopping at Blanchard, where you will be met with conveyances on Friday.

Remember brethren, if the cause of truth, which we all profess to love, lives and prospers, it is because its real friends show a deep interest in its support. The Millbrook brethren are faithful in attending other conferences and desire your presence there. How ready and anxious we are, with plenty of money to attend a Fair, but forget the great importance of gaining eternal life. The race for life eternal ought to be of more importance than horse racing.

M. A. WOODWARD, Sec.

REPORT OF COMMITTEE.

To the Michigan Yearly Conference of the Church of God, assembled at Dutton, greeting:

WHEREAS: We all seeing the great need of more urgent work being done in the field than is being done, this Committee believes the first act toward that end should be a better financial system. Therefore, we hereby present to the Conference and isolated brethren the following plan:

First, That every member or believer in the Gospel of the Kingdom of God, set apart for this work one dollar ($1.00) each a year, and also pay the sum of ($1 00) one dollar on each ($1,000) one thousand dollars assessed valuation of their property, this to be paid semi-annually to the State Treasurer, A. K. Richardson, Hastings, Barry Co., Mich., R. F. D.

Second, That each church or company of believers appoint one of their members to collect this money from their Church and send to the State Treasurer, A. K. Richardson, semi-annually. All isolated members to do the same, or send to the Church nearest them, if more convenient. If all will co operate in this plan, it will create a fund which will enable us to keep an Evangelist in the field the most, if not all the time, and will make the burden very light for all, and the result will be surprising.

Accepted and adopted unanimously by the Conference assembled.

Committee: R. LAKE,
A. K. RICHARDSON,
H. HAMMOND,
WM. MOSES,
WM. MCCRODAN.

Indiana Conference Program.

Thursday Evening, Oct. 8, 1908.

7:00 Opening of Conference. Address of Welcome, by Wm Thompson, Response by President J. H. Willey.
7:30 Sermon, by S. J. Lindsay.

Friday, October 9.

10:00 Sermon, by D. T. Halstead, Subject, "Putting off this my Tabernacle. What is it."
12:00 Dinner.
1:30 Sermon, by J. F. Wagoner.
2:30 Business Meeting.
7:00 Social Meeting. Leader, Edgar Hatch.
7:30 Sermon, by S. J. Lindsay.

Saturday, October 10.

10:00 Sermon, by J. L. Wince. Subject, "Christianity and the One Name by Which we Must be Saved."
1:30 Sermon, by S. J. Lindsay.
2:30 Business Meeting.
6:45 Berean Meeting.
7:30 Sermon, by J. F. Wagoner.

Sunday, October 11.

10:00 Social Meeting. Leader, A. E. Underwood.
10:30 Sermon, by D. T. Halstead. Subject, "The Efficacy of Prayer." Followed by S. J. Lindsay.
2:30 Sister's Meeting. Leader, Mrs. J. H. Willey.
2:30 Communion Service, conducted by J. L. Wince.
6:30 Berean Meeting.
7:30 Sermon, by S. J. Lindsay.

LYDIA RADEBACK.
CARL THOMPSON.
LOU HIMMELRIGHT.
Committee on Program.

HOW TO REACH PLEASANT VIEW CHURCH.

From South Bend. Take 6:30 A. M. train on Three I, or (C I & S) to Stewart.

From Plymouth and Pierceton. Take 6:30 A. M. train on Penn R R to Hamlet, then C I & S to Stewart.

From Argos and Burr Oak take early train to Knox, then C I & S to Stewart.

From Rochester. Come to Argos or Plymouth the night before then as above to Stewart.

From Rensselaer. Early train to Shelbey, then C I & S to Stewart.

From Chicago or Indiana Harbor—Direct via C I & S to Stewart.

From Hillisburg. L E & W to Handy and C I & S to Stewart.

From Kokomo, Huntington, Rolt, via Logansport. Take Effner Div. Penn. R. R. to Kentland and south on C I & S to Stewart.

From Mount Ayr. Same as Rensselaer.

The cause needs the help of each one of us, and we need the help of the Conference. Come, all who possibly can. You will be met at Stewart and well cared for.

Please write to George Himmelright, R. R. 1, West Lebanon, Indiana, as to the time you will arrive at Stewart and carriages will be there for you. Come on Thursday and be there for the first meeting. Let us make this the biggest and best conference we have ever had. Let me say again, Come.

LYDIA RADEBACK, Sec'y.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ, The restitution, The Kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William O. Rorbo, 970-81 Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1 00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 60c

Any one wanting any of these books can have them post paid at the above prices.

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The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place are soon in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of these small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 400 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 806 West Main Street, Salem, Ohio, and get a supply of this tract.

Agents Wanted.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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10 for 30 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the light of Prophecy.—By H. V. Reed, 6 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy Ghost the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's benificent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10308 Somerset Ave, N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 10308 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10308 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

The Restitution.

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IMPORTANT.

All persons addressing us should give their name, post office and State, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money sent in paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife he did not say she was—as we enter his name and send him the paper. Susan's paper goes delinquent, and after awards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy of [illegible]

An increasing [illegible] considerable of the mail [illegible] page [illegible] subject, and [illegible] enlarge the [illegible] make room [illegible] [illegible] [illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Oct. 21, 1908.

Brother J. L. Wince gave two excellent discourses at the Plymouth Church on last Sunday.

As we go to press the war talk is for one day, and the next against. It is a dangerous game, and a little match may set the whole magazine ablaze.

The reason why the Sunday School lesson notes by Brother Neill did not appear in last issue, was because he failed to mail them in time. They were all prepared, but missed getting in the mail. It simply shows we are mortal, and liable to mistakes.

Just before going to Conference we received a card from Brother Wm. B. Wilson which has been misplaced, but it told of a visit to Omro, Wisconsin, where he had baptized some, and expected others to yield obedience. We trust Brother Wilson will give a full report.

A letter from Brother Geo. Neill says they are comfortably situated in their home in Washington, that he expected to visit the State Hill, Va. Church on last Sunday, and that the last few meetings at this point have been very good, all of which we are pleased to hear.

Mrs. Anna Reese, of Harris, near to the North Salem Church, accompanied by Sister Kinney, came to the Plymouth Church on last Sunday morning and on making the good confession, was immersed by Brother Wince. May she ever be found faithful and finally gain a crown in the kingdom of God is our prayer.

The first number of Brother Lindsay's Bible Lessons is printed and sent to subscribers. The object is to promote and encourage Bible study. A series of ten lessons will be issued monthly. Subscribers are to write answers and send them to Brother Lindsay for inspection. This is an excellent opportunity, and with such a teacher as Brother Lindsay giving his time and energy to it, no student can fail of benefit. A few more names should yet be added to the class. A dollar is asked for the ten lessons, to cover the cost. Send to S. J. Lindsay, Oregon, Ill.

Communicated.

Conference Report.

The Annual Conference of the Churches of God met with the church at Pleasant View, Oct. 8 to 11 inclusive. The meeting opened Thursday evening at 7:15 in the usual way. After which Brother Ham Thompson gave a short address, in which he welcomed all visitors whether from far or near. To this the Conference President feelingly responded. At 7:45 Brother S. J. Lindsay spoke on, "Be not unequally yoked together." Friday at 10:30 the lesson read was 2 Peter 1, and Brother Willey led in prayer, Brother Halstead spoke on "Putting off this my tabernacle, What is it?" At 1:30 the audience listened to a sermon by Brother Wagoner.

At 2:30 a business session was held. The reports of the ministers showed that each was trying to do at least something in the Master's vineyard. A few have been added to our number by baptism. The Secretary's and Treasurer's reports showed that $881 95 had been received and that $151 59 still remains in treasury, the expenditures being $280 36 Kenssaline pledged $15.00 for next year's fund: Plymouth pledged $30 00; Pleasant View paid $72 25 beside which she raised sufficient to pay Bro. Lindsay for a week's work following the conference.

Officers elected for next year: President, J. H. Willey; 1st Vice President, J. A. Burnham, 2nd Vice President, E. C. Plummer; Secretary, Lydia Railsback: Treasurer, Ezra C. Railsback.

Ministerial certificates were granted to D. T. Halstead, J. F. Wagoner, J. L. Wince, J. H. Willey, W. H. Wilson, J. A. Burnham and D. E. Vanvactor.

At the close of the business session Mrs. Holee spoke for a few minutes on Sunday school work.

At 7:00, the social meeting was led by Brother Burnham. His lesson was Matt xxii.

7:30, sermon by Brother J. F. Wagoner, subject "The kingdom of God will be God's divine government when established upon earth." Brother Wagoner having been called to Colfax for a funeral had to leave early Saturday morning. Therefore he and Brother Lindsay exchanged places on program for Friday and Saturday evenings.

Saturday 10:30 Brother Wince spoke on "The One Name." In the afternoon Brother Lindsay conducted a Bible lesson on "The Father's House" based on John xiv 1-8 inclusive. He showed plainly that the word "house" was used to sometimes designate family, a nation, a tribe and God's people. Some texts used as proof Acts x. 1-2; Heb iii 2; Num xii 6 7; Ezek xviii 30-31; Zech viii 13; Zech xii 11-13; 1 Cor iii 1 11; Eph ii 19-22; Heb iii 1-6; 1 Pet ii 1-5.

At 9:45 Brother Carl Thompson led the Berean meeting. Subject of lesson. "How to overcome." Texts used 2 Pet i 4; 2 Cor vii 1; 1 John v 4; Gal vi 14; John xvi 33; Rev ii 7-11 and 17-26; Rev xxi 7; Rev ii 6; Rev iii 21; Psa xi 4; Isa lxvi 1; Luke i 32, 33, Heb x 36, 37; Rev xxii 12-14; Matt xxv 30-34.

7:30 sermon, Brother S. J. Lindsay, subject, "The Word of God."

Sunday morning at 10:15 the social meeting was led by Bro. Willey; 10:45 sermon by Brother Halstead on "The Efficacy of Prayer." Sister Willey led the Sisters' meeting at 1:30. The subject being "The Smitten Rock," showing the beautiful type of our Lord and Savior. At 2:30 Brother Wince assisted by Brother Halstead conducted the communion service after which Brother Lindsay gave a short talk following closely Brother Halstead's thoughts of the morning.

At 6:30 was a Berean meeting. Instead of having a lesson at this time, the time was taken up in telling the object and work of the Berean societies together with the announcement of the annual Bible School. Before the close of this service letters were read from Sister Jane Corbaley and Sister Swaim. At 7:30 Brother Lindsay spoke on "The Promises," Gen xvii.

The ministers present were Brothers Wince, Wagoner, Halstead, Lindsay, Willey and Burnham. The meetings were all good and we appreciate the many kindnesses shown us by the brethren at Pleasant View.

Lydia Railsback, Sec.

The Quarterly Conference of the Church of God, convened at Decker School House, Millbrook, Michigan, as previously announced. Brother Decker, our president, called the house to order, and after giving the words of welcome, introduced Brother R. G. Huggins who took charge of the devotional exercises, giving us a fine sermon on "Thoughts," taking for his text Prov. xxiii. 7. We think now as we review that sermon in our mind, that we will be very careful of our thoughts, lest they control our actions in the wrong direction.

Saturday, October 10, the business meeting was called, and a partial report of the June Conference was read and approved. Sister Woodward's bill for work and postage was approved and an order drawn on the treasury properly signed for $20.51. The condition of the Watson Church was discussed, and it was finally decided that Brother Woodward should go there and look the field over, and conclude what should be done.

It was decided to keep Brother Huggins at work for a week at the Decker.

After the adjournment of the business meeting, Brother Woodward spoke, using the familiar text 1 Cor. xvi. 13. Dinner was served at the Grange Hall across the road.

At 2 o clock Sister Woodward gave a sermon on "Actions," text from 1 Sam. ii. 3: "For the Lord is a God of knowledge, and by him actions are weighed."

Sunday morning Brother Huggins was not able to speak, having quite a severe attack of lugrippe, and Sister Woodward spoke from Matt. vi. 10: "Thy will be done."

Dinner again at the hall, and Bro. Blakely not being able to come, Bro. Woodward spoke on the subject "The Two Thrones," after which Sister Ella Decker conducted the Berean work. Sister Decker is a very earnest able President, and we can see what advancement her pupils are making with her thorough leadership. A beautiful quartette was rendered by the young people.

Sister Mary Allen conducted the Song services, which were all most inspiring.

Sunday evening Brother Woodward took charge of the Social meeting, 45 testimonies being given, followed by a sermon on "Love" by Brother Huggins, text 1 Cor. xiii. After this the Lord's supper was conducted by Brother Woodward, the "Good by" hymn "God be with you till we meet again" was sung, and the Conference closed.

Anxiously did we wait for those out of the fold to come in, to make the good confession. Perhaps the meetings through the coming week will develop into action. God grant it.

Sisters Harper and Wineburg came from Brady, and how glad we all were to see them. Seven came from Dutton, and others coming in from the surrounding country, Remus, Sylvester, East Millbrook, etc, made a good congregation.

M. A. Woodward, Sec.

The Southern Illinois Annual Conference of the Church of God, convened at Moriah, Oct. 3, 1908. Preaching brethren present D. M. Hudler and O. J. Allard, who did the preaching until Tuesday, when Brothers L. E. Conner and Peter Jeffreys arrived and assisted during the balance of the meeting.

The attendance and interest was exceedingly good throughout the meetings. On Friday, Oct. 9, a business meeting was called by the President B. F. Woods, and by his request Bro. L. E. Conner acted as chairman of the meeting. Officers were elected for the ensuing year as follows: A. O. Lenz, President; John Elliott, Vice President; B. F. Woods, Secretary; Lewis Weaver, Treasurer.

Treasurer reported collected during the year $130, and paid out $130.

A motion was carried to correspond with some available man to secure his services, with view of having regular preaching during the coming year at Moriah and the Salem Church.

O. J. Allard,
Sec. Pro Tem.

A Feast.

Yes, you would almost think we were having an annual conference here in Dutton, such is the interest manifested. Good audiences gather every evening to hear—what? Good news of the kingdom, from one of the Father's servants who comes here laden with good things. We had been busy for more than a week sending out invitations far and near, and Sunday they began to respond with their presence. Four from Byron, four from Caledonia, father Grant from Watson, and C. L. Austin and wife from West Branch came Saturday evening, remaining until Tuesday following. It was the first time in years our son Claud had been privileged to hear the gospel message from his own people, and he greatly enjoyed the good things said.

But I have not told you who was interesting us so much. It is Brother R. G. Huggins, and we feel we are very fortunate in securing his services for a month. He is a thorough and logical speaker, rightly and so plainly presenting the gospel that none can say "I cannot understand." We pray God's blessing to rest on the word as spoken, that those who hear may heed, and be saved by believing the gospel.

Brother Huggins will go from here to Millbrook Conference, and there he will be directed as to his next field of labor. We wish every believer in the state could hear him and be built up and strengthened in the work.

Yours in hope,
M. A. Woodward.

Dear Bro. Underwood:

On returning from my rest in the Oregon hop fields, I found in my mail a marked copy of the *Progressive Thinker*, Chicago, Sept. 19. It contains a long article which gives Daniel Hull's version of the discussion that he and I held at their camp meeting.

Although his report is warped, especially the quail story and Noah's Ark arguments, he rehearses his position that the gods-Jehovah included-are the spirits of dead men, and that they revealed whatever truth is contained in the Bible. I have no desire to canvass this new invention of the last times, but I regret the more that The Restitution did not find room for my version of the meeting and debate.

W. L. Skeels.

[Never received any report of said discussion, so could not refuse to publish it.—Ed.]

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10009 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

A godly life is the most effective preaching.

Obituary.

Hannah Eckhart was born in Rose County, Ohio, September 25, 1830, and died October 9, 1908, aged 78 years and 14 days.

At the age of seventeen years she was married to John Boyd, whose death occurred eight years ago. To them were born five children, two of whom survive. There are also seven grand children and two great grand children.

Thirty eight years ago she with her husband became members of the Church of God, and were baptized by Elder E. C. Andrus, better known as "Uncle Charley." She remained with that body, a consistent member till her death.

Aunt Hannah, as she was familiarly known, had been a great sufferer for the past eighteen years, but during this long time of affliction she was patient and kind, never complained, but always had a smile and a word of cheer for every one. The last two and a half years of her life were spent at the Home Hospital in Lafayette, Indiana, and the matron of that institution said "Of all the patients we have received, she was the least trouble; always grateful, always pleasant, and a general favorite with her fellow sufferers, nurses and doctors."

God's plan of a future life was presented to a large audience by the writer, from Heb. xi. 13. By the side of her husband John Boyd, she sleeps in Jesus to awake at his coming.

J. F. Wagoner.

David William Beebe was born Oct. 19, 1836, and died Oct. 1, 1908, aged 71 years, 11 months and 12 days. He was born at Clyde, Ohio, [redacted] what was called North Ridge.

He became an invalid at the age of eight years, and has suffered pain ever since. He left the North Ridge in 1850 at the age of 20, and drove across the country to Blackhawk County, Iowa, where he lived until 1859. He then moved to Willmington, Benton County where he purchased an interest in a saw mill, which was known as the Robinson & Beebe Mill.

In 1873 he moved his mill to his farm near Urbana, where he has since lived, except two years spent in the North woods as an engineer.

On April 4, 1877, he was married to Miss Mary Brown, and to this union [redacted] were born eight children, four boys and four girls, all of whom were present at the funeral except Nathan, who lives in Kansas City, Missouri, all of the family being members of the church, and I will say after being the minister of the church in Urbana for four years, and having visited in a great many homes, I have never seen a better regulated family.

Brother and Sister Beebe deserve the credit of sending eight children out into the world that are clean, Christian boys and girls. Not an oath was ever heard from one of these boys, and none use tobacco or intoxicants, or loaf the streets at night, but are in their homes by the side of wise parents, where the Word of God is read every day. The girls are clean, and were taught the principles of God and honor.

What a blessing is such a mother to the world. Long may she live, and when she too is dead, what hallowed memories will cluster around father and mother.

Brother Beebe was one of the pioneers of the State of Iowa, coming to this place and helped to clear the land and build the town. He enlisted to serve his country, but on account of disability was not accepted.

Brother Beebe believed in God, and in the second coming of Christ, and in his kingdom to be established here on earth. He leaves to mourn their loss a loving wife, who has ever been faithful, and who will miss his tender affection, counsel and advice, and the eight children who will miss a father's love and care, besides a brother living at Yorkville, Ill. He also has five grand children.

His last sickness was borne with patience, not a murmur was heard till he grew fainter and fainter, and finally fell into that dreamless sleep which still kisses down his eyelids.

Funeral at 2 o'clock Oct. 3, when words of comfort were spoken by the writer, after which our beloved bro. that was laid away with the hope of meeting him soon where death cannot separate us from those we hold so dear.

The music was rendered by Mr. and Mrs. Cleveland, Mr. and Mrs. Pardee, and Mrs. Jennie Haines.

P. W. Metcher.

No crooked man can travel in the straight way.

The Restitution is only $1.50 per year. Try it a year.

Questions on Sunday School Lesson Oct. 25.

The Joy of Forgiveness. Psa xxxii.

Golden Text—"Blessed is he whose transgression is forgiven, whose sin is covered." Verse 1.

QUESTIONS.

[To learn of David's sin, and of his need for forgiveness, read 2 Samuel chapters 11 and 12.]

1. What led David to repentance and confession? 2 Sam. xii. 1-9.
2. How was David punished? 2 Sam. xii 15-24.
3. Did the people know of David's sin?
4. Did he confess to the people his wrong doing?
5. Does it take courage to confess we have done wrong?
6. Who are blessed?
7. What three words are here used by the Psalmist to denote sin?
8. What will God's forgiveness do for a man:
9. For whose sake does God forgive us? 1 John i. 9; ii. 12.
10. How was David affected before he confessed?
11. Can a person be blessed when he hides his sin?
12. Can there be true repentance without making confession?
13. What blessing came to David on repenting and confessing?
14. How are dumb brutes subjected as they are useful?
15. Why is this necessary?
16. Will we be governed by forces, if we will not be by reason?
17. What different treatment will God give the righteous and the wicked?
18. How does God want us to live? Verse 11.
19. Did David know God's will?
20. Can we know what God requires?
21. How can we learn his will?
22. Did God ever bless a man who did contrary to his will, and did not repent and confess?
23. Does God change? Mal iii. 6.
24. Will God save those who do contrary to his will?
25. Is it enough to say you trust in Jesus, and claim you are forgiven and saved now, when you do not know what God demands?
26. Do you know of any promise God has made in his Word, that leads you to believe he will save any man simply on account of his goodness and moral life?
27. What then should we strive to do, if we want to know the Joy of Forgiveness?

Married.

At Ripley, Ill., on Thursday night, Oct. 8, at 7 o'clock, Mr. John H. Long of Woodstock, and Sister Anna Howell of Cooperstown, Ill. Sister Anna became obedient about three years ago, being baptized by Bro. Lindsay during his first meeting at this place. We trust that John may, in the near future, see the necessity of putting on Christ, and thus they may journey through life together, looking forward, not only to happiness in this life, but also in that which is to come.

J. H. Cooper.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hurdesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

The art of making one's fortune is to spend nothing unnecessarily. In this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.—Baecner.

Please don't send to this office for W. H. Wilson's works, nor for John Poore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Brethren, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Evangelistic.

I wish to determine whether I shall respond to my call to Avery, Okla., by going via Los Angeles or via Denver. I wish to evangelize on the way. The time is near when I must start. All interested in this work will write me their wishes at once. Address me at Etna, Wash.

W. L. Skeels.

Wanted.

Success Magazine requires the services of a man in Plymouth to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary $1.50 per day, with commission option. Address, with references, R. C. Pencock, Room 102, Success Magazine Bldg., New York.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 1s cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Brother John Poore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end. Through the second vail, Three days and three nights, Election and predestination. Let any one wishing the tracts send direct to John Poore [redacted]

Our Helpf[redacted]

We whose names are [redacted] believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend of the poor	1 00
J W Hardy	3 50
John Harris	2 00
J J Bronson	10 00
D B Wilson	3 50

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M to 12:30 P. M. Order of services.—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

An Exposition of Isa vii 14 16

A booklet by Robert C. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay costs, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything, free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little act to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

O God, We adore Thee as the Author and Giver of every good and perfect gift. Thou art daily loading us with Thy benefits. We rejoice in life this morning, and a measure of health and strength, and the use of our reasoning faculties. What shall we render to Thee for all our blessings? We can only thank and praise Thee that our lives have fallen to us in such pleasant places, while others have been pining in poverty, or wasted by sickness, or racked in pain, or left friendless and portionless and hopeless. Thou hast caused showers of blessings to fall around us. But above and beyond all this, showers of spiritual blessings have descended upon us. We have received the words Thou hast sent to us by Jesus, and by Divine grace Thou hast taken us out of the world, and begotten within us a hope of life, and all the glories of thy kingdom; and today with a little company of believers in thy promise, we come to learn more of Thee and the riches of Thy grace—may we perceive Thee,—hear thy voice and receive thy heavenly messages, so that we may go away strengthened to maintain the fight of faith, and at last come off more than conquerors through Him that has loved us. In Jesus' name.

Editorials.

"Endure hardness." It is not a world up in arms against us, but a world in smiles which is the hardest to resist.—M. Joblin.

We have just closed a week's meeting at Dutton, Michigan, the home of Brother and Sister Woodward. The attendance and interest have been good.

A series of eight questions are to hand from Brother John H. Byerly, Gibbden, Iowa. We return to Cleveland Oct. 26, and then we shall write replies to the many questions now on file.

[illegible]just in Michigan, we [illegible]er a great debt of [illegible]her and Sister B. W. [illegible]Brother and Sister R. Lake, and Sister May Cummings, for unusual kindness in a time of much need. We cannot pay them for their kindness to us—the Lord will

We can travel and evangelize part of the time this year, but as our dates are fixed at least a month in advance, we cannot accept hurried calls to preach at new places. Those who want our help must speak out in plenty of time. After this year our time will be very limited, if indeed we evangelize any at all.

The Restoration of Israel.

Brother Huggins:

I am sending you by this mail, under separate cover, a copy of the "Last Days" for June 1907. Please read the marked article, "Isaiah Misinterpreted by Adventists." The writer's effort to explain the prophet's statements in the second chapter, and the same prophecy in Mi. iv. is superficial, strained and untrue. The one little but significant word "for" (Mi. iv. 5,) demolishes his whole argument. It shows that the prophecy preceding it is the false saying of the people "in the last days" (Isa. ii. 1;) that instead of God saying, "many nations shall come up and say" (2) the words of the prophecy. And further, it shows that instead of righteous people saying, "Nation shall not lift up sword against nation, neither shall they learn war any more" (3,) in a time of supposed perennial blessedness, "all people will walk every one in the name of his God;" "for" (5) this is what the prophet says they will do. Do you believe the statements of such idolators?—An Adventist.

EDITOR'S REPLY.

We have perused the "Last Days" you kindly sent us with more than ordinary interest. The article marked and criticised by you we have read and re-read. The article shows no pusillanimity in the writer, yet he maintains a sweet, Christian spirit. His explanation of the prophecy in Micah iv. is so accordant with the immediate context, and is so harmonious with all other parts of God's Word, that I am surprised that you think "one little significant word" will preempt his "whole argument." You seize the word "for" (5) with avidity, and try to make this little word do the work of an athlete. By it you expect to "demolish!" The word is so "little," dear friend, be careful that you do not, by sophistry and puerility, give it too big a task to perform.

Now let us look at this word "for"—this word of such tremendous "significance." It is a Hebrew particle, and means "though it be that." Examine the marginal rendering in Jos. xvii. 18; Gen. viii. 21; Exod. xli. 17. "Though it be that all people will walk in the name of his God (nationally "all people" are idolators except Israel,) and we will walk in the name of our God forever and ever." (5) The nations of the earth have been, and are, "against" (11) the Israelites. They have been scattered, peeled, and afflicted by the idol worshipping nations of the earth; and in the midst of this opposition, the Jew is represented as making a resolution something like this: "though it be that" all people among whom we are dispersed and down-trodden, walk after their gods; "though it be that" in the shame of national disaster, we have for centuries as nomads among idolators, yet in view of the heart-building prophecy that our temple is to be restored with its sacrifices (1,) we will walk in the name of our God forever and ever." As they were thoroughly cured of idolatry by the Babylonian Captivity, so they will be effectually healed of unbelief by their present dispersion, affliction, and dishonor. Zech. x. 8-12. "In that day"—here we ask the reader to pause a moment, just long enough for us to "demolish" something! Keep sedate while we ask "an Adventist" who says this: "in that day?" Is this the "false sayings of the people?" the "statements of idolators?" Listen, O ye Adventists; "In that day, SAITH THE LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Absconding Adventists, we know it is irksome for you to hear these words of Holy Writ; but if you can endure it remain with us until we quote the 11th, 12th, and 13th verses, and then you can avaunt: "Many nations are gathered against thee. . . . But they know not the thoughts of the Lord, neither understand they his counsel; FOR HE SHALL GATHER THEM AS THE SHEAVES INTO THE FLOOR. . . . Thou shalt break in pieces many people; and I will consecrate their gain unto the Lord of the whole earth." Our Adventist friends, when confronted with plain statements like this passage, and which undeniably proves the restoration of Israel as a nation, seek to evade the force of the text by saying, "O, that's spiritual; it means spiritual Israel—the church." But beloved, who has been "halted;" "driven out," "afflicted" and "cast off?" The church? No! Literal Israel. Very well; so far so good. "I will gather her that is driven out" (6) "I will make her that halteth a remnant, and her that was cast off a STRONG NATION." (7) The same "her" that was "cast off" and "driven out" is to be "gathered" and made a "strong nation." But the Adventists, like the "many nations" (11,) "understand not the thoughts of the Lord, neither understand they his counsel." This accounts for, and explains, why they do not believe the Lord will gather his people "as the sheaves into the floor," and make them "a strong nation"—in fact the "first dominion" in the coming kingdom, the kingdom which shall "come to the daughter of JERUSALEM."

Our friend thinks that the "perennial blessedness" spoken of in Micah iv. is only "supposed" by the aberrations of an idolatrous people; that it is only a lad, never to be realized; that it is only the "false sayings" of "idolators," who are afflicted with a disease, which for convenience we shall call, inflammation of the imagination! The Editor thought he was pretty well posted in the wily ways of modern theologians. He thought he had seen every dodge human ingenuity could invent in the way of theological quackery; such as, "That's spiritual;" "the Bible was never intended to be understood;" "it makes no difference what we believe anyway," etc., etc., and we have seen the Josephite, scissors in hand, go through the Bible, clipping out a passage here, and a text there that did not suit him. And occasionally we have seen him when his theory had been made uncomfortable by a cogent argument, sufficiently filled with effrontery to tear out a whole chapter and brand it "spurious." But for "an Adventist" to put down as the "false sayings of the people;" prophecies made by the God of Abraham, and to brand as statements of "idolaters," the language of the Most High God, reaches the climax of presumption! He has reached the last round of the ladder; there are no further heights to climb! We warn you friends, one and all, Be careful how you tamper with the words of the living God. He who despises the Lord's Word "shall be destroyed." Prov. xiii. 13. Anciently God's people "mocked the messengers of God, despised his words, and misused his prophets," with the fearful result that "the wrath of the Lord arose against his people, TILL THERE WAS NO REMEDY," to heal them. (2 Chron. xxvi. 16, see margin.) "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." O my Lord, against what crime have you decreed such a vengeance? "BECAUSE THEY HAVE CAST AWAY THE LAW OF THE LORD, AND DESPISED THE WORD OF THE HOLY ONE OF ISRAEL, THEREFORE IS THE ANGER OF THE LORD KINDLED AGAINST HIS PEOPLE, AND HE HATH STRETCHED FORTH HIS HAND AGAINST THEM." Isa. v. 24, 25.

I had rather submit to death in a hangman's noose than "despise" one word "the Holy One" has said; I would lay my neck on the block before I would "cast away" one jot or tittle of God's Word which he has "magnified above his name." Our friends who have "despised" certain parts of God's Word because it did not suit them, and have "cast away" other parts of it because it did not jingle with their theories, will find, when they come into judgment, that they have provoked the Lord to wrath, and that he will stretch forth his hand against them in a fiery indignation, which shall destroy the adversaries. Heb. x. 27. They will then find (but alas, too late for them) that God is not mocked; that their "blossom" of beauty, which looked so well and smelled so aromatic, shall go up as dust, and that their very roots which they thought were securely fastened in the ground, shall be as rottenness. As they decompose in the rottenness of the grave they will regret ten thousand regrets that there is no remedy that will heal them.

Do you want to turn from such a black, dreary vista, to a lovely and bright future? Then believe the words of the Almighty. And what are his words in Isa. ii. 3, 4? Here they are; accept them. "He shall judge among the people, and shall rebuke strong nations afar off. . . . Neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make him afraid; for the mouth of the Lord of hosts hath spoken it." Does this say, The mouth of idolaters have spoken it? Or, for this is one of the false sayings of the people? No indeed! The mouth of the Lord of hosts hath spoken it.

You conclude your letter with the question, "Do you believe the statements of such idolaters?" We conclude our reply with the interrogation: Do you believe what "the mouth of the Lord of hosts hath spoken?"

Abraham.

After the dispersion the population of Babylonia were dominated by that giant in wickedness, as opposed to that righteous rulership continued in the family of Shem—Nimrod, grandson of Ham, and mighty hunter before the Lord—established on a basis of human wisdom a system of misgovernment, which in a variety of forms and phases have dominated the world to this day (1908) so that the Nimrodean which started with Babel—Babylon confusion—and symbolically corrupter of the world—developed into the great Babylonian empire. A despotism of the strongest kind continued with occasional modifications till the last phase under Gog and confederate powers who are destined to be overthrown upon the mountains of Israel. "The little stone"—smites the colossal image on the feet and toes then in the reverse order on to the heart of gold—all broken to pieces and becomes like chaff before the wind. The misgovernment of organized sin in the world, was, is and will be tolerated and overruled by the God of heaven. But a limit is set and firmly fixed in the Divine purpose, so that thus far and no farther shall human rulership be tolerated.

The time having come for divine intervention to be manifested in the call of Abram—high father or sheik—from Ur of Chalde as the one man recognized by the Deity as suitable for his purpose—pause here and reflect; just one man, the root of the new order of things in the order and sense of means to a definite end in view. No Abram!! Then what?

The records concerning Abram—Abraham are something more than a biographical sketch merely for the filling a certain space in the make up of a book recording event in su[illegible]an one's career. Covenant with Abram concerning the land—the inheritance of himself and seed. Firstly in the singular number, and secondly in the plural. The unitseed make the multitudinous seed possible, and "The promise is sure to all seed"—the natural as well as the "children of promise"—the Isaacs. Take a map and examine the extent of territory embraced in the "promised land" and find it to be 1100 miles by nearly five hundred, or 550,000 square miles—each mile containing 640 acres. And if, as Pope wrote, that "every rood of ground maintained its man." Then what an immense population may be expected and sustained when the curse is removed and the earth produce in abundance the best of everything for the use of a thankful and worshipful population, not including the officials of the government, who execute justice to all. God found the man he wanted and made him the depository of his promises, and therefore Abram becomes Abraham—"Father of a multitude of nations." And of Sarah it is written—"I will give thee a son of her"—"mother of nations—a royal people shall be from her." The C. V. reads, "Kings of people shall be of her"—"kings of people" is rather an awkward way of expressing the thought. Abraham 100 and Sarah 90 years of age. And yet, Abraham staggered not the least bit, but believed that God would give him a son, and God did, and so Isaac was born. Here is another wonderful departure from the natural order of things, and affirms the co-operation of God and man in the redemptive scheme. And therefore the covenant of ages established with Isaac and from whom Abraham's seed were destined to be called. It may not be out of place to notice that the renewal of the promise to Isaac was actually unconditional and predicated upon what Abraham had already done. "Because Abraham" did so and so. And so Isaac is thus farther demonstrated to be the destined representive of the "children of promise," in every clime, in every age into "the dispensation of the fulness (or completion) of times" of restitution announced by the prophets in the Holy Scriptures. "Now, we brethren," says Paul, "as Isaac was, are the children of promise." After referring to the princess Sarah as the "upper Jerusalem"—in rank, mind ye, "our mother"—mother of all the Isaacs, "to the manor born"—so then.....we are not children of the bond woman but of the free"

C. W. TOMKINS.

Gold Nuggets from the Christian Mine.

When we grow weary of the curse that is on all hands let us lift the telescope of faith and try to get a focus on the country, where it shall be said "And there was no more curse," and though we "see through a glass darkly" the comparison will give good cheer.

We may know something of the height, and depth, length and breadth of God's love through Christ by contrast with the wrath of the law.

We should seek eternal life and hasten when we know that the wages of sin is death.

Though a legion of angels should attempt to cast a crown for the redeemed out of the gold of the selfish, they would fail.

The farthing of the widow was noticed at the temple and will be remembered at the palace. The handfuls of gold of the rich caught the eyes of the throng by its glitter, but will be forgotten at the palace. Palace crowns are not of corruptible gold.

When you "count your blessings" do not forget to help those that have sorrows; and it may be no discredit to them; for "He was a Man of sorrow and acquainted with grief." This is his great honor and our great help.

The mine expert knows the valuable gold nugget, though it be stained and colored by the worthless substance with which it had lain buried; but he will kick with contempt at the valueless mica which the novice greedily gathers, thinking he is accumulating great riches, in fragments of gold. "It is not all gold that glitters."

"Experience is a dear school," but it makes the wise more wary; we learn more by contrast and comparison and get deeper impressions than by any other method, and may no longer be "fools" if we have learned in that school and use our knowledge wisely.

By your power of contrast and comparison you know the short ring from the long ring at the phone. By the same ability differently applied you know the genuine dollar from the counterfeit.

The infidel blinded by the fog of skepticism looked at us poor, lame, hobbling Christian beggars; the fog lifted so he caught the outlines only of the Christ and he exclaimed, "I admire that noble man, Jesus of Nazareth"! Let us study Jesus of Nazareth more by contrast with ourselves, and we will gain knowledge more valuable than nuggets of gold, if applied to character.

There is nothing so contemptible as deception and hypocrisy; nothing so condemned, and detested by Jesus, as it should be by all, that would be like him. The skeptic condemns Christianity, because professed Christians fail to reach the standard. It is only a proof of the genuineness of the standard.

We appreciate the garden of flowers in its beauty, because we have seen the waste of the barren desert.

I saw a city of 500,000 rapidly depopulated of half its inhabitants, because they knew of other regions where earthquakes do not come. They fled in terror from once happy homes which were being devoured by ravenous flames. The power of contrast gave them haste.

My congregation almost stampeded from the church in Oklahoma. Towns in the state had been recently destroyed by cyclones; it was cyclone times; rain pattering against roof and windows, sent a magnetic wave of fear through the audience; in Oregon it would have caused the people to settle down to a two hours siege with the assurance that we could go home when the rain slacked; comparison.

W. L. SKEELS.

They Wrote Letters.

Brother Huggins:

After looking over the enclosed paper—cannot see how I could curtail the wording and still maintain the sense. I have not given references because I infer that the intelligent reader will be able to recognize the partly quoted passages. Perhaps I should refer more minutely to the standing of Isaac in the development of the "Divine purpose" in the line of the Messiah—The Lord's Anointed.

Have heard people remark—"No difference to me whether there ever was or was not an Abraham,—the religion of Jesus Christ is good enough for me," etc. Dear me, how faithless, thoughtless, and dark of mind and conscience I write you as a co-worker unto the kingdom of God, and hope you will give me the benefit of any criticism which you may think proper as you can have the time to do so.

"Busy." To be sure you are busy in the work to which you have given yourself. And "may the Lord bless you, and give you peace."

As ever in the one Hope,

C. W. TOMKINS.

Why Counterfeited?

Did you ever see a counterfeit $10 bill?

Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the $10 bill to blame?

No.

Did you ever see a scrap of brown paper counterfeited?

No.

Why not?

Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian?

Yes, lots of them.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame for being counterfeited?

No.

—Selected by Sister Joblin.

No Room for Boasting.

Bachelor—A man's wife is called the "weaker vessel" in the Bible.

Minister—Yes; but even if you put the text that way, the implication still remains that man is a weak vessel, so there is little room for boasting.

Read at Sisters Meeting, Indiana Conference.

Sister Willey:

Your kind letter of remembrance was duly received by me, and I feel so thankful to be remembered now in my declining years by dear ones from whom I have been so long separated. It reminds me of the love of the Father above for his dear ones, though many of them have been sleeping for ages in unmarked graves, yet he loves them still. They are never forgotten, and soon the coming Lord will claim them for his very own.

Say to the dear ones assembled in Conference meeting for me, Do not be discouraged, do not give up the fight, though the way seems dark sometimes and troubles and sorrows beset us, and we seem to stand almost all alone. Soon the glorious light of the Eternal Day will burst upon us; our Lord will remember us, and our time of sorrow and of trial will be over, the cross laid down, the crown of glory ours.

The day of your meeting together, October 8th, I will be 81 years of age. But few of those whom I knew in my early life are now living. A loved companion and many dear ones have fallen under the great sae my death, but how thankful I feel that it will not be forever; and with [illegible]eat joy and hope and longing, I am looking forward to the time when the blessed Master will come for his precious jewels. This has been my consolation in many a time of sorrow and distress.

How sweet this hope to me, how precious the words of life, and the promises of our God. Though we may never meet in this life, yet if true, if steadfast and faithful, we will meet in the golden morning of the Resurrection Day.

Your Sister in Christ,

MRS. JANE CORDALEY.

President Lincoln's Advice.

It became the duty of President Lincoln to send a letter of censure to a young officer accused of quarreling with another. This is what he wrote:

"The advice of a father to his son, 'beware of entrance to a quarrel, but, being in, bear it that the opposed may beware of thee,' is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite."

A Practical Truth.

As assuredly as the practical character of the Lord's second coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the worldly, lying in the wicked one, and what will be the end of all this world's glory, pride and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see him as he is.—*George Muller.*

"There is no science or art, whatever you call it," says a physician, "in which the changes are so frequent and so radical as in medicine. The medical library which I got after leaving Harvard medical school nearly 30 years ago is useless today. The theories in vogue then are forgotten now, just as the pet theories and fads of today will be forgotten ten years hence. Its little use buying medical books. The germ theory of disease will surely be outgrown, and it looks now as if it would be followed by a craze for mental therapeutics. The pendulum swings back and forth, between mind and matter, and meanwhile people manage to get well, or to die, as God wills. Doctors haven't really much to do about it. Mental healing has its province, but what the boundaries of that province are no one has yet discovered."

Remember the prayerless soul is a fruitless soul. If we measure our work for God by our own ability to do it we must not be surprised if God takes us at our word, and the results are small; but if we are trustful enough to believe that it is God, and not we, by whom the work is done, we shall surely find the blessing to be according to his power and out of all proportion to our own strength.—Braithwaite.

Sunday School Lesson.

LESSON FOR SUNDAY, OCTOBER 18.

DAVID'S KINDNESS TO JONATHAN'S SON. 2 SAM IX.

Golden Text. Be ye kind one to another, tender hearted, forgiving one another. Eph iv 32.

At the death of Saul the enemies of Israel were victorious, and the kingdom of the Lord was in a mixed up condition. Judah made David king, but that did not at once remedy, for the time being it made matters worse. For several years there were wars and trouble between Judah and Israel, between David and the son of Saul. By the time David was made king over all Israel the nations around had grown bold. It took much and severe punishment from David before he could get rest from his enemies—the enemies of the Lord, and of Israel—the Philistines, the Moabites, Ammonites, Syrians and Edomites. 2 Sam viii.

Having quieted his enemies, and put his kingdom in good order he had time to reflect, to think of things he had promised to do, things undone, and that ought to be done.

Among other matters he remembered his covenant with Jonathan—Thou shalt not cut off thy kindness from my house for ever....So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swure again. 1 Sam xx 13-17.

This was certainly most remarkable on the part of Jonathan for David at this time was, because of the persecution of Saul, an outcast, a fugitive, a wanderer, and to all appearance was likely to be killed by Saul. 1 Sam xix 1. This covenant, on the part of Jonathan was certainly prophetic. He evidently knew—had faith—that David would be king, and therefore able to fulfill the provisions of the covenant. He afterwards said so in plain words. Fear not for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, 1 Sam xxiii 17, 18, and there the covenant was renewed in the name of the Lord. Judging from the character and nature of David, it is more than just likely he would have been good to any of Jonathan's family without being under covenant obligation. However the Lord being a witness to the agreement it was safe and sure as human power could make it. Mephibosheth being lame on his feet was not a very prominent character. After some inquiry David found a man that could give him the information he wanted. "That I may show him kindness for Jonathan's sake." He had a tenderly affectionate remembrance of Jonathan. Apart from the covenant, the common rule among men that "one good turn deserves another," was enough to induce a man like David to show kindness, for Jonathan was always kind to David from the time they first met before Saul. 1 Sam xviii 1-4.

To Ziba David said, "That I show the kindness of God unto him." David had a full, even overflowing experience of the kindness of God. And this promise was truly the best he could make to the son of Jonathan.

We do not know what treatment Mephibosheth had received in the house of Machir, but he seemed to be much astonished that David, the king of Israel, a king of great skill and greater power should send for him. It is not likely he knew any thing of the covenant between his father and David. If he did know of it, he did not rely on it, had no faith that it would protect him. He was afraid of David, but the kind king put him at ease. Fear not, for I will surely show thee kindness for Jonathan, thy father's sake.

All who have made a covenant with God through Jesus Christ, the covenant, the same covenant that was made with Abraham, Gen xv and Gen xxii are called upon by the words of the golden text. Observe we are not called upon to be kind to some one because some one has been kind to us. We are to be kind, tender hearted, forgiving one another, even as God, for Christ's sake has been kind, tender-hearted, forgiving towards us. This language has no application to those who have not entered into the Abrahamic covenant. "God so loved the world." John iii 16. But the love cannot protect those who are, "Strangers from the covenants of promise." Eph ii 12. Let us all strive to be the seed of Abraham, Gal iii 29, that we may share in the kindness of God.

Next lesson, The joy of forgiveness. Psa xxxii.

LESSON FOR SUNDAY OCT 25.

THE JOY OF FORGIVENESS. PSA. XXXII.

Golden Text. Blessed is he whose transgression is forgiven, whose sin is covered. Psa xxxii 1.

All Sunday school lessons are important. There are none more personally so than forgiveness. We are not this time considering the case of Saul, of David, of Jonathan, or of the Israelites. The question is, Am I rejoicing in the joy of forgiveness? Many men tell us how to be forgiven of God. And God—in the Bible tells how he forgives. The two ways are entirely different. By finding out—from the Scriptures—how God has forgiven others, we will be able to decide for ourselves, if we are forgiven.

In Gen xv 6 we read, And he—Abraham—believed in the Lord, and he—the Lord—counted it—his belief, faith—to him for righteousness. Here we have, in so many plain words, that Abraham was forgiven because he believed just what the Lord told him Whatever transgressions he may have been guilty of up to this time, were all forgiven.

Abraham is called the father of the faithful—"the father of all them that believe." Rom iv 11. In other words, if we believe what Abraham believed our transgression is forgiven, our sin is covered. It is all important now to know what Abraham did believe, if we believe the same then we know the joy of forgiveness. It is not at all necessary for us to go into all the details of the things that the Lord promised Abraham. A consideration of two or three things promised will suffice. "In thee shall all the families of the earth be blessed." Gen xii 1-3. Abraham believed this—do we? "Unto thy seed will I give this land—Canaan. Gen xii 6, 7. Abraham believed this, do we? "All the land which thou seest, to thee will I give it, and to thy seed FOR EVER." Gen xii 14-16 Abraham believed this also, do we? Thy seed shall bena the sand for number. Gen xv 5, 6. "And he believed in the Lord; and he counted it to him for righteousness. "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen xxii 17-18.

Turning to Gal iii 16 we find the seed of Abraham is Christ. The apostle Paul sums up all the promises to Abraham in these few words: "In thee shall all nations be blessed" and in the same verse calls this THE GOSPEL. Gal iii 8

The commission or charge to the apostles was, "Go ye into all the world, and preach THE GOSPEL to every creature. He that believeth and is baptized shall be saved." Mark xvi. 15, 16.

In these few notes we have not gone into what is covered by and included in the few words "in thee shall all nations be blessed." As far as the record, or story, in Gen. chapters xii. to xxi. goes, there is no account of Abraham asking what these promises mean. The clear statement is made, that he believed and was accounted righteous, justified, forgiven.

There are thousands who do not believe these promises, but seriously claim, and proclaim that they are forgiven, sanctified and saved. Can such a thing be possible? That is certainly a momentous question. But what is still more seriously important to us individually is, Am I one of those thousands? or have I accepted God's way of forgiveness? and am I working out my own salvation with fear and trembling? Phil. ii. 12.] Is my faith the same as Abraham's? If no, I am Abraham's seed. I belong to Christ, and am an heir to the promise, Gal. iii. 27 29. And I know of the blessedness of he whose transgression is forgiven; whose sin is covered. Throughout the Bible—especially in "Moses and the prophets" we find the gospel—the promises to Abraham—clearly explained, and therefore we can ever add to our faith knowledge, 2 Peter i 5, and grow in favor and in the knowledge of our Lord and Savior Jesus Christ, 2 Peter iii. 18, and know the blessedness of the man to whom the Lord imputeth not iniquity and in whose spirit there is no guile, Psa. xxxii. 2.

Verse 5. Here David acknowledges his sin and iniquity, and confessed his transgressions unto the Lord, and he was forgiven. Why was he forgiven? Ans. Because he believed the gospel—the promises to Abraham—with all his heart and mind, as well as the promises to himself Without faith—the faith of Abraham—it is impossible to please God. Heb. xi. 6 So without faith it is impossible to be forgiven. To know the joy of forgiveness. It is not blessed is he who FEELS he is forgiven, nor who asserts he is forgiven. When any one believes—has implicit faith, like Abraham,—in the promises and is baptized, obeying from the heart, he or she shall be saved. Read Romans vi. Such a one KNOWS he is forgiven, knows he is blessed, knows his transgression is forgiven. Knows his sin is covered. Knows that God does not impute unto him iniquity. BECAUSE he has believed and obeyed the Word of God, and the Lord Jesus Christ. "Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart."

The Next Lesson, Absalom Rebels against David, 2 Samuel xvii.

P. NEILL.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be one doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how many good a few pickels will do used in this manner. Try it.

THE MESSENGER

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The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 50c

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A Tract for the last days. Should be read by every thinking Christian. Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave, Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Before one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Modern events in the Light of Prophecy.—By H. V. Reed, 6 cents each, or 50 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves [illegible] tal by nature, or who [illegible] are forgiven, although [illegible] out of the Law of [illegible] have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10308 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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VOLUME LVII. PLYMOUTH, INDIANA, NOVEMBER 4, 1908. NUMBER 41.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper, Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—every body knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is not certified as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an interesting subject, and when it is ready picks up an envelope that has to be strained to hold it, underweights it, puts on a single stamp and drops it in the box. Has inherited herd to produce his finished work, then neglected three important minutes—he did not enclose it in an ellipse wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

A GEM.

If a pilgrim has been shadowed
By a tree that I have nursed,
If a cup of clear cold water
I have raised to lips athirst;
If I've planted one sweet flower
By an arid, too barren way;
If I've whispered in the midnight
One sweet word to chill of day;
If, in one poor bleeding bosom,
I at weep-wept chord have stilled;
If a dark and restless spirit
I with hope of Life have filled;
If I've made for life's hard battle
One faint heart grow warm and strong,
Then, my God, I thank Thee—Bless Thee
For the precious gift of song.

Communicated.

Salvation. No. 12.

NO OTHER NAME.

"Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved." Acts iv 12. These are the words of Peter in answer to the question of the rulers, elders and scribes, Annas, the high priest, and others. The occasion that called forth the question, "By what power, or by what name have you done this," and Peter's reply thereto, was the healing of the man, lame from birth, who, by his friends, was brought daily and laid at the gate of the temple, called Beautiful, to receive alms of the people. The poor cripple expected nothing but a small gift from Peter and John such as he had been receiving for years from those going into the temple. These apostles had neither silver nor gold, but something vastly better than the beggar's pittance they were empowered to impart in the name of Jesus Christ of Nazareth, soundness of limb. What a glad surprise to the poor crippled man. It is no wonder that he leaped and praised God. To be freed from disease and physical defects is sufficient ground for thankfulness, but what ought we to render to the God of all grace who through his Son pardons the sinner freely; removing the sense of guilt and transforming him, making him a new creature in Christ, fitting him by a great moral change for heavenly society, and to hold companionship with unfallen angels, and with the sinless Son of God. Salvation, which is nothing short of deliverance from sin and all its direful consequences, including death, is to be wrought out through Jesus, the anointed Son of God. He ranks first among the agencies and means that God in his wisdom and goodness has employed and will continue to employ for the accomplishment of the one grand and glorious end, man's salvation. The angel said to Joseph concerning the son to be born of Mary, "She shall bring forth a son and thou shalt call his name Jesus; for he shall save his people from their sins." Matt i 21. Jesus means Savior. This was his proper name as he was known among his acquaintances and friends. He was also called the Christ, which means anointed. This is an official title or appellation. Anciently priests were anointed preparatory to serving in the priesthood, (1 Chron xvi 22), and kings also before taking their thrones, as were Saul and David at the hands of Samuel. It is affirmed of Jesus that he was anointed with the Holy Spirit and with power. Acts x 38. Jesus confesses, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv 18. When Jesus came into the coasts (parts R. V.) of Cæsarea Philippi he asked his disciples, saying, "Whom do men say that I, the Son of Man am?" They had heard various and conflicting opinions expressed by men. Some said he was John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. These were superstitious notions entertained by men ignorant of what the prophets had written. It might be expected that the disciples could have a very different answer expressive of their own opinion of him, being his pupils. So he said to them, "But whom say ye that I am?" Simon Peter answered * * * Thou art the Christ, the Son of the living God." For this confession in harmony with the teaching of the prophets Jesus pronounced a blessing on Peter. It is not to be supposed that Peter was the only one of the apostles who had attained to the full conviction that Jesus was the anointed Son of God, he of whom Moses and the prophets wrote. The rest shared with him this divinely revealed truth. Peter speaks for himself and fellow apostles. This confession is in broad contrast with the conceptions entertained by men of that day, concerning Jesus. Some could believe him to be John the Baptist, and some Jeremias, and others Elias; any one but the Son of God, so convincingly proven by miracles wrought by him in their presence. They chose the ridiculous instead of the reasonable and Scriptural idea of him. It was true his birth was humble, yet royal. His parents were of a class from which it could hardly be expected that great leaders and reformers should come; yet a class in good repute in Galilee. His occupation, that of a carpenter, was objectionable, yet it was honorable because useful. Prospective kings had before him followed lowly callings. David the shepherd boy, by God's choice was placed on the throne of Israel, and thus became the father of a long line of kings, from which line this humble Nazarene came, whose claims were wickedly rejected by the Jews, in the face of most overwhelming proof. Jesus says, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt xvi 17. No direct revelation was made to Peter. The marvelous works which he witnessed was the main ground of his conclusion—this together with the predictions of Old Testament prophets which were meeting their fulfillment in the words, character, mission and works of this lowly born Son of Mary. The Jews, looking on the outward appearance, the circumstances of his birth, parentage, place of abode, occupation, and the humble companionship of fishermen, adjudged him a false claimant to the throne of David, and charged him with blasphemy because he said he was the Son of God. John x 36.

Pilate wrote "This is the King of the Jews." Luke xxiii. 38 This stung them to the quick, so they tried to persuade him to write, he said, "I am the King of the Jews," but the governor refused to change the writing to conform to their wish. So they had to face the objectionable title which meant to all the world they had crucified their King.

Pilate had, during his trial (?) asked Jesus the question, "Art thou the King of the Jews?" to which he replied "Thou sayest it," or "it is as you say." As a fuller answer to the question he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 33, 37. What he confessed to Pilate is truth, saying truth concerning the only name under heaven given among men whereby we must be saved. Pilate was convinced that this prisoner at his bar was as he claimed to be, The King of the Jews; for in reply to the rabble cry, of Crucify him, Crucify him, he retorted, Shall I crucify your King? Pilate's repeated asseveration was, I find no fault in him. Yet against his own convictions of the innocency of Jesus he gave sentence that Barabbas should be released unto the mob and Jesus be crucified. Unjust Governor the washing of your hands in token of your freedom from guilt does not free you from the crime of murder. An ocean of water cannot remove the stain of innocent blood. The guilty was freed from punishment and turned loose on human society; and the guiltless Son of God sentenced to be crucified as the basest of criminals; as the result of Pilate's cowardice.

"Thou art the Christ the Son of the living God." Both question and answer involves the notion of pre eminent Sonship, ranking him above any of the many sons of God. The question contemplated an answer that would exalt him as superior to all other created moral and responsible beings; so in harmony with this all promises and prophecies concerning him, give him first place in Jehovah's beneficent plan to save men. I will further remark that the question was not designed to elicit the answer that he was the son of Joseph after the flesh, nor the son of Joseph in a legal sense, nor even a son of God, but The Son of the living God. The Anointed One, the One of whom Moses and the prophets wrote; the One singled out and made conspicuous by divine revelation, as qualified and empowered to do a work that no other created being could do, restore fallen and undone man to God's favor and bestow on him a nature as enduring as that of the unfallen angels.

No one name or title brings out or sets before us the fullness of meaning of his character and office. These are rather to be gathered from all that is written about him on the pages of Inspiration, and this must include his many titles, the more imposing of which I quote; The Son of the living God; The only begotten of the Father; The Son of the Highest; Jesus Christ; Savior; Redeemer; Mighty God; (Isa. ix. 6.) Counsellor; The Prince of Peace; Lord; The man that is my fellow; Shepherd; Life; Resurrection; The Word; Wisdom of God; Express image of his Person; The Son of Man; The Branch; The Lamb of God; Lord of lords and King of kings.

This many titled personage was the Word in the beginning, the promised seed destined to bruise the serpent's head; the Word made flesh by supernatural begettal (Matt. i. 18; Luke i. 35) born of the Virgin Mary in the line of David, and in the town of Bethlehem. Prophecy began to meet its fulfillment in this infant Son of Mary. His birth, so lowly was honored by the presence of the angel of the Lord, who announced to the awed and trembling shepherds "good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Savior which is Christ the Lord." One angel is not enough to do honor to the infant King; for we are told that "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." Angels from some far distant world, lowly shepherds from the plains and hillslopes about Bethlehem, and Wise Men from the East paid honor alike to this infant heir to David's throne. In that manger-cradled child were enfolded marvelous possibilities of the future. There was the prophet, the priest and the King. Well might angels honor by their presence the occasion of his birth, and Wise Men from the East pay adoration and make their offerings.

Honor is due to him now as to no other wearing the human form, for on the ground of his love of righteousness and hatred of iniquity, God anointed with the oil of gladness above his fellows (Heb. i. 9) and made him better, even than the angels, as by inheritance he obtained a more excellent name than they, (verse 4) for God never at any time said to one of these, Thou art my Son, this day have I begotten thee. Verse 5. This Being, so exalted, is not ashamed to call sanctified man brethren. Heb. ii. 11, 12. What condescension!

This Son is so emphatically entitled to honor that he who honors him not fails to honor the Father. John v. 23. Our love must be centered on him, and it must be so great as to prompt to the keeping of his commandments. John xiv. 15. Failure to do this forfeits his love of us, and this means forfeiture of life. Jesus has a higher claim upon our love than father and mother, so he said "He that loveth father or mother more than me is not worthy of me." Matt. x. 37. This supreme love for him in ages of persecution brought the faithful disciple to the faggot and flames, and entitled him to the martyr's crown. Paul is an illustrious example of firm adherence to the truth at the cost of his life by sentence of Nero. What sacrifice will we make for the truth in Jesus?

JOHN L. WINES.

(Concluded.)

Ordaining a Saloon Keeper.

Let us look and listen while the authorities ordain a saloon-keeper.—He openly professes that he has been "called" to sell rum; and he is recommended as a man of "good moral character" by some one who is willing to back him financially. The license fee is paid, and he is pronounced all correct by the ordained authorities, who now proceed with the ceremony, substantially as follows:

"Take thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain our streets with blood. Take thou authority to fill our jails, and increase taxation. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of high heaven. And when you are called to an account in the day of judgment, present this license, and say that we, the authorities, who have been elected by Christian people, authorized you to sell rum."

If any speak ill of thee, flee home to thy own conscience, and examine thy heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction. Make use of both; so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.—Quarles.

How frequently is the honesty and integrity of a man disposed of by a smile or a shrug! How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!—Sterne.

Obituary.

In memory of Franklin Updike, who died Oct. 6, 1908, aged 72 years, 11 months and 6 days.

He lived near Brownstown, Virginia, and is survived by a devoted wife and four children: Dr. C. F. Updike, Burch Updike, Pauline Updike and Mrs. Kate Brown, all of whom are left to mourn their loss. The deceased was a kind and devoted husband, a loving father, a good neighbor, one among our best citizens, whose genial ways will be sadly missed by all who knew him.

He was a lover of truth, and his companion is one of the eldest members of the Church in this place. Their house has been one of my religious homes for many years. Their door was always open to any of the followers of Christ, and they were not forgetful to entertain strangers as well. Mr. Updike, or "Uncle Frank" as we all familiarly loved to call him, was intimately acquainted with my deceased husband during the days of his pilgrimage, and he always had a warm side for the doctrine he taught concerning the kingdom of God.

Many a pleasant hour have I spent at their old homestead, talking on these things, and in the latter part of his life he bought a new teacher's Bible, which he made his constant companion until his last sickness, which he bore with great patience and without murmuring until he fell quietly asleep, and now awaits the resurrection morn when we all hope to meet our loved ones and see the King in his beauty.

Written by his cousin,

SARAH F. MORGAN.

Boys, Be Spruce!

Boys, be spruce. Always strive to look neat and clean. Black your shoes and brush your clothes. Never let people see you with your hair like "Old Nick in a gale of wind," or with your face and hands the color of mud. Slovenliness and dirt tell against you fearfully. Speak up, and never hang back when people ask you questions you ought to answer. Promise only what you can and will perform. Be prompt. Keep your appointments to the second, and never put off things. Tell the truth invariably. These rules well attended to, will make you manly, and gain you the good opinion of the world.

A Wise Chinaman.

"Ultimate good is only to be obtained through hardship," said Kong Yne Wei, the Chinese reformer. Did you ever hear of our great sage, Chang Wu?

"Well, one day a beautiful princess came to propound important questions to the sage, but was so shocked to note his great age and manifold infirmities that she forgot to speak, and could only gaze at him in silence.

"'Daughter,' said Chang Wu, smiling, 'why do you regard me so strangely?'

"The princess flushed and murmured confusedly:

"'O father, do—do you not find it very unpleasant to grow old?'

"'Yes, very,' Chang Wu answered. 'But it's the only way I ever heard of to live a long time.'"

The surest method against scandal, is to live it down by perseverance in well doing, and by prayer to God, that he would cure the distempered mind of those who traduce and injure us.—Boerhaave.

A Valuable Library at a Bargain.

A very carefully selected library left by a scholarly brother, will be sold cheap for the benefit of the dear sister who survives him. These books are not suitable for the general market, as they pertain especially to themes studied by believers in the Blessed Hope. Therefore the books will be sold cheaply to those who would appreciate them. They will go either together, forming a medium sized library, or in smaller lots, or even singly. A list with prices will be sent on application. Address Mrs. Elisabeth A. Reed, 1533 Kenmore ave, Chicago, Illinois.

Questions on Sunday School Lesson Nov. 8

DAVID GRIEVES FOR ABSALOM.
2 SAM. XVIII.

Golden Text.—"A foolish son is a grief to his father." Prov. xvii. 25.

QUESTIONS.

1. Tell of the rebellion of Absalom.
2. What reason is given in 2 Sam. xv. 14, for David leaving Jerusalem?
3. Where did David go?
4. What advice did Absalom get from Ahithophel?
5. What did Hushai advise?
6. Which did he follow?
7. Do you think he acted wisely?
8. How did David learn of Absalom's plan?
9. Where did Absalom camp.
10. Where did the battle take place?
11. How many men did Absalom lose in the battle?
12. How did the battle terminate?
13. What happened to Absalom?
14. What instruction had David given regarding Absalom?
15. Was it a good thing for the kingdom of Israel that Joab disobeyed the king in this?
16. Who brought news to David first?
17. Was it good news to David?
18. What question did David ask?
19. What was the answer?
20. What word did Cushi bring?
21. Did Cushi deem this good news?
22. How was David affected?
23. In what way does David's sorrow for Absalom illustrate God's love for sinners? Ezek. xxxiii. 11.
24. If we rebell against God, as Absalom did against David, what will be the result?

The practical thought in this lesson is in David's question to Ahimaas—

"IS THE YOUNG MAN SAFE?"

The young man is not safe, for various reasons.—

He is in bad company. He is away from home. His environments are unwholesome. He has begun to drink intoxicants and to smoke cigars. He is not yet a drunkard—oh not but the drunkards of today were scholars in Sunday School thirty years ago. His habits will soon be past changing. He is beginning to envy the rich. He is learning to gamble and to bet. The sporting page is the best page in the paper. He gives way to his lower nature—evil stories delight him. He thinks thoughts that should not enter the mind of the pure. He is also imbibing skeptical opinions. There is much in mere opinion, for some men are governed by opinion. False ideas of this life and that to come are easily formed. Depending on opinion he soon learns to think there is no God, no future life, no judgment day. Pitfalls at first, then disaster and ruin complete.

"Is the young man safe?

Sowing and Reaping.—"'Tis a law of the harvest that we reap more than we sow." We should be careful of the seed we now, that we may reap a full harvest of "golden grain" for our Master. "Like produces like," so look well to the nature of the soil, as well as the kind of seed, so that the plants be productive. Sow that kind of seed that will be a joy and pleasure to reap by and by.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs A M Siple	5 00

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The [illegible]ion.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 4, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Do not forget to renew your subscription when it expires.

All space this time is given to correspondence.

The Presidential campaign is over, and Mr. Taft has been chosen President of the United States for the next four years.

We give in this issue the obituary of our beloved Brother C. C. Ramsey. Thus one by one the old faithful pioneers are falling. We wish the Lord would soon come and end the rule of death.

Communicated.

The Atonement

That this very important doctrine is not clear in the minds of a number of those of the one faith is evident from remarks the writer has heard and articles which we have read. The object of this article is to set forth what we understand the Scriptures to teach. To fully understand the subject we must first see the need of an atonement. In reading the first three chapters of Genesis we learn that the man whom the Lord God created was put on trial in the garden and failed. This left the race without the promise of eternal life. God promised Adam dominion conditionally. The provisions were that they keep the law, viz: not eat of the tree in the midst of the garden. Adam became alienated from God through disobedience and was driven out of the garden. It now became necessary that some one of the race remove this alienation or effect an atonement with God that all who wished might become reconciled to our heavenly Father. In the language of another, "some one of the race must work his way back into the garden." This Christ did through obedience to the law of sin and death and the Mosaic law. He did the things always that pleased his heavenly Father. God recognizing him as his obedient Son in whom he was well pleased. If we keep in view the position toward God of the first and second Adam we will be able to understand the atonement. The Edenic law was, "In the day that thou eatest thereof thou shalt surely die." It is evident that Adam did not suffer the penalty of this law but was permitted to die a natural death as he lived 930 years and died. The penalty of this law must be met in the person of some one of the race. The one who does this must be just and not suffer as a malefactor. This one was Jesus the Christ. He suffered, the just for the unjust. Christ also [illegible]th once suffered for our sins, the just for the unjust that he might bring us to God. 1 Pet iii 18. He was judged a malefactor by false witnesses. By this means he was cursed but God relieved him of this unjust sentence by raising him from the dead. Jesus by his own blood obtained eternal redemption. Heb ix 12. "For us" in this text being supplied we omit it and state that Jesus by his blood obtained eternal redemption for himself with the power of giving eternal redemption to as many as will obey the gospel of Christ. Jesus wrought out the atonement that we might be reconciled to God through Jesus. We should keep in view that the atonement is the work of Christ and the reconciliation is the work of the race. In Heb v. 9 we read, "And being made perfect, he became the author of eternal salvation unto all them that obey him." The atonement has been effected for us and we are permitted to become the sons and daughters of God by adoption. Jesus was God's only begotten Son and because of his perfect obedience God raised him from the dead. Our reconciliation is brought about by faith, repentance and immersion into the name of Jesus the Christ. Immersion is as Paul teaches in Rom vi a crucifying of the old man. By this ordinance we come under the Edenic law as did Christ. We have been crucified, put to death, know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? This relieves us of the law of sin and death.

Again Paul declares that being buried in baptism is the circumcision not made with hands, which is the putting off of the sins of the flesh. Rom vi 3; Col ii 11, 12. Circumcision under the Mosaic law was a purifying ordinance. In Rom iv Paul states that Abraham received circumcision as the seal of the righteousness of the faith which he had yet being uncircumcised. This rejects the heretical doctrine of substitution. If Jesus becomes our substitute and has "paid it all" as some teach and sing, there is nothing else that we can do. To become the only begotten Son of God Jesus was put on trial and tested. He proved worthy and received the name of the Father. In order to become adopted into this family and receive the name, we must obey and be placed on trial and tested.

We here desire to give a definition of atonement. To become one, at-one-ment. The Hebrew word in the Old Testament means to cover. The acts under the law produced an atonement. The word reconcile has the same general meaning and is from the prefixes re and con, and the root word cileo which means to call with or together again. Christ became the author of reconciliation. In this connection we wish to state a few facts. (1) That the human race is under condemnation of death on account of Adam's sin. Rom v 12, 16; Rom iii 9; Gal iii 22.

(2) That sin has produced a breach between man and his Creator. Rom v 10; 2 Cor v 10; 2 Cor v 18.

(3) That the means of healing this breach can be provided by God only. Isa lix 16; Hos xiii 4; John iii 16; Rom xi 32.

The above facts are indisputable and are in opposition to the doctrines taught by the churches of our day.

(1) That Christ's death took away the sins of all mankind. Now if this were true the race would have nothing to do and universal salvation would be the result, which is affirmed by many. It is affirmed that the following Scripture proves the above statement. Behold the Lamb of God which taketh away the sin of the world. Jesus was the Lamb of God and by his death he rendered the Adamic penalty ineffectual on conditions of faith, repentance and immersion. Those who believe the above statement to be true must deal with the fall. John iii 36. He that believeth not the Son shall not see life.

(2) That Christ died as a substitute. This destroys the whole plan of redemption. A substitute is one who takes the place of another. The one for whom the substitute is provided goes free. There can be no further claim upon him in any way. The law under which he was placed has been annulled. This being true, death would be abolished. This can not be true, because death is abroad in our land today. Paul declares that Christ hath abolished death. Shall we take this in a literal sense, or as something that is conditional? Some in order to believe in the universal resurrection of the race claim that Christ's death effected all in Adam, and by his death all will be raised from the dust. This strikes at the very foundation of the Bible doctrine of the atonement. We are admonished to first put on Christ. Then if we walk in the light, as he is in the light, we (those who have put on Christ) have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. 1 John i 7. The blood of Christ effects only those who are his through faith, repentance and immersion. It was through his blood that he obtained eternal redemption. Paul declares that God brought from the dead the Lord Jesus, through the blood of the everlasting covenant. Heb xiii 20. The shedding of the blood of bulls and goats could not effect what the blood of Christ did. The gospel of the kingdom of God is quickened through the death, burial and resurrection of Jesus the Christ. As Christ worked out his own salvation, that is obtained eternal redemption, so are we commanded to work out our salvation with fear and trembling. Jesus has done for us what we could not do for ourselves. We read in Psa lxxx 17, Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself. This was effected by the Father giving to Jesus a strong heredity. Trace his strength down through such characters as Abel, Noah, Enoch, Abraham, Isaac, Jacob, David and Mary, and then add to those that he (Christ) was begotten by the Holy Spirit. He had the blood of the ancients in his veins and was the Son of one whom God graciously favored above all mothers from Eve down. In the fifth Psa xxviii., etc. Thou through thy commandments hast made me wiser than mine enemies. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. Jesus is the only one of the race who merited righteousness. Abraham and all others have obtained righteousness through faith. What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. We become righteous through the faith of Abram.

Yours in the faith of Christ.

D. C. Ransom.

LIGHT.

"The entrance of thy words giveth light; it giveth understanding to the simple," Psalm cxix. 130.

There is no stronger figurative expression in all the Scriptures than that often used, as in this passage wherein light stands as a type of wisdom or knowledge. Solomon said: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

All the forces of nature are stimulated by the nature of the orb of day, and things animate and inanimate respond to the cheering, life-giving light of day, when darkness is dispelled by sunrise.

Just as truly in the spiritual world is light a symbol and type of blessings from the Great Life-Giver. The passage just quoted from Psalm cxix. is one of the best of these symbolic uses of light, as indicating God's favor. They who have that light dwell in the light of his countenance, for he "maketh his face to shine upon them, and teaches them his statutes."

An instance of literal light and of darkness being miraculously sent as marks of God's favor on the one hand and his judgment or wrath on the other, is found recorded in Exodus x. 21-23). Here we read "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings."

We see here a case of God's displeasure indicated by real darkness, and his favor marked by miraculously supplied light. Certainly we can all see that God was giving a lesson, which would be used in all generations to illustrate his spiritual blessings to Israel—the Israel that saw those wonders with natural sight, and spiritual Israel who sees them by the spiritual sight derived from his Word.

The Psalmist David had this spiritual perception highly cultivated by meditation upon the words of God, which he says give light and understanding to the simple. He was thus brought, as it were, into the presence of God, using the expression as if the light he derived from the Word was radiated from the very presence of God, saying, "Lord, lift thou up the light of thy countenance upon us," just the contrary to turning his back upon them. This is a strong contrast, yet in harmony with the words found in Isaiah ix. 2, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

They that turned to God through the belief of his Word, saw a great Light when they received Jesus as the Son of God, and thus practically escaped from "the shadow of death."

The prophecy recorded in Isaiah is quoted by Matthew (iv. 16) as fulfilled in Jesus when he first set out to preach the Gospel of the kingdom. His proclamation begins with the words "Repent (turn about, face the other way, face God, not be walking from him, or walking in darkness) Repent, for the kingdom of heaven is at hand." Jesus was the embodiment of truth and light. His teachings were full of light to the darkened mind, so Paul calls his message "the light of the glorious gospel of Christ; for God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 4 ff.

A word has been coined to meet the idea here expressed by Paul—that word is "enlightenment." The figurative use of the word "light" to express knowledge is so familiar in the Scriptures and in our common every day usage, that it almost appears to be natural rather than figurative. And this seems to have been true from the earliest human history. God himself wisely arranged such use of many words spoken in one language, so that the mind is impressed in the figurative use of the word by the common physical facts of nature as observed in our surroundings.

Just note a few facts about "light." In the physical or natural world: "In the beginning God said, Let there be light, and there was light." From this we see that God is the source or giver of light to the new made world as well as of the spiritual light contained in his Word.

In the natural world "light" and "heat" or warmth are almost synonymous terms, and the sun, the great light giver, is also at the same time the source of heat, which is the source of all life both animal and vegetable upon the earth.

Therefore we can readily see there is Divine Wisdom and wonderful appropriateness in the use of the word light in connection with the Word of Truth for it, the word "giveth understanding to the simple," and becomes the source of life eternal in them by its genial influence, like the sun's rays in the natural world. Gives understanding to the simple! Who are the simple? Is every one simple who is taught by the Word? It may be that we can find some indication at least of the truth in Psalm xix, where we read—"The law of the Lord is perfect, converting the soul; (or literally, restoring the life) the testimony of the Lord is sure, making wise the simple." Then we see that the simple are those who lack wisdom, and who come to the words of God for wisdom, and that wisdom comes to them through the entrance of his words—they give light to the darkened mind and understanding to the simple, and makes them wise who were simple. It makes them "wise unto salvation," for the law of the Lord is contained in his words, and the passage just read shows that "the law of the Lord converts the soul," restoring to the simple newborn ones, a knowledge of his way of life.

Brethren and Sisters, All of us have received some measure of the light of God's Word, the entrance of which giveth understanding. We were all simple once. What light we have received has been given us to use. We are taught that we must work out our own salvation. That does not mean do nothing. It means that our one talent should be increased to two, and two talents to five, and our five to ten talents.

It means that the light which we have received should be used to get us more light; that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. He said "Let your light so shine that men may see your good works and glorify your Father in heaven." We can all preach better sermons by our life than with our lips. Many a man can refute the arguments of the Apostle Paul to his own satisfaction, at least, who is disarmed and speechless before the story of his life of self-sacrifice and love.

Jesus said "I am the light of the world; he that followeth me shall not walk in darkness, but shall ha[illegible] light of life." To follow him is to be like him—following his example in everything. That was what makes Paul's words ring true. They were in full accord with his life and works. He shall not walk in darkness, Jesus said who follows him, which reminds us of David's words, "Thy word is a lamp unto my feet, and a light unto my path. Order my steps in thy word, and let not any iniquity have dominion over me."

The "light of life" which Jesus spoke of is in his word, and it is a life giving word. The light is mental and spiritual; it is uplifting and upbuilding to the moral side of our nature, therefore "good works" must follow as the result of enlightenment. No one can rightly claim to be enlightened by the Word of God, and not show the fruits of that inward light by his good works.

Paul said to the Thessalonians "Ye are the children of the light, and the children of the day," and further on adds "But let us who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation." To be sober is to be serious—be in earnest.

Our faith is not likened by Paul to a garment, or an adornment, to be worn lightly, as mere covering of our own true selves. His language all suggests warfare, contention, struggle and hardship. Our religious professions must be borne out by good works.

Faith and love are forever linked together and inseparable, as Paul tells the Galatians, "We wait for the hope of righteousness by faith which worketh by love. Any faith that works for the glory or exaltation or advantage of the worker in the present time is vain and useless. We are in the time when selfishness, ambition, covetousness and all manner of evil passions rule the world. If the spirit of the world gets a foothold within us we are sure to let our Bibles get dusty and the word of God loses its interest to us. Things of the present eclipse the brightness of eternal things and our light becomes darkness, and we make shipwreck of our faith and become castaways on the great ocean of time.

But let us take new courage, brethren and sisters. The old Book still sheds its rays like a beacon light for all who will be guided by it. With new strength and hopefulness let us urge men to take up the study of the Bible.

Let us remind them that not what a man believes about the Bible, but what he appropriates from it determines its value and helpfulness to him. Let us stimulate and nourish our own individual spiritual life by coming closer and more sympathetically in contact with the richer and higher experiences of the men of the Bible—the great men of past times. To quote a recent writer: "Let no man make the foolish mistake of drawing a circle about his own life and by backing his own experience the measure of the possible, starve in an isolation of his own creating. Rather let us sit reverently at the feet of the good and the wise of all ages, profiting by the study of their lives and experiences"—above all at the feet of Jesus the Word of God, the light of the world. And let us aspire to realize in ourselves the splendid possibilities which their lives show and prove to be within the reach of men. By a mental fellowship with them who have grown in grace and have secured a high degree of Divine favor we are enabled to climb to spiritual heights ourselves.

Let the Bible be studied and taught with all diligence and zeal as the priceless treasury of deeper religious experiences, as well as the revelation of God through prophets, apostles and his own Son.

To him be glory and honor both now and evermore, Amen.

Chas. A. Goss.

Dear Restitution:

The meetings conducted by Eld. S. J. Lindsay, at Marshall, Ill., Oct. 19 to 29, were greatly enjoyed. Besides the many new thoughts given us, other things were brought to our remembrance that should not be forgotten, one of these, Our need for the daily study of God's Word. Those in attendance from other points were, A. Scroggs and family, and Miss Nora Young of Paris, Ill.; Mr. and Mrs. Lewis Weaver, Mrs. Z. E. Brant, and B. J. Woods, of Casey, Ill.

May the lessons of truth so ably delivered, be treasured in honest hearts and bring forth fruit to the glory of God.

Letitia Murphey.

Our dear old Brother C. C. Ram[illegible] fell asleep in Christ at the home of his son, Charles, at Mason City, Iowa, September 15, 1908.

Brother Ramsay was born at Lowell, Mass., December 18, 1830, being nearly seventy-eight years of age at the time of his death. He was married April 9, 1853, at Exeter, N. H., to Emily T. Dudley, who died at Chicago, Ill., April 10, 1884, and was buried at Floyd, Iowa. Five children were born to this union; two dying in infancy, those surviving are Mrs. Willard T. Perrin, Vinton, Iowa; Mr. Chas. E. Ramsay, Mason City, Iowa, and Mr. Reno Ramsay of Algona, Ia.

On the 1st day of December, 1885, he was joined in marriage at Merrill, Kansas, to Mrs. Martha Branson who survives him. She has been his very devoted companion for over twenty-two years and keenly feels the loss of his companionship in her declining years. Force of circumstances did not permit her to be with him in his last illness.

For forty-five years Brother Ramsay has been an earnest and faithful worker for the Master. He was an earnest believer in "The Restitution of all things spoken by the mouth of all the Holy Prophets since the world began" and the soon coming of the Master. He had held charges in Chicago, Boston, Philadelphia, and was engaged in evangelistic work in Iowa and Kansas for many years. He was a man of eloquence and was very successful in evangelistic work, and many are the faithful ones who have been brought into the Truth by his preaching. Many have fallen asleep but there are a great number who survive him and who are able and willing to testify, both by their lives and voices, of the Truth which he brought to them, which he so earnestly believed, and of which he was such an able and ardent exponent. Well might he exclaim with the Apostle Paul, "I have fought a good fight, I have kept the faith."

Early this summer, Brother Ramsay came West to visit his children. He attended the Conference of the Church of God at Waterloo, Iowa, in August. He was at Floyd, Iowa, in September visiting friends, and attended the Advent Christian Conference which was being held there. Immediately after the close of the Conference at Floyd on Sunday, Sept. 13, he went to the home of his son at Mason City. On his arrival there he complained of feeling a severe pain at the pit of his stomach. A physician was called and all the care that loving hands could give was had. About 9:00 o'clock Tuesday A. M. he fell quietly asleep to await the Master's call and was laid to rest in the beautiful cemetery at Floyd beside the companion of his youth.

Funeral services were conducted by the Pastor, C. W. Brown, of the Advent Christian Church at Floyd, Iowa, his text being, 2 Sam iii 38, "Know ye not that there is a prince and a great man fallen this day in Israel."

O. J. Allard.

John Wolf's Essay.

At an Oberlin College Commencement, one of the after-dinner speakers, General Nettleton, of Philadelphia, related an incident which he said had been more valuable to him as a lesson in moral philosophy than even all the profound teachings of their wise President Fairchild on that subject. In common with many other Oberlin students, he taught school during the winter vacation, and required his pupils, of course, to write essays. In one school an ungainly but stalwart youth named John Wolf refused for several weeks to comply. It was impossible, however, to excuse him and inasmuch as the refractory boy was at least thirty pounds heavier than his teacher, a terrible crisis seemed at hand. Finally the stubborn scholar concluded to bow to the behests of law, and drew forth a whole sheet of large-sized foolscap laden with this eminently grave and thoughtful production:

"About Virtue.—Virtue is a good thing to get a holt of. Whenever a feller gets a holt of virtue, he better keep a holt."

The General added that it has often since been useful to him to recall the terse and impressive ethics of John Wolf. Whenever he has been invited to go to Congress, or to engage in Savings Banks or Life Insurance, it has always been enough to break the spell of any such dangerous temptation to recall the great principle:—"When a feller has a holt of virtue, he better keep a holt!"

"It is not the engine with the loudest exhaust that is hauling the longest train."

Ebenezer...dam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Great God, in whom we live and have our being. We are still the living monuments of thy mercy. Imperfect as we are, another day of hallowed privilege has dawned upon us, and we have one more met to worship Thee as the Body of Christ. And having taken our places before the throne where all Thy family favors are bestowed, may each, one in strong expectant faith, look for and await the promised blessing. May each member of Christ's Body gaze on him who once was slain, till the whole being is opened up for his reception, and every vestige of our own will be swallowed up in his.

We are deeply conscious of many failings, Oh God, although we have taken the name of the Anointed upon us. Forgive all, we beseech Thee, that thou hast seen amiss in us, so that we may experience thy pardoning love, and have sweet communion with Thee, and thy glorious Son and thy saints, and be able to go on our way rejoicing.

Mercifully regard those of our number lawfully detained from the Lord's Table, whether from age or infirmities or pressing duties; bless them as their need they need. And Oh, God, if any are being chained with the things of time and sense, and grown lukewarm toward Thee, Oh, God, we pray Thee use us for thy glory: give us wisdom and fortitude to warm them to revive the things that remain before it be too late.

Great God, if it be possible to snatch any more brands from the burning—graciously help us to reach them with thy gracious message. And hasten thy coming kingdom. In Jesus' name.

Editorials.

The best exposition of truth is its exhibition.

Generally we pay most for what we try to get for nothing.

The great fish that is swallowing the modern Jonahs is self-fish-ness.

We were in Michigan twenty-six days and preached twenty-five sermons.

The devil takes his time, save that he always takes a spurt on the home stretch.

"The love of money is the root of all evil." Yes, 'tis true, and yet many men work themselves to death digging for the "root."

"Now, Johnny," said the Sunday school teacher, "Can you tell me one of the remarkable things Moses did?"

"Yes, ma'am," replied the bright boy, "he broke all the ten commandments at the same time."

Married at the Blessed Hope Church, Woodland Ave., Cleveland, Ohio, Oct. 27, 1908, Brother Arthur Baker and Sister Alberta Goss, the Elder officiating. The Lord bless them, and make their life one grand sweet song.

A printed Bible lesson, the first of a series of ten, by Bro. S. J. Lindsay, at hand. We are personally acquainted with Bro. Lindsay, and have worked two years with him in the gospel harness. We can recommend him to our readers as a very able teacher. Send to him for a copy of his Bible lesson; it is free as a sample. It will inform you of his plan, terms, etc. Address him at Oregon, Ill.

The Sonship of Christ.

If Jesus were as old as the Father, then he is not the Son of the Father. Those therefore who make Jesus to be God and a person from all eternity, destroy his Sonship, and by thus denying the Son, they deny the Father also, for it is by begetting the Son that he has become the Father. Such teachers are of antichrist. "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also." 1 John ii 22 23. "Grace, mercy, peace shall be with us from God the Father, and from Jesus Christ the Son of the Father, in Truth and Love." 2 John iii. "Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine [of Christ], the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this doctrine, receive him not into a house, and give him no greeting; for he that giveth him greeting partaketh in his evil works." 2 John ix 11. "If we deny him, he also will deny us." 2 Tim ii 12. "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in sects of perdition, denying even the Sovereign [despotes] that gathered them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom The Way of Truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you; whose sentence now from of old lingereth not, and their destruction slumbereth not." 2 Pet ii 1-3. "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily, they who were of old set forth into this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign [despotes] and our Lord Jesus Christ." Jude 3-4.

These Scriptures show that those who do not teach the true doctrine concerning Christ, that is, his Sonship, will be lost, for they are of antichrist. The orthodox doctrine certainly denies the Sonship of Christ in that it teaches that he always existed, and hence never had a father. Orthodox theologians unwittingly admit this, in that they teach that the phrase "the Son of God" means an office, and not a person, and quote Matt xviii 16 to prove it: "Thou art the Christ, the Son of the living God." In this, however, they are very wrong, for Jesus is not the Son of God because he is the Christ, but he became the Christ because he was the Son of God. The Scriptures tell us he is the Son of God, not because he is the Christ, but because he is begotten of God. Read Luke i 35, "And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and because of this the Holy One Begotten shall be called the Son of God."

The New Testament is full of the doctrine that Jesus is the Son of God. The angel Gabriel declared it to Mary, Luke i 32, 35. The Lord God, the Most High, spoke it audibly from heaven, Matt iii 17. Peter confessed it by a revelation from God, Matt xvi 16 17. Jesus declared it to be the enduring Truth upon which he would edify his congregation. Matt xvi 16-18. John wrote out the life and deeds of Christ that people might believe it, John xx 31, and he later wove it by the Spirit into a beautiful benediction, 2 John iii. Paul and all the other apostles taught it everywhere.

The Scriptures also carefully distinguish the person of Christ from the person of God. Rom i 7; xv 6; 1 Cor i 3; 2 Cor i 2, 3; Gal i 1-5; Eph i 2, 3, 17; v 20; vi 23; Phil i 2; ii 11; Col i 2, 3; 17; 1 Thes i 1, 3; iii 11-13; 2 Thes i 1-2; ii 16 17. 1 Tim i 1-2; 2 Tim i 2; Tit i 4; Phil iii; 1 Pet i 3; 2 Pet i 1-2, 16 18; 2 John iii; Jude 1, 21, 25.

Those who teach that Christ was created in the beginning before man, somewhere in the misty past eternity, are quite as fatal in their teaching as the straight orthodox, for they also deny the real Sonship of Jesus. In that they make him to be merely a created being like the angels, whereas the Scriptures make him to be the real Son of God by begattal, and as such he is the only begotten. John i 14; iii 16, 18; 1 John iv 9.

These teachers also deny that Jesus was actually begotten in the Virgin, for they teach that he was already a person before this, and hence their Jesus is not the Son of God and Son of Man. Such people may confess "a" son, but not THE Son of God and therefore there was no salvation in their doctrine.—*E. B. Gifford.*

Christian Science is Pagan Philosophy.

While claiming to be Christian, "Christian Science" is really pagan in origin and teaching. Pundita Ramabai, a native of India, says: "On my arrival in New York I was told that a new philosophy was being taught in the United States and that it had won many disciples. The philosophy was called 'Christian Science,' and when I asked what its teaching was I recognized it as being the same philosophy that has been taught among my people four thousand years."

When "Christian Science" declares that matter has no reality, it simply echoes the teaching of pagan philosophy. And when it denies the existence of a personal God, saying that God is all in all, in the sense that he is universal principle, it announces what is known in philosophy as Pantheism, and this, too, is an imported pagan commodity. Jesus Christ revealed God as Creator and Father, a spiritual personality who thinks, wills and loves.—*A. C. Dixon.*

Zionism in Germany is Important Factor.

German Zionists are now not only the most splendid "Landsmannschaft," having an enviable organization and contributing the most to the movement, but they have become, so to say, the brains of Zionism, laying its plans and carrying on its strategy.

Another picture of the Zionists deserves notice. The German Zionists were in Herzl's time the most stubborn adherents of political Zionism and the boldest denunciators of "Cultur Zionism" and the immediate activity in Palestine theory. Now, they are the most ardent promoters of Jewish culture—forming clubs for Jewish music, giving exhibitions of Jewish art, establishing courses of Jewish literature, and they are most vigorous and systematic workers for the rehabilitation of Palestine.

And these endeavors are indeed rewarded by splendid results. Jewish nationalism is gradually extending its influences over everything Jewish in Germany. Perhaps in no other country are comparatively so many Zionists without a Zionist consciousness as in German Jewry.

The "Bezalel" school in Palestine thus owes its existence to the German Jews, and the Hilfsverein, which creates in Palestine such institutions as kindergartens, primary schools, teacher's seminaries, and a school of technology on a national basis and in the national spirit is, of all non-Zionist organizations working in Palestine, such as the Alliance, the A. J. A., the only one that "understands the rule that the Jews in Palestine will play as a people in the awakening of the near east."—*Maccabean.*

A Gold Nugget of Hope.

We can well afford to see the dying spasms of an expiring epoch—wars, and rumors of war; nation against nation, famines and pestilence, and earthquakes in divers places. We can stand watching—waiting and praying and even lifting up our heads and rejoicing for our redemption draweth nigh. If beyond all this we can see the dawning of the day of the Lord, the "brightness of his coming," the Sun of Righteousness rising with healing in his wings, oh, we will be repaid a million fold, if we endure to the end.

Men's hearts are failing them for fear, and for looking after the things that are coming on the earth. We know that the whole creation groaneth and travaileth in pain together until now. If our prayer could hasten the time of the coming day, and the better life, we would all cry "Come, oh, Deliverer come quickly. We want others saved from the thralldom, and consequence of sin, even if we fail of deliverance; but by thy grace we shall not fail.

"My grace is sufficient for thee; for my strength is made perfect in weakness." These words are a sweet encouragement, shimmering with the golden outline of hope though one wallows in the dust of humility.

Christ is coming! Therefore, be ye also ready. Let us lift his banner high above us, though self be humbled into the dust of the grave. There is sweet life and happiness in the beyond and a sky made glorious by his presence. Though the earth may now be as iron, and the heavens as brass, we will trust him, and still look beyond! Our hope is of more value than the nuggets of the Klondikes.

Our banner is inscribed with these indelible words, "Faith, Hope and Love;" but the greatest of these is love. Sometimes the battle is hard, but the banner never grows heavy. If in the struggle I drop in the grave, wave the same banner above my grave. Say that I forgave all who wronged me, and hide me from the shame that others have brought upon me—that I forgive as I would be forgiven! Brothers! carry the same banner higher, stronger, and longer, than I have done or till the Commander comes, and says "The good fight is finished." Then, oh joy! the struggle will be over for us for all time.

W. L. SKEELS.

They Wrote Letters.

Brother Huggins:

Last evening we met at the church and organized our Berean Society.

We have thirteen members now, and will have more soon, I am sure. Eleven of us are young folks and our officers are: President, Eva Wilson, 1st Vice President, Sadie Morse, 2nd Vice President Katherine Hlenin, Treasurer, Clayton Williams and Secretary K. E. Williams.

Brother Wilson has promised to stop off while on his way south, and install the class.

Ed Williams, Sadie Morse and Myrta Tuttle came out Saturday to attend the meeting. I feel satisfied that our society is going to do just lots of good. Four of our members are not in the faith and some more are going to join, who are not in the faith.

Your Sister,

K. E. WILLIAMS.

Brother Huggins:

When I am reminded that God hath made a selection of the saints from the foolish, the weak, the base of this world, and not from the wise and prudent, we can well bear with one another in patience and long suffering. We have not chosen God; he hath chosen us.

The statement in THE RESTITUTION of Oct. 14, 1908, that I had used some words without authority, may be true with respect to one person, and I humbly ask his forgiveness. In regard to the chart, some of us believe it to be defective, and do not desire to be identified with the teaching. My letter was written on the spur of the moment, with no guile or reflections intended for any one.

We trust we have unfeigned love in our hearts for all the brethren. He knoweth his own; he calleth them all by name. Brethren, pray for us. We are weak but he is strong, and it is a lonely walk sometimes. Our common salvation is one thing, but our works in earnestly contending for the faith once delivered unto the saints, is quite another. "Let every man be careful how he builds."

In love to all.

E. O. MCCLESH.

Gold Dust.

Every action brings some sort of fruit.

Life is a quarry out of which we are to mold, and chisel and complete a character.

Our real measure of ability and willingness is in our doing the little that we can do, and not the great that we would like to do.

There is real heroism in doing one's duty, but the truest heroism is in doing what is right without being conscious that it is duty—duty having been lost in love.

The Bible's promise is always to the man who holds out to the end, not to the man that goes part way, but to him that overcometh. "To him that overcometh I will give of the tree of life; to him that overcometh will I give power over the nations; to him that overcometh I will give to eat of the hidden manna; he that overcometh shall inherit all things."

ANNA DREW.

A Family Matter.

One day as a minister was passing down the street in Scranton, where he resided he was seen by some hangers-on at a public house, which he was approaching, and one of the number called to him and said:

"We have a dispute here of some importance, and would like you to decide. It is in relation to the age of the devil. Can you tell us how old he is?"

"Gentlemen," said the minister with dignity, "you must keep your own family records."—*Philadelphia Ledger.*

The Good Will Habit.

A habit of holding a kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meannesses; it encircles and enlarges the whole life. Where we meet people, no matter if they are strangers, we feel a certain kinship with the friendliness for them. If we have formed the good will habit.

In other words, the kindly habit, the good will habit, makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling others will reflect it back to us.

On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interest, our own comfort, totally indifferent to others, this attitude will, after a while, harden the feelings and the affections, and we shall become dry, pessimistic and uninteresting, says Home Chat.

Books, Papers, etc.

Gold Dust, Sister Drew. Unusually interesting batch of MSS. this time—Who Carries on Satan's Work, poetry selected and sent by Sister Filson, Dixon, Ill.—The Two Seeds, Brother Tomkins.

The Story of a Happy Christian Life.—No. 64.

I am leaving Auntie Willard a long time while writing the story of her contemporaries and friends but as the sketches of all these dear ones form a part of the history of the Advent movement in Northern Indiana, it is but right that I give a brief outline of their lives.

In an early day when much of this part of the state was covered by wide stretches of forest, a young and stalwart Methodist minister could often be seen on horseback threading his way over the rough, almost unbroken roads, all his belongings packed in a rude pair of saddle-bags. This was J. M. Stephenson, afterward so widely known and beloved among our brethren of the Abrahamic faith. He was born in Jennings County, Indiana, near Old Vernon and not far from Madison. His parents having died, he was placed at the age of fifteen, in the care of his uncles, Thomas and Lewis Hicklin—both very prominent preachers in the M. E. Church and ardent anti-slavery men, having been connected with many of the border-state raids upon slave territory and also in defending the slaves who were rescued from bondage and sent north by the "underground" secret service, though the work was attended with much personal danger to both rescuers and fugitives.

"J. M." imbibed the anti-slavery views of his uncles and led several bands of the colored people to the north and freedom. When he was about eighteen he attended the Lawrenceburg Academy and was chosen to deliver an oration at some public exercises. It was the turning-point of his life. Bold and enthusiastic on the subject of human rights he felt that now was his chance to speak and that speak he would. He would do his part toward breaking every yoke and letting the oppressed go free. If he could help to Freedom's emblem should not be a chain. His name was called, he came to the platform, gracefully greeted his audience and began to address them in rapidly uttered burning words, picturing as he went on the dark slave dungeons, the black slave ships, the toilers in the cane-fields and rice-swamps, the auction-blocks, the parted families, the cruel lash and agonizing cries of the bondmen.

It was a rabid abolition lecture and before he had finished talking he was mobbed, and rotten-eggs and these missiles were broken up; party-feeling running very high in that section of the country. Of course after this exciting episode he left the school, not to keep silent, but to go with his uncle Thomas on a lecturing tour to become a full-fledged abolition lecturer and preacher. His father had been a strong Baptist, but "J. M." thrown under the influence of his uncles embraced their faith, and traveled extensively for many years as an evangelist for the Wesleyan Methodists, but his health failing the conference sent him to Wisconsin, in 1845 or 1846, as an advance preacher of the anti-slavery doctrines, advocated by that church. He was very soon offered the Presidency of the Conference in the state, but having been inoculated with Advent doctrines sometime before this, he so zealously proclaimed them from the pulpit, especially that relating to the mortality of man, that he was given the alternative of leaving the conference or standing a trial for heresy. He chose to leave and with D. P. Hall began an active campaign against the doctrine of the immortality of the soul, and kindred tenets of the orthodox churches. But he and Brother Hall coming in contact with the Sabbatarians embraced their views and for five years preached for them making many converts; but having become convinced that there would still be probation for "the lost of the nations" in the age to come, he became a leader in this faction of a large and growing body of believers in the second coming of Christ and gave up the Seventh Day theory, as [illegible] and no foundation [illegible] the Scriptures of Truth.

He traveled extensively without any stated salary, supported only by the voluntary contributions of the brethren, and governed by them as to his field of labor, his wife, Lusette, making her home with her parents or traveling with him, accompanied by her daughter and active little son, for he owned no home until 1857, when he was called to preach at Eureka, Wisconsin, to a community holding no particular religious theory, the leaders of which were inclined to Universalism. Here he preached for five years and raised up a large body of believers. 1862—Will he resided in Buchanan, Mich., having bought a place there. This little haven of rest he sold to Joshua V. Himes and bought another at Oshkosh, Wisconsin, where he lived five years. Trading this for a farm at Wrightstown, Wisconsin, he moved the same year (1868) to Chicago, where he settled down, traveling from thence as the evangelist of the Chicago body of believers until after the Chicago fire, when he went to California and Oregon, to proclaim the truth, and to recuperate his shattered health. But although he remained three years on the Pacific coast, he met with little success in gaining converts. The people there cared nothing for religion; they were too busy.

While in Oregon, Brother Stephenson began writing his book—"God's Plan of Salvation." He finished and had it published in Chicago. He also wrote several smaller works and held many debates with orthodox preachers, infidels, spiritualists, etc, several of which were published in book form. The most noted of his discussions was one held at Indianapolis with a disciple preacher by the name of Russell. This debate many of the brethren will recall as it was also published in book form.

Brother Stephenson wrote much for our church paper, and was for some time its Editor at Harvard, Illinois, and at Indianapolis, Indiana, Sister Stephenson doing the office work while he traveled and preached.

In 1869 we find him holding a meeting of more than ordinary interest at Old Union, Indiana, and from there going on to Canton, Ohio, where he baptised Brother Henry Eshelman's wife and daughter and a Brother Blasi. Thursday, the brethren put up three hundred bills to advertise the meetings. By the next morning they were nearly all torn down. Three hundred more took their place, and shared the same fate! How the world hates the truth!

1869 was the year following the one in which our friends of the Christ faith, Mansfield, Field and others attempted to swing our Indiana Conference into their ranks and signally failed. Brother Stephenson and Brothers Wilson, Wagoner, Halstead and Clark, attended the conference at Antioch, Indiana, in 1869. It was an excellent meeting. From Antioch Brother "J. M." went to Tippecanoe City, Ohio, where Brother Austin Curtis and Brother Lehman lives. He also preached at many different points in Canada, with varying success.

Just when he came to Kosciusko County to preach, I cannot remember but think it was about 1884. He held meetings at Pierceton and at Gospel Grove. Also in Brother Wm. Guffin's neighborhood and at Leland, in Whitley County. He was not a resident of Indiana for any length of time after coming into the faith, but labored at various points in the state, during the period of his ministry as a despised Adventist. He speaks lovingly and in high terms of praise of the church at Rensselaer, Indiana, as a church of the true Philadelphia type, this in 1868. Some of his strongest articles appeared in "The Herald of the Coming Kingdom" for that year. They were entitled "The Law of God" and proved conclusively that we are not under the law of the Sabbath at the present time.

Brother Stephenson was a man of medium height, with massive brain and fine appearance, a wonderful conversationalist and a speaker of power and ability. He sometimes talked four hours, tiring everybody out but the lawyers. No matter how many questions were asked him during a service he would take them up at the close of his sermon and answer them in the order in which they were asked.

He died in Brown County, in Illinois.

AUSTIN WIRCH.

Subscribe for THE RESTITUTION to be sent to Ireland. It will cost you but little—the result of seed sown [illegible] sown in God's hands.

Sunday School.

LESSON FOR SUNDAY, NOV 8.

DAVID GRIEVES FOR ABSALOM. 2 SAM. XVIII.

Golden Text. "A foolish son is a grief to his father." Prov. xvii. 25.

David the king of Israel was a real man, a genuine, manly man. He was not a paragon of perfection,—there has only One appeared among men "who knew no sin." 2 Cor. v. 21. David made one serious error—sin—and some less important. But there was no chronic disposition—no continual weakness towards sin in his make up. He had natural affection, but his love for the Word and work of God was much greater. He had no joy in preparing for battle against his son Absalom. His warriors were willing to die for him, but not with him. They would not let him go to battle. He took their advice but charged his commanders and officers to "Deal gently" "for my sake with the young man, even with Absalom." The defeat of Absalom and his followers was complete. It seems from verse 9 that Absalom was fleeing for his life, riding through the "wood of Ephraim" he was in some way caught by the head in the boughs of a tree, the mule going on, he was left hanging. Joab —David's chief commander,—and his young men paid no heed to David's request to deal gently with Absalom. They killed Absalom. When the runners from the battle-field came to David he gave no attention to the tidings of victory. His question was, "Is the young man, Absalom safe?" And again to the second messenger, "Is the young man Absalom safe?" The much dreaded answer was, "The enemies of my lord the king, and all that rose against thee to do thee hurt, be as that young man is." The king was grief stricken, further news had no charm for him. Bowed with sorrow he left his seat of authority at the gate, going to an upper chamber, weeping and lamenting, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son."

Many men and women have read these words of heart-felt grief, and entering into the affliction of David have been moved to deep sympathy, shedding tears of sincere sorrow at the thought of David's hopeless lamentation. The king's sadness was contagious. The word of his intense mourning spread quickly among his people. Instead of returning with shouts of victory, and being hailed as conquerers, the victors tip-toed, as it were, into the city of Mahanaim as if they had been defeated and were ashamed, "But the king covered his face, and the king cried with a loud noice, O my son Absalom! O Absalom; my son, my son." 2 Sam. xix 4.

This was inconsolable grief—Why? above and beyond all things David loved and cherished the Word of God. The covenant of the kingdom, and eternal life and glory that the Lord made with Abraham, Isaac, Jacob and himself. Every man—and woman—that has entered into this covenant with God, through Jesus Christ are truly anxious for the eternal welfare of their relatives, friends, neighbors and all they meet. David knew the value of the covenant—the promise of God—Absalom's life proved that he cared nothing for that. His father knew that "While there is life there is hope." Absalom "died in his sins." John viii. 24. This cut off all hope, and made the sorrow of David very bitter indeed. The most poignant, painful grief must give way—or beset aside—for the onward march of time and events,—called busia ss. Joab, David's nephew, who killed Absalom, had no heartache about his death. He went to the king, put the practical side of the matter before him, saying that he had made those ashamed that had saved his life, and those that were near and dear to him, and even accused him of loving his enemies better than his friends, saying, If Absalom had lived you would not have cared if all the rest were dead. Up and do your duty or the result will be worse than anything that ever happened to you. Read the first part of chapter xix.

David recognized the truth of these statements and assertions. Suppressing, concealing his great grief, he rose and sat in the gate—seat of authority, sending word to all the tribes of Israel that he was ready to go back to Jerusalem because he was still their king. Meantime, "Sorrow is better than laughter," Eccl. vii. 3. This is a great truth for those that can receive it. We are made certain, by the Word of the Lord, that the time is coming when joy and gladness will [illegible] stay, and sorrow and sighing [illegible] away, Isa. xxxv. 10. This joy and gladness will be the portion of the righteous.

Next Lesson, The Lord Our Shepherd. Psa. xxiii.

P. NEILL.

Evangelistic.

I wish to determine whether I shall respond to my call to Avery, Okla., by going via Los Angeles or via Denver. I wish to evangelize on the way. The time is near when I must start. All interested in this work will write me their wishes at once. Address me at Etna, Wash.

W. L. SKEELS.

Wanted.

SUCCESS MAGAZINE requires the services of a man in Plymouth to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary $1.50 per day, with commission on tion. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Brother John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second veil, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

AN EXPOSITION of Isa. vii 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

WHEN YOUR TIME IS OUT PLEASE RENEW.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bibly Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleading and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of The Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 503 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE MESSENGER

is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

Amongst Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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The Great Divine Healer vs Latter Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place are long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 368 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to prepare his Saviour's work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

I've Been Thinking.

I've been thinking, I've been thinking,
What a glorious world were this,
Did folks mind their business more,
And mind their neighbor's less.
For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And others' follies mock.

I've been thinking if we begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to mind—
It may be so of others;
It would seem strange if it were not,
Since all mankind are brothers.

Oh would that we had charity,
For every man and woman:
Forgiveness is the mark of those
We know "to err is human;"
Then let us banish jealousy—
Let's lift our fallen brother;
And as we journey down life's road,
Do good to one another.

Ex.

Communicated.

The Divine Sonship.

This letter was written to a very dear brother who was inclined to Josephism, in an endeavor to win him back into the light of the Sonship.

My Dear Brother:

From our present view point, the doctrine that Jesus was begotten of Joseph seems cold and sordid in comparison with the beautiful faith, hope and love inspiring belief in the Divine Paternity. A relationship which alone makes possible that all-transcending example of Divine love expressed in the sacrificial offering of the "Only Begotten Son of God," to insure the salvation of those that believe.

It is true, we should keep our minds open for the reception of truth, at the same time it is equally important to exercise the judicial faculty to "Prove all things and hold fast that which is good," so that we do not become "Unstable souls." "Wafted about by every wind of doctrine."

Before we can reject the view that Jesus was begotten of God, as told in

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, NOVEMBER 11, 1908. NUMBER 42.

the 1st chapters of Matthew and Luke, many seemingly insurmountable obstacles must be removed.

We can find no authentic evidence that Joseph was the natural father of Jesus. Outside of the first two chapters of Matthew and of Luke, which those who believe in the Josephite paternity of necessity reject, the information concerning Joseph is very meager. Four times only is he mentioned in the remaining Scriptures, then only as Jesus "supposed" father. See Luke iii 27 and iv 22; John i 45 and vi 42. Whereas Mary is frequently authoritatively mentioned as his mother and the Scriptures abound in references attributing his fatherhood to God. The Fatherhood of God and Motherhood of Mary are conspicuous while the fatherhood of Joseph is nowhere asserted. We maintain that if Joseph was indeed Jesus' natural father that fact would have been told in plain words.

HIS SONSHIP NOT PUBLICLY KNOWN.

No one questions that the Jews, including his disciples till they were better informed, supposed Joseph to be Jesus' father. He was a member of Joseph's family and undoubtedly was adopted by him and thus became his legal son. For prudential reasons, sufficiently apparent, the knowledge of his Divine begettal was kept secret (even Mary "kept those things in her heart," Luke ii 51) till God himself was ready to make an authorative announcement of his Sonship. Luke iii 22, etc.

Jesus himself said: "No man knoweth who the Son is, but the Father." Matt. xi: 27.

At another time he raised and seemingly settled the question of [illegible] ship, when he asked Peter, "[illegible] ye that I am."

"Thou art the Christ, the [illegible] Living God" was Peter's answer which Jesus responded:

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi: 15-18. A statement that further proves that till the Father revealed it, the secret of his Sonship was not publicly known.

The importance of a belief in the Divine Sonship appears in Christ's further words. "On this rock will I build my church, and the gates of hell shall not prevail against it." Thus he made a belief in his Messiahship and his Sonship a basic principle of Christian faith. As the heir of David—the Christ—he is heir to the throne of Israel. As the Son of God, "He is heir of all things," Heb. 1:2, and "shall have the heathen for his inheritance and the uttermost parts of the earth for his possession." Psa. ii: Dan. vii: Rev. xi: 15. A thought that aptly lays in and becomes the underlying principle of the Gospel, which Paul says was before preached unto Abraham, "saying, In thy seed shall all families of the earth be blessed." The seed being the Christ, the Son of God, under whose righteous reign, Israel and the nations will be blessed. This also supplies the reason why the Apostolic and early Christian confession of faith embodied a belief in the Divine Sonship. Matt. xiv; 33 and xvi: 16, John i: 49 and vi: 69 and xi: 27, Acts viii: 37, etc.

"Whosoever shall confess that Jesus is the Son of God" says John, "God dwelleth in Him and He in God." 1 John iv: 15, see also 1 John iii: 23 and iv: 9 and 10 and v, 5, 9 to 14.

SON OF MAN.

It is true Jesus also called himself the Son of Man and is frequently called the "Son of David." To claim that the expression Son of Man, means that he is the son of Joseph, does not appeal to us as reasonable. The two terms, Son of Man and Son of David are synonmous in their import, signifying that he is the descendant of David, in other words, the Messiah—the Christ.

Jesus said: "When the Son of Man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works." Matt. xvi: 27. From the viewpoint that he is both a descendant of David and the Son of God, the significance of the expression, "Glory of his Father" is plain. But if the term Son of Man, signifies the son of Joseph, it remains for those who so claim to explain the nature of the glory possessed by Joseph, that shall attach to Christ when he comes.

JESUS RAISES THE SONSHIP QUESTION.

The question of the Sonship was again directly raised by Jesus in conversation with the Pharisees, "What think ye of Christ, whose son is he?" he asked. They answer, "The son of David." Jesus then recites a prophecy, in which David in spirit calls him Lord and asks "If David then call him Lord, how is he his son." Matt. xxii: 46. From the viewpoint that Christ was begotten of God and born of, or as the Apostle Paul says: "made of a woman," [Gal. iv: 4] of the House of David, (Luke i: 27), the answer to the question is plain. The Jews in their ignorance could not supply it, but it was revealed of God to Peter, who answered the same question in the words above quoted "Thou art the Christ, the Son of the living God." If he was Joseph's son, as well as Mary's, and not God's Son, there is no reason why David should call him Lord. On the contrary, if he was begotten of God, as God is greater than David, God's Son, even though a descendant of David, on his mother's side, would be entitled to precedence. The question itself implies the Divine Paternity, and was evidently propounded by Christ as an argument to sustain his claim to the Sonship.

TITLE TO THE THRONE OF ISRAEL.

The claim [illegible] Jesus [illegible] be the natural [illegible] to be heir to [illegible] not Alphonso [illegible] pain, through [illegible] ought that Jesus fulfilled the vow of Israel, through Mary, his mother, and the title to the throne of the world, [illegible] the "Only begotten of the Father," (John i: 14) is therefore legitimate, and from our present view point, very satisfying.

If Jesus was wholly of earthly parentage he would have been born a Jew with inherited instincts, prejudices and characteristics of that race, whereas he possessed but few of the characteristics of the people with whom he mingled. Begotten of God he was a Cosmopolite, belonging to no particular race but to all races. There is therefore a universality in His character. He not only belongs to no particular race but to no century or age, but to all ages. Translate His words into the language of any people and He might have been the offspring of that people. Date them by any century and they belong to that century as fittingly as to any other. His words are timely always and never out of place. His was a life and example age lasting and world wide. His heart pulsated with love for the whole human race. God-like in his instincts, knowledge and love. He is therefore eminently fitted to be the Savior of the World and the world's King.

THE MEASURE OF GOD'S LOVE.

In view of the foregoing, we believe we are justified in asking that the evidence of the Josephite paternity to be acceptable must be of the most direct and positive character, especially so as it involves the uprooting of what we esteem a most precious and vital principle of Christian faith. A doctrine which the Scriptures as they have come down to us unquestionably teach. A beautiful love inspiring thought which is lost if it was not "God's Own Son," not the "Only Begotten Son of the Father," but Joseph's son who was sacrificed.

Witness the immeasurable love embodied in the words of Jesus, "God so loved the world that he gave his Only Begotten Son that whosoever believeth on him might not perish but have everlasting life." John iii: 16

Any one who has an only son, especially a good, faithful, loving son, can in a measure appreciate the boundless love that inspired so noble a gift, the most precious the mind can conceive.

Paul says, (Rom. v: 10): "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

It is clear the death of Jesus meant more and accomplished something which the death of no other person could, and that the words "His Own Son" have a meaning essentially different in relation to Jesus than the term sons as applied in the plural form to others.

Also witness the pathetic tenderness of these hope inspiring words. "He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things." Rom. viii: 32.

The phrase "His Own Son" expressing all the wealth of a father's love, who was yielding his most precious treasure in giving up His Own Son. His beloved One to die. In verse 29 we are told of the arrangement for others. They were "to be conformed to the image of His Son." To be brought about as Paul further says, (Gal. iv: 4) through the agency of God's Own Son.

"God sent forth his Son made of a woman under the law that he might redeem them that are under the law, that we might receive the adoption of sons, and because ye are sons God hath sent forth the spirit of his Son into your hearts, crying Abba Father (our Father)."

This adoption is the medium brought about through the agency of his own Son, by which others become God's spiritual children, but the Medium, Jesus himself, was God's only [illegible] of his Divine nature. [illegible] attempts to express the boundless magnitude of the love thus manifested.

He says "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii: 38, 39.

Manifestly if Jesus was Joseph's son, his sacrifice involved no great manifestation of Divine love. It is no sacrifice—requires no stretching of heart-strings—is no example of love to give that which belongs to another. It is considered the height of patriotic devotion for a man to give his son for his country, but to send a son of another as a substitute and sacrifice him on the country's alter suggests but little patriotism.

Why should any one want to exchange the sublime manifestation of the Father's love in giving up "his own," "his only Son" for the altogether unsatisfactory thought of a sacrifice of Joseph's son?

Or exchange our splendid Savior, commingling as he does in his person in a harmonious, lovely and not unnatural way the majesty and love of the Divine with the mortal weakness of the human that he might taste death in our behalf?

Or the beautiful conception of our "Christ, the Son of the Living God" with His God inherited spirit of holiness, His Godlike knowledge, penetration, mercy and power, the heir through His Almighty Father to all things, for a son of Joseph.

The thought possess not a single redeeming feature, while the conception of the Divine Paternity expresses the measure of inconceivable love. Not the blood of the son of Joseph, but the blood of Jesus the Christ, God's Son cleanses from sin.

If indeed it is possible to muster cold facts sufficient to conclusively demonstrate that Jesus was begotten of Joseph, and consequently is not the Only Begotten of the Father, so that we shall be compelled to give up the doctrine of the Divine Paternity, it will be like tearing the very heart strings out of Christianity.

NO STREAM CAN RISE ABOVE ITS FOUNTAIN.

Paul says "The first man (Adam) is of the earth, earthy. The second man (Jesus) is the Lord from heaven." [1 Cor. xv: 47). Also (John iii: 13) and "God sent forth His Own Son made of a woman." Gal. iv: 4. From the viewpoint of the Divine Paternity it is plain in what sense he was the "Lord from heaven," "came down from heaven," was "sent forth" and crucified. From the viewpoint of a Josephite paternity, however, these expressions are inexplicable. If he originated from earthly parents, he must also have been of the "earth earthy," and in no sense came from heaven.

It is impossible for a stream to rise above its fountain. The doctrine of the evolution of species from a lower to a higher form is impossible in nature and unsupported by fact or experience. It is uniformly under the guiding and uplifting hand of higher intelligences that upward progress is made. A mere man born of human parents could not become the spiritually perfect and sinless Christ the Saviour of the world.

Begotten of the substance of the Father and born of the purest type of woman in all Israel, Our Saviour came into the world occupying a higher plane than it is possible for the natural man of himself to attain to, the plane from which Adam fell. Tempted as Adam was, he conquered. As Adam was given dominion over the forces of nature and all animal creation, (Gen. i: 28) so "He put all things in subjection under him." Heb. ii: 7, 8. Deceases, the winds and seas, evil spirits and all forces of nature were obedient to his will. Even death itself yielded its dominion to him power. As Adam left his high estate but to [illegible] share the punishment and sorrow of his beloved bride that God had given him, so Jesus, the "Second Adam" became "Sin for us," bride, with 2 Any the higher plane, his "high [illegible] descended to our level to become our sacrificial offering, that he might "bear our sins," and redeem us and lift us up to the still higher plane to which God exalted him, the plane of immortal life. Occupying a higher plane he is able to reach down and lift up Adam's fallen posterity. No man born of human parents, weighted with the imperfections of a degenerate ancestry, could have accomplished so noble a mission and work of love.

A CREDIBLE MIRACLE.

(It is true the Divine begettal involves a miracle. Christians, however, should not stumble over such examples of Divine Power. The begettal of the Savior is no greater miracle than the creation of Adam, the resurrection of Christ, the blooming of a rose, or the growth of an oak from an acorn.

Some in contending for and against this doctrine have clouded the issue by asking an explanation, or in trying to explain the method of the miracle, just how and through what means and agency it was brought about. Such discussion is as sensible and profitable as it would be to discuss whether, in the miracle of the resurrection, it is essential that God should gather into the new body all the particles of dust that composed the old one, or what chemical changes must take place in the transformation of a corruptible into an incorruptible body.

IN WHAT SENSE IS JESUS THE SON OF GOD?

As before said, the Scriptures as they have come to us unquestionably teach the Divine Paternity. The Sonship is conspicuous throughout the New Testament. Before those who exercise the judicial faculty to "Prove all things" can accept the doctrine of the Josephite paternity, it will be necessary to show if Jesus was not God-begotten, in what sense he is the Son of God, and when and in what way he came into that relationship. Also, as all who are "led by the spirit of God are the children of God," (Rom. viii. 14) in what distinctive sense different from the other sons Jesus is the Son of God, that he should be preferred above the others and called the "Only begotten Son of the Father," (John i 14-18, 34, John iii 16 and 18; Psa ii; Acts xiii 33; Heb i 5; 1 John iv 9. His "firstborn," (Psa. lxxix: 27) "His Own Son," (Rom viii 3 and 32; Gal iv 4 and 6 and other testimony.)

We become the children of God by the regenerating influence of the "Word of Truth" operating in us, followed by the "Washing of regeneration." In other words, we are converted and baptized for the remission of sins and having reformed our lives, are spiritually made into a "new creation in Christ Jesus" "Born again," into the spiritual family of God. Before this new birth we were spiritually "dead in trespasses and sins." Eph ii 1.

Manifestly Jesus did not become the Son of God in that way. He is the embodiment of the Word (John i 14) and therefore could not have been begotten of it. Indeed it is through his Word we are begotten into spiritual life and become adopted children. John i 12; Eph i 5; Gal iii 26; Gal iv 4 to 7. Also be being sinless, was never dead in trespasses and sins, so could not be regenerated, or born again.

Furthermore, if he is an adopted son, he is only one among many. Tens of thousands antedated him, in that case he would be neither the "Only Begotten Son of the Father" nor his "Firstborn" nor in any distinctive sense "His Own Son." He is also uniformly spoken of as "The Son of God." The definite article "the" signifies the only one. Not "A Son" as one among many.

Some claim that he became the Son of God at his resurrection. If so, he was not God's Son prior to that event as the Scriptures abundantly assert, and was not God's Son when he was crucified.

THE FATHER'S NAME.

The writer of the Epistle to the Hebrews says, "Being made so much better [illegible] and the angels as he [illegible] by inheritance (not by adoption) obtained a more excellent name than they. Unto which of the angels said he at any time, thou are my Son, this day have I begotten thee." Heb i 4 5 and 9. It is begotten sons only who inherit the names of their fathers. The central thought of the first nine verses of this Epistle is that Jesus was a Son by begettal, God's own literal son, and therefore inherited his Father's Name, "A name that is above every Name." Phil ii 9, and "Heir of all things." Such language will not fittingly apply to any but a son generated of the substance of the Father.

JAS. W. WILSON.

(Concluded next week.)

Praise God.

In every life there are three regions; that of the light, where duty is clearly defined; that of the dark, where wrong is as less clearly marked; and a great borderland of twilight, where there is no certainty, where dividing lines are not distinct, and where each man must be fully persuaded for himself. It is here, however, that the temper of the soul is tested; here the decisions are come to that make us weak or strong; here that we may drift into the dark, or start a path of upward climbing that will conduct to the tablelands where the light never wanes. In threading a difficult way through these devious tracks there is no clue so helpful or certain as to ask what will conduce to the praise of God. All that would hinder this must be avoided; all that would promote and enhance it must be followed at any cost. —*F. B. Meyer.*

It is a great proof to me that God's truth is the truth, because it is so large that there is an angle for each one of us to see, no matter how diversely our poor blind eyes may squint at it. When the veil through which we now see darkly, is gone, and we see the whole—if we ever see the whole—how blinding the vision will be!

For every trial God sends, he gives sufficient grace for its endurance, but he promises no grace with which to bear anticipations of trial.

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The Restitution.

A. B. UNDERWOOD, Office Editor

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PLYMOUTH, INDIANA, NOV. 11, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

SISTER Mary Beebe writes that since the death of her husband she has moved from Urbana to Vinton, Iowa. Let all interested make note of this change.

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

A LETTER from a lady in Hochheim, Texas, states she was led to see the truth by reading THE RESTITUTION, and now hopes that God will put it into the heart of some one to come and baptize her into the all-saving name. Who can reach this point? Let us know and name and address will be sent.

AS WINTER is coming on and no one wants war in bad weather, the Balkan trouble is likely to settle down. The past week has seen Germany and France ready to grapple each other, but cooler heads have staved that off again. The new Czar of Bulgaria is to make settlement with Turkey by the money route. Austria settles by simple exchange of territory. Germany is satisfied so long as Austria is not molested, as a large part of the Austrians are really German. Russia is content to bide her time. She wants free passage through the Dardanelles, but to force that issue now would not be policy. However, she sees that it is perfectly easy to break a treaty—even the great Berlin treaty—and if one of the signatory powers can break it at will, another can do likewise when she gets ready. Russia does not want the Berlin treaty smashed just yet. She will get more by waiting.

AGAIN we ask correspondents to be careful. When sending a money order see that is made out properly. One came this week without the post master's signature. Then a request for samples of tracts came, saying to forward with bill, etc. No name is given so we can do nothing. Then another brother gets some sheets of cardboard and writes an article, mails it with a two cent stamp—we had four more to pay. Then again many ask for address to be changed, give the new address, supposing we know the old. Brother if we had but one to remember we could do it, but not thousands, so give the old one too. Then again, street numbers in cities should be given carefully. We have case just now, where a brother in Cleveland, O. sent a change, stating he had moved. We made the change on list exactly as given, and forwarded papers—the post master says Stop it, no such person at above number. A little more care to little details will help very much.

Communicated.

Editor Restitution:

Sisters Mary Knowles, Ida Buckmaster and myself left Salem, Ohio, October 14th, to visit with the brethren at Cleveland, Ohio. Sisters Hattie Sanford and Ora Thompson met us at the train, taking us to their homes, and helping to make our stay in their city one of pleasure and interest.

Each day of our visit was spent in visiting at the homes of the brethren, and meeting with them at their Wednesday evening Bible Class, and also at the Sister's meeting which is interesting and instructive. At the Sunday Service we had the pleasure of meeting with a number of brothers and Sisters that we could not visit during our short stay.

We missed the voice of Brother Joblin, as he had always preached the Word of Truth, when we visited the Cleveland Church, but we know he is just sleeping and soon he will awake.

Brother B. F. Laug read a lesson and after breaking bread the brethren exhorted each other to continue in the faith of our Lord and Savior.

Our visit was one to be remembered with pleasure.

On Saturday, October 24th, Brother Stanley Sanford and wife accompanied us to Barberton, Ohio, to meet with the church there on Sunday. The brethren there number three; but the meeting was one that we will long remember. Brother Juergenson and wife, and Brother Earle are earnestly contending for the faith; they are not discouraged because of numbers. Their Motto is, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Brother Juergenson read a paper which I send to THE RESTITUTION that others may be benefitted by it. Sister Juergenson had a lesson on "The Blessed Hope." After a short Praise Service and the breaking of bread, the meeting closed. After attending this meeting where sometimes there are only the brother and his wife, I would say to the isolated brethren, "Forsake not the assembling of yourselves together" if only two or three. Remember the promise "it is the Father's good pleasure to give you the kingdom."

While at Barberton we all enjoyed a drive through the country to Turkey Foot Lakes, about seven miles from town. It was a beautiful sight as the lakes spread out over the country, and from the hills we had a fine view.

Sister Juergenson went with us to Akron, where we took the electric car for Canton, stopping to visit Brother Heacock and wife, where we remained for a short time. They too, are alone in the faith; but rejoicing in hope. We feel strengthened and encouraged by meeting with those of like precious faith, and will remember our visit with pleasure.

ELLA KNOWLES.

"FOR YE ARE BOUGHT WITH A PRICE."

In picking or selecting a lesson for this Sunday morning I do not think I could find a more valuable,—more interesting and more precious subject than that which we are about to consider. It is a part of the 20th verse of the 6th chapter of 1st Corinthians, and reads as follows: "For ye are bought with a price."

Every word in this text is of great importance to us. In this 6th chapter Paul addresses the church at Corinth against going to law, and he starts the chapter with just such strong language as he closes it with namely: "Dare any of you having a matter against another go to law before the saints?" and then he tells the church what the saints shall do, and then winds up with the question: "Why do ye rather not take wrong?" The old man would like to do that would he? But Paul answers this question himself, saying: "But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" And now Paul sums up the whole matter and tells us why we should not do this or why we should do that, by saying: "For ye are bought with a price," and adds to this, to the praise of Jehovah: "Therefore, glorify God in your body, and in your Spirit which are God's," and Paul confirms it in the next chapter, vii. 23, by saying, "Ye are bought with a price; be not ye servants of men." As I have said before, every word is of great value and I will try to shew you who Paul addresses with "ye." Does he only mean the church at Corinth, or are more included in this word? Surely there are more included with "ye." Paul means for as many as are led by the Spirit of God, they are the sons of God; for the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call brethren, but each one of us, wherein he was called therein abide with God, and we know that all things work together for good to them that love God, to them who are the called according to his purpose; for whom he also did predestinate to be conformed to the image of his Son; that he might be the first-born among many brethren, moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

The called ones are all they who are brought into the fold by the preaching of the Word, and effectual operation of the Spirit to know, believe and to obey the gospel, if we brethren answer to this description, then we are classified with the called ones, and Paul tells us, that we are not our own; "for we are bought with a price."

"For we are bought with a price." The word "for" is to prove something, it is a conjunction, and is a word by which—a reason is introduced for something advanced before, namely: to prove that we are "not our own," and if we are "not our own," whose are we? or to whom do we belong?

Our text says, "Ye are bought." To "buy" means here not that an exchange has taken place, but "are bought" means here have been redeemed, so that our text would read "For ye have been redeemed with a price." Buy or redeem signifies to deliver sinners from sin and its penalty from death, for the wages of sin are death. Paul to the Romans wrote as follows:—"Know ye not that so many of us (mark this us) as were baptized into Jesus Christ were baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

The proclamation which Jesus [illegible] his disciples after his resurrection [illegible] "Go ye into all the world [illegible] the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." To explain in few words would be as follows: By baptism we enter into the covenant with God, through Christ. By baptism our sins are washed away, and (right here) "we are bought with a price." "With a price!" What precious words, "With a price!" With the price; the only price. Are these not precious words? Brethren, ye, or we are "bought with a price;" we are redeemed by the precious blood of our Lord and Savior Jesus Christ, whereby Christ has an everlasting dominion over us. A ransom means a price paid, or the redeeming of a sinner, or procuring a pardon for some offender.

God giving directions to his prophets or ministers how to behave toward penitent sinners says, in Job xxxiii. 24, "Deliver him from going down to the pit. I have found a ransom." Declare to him, (the sinner) that I have pardoned him and I will heal him; for I have provided a way of ransoming and redeeming sinners from death, which they by their sins have deserved, which way is by the death of my Son, the Redeemer and Savior, hence Christ is called a Ransom. And as we read, 1. Tim. ii. 6, "Who gave himself a ransom for all, to be testified in due time." Man being in a lost and most deplorable condition, and liable to eternal death on account of his sins, the eternal God, moved by his divine love sent his only begotten and beloved Son to restore fallen man to the favor of God and Christ, who voluntarily endured punishment due to our sins, gave his most precious life and blood as the price of our redemption, and therefore such, as Christ, redeemed from the bondage of sin and death are called the "ransomed of the Lord," Isa. xxxv. 10. Christ delivered sinners from sin and death by the purchase of his precious blood and the power of his grace, thus is Christ both the Ransomer and the Ransom. Looking for "that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

In 1 Peter i. 18, to the end, we read, "For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever; and this is the Word which by the gospel is preached unto you."

In Gal. iii. 13, we find the reason why it was necessary for Christ to die, namely, "Christ hath redeemed us from the curse of the law," which is, "Thou shalt surely die;" but now after bearing and obeying the gospel, we can say with 1st John iii. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Farther on we read, "But we know that when he shall appear we shall be like him; for we shall see him as he is," and when we shall see him, brethren, then the lambs shall sing a new song, saying, thou art worthy to take the Book, and to open the seals thereof; for thou hast redeemed us to God by thy blood out of every kindred and tongue and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

"For ye are bought with a price." Say friends, can you afford to neglect so great an offer and close your ears to the pleading Savior who standeth at the door knocking; if any man hear my voice and open the door; I will come in [illegible] him, and [illegible] sup with [illegible] him that overcometh [illegible] sit with [illegible] in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Our Lord [illegible] of our weekly [illegible] that happy day of [illegible] our crucified Lord conquered the great enemy, "death" on its own ground. While preaching throughout Galilee, this Jesus of Nazareth told the multitude on one occasion "I am the Bread of life, he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

"I am the Bread of Life." What precious words they are to us, brethren. Jesus Christ compared himself to bread, and well he may, as he is the true food, and both the author and matter of eternal life. The Wise Man of Old has told us, "Come eat ye of my bread and drink ye of the wine which I have mingled." Who are they which shall come to eat of that bread and to drink of that wine?" Every body is invited; but few are coming, and the Psalmist answers this question thus: "The meek shall eat and be satisfied; they shall praise Jehovah that seek after him, let your heart live forever—all the ends of the earth shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before thee."

For the kingdom is Jehovah's, and he is the Ruler over the nations. As it is Jehovah's will which is to be done on earth as it is in heaven, the human race can never do this except through Christ, who calls himself the Bridegroom, and those who have been bought, the Bride, and now listen to the beautiful words of the Bridegroom: I am come into the garden my Sister my Bride; I have gathered my myrrh with my spice. I have eaten my honeycomb with my honey, I have drank my wine with my milk. Eat, oh Brethren! drink ye, drink ye abundantly, oh beloved!

The Savior is here represented as blessing his church, and conferring upon her special gospel privileges and consolation. Happy the saint and happy the fellowship that is prepared to receive him. The saints are too frequently asleep and their lamps all but out, while they ought to be looking, watching and longing for the appearance of their Divine Benefactor.

Now let us listen for a few moments to the prophet Isaiah—Ho, every one that thirsteth. Come ye to the waters; and he that hath no money; come ye, buy and eat. Yea come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not! Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness; incline your ear and come unto me; hear and your soul shall live. And I will make an everlasting covenant with you; even the sure mercies of David.

The prophet invites both Jews and Gentiles desirous of eternal life, to come and participate in the blessings of the gospel which are exhibited to them under the emblems of temporal things. The term thirst is particularly expressive. The sensation it implies is one of great uneasiness, representing the painful solicitude of the soul, and the deep conviction, crying out What shall I do to be saved? The Savior may have had this in view when he pronounced the blessing on those who hunger and thirst after righteousness.

Christ is the Bread of Life, and Paul taking up the question says: The Bread which we break, is it not the communion of the body of Christ. Seeing that we who are many are one bread, one body; for we are all partakers of the one bread.

Brethren we are one bread, as we are joined together into one mystical body, and declare ourselves to be so by our fellowship together, in the ordinance which Paul says he had received of the Lord; which also he delivered unto us, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he broke it and said, Take eat; this is my body which is given for you. This do in remembrance of me. After the same manner also he took the cup when he had supped, saying This cup is the New Testament in my blood. This do ye as oft as ye drink it in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

May the dear Lord in his great mercy grant that all those who partake of the bread of life this morning may be found among those who have been [illegible] with a Price.

[illegible] and Amen.

H. JUERGENSON.

Trip to Oklahoma.

Dear Bro Underwood:

Every thing is so uncertain if planning ahead, that I am almost resolved at times to leave all planning to Providence and to work as work comes to hand. My desire to continue my work in a more southern climate is placed in the balance, which I think comes largely from my having stated in THE RESTITUTION that my means was almost exhausted, and I would have to depend on brethren for traveling expenses.

This placed the brother at Avery in such uncertain position that the time of meeting at that place is postponed till Nov. 20, or later by his special request.

In the meantime I am reminded again that "man proposes but God disposes." I went to Scholls, Oregon and gave old neighbors and brethren a good by discourse on Oct. 18, and at Felida, Nov. 1. The officers of the Northwest Conference voluntarily offered me the amount in the treasury, $92.80, toward defraying expense of past work and assisting in further labor. As this had accumulated during the years in which I alone had filled the office of evangelist, there could be no question of misappropriation of funds pending. With thanks I accept the escape from the uncertainty I was placed under.

I wish to inform the brethren that it is not my purpose to locate in Oklahoma or any other state (unless it should be Arizona), but to continue to carry the good news from place to place, while life and strength is sufficient, and brethren have means, not in any one place, but all along the line, to defray traveling expenses.

I give this letter not only to inform the brethren in the south and southwest of my delay, but as the strongest argument I can make for a united, systematic plan of work in supporting those that are willing and anxious to work for the Master's cause

I still hope to start for Oklahoma at an early date.

W. L. SKEELS.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Obituary.

Elder C. C. Ramsay was born at Lowell, Mass. Dec 13, 1830, departed this life Sept. 15th, 1908, at Mason City, Iowa, at the home of his son Charles. He died suddenly from the infirmities of age, and was buried at Floyd, Iowa, where he long had lived and labored as an evangelist for the Church of God.

He was twice married, his first wife having died in Iowa many years ago. He leaves to mourn his loss a devoted wife, a daughter and two sons.

For several years he has been in failing health. In the summer of 1907 he was extremely ill at his home in Philadelphia, where he was nursed to a degree of health and strength by his devoted companion, and other relatives and friends. As soon as sufficiently recovered he with his wife visited his children in Iowa, after which they returned to their home, where he passed through the winter in fairly good health.

This summer he again visited his children, while Sister Ramsay came to Virginia to build up her health and visit friends. Seventeen years ago he first came from Philadelphia to Virginia, visiting brethren and proclaiming the truth he so much loved. Since then they together made seven visits to the Valley of Virginia, and the love and esteem we all feel for him prompts me to write this, not so much as an obituary, as an abler hand than mine is doubtless preparing a suitable one, but I cannot refrain from expressing our sorrow over his death, and our appreciation of his labors when here among us.

With a noble character, embellished as it was with so many Christian graces, it is but meet he should hold a warm place in the hearts of those he labored with. None more worthy of love, nor better able to proclaim the Glad Tidings has come amongst us. Truly can we say a beloved brother has fallen asleep.

But our sorrow is tempered with the firm hope which inspired our dear brother with love and with confidence in the promise of the greatest of gifts—Eternal Life in the Kingdom of our God.

E. R. BOYER.

Catherine Hittle was born in Pennsylvania, June 17, 1828, and died at Plymouth, Indiana, Nov. 6, 1908, at the age of 80 years.

When but eight years old she came with her parents to Rush County, Indiana, and in 1840 the family came to Marshall County, where the greater part of her long life was passed.

On Sept. 2, 1847 she was married to William Smith, and to this union were born six children who survive her—Perry W., George W., Joseph H. A. A., and Milton Smith, and Mrs. Mary E. Shuffer.

Her husband died Jan. 17, 1873, and she afterward married Miram Henderson of Kewanna, Indiana, who died some years ago.

Sister Henderson has been a member of the Church of God for many years, being among the pioneers in faith. She was always quiet and undemonstrative, yet firm in her convictions. She bought a little home in Plymouth a few years ago so that she might be near her children, and also attend Church services. She was made a member of this local organization on May 27, 1900, and when health would permit was always in her place, the last time being Sunday, Oct. 25.

The funeral was held on Sunday, Nov. 8, at Poplar Grove Church, about fourteen miles southwest of this city, where she was laid to rest in the quiet grave, to await the call of the heavenly messenger who will soon summon the faithful ones to come forth to a life that will not end. May we each so live that we will hear the trumpet call, and with our Sister enter into the joy of our Lord.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Sarah L Lusho	1 50

DO NOT forget to renew your subscription when it expires.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESURRECTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Great and Adorable Lord, our God: Another day of Wonderful privileges has dawned upon us. And the memory of Thy gracious invitation to come boldly to the throne of grace to obtain mercy and find help for every time of need, encourages us to come. We need mercy now, gracious Father. We all, like the apostles, and much more, offend in many things, and we confess all our shortcomings and remissness, and beseech Thee in Jesus' name to forgive us, that we may still be Thy adopted children, and praise and magnify thy holy name together.

And now, our heavenly Father, help us to shut out the world with all its cares and anxieties, and worship Thee without distraction, and in strong expectant faith, await the promised blessing. May each number of this little flock gaze on him who once was slain for us, till the whole being is opened up for his reception,—so that on leaving these hallowed precincts, each may indeed be a temple full of Holy Spirit. Oh, God, we realize to some extent, this morning, that there are heights and depths and breadths and lengths of Thy love that we have never explored; but we desire to live in closer communion with Thee,—we want to more implicitly obey the commandments of Jesus,—and walk in his steps. Father of love and mercy, help us to rise to a higher plain in the divine life, and grow continually in thy favor and in the knowledge of our Lord and Savior, Jesus Christ. Oh Father, do thou help us to attain that point where we can praise Thee for every disappointment, and loss, and vexation, because it has caused us to take hold of Thy strength.

Bless all of thy waiting children today, wherever they may be—especially the scattered and lonely members of thy Household. Remember all the afflicted ones in body, mind and estate—Bless Israel according to the flesh. We pray, too, for those in authority over us. In Jesus' name.

1 Cor. xv. 44.

Brother Huggins:

Please give an exposition of 1 Cor xv 44. Give the Greek words for "raised", "spiritual", and "body", and their meanings. A man here says that the original word for "raised" means dissolution or separation. You can see at a glance what he is trying to do—do away with the resurrection. Is Young's Concordance standard authority? In hope of eternal life when Jesus comes

E. F. RANDOLPH

EDITOR'S REPLY.

The Greek word translated "raised" in 1 Cor xv 44, is *egeiro*, and means, according to Young who is authority the world over, "to raise up". The word "spiritual" is from *pneumatikos:* and "body" is *soma* in the Greek, and means the physical organism always, unless it is used in a secondary sense. Your friend's suggestion that "raised" means separation, the separation of an immortal soul from this "mortal coil", is a prevalent theological saying, but is as destitute of foundation as an air castle. If he would only note that Paul's statement is about "the dead", that "the dead shall be raised incorruptible" (v 52), instead of an immortal entity being separated from the mortal body at death, he would surely see his mistake and the truth too.

Pillars.

Brother Huggins:

Your active work in the church prompts me to ask you for light on several questions. One I now submit: Would it be proper to call James, Cephas, and John (Gal. ii 9) a first presidency or first presidents of the church? Were they not an earthly head of the church after the Lord's ascension?—J. H. Byerly.

EDITOR'S REPLY.

The text referred to, Gal ii 9, does not say that James, Cephas, and John were pillars in the church, but they "seemed to be pillars", says the apostle. Whether these men were what they "seemed" to be or not, is a matter of small importance; the important thing to recognize is, that God has "set some in the church" (1 Cor xii 28) with authority to oversee and feed the church of God (Acts xx 28); and the ecclesia is so solemnly charged to obey and submit obediently to those who thus rule in the assembly of the saints. Heb xiii 17; Matt xviii 17. The boastful claims made by some brethren that they have no leader, that they follow no man, etc., is both unscriptural and sinful. Paul is declared to be "a pattern to them which should hereafter believe" (1 Tim i 16); and Timothy, though only a young man, was "an example" to the brethren "in word, in conversation, in charity, in spirit, in faith, in purity." iv 12. We are exhorted to "be followers of them who through faith and patience inherit the promises," (Heb vi 12), to walk in the "steps" of Abraham, etc. Rom iv 12. We are to "walk in the way of good men." Prov ii 20. And these "good men" are not only patterns and examples, but their "steps" are to be "walked" in. The church of Christ has human "pillars" under it; its "foundation" is not Christ alone, as some Protestants would have us believe. He is the "chief corner stone", but the "apostles and prophets" are part of its "foundation", popish as it may sound to some who are restive under church authority and discipline. Eph ii 20.

Good Reasoning

Sister Highfly.—The Bible condemns pride, not gold, silver, and finery. Really now, can't a person indulge in these things, and yet not be proud?

Minister.—Well, Sister Highfly, I reason that when you can see the tale of a fox, the fox himself cannot be far off.

"The Whole World."

These words occur in 1 John ii 2. The apostle affirms that Christ "is the propitiation for our sins; and not for ours only, but for the sins of the whole world". It is claimed by some that "the whole world" means the entire race of Adam without exception. But the word here translated "world" is *cosmos*, and means "arrangement of things". As the word only means an arrangement or constitution of things, we have come to classify it in a specific sense; we talk about the "religious world", the "political world", the "social world", etc., etc. The "religious world", for instance, comes short of embracing every being on the globe. And while we do not specially state that John means for our sins only (meaning the apostles and the church to whom he was writing), but also for the sins of the entire religious world", we suggest that this paraphrase perhaps expresses the apostles' meaning.

If one thing we are certain; he did not mean the whole race of Adam as a totality, both dead and living, by "the whole world". Christ says in humble petition to his Father, "I have manifested thy name to the men which thou gavest me out of the world" (Jno xvii 6); "the whole world" cannot, therefore, include these "men", because they were taken "out" of it. Before the apostle says a thing about "the whole world" he informs us that Christ "is the propitiation for our sins; and not for our's only"; after these remarks he goes on to talk about the "whole world", showing conclusively that, unless we charge him with redundancy, himself and other saints formed no part of the "world" of which he is speaking. Then "the whole world" is not universal. This conclusion may make Universalists feel uncomfortable, but it is good news to us who believe the inspired record. Do you ask why? Then you shall have the reason. "The whole world," says the same writer, "lieth in wickedness". 1 John v 19. If "the whole world" is universal, to what a strange conclusion must we come! "The whole world", that is, the entire posterity of Adam, dead and living, "lieth", in the present tense, "lieth in wickedness"! If God old Abraham, Noah, Job and the rest "of whom the world was not worthy"—all lying in wickedness. And since the world is to pass away (1 John ii 17), and since the "world" means all without exception, all the saints of God will have to pass away! But the phrase: "the whole world" and "all the world", does not in a single instance in all the Book of God mean the whole human family in the sense of totality. In the days of Cæsar Augustus "all the world" was taxed. Luke ii 1. Did the dead of past ages have to pay taxes? Did this decree embrace the antediluvians? Was Abraham, Lot, and the Sodomites raised from the dead, so that Augustus could tax them? Did our modern Universalist pay taxes during the reign of Augustus? No.

Was the Church Organized Before Pentecost?

Is it correct to say that the church was partly or possibly fully organized before Pentecost? I judge that it was from the calling of the Twelve, the Seventy, Judas the Treasurer, and from the Master's statement in Matt xviii 15 18.—D. A. Holcomb.

EDITOR'S REPLY.

We share your views, Brother Holcomb. The apostles were appointed before Pentecost, were "set in the church" (1 Cor xii 28) by the Master himself; hence in case of offenses that could not be reconciled privately among members, the crime was to be told "to the church." Matt xviii 17. If no church existed then, it would have been impossible to tell it to the church, and unless the church was then properly organized it would have been powerless to exercise the prerogative of adjudication. That the church existed prior to Pentecost day finds invincible corroboration in the language of Acts ii, where and when it is said of the converts made, "And the Lord added to the church daily such as were saved." v 47. See Matthew Henry's commentary on this text. Instead of the church being organized or set up on the day of Pentecost, the converts then made were just "added" to the church already in existence. And I submit that there is a vast deal of difference in setting up the church and "adding" to the church. After a church has been built, after it is in existence, you may "add" to it; not before.

Gold Dust.

The best monument is the good we have done for others.

Neither enemies or difficulties should keep us from obeying God.

Conceit may puff a man up, but can never prop him up.

Learn to say kind and pleasant things whenever opportunity presents itself.

One of the manifestations of narrowness in human nature is the disposition to criticise other people.

All man[illegible] over-[illegible]

[illegible] to fear, so long as you are faithful, earnest, and discriminating in your work—liberal, but not loose; considerate, but not truckling to human prejudice or vain philosophising of speculative dreamers. I am not a lover of strife or endless controversy. I do not believe in debating every thing and setting nothing; ever seeking but never finding. I am not particularly anxious about what this or that party thinks of my convictions—nevertheless, not insensible to the good and bad opinions of those with whom I come in contact. They may curse or they may bless; the latter is, of course, preferable, but not worth obtaining if it has to be done by sacrificing one or more of the fundamentals of the truth. What saith the Word is the all important matter! If all would submit to the testimony there would be no factions, no strife of tongues, no bickering. We must cut loose from what seemeth to be right to us if we wish to get a proper and just apprehension of what the Word teaches. What seemeth just to us may be all wrong and lead us to sympathize with what is hateful in the sight of Deity. Jehovah's dealings with nations and individuals in times past is regarded as very arbitrary and unjust by many of the reputed wisdom seekers of the world. They judge of things divine after their own feelings and sympathize with those whom God has punished with the death of the uncircumcised. This mode of reasoning lands them in confusion, and all manner of speculation follows, as the result of substituting their own thoughts in the place of revealed testimony as the rule of right. Yes; there are many ways that "seemeth right unto man but the end thereof are the ways of death."

A misapplication of testimony is virtually equivalent to unbelief. It is the result of trying to harmonize revealed testimony with our own erroneous conception as to what is good and just. If it were possible for a man to know what is good in the sight of his Maker apart from the Creator's revealed will—the natural man would certainly have something whereof to boast, and flatter his vanity. He has his vanity and pride all the same, but is absolutely a blank in the knowledge of God and spiritual perception. True wisdom is from above—pure and peaceable. Belief of the revealed Word is the Spiritual breath of life, and generates an understanding heart; the only treasure worthy of human ambition.

GEO. MOYER.

Brother Huggins:

I enclose with this a few references relating to chronology which I ran into when looking over the time from the departure of the Sceptre from Judah in the 11th of Zedekiah, to its return to the "Lion of the tribe of Judah" in the epoch of the regeneration; when Gentile times come to an end. I am surprised at the outcome of the figures found in the texts referred to, because being so much different from what I had expected, and as has been generally accepted.

I submit these figures for your inspection, and any errors found, to make a note in the direction of correction. The things written are for our instruction, and our study is to learn and to rightly divide the Word of Truth.

Fraternally as ever,

C. W. TOMKINS.

Comforting Thoughts About Death.

Dr. Woods Hutchinson, a celebrated physician, in the American Magazine, on the subject of the painlessness of death, says:

"Sleep and death are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those which are elaborated from the body's own waste products, acts as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only painful, but welcome. Pain-racked and fever-scorched patients long for death as the wearied traveller longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

"By Which"

These words are found in 1 Peter iii 19. The reader will remember that some time since Brother Tomkins wrote a very thoughtful article on this difficult text of Scripture, stating that Christ personally did the preaching, and then to introduce a similar proclamation in ancient times, the word "as" was inserted. At Brother Tomkin's solicitation we now offer a few thoughts on this text, and will give a few reasons why we cannot agree with our brother's exegesis.

Instead of "quickened by the spirit" (v. 18), some Greek MSS read "in the Holy Spirit". The Latin Bible reads, "by which he came spiritually, and preached to them that were in prison". The Complutensian Polyglot, also two ancient MS. of the Vulgate read, "in which, coming by the spirit, he preached to those who were in prison." "In my old MS Bible," says Adam Clarke, "which contains the first translation into English ever made, reads, 'in which thing, and to them that were closed together in prison, he coming in spirit preached.'" In all these various and authenticated renderings of the text, we have unanimity on the thought of Christ's activity as a preacher, but making his proclamation "in the spirit." "By his spirit," it is said here "he preached." We ask the reader to read carefully an article on this subject which will soon appear in our columns written by our beloved Brother Almus Adams.

"Temptation is not sin. Good men are tempted; children are tempted; angels are tempted; Jesus was tempted. It is not a sign that you are bad that you have temptation."

Report of Labor.

On October 18th, we went to District No. 9, Mecosta County for a few meetings. The interest was good from the beginning; the numbers increasing each evening. Brother Huggins came over from the Decker neighborhood and helped in the meetings until Friday evening, leaving there Saturday morning for Dutton, where many were anxious to hear him again. I came home Saturday evening, leaving the Elder to finish the meeting at No. 9, for the present. At their earnest request we expect to go back there November 14th and try to build up the work at that point.

October 30th we both went to Raisin Center, and on Saturday Sister L. U. Chase and I went to Adrian, where I spoke to a good congregation gathered in Sister Lulu Miller's parlors. Several young ladies of Sister Miller's Bible class desired further instruction in Bible doctrine, before committing themselves to the cause of truth in the act of baptism. Two of the candidates for baptism were unavoidably detained from the meeting, for which we were very sorry, and trust that when we go back in four weeks, as we have promised (D. V.) they will be able to get there. On Sunday at the request of the young ladies, the Elder spoke at Raisin Center, on the subject of the kingdom, after which two, Miss Berta Smith a very intelligent young lady, and Sister Peleg Chase, who felt that her former baptism was not performed with a sufficient understanding of the Scriptures were led into the waters of Raisin River, and baptized by Elder Woodward.

Sister Miller is untiring in her efforts to instruct and interest all who will help her in the Bible School work in Adrian. May she not become discouraged, but remember, God hath promised wisdom to those who ask and search for it, so may she patiently work and be rewarded by seeing the interest increase and others inquiring the way to be saved.

Yours in the work,

B. W. & M. A. WOODWARD.

Brother Underwood,

I was at Scholls, Oregon, last Sunday, where I gave the neighbors and brethren a good bye sermon. I am to meet with them for the same purpose at the church at Fulda, Washington, and the Lord willing, shall start to Avery from Portland, Nov. 2. Any that want meetings within reach of Avery, Oklahoma, will address me at that place. I expect to hold meetings as may be arranged from that end at that place. I expect to go via Denver.

Yours for the cause for life,

W. L. SKEELS.

What Is Faith?

What is faith? It is a belief in things which we do not see. It is very difficult to believe in what one cannot see, you say. Well, whether it be difficult or not, you do so every day of your life. You purchase a packet of seeds. There are a number of little dry, hard, dark atoms—not in the least like the bright blossoms you want. But you are told, by the man who knows, that these are seeds of the flowers which you desire to grow; so you take them and put them into the ground. That is faith. Then after a few weeks, you see a little bit of green appear above the earth, and you are happy. You say—I see my flower is coming up all right. But it is not a flower; it is only a little bit, as it were, of green grass, and has not a single one of the colors which you are looking for in your flower. Yet you feel quite certain that it is all right. That is faith again. Then at last, after more weeks of sunshine and shower, the full glorious flower bursts forth in all variety of its color and the glory of its form. Then you need no more faith in this matter, for you see the flower itself.—T. Teignmouth Shore.

Religion is not a fenced-off enclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.

Sin builds your hospitals, and sin builds the cities of the dead; sin is the undertaker at every funeral, and sin is the spade that digs the grave; and if sin could climb in the steps and get through the gates of life and take up its abode on God's fair fields of light, they would have to build a graveyard in glory.—Uipsy Smith.

Questions on Sunday School Lesson Nov. 15.

THE LORD OUR SHEPHERD. PSA. XXIII.

Golden Text.—"The Lord is my Shepherd; I shall not want. Verse 1.

QUESTIONS.

1. Who wrote this Psalm?
2. What experience in David's life would cause him to liken the Lord to a shepherd? 1 Sam. xvi. 11; xvii. 15.
3. Why did he come to regard the Lord as a shepherd?
4. Tell how Oriental shepherds and pastures differ from ours in this day.
5. Tell some ways in which the Lord is like a shepherd.
6. Do these qualities make him like a "good shepherd?"
7. What is the first statement made in this lesson?
8. Are all true Christians his sheep?
9. What is meant by green pastures?
10. What by still waters?
11. After the shepherd has led his flock to good pastures and quiet waters, where they have satisfied their appetites, then they lie down. Do you think Christians need periods of rest and recreation?
12. What does "restoreth my soul" mean?
13. Why do we need to be led?
14. Where will our Lord lead us?
15. How can we know he is leading us?
16. Can we safely trust his leadership?
17. What are the shepherd's crook or rod and staff used for?
18. What is meant by my cup runneth over?
19. What is meant by goodness and mercy?
20. What is meant by "dwell in the house of the Lord?"
21. If our cup is full of the blessings of God, and we are assured he has much more in store for us; if his "loving kindness" encircles us, and we are in his household, accepted as members of his family, need we have any fears for the future?

THOUGHTS.

While there are many paths to go in, there is only one right one.

God points out, leads, guides, directs, us to the right path.

If we go in wrong paths it is because of some fault in ourselves.

As we are willing to obey God's law, to put aside self and selfishness, and seek to do right, we shall surely be led in the paths and places that are best for us—even Paths of Righteousness.

As we disregard God's law, seek to gratify self, walk in forbidden paths, we will be without God's guidance, without hope, and have no one to blame but self.

We know we need a guide, and rest, and food, and shelter—constant care. Jesus promises all this, and then so much more that we cannot even imagine, is yet in store of the Father for his loving children.

Diary of a Rumseller.

Monday.—Took ragged Bill's last dime for whiskey.

Tuesday. Had a visit from Charlie Piper, who swore off three months ago and signed the pledge; gave him three drinks on tick.

Wednesday. That poor nervous fool, Dick Plaster, who gets wild and nervous after one drink, came in today; sold him a quart. P. S. Hear he killed his wife in a drunken rage.

Thursday. Johnny Slogan's wife begged me never to sell another drop to him. She cried till I promised. P. S. Sold him enough this very day to make him smash furniture and beat his children—ha! ha! ha! Business is business.

Friday. Phil Carter had no money; took his wife's wedding ring and silk dress for an old bill; sent him home gloriously drunk.

Saturday. Young Sam Chap took his third drink today. I know he likes it, and will make a speedy drunkard, but I gave him the value of his money. His father implored me to help break up the practice before it became a habit, but I told him if I didn't sell it some one else would.

Sunday. Pretended to keep the Sunday law today, but kept open my back door. Sold beer and wine to some boys, but they'll be ashamed to tell of it. But my till is fuller tonight than the church baskets are.

N. B. My business must be respectable, for real gentlemen patronize my bar—and yet, I guess I won't keep a diary, for these facts look very queer on paper.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Sunday School Lesson.

LESSON FOR SUNDAY, NOV. 15.

THE LORD OUR SHEPHERD. PSA. XXIII.

Golden Text. "The Lord is my Shepherd, I shall not want." Psa. xxiii. 1.

Who is the Lord that is called The Lord? He is the Jehovah Lord, or the Lord Jehovah. The One who said to Moses "I am that I am." Exo. iii. 14, or according to Leeser, "I will be that I will be" and again "I am the Lord—Jehovah—I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them." Exo. vi. 2, 3.

The Lord—Jehovah—does not call himself a shepherd, neither does David call him a shepherd. The lesson title is also wrong. It is not the Lord our Shepherd. It is "The Lord is my Shepherd."

The Psalm might—in a way—be a declaration of David of the goodness of the Lord to him; but if we carefully consider it as an expression of the Messiah—the Christ—we will find it fit in every point. Many of the Psalms, and especially parts of them, can only apply to David's Lord—the Messiah. David was a prophet, one of the holy men of God, and spoke as he was moved by the Holy Spirit." 2 Peter i. 21. He was moved by the Holy Spirit to prophesy of and for Christ to say "The Lord is my shepherd." Every true believer knows that Jesus was "A Man of sorrows, and acquainted with grief" Isa. liii. 3. Every true believer knows that his Father, the Lord Jehovah was with him—was his shepherd—from his birth to his death on the cross. He was a true Son, he was full of the Holy Spirit, iv. 1. It descended upon him like a dove. And God testified from heaven, "This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17. This was the voice of his Shepherd. It gave him a joy that his sorrows could not drive away, a joy that he desired to leave with his chosen ones a rare legacy. "These things have I spoken unto you, that my joy might remain in you, that your joy might be full." John xv. 11. The valley of the shadow of death brought no fear of evil. He knew he could not be held in the grave because his Shepherd was caring for him. "The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again." Matt. xvii. 22, 23. For thou—my Shepherd—art with me; thy rod and thy staff they comfort me. Although the Lord forsook him on the cross, Mark xv. 34, it was only for a short time. The apostle Peter preaching at the time of Pentecost said, "This Jesus hath God raised up" Acts ii. 32.

The whole psalm might be followed in every detail to suit the life and purpose of the Christ. Shepherds are those to take care of sheep. They watch over their flock by night, Luke ii. 8. The Lord Jehovah—the Shepherd of Jesus the Christ—having led his Son to a seat at his right hand in the heavens, Heb. viii. 1, said to him, "Sit thou at my right hand until I make thine enemies thy footstool," Psa. cx. 1, 2. These words may account for part of the fifth verse.

Jesus is now a Shepherd himself. As he heard only his Father's—Shepherd's—voice, so he says his sheep hear only his voice, and they know his voice. A stranger,—false shepherd—they will not follow; but will flee from him, they do not know his voice. Jno. x. 1-5.

There is no other shepherd that will, or can, lead us to the kingdom and glory. The Lord Jesus, the Chief Shepherd, 1 Peter v. 4, has warned his sheep that many would come in his name, and deceive many. Behold I have told you before. Believe them not, Matt. xxiv. 5, 25, 26, and in the fourth verse, he says, "Take heed that no man deceive you."—That no false shepherd lead you astray. How are the sheep to know for sure? By the doctrine of Christ. "He went through every city and village, preaching and showing the glad tidings of the kingdom of God, Luke viii. 1. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Next lesson, Solomon Anointed King. 1 Kings, i. 32-40; 50 53.

P. NEILL.

WE wish to avoid the labor and expense of mailing statements to our patrons. If such one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A Valuable Library at a Bargain.

A very carefully selected library left by a scholarly brother, will be sold cheap for the benefit of the dear sister who survives him. These books are not suitable for the general market, as they pertain especially to themes studied by believers in the Blessed Hope. Therefore the books will be sold cheaply to those who would appreciate them. They will go either together, forming a medium sized library, or in smaller lots, or even singly. A list with prices will be sent on application. Address Mrs. Elizabeth A. Reed, 1533 Kenmore ave, Chicago, Illinois.

Wanted.

SUCCESS MAGAZINE requires the services of a man in Plymouth to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary $1.50 per day, with commission option. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death. Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to prsident Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

WHEN YOUR TIME IS OUT PLEASE RENEW.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff loaned these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel, for the purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, but he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORKS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound, Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 350 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by C. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. xxiv. 4 "And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Price 5 cts, 6 for 25 cts, 100 for $3.00. Address, Uncle John Foore, Parsons, Kan.

[redacted] of gone into [redacted] brethren and [redacted] denominations, a few Infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp, and drops it in the box. He has labored hard to produce his masters work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

I've Been Thinking.

I've been thinking, I've been thinking,
What a glorious world were this,
Did folks mind their business more,
And mind their neighbor's less.
For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And others' foibles mock.

I've been thinking if we begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to mind—
It may seem of others;
It would seem strange if it were not,
Since all mankind are brothers.

Oh would that we had charity,
For every man and woman;
Forgiveness is the mark of those
We know "to err is human;"
Then let us banish jealousy—
Let's lift our fallen brother;
And as we journey down life's road,
Be good to one another.

Communicated.

The Divine Sonship.

This letter was written to a very dear brother who was inclined to Josephism, in an endeavor to win him back into the light of the Sonship.

My Dear Brother:

From our present view point, the doctrine that Jesus was begotten of Joseph seems cold and sordid in comparison with the beautiful faith, hope and love inspiring belief in the Divine Paternity. A relationship which alone makes possible that all-transcending example of Divine love expressed in the sacrificial offering of the "Only Begotten Son of God," to insure the salvation of those that believe.

It is true, we should keep our minds open for the reception of truth, at the same time it is equally important to exercise the judicial faculty to "Prove all things and hold fast that which is good," so that we do not become "Unstable souls," "Wafted about by every wind of doctrine."

Before we can reject the view that Jesus was begotten of God, as told in

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, NOVEMBER 11, 1908. NUMBER 42.

the 1st chapters of Matthew and Luke, many seemingly insurmountable obstacles must be removed.

We can find no authentic evidence that Joseph was the natural father of Jesus. Outside of the first two chapters of Matthew and of Luke, which those who believe in the Josephite paternity of necessity reject, the information concerning Joseph is very meager. Four times only is he mentioned in the remaining Scriptures, then only as Jesus "supposed" fa- [illegible] i 45 and vi 42. Whereas Mary is frequently authoritatively mentioned as his mother and the Scriptures abound in relerences attributing his fatherhood to God. The Fatherhood of God and Motherhood of Mary are conspicuous while the fatherhood of Joseph is nowhere asserted. We maintain that if Joseph was indeed Jesus' natural father that fact would have been told in plain words.

HIS SONSHIP NOT PUBLICLY KNOWN.

No one questions that the Jews, including his disciples till they were better informed, supposed Joseph to be Jesus' father. He was a member of Joseph's family and undoubtedly was adopted by him and thus became his legal son. For prudential reasons, sufficiently apparent, the knowledge of his Divine begettal was kept secret, (even Mary "kept those things in her heart," Luke ii 51) till God himself was ready to make an authorative announcement of his Sonship. Luke iii 22, etc.

Jesus himself said: "No man knoweth who the Son is, but the Father." Matt. xi: 27.

At another time he raised and seemingly settled the question of the Sonship, when he asked Peter, "Who say ye that I am."

"Thou art the Christ, the Son of the Living God" was Peter's answer, to which Jesus responded:

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi: 15-18. A statement that further proves that till the Father revealed it, the secret of his Sonship was not publicly known.

The importance of a belief in the Divine Sonship appears in Christ's further words. "On this rock will I build my church, and the gates of hell shall not prevail against it." Thus he made a belief in his Messiahship and his Sonship a basic principle of Christian faith. As the heir of David—the Christ—he is heir to the throne of Israel. As the Son of God, "He is heir of all things," Heb. 1-2, and "shall have the heathen for his inheritance and the uttermost parts of the earth for his possession." Psa. ii; Dan. vii; Rev. xi: 15. A thought that aptly keys in and becomes the underlying principle of the Gospel, which Paul says was before preached unto Abraham, "saying, In thy seed shall all families of the earth be blessed." The seed being the Christ, the Son of God, under whose righteous reign, Israel and the nations will be blessed. This also supplies the reason why the Apostolic and early Christian confession of faith embodied a belief in the Divine Sonship. Matt. xiv; 33 and xvi: 16, John ii 49 and vi: 69 and xi: 27, Acts viii: 37, etc

"Whosoever shall confess that Jesus is the Son of God" says John, "God dwelleth in Him and He in God." 1 John iv: 15, see also 1 John iii: 23 and iv: 9 and 10 and v, 5, 9 to 14.

SON OF MAN.

It is true Jesus also called himself the Son of Man and is frequently called the "Son of David." To claim that the expression Son of Man, means that he is the son of Joseph, does not appeal to us as reasonable. The two terms, Son of Man and Son of David are synonmous in their import, signifying that he is the descendant of David, in other words, the Messiah—the Christ.

Jesus said: "When the Son of Man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works." Matt. xvi: 27. From the viewpoint that he is both a descendant of David and the Son of God, the significance of the expression, "Glory of his Father" is plain. But if the term Son of Man, signifies the son of Joseph, it remains for those who so claim to explain the nature of the glory possessed by Joseph, that shall attach to Christ when he comes.

JESUS RAISES THE SONSHIP QUESTION.

The question of the Sonship was again directly raised by Jesus in conversation with the Pharisees, "What think ye of Christ, whose son is he?" he asked. They answer, "The son of David." Jesus then [illegible] in which David in spirit calls him Lord and asks "If David then call him Lord, how is he his son." Matt. xlii: 46. From the viewpoint that Christ was begotten of God and born of, or as the Apostle Paul says: "made of a woman," (Gal. iv: 4) of the House of David, (Luke i: 27), the answer to the question is plain. The Jews in their ignorance could not supply it, but it was revealed of God to Peter, who answered the same question in the words above quoted "Thou art the Christ, the Son of the living God." If he was Joseph's son, as well as Mary's, and not God's Son, there is no reason why David should call him Lord. On the contrary, if he was begotten of God, as God is greater than David, God's Son, even though a descendant of David, on his mother's side, would be entitled to precedence. The question itself implies the Divine Paternity, and was evidently propounded by Christ as an argument to sustain his claim to the Sonship.

TITLE TO THE THRONE OF ISRAEL.

The claim that Joseph must be the natural son of Joseph in order to be heir to the throne of Israel, is not seemingly well founded. The title could as legitimately descend through Mary, his mother. It is not uncommon for a king to inherit his crown through a woman. History abounds in such examples. King Edward of England received his crown through his mother, Victoria. Also the crown descended to Alphonso, the present King of Spain, through his mother. The thought that Jesus inherited the crown of Israel, through Mary, his mother, and the title to the throne of the world, as the "Only begotten of the Father," (John i: 14) is therefore legitimate, and from our present view point, very satisfying.

If Jesus was wholly of earthly parents he would have been born a Jew with inherited instincts, prejudices and characteristics of that race, whereas he possessed but few of the characteristics of the people with whom he mingled. Begotten of God he was a Cosmopolite, belonging to no particular race but to all races. There is therefore a universality in His character. He not only belongs to no particular race but to no century or age, but to all ages. Translate His words into the language of any people and He might have been the offspring of that people. Date them by any century and they belong to that century as fittingly as to any other. His words are timely always and never out of place. His was a life and example age lasting and world wide. His heart pulsated with love for the whole human race. God-like in his instincts, knowledge and love. He is therefore eminently fitted to be the Savior of the World and the world's King.

THE MEASURE OF GOD'S LOVE.

In view of the foregoing, we believe we are justified in asking that the evidence of the Josephite paternity to be acceptable must be of the most direct and positive character, especially so as it involves a the uprooting of what we esteem a most precious and vital principle of Christian faith. A doctrine which the Scriptures as they have come down to us unquestionably teach. A beautiful love inspiring thought which is lost if it was not "God's Own Son," not the "Only Begotten Son of the Father," but Joseph's son who was sacrificed.

Witness the immeasurable love embodied in the words of Jesus, "God so loved the world that he gave his Only Begotten Son that whosoever believeth on him might not perish but have everlasting life." John iii: 16.

Any one who has an only son, especially a good, faithful, loving son, can in a measure appreciate the boundless love that inspired so noble a gift, the most precious the mind can conceive.

Paul says, (Rom. v: 10): "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

It is clear the death of Jesus meant more and accomplished something which the death of no other person could [illegible] and the words "His Own Son" are used in relation to Jesus than the term sons as applied in the plural form to others.

Also witness the pathetic tenderness of these hope inspiring words. "He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things." Rom. viii: 32.

The phrase "His Own Son" expressing all the wealth of a father's love, who was yielding his most precious treasure in giving up His Own Son, His beloved One to die. In verse 29 we are told of the arrangement for others. They were "to be conformed to the image of His Son." To be brought about as Paul further says, (Gal. iv: 4) through the agony of God's Own Son.

"God sent forth his Son made of a woman under the law that he might redeem them that are under the law, that we might receive the adoption of sons, and because ye are sons God hath sent forth the spirit of his Son into your hearts, crying Abba Father (our Father)."

This adoption is the medium brought about through the agency of his own Son, by which others become God's spiritual children, but the Medium, Jesus himself, was God's only Son begotten of his Divine substance. Paul then attempts to express the boundless magnitude of the love thus manifested:

He says "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39.

Manifestly if Jesus was Joseph's son, his sacrifice involved no great manifestation of Divine love. It is no sacrifice—requires no stretching of heart-strings—is no example of love to give that which belongs to another. It is considered the height of patriotic devotion for a man to give his son for his country, but to send a son of another as a substitute and sacrifice him on the country's alter suggests but little patriotism.

Why should any one want to exchange the sublime manifestation of the Father's love in giving up "his own," "his only Son" for the altogether unsatisfactory thought of a sacrifice of Joseph's son?

Or exchange our splendid Savior, commingling as he does in his person in a harmonious, lovely and not unnatural way the majesty and love of the Divine with the mortal weakness of the human that he might taste [illegible] for our behalf?

Or the beautiful conception of our "Christ, the Son of the Living God" with His God inherited spirit of holiness, His God-like knowledge, penetration, mercy and power, the heir through His Almighty Father to all things, for a son of Joseph.

The thought possess not a single redeeming feature, while the conception of the Divine Paternity expresses the measure of inconceivable love. Not the blood of the son of Joseph, but the blood of Jesus the Christ, God's Son cleanses from sin.

If indeed it is possible to muster cold facts sufficient to conclusively demonstrate that Jesus was begotten of Joseph, and consequently is not the Only Begotten of the Father, so that we shall be compelled to give up the doctrine of the Divine Paternity, it will be like tearing the very heart strings out of Christianity.

NO STREAM CAN RISE ABOVE ITS FOUNTAIN.

Paul says "The first man (Adam) is of the earth, earthy. The second man (Jesus) is the Lord from heaven." (1 Cor. xv: 47). Also (John iii: 13) and "God sent forth His Own Son made of a woman," Gal. iv: 4. From the viewpoint of the Divine Paternity it is plain in what sense he was the ["Lord from heaven," "came down from heaven," was "sent forth" and crucified. From the viewpoint of a Josephite paternity, however, these expressions are inexplicable. If he originated [from earthly parents, he must also have been of this earth earthy," and in no sense came from heaven.

It is impossible for a stream to rise above its fountain. The doctrine of the evolution of species from a lower to a higher form is impossible in nature and unsupported by fact or experience. It is uniformly under the guiding and uplifting hand of higher intelligence that upward progress is made. A mere man born of human parents could not become the spiritually perfect and sinless Christ the Saviour of the world.

Begotten of the substance of the Father and born of the purest type of woman in all Israel, Our Saviour came into the world occupying a higher plane than it is possible for the natural man of himself to attain to, the plane from which Adam fell. Tempted as Adam was, he conquered. As Adam was given dominion over the forces of nature and all animate creation, (Gen. i: 26) so "He put all things in subjection under him." Heb. ii: 7, 8. He ceases, the winds and waves, evil spirits and all forces of nature were obedient to his will. Even death itself yielded its dominion to his power. As Adam left his high estate that he might share the punishment and sorrow of his beloved bride that God had given him, so Jesus, the second Adam became "Sin for us," his bride, and leaving the higher plane,—his "high estate," descended to our level to become our sacrificial offering, that he might "bear our sins," and redeem us and lift us up to the still higher plane to which God exalted him, the plane of immortal life. Occupying a higher plane he is able to reach down and lift up Adam's fallen posterity. No man born of human parents, weighted with the imperfections of a degenerate ancestry, could have accomplished so noble a mission and work of love.

A CREDIBLE MIRACLE.

It is true the Divine begettal involves a miracle. Christians, however, should not stumble over such examples of Divine Power. The begettal of the Savior is no greater miracle than the creation of Adam, the resurrection of Christ, the blooming of a rose, or the growth of an oak from an acorn.

Some in contending for and against this doctrine have clouded the issue by asking an explanation, or in trying to explain the method of the miracle, just how and through what means and agency it was brought about. Such discussion is as sensible and profitable as it would be to discuss whether, in the miracle of the resurrection, it is essential that God should gather into the new body all the particles of dust that composed the old one, or what chemical changes must take place in the transformation of a corruptible into an incorruptible body.

IN WHAT SENSE IS JESUS THE SON OF GOD?

As before said, the Scriptures as they have come to us unquestionably teach the Divine Paternity. The Sonship is conspicuous throughout the New Testament. Before those who exercise the judicial faculty to "Prove all things" can accept the doctrine of the Josephite paternity, it will be necessary to show if Jesus was not God-begotten, in what sense he is the Son of God, and when and in what way he came into that relationship. Also, as all who are "led by the spirit of God are the children of God," (Rom. viii. 14) in what distinctive sense different from the other sons Jesus is the Son of God, that he should be preferred above the others and called the "Only begotten Son of the Father," (John i 14-18, 34, John iii 16 and 18; Psa ii; Acts xiii 33; Heb i 5; 1 John iv 9. His "firstborn." (Psa lxxxix 27) "His Own Son," (Rom viii 3 and 32; Gal iv 4 and 6 and other testimony)

We become the children of God by the regenerating influence of the "Word of Truth" operating in us, followed by the "Washing of regeneration." In other words, we are converted and baptized for the remission of sins and having reformed our lives, are spiritually made into a "new creation in Christ Jesus." "Born again," into the spiritual family of God. Re- [illegible] We were spiritually "dead in trespasses and sins." Eph ii 1.

Manifestly Jesus did not become the Son of God in that way. He is the embodiment of the Word (John i 14) and therefore could not have been begotten of it. Indeed it is through his Word we are begotten into spiritual life and become adopted children. John i 12; Eph i 5; Gal iii 26; Gal iv 4 to 7. Also he being sinless, was never dead in trespasses and sins, so could not be regenerated, or born again.

Furthermore, if he is an adopted son, he is only one among many. Tens of thousands antedated him, in that case he would be neither the "Only Begotten Son of the Father" nor his "Firstborn" nor in any distinctive sense "His Own Son." He is also uniformly spoken of as "The Son of God." The definite article "the" signifies the only one. Not "A Son" as one among many.

Some claim that he became the Son of God at his resurrection. If so, he was not God's Son prior to that event as the Scriptures abundantly assert, and was not God's Son when he was crucified.

THE FATHER'S NAME.

The writer of the Epistle to the Hebrew says, "Being made so much better than the angels as he had by inheritance (not by adoption) obtained a more excellent name than they. Unto which of the angels said he at any time, thou are my Son, this day have I begotten thee." Heb i 4 5 and 9. It is begotten sons only who inherit the names of their fathers. The central thought of the first nine verses of this Epistle is that Jesus was a Son by begottal, God's own literal son, and therefore inherited his Father's Name, "A name that is above every Name." Phil ii 9, and "Heir of all things." Such language will not fittingly apply to any but a son generated of the substance of the Father.

JAS. W. WILSON.

(Concluded next week.)

Praise God.

In every life there are three regions; that of the light, where duty is clearly defined; that of the dark, where wrong is no less clearly marked; and a great borderland of twilight, where there is no certainty, where dividing lines are not distinct, and where each man must be fully persuaded for himself. It is here, however, that the temper of the soul is tested; here the decisions are come to that make us weak or strong; here that we may drift into the dark, or start a path of upward climbing that will conduct to the tablelands where the light never wanes. In threading a difficult way through these devious tracks there is no clue so helpful or certain as to ask what will conduce to the praise of God. All that would hinder this must be avoided; all that would promote and enhance it must be followed at any cost. —*F. B. Meyer.*

It is a great proof to me that God's truth is the truth, because it is so large that there is an angle for each one of us to see, no matter how diversely our poor blind eyes may squint at it. When the veil through which we now see darkly, is gone, and we see the whole—if we ever see the whole—how blinding the vision will be!

For every trial God sends, he gives sufficient grace for its endurance, but he promises no grace with which to bear anticipations of trial.

Subscribe for The Restitution to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

The Restitution.

A. R. UNDERWOOD, Office Editor

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PLYMOUTH, INDIANA, Nov. 11, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

SISTER Mary Beebe writes that since the death of her husband she has moved from Urbana to Vinton, Iowa. Let all interested make note of this change.

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

A LETTER from a lady in Hochheim, Texas, states she was led to see the truth by reading THE RESTITUTION, and now hopes that God will put it into the heart of some one to come and baptize her into the all-saving name. Who can reach this point? Let us know and name and address will be sent.

AS WINTER is coming on and no one wants war in bad weather, the Balkan trouble is likely to settle down. The past week has seen Germany and France ready to grapple each other, but cooler heads have staved that off again. The new Czar of Bulgaria is to make settlement with Turkey by the money route. Austria settles by simple exchange of territory. Germany is satisfied so long as Austria is not molested, as a large part of the Austrians are really German. Russia is content to bide her time. She wants free passage through the Dardanelles, but to force that issue now would not be policy. However, she sees that it is perfectly easy to break a treaty—even the great Berlin treaty—and if one of the signatory powers can break it at will, another can do likewise when she gets ready. Russia does not want the Berlin treaty smashed just yet. She will get more by waiting.

AGAIN we ask correspondents to be careful. When sending a money order see that is made out properly. One came this week without the post master's signature. Then a request for samples of tracts came, saying to forward with bill, etc. No name is given so we can do nothing. Then another brother gets some sheets of cardboard and writes an article, mails it with a two cent stamp—we had four more to pay. Then again many ask for address to be changed, give the new address, supposing we know the old. Brother if we had but one to remember we could do it, but not thousands, so give the old one too. Then again, street numbers in cities should be given carefully. We have case just now, where a brother in Cleveland, O. sent a change, stating he had moved. We made the change on list exactly as given, and forwarded papers—the post master says Stop it, no such person at above number. A little more care to little details will help very much.

Communicated.

Editor Restitution:

Sisters Mary Knowles, Ida Buckman and myself left Salem, Ohio, October 14th, to visit with the brethren at Cleveland, Ohio. Sisters Hattie Sanford and Ora Thompson met us at the train, taking us to their homes, and helping to make our stay in their city one of pleasure and interest.

Each day of our visit was spent in visiting at the homes of the brethren, and meeting with them at their Wednesday evening Bible Class, and also at the Sister's meeting which is interesting and instructive. At the Sunday Service we had the pleasure of meeting with a number of brothers and Sisters that we could not visit during our short stay.

We missed the voice of Brother Jobelin, as he had always preached the Word of Truth, when we visited the Cleveland Church; but we know he is just sleeping and soon he will awake.

Brother B. F. Laug read a lesson and after breaking bread, the brethren exhorted each [illegible] in the faith, of our Lord and Savior.

Our visit was one to be remembered with pleasure.

On Saturday, October 24th, Brother Stanley Sanford and wife accompanied us to Barberton, Ohio, to meet with the church there on Sunday. The brethren there number three; but the meeting was one that we will long remember. Brother Juergenson and wife, and Brother Earle are earnestly contending for the faith; they are not discouraged because of numbers. Their Motto is, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Brother Juergenson read a paper which I send to THE RESTITUTION that others may be benefitted by it. Sister Juergenson had a lesson on "The Blessed Hope." After a short Praise Service and the breaking of bread, the meeting closed. After attending this meeting where sometimes there are only the brother and his wife, I would say to the isolated brethren, "Forsake not the assembling of yourselves together" if only two or three. Remember the promise "it is the Father's good pleasure to give you the kingdom."

While at Barberton we all enjoyed a drive through the country to Turkey Foot Lakes, about seven miles from the town. It was a beautiful sight as the lakes spread out over the country, and from the hills we had a fine view.

Sister Juergenson went with us to Akron, where we took the electric car for Canton, stopping to visit Brother Hancock and wife, where we remained for a short time. They too, are alone in the faith; but rejoicing in hope. We feel strengthened and encouraged by meeting with those of like precious faith, and will remember our visit with pleasure.

ELLA KNOWLES.

"FOR YE ARE BOUGHT WITH A PRICE."

In picking or selecting a lesson for this Sunday morning I do not think I could find a more valuable,—more interesting and more precious subject than that which we are about to consider. It is a part of the 20th verse of the 6th chapter of 1st Corinthians, and reads as follows: "For ye are bought with a price."

Every word in this text is of great importance to us. In this 6th chapter Paul addresses the church at Corinth against going to law, and he starts the chapter with just such strong language as he closes it with namely: "Dare any of you having a matter against another go to law before the saints?" and then he tells the church what the saints shall do, and then winds up with the question: "Why do ye rather not take wrong?" The old man would like to do that would he? But Paul answers this question himself, saying: "But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" And now Paul sums up the whole matter and tells us why we should not do this or why we should do that, by saying: "For ye are bought with a price," and adds to this, to the praise of Jehovah: "Therefore, glorify God in your body, and in your Spirit which are God's," and Paul confirms it in the next chapter, vii. 23, by saying, "Ye are bought with a price; be not ye servants of men." As I have said before, every word is of great value and I will try to show you who Paul addresses with "ye." Does he only mean the church at Corinth, or are more included in this word? Surely there are more included with "ye." Paul means ye as many as are led by the Spirit of God, they are the sons of God; for the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call brethren, but each one of us, wherein he was called therein abide with God, and we know that all things work together for good to them that love God, to them who are the called according to his purpose; for whom he also did predestinate to be conformed to the image of his Son; that he might be the first-born among many brethren, moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

The called ones are all they who are brought into the fold by the preaching of the Word, and effectual operation of the Spirit to obey the gospel, if we were to this description, then we are classified with the called ones, and Paul tells us, that we are not our own; "for we are bought with a price."

"For we are bought with a price." The word "for" is to prove something, it is a conjunction, and is a word by which—a reason is introduced for something advanced before, namely: to prove that we are "not our own," and if we are "not our own," whose are we? or to whom do we belong?

Our text says, "Ye are bought." To "buy" means here not that an exchange has taken place, but "are bought" means here have been redeemed, so that our text would read "For ye have been redeemed with a price." Buy or redeem signifies to deliver sinners from sin and its penalty from death, for the wages of sin are death. Paul to the Romans wrote as follows:—"Know ye not that so many of us (mark this us) as were baptized into Jesus Christ were baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

The proclamation which Jesus gave his disciples after his resurrection was, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not shall be damned." To explain in few words would be as follows: By baptism we enter into the covenant with God, through Christ. By baptism our sins are washed away, and (right here) "we are bought with a price." "With a price!" What precious words. "With a price!" With the price; the only price. Are these not precious words? Brethren, ye, or we are "bought with a price;" we are redeemed by the precious blood of our Lord and Savior Jesus Christ, whereby Christ has an everlasting dominion over us. A ransom means a price paid, or the redeeming of a sinner, or procuring a pardon for some offender.

God giving directions to his prophets or ministers how to behave toward penitent sinners says, in Job xxxiii. 24, "Deliver him from going down to the pit, I have found a ransom." Declare to him, (the sinner) that I have pardoned him and I will heal him; for I have provided a way of ransoming and redeeming sinners from death, which they by their sins have deserved, which way is by the death of my Son, the Redeemer and Savior, hence Christ is called a Ransom. And as we read, 1. Tim. ii. 6, "Who gave himself a ransom for all, to be testified in due time." Man being in a lost and most deplorable condition, and liable to eternal death on account of his sins, the eternal God, moved by his divine love sent his only begotten and beloved Son to restore fallen man to the favor of God and Christ, who voluntarily endured punishment due to our sins, gave his most precious life and blood as the price of our redemption, and therefore such, as Christ, redeemed from the bondage of sin and death are called the "ransomed of the Lord," Isa. xxxv. 10. Christ delivered sinners from sin and death by the purchase of his precious blood and the power of his grace, thus is Christ both the Ransomer and the Ransom. Looking for "that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

In 1 Peter i. 18, to the end, we read, "For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever; and this is the Word which by the gospel is preached unto you."

In Gal. iii. 13, we find the reason why it was necessary for Christ to die, namely, "Christ hath redeemed us from the curse of the law," which is, "Thou shalt surely die;" but now after hearing and obeying the gospel, we can say with 1st John iii. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Further on we read, "But we know that when he shall appear we shall be like him; for we shall see him as he is," and when we shall see him, brethren, then the lambs shall sing a new song, saying, thou art worthy to take the Book, and to open the seals thereof; for thou hast redeemed us to God by thy blood out of every kindred and tongue and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

"For ye are bought with a price." Say friends, can you afford to neglect so great an offer and close your ears to the pleading Savior who standeth at the door knocking; if any man hear my voice and open the door; I will come in to him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father on his throne. He that hath an ear let him hear what the Spirit saith unto the churches." But also to you dear brethren, bring I also a message while we are permitted to once more assemble on this first day of another week to remember the death of our Lord, and to celebrate that happy day on which our crucified Lord conquered the great enemy, "death" on its own ground. While preaching throughout Galilee, this Jesus of Nazareth told the multitude on one occasion "I am the Bread of life, he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

"I am the Bread of Life." What precious words they are to us, brethren. Jesus Christ compared himself to bread, and well he may, as he is the true food, and both the author and matter of eternal life. The Wise Man of Old has told us, "Come eat ye of my bread and drink ye of the wine which I have mingled." Who are they which shall come to eat of that bread and to drink of that wine?" Every body is invited; but few are coming, and the Psalmist answers this question thus: "The meek shall eat and be satisfied; they shall praise Jehovah that seek after him, let your heart live forever—all the ends of the earth shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before thee."

For the kingdom is Jehovah's, and he is the Ruler over the nations. As it is Jehovah's will which is to be done on earth as it is in heaven, the human race can never do this except through Christ, who calls himself the Bridegroom, and those who have been bought, the Bride, and now listen to the beautiful words of the Bridegroom: I am come into the garden my sister my Bride; I have gathered my myrrh with my spice. I have eaten my honeycomb with my honey, I have drank my wine with my milk. Eat, oh Brethren! drink ye, drink ye abundantly, oh beloved!

The Savior is here represented as blessing his church, and conferring upon her special gospel privileges and consolation. Happy the saint and happy the fellowship that is prepared to receive him. The saints are too frequently asleep and their lamps all but out, while they ought to be looking, watching and longing for the appearance of their Divine Benefactor.

Now let us listen for a few moments to the prophet Isaiah—Ho, every one that thirsteth. Come ye to the waters; and he that hath no money; come ye, buy and eat. Yea come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness; incline your ear and come unto me; hear and your soul shall live. And I will make an everlasting covenant with you; even the sure mercies of David.

The prophet invites both Jews and Gentiles desirous of eternal life, to come and participate in the blessings of the gospel which are exhibited to them under the emblems of temporal things. The term thirst is particularly expressive. The sensation it implies is one of great uneasiness, representing the painful solicitude of the soul, and the deep conviction, crying out What shall I do to be saved? The Savior may have had this in view when he pronounced the blessing on those who hunger and thirst after righteous[illegible]

Christ is the Bread of Life, and Paul taking up the question says: The Bread which we break, is it not the communion of the body of Christ. Seeing that we who are many are one bread, one body; for we are all partakers of the one bread.

Brethren we are one bread, as we are joined together into one mystical body, and declare ourselves to be so by our fellowship together, in the ordinance which Paul says he had received of the Lord; which also he delivered unto us, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he broke it and said, Take eat; this is my body which is given for you. This do in remembrance of me. After the same manner also he took the cup when he had supped, saying This cup is the New Testament in my blood. This do ye as oft as ye drink it in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

May the dear Lord in his great mercy grant that all those who partake of the bread of life this morning may be found among those who have been Bought with a Price.

Amen and Amen.

H. JUERGENSON.

Trip to Oklahoma.

Dear Bro. Underwood:

Every thing is so uncertain in planning ahead, that I am almost resolved at times to leave all planning to Providence and to work as work comes to hand. My desire to continue my work in a more southern climate is placed in the balance, which I think comes largely from my having stated in THE RESTITUTION that my means was almost exhausted, and I would have to depend on brethren for traveling expenses.

This placed the brother at Avery in such uncertain position that the time of meeting at that place is postponed till Nov. 20, or later by his special request.

In the meantime I am reminded again that "man proposes but God disposes." I went to Scholls, Oregon and gave old neighbors and brethren a good by discourse on Oct. 18, and at Felidu, Nov. 1. The officers of the Northwest Conference voluntarily offered me the amount in the treasury, $92.80, toward defraying expense of past work and assisting in further labor. As this had accumulated during the years in which I alone had filled the office of evangelist, there could be no question of misappropriation of funds pending. With thanks I accept the escape from the uncertainty I was placed under.

I wish to inform the brethren that it is not my purpose to locate in Oklahoma or any other state (unless it should be Arizona), but to continue to carry the good news from place to place, while life and strength is sufficient, and brethren have means, not in any one place, but all along the line, to defray traveling expenses.

I give this letter not only to inform the brethren in the south and southwest of my delay, but as the strongest argument I can make for a united, systematic plan of work in supporting those that are willing and anxious to work for the Master's cause.

I still hope to start for Oklahoma at an early date.

W. L. SKEELS.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Obituary.

Elder C. C. Ramsay was born at Lowell, Mass. Dec 18, 1830, departed this life Sept. 15th, 1908, at Mason City, Iowa, at the home of his son Charles. He died suddenly from the infirmities of age, and was buried at Floyd, Iowa, where he long had lived and labored as an evangelist for the Church of God.

He was twice married, his first wife having died in Iowa many years ago. He leaves to mourn his loss a devoted wife, a daughter and two sons.

For several years he has been in failing health. In the summer of 1907 he was extremely ill at his home in Philadelphia, where he was nursed to a degree of health and strength by his devoted companion, and other relatives and friends. As soon as sufficiently recovered he with his wife visited his children in Iowa, after which they returned to their home, where he passed through the winter in fairly good health.

This summer he again visited his children, while Sister Ramsay [illegible] to Virginia to build up her health, visit friends. Seventeen years ago he first came from Philadelphia to Virginia, visiting brethren and proclaiming the truth he so much loved. Since then they together made seven visits to the Valley of Virginia, and the love and esteem we all feel for him prompts me to write this, not so much as an obituary, as an abler hand than mine is doubtless preparing a suitable one, but I cannot refrain from expressing our sorrow over his death, and our appreciation of his labors when here among us.

With a noble character, embellished as it was with so many Christian graces, it is but meet he should hold a warm place in the hearts of those he labored with. None more worthy of love, nor better able to proclaim the Glad Tidings has come amongst us. Truly can we say a beloved brother has fallen asleep.

But our sorrow is tempered with the firm hope which inspired our dear brother with love and with confidence in the promise of the greatest of gifts—Eternal Life in the Kingdom of our God.

E. R. BOYER.

Catherine Hittle was born in Pennsylvania, June 17, 1828, and died at Plymouth, Indiana, Nov. 6, 1908, at the age of 80 years.

When but eight years old she came with her parents to Rush County, Indiana, and in 1840 the family came to Marshall County, where the greater part of her long life was passed.

On Sept. 2, 1847 she was married to William Smith, and to this union were born six children who survive her—Perry W., George W., Joseph B. A. A., and Milton Smith, and Mrs. Mary E. Shaffer.

Her husband died Jan. 17, 1873, and she afterward married Miram Henderson of Kewanna, Indiana, who died some years ago.

Sister Henderson has been a member of the Church of God for many years, being among the pioneers in faith. She was always quiet and undemonstrative, yet firm in her convictions. She bought a little home in Plymouth a few years ago so that she might be near her children, and also attend Church services. She was made a member of this local organization on May 27, 1900, and when health would permit was always in her place, the last time being Sunday, Oct. 25.

The funeral was held on Sunday, Nov. 8, at Poplar Grove Church some fourteen miles southwest of this city, where she was laid to rest in the quiet grave, to await the call of the heavenly messenger who will soon summon the faithful ones to come forth to a life that will not end. May we each so live that we will hear the trumpet call, and with our Sister enter into the joy of our Lord.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Sarah L Leeba	1 50

DO NOT forget to renew your subscription when it expires.

Ebenezer. 1. Sam 7, 12

This copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Great and Adorable Lord, our God: Another day of Wonderful privileges has dawned upon us. And the memory of Thy gracious invitation to come boldly to the throne of grace to obtain mercy and find help for every time of need, encourages us to come. We need mercy now, gracious Father. We all, like the apostles, and much more, offend in many things, and we confess all our shortcomings and remissness, and beseech Thee in Jesus' name to forgive us, that we may still be Thy adopted children, and praise and magnify thy holy name together.

And now, our heavenly Father, help us to shut out the world with all its cares and anxieties, and worship Thee without distraction, and in strong expectant faith, await the promised blessing. May each member of this little Body gaze on him who once was slain for us, till the whole being is opened up for his reception,—so that on leaving these hallowed precincts, each may indeed be a temple full of Holy Spirit. Oh, God, we realize to some extent, this morning, that there are heights and depths and breadths and lengths of Thy love that we have never explored; but we desire to live in closer communion with Thee,—we want to more implicitly obey the commandments of Jesus,—and walk in his steps. Father of love and mercy, help us to rise to a higher plain in the divine life, and grow continually in thy favor and in the knowledge of our Lord and Savior, Jesus Christ. Oh Father, do thou help us to attain that point where we can praise Thee for every disappointment, and loss, and vexation, because it has caused us to take hold of Thy strength.

Bless all of thy waiting children today, wherever they may be—especially the scattered and lonely members of thy Household. Remember all the afflicted ones in body, mind and estate—Bless Israel according to the flesh. We pray, too, for those in authority over us. In Jesus' name.

1 Cor. xv. 44.

Brother Huggins:

Please give an exposition of 1 Cor xv 44. Give the Greek words for "raised", "spiritual", and "body", and their meanings. A man here says that the original word for "raised" means dissolution or separation. You can see at a glance what he is trying to do—do away with the resurrection. Is Young's Concordance standard authority? In hope of eternal life when Jesus comes.

E. F. RANDOLPH

EDITOR'S REPLY.

The Greek word translated "raised" in 1 Cor xv 44, is *ageiro*, and means, according to Young who is authority the world over, "to raise up". The word "spiritual" is from *pneumatikos;* and "body" is *soma* in the Greek, and means the physical organism always, unless it is used in a secondary sense. Your friend's suggestion that "raised" means separation, the separation of an immortal soul from this "mortal coil", is a prevalent theological saying, but is as destitute of foundation as an air castle. If he would only note that Paul's statement is about "the dead", that "the dead shall be raised incorruptible" (v 52), instead of an immortal entity being separated from the mortal body at death, he would surely see his mistake and the truth too.

Pillars.

Brother Huggins:

Your native work in the church prompts me to ask you for light on several questions. One I now submit: Would it be proper to call James, Cephas, and John (Gal. ii 9) a first presidency or first presidents of the church? Were they not an earthly head of the church after the Lord's ascension?—J. H. Byerly.

EDITOR'S REPLY.

The text referred to, Gal ii 9, does not say that James, Cephas, and John were pillars in the church, but they "seemed to be pillars", says the apostle. Whether these men were what they "seemed" to be or not, is a matter of small importance; the important thing to recognize is, that God has "set some in the church" (1 Cor xii 28) with authority to oversee and feed the church of God (Acts xx 28); and the ecclesia is so solemnly charged to obey and submit obediently to those who thus rule in the assembly of the saints. Heb xiii 17; Matt xviii 17. The boastful claims made by some brethren that they have no leader, that they follow no man, etc., is both unscriptural and sinful. Paul is declared to be "a pattern to them which should hereafter believe" (1 Tim i 16); and Timothy, though only a young man, was "an example" to the brethren "in word, in conversation, in charity, in spirit, in faith, in purity." iv 12. We are exhorted to "be followers of them who through faith and patience inherit the promises," (Heb vi 12), to walk in the "steps" of Abraham, etc. Rom iv 12. We are to "walk in the way of good men." Prov ii 20. And these "good men" are not only patterns and examples, but their "steps" are to be "walked" in. The church of Christ has human "pillars" under it; its "foundation" is not Christ alone, as some Protestants would have us believe. He is the "chief corner stone", but the "apostles and prophets" are part of its "foundation", popish as it may sound to some who are restive under church authority and discipline. Eph ii 20.

Good Reasoning

Sister Highfly.—The Bible condemns pride, not gold, silver, and finery. Really now, can't a person indulge in these things, and yet not be proud?

Minister.—Well, Sister Highfly, I reason that when you can see the tale of a fox, the fox himself cannot be far off.

"The Whole World."

These words occur in 1 John ii 2. The apostle affirms that Christ "is the propitiation for our sins; and not for ours only, but for the sins of the whole world". It is claimed by some that "the whole world" means the entire race of Adam without exception. But the word here translated "world" is *cosmos*, and means "arrangement of things". As the word only means an arrangement or constitution of things, we have come to classify it in a specific sense; we talk about the "religious world", the "political world", the "social world", etc., etc. The "religious world", for instance, comes far short of embracing every being on the globe. And while we do not dogmatically state that John means, "Not for our sins only (meaning the writer and the church to whom he is writing), but also for the sins of the entire religious world", we suggest that this paraphrase perhaps expresses the apostles' meaning.

Of one thing we are certain; he did not mean the whole race of Adam as a totality, both dead and living, by "the whole world". Christ says in humble petition to his Father, "I have manifested thy name to the men which thou gavest me out of the world" (Jno xvii 6); "the whole world" cannot, therefore, include these "men", because they were taken "out" of it. Before the apostle says a thing about "the whol world" he informs us that Christ "is the propitiation for our sins; and not for our's only"; after these remarks he goes on to talk about the "whole world", showing conclusively that, unless we charge him with redundancy, himself and other saints formed no part of the "world" of which he is speaking. Then "the whole world" is not universal. The conclusion may make Universalists feel uncomfortable, but it is good news to us who believe the inspired record. Do you ask why? Then you shall have the reason. "The whole world," says the same writer, "lieth in wickedness". 1 John v 19. If "the whole world" is universal, to what a strange conclusion must we come! "The whole world", that is, the entire posterity of Adam, dead and living, "lieth", in the present tense, "lieth in wickedness"!! Good old Abraham, Noah, Job and the rest "of whom the world was not worthy"—all lying in wickedness. And since the world is to pass away (1 Jno ii 17), and since the "world" means all without exception, all the saints of God will have to pass away"! But the phrase: "the whole world" and "all the world", does not in a single instance in all the Book of God mean the whole human family in the sense of totality. In the days of Cæsar Augustus "all the world" was taxed. Luke ii 1. Did the dead of past ages have to pay taxes? Did this decree embrace the antediluvians? Was Abraham, Lot, and the Sodomites raised from the dead, so that Augustus could tax them? Did our modern Universalist pay taxes during the reign of Augustus? No.

Was the Church Organized Before Pentecost?

Is it correct to say that the church was partly or possibly fully organized before Pentecost? I judge that it was from the calling of the Twelve, the Seventy, Judas the Treasurer, and from the Master's statement in Matt xviii 15-18.—D. A. Holcomb.

EDITOR'S REPLY.

We share your views, Brother Holcomb. The apostles were appointed before Pentecost, were "set in the church" (1 Cor xii 28) by the Master himself; hence in case of offence that could not be reconciled privately among members, the crime was to be told "to the church." Matt xviii 17. If no church existed then, it would have been impossible to tell it to the church, and unless the church was then properly organized it would have been powerless to exercise the prerogative of adjudication. That the church existed prior to Pentecost day finds indubible corroboration in the language of Acts ii. where and when it is said of the converts made, "And the Lord added to the church daily such as were saved." v 47. See Matthew Henry's commentary on this text. Instead of the church being organized or set up on the day of Pentecost, the converts then made were just "added" to the church already in existence. And I submit that there is a vast deal of difference in setting up the church and "adding" to the church. After a church has been built, after it is in existence, you may "add" to it, not before.

Gold Dust.

The best monument is the good we have done for others.

Neither enemies or difficulties should keep us from obeying God.

Conceit may puff a man up, but can never prop him up.

Learn to say kind and pleasant things whenever opportunity presents itself.

One of the manifestations of narrowness in human nature is the disposition to criticise other people.

All men have their faults, and whosoever looks for a friend without imperfection will never find what he seeks. We love ours—in spite of, notwithstanding our faults, and we ought to love our friends in like manner.

ANNA DREW.

They Wrote Letters.

Brother Huggins:

I am glad to see you are conducting your editorial part of THE RESTITUTION so frankly and ably in defense of the truth. You have nothing to fear, so long as you are faithful, earnest, and discriminating in your work—liberal, but not loose; considerate, but not truckling to human prejudice or vain philosophising of speculative dreamers. I am not a lover of strife or endless controversy. I do not believe in debating every thing and setting nothing; ever seeking but never finding. I am not particularly anxious about what this or that party thinks of my convictions—nevertheless, not insensible to the good and bad opinions of those with whom I come in contact. They may curse or they may bless; the latter is, of course, preferable, but not worth obtaining if it has to be done by sacrificing one or more of the fundamentals of the truth. What saith the Word is the all important matter? If all would submit to the testimony there would be no factions, no strife of tongues, no bickering. We must cut loose from what seemeth to be right to us if we wish to get a proper and just apprehension of what the Word teaches. What seemeth just to us may be all wrong and lead us to sympathize with what is hateful in the sight of Deity. Jehovah's dealings with nations and individuals in times past is regarded as very arbitrary and unjust by many of the reputed wisdom seekers of the world. They judge of things divine after their own feelings and sympathize with those whom God has punished with the death of the uncircumcised. This mode of reasoning lands them in confusion, and all manner of speculation follows, as the result of substituting their own thoughts in the place of revealed testimony as the rule of right. Yes; there are many ways that "seemeth right unto man but the end thereof are the ways of death."

A misapplication of testimony is virtually equivalent to unbelief. It is the result of trying to harmonize revealed testimony with our own erroneous conception as to what is good and just. If it were possible for a man to know what is good in the sight of his Maker apart from the Creator's revealed will—the natural man would certainly have something whereof to boast, and flatter his vanity. He has his vanity and pride all the same, but is absolutely a blank in the knowledge of God and spiritual perception. True wisdom is from above—pure and peaceable. Belief of the revealed Word is the Spiritual breath of life, and generates an understanding heart; the only treasure worthy of human ambition.

GEO MOYER.

Brother Huggins:

I enclose with this a few references relating to chronology which I ran into when looking over the time from the departure of the Scepter from Judah in the 11th of Zedekiah, to its return to the "Lion of the tribe of Judah" in the epoch of the re-generation; when Gentile times come to an end. I am surprised at the outcome of the figures found in the texts referred to, because being so much different from what I had expected, and as has been generally accepted.

I submit these figures for your inspection, and any errors found, to ... to the unerring of correction. The things written are for our instruction, and our study is to learn and to rightly divide the Word of Truth.

Fraternally as ever,

C. W. TOMKINS.

Comforting Thoughts About Death

Dr. Woods Hutchinson, a celebrated physician, in the American Magazine, on the subject of the painlessness of death, says:

"Sleep and death are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those which are elaborated from the body's own waste products, acts as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only painful, but welcome. Pain-racked and fever-scorched patients long for death as the wearied toiler longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

"By Which"

These words are found in 1 Peter iii 19. The reader will remember that some time since Brother Tomkins wrote a very thoughtful article on this difficult text of Scripture, stating that Christ personally did the preaching, and then to introduce a similar proclamation in ancient times, the word "ne" was inserted. At Brother Tomkin's solicitation we now offer a few thoughts on this text, and will give a few reasons why we cannot agree with our brother's exegesis.

Instead of "quickened by the spirit" (v. 18), some Greek MSS read "in the Holy Spirit". The Latin Bible reads, "by which he came spiritually, and preached to them that were in prison". The Complutensian Polyglot, also two ancient MS. of the Vulgate read, "in which, coming by the spirit, he preached to those who were in prison." "In my old MS Bible," says Adam Parke, "which contains the first translation into English ever made, reads, 'In which thing, and to them that were closed together in prison, he coming in spirit preached.'" In all these various and authenticated renderings of the text, we have unanimity on the thought of Christ's activity as a preacher, but making his proclamation "in the spirit." "By his spirit," it is said here "he preached." We ask the reader to read carefully an article on this subject which will soon appear in our columns written by our beloved Brother Almus Adams.

"Temptation is not sin. Good men are tempted; children are tempted; angels are tempted; Jesus was tempted. It is not a sign that you are bad that you have temptation."

Report of Labor.

On October 18th, we went to District No. 9, Macosta County for a few meetings. The interest was good from the beginning; the numbers increasing each evening. Brother Huggins came over from the Decker neighborhood and helped in the meetings until Friday evening, leaving there Saturday morning for Dunton, where many were anxious to hear him again. I came home Saturday evening, leaving the Elder to finish the meeting at No. 9, for the present. At their earnest request we expect to go back there November 14th and try to build up the work at that point.

October 30th we both went to Italia Center, and on Saturday Sister L. C. Chase and I went to Adrian, where I spoke to a good congregation gathered in Sister Lulu Miller's parlors. Several young ladies of Sister Miller's Bible class desired further instruction in Bible doctrine, before committing themselves to the cause of truth in the act of baptism. Two of the candidates for baptism were unavoidably detained from the meeting, for which we were very sorry, and trust that when we go back in four weeks, as we have promised (D. V.) they will be able to get there. On Sunday at the request of the young ladies, the Elder spoke at Italia Center, on the subject of the kingdom, after which two, Miss Berta Smith a very intelligent young lady, and Sister Peleg Chase, who felt that her former baptism was not performed with a sufficient understanding of the Scriptures were led into the waters of Italia River, and baptised by Elder Woodward.

Sister Miller is untiring in her efforts to instruct and interest all who will help her in the Bible School work in Adrian. May she not become discouraged, but remember, God hath promised wisdom to those who ask and search for it, so may she patiently work and be rewarded by seeing the interest increase and others inquiring the way to be saved.

Yours in the work,

B. W. & M. A. WOODWARD.

Brother Underwood,

I was at Scholls, Oregon, last Sunday, where I gave the neighbors and brethren a good bye sermon. I am to meet with them for the same purpose at the church at Fields, Washington, and the Lord willing, shall start to Avery from Portland, Nov. 2. Any that want meetings within reach of Avery, Oklahoma, will address me at that place. I expect to hold meetings as may be arranged from that end at that place. I expect to go via Denver.

Yours for the cause for life,

W. L. SESSLS.

What Is Faith?

What is faith? It is a belief in things which we do not see. It is very difficult to believe in what one cannot see, you say. Well, whether it be difficult or not, you do so every day of your life. You purchase a packet of seeds. There are a number of little dry, hard, dark atoms—not in the least like the bright blossoms you want. But you are told, by the man who knows, that these are seeds of the flowers which you desire to grow; so you take them and put them into the ground. That is faith. Then after a few weeks, you see a little bit of green appear above the earth, and you are happy. You say—I see my flower is coming up all right. But it is not a flower; it is only a little bit, as it were, of green grass, and has not a single one of the colors which you are looking for in your flower. Yet you feel quite certain that it is all right. That is faith again. Then at last, after more weeks of sunshine and shower, the full glorious flower bursts forth in all variety of its color and the glory of its form. Then you need no more faith in this matter, for you see the flower itself.—T. Tolgumouth Shore.

Religion is not a fenced-off enclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.

Sin builds your hospitals, and sin builds the cities of the dead; sin is the undertaker at every funeral, and sin is the spade that digs the grave; and if sin could climb in the steps and get through the gates of life and take up its abode on God's fair fields of light, they would have to build a graveyard in glory.—Gipsy Smith.

Questions on Sunday School Lesson Nov. 15.

THE LORD OUR SHEPHERD. PSA. XXIII.

Golden Text.—"The Lord is my Shepherd; I shall not want. Verse 1.

QUESTIONS.

1. Who wrote this Psalm?
2. What experiences in David's life would cause him to liken the Lord to a shepherd? 1 Sam. xvi. 11; xvii. 15.
3. Why did he come to regard the Lord as a shepherd?
4. Tell how Oriental shepherds and pastures differ from ours in this day.
5. Tell some ways in which the Lord is like a shepherd.
6. Do these qualities make him like a "good shepherd?"
7. What is the first statement made in this lesson?
8. Are all true Christians his sheep?
9. What is meant by green pastures?
10. What by still waters?
11. After the shepherd has led his flock to good pastures and quiet waters, where they have satisfied their appetites, then they lie down. Do you think Christians need periods of rest and recreation?
12. What does "restoreth my soul" mean?
13. Why do we need to be led?
14. Where will our Lord lead us?
15. How can we know he is leading us?
16. Can we safely trust his leadership?
17. What are the shepherd's crook or rod and staff used for?
18. What is meant by my cup runneth over?
19. What is meant by goodness and mercy?
20. What is meant by "dwell in the house of the Lord?"
21. If our cup is full of the blessings of God, and we are assured he has much more in store for us; if his "loving kindness" encircles us, and we are in his household, accepted as members of his family, need we have any fears for the future?

THOUGHTS.

While there are many paths to go in, there is only one right one.

God points out, leads, guides, directs, us to the right path.

If we go in wrong path it is because of some fault in ourselves.

As we are willing to obey God's law, to put aside self and selfishness, and seek to do right, we shall surely be led in the paths and places that are best for us—even Paths of Righteousness.

As we disregard God's law, seek to gratify self, walk in forbidden paths, we will be without God's guidance, without hope, and have no one to blame but self.

We know we need a guide, and rest, and food, and shelter—constant care. Jesus promises all this, and then so much more that we cannot even imagine, in yet in store of the Father for his loving children.

Diary of a Rumseller.

Monday.—Took ragged Bill's last dime for whiskey.

Tuesday. Had a visit from Charlie Piper, who swore off three months ago and signed the pledge; gave him three drinks on tick.

Wednesday. That poor nervous fool, Dick Plaster, who gets wild and nervous after one drink, came in today; sold him a quart. P. S. Hear he killed his wife in a drunken rage.

Thursday. Johnny Slogan's wife begged me never to sell another drop to him. She cried till I promised. P. S. Sold him enough this very day to make him smash furniture and beat his children—ha! ha! ha! Business is business.

Friday. Phil Carter had no money; took his wife's wedding ring and silk dress for an old bill; sent him home gloriously drunk.

Saturday. Young Sam Chap took his third drink today. I know he likes it, and will make a speedy drunkard, but I grovel in the value of his money. His father implored me to help break up the practice before it became a habit, but I told him if I didn't sell it some one else would.

Sunday. Pretended to keep the Sunday law today, but kept open my back door. Sold beer and wine to some boys, but they'll be ashamed to tell of it. But my till is fuller tonight than the church baskets are.

N. B. My business must be respectable, for real gentlemen patronize my bar—and yet, I guess I won't keep a diary, for these facts look very queer on paper.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Sunday School Lesson.

LESSON FOR SUNDAY, NOV. 15.

THE LORD OUR SHEPHERD. PSA. XXIII.

Golden Text. "The Lord is my Shepherd, I shall not want." Psa. xxiii. 1.

Who is the Lord that is called The Lord? He is the Jehovah Lord, or the Lord Jehovah. The One who said to Moses "I am that I am." Exo. iii. 14, or according to Leeser, "I will be that I will be" and again "I am the Lord—Jehovah—I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them." Exo. vi. 2, 3.

The Lord—Jehovah—does not call himself a shepherd, neither does David call him a shepherd. The lesson title is also wrong. It is not the Lord our Shepherd. It is "The Lord is my Shepherd."

The Psalm might—in a way—be a declaration of David of the goodness of the Lord to him; but if we carefully consider it as an expression of the Messiah—the Christ—we will find it fit in every point. Many of the Psalms, and especially parts of them, can only apply to David's Lord—the Messiah. David was a prophet, one of the holy men of God, and spoke as he was moved by the Holy Spirit." 2 Peter i. 21. He was moved by the Holy Spirit to prophesy of and for Christ to say "The Lord is my Shepherd." Every true believer knows that Jesus was "A Man of sorrows, and acquainted with grief" Isa. liii. 3. Every true believer knows that his Father, the Lord Jehovah was with him—was his shepherd—from his birth to his death on the cross. He was a true Son, he was full of the Holy Spirit, iv. 1. It descended upon him like a dove. And God testified from heaven, "This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17. This was the voice of his Shepherd. It gave him a joy that his sorrows could not drive away, a joy that he desired to leave with his chosen ones a rare legacy. "These things have I spoken unto you, that my joy might remain in you, that your joy might be full." John xv. 11. The valley of the shadow of death brought no fear of evil. He knew he could not be held in the grave because his Shepherd was caring for him. "The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again." Matt. xvii. 22, 23. For thou—my Shepherd—art with me; thy rod and thy staff they comfort me. Although the Lord forsook him on the cross, Mark xv. 34, it was only for a short time. The apostle Peter preaching at the time of Pentecost said, "This Jesus hath God raised up" Acts ii 32.

The whole psalm might be followed in every detail to suit the life and purpose of the Christ. Shepherds are those to take care of sheep. They watch over their flock by night, Luke ii. 8. The Lord Jehovah—the Shepherd of Jesus the Christ—having led his Son to a seat at his right hand in the heavens, Heb. viii. 1, said to him, "Sit thou at my right hand until I make thine enemies thy footstool." Psa. cx. 1, 2. These words may account for part of the fifth verse.

Jesus is now a Shepherd himself. As he heard only his Father's—Shepherd's—voice, so he says his sheep hear only his voice, and they know his voice. A stranger,—false shepherd—they will not follow; but will flee from him, they do not know his voice. Jno. x. 1-5.

There is no other shepherd that will, or can, lead us to the kingdom and glory. The Lord Jesus, the Chief Shepherd, 1 Peter v. 4, has warned his sheep that many would come in his name, and deceive many. Behold I have told you before. Believe them not, Matt. xxiv. 5, 25, 26, and in the fourth verse he says, "Take heed that no man deceive you."—That no false shepherd lead you astray. How are the sheep to know for sure? By the doctrine of Christ. "He went through every city and village, preaching and showing the glad tidings of the kingdom of God, Luke viii. 1. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Next lesson. Solomon Anointed King. 1 Kings, i. 32-40; 50 53.

P. NEILL.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A Valuable Library at a Bargain.

A very carefully selected library left by a scholarly brother, will be sold cheap for the benefit of the dear sister who survives him. These books are not suitable for the general market, as they pertain especially to themes studied by believers in the Blessed Hope. Therefore the books will be sold cheaply to those who would appreciate them. They will go either together, forming a medium sized library, or in smaller lots, or even singly. A list with prices will be sent on application. Address Mrs. Elizabeth A. Reed, 1588 Kenmore ave, Chicago, Illinois.

Wanted.

SUCCESS MAGAZINE requires the services of a man in Plymouth to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary $1.50 per day, with commission option. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

AN EXPOSITION of Isa vii 14-16. A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

Notice.

Any Berean desiring Berean plus address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

WHEN YOUR TIME IS OUT PLEASE RENEW.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:20 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try is a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer use to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 50c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wines as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wines, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

The Restitution.

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—FOR THE—
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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his doubtful work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Be True.

Thou must be true to thyself,
If thou the truth wouldst teach.
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famished feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Exchange.

Communicated.

The Divine Sonship.

(Concluded from last week.)

THE STORY OF HIS BEGETTAL.

The prophets also foretold that Christ would be the Son of God as well as the descendant of David. 2 Sam. vii 14; Psa. ii and lxxxix 26 and 27. In harmony with their predictions, two of his biographers, Matthew and Luke, tell of his begettal, birth and the scenes and incidents of his early childhood. It is reasonable that one or more of the writers of the gospels should embody such information. It is such as Christians are entitled to and without which the New Testament Scriptures would be incomplete.

It forms the link between the predictions of the prophets and the record of his work and mission, showing that he is indeed the Christ, the Son of the living God. To leave this information out, would be like cutting out the first act of a play or the first two chapters of a story in which the characters are introduced.

While the story as related by the two different writers differs widely in detail and incident as do other portions of these two gospels, they do not conflict. Both agree as to the Divine begettal. The story they relate is as credible and well authenticated as any other miracle of the Bible including the resurrection.

That the two writers should tell the story each in his own way and that they should relate differing incidents associated with Jesus' early childhood is natural. That they have done so, affords strong evidence of the credibility of the record. If indeed the first two chapters of each of these gospels are apocryphal, as the advocates of Josephism maintain, and were written and attached by some one at a subsequent period, they would, in all probability, have been identical in detail and in literary style, but would have differed materially in style from the gospels of which they now form a part. Every writer has a literary style of his own as closely identified with his personality as his signature. As witness the difference in style between Matthew and Luke and John, or Paul's literary style as compared with that of the writers of the other epistles.

We maintain that if some other brain had dictated these introductory chapters, the difference in the literary style would be conspicuous, whereas, as is apparent to the most superficial observer they were written by the same hand that wrote the remainder of the gospels of which they form a part. The one is written in Matthew's style and the other in Luke's style.

The question also arises, how could such important additions to the gospels be made and such a vital change in the accepted doctrines of the church be adopted without stirring up a fierce controversy. Every departure from the primitive faith has been marked by discussion, as witness the trinitarian controversy. The annals of church history, however, contain no account of such a controversy in relation to the Divine Paternity. The nearest approach to it is found in the denunciation of the Ebionites by Irenæus, not for adding to but for "mutilating the Scriptures." He charged them with cutting out the first two chapters of Matthew, all of Luke and the epistles of Paul, because they contained the story of the Divine begettal, and the latter opposed circumcision and the keeping of the law of Moses.

HISTORICAL EVIDENCE.

Furthermore, before we can accept the Josephite view, it will also be necessary to show us when this important change took place and when these chapters were added. The most ancient manuscripts of the Scriptures we now have contain these introductory chapters. Irenæus was a disciple of Polycarp, who was a companion of John. The Scriptures at that early period when he wrote contained these chapters including the story of the Divine begettal. He mentions all four gospels by name calling them the "four pillars of the church," and quotes freely from the first two chapters of Matthew without suggestion or intimation that their authenticity was in question.

After quoting the account of the Divine begettal as in Matthew's gospel (verses 18 to 22) including verse 23, he comments as follows: "Evidently meaning both that the promise made to the fathers is fulfilled—the Son of God born of a virgin and that this is the very Savior Christ, whom the prophets foretold."

Again he says, showing that he knew Mary to be of the lineage of David: "But Matthew likewise, knowing but one and the same Jesus Christ when he (Matthew) is relating his human birth of the virgin according to God's promises to David that out of the fruit of his loins he would raise up an eternal king."

He also refers to all the incidents related by Matthew, such as the visit of the wise men, flight to Egypt, etc.

Justin, who was born about the year 100, in his first apology to Cæsar (13 Page 64) wrote:

"The power of God came upon and overshadowed the virgin and caused her, though a virgin, to conceive; and the angel of God who was sent to this virgin at that time announced to her glad tidings, saying, 'Behold thou shalt conceive in thy womb by the Holy Ghost and shalt bring forth a Son and he shall be called the Son of the Most High and thou shalt call his name Jesus for he shall save his people from their sins'."

Again, in his debate with the Jew, Tryphon, (78 Page 175) he says:

"Now Joseph who was espoused to Mary, wished at first to put away his betrothed, thinking that she had become pregnant by intercourse with a man; that is to say, by fornication. But he was commanded in a dream not to put her away; and the angel who appeared to him told him that what she had conceived was by the Holy Ghost. Struck with awe therefore he did not put her away."

He then tells of the enrollment when Cyrenius was governor, the birth of Jesus at Bethlehem, the manger, the visit of the Magi and their failure to return to Herod, the flight to Egypt, the slaughter of the children, the death of Herod and succession of his son Archelaus, etc., as related by both Matthew and Luke. Showing conclusively that at that time those introductory chapters were accepted as authentic parts of the gospel.

"It was necessary," he further wrote, "that (the sacrifices) should be done according to the will of the Father at the coming of his Son Jesus Christ who was born of a virgin of the race of Abraham, and the tribe of Judah and family of David." Dod—43 P. 139.

We have still another important witness whose testimony completely establishes that the Divine Paternity was an accepted doctrine of the church at a still earlier period, Ignatius, who was one of the eye witnesses of the resurrected Christ. ("For I saw him in the flesh even after his resurrection and I believe he still exists." He wrote) testifies.

"For Jesus was born of Mary according to the appointment of God, of the seed of David, but of the Holy Spirit." Ibid XVIII pp. 209 298.

Again in an epistle to the church at Smyrna, he wrote:

"Our Lord was truly born of a virgin, baptized by John that all right-eousness might be fulfilled by him, and was truly nailed to the cross in the flesh, for us, under Pontius Pilate and Herod the Tetarch. Ep. to Smyrnæ p 416.

He also further says that among the "three mysteries hid from the Prince of this world" was the "Virginity of Mary." Ibid xix P. 208

We are aware that the advocates of the Josephite paternity also discredit the testimony of these early Christian writers. Unjustly so, we believe. In considering the credibility of their testimony, it should be borne in mind that each sealed it with his blood, each of the above three suffered martyrdom for the cause of Christianity. Whether they rise true on the Divine Paternity question or otherwise, their testimony must be received as authentic historical evidence, as to what the church believed and taught at that time, also as proving that the introductory chapters to Matthew and Luke containing the story of Jesus' Divine begettal, was at that early time accepted as authentic and unquestioned.

TESTIMONY OF THE SCRIPTURES.

Aside from this early historical evidence, the Scriptures abundantly corroborate the narrative of the begettal and birth of our Savior as related by Matthew and Luke. On an other hypothesis than that of the Divine Paternity can the intimate relationship between Father and Son so often revealed, and the Divine knowledge and Godlike powers which he inherited, be explained.

In addition to the many testimonies already referred to, wherein he is called the "Only Begotten Son," "His Own Son," etc. Mark begins his Gospel with a declaration of the Sonship. "The beginning of the Gospel of Jesus the Christ, the Son of God." Mark i. 1. Also John in the first chapter of his Gospel, asserts the Divine Paternity in these words, "And we beheld his glory, the glory as of the Only Begotten of the Father" (Verse 13) and "No man had seen God at any time, the Only Begotten Son who is in the bosom of the Father, he hath declared him." (Verse 18) Also in the same chapter Nathaniel in his confession, expressed the prophetic thought regarding the Sonship as combined with the kingship of Israel. "Rabbi thou art the Son of God, thou art the king of Israel." (Verse 49)

A later translation of John i. 13, reads: "It was not by natural conception, nor by human instincts, nor by any man's choice. But by God himself that we owe the life." (John i. 13, Rotherham N. T.)

This translation is upheld by other of the latest authorities. In a foot note referring to this text the author of the Diaglott says:

"Dr. Griesbach gives a different reading of this verse—Who was not begotten of blood, nor of the will of the flesh, nor of the will of man, but of God," thus referring to the physical generation of the Messiah by the Spirit of God rather than to the moral regeneration of believers."

Thus this text becomes a positive confirmation of the narrative of Matthew, and Luke, with which John no doubt was familiar. It also explains that John had the Divine Paternity in his mind when he called Jesus the Only Begotten Son of the Father. Also note the many references to the Sonship in the epistles of John. Indeed John wrote his Gospel "That we might believe Jesus is the Christ, the Son of God." John xx. 31.

Twice in a voice from heaven God himself acknowledged he was Jesus' Father. "This is my Beloved Son," he said, "in whom I am well pleased, hear ye him," [Matt. iii. 17; xvii. 5; 2 Pet. i. 17] thus verifying the declaration of the angel as found in the 1st chapter of Luke—"He shall be called the Son of the Highest." (Luke i. 32)

Jesus also claimed that he was God's Son in a multitude of instances, some of which I have already noted. Thus show an intimate relationship which can only be explained on the hypothesis that they were indeed Father and Son in the real sense. When he was brought before the Council, for example, the High Priest said: "I adjure thee by the Living God that thou tell us whether thou be the Christ the Son of God." When Jesus acknowledged that he was, the High Priest rent his clothes and accused him of blasphemy, and adjudged him worthy of death. Matt. xxvi. 64.

Also when he was nailed to the cross they reviled him and said: "If thou be the Son of God come down from the cross." Matt. xxvii 40.

If he was only a son in the same sense that all who are led by the Spirit of God are the children of God, there would be no reason for accusing him of blasphemy, or sense in assuming that he possessed the power to come down from the cross.

The Jews demanded his crucifixion, because they said: "We have a law and by our law he ought to die, because he made himself the Son of God." (John xix. 7.) Manifestly both the Jews and Pilate understood the claim to be that he was the Son in a literal sense by generation and not by adoption, otherwise they could not accuse him of blasphemy nor would Pilate have been afraid.

It was the manifestation of his Godlike powers which it would naturally be expected the Son of God would possess that led his disciples to believe in his Son-ship. When they beheld him walking on the water they exclaimed "Of a truth thou art the Son of God." Matt. xiv. 33.

The parable of the vineyard clearly teaches the Divine Sonship. The husbandman (God) after sending his servants the (Prophets) only to be rejected and killed sent his Own Son the Heir (Jesus,) whom they also killed. "Having yet therefore One Son, his well beloved he sent him last unto them saying: They will reverence my Son." Mark xii. 6.

Language could not be framed to more plainly corroborate the story related by Matthew and Luke as narrated in the first two chapters of their Gospels. As the prophets were sons of God in the spiritual sense, the difference in relationship is apparent, the one sent was "His One Son, his well-beloved." This also fully corroborates the testimony of John, who repeatedly calls him God's Only Begotten Son.

THE DEVIL KNEW HIM TO BE THE SON OF GOD.

Whoever or whatever the devil may be, both he and his satellites the evil spirits are represented as recognizing Jesus as God's Son and as possessing those God like powers such as it is expected God's Son would inherit from his Father.

"If Thou be the Son of God" the devil said: "Command that these stones be made bread," also "if thou be the Son of God cast thyself down." Matt. iv. 3, 6.

Witness also the cry of the unclean spirit. "What have I to do with thee, Jesus thou Son of the Most High God." Mark v. 7; Luke viii. 28.

And the devils also came out of many crying out: "Thou art Christ, the Son of God." Luke iv. 41.

But why multiply testimony. My letter is already over-long. "These things have I written that ye might believe on the name of the Son of God." I John v. 13.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." I John iv. 5.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

"He that believeth in the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." 1 John v. 5, 10.

Let us, beloved brother, believe this record which seems to be supported with abundant testimony and not be led astray by the "traditions of men" to substitute a fleshly son begotten of Joseph, therefore "of the earth, earthy" for the "Only Begotten of the Father." "The Lord from heaven."

Very truly your Brother in Christ.

JAS. W. WILSON.

Nuggets of Gold.

"Sir, thou hast nothing to draw with, and the well is deep."

"The well is deep!" "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

Who can drink or carry to the famishing multitudes? Is there hope? The broken pitcher is only a model in potter's clay of the receptacle that yet shall be.

He that moulded shall re-create. "Behold I make all things new." Lay the broken fragments in a sacred place. A golden pitcher may yet carry living water to famishing nations. "In Christ all nations shall be blessed." The fountain shall flow with an inexhaustible supply "in the ages to come."

"The water that I shall give him shall be in him a well of water springing up into everlasting life."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . And the Spirit and the Bride say Come! and let him that heareth say Come! and let him that is athirst come! and whosoever will let him take of the water of life freely."

I would rather do the work of a golden pitcher, in the age to come, in quenching the thirst of the perishing, than to wear the crown of a king.

W. L. SUMMERS.

One offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

The next thing to knowing we have found him, is to find some one else and say, "Come and see."—Frances Ridley Havergal.

"If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?"

Do not forget to renew your subscription when it expires.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, NOVEMBER 18, 1908. NUMBER 43.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Questions on Sunday School Lesson Nov. 22.

SOLOMON ANOINTED KING.

1 KINGS i. 33 to ii. 12.

Golden Text—"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind." 1 Chron. xxviii. 9.

QUESTIONS.

1. After David learned of the death of Absalom where did he go?
2. How old was David? 2 Sam. v. 4.
3. What was the state of his health?
4. Who had been promised to be his successor?
5. Who attempted to take the throne?
6. Who was he?
7. What claim would he have?
8. Do you think he would have been a good king?
9. Who was Solomon's mother?
10. Who was Bathsheba?
11. How old was Solomon when he took the throne?
12. How long did he reign?
13. Who had care of his early training?
14. What disposition and tastes did he develop?
16. When David heard that Adonijah was attempting to take the throne, what did he do?
16. What did the fact of Solomon riding David's mule show?
17. When Adonijah and his men heard of it, what did they do?
18. Why did Adonijah take hold of the altar?
19. Did Solomon forgive him?
20. When David came to die, what charge did he give Solomon?
21. In obedience to God the way to success?
22. What did David advise about some enemies?
23. Why did he deem this necessary?
24. Are we called to inherit a kingdom?
25. Is it a greater kingdom than Solomon's?
26. Is it a greater kingdom than Solomon's?
28. What are your chances for gaining this inheritance?
27. Read Rev. iii. 21. What is promised, and who to?

THOUGHTS.

Anointing in olden times was "setting apart" for special work.

God has something special for every one to do. We are set apart for that purpose.

David promised Solomon success if he gave God his whole-hearted service, and this is the measure of success for us now.

The poorest man may have a throne, not bought by shedding the blood of another, but gained by obedience to God's Word.

"Many an earnest servant of God loses precious time in planning great things and costly sacrifices for the future. If we would 'do the little things' within our reach now, the greater things would come to us the sooner. Besides, should the Lord come, we would not be found idle."

"There is a peculiarity which distinguishes those who are Christ's. It is this: His sheep hear his voice, and it is just as true of them that they know not the voice of strangers, hence the stranger will they not follow."

A Valuable Library at a Bargain.

A very carefully selected library left by a scholarly brother, will be sold cheap for the benefit of the dear sister who survives him. These books are not suitable for the general market, as they pertain especially to themes studied by believers in the Blessed Hope. Therefore the books will be sold cheaply to those who would appreciate them. They will go either together, forming a medium sized library, or in smaller lots, or even singly. A list with prices will be sent on application. Address Mrs. Elizabeth A. Reed, 1538 Kenmore ave, Chicago, Illinois.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 18, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they were understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result may put stars in your crown.

TAKE special note of the article on the "Name" by Brother D. C. Robison. It is just our mind exactly.

BROTHER John L. Wine was with the Church at Plymouth last Sunday, and gave his two discourses as usual.

WE have just received a letter from Brother John Foore telling of his 55th wedding anniversary, which we will give next issue.

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

THE Emperor of China died Nov. 14 and the Dowager Empress died the next day. A young prince is on the throne, and there is no unsettled condition throughout the empire, which may develop into serious internal disturbance.

WORD from Brother W. H. Wilson informs that he starts on his winter trip this week. He goes first to hold Berean installation meeting at Morse Mill, Mo., and afterward to Hammond, La., then on north through Texas, Oklahoma, Kansas, Missouri, and Illinois.

WE wish to call special attention to the article on the "Soulship" question written by Brother James W. Wilson, part of which was given last week and finished this issue. It is worth preserving, and ought to convince any one. Keep it, so when you come in contact with this question you will have something at hand to answer with.

Communicated.

The Story of a Happy Christian Life.—No. 65.

Brother Jacob French, one among the very earliest of our Northern Indiana preachers, a prized and intimate friend of Brother and Sister Willard, was born in the state of Pennsylvania, Dec. 12, 1808, and was therefore but six months older than my father. His parents emigrated to Miami County, Ohio, when he was quite young, and as there were some twenty children in the family, it kept them all scratching to make a living. Brother French remained in Ohio until he had grown up, had married and had a family of his own, when in company with his brothers Ezekiel and David, he moved to Kosciusko Co., Ind, his brother Ezekiel being a partner with Dr. Willard laying out the town of Oswego.

In early life he became a member of the Baptist Church, but when the Advent message came to Oswego, in the year 1843, he embraced it, and throughout the remainder of his life, was confidently waiting "for the return of earth's Immaculate King." A short time before the day set by William Miller for the appearance of the Savior, a friend offered Brother French a large roll of bank bills, telling him "he might need some of it to use before the end."

He promptly refused the proffered sum, saying "he had enough to last him through," but never found out what his friend did with the money. He was a fine looking man, with large forehead, and strong regular features. In character "he was humble, mild, genial, earnest, zealous and tenderly emotional, with child-like confiding faith. The children loved to hear him talk, and kept his words in memory until they were gray haired men and women.

Patient, kind and forbearing when dealing with those of opposite views, he won the good will and esteem of his adversaries wherever he went. We were sorry to have him move away when he left the little Oswego Church to locate in McLeansboro, Hamilton County, Illinois, and later on in Kansas, in both of which places he constantly proclaimed the doctrine of a soon coming King and kingdom. His life was an eventful one, says Brother Overman, who wrote his obituary. "At one time he was proclaiming the gospel of the kingdom in the mines of California, at another time scattering the pearls of truth to the perishing multitudes on the shores of Cuba." We cannot follow him in all his wanderings.

We know not how many he brought into the fold, but this we know that his influence and means were used for God. His exhortations touched the heart. His familiar talks on Bible topics in his visits from house to house, were a fruitful source of good. Few are better gifted in conversation, and he perhaps won more converts by the fireside than he did in the pulpit. In Kansas he filled "three appointments each month, travelling fifteen and thirty miles respectively to two of them."

He died of pneumonia, near Arkansas City, Kansas, Dec. 14, 1880.

AUNTIE WINCE.

The Yahweh Name.

The religious world has surely gone astray on the name as recorded in the Word of God. One human name is as effectual as another. If the name of the church (ecclesia) is of a human origin one is as weak as another. The presence of the Yahweh dwelt in the cherubims made by Moses. Would he have dwelt where other hands had constructed? Let those who have relied upon themselves a human name answer this question. It matters not if it be Catholic, Methodist or Christadelphian. The names are all of human origin, and not divine. Because there is divisions in the Yahweh body is no reason why a new name should be substituted. The grossest error of the last days is the substitution of worldly names for the one name. How can the Yahweh name be magnified by the substitution of the Babel names? Surely it cannot. In Exod xxiii 20, 21 we find the importance of the name. Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, provoke him not; for he will not pardon your transgressions; for my NAME is in him. The Yahweh name being in his angel it protected those who obeyed the messenger. It is a fearful thing to disregard the words of the living God.

Early in the history of the race men began to call upon the name of the Lord. Gen iv 26. The marginal rendering gives it. To call themselves by the name of the Lord. (The Elohah). This distinguished them as the sons of God, (Yahweh). There is no record that the Cain seed called themselves by this name. When the sons of God "took them wives of the daughters of men" there was developed a class who disregarded the name, and became so wicked that God determined to destroy them. Gen vi. In the marginal rendering of the 5th verse we read "not only the imagination but also the purposes and the desires of the heart was only evil continually." In Exod iii 6 we have written that the God (the Yahweh) of Abraham of Isaac and of Jacob appeared unto Moses at the burning bush. God appeared unto Abraham by the name of All, the powerful one. To Moses he was not known by this name. But sent him in the name of I AM. The Hebrew of this being Yahweh, the all powerful one. The Hebrew expresses it "The Eternal is one."

The Yahweh name is one. When the people of God departed from the true worship they took upon themselves another name but retaining their form of worship. The prophets of Baal worshiped in the same form as did the old prophet. The God upon whom they called did not hear them. When Elijah called upon the Eternal One by invoking his name his sacrifice was consumed. This should be a lesson to all who have taken upon themselves the Yahweh name. This same Eternal One sent his angel to Mary to announce that she was to bring forth a son and call his name Jesus. He being the Son of God would be called by his name, Yahweh. Jesus being a corruption of Yahweh, we note in this the importance of the name. The Eternal one is known by the single name Yahweh. Jesus is known by the name Yahweh—Eloah. He is the *only begotten* Son of Yahweh. Those who take upon themselves the Yahweh name become the Yahweh—Elohim the adopted sons of God. We know that we invoke that name by faith, repentance and baptism. How can we take his name by fellowshiping those who have abandoned his name. The Psalmist says Psa cxi 9 Holy and reverend is his name. Prov x 9. The NAME of the Lord (Yahweh) is a strong tower; the righteous runneth into it, and is safe. Zech x 12. They shall walk up and down in my name, saith the Lord. Zech xiv 9. The Lord shall be king over all the earth; in that day there shall be one Lord and his Name Yahweh—Eloah) one. Mal. But unto you that fear my Name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of a stall. The above Scriptures show how important is the Yahweh name. In John xvii 3 we read, This is life eternal to know thee the only true God (Yahweh) and Jesus Christ whom thou hast sent.

We can only know the true God and Jesus Christ whom he has sent by recognising his name and its protecting power. Jesus said, "If ye see me you see the Father also." Now did Jesus mean that if his disciples beheld him personally that they would see the Father? Certainly not. They must see him as the Messiah of the eternal One. They must see him as Emmanuel the power of God. He is the All of the Eternal One. This is knowing God and Jesus the Christ. In John iii 18 we read, He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. There is much importance attached to this name and if we are enabled to stand in the judgment it must be through the power of his name. Peter stated Acts iii 16 that through faith in his name that this man was made strong. The apostle had been given power through this name to perform this miracle. Acts iv 12 we read, Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved. This is the Yahweh—Eloah Name. We have salvation through his name. His name is placed above all names, not only in this world but in the world to come. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil ii 9, 10. It is also stated that this same Jesus is the head of the body—the church; by this we learn that there is but one body, and that is the Yahweh body or ecclesia. Paul calls this the house of God which is the church of the *living* God. If we substitute for the Yahweh church, one of human origin, do we not profane his name? Has the Eternal One placed his Name in another body than the Yahweh body?

The above is written in the interest of the truth, hoping that all may see the importance of the Name we profess to bear.

D. C. ROBISON.

At Breaking of Bread.

ROM. VIII 12, 13.

Therefore brethren we are debtors, bound not to the flesh that we should live after the flesh, but to the Spirit, for all who are led by the Spirit, and they alone, are the sons of God.

He has called us to be his sons and daughters. We are no longer strangers but have been reconciled, and we have been adopted into his family, and he permits us to call him our Father.

We ought, dear brothers and sisters, to value very highly the position in which we are found this morning. We have been exalted far above that occupied by the thoughtless throng we meet on every hand around us. I trust that all of us assembled here this morning may be able to more fully realize the grandeur of our relationship and the advantages of our position. He is now our Father, our councellor. When all earthly friends fail us we can go to him whose ear is always open to us. We are exhorted to go boldly unto the throne of grace that we may find favor to help in time of need. Our hearts should be full of gratitude and love in return.

Paul says, I beseech you therefore, brethren, by the mercies of God, not the every day blessings of this life which we receive, but blessing of the high calling of God in Christ Jesus. The mercy of pardon, hope and peace, and the promise of life forever more, I beseech you by these mercies of God, that ye present yourselves a living sacrifice, holy and acceptable unto God which is your reasonable service. We must present ourselves freely and cheerfully. What ever you do, do it heartily as unto the Lord. God does not compel us to do or not to do, but he has given us the experience of others for example and warning, and we are earnestly exhorted to walk in a certain direction, with glory and honor and incorruptibility held out before us to induce us to act rightly, to do good and not evil, be kindly affectionate one toward another with brotherly love, for he says "love covereth a multitude of sins." What beautiful characters we all would be, if the precepts of this chapter ruled our whole life. It is surely a high state to attain unto, but let us try, and when he shall return those who have been waiting for him shall say, Lo, this is our God, we have waited for him, we will be glad and rejoice in his salvation.

ISA McCAVE.

Obituary.

Another one of the old veterans has fallen. Sister Amy Johnson, sends a clipping from a local paper from which we learn as follows:

Seaber A. Guild, a well known old resident of Pleasant Valley (near Stockton, Ill.) and a veteran of the civil war, passed away at about four o'clock Sunday evening. He was always a ragged man, and the news of his death came as a surprise to the community. He was confined to his bed but a few days, with typhoid and complications. He had been ailing for a few weeks but kept up till Wednesday, when he took to his bed and was unconscious most of the time till he died. Friday he became paralyzed on one side. He has been afflicted with heart disease for some years, and this doubtless contributed to his sudden death.

Mr. Guild was born in Oswego Co., N. Y. Sept. 28, 1839, and died in his sixty-ninth year. In 1853 he moved with his parents to Corona, Mich., and five years later came to Pleasant Valley, which has been his home almost continuously until his death.

He was married in 1860 to Miss Margaret Vandelinder, and one child, now Mrs. Alice Willson, was born of this union. Besides the widow and daughter he leaves six grandchildren, a brother George of Nebraska, and three sisters, Mrs. A. A. Simmons, Mrs. Schofield and Mrs. Chapman.

Brother Guild was united with the Church of God, being baptized by our lamented Brother J. M. Stephenson some forty years ago, and remained a faithful member till death. He was a good citizen, a kind husband and father, and leaves a host of friends to mourn his death.

Words of Cheer.

Words of cheer are words of help. Words of gloom are words of harm. There is a bright side and a dark side to every phase of life and to every hour of time. If we speak of the bright side, we bring the bright side into prominence; if we speak of the dark side we deepen its shadows. It is in our power to help or to hinder by a word any and every person whom we are with. If we see a look of health or of hope in the face of an acquaintance whom we casually meet, and we tell him so, he goes on his way with new life in his veins. If we see looks of failing strength and heaviness of heart in one to whom we speak, and we emphasize the fact that he looks poorly, we give him a push downward as our contribution to the forces which affect his course. A look or a word can help or harm our fellows. It is for us to give cheer or gloom as we pass on our way in life, and we are responsible for the results of our influence accordingly.

On Going to Church

In the *British Weekly*, a writer named T. H. Darlow, has said some good things on the subject of church attendance from which we take the following:

Some Christians will confess they hardly feel the need for public worship. At any rate, they 'get no good' from attending their own church. Well, the question arises whether this is due to defects in the service, or to a more perilous defect in the critic of the service. That man is in deadly danger who considers himself a spiritually superior person, shelved from the common needs and duties of ordinary Christians. One great blessing of common worship is that it puts us all on the same level before our Father—the simplest and the saintliest, the wisest and the poorest, the aged pilgrim and the little child. There is no difference; we all alike need God's forgiveness, we all alike have our place in God's love.

The central symbol of Christian faith is a common meal—to teach us perpetually that we, being many, are one body in Christ. Even the Eucharistic Congress of the Roman Church which is about to meet in London, may remind us how, that underneath strange corruptions and superstitions, the central idea of Christianity is fellowship—and not isolation. Nothing can be more un-Christian than the spirit which says, "I have eaten my morsel alone." One great ground and reason why a Christian must cleave to the outward worship of his church is surely this. It is not that he always feels inclined to attend, or always enjoys the service, or appears sensibly to profit by going, but that his presence, his prayer, his praise, his faith, are literally needed by his companions in Christian fellowship. They form so many links in that golden chain which binds the gathered company together at the feet of God. A casual Christian, who takes church-going as he might take theatre going, because he feels in the humor, simply with reference to his personal pleasure and profit, is only half a Christian. He is no better than a camp-follower in Christ's army. When believers meet Sunday after Sunday as fellow worshippers they are necessary to one another for the grace and fulness of their common sacrifice of praise. There is a glorious and awful blessing which visits and crowns the united confessions and petitions of faithful Christians. That blessing is marred and weakened by every absentee. If the band of fellowship is not very numerous, any gaps and blanks in its circle are all the more conspicuous and disheartening. If only for the sake of our brothers and sisters, we are bound in loyalty to do our utmost to be there.

The New Jewish Colonization Scheme.

The following is from the *Jewish World*, of 16th October, 1908:—

We have received the confidential statement, when the Provincial Committee had sent to those invited to the Conference, which took place in Berlin, on September 20th.

This document points out, that, by the accumulation of dense Jewish masses in trans-oceanic countries, there is a danger of creating a Jewish Question in those lands. It is, therefore, necessary to institute a co-ordination of Jewish relief work, tending to bring about an improvement in the condition of the Jewish masses at home, in the regulation of the stream of emigration, and in the systematic colonization of Jewish emigrants, especially in thinly peopled parts of the world. It is claimed, that the question of Jewish colonization has now arrived at such a stage, that its success is no longer in doubt. The proposed new Colonization Association will, therefore, have to co-operate with the existing organizations. While the Ica (Jewish Colonization Association) may be left to look after the work in America, it is necessary to direct Jewish colonizing activities to the Orient; for instance, to the north-eastern part of Egypt, and Mesopotamia, and an industrial colonization may be considered to be the best means of dealing with the problem. This could be done on purely business lines. It should be the task of the new organization to act as a medium for bringing Jewish capital to the assistance of Jewish colonization.

Defining the devil is not defeating him.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

The Home Department Visitor

Readers of the Restitution:

The Home Department Visitor will be sent to those ordering it now at the rate of $20.00 per 1000 copies. This cost does not include the cost of mailing, which will be one cent for each paper by mail. If sent by express the express charges must be met by the one ordering.

This paper is the Bible School worker for this year. The first cost for 4000 copies having been met by the Home Department. Now is the time to order at this rate for the Christmas number of the Home Department Visitor. The Visitor will be of magazine form containing 14 pages.

The contents:

A series of Home Circle talks for the messenger service work.

A series of Gospel Bible lessons.

A series of Home and Bible School training lessons.

A series of Lectures studies by Elizabeth A. Reed.

A series of Teacher Training lessons.

The series of Lecture Studies are worth the cost of this paper. Order now and enter the service of the Lord. The messenger service of the Home Department. Deliver the paper at the door of your neighbors and your friends. It will do the work of an evangelist, teacher and messenger. It will engage every member of the Church in active evangelistic work of house to house visits to those who are unsaved. It will assist every one to become a teacher in Bible School and Home Circle classes. It will help every student of the Scriptures to become a better student. It will reach every home and tell the unsaved what they must do to be saved.

Order now. Send your orders to Harriett E. Boice, 1003 South Wright Champaign, Illinois. Do not delay, as this offer holds good only for the Christmas delivery. Be a messenger of the Lord. The Home Department Visitor will bring you good tidings of great joy which shall be to all people.

Yours in the work.

HARRIET E. BOICE,
Supt. Home Dep't.

Notice.

The Chicago Bereans will again this year make their distribution of Christmas dinners to the poor. We have other Bereans who join in this work, and we take this means of notifying you.

We are sure that there are many readers of THE RESTITUTION who will gladly help in bringing Christmas cheer to the widowed and fatherless. In a great City like ours we do not have to look far to find them.

If you wish to help in this work, please send money by Dec. 15. to Gertrude Ellis, 1290 Washington Blvd. Chicago, Ill. If money is sent after Dec. 15, please send to Leila E. Whitehead, 5198 Ontario St. Austin Sta., Chicago, Ill.

These are the kind of people we remember: A family of seven, father an epileptic, taken to Dunning, mother supports them by washing. Widow with seven children, cleans for living. Widow with five children, one an invalid, washes, etc. If we had money enough we could remember them by the score.

May the Lord touch your hearts and open your pocket books for the needy.

LEILA E. WHITEHEAD.

Developing the Holy Land.

The great transformation of affairs in the Turkish Empire has naturally interested the leaders of Anglo-Judaism in this country, and they are anxious to use it for the commercial development of Palestine. Some small industries have been established in the Holy Land, mainly for benevolent purposes, by Jewish capitalists, but the idea now is that under the new regime the industrial life of Palestine might be greatly extended. Though the Zionist Societies have nothing to do with the matter, they will look on the project favorably.—*Dundee Advertiser.*

Nothing will make us so charitable and tender to the faults of others as by self-examination thoughly to know our own.—Fenelon.

"It makes the mind very free when we give up wishing and only think of bearing what is laid upon us, and doing what is given us to do."

BRETHREN, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 8502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Oh God, our Creator, Preserver and Redeemer: For the hallowed privilege of assembling as a part of the Body of Christ on this another First day of the week, we praise and adore Thee. For life we are profoundly grateful, because we are where all that is wrong can be *made right*. We bless Thee because our temporal wants have been supplied, while thousands are destitute. We know not how to adequately praise Thee because we are not found where devastating armies are threatening to pounce on each other with all the fury of flesh and blood. We thank Thee for the inestimable blessing of religious liberty; for the precious Volume thou hast writ to make us wise unto salvation, every word of which is pure. More and more may we prize it. Never for a moment may we forget that he who despises it shall be *destroyed*. For thy prophets Word by which we are enabled to see Thee marshalling the nations into position to contend for the world's supremacy; little knowing that Thy glorious Son will smash them to pieces like potter's vessels. Hasten it in thine own good time, we beseech Thee.

And now Lord, we ask forgiveness of all thy pure eyes have seen amiss in us. We pray for sustaining grace. In Jesus' name.

The "Promise" of Acts ii. 39.

Brother Huggins:

What is the "promise" spoken of in Acts ii 39? Notice how universal it is: "to you, and to your children, and to all that are afar off, as many as the Lord our God shall call". Does it not reach you and me? Was it the Holy Spirit; if not, what was it? I want to get this spirit business settled, so I can understandingly tell it to others. With Christian love,

EDITOR'S REPLY.

The context, always invaluable in ascertaining the meaning of any passage of Scripture, in this *instance* unerringly guides us in our answer. Sinners *had been* "pricked in the heart" by Peter's sermon which they had "heard". v. 37 With penitence they enquired what they, as convicted sinners, guilty of murder in the first degree, should do; if there was any thing they could "do" to escape the impending doom which Peter had preached was to be their final destiny. The apostle then explained what they could do and must do "for the remission of sins"; "repent and be baptized every one of you in the name of Jesus Christ". Discharge these two duties, fulfill these two conditions, "and ye shall", says the apostle, "receive the gift of the Holy Spirit". This "promise is to you", sinners though you be, upon the conditions stated; and it is a "promise" reaching down from you "unto your children, and to all that are afar off, even to as many as the Lord shall call" by the gospel message. 2 Thes ii 13, 14. As our Sister clearly intimates, the "promise" was not limited to the hearers then addressed, but was universal, just as universal as repentance and baptism. And what is the promise unlimited in time and to persons? Why, "the gift of the Holy Spirit".

Now, dear Sister, note that the "promise" is not, "And you shall receive a gift" nor yet "the gifts". There were many "gifts" of the Spirit, "diversities of gifts," and "diversities of operations", wrought by "the same Spirit". 1 Cor xii. These "gifts" and their miraculous "operations" were bestowed "without repentance". Rom xi 29. They are distinct from, and independent of, man's power, or even his "holiness". Acts iii 12.-"John did no miracle" (Jno x 41), yet he was the greatest prophet ever born of a woman. Luke vii 28. No trouble then to see that these gifts were not universal; they were only given as "gifts" to *some* in the church. 1 Cor xii 28; Eph iv 8, 11. They cannot, for this reason, if there were no other, be meant by "the promise" in Acts ii 39, for that promise is as universal as obedience to the conditions of salvation.

The promise is not "a gift"; nor "the gifts;" it is THE GIFT; not the Holy Spirit itself, but "the gift OF the Holy Spirit". God is a Spirit. Jno iv 24 Hence God and Holy Spirit often are used interchangeably. A case which will illustrate this is in Acts v where, in one verse it is said that Ananias lied to the Holy Spirit, and in another, that he lied "unto God". Verses 3, 4. Lying to God and lying to the Holy Spirit are plainly equivalents. Therefore "the gift of the Holy Spirit" is the gift of God. And what is the gift of God? "The gift of God is eternal life through Jesus Christ". Rom vi 23. Now if a man repents and is baptized, he shall "receive the gift of the "Holy Spirit" that is, he shall receive eternal life. Thank God, "this promise" is for every one who will accept it. Dear reader, have you a claim upon "this promise" of God?

Matthew's Generation.

Matthew does not set out to give forty-two generations from Abraham to Christ. He only sets out to give three sets of fourteens, which is not the same as three fourteen, or 42. His words are: "So all the generations from Abraham unto David are 14 generations.

Note that in this group Abraham is the beginning, and David the end. Accordingly, the 14 generations are Abraham, Isaac, Jacob, Judah, Perez, Hezron, Aram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David. (2) "And from David to the Babylon Removal 14 generations." The first in this set is David, just as he was last in the preceding set; and the end of this set, observe, is not a person at all, but a period; "from David to the Babylon Removal." In verse 11 Matthew tells us the person whom he considered as reigning up to the period of the Captivity: "Josiah begat Jechoniah and his brethren at the time of the Babylon Removal." From David then to the Captivity is from David to Josiah; and the 14 generations accordingly are: David, Solomon, Rehoboam, Abijah, Asaph, Jehoshaphat, Joram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah. (3.) "And from the Babylon Removal unto Christ are 14 generations." Here the beginning of the set is not a person but a period. "To the Removal" reached down to Josiah, who was at the limit of the previous period. "From the Removal" then means the next in line to Josiah, or Jechoniah. Accordingly the 14 generations here are: Jechoniah, Salathiel, Zerubbabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, Christ.

Thus an adherance to *just what* Matthew actually says proves him to do what he sets out to do, namely, to give three sets of fourteens. While an adherence to what men only think Matthew says, namely, three 14, or 42 generations, obliges them to confuse what is now clear, and in their attempts to save a man who needs no saving, they almost choke him.

But even if the difficulty of the 41 generations were real (instead of the supposedly required 42,) the remedy of counting Joseph as Mary's father is worse than the assumed disease. The difficulties attending this "explanation" are ten fold greater than the supposed difficulty of *a missing* generation.—I. Panin, in Bible Numerics.

Covenants.

In order to meet the demands of the various covenants placed on record in the Holy Scriptures, the affirmation in Gen viii 22, compared with Is xlv 18 and Psa cxv 16, gives assurance that in the Divine Purpose, provision is made for fulfilling every "jot and tittle" of all covenants limited and unlimited; and apart from the eternal perpetuity of the earth, as the everlasting abode of mankind, all is chaos and confusion.

Consult Gen ix 9-16. "My covenant with you.....with your seed, with every living creature." Emphasize verses 12 and 16, "Token" pledge for time unlimited: "Perpetual generations." Everlasting covenant, with the rainbow as a pledge affirming God's trustworthiness. The Noahic covenant arrangement was fully thought out on the part of God as affirmed in Gen vi 6. I give Prof. Gardner's translation as I remember it: And God pondered deeply [thought from the heart, lit.] because he made man to be upon the earth; and he thought it through," from first to last, from the *beginning*. This purpose he revealed at "sundry times and divers manners" unto the Israelitish peoples by the prophets, so as to produce that faith that justifies, as in the case of father Abraham. Note the place assigned to the rainbow. Its significance as a divine pledge running the whole course of the divine unfoldings of the purpose announced in many ways. Universal in its application to every living thing. The authoritative and Sovereign seal of the Almighty Creator and spoiler of all things. In this connection, consult Rev iv 2, 3 "A throne," symbol of sovereignty, and a rainbow encircling the throne that is endlessness—similar to that affirmed of the Almighty himself—the "Alpha and Omega." God said: I will remember the covenant. And here is evidence that he has remembered it in larger measure as time passes along into the age, and beyond. Compare chap x 1, "Clothed with a cloud, and a rainbow over his head." Another announcement as to the prominent place assigned, and reminder of the original contract. See chap i 13, 14, 15. The contents of the "little book" to be fully announced, being perfectly adapted to the time referred to, "Prophesy again."

The description of the Son of Man, chap i harmonizes with that of chap x 1; that mighty Messenger with the open book—a revelation for the immediate future. Compare Mal iii 1, with Mark i 2, 3. "Without my messenger before thy face." "The Lord whom you seek shall suddenly come to his temple, even the Messenger of the covenant, whom you delight in."

The Baptist was sent with a message as to prepare the way of the Lord, and John finished his mission. And Malachi looks away beyond John's time into the age, as noted verses 2 to 4 inclusive. Then the "Messenger of the Covenant" will have a message to the dwellers upon the earth." See Rev xiv 6, 7. A time of discrimination, a trial set on in the testing of metals so as to demonstrate the character tested—and the smoke of this trial test ascendeth unto the ages—"He, like a refiner's fire, and like fuller's soap." The spurious metal being consumed by the Refiner's fire into smoke, while the genuine is made the brighter. A further proof that prophet referred to the age-period of time—"He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness"—verse 3. The terminology too, agrees with the age-period; "Suddenly come to his temple"—"whom you delight in." "Then" verse 4 shall the offerings of Judah and Jerusalem be pleasant unto the Lord as in the days of old." The result of the proclamation of Rev. xiv 6, 7 may be found recorded verse 4 chap xv. "Temple" indicates, worship and a priesthood, the term "offering" affirms the restoration of the sacerdotal service as in the days of old. See Ezek xl-48, and xliv 6, 10, and 15, 16. This, in relation to the messenger of the covenant, whom John saw in vision coming down from the apocalyptic heaven, "Clothed with a cloud and the rainbow over his head." The time from primitive Eden up to the establishment of the kingdom of God—a time of pain, of sorrow, of hopes and fears of the reign of death and hades. The coming of "the desire of all nations," Will turn the world upside down and right side up, and the favored nations worship him according to the demands of Rev xiv 6 7. Then the nation of Israel, as the first fruits of the national ingathering will be sanctified unto the Lord the first fruits of his increase." Jer ii 3. For this Mediatorial position the twelve tribes of Israel's sons were separated from the mass of mankind. In the epoch of the regeneration, they belong not to the heavens but below them (officially) not to the earth, but above it—a mid heaven position. Not of the Royalties (The "Israel" in the case, from Abraham) not from the subject nations but mediatorially related to both, a priestly kingdom, a sanctified nation for a purpose. Consult Isa lxvi 22. Not "the new heaven," not "the new earth" but as aforesaid. Note the relation of the twelve tribes, symbolically represented as the twelve gates of the New Jerusalem, that holy Corporation, the great Council, the governing power of "the world—to come." One would infer that the successful candidates for a seat in this council would have to pass through or by way of Israel as the mediatorial nation.

E. W. TOMKINS.

Letter from England.

Brother Huggins:

I have not had the pleasure of meeting you in the flesh, and yet I feel quite acquainted with you faith-wise, so that I make bold to address you as above.

I have been a reader of THE RESTITUTION for nearly half a century, and have seen it pass through many hands and stages to its present existence. Through my son-in-law, Brother C. A. Rose, of Cleveland, I learned of our taking the oversight of the Ecclesia—Church of God at 8502 Woodland av, and having been invited and accepted the position as pastor of the body of believers meeting at the above place for worship, since the death of our dear Brother Joblin, who so many years ministered to that people. His work is finished for this life, and he with about sixty others of the same body faith and hope that I have known to be laid away to await the coming of the Life-giver. They have fallen asleep in him, and are now with Paul, waiting to receive that crown of glory that is to be given to all those that love his appearing.

Of what an outlook for the faithful ones that remain steadfast unto the end. To whom the promise is made that he shall be saved. No guess-work here. A thus saith the Lord is back of it. What better guarantee can we wish for. It is the Word of God that liveth and abideth forever.

So dear Brother Huggins, I hope and pray that you may prove to be the right man in the right place, and well approved of our Heavenly Father, to carry on the work so ably begun by those who are now sleeping at rest from all the turmoil and strife of this day and generation in which we now live. Yea those that have contended hard and long, to these many years, for the faith once delivered to the saints, whom I may mention as among the first ones to proclaim the truth to a mortal, dying race in the city of Cleveland, commencing about 1853. Brother McLauchlan, Brother Joblin as leader, Brother S. Bond, Brother Cherry, Brother Day, Brother Underwood, Sister Joblin, Sister McLauchlan, Sister Bond—these are the most prominent names that I now remember. Then followed with myself the Elton family of Collinwood, most of them still living.

Oh, what a change in the past 40 years. Having passed through many changing scenes, and moving from place to place, having no settled abiding place, until dear Brother McLauchlan, who lost his dear wife while in North Carolina, and being lonely, and in grief at his loss of so faithful a companion, he decided to return to Cleveland and further carry on the work he with others had so faithfully begun many years before.

To that dear brother I feel very grateful, because he was the one that quietly approached me with something to read, if I would do so. Oh, yes sir, bring it along; I am not at all afraid to read any thing you may have to offer. He gave it to me, and I read it, and behold, it was the gospel, good news, such as I had not received before, although I was then a baptized member of the Baptist Church, with J. D. Rockefeller, the great multimillionaire. But after I met with dear Brother McLauchlan and Brother Joblin, I left that body of people. It took me two years to pull away finally for good. I was then a teacher in their Sunday School telling some things to the big boys, that I found was not according to truth.

The minister preached a sermon against me, and I was accused of having gone to sit in the seat of the scornful. I am rejoicing because I left them and became one with a despised band of believers of God's eternal truth. Yes, truth that saves, if lived up to

I most sincerely hope and pray that it may be your privilege to continue telling the story of God's scheme and plan, (if believed and obeyed,) to redeem poor mortals back from the death state. It is quite a task to cause people to unlearn what has been instilled into their minds by a sectarian world of false teachers, and thereby deceiving the people, and not wishing them to look into the matter for themselves.

Our Lord's words seem to be more true every day, as in Matt. vii. 14,—"Strait is the gate and narrow is the way, and few there be that find it," so if the multitude found the narrow way, our Lord's words would fall to the ground. We well know that the sectarian teachers much admire a fine building, and a tall spire or tower, as I once heard a man call them, as finger points to heaven. He was a good speaker too, and drew a large congregation at the Rockefeller (2d Baptist) Church in Cleveland.

This man was J. Hyatt Smith, who after he left Cleveland went to Brooklyn, N. Y. He also went to Congress at Washington. He is now gone the way of all the earth.

I hope the brethren continue to appreciate the kindness and the love for the truth that existed in the breast of our Brother Robert McLauchlan, for after his return from the south, he called on me to assist him to find a location, which we did, and then got up the plan for the building the Cleveland Church now occupy. I put him up the building, and house and Sunday School rooms, and got all the fittings put in for him that I did not do myself, all in the best of style and quality. He spared no expense, and when it was all ready to occupy, he further wished me to negotiate with dear Brother Joblin, then farming in Tennessee. He came and took charge, and the house was opened for worship on Nov. 14, 1888, twenty years ago next month.

Many now can rejoice that they ever entered its doors. I am thankful to state that I faithfully stood shoulder to shoulder with that dear Brother McLauchlan as long as his life lasted. He placed confidence in me which I never betrayed, and I am sorry that the enemy of all flesh has taken him from us and laid him in the tomb. He is now in a waiting attitude, for the Life-giver to call him forth to receive a crown of glory—Immortality—to be made like unto the angels, never to die any more.

Well Brother Huggins, when the buildings and all fittings and equipment was ready, just as you find it, he just handed it over to the trustees for the Cleveland Church, free of all incumberance or debt of any kind. I hope it is well appreciated by all who still worship there.

What is your membership now, if I may ask the question? Of course we must not look for a multitude to seek after truth. They do not want it, but rather traditions of men. It is about as Paul told his son Timothy, to preach the Word, for the time will come when they will not endure sound doctrine. There is every sign now extant that we are right there, and the true follower of him who spake as never man spake, has a good reason to lift up the head and rejoice, for redemption draweth nigh. The signs of the times in general go to show us that the end of Gentile times is upon us.

I feel quite lonely here, as I know of no one of like precious faith, and often wish myself back in Cleveland. I meet with only here and there one that will listen to the truth as we find it recorded in the Word of God. I often think of our Lord's statement Matt. vii 14, and as it was in Noah's days so shall it be in the last days. He the preacher of righteousness proclaimed to the people 120 years, but gained no converts. Surely the way is narrow.

It fully becomes us to set our house in order, and find out just how we stand.

But I must close this feast I weary you, but I wish you good success in your new field of labor, and that a few more will learn the way of life ere it be too late. With kind love and good wishes to yourself and all the Household of Faith.

Yours in hope of eternal life.

L. G. CATTELL.

Gold Dust.

Walk wisely; one does not know whose life he is influencing.

No one is useless in the world who lightens the burden of it for anyone else.—Dickens.

In our daily life we are sowing the seeds of actions. To a certain extent we prepare the ground on which this seed falls, and, as we sow, so shall we reap the harvest of consequences grown from our acts.

Little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely.

The great thought which should control our actions and adjust our relations to every question of morals, is presented in this verse—"Be ye therefore imitators of God as beloved children."

God will take care of our troubles; we can rest in him. He will settle all accounts and right all wrongs when he comes.—W. G. Carr.

ANNA DREW.

Three Plans of Giving.

There are three plans by which the house of God may be supported.

First, the Old Testament plan, viz. by tithes; secondly, the New Testament plan, viz., laying by on the first day of the week as the Lord has prospered us; thirdly, the modern plan, viz., after having ministered to the lusts of the flesh, the lusts of the eye and the pride of life after paying off the baker's, butcher's, and lawyer's bills, we dole out at the end of the year such a pittance as our feelings prompt as an "Alms" to the house of God.—Christian Index.

Back to Dark Ages.

If the vagaries of Christian Science were really accepted and acted out it would drive the world back into the dark ages and increase the sufferings of humanity a hundred fold. Blot out all knowledge of sanitation, of anesthetics, of surgical skill, of the human body, and you have multiplied the pain which humanity would be compelled to endure. Pundita Ramabai, in the article from which I quoted, asks: "What has this philosophy done for the people of India? A tree is judged by its fruits. Americans are a people of some sympathy. Everything is real. You feel that when other people are starving you ought to give them something to eat. But in India they do not feel any sympathy for others. In our late famine our philosophers had no feeling for the sufferers; they did not help the needy. Why should they be, when they claimed that the sufferings were not real? The first result of this philosophy is the basest brutality, for sufferers no compassion, but supreme egoism.

As seen by its fruits, Christian Science is a cult of supreme selfishness. Its founder has been noted through life for grasping greed with occasional spurts of spectacular charity. It fosters the spirit that seeks wealth for the purpose of spending it in self-indulgence. If the sick want to be cured they must come with the cash, for poverty is an illusion of mortal mind which cannot move hearts to pity. Christian Scientists lavish their wealth upon buildings of stone and adorn them that they may gratify their own aesthetic tastes. And why not? Squalid poverty, with its cry of sick children in fetid atmospheres, dying for the lack of an outing in the country, has no existence. The sickness, the pain, the impure atmosphere and the dying child are illusions of mortal mind. Can you think of a system better calculated to dry up the fountain of human kindness? If it had full sway would it not change the garden of a Christian country into the desert of paganized India?—A. C. Dixon.

Chilly Toggery.

The Sun's Born makes a new application of an old story. A Quaker, riding with a fashionable woman thinly dressed but with a profusion of jewelry, *heard* her complain of the cold. Shivering, she exclaimed, "What shall I do to get warm?" "I really don't know," replied the Quaker, "I see three pins on another breast." Some who are searching for religious fads, expecting them to bring joy and comfort into their lives, are likewise shivering in their chilly toggery. Doubtless the Quaker would advise them to bedeck themselves with one more delusion, in order to show the utter absurdity of their search. "There is none other name under heaven given among men whereby we must be saved."

Premium Upon Ignorance.

Christian Science, while it claims to be progressive, really sets a premium upon ignorance. Diet and exercise are declared to be of no importance. Knowledge is power simply for evil. Boards of health are unnecessary, and are recognized by Christian Science only as a concession to public sentiments. A city, if the thought of Christian Science prevails, need pay no attention to sewerage or cleansing the streets. Filth would be as healthy as flowers. The advance which the world has made in knowledge of sanitary science is really retrogression. The microbes which produce cholera, yellow fever and the bubonic plague are illusions of mortal mind. The sewers that germinate these microbes are also illusions. Pay no attention to filth or microbes.—A. C. Dixon.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Asorah M Scroggs	.50

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in the renewal at once, we will appreciate the favor.

Sunday School Lesson.

LESSON FOR SUNDAY, Nov. 22.

SOLOMON ANOINTED KING. 1 KINGS i. 32-40, 50-53.

Golden Text. "Know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind." 1 Chron. xxviii. 9.

To obtain a position of power, whether the petty or the supreme, has ever been a ruling ambition among men. Some have dared, and done every thing they had the power to do, to get supreme authority. It is a great pity that our boasted civilization, education, and religious profession has not wiped out this ruling passion. This great country, in high standing before, and among all nations, has lately been the scene of an unmanly struggle for the highest office. The candidates spent days and nights, weeks and months, lauding and praising themselves, and in inglorious boasting before the public, and pouring unlimited abuse, and unjust censure upon others trying for the same high position. Each aspirant unblushingly, without sense of shame, declaring hundreds of times, that he, and he only was worthy of the favor and confidence of the people. Truly manhood is greatly lacking among the mighty.

David, after being anointed of God King of Israel, 1 Sam. xvi. 13, had to wait, and did wait patiently, amid great persecution for about fifteen years before he was made King over all Israel. 2 Sam. v. 3

When David was old, and supposed to be dying, his fourth son, Adonijah, 2 Sam iii 4, full of presumption and lawless desire and determination to be the King of Israel, could not, would not, and did not wait for his father to die, or vacate the throne. He either forgot or scorned the fate of Absalom, 2 Sam. xviii. 14 He said, "I will be King." 1 Kings i. 5.

Nathan the prophet said to Bathsheba the mother of Solomon, Have you not heard that Adonijah reigns? Go to King David and remind him that he swore to you that your son Solomon would sit on his throne. She told the king the story of Adonijah. The king said, As the Lord liveth..... assuredly Solomon thy son shall reign after me, 1 Kings i. 30. He then gave particulars to Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada how to proceed to make and proclaim Solomon King.

Zadok took a horn of oil out of the tabernacle and anointed Solomon, and they blew the trumpet and all the people said, God Save King Solomon. And all the people piped and rejoiced with great joy so that the earth rent with the sound of them.

There is a very great difference between doing a thing right and doing it wrong, between doing a thing with the proper authority, and doing it without, or against authority. Compared with the conspiracy of Absalom, the usurpation of Adonijah was a very small outburst He and his helpers were eating the coronation feast when Joab heard the sound of the trumpet that announced Solomon to be the King. Adonijah and his company were taken by surprise. Adonijah welcomed Jonathan the son of Abaithar the priest. Jonathan said, "Verily our lord king David hath made Solomon king." "Zadok the priest, and Nathan the prophet have anointed him king in Gihon, they are come up from hence rejoicing..... this is the voice you have heard. And Solomon sitteth on the throne of the kingdom. King David has received the blessing of his servants." "God make the name of Solomon better than thy name, and make his throne greater than thy throne." Also the king has praised the Lord God of Israel, because he has given him a son to sit on his throne, and he has lived to see it. This information completely upset the "good time" and terrified Adonijah. 1 Kings i. 5 49. He went to the tabernacle and took hold of the horns of the altar. There he acknowledged Solomon to be King, and himself his servant. He petitioned for mercy. Solomon pardoned him on condition that he behave as a man should.

In connection with the Golden Text we read, "Of all my sons—the Lord hath given me many sons—he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.....Moreover I will establish his kingdom forever, IF he be constant to do my commandments, and my judgments, as at this day."

King David then solemnly exhorted his son Solomon in the words of the Golden Text, with instruction that the Lord knew all about him, even to his thoughts, made him a grand promise and closed with a serious warning. "Take heed now, for the Lord hath chosen thee to build a house for the sanctuary; be strong, and do it." 1 Chron. xxviii. 5-10

"And they did eat and drink before thee on that day with great gladness, and they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor. Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him. And all the princes and all the mighty men, and all the sons likewise of David submitted themselves unto Solomon the king." 1 Chron. xxix. 22-24.

No king before nor since ever had a better beginning than Solomon had as king of Israel. Saul was objected to, "How shall this man save us?" said his opposers. 1 Sam. x. 27. David was strongly opposed by the son and servants of Saul. "There was long war between the house of Saul, and the house of David." Solomon was hailed with delight as the King of Israel.

Next Lesson, World's Temperance Lesson. Isa. xxviii. 1 13.

P. NEILL.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Brethren John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he says that we are people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

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AN EXPOSITION OF ISA VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 608 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services.—Bible class meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Classes meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—H. W. Thomson, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try is a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William C. Rolfe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 20 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr Sylvester Graham, 550 pps, $1 00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by O. M. Myers in 1862, 50c

Any one wanting any of these books can have them post paid at the above prices.

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The Great Divine Healer vs. Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations; a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of these small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, And so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is so convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 306 West Main Street. Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Ellis Manscrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 36 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the light of Prophecy.—By H. V. Reed, 6 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 132 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address Mrs. M Joblin, 10308 Somerset Ave. N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs M. Joblin, 10308 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION

BOARD OF DIRECTORS:
W. D. THOMPSON,
J. H. WELLEY,
A. R. UNDERWOOD.

One Year $1 50. Six Months 75 Cents, Three Months 40 Cents.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily *detected* and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Thanksgiving.

To Heaven, which smiled above us,
Our grateful praises rise,
For all of God's rich blessings,
His love which never dies.

Our God, so kind and tender,
Deserves our loving praise,
And as in glad thanksgiving
Our happy songs we raise.

To Him who loves us ever,
Who gives the harvest store,
We keep the glad Thanksgiving,
The best day in the year.

We keep the day with feasting,
And song and praise and prayer;
We know God's love is o'er us,
And o'er our land so fair.

His bounty doth provide us,
With whatso'er we need;
We feel that we shall harvest
When we sow the precious seed.

We see it ever growing,
Under God's tender care,
Till the land with grain is covered,
Growing bright and full and fair.

Each day it groweth taller,
Until at last 'tis grown;
Until God's promise is fulfilled—
Harvest follows what we've sown.

When in the golden autumn,
We glean the precious store,
Let us render thanks to Heaven,
Praising God forevermore.

And as our praise we offer,
With hearts so full of love,
May we be ever guided
By Him who reigns above.

Then in the glad forever,
When we are freed from sin,
The pearly gates will open,
And we shall enter in.

To be with Christ forever,
A life of endless joy;
No cloud shall ever darken
That day without alloy.

BENJAMIN DAGGETT.

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

Lots of preachers seem to mistake coddling the world's head for comforting its heart.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, DECEMBER 2, 1908. NUMBER 45.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, DEC. 13.

SOLOMON DEDICATES THE TEMPLE.

1 KINGS VIII.

Golden Text. I was glad when they said unto me, let us go into the house of the Lord. Psa cxxii 1.

To dedicate is to set apart for a special and particular purpose. The temple built as a special place for the ark of God. "And they shall make an ark. Thou shalt put into the ark the testimony which I shall give thee. And thou shalt make two cherubim of gold. And the cherubim shall stretch forth their wings on high, covering the mercy seat. And thou shalt put the mercy seat above upon the ark. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony. Ex xxv.

On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. Ex xl 1, 2. And Moses brought the ark into the tabernacle. And the glory of the Lord filled the tabernacle. Ex xl 21, 34.

King David said. See now. I dwell in a house of cedar, but the ark of God dwelleth within curtains." 2 Sam vii 2. When David, the king, was old and infirm, he said, I had in mine heart to build a house of rest for the ark of the covenant of the Lord. But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood. Solomon thy son, he shall build my house and my courts. 1 Chron xxviii 2, 3, 6.

Four hundred and eighty years after the Israelites left Egypt, in the fourth year of Solomon's reign—in month of Zif—April and May—he began to build the house of the Lord—and in the eleventh year, in the month Bul—October, November—was the house finished. So was he seven years in building it. 1 King vi 1, 38.

Solomon said, I have surely built thee a house to dwell in, a settled place for thee to abide in forever. Lesson chapter 13. And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, even under the wings of the cherubim. Verse 6. Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven. First he magnified the Lord, then acknowledged his mercy and faithfulness. James also testifies in the Father of lights, with whom is no variableness, neither shadow of turning. Jas i 17. Solomon then prays, O Lord, my God, hear my cry and prayer. That thine eyes may be open towards this house night and day, towards the place of which thou hast said, "My name shall be there." Verses 28, 29. The Lord testified his approval and acceptance of the temple as his house, "for the glory of the Lord had filled the house of the Lord." Verse 11. And the Lord said, I have heard thy prayer and thy supplication, that thou hast made before me. I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. If you will walk before me, as David thy father walked. Then I will establish the throne of the kingdom upon Israel forever. But if ye will at all turn from following me, then I will cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight. 1 Kings ix 3-7. To be dedicated is to be set apart, consecrated for a certain purpose or work. Moses dedicated himself to the Lord. He refused to be called the son of Pharaoh's daughter. Esteeming the reproach for Christ greater riches than the treasures of Egypt. Heb xi 24 26.

Aaron and his sons were dedicated—set apart, consecrated to minister unto the Lord. Ex xxviii 1.

The Lord Jesus dedicated the apostles. I have chosen you and ordained—appointed—you. John xv 16.

The house of God, which is the church of the living God, the pillar and ground of the truth 1 Tim iii 15. Built of living stones, a spiritual house. 1 Peter ii 5 Built upon the foundation of the apostles and prophets. Eph ii 20. The story of the kingdom and the Christ, the story of salvation is found in Moses and the Prophets, and expounded by the apostles. Those who believe and are immersed are the temple of God. 1 Cor. iii 16.

Next lesson. Luke ii 8 20

P. NEILL.

Brother Underwood.

My letters published in THE RESTITUTION, November 11th, will place the brethren, (especially of Oklahoma) in the same condition of uncertainty concerning evangelistic work that I have been in for a period of time.

I received a letter this evening from Brother Diffenbaugh enclosing another from Sister Rhorback, both show that Oklahoma brethren are interested in my getting back to that state. So, with no farther space, I have decided to go to Portland tomorrow, go through the old Willamette valley, visiting some of the brethren on my way to Sacramento, California, and wait at that city till I hear farther about a systematic plan of work in Oklahoma, if the brethren in that state will plan it and write me. I also wish to hear from any part of California, and work, if called, and from Arizona brethren. My friends and friends of the cause need give themselves no uneasiness, I will have what money I will need till they have the opportunity to help and be receipted for their donation for the cause. The liberal advancement from the Northwest Conference, as reported heretofore makes this possible. I hope this is a sure plan under providence.

From Sacramento I hope to respond to any work in or within reach of that city, and will be at center of communication from Oklahoma, Arizona and California. Write without delay brethren, I only wish to stop till work is planned.

Address me at 2018 I. St. Sacramento, California.

W. L. SKEELS.

LATER.

Dear Bro. Underwood:

I am a hundred miles on my trip south from Etna, Washington) at Albany, Oregon. Please Providence, I have this plan in view for the Sundays of dates and time between dates to be devoted to plans to be given to the work under arrangement by the brethren—Eugene, Oregon, Nov. 29, Central Point, Southern Oregon, Dec. 13, Sacramento, Dec. 20. From Sacramento I wish to evangelize any locality I may reach in that State through the advice and help of those interested in California.

From that city I wish to go to Oklahoma or Arizona as may be determined by health and through correspondence. My latest from Oklahoma indicates zeal and vigor on the plan, which is being discussed there of having and sustaining evangelistic work. All souls are of equal value to me, wherever I may benefit them, for "all souls are mine," the Lord says in Ezek. xviii. 4, "as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."

The money advanced by the Northwest Conference shall be used as far as possible to help localities that can not help themselves. It is to be determined at Sacramento whether I go over in response to the call in Oklahoma, move on to Arizona, or remain at the city of Sacramento to respond to calls that may reach me there. So I shall look for letters from all quarters when I reach that city. Address me, care of B. F. Cook, 2018 I street, Sacramento, Cal.

Of course the brethren should understand that the Northwest Conference is not financially responsible one penny from the time I leave its territory in quest of better health. I will say in the interest of my work that I have had no attack of heart failure since the one I suffered under a year ago in Texas. My physician informed me recently that there was no dangerous derangement of the functions of the heart, but that the nervous system had been affected. I think my health is sufficient to do all the work the brethren can furnish.

W. L. SKEELS.

At Breaking of Bread.

2 Cor v 17.

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. According to this then we were something which was not pleasing in the sight of God, and there must be some change take place to make us acceptable in his sight and also to cause us to want to change, and try to be Christ's. The knowledge of the gospel, by personal searching especially, then repentance and baptism followed by a desire for the sincere milk of the Word, that ye may grow thereby, will cause this change to take place in our lives, and will cause us to seek and add to our faith virtue; add to virtue knowledge, and to knowledge temperance and to temperance patience; and to godliness brotherly kindness; and to brotherly kindness charity. As Peter says, For if these things be in you and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly unto the everlasting kingdom of our Lord and Savior Jesus Christ.

Thus we see that when we have put away the old things of our lives, the pleasures and follies, and idols of things worldly, and obeyed the form of doctrine, that we are not through, but have just gotten started, and will now have to resist the temptations within and without, but we have the assurance of Paul in Cor. x 13, There hath no temptation overtaken you but such as is come to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Then again in Paul's letter to the Philippians iv 13, I can do all things through Christ which strengthened me, that is a comfort to those who are walking in the path of Christian grace as revealed unto us through his Word, and is surely cause for us to do as Paul says, Rejoice in the Lord always; and again say, Rejoice.

Let your moderation be known unto all men. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Finally, brethren, what soever things are true, whatsoever things are honest or venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

P. L. MORRON.

The Church.

When was the church first started, and by whom?

I understand by searching the Scriptures that the visible church commenced when Abram was called or ordered out of Ur of Chaldees to go into a land which he and his seed should after inherit. The word "Church" is from the Greek work "Ecclesia" which means called out, a separate people, or a class peculiar and zealous of good works, and Abram was the first one and from him through natural growth the present day church grew. We find by carefully reading from the tenth to the twenty-third chapters of Genesis the history of and of the numerous promises made to Abraham, which includes the two classes, one through Isaac and Jacob, the other through Ishmael and Esau, one representing the natural seed the other the spiritual, and these two classes are mentioned in various ways through the different dispensations down to Christ. It is spoken of as a nation governed by judges and ruled by kings until the kingdom was overturned during the reign of Zedekiah the last one, and to remain overturned until he comes whose right it is to reign. Ezekiel xxi. 26.

During the kingdom age and on till Christ came it took the nature of a nation held together for a certain purpose supposed to be to keep a correct lineage of the seed, and after Christ's advent and the Gentiles were admitted they were scattered all over the earth and it made no more pretentions of a kingdom. The apostles supposed that he would restore the kingdom to Israel, Acts i. 6, 7, but he informed them that it was not for them to know the time; it would be reserved.

The word kingdom, from the Greek word "Basileia" means to rule as a nation over territory, and the time had not come for the King of all kings to begin to reign. That the church has existed in its different forms from the calling out of Abraham is evident from the fact that it existed in the wilderness, Acts vii. 37, 38. We are members of that same church if we have complied with the rules laid down by Christ, the Seed spoken of in Gal. iii. 14, to end of chapter, and it makes us members of the same church and heirs with Abraham though the ordinances were changed to fit the present age.

Paul tells us in Romans xi. 13, to 21, under the head of grafting that we Gentiles were made partakers of the root which was the old Jewish church, and again he tells us in Eph. ii. 12, that to be strangers from the covenants of promise we are aliens from the commonwealth of Israel, and are without God, and no hope in the world. So it is well for all claiming to be Christians to become acquainted with the covenants of promise lest they be found without oil in their vessels at the last hour.

C. P. GRAHAM.

Report of Labor.

Brother S. J. Lindsay has been in our midst again, holding a series of meetings lasting one week at the Hale Ridge School House, a point about ten miles east of Camden, Ill.

While this was Brother Lindsay's first visit at this place, many were eager to hear the truth expounded. Hence each evening the room was filled with earnest intelligent listeners.

As a result of this meeting two became obedient to the faith, putting on the all-saving name of Christ Jesus by being buried in baptism on Sunday afternoon, Nov. 22, at Crooked Creek. The obedient ones were Bro. Charles Vincent and Sister Katherine Campbell.

As our number of honest believers is increasing rapidly, great enthusiasm has been aroused in favor of a Church of God house being built at this place in the near future. So great is the talk that the members each are planning what they may give or do to encourage this undertaking, that the good work may begin, and that we may have a Church at this place, as it is certainly needed. We sincerely hope this is not mere idle gossip, but that all may be earnest and ready to take hold and make this a success, as we know it can be done if once started the right way.

Brother Lindsay returned to his home at Oregon, Illinois, on Monday for a few days' visit with home folks, after which he will go to different points in Indiana.

HETTIE CHAPMAN, Sec.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead—the immortalization of the right—and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Hindering the Gospel.

The apostle Paul sacrificed his rights and endured many wrongs, lest he should "hinder the gospel of Christ." 1 Cor. ix. 12. He had a right to live of the gospel; and he had a right to exercise authority in the church; but he forebore to exercise his rights, in order that the gospel might have no reproach, and the word of God might have free course. Many times the servant of God is called to imitate his example. He has his rights which he might claim and insist upon; there are wrongs for which he might demand redress: but to do this would bring reproach upon the cause of God, and so this might hinder the gospel, and as the preaching of the gospel is the great thing which engages his heart, he rejoices even if Christ be preached through strife and contention; he is willing to decrease, if Christ may increase, and he is willing to forego his rights, and sink into insignificance, if Christ may be exalted Lord of all.

Are we helping or hindering the gospel? Are we seeking our own rights, our own will, and our own way, or are we laboring with heart and soul, and enduring with patient hope, lest we should hinder the gospel of Christ? "Therefore," said the apostle, "I endure all things for the elect's sake that they may obtain salvation, which is in Christ Jesus, with eternal glory."—The Christian.

The shepherds when they had found Jesus, made known aloud the things which had been told them concerning him. Have we told others that we know about Jesus and what he has done for us? The wise men went along long way out of their ordinary paths that they might worship and honor Christ. How far out of our way have we gone that we might worship him; how many hardships have we faced and overcome that we might honor him.

Saved sinners can best help unsaved sinners. Those who, though in Christ, are still weak and faulty, who find no hope or encouragement or worthiness within themselves, and who have learned that Christ is their only hope, are the best messengers of his gospel to their brothers who have not yet laid hold on Christ. The effectiveness of their message lies, not in their worthiness, but in Christ's willingness to save them in spite of their unworthiness.

We cannot explain fully the use of temptation and trial. But we do know this, that the strongest and sweetest Christian characters have come to be what they are through great tribulations. The oak tree, when storms come, only clings the tighter to the earth—sends its roots down deeper and lifts up itself to a larger growth. The storms did not make the tree do this, but the tree did it to resist the storms.

Pour forth all the charm and happiness you have to all your friends, to your home, to your daily society, to the poor and sorrowful, the joyous and the prosperous. Charm the world by love.

As a very little dust will disorder a clock, and the least grain of sand will obscure our sight, so the least grain of sin upon the heart will hinder its sight toward God. —Wesley.

Bible promises are like the beams of the sun, which shines as freely in at the window of the poor man's Cottage as the rich man's palace.

The Word of God must be nearer to us than our lives, sweeter to us than our liberty, and pleasanter to us than all earthly comforts.

Every word of God will fulfill its mission. All we have to do is to help send it on its mission.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 2, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

There is still considerable agitation in Germany, and the kaiser is defiant.

There is no abatement of the Asiatic cholera at St. Petersburg, forty-three new cases in two days.

A mining disaster in Pennsylvania killed some 200 men, and a collision of Japanese steamships off Chefo, China cost 700 lives.

Francis Joseph, the old Emperor of Austria-Hungary, has relinquished the throne to Francis Ferdinand, who has been attending to the business of late.

An agreement has been reached by the United States and Japan by which trouble in the Pacific is put far off, and the commerce of all nations is benefitted.

To all who have enquired, we will say that the injured foot is getting better, and we hope to be able to get out in a few days. It is still quite painful, and prevents doing much work, but is healing in fair shape, and a little time will make it all right. We thank all for their expressions of sympathy.

We hope all our friends will remember that this is the time to send in renewals. We need all that is owing to us, as our expenses are quite heavy just now, due to the season of the year and other causes, including our accident. The Helping Fund" is still back. We are doing the best we can, and trusting that all will come right.

Gold Dust.

Hide your own troubles and watch to help others out of theirs.

To be trusted is a greater compliment than to be loved. McDonald.

It's the religion you put out, not that you put on, that you really have.

Your noble thoughts should be practical enough to brush the dandruff from your shoulders.

Every gracious action is a seed of joy, and every sinful action the seed of anguish and sorrow to the soul that soweth it.

To occupy ourselves with little things as with great, is not weakness and littleness, but power and sufficiency." Joubet.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? Thomas A. Kempis.

Anna Drew.

Selections.

Making Sacrifices.

The thought of making sacrifices is often in the minds of some Christian people. They have given up this thing or the other thing for the work and service of the Lord, and they take great credit to themselves for the sacrifices which they have made. And yet the things which they claim to have sacrificed are frequently things which they have never had, and which it is by no means certain they ever could have had.

The man who thinks he has left a lucrative occupation for the work of the Lord, might, had he continued in it, have been a bankrupt and a wreck. The man who believes that he might have had honors had he chosen a worldly path, it is very possible might have missed those honors, and have gone to his grave a defeated, disheartened, disappointed man. The man who talks of his pecuniary interests which have suffered by his devotion to God, might, had he refused the service of the Lord, have had no pecuniary interests. He might have drifted into darkness, he might have been a homeless beggar, a drunken tramp, a friendless outcast, a lost and forsaken criminal.

There is no real loss in the service of the heavenly Master, and when the apostle inquired what they who had "forsaken all" to follow Christ, should have, the Saviour told them that so far from being impoverished from the change, they should have even in this world "a hundred fold" more than they had forsaken, and "in the world to come everlasting life." Peter left his fishing boat on the shores of the Sea of Galilee, and in place of being a poor despised fisherman, he came to be known throughout the church, and reverenced in the world through many ages and centuries; and many a man who was born and lived in insignificance, penury, and poverty, has by the grace of God and the Gospel of Christ been lifted to a position which he could never have hoped to occupy had he not linked his fortunes with the Son of God.

It is told I think of Samuel Bradburn, who left the shoe maker's bench to preach the Gospel of Christ, that he was once listening to two young preachers who, descanting on the sacrifices they had made, took occasion to tell how they had "forsaken all" to follow Christ; when Samuel sympathetically remarked that he had forsaken two as good awls as could be found in the United Kingdom, to become a minister of Christ, and a gentleman in society!

Many a man has himself to thank for most of the troubles and many of the losses and crosses which he endures, and few men who really follow Christ will claim that the change they have made in turning from Satan to God has been injurious to their legitimate temporal interests.—H. L. Hastings.

God Chooses our Opportunities.

God has brought us into this time; he and not ourselves or some dark demon. If we are not fit to cope with that which he has prepared for us, we should have been utterly unfit for any condition that we imagine ourselves. In this time we are to live and wrestle, and in no other.

Let us humbly, tremblingly, manfully look at it, and we shall not wish that the sun could go back ite ten degrees, or that we could go back with it. If easy times are departed, it is that the difficult times may make us more in earnest; that they may teach us not to depend upon ourselves. If easy belief is impossible, it is that we may learn what belief is, and in whom it is to be placed.—*F. D. Maurice.*

Homes Desired For Children.

The agents of the Board of State Charities have in the past year been very successful in securing a large number of good homes for dependent children who are public wards. There are still a large number of desirable children available for placing in suitable homes. Doubtless there are many families that would make a home for a child. An important part of the Board's work is to bring the homeless child and the childless home together. The Board solicits the co-operation of all who are interested in securing proper homes in families for children. For further information address the Board of State Charities, State House, Indianapolis, Ind.

Subscribe for The Restitution to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Honor the Lord with Thy Substance.

"Honor the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov iii 9, 10.

Our possessions are God's gifts, and all we give to him is simply a return of a portion of that which we receive from him, as an acknowledgement of our obligation to him. And this acknowledgement must be prompt, hearty, willing and joyous. The Lord abhors the sacrifice where the heart is not found. He accepts no inferior gift. The offering brought to him must be without blemish, it must be the best. It must also be the first. His claim is second to none, and must not be put aside for any other.

The Lord tries our faith by this requirement. When Elijah came to the home of the widow of Zarephath, and found she had only meal enough to make one little cake, which she was going to cook for herself and her son and then die, the prophet bade her to bake him a cake first, and afterwards assured her of provision for herself and her son till the time of famine should be past. She might have objected that his demand to have the first cake baked for him had a sinister aspect; but she obeyed the word, baked the prophet's cake first, and instead of starving to death herself, lived and supported her son by entertaining one of the Lord's free boarders. Had she refused to use the handful of meal as directed by the prophet, she with her son might have perished in the famine.

The Lord stands in no need of our gifts, but he knows that we need to be called out of ourselves, and to have our thoughts, sympathies and affections broadened and strengthened, and in kindness to us he calls our attention from the gifts to the Giver, and bids us remember him, and honor him with our substance and the firstfruits of all our increase; and he promised Israel that if they did this their barns should be filled with plenty, and their wine vats should overflow, while if they refused to give to him, the result would be poverty, wretchedness, and distress. For when people are poor in their souls they are very likely soon to become poor in their purses.

The open acknowledgement to the Lord by giving to him and honoring him with our substance, and with the best of all we have, is but a reasonable requirement, not to be neglected nor deferred. The land is full of godlessness and impiety. Men mock at providence and deride faith. But storm, and flood, and blight, and desolation may teach the thoughtful that the Lord still reigns, and that instead of swearing about weather, and rain, and drouth, and insects, and worms, it is safer to turn to the Lord, and honor him with our substance; and we shall find that it is an easy thing with him to cause the earth to bloom and smile, and to restore that which locusts have eaten, and cause peace and plenty to abound. Joel ii 21-26. Let us see to it that we do not incur the reproof of him who said to ancient Israel, "Will a man rob God? Yet ye have robbed me in tenths and in offerings." Let us rather bring all the tenths and offerings into the Lord's store-house, and prove the Lord herewith, if he will not open the windows of heaven and pour out a blessing which there will not be room to receive. Mal iii 8, 11.—*The Christian.*

Short Meter Sermons.

The best exposition of truth is its exhibition.

He who spreads himself is not likely to rise in it.

Sublime victories are first won in common-place days.

People who practice duplicity naturally label it diplomacy.

Thinking bitterly of others strikes a blow at my own heart.

Many believe they are sanctified because they feel so self-satisfied.

The great life expects to fall often, but it determines never to stay in failure.

Seeing the way that others should go is not equivalent to going in the way we see.

It is always easy to make difficulties in doctrine a hiding place from the demands of duty.

No amount of poetic feeling for the human family will make up for lack of practical provision for your own.

Many a man who prides himself on being a law abiding person would be surprised to see himself in the light of the law of love.

More Problems.

Is it proper to speak of having a narrow escape from being called home to glory?

If we go to heaven at death, why say that "God was merciful to us when he spared our lives to praise him?"

If death is "the wages of sin" how can it be "the gate to endless bliss?"

If death is the penalty for breaking God's law how can it be "the voice of Jesus that calls us to his arms?"

If "death is man's best friend" why treat this friend so ill?

If "sudden death means sudden glory" why take all sorts of ill-tasting decoctions to keep from dying?

If our loved ones are safe in glory why weep over their graves?

If Christ comes "the second time" when we die, is it right to go to some more congenial clime to prolong our lives?

Why say that to "die and not to live" means "live and not die?"

Why say that the angels and devils and men are immortal beings, when "God only hath immortality?"

Why teach that "The soul is immortal and can never die," when God plainly says: "The soul that sinneth, it shall die?"

When the beast dies, the body only of the beast dies; when man dies the body only of the man dies; but all either lack, is life.

A Wasted Life.

The New York Sun printed not long ago a tragic letter which, though anonymous, bore every mark of being a genuine leaf torn out of a man's heart-book. The writer said he came to New York a very poor boy, and having now made a large fortune, had retired from business "But," says the confessing millionaire "when I think it over day by day, I can only be ashamed of it all. I suppose that I was no worse than the others; I know that some were worse than I. But I forgot that there was such a thing as a square deal. If I could get the better of an associate or a customer or an employee I did. Anything that I could do to attain my own success was good business, and I did it. I have given to charity, but it doesn't satisfy me. I know what I have done wasn't manly. The modern success is rank failure. I would give all I possess tonight, if I could say 'I gave every man a square deal—I have done no man wrong!' Think it over; it will mean a lot to you in some day."

It ought to mean a lot to every young man right now. Let him ask himself whether he ever heard a man talk that way in his old age who in youth had deliberately turned away from money-making and devoted his life to doing good. Did he, in fact, ever hear any poor man speak with such cold, shivering disgust of life? Any young fellow with horse sense ought to be able to see that starting out to get rich is just the same as writing "Fool" in capital letters on his forehead.—Interior.

The Still, Small Voice.

Alas, there are so few that have "ears to hear the still, small voice of God," and eyes to see the glorious goal toward which we are bidden to run. Their ears are open to every other voice, and their feet run in every other way, but the narrow way of self-renunciation, which ever leads onward toward Calvary. All men seem to seek their own, instead of the things of Jesus Christ.

These things are cause for mourning on our part. Nevertheless, they become sources of blessing to those whose hearts are fixed toward God. They make us all the more watchful and prayerful against the enemy, lest he should corrupt our own hearts from the simplicity of Christ, by turning our feet into the paths of error and darkness.—A. Mc D., in Words of Faith.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Sarah Harper	50
Mrs J W Appleyard	1 50

Questions on Sunday School Lesson Dec. 6.

Solomon Chooses Wisdom.
1 Kings iii. 4-15.

Golden Text.—"The fear of the Lord is the beginning of wisdom." Prov. ix. 10.

QUESTIONS.

1. Mention one of the first acts of Solomon after he was made king. 2 Chron. i. 1 8
2. Where was Gibeon, and why go there? 2 Chron. i. 3 5
3. What was Solomon's object in this assembly?
4. How did God appear to Solomon?
5. What offer did he make to Solomon?
6. Read Matt. vii. 7, John xiv. 13 14; James i. 5, and tell what offer God makes to all?
7. Is what we ask for a test of our character?
8. What did Solomon ask for?
9. What reasons did he give for this choice?
10. Does such humility show his fitness to receive wisdom?
11. Have we a difficult task to do, as Solomon had?
12. Was the wisdom Solomon wanted like he describes in Prov. iii. 13 18
13. Did Solomon ask this for himself alone?
14. Was this choice a wise one?
15. Did it please the Lord?
16. Why was the Lord pleased?
17. Was the prayer granted? 1 Kings iv. 29 34
18. What else was promised to Solomon?
19. Read 1 Kings x. 14 29 and tell how this was fulfilled.
20. On what conditions was he to live long and enjoy this?
21. Does our Lord love to give abundantly? Luke vi. 35; xi. 13; Eph. ii. 4 7

THOUGHTS.

God says to every man "Ask what I shall give thee."

God wants us to choose,—we can have our choice,—we must make a choice.

Not what we get, but what we desire, shows what we really are.

God is able to give, and he wants to be asked to give.

The Wise man said "The fear of the Lord is the beginning of wisdom." True wisdom demands that we do the right. Unless our actions are right, we show no real wisdom.

My first concern should be to get right with God, and the second to stay so.

Lesson For December 13.

Solomon Dedicates the Temple.
1 Kings viii.

Golden Text—"I was glad when they said unto me, let us go into the house of the Lord." Psa cxxii. 1

QUESTIONS.

1. What special task did David leave for his son Solomon?
2. How long had Solomon been reigning before he began to build the temple? 1 Kings vi. 1
3. Read 1 Chron. xxvi. 26-28; xxix. 1-7, and tell what material David had left Solomon to build with.
4. What king helped Solomon get timber?
5. Was the kingdom at peace or war?
6. Where was the temple built? 2 Chron. iii. 1
7. Tell something that happened at this place. Gen. xxii. 2
8. What can you tell of the foundation stones? 1 Kings v. 17.
9. What other materials were used? 1 Kings v. 18; 2 Chron. ii 7, 8, 14
10. How long did it take to build the temple? 1 Kings vi. 37, 38
11. How was it adorned? 2 Chron. iii. 5 7
12. What was the object in building this temple?
13. Tell how a Christian is like a temple. 1 Cor. iii. 16, 17; vi. 19
14. Who is the only sure foundation? 1 Cor. iii. 11
15. What was peculiar in building the temple? 1 Kings vi. 7
16. Are the "living stones" being now prepared for places in God's temple?
17. How are they being prepared?
18. When was the temple dedicated?
19. How many oxen and sheep were used in the sacrifices?
20. Read the dedication prayer, vers. 22-54, and tell who made it.
21. Why should we dedicate ourselves to God? Rom. xii. 1
22. Was the temple where God's presence is, for the Israelites alone? See verse 60
23. What was the condition of acceptance? Verse 61
24. How can we lead others to see God? Matt. v. 16

THOUGHTS.

The total estimated cost of the temple was $2,000,000 000. This may be high—it may be low. If after all this outlay, God had refused to manifest himself there, all would have been for nought.

The small tabernacle with God, is better than the costly temple without him.

Some people go to church in these days to hear a fine preacher "lecture," or to hear the choir give a "concert," or to see their friends, or see the fine clothes, and some because "it helps in a business way" to belong to church. God's temple was a holy place—God was there. The people came to worship God. All who came for other purposes were hypocrites.

If God is dwelling in us, and purifying our hearts by his presence, we are his temple. If he is not, then something is wrong with us.

We are in the quarry being prepared. Trials, temptations, disappointments, sorrow, trouble, even our joys and blessings, are but the means by which we are being fashioned so we may fit into the temple of God.

Obituary.

It is with great sorrow that I write announcing the death of our dear brother, James Calderwood, who fell asleep in Jesus at his home in St. Louis, Oct. 6, 1908. The deceased was born in Kilmarnock Air Share, Scotland, Feb. 20, 1849; aged 59 years, 6 months and 16 days at the time of his death. He leaves to mourn his loss six children, three boys and three girls, all of whom are grown up, four grand children, one brother and two sisters. He was a kind father and faithful husband. He and his wife embraced the one faith and were baptized into the all saving name of Jesus May 15, 1870, at Lone Cone, Md., by Brother Hector Cochron. Halived a consistent Christian life ever afterward, true to the trust our heavenly Father had laid on him. He was a patient sufferer in his illness and when the end came expressed a willingness to go if it was our Master's will, and was looking forward for a glorious resurrection, when our dear Savior comes to receive his children unto himself. Funeral services were conducted at his home by the Methodist minister, after which the remains were laid away at Bathania cemetery to await a glorious awakening.

From his sister.
Mrs. Mary C. Smith.

With sadness of heart we have to communicate the death of Brother John F. Pierson of White Cloud, Kan. Nov. 28, 1908, caused by a running sore on his foot. He suffered very much for nearly five months.

He was a very devoted brother, and had built up quite a congregation, most of whom have moved west. He will be much lamented by those who were personally acquainted with him. He leaves a wife and four grown up children to mourn his loss. His age was almost 79 years.

Funeral sermon by the writer from Acts xxvi. 8. I never attended a funeral where I heard so many expressions of sympathy and praise. He died without an enemy. His peculiar kind way both in the pulpit and out, made every body respect him.

The Church has lost an able defender of the Truth.

J. P. Bitner.

Died near Eugene, Oregon, August 6, 1908, Miss Della Fisher, aged 26 years.

Now our Sister sweetly sleeps,
And her rest will be unbroken
By winter cold or summer heat,
Till the blessed words are spoken
That will bring her from the dead.
Then among the throng immortal,
Rise to greet the wondrous Head
Of the glorious Church Triumphant,
Blessings on the worthy dead.
May her grave be over-shadowed
By the flowers we're planted, where
The evening dew on leaf and blade
The shifting waves of light and shade,
Play round her sleeping there.

By request of Sister C. H. Belshaw.
Almira Brooks.

John Carl, son of Clarence and Mary Gockler, was born in Clark County, Illinois, July 9, 1905, and died Nov. 20, 1908, of scarlet fever, after an illness of only three days

Always sweet and pleasant, little Carl won the hearts of all who knew him, and brightened a place in the home that will ever be cherished in memory. May our Father's richest blessing rest on the sorrowing parents and brother, and give them the strength to say "Thy will, not mine, be done," for this little one is sleeping in God's tender care, waiting for the sunshine of his love.

Letitia Murphy.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Oh, God, thy mercies toward us are very great. Thou hast graciously brought us to this day of hallowed privileges. Oh God, after the struggles and the perplexities of another week, we thank thee for the atmosphere of calm; for the release from toil; and the comparative silence in the world around us. We praise thee that the house of prayer is open, and a number of waiting ones have gathered to commune with thee.

May this be a precious day to each of thy children. Again and again hast thou blessed us here. Oh, bless us again today, according to the need of each. May every exercise bring to us a fresh token of thy presence. May every hymn be fragrant with the name of Jesus; and every prayer and every utterance be full of his Spirit; so that at the close, every soul may be able to say: Oh, God, my heart is fixed; we will praise thee; we will be wholly thine.

We pray for a blessing, too, upon all whose seats are lawfully vacant. If detained by sickness or distressing cares, be gracious to them, we beseech thee. May the aged and infirm, and the afflicted in mind or body and estate, experience thy Fatherly care, —and if any are growing careless and indifferent through the adverse influence around them,—may they be aroused to their imminent danger, and while mercy lingers, revive the things that remain. In Jesus' name.

The Bible.

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way.
And better had they ne'er been born,
Who read to doubt, or read to scorn.
—Sir Walter Scott.

A brother in this issue objects to the devotional feature of "Ebenezer". Let readers express themselves freely to the Editor on this matter; and if the general sense of our readers is adverse to the publication of a prayer for opening our page, we shall omit it in future.

"The world itself could not contain the books that should be written." John xxi: 25. We are informed by our esteemed brother, E. F. Gesin, of Forreston, Ill. that this passage of scripture in the German Bible reads, "The world itself could not comprehend the books that should be written." This bit of information is worth remembering as it clears up this hitherto dark text, and makes it a statement of fact, consistent and true.

Ministers, Attention.

We hope our brethren in the ministry will read this exhortation, and take the hint:

"We do not believe in limiting the time of preaching and exhortation by inflexible rules, but there is one rule which is of universal application. When you get through, stop; and if there is no likelihood of your ever getting through, stop before you begin. The priestesses of heathen oracles, like spiritual mediums of these days, were sometimes the subjects of an uncontrollable frenzy; but not so the servants of the Lord. "The spirits of prophets are subject to the prophets;" that is, to the man whom God has given the ability to speak words of instruction, exhortation and comfort; he has also granted the ability to hold his tongue, and to allow it to run away with him. And we are of the opinion that if a good many who are famed for long-winded prayers and exhortations could be induced to get their tongues under control, and stop, there would be plenty of people ready to give them boquets, compliments, or anything else in reason, as a reward for their brevity.—H. L. Hastings.

Flesh from Flesh; Spirit from Spirit.

"The thing which has been begotten from the flesh is flesh, and the thing which has been begotten from the Spirit is spirit." John iii: 6.

The false teachers we are replying to use this text to prove that, when we are begotten of the Spirit in the resurrection, we shall be spirit beings, not having bodies of flesh and bones; for nothing but spirit can be begotten of Spirit, they affirm, even as nothing but flesh can be begotten of flesh.

But this is shallow thinking. A man before the resurrection, and even before conversion, is composed of more than flesh—he has a spirit, soul and body, as the Scriptures say, and as we all know. So the word flesh here means something more than flesh—it stands for a complete human being, a living soul—having spirit, soul and body. If our objectors can prove that we, by the begettal in the flesh, are nothing, absolutely nothing, but flesh, without spirit or soul, then we will admit that, when we are begotten of the Spirit in the resurrection, we shall be nothing but spirit, having no soul, nor tangible body of flesh and bones. We therefore pluck this text from their hands. The true meaning of the text is obvious to those who would not pervert the Scriptures to support their own prophecies. The word flesh is here used as in many other Scriptures, to denote the Adam man, the soulish man. What is begotten of this carnal man (carnal, is flesh—stands for what is of flesh; but what is begotten of God's Holy Spirit, is spirit, hence it is spiritual.—E. D. Gifford.

Deserved All They Got.

"Do you know what we think is the best story in the Bible?" asked a neighboring exchange. "It may surprise you, but it's that one about Noah and the flood. We say this even in the face of the educated folks who turn up their noses and declare this flood story a fake. You remember Noah worked a long time on the ark. It was uphill business, too, at best, to go on sawing and toiling day after day, in the hot sun, building a boat away out there upon dry land, while the local hammer and anvil club sat around, spitting tobacco jules upon the boards, whittling up his soft pine with their old jack knives and telling what a fool he was to expect a big rain in a country that was too dry to raise alfalfa. But he kept at it; finally the flood came and every mother's son of the croakers was drowned. This is the only instance that we know of either in sacred or profane history where a bunch of knockers got exactly what was coming to them."—Gleaned.

The Editor Rebuked.

THE RESTITUTION came to hand today, and I have carefully perused it. Now I want to find fault. I think that Joblin's prayer on the third page is simply a return to Romanism and the Lutheran church. Prayer, as I understand it, is the sincere desire of the heart—your own, of course. I am not dictating, nor attempting to, but here raise my voice of condemnation. "Hast thou faith? have it to thyself before God". Rom. xiv; 22. I am not much on public prayer. I feel a great many times that it is entirely out of place. What does Jesus say? Print your prayers so all can see them? No; "enter into thy closet". Your brother,.....

EDITOR'S REPLY.

Above letter is from a brother whom we love dearly. His letter is the first we have received which expresses dislike for Bro. Joblin's prayers, and which would discourage the children of God (Gal. iii. 27) in addressing their Heavenly Parent as "Abba, Father" (Gal. iv: 6). If God is not ashamed to be called our God (Heb. ii: 11, xi: 16), his children certainly should not be ashamed to call Him "Our Father" (Matt. vi: 9) in public (Exo. xx: 24, 2 Chron. vii: 14, 16; Isa. lvi: 7; Matt. xii: 9; 18 19, 20; Lk. iv: 16; xi: 2) as well as in private. Psa. lv: 17; lxxxviii: 1; Dan. vi: 10; 1 Thess. v: 17. If our dear Master is a safe pattern to copy, and he prayed, remember, on the cross, right in the presence of, and for, the motley crowd who murdered him (Lk. xxiii: 24), surely it is proper and right for the "spirit of his Son" in our hearts to utter supplications, entreaties, and prayers, in the same way and manner. Gal. iv: 6. There are numerous instances of public prayer recorded in the Bible; we cannot refer to them all, but here are a few: Joshua (Jos. vii: 4 9;) David, (1 Chron. xxix: 10, 12;) Solomon, (2 Chron. vi: 12); the Primitive Church, (Acts ii: 46; iv: 24; xii: 5, 12); Peter and John, (Acts iii: 1); church at Antioch, (Acts xiii: 3;) Paul and Silas, (Acts xvi: 16); and Paul with the Elders at Ephesus, Acts xx. 36; xxi: 5.

To quote Rom. xiv: 22 against public prayer, is to widely miss the mark aimed at. What is the "it" we are to have to "thyself"? Prayer? No; "faith". Then if this text means to enforce the idea of holding faith in a private way, then it is wrong for my brother to preach the faith, as I understand he does almost constantly! If you want to throw sand in the eyes of some people, just mutter something about "Romanism" and "creeds", and you have successfully blinded them. The Editor once heard a brother give a splendid sermon on the kingdom of God. After the meeting an interested person in the audience came to the minister and requested him to write the salient points in his sermon, and put down all the texts he had used, so that he could study the subject calmly and quietly at home. To this the brother replied, "Indeed no; never; it would look too much like a creed"!! He would preach the truths about the kingdom of God; he dare not write them out; that would be a creed!! Such simplicity as this, such down right foolishness, is enough to make a man sweat great drops of blood. Some say: pray if you must, but go into your closet; be sure that no one knows that you pray; never let anybody hear you pray! Dear Brother, can you pray if you do not know how? No. Then before you pray in your closet or anywhere else, you will have to learn how. Unless we learn this much we are sure to ask "amiss. Jas. iv: 3. "Ye know not what ye ask". Matt. xx: 22. "We know not what we should pray for as we ought" (Rom. viii:) John understood this, and so taught his converts to pray. Referring to this, Christ's followers entreated the Master and prayerfully beseeched him, saying, "Lord, teach us to pray, as John also taught his disciples" Lk. xi: 1. Our brethren have need of rebuke in the way of prayer. Many of our people can stand on the street corners and "argue"; they will hang around the postoffice for hours busily engaged in chewing a cud of tobacco, or puffing a cigar, trying to beat some neighbor in debate on some doctrinal issue, generally "baptism"; but call on them to talk with God, to exercise the privilege of making known their requests to God (Phil. iv: 6), like a child will innocently converse with its father, and then feel so unholy in the presence of God who is so holy, that they are dumbin the face of the Almighty. Our brother does not belong to the class here described; but ashamed as we are to confess it, such kind of brethren are the ones who usually talk about the closet; but even there they do not pray; if they did, they would know how and would take delight in, prayer in public. Let each unit saying, "Lord, teach us about baptism, so we can defeat the Methodist on its mode"; rather they should say, "Lord, teach us to pray". It is because our people so sorely need instruction in this matter, that we open "EBENEZER" with prayer. The prayer is not meant for readers to copy the words, but the thoughts. May the loving entreaties which will appear from time to time, so elegantly expressed, melt the heart, soften the affections, enlarge the mind, broaden the understanding, and enrich the life of our readers by leading them to, and inspiring them with, the spirit of prayer. Amen.

Some Thought on Psalm lxix.

We are here assembled this morning that we may remember Jesus. Our remembrance of him to be truly effectual, ought to comprehend all the Scriptural aspect that pertain to him. We have in this lxix Psalm one aspect which is scarcely found elsewhere, viz: the personal experience of the Lord in the days of his flesh. It is true we find in the gospel narratives some reference to it, but they deal more particularly with the external relations of his life. We see him traveling over Galilee and Judea, followed by crowds of people, working miracles, speaking the words of God; and occasionally we get a glimpse of the thought of his mind. It is said that he was exceedingly sorrowful on one occasion. We know he frequently went to the mountain to pray. This is sufficient for us to understand that he felt keenly the trials he was called upon to bear. But when it says, He was "tempted and tried in all points like as we are," we naturally desire more explicit revelations of the mental experiences of him. It is supplied to us in the Psalm we are considering. If we had to think that Jesus passed through this life without experiencing any of its sadness and sorrow and weariness of waiting for the salvation of God—we would be deprived of much of the comfort that belong to us. Let us then be thankful for those Scriptures which tell us of the suffering of Christ and the glory that should follow.

While this Psalm was written by David and the primary reference is to him, nevertheless, it has a wider application in David's Son. Jesus has said, "I am the root and offspring of David." Then David was caused to exist because of Christ, through the Spirit, and Jesus was the offspring of David according to the flesh. Without the Christ there would have been no David. It was the Spirit in David that foretold the suffering of Christ. The Psalm begins: "Save me, O my God." Jesus had to be saved, and he made it a subject of prayer. Paul affirms the same when he says in Heb v 71, "He was heard in that he feared when with strong crying and tears he made supplication to him that was able to save him from death" or what I think is a better rendering, "save him out of death." He did not want to be saved from death, as that would provide no means of redemption for others, but he did supremely desire to be saved out of death. He was made in all points like unto his brethren, that through death he might destroy him that had the power of death. It is also written "that God sent forth his Son made of a woman, made under the law, to redeem them that were under the law." Plainly, then, the only way in which Jesus could be redeemed from the law (of sin and death) was by fulfilling it, which required his death. Having freed himself from the law he could then ask to be saved "out of death." And he did "with strong crying and tears," or as expressed in this Psalm, "The waters are come in unto my soul." They threaten my life. Hear him pray, "O my Father, if it be possible, let this cup pass from me." But not to this end was I born. I sink in deep mire where there is no standing, I am come into deep waters, where the floods overflow me. I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God. Jesus felt utter helplessness apart from God. He knew that God alone was able to save him "out of death." He "waited" for the salvation of God, and in his waiting his energies were consumed. He had his sense of what we are now passing through and his waiting for God was the same trying, wearisome experience that we find it to be. It means separation from the world with all its respectable ungodliness. What does it matter if it causes the finger of scorn to be pointed at us? Jesus had the same trial, "They that hate me without a cause are more than the hairs of my head; they that would destroy me being my enemies wrongfully, are mighty." Then I restored that which I took not away. Christ had many enemies; the reason for it is found in his words, "The world hated me because I testify of it that the works thereof are evil." John vii 7. It is but a few principle, for we read that Noah by faith in God and righteous works "condemned the world, and became the heir of righteousness which is by faith." This condemnation is what the world dislikes; they want to be let alone in the following of their evil ways which please the flesh. To live a life of godliness is to condemn the world and incur its displeasure. Jesus was an object of this hatred. It cost John the Baptist his life, and is the portion of all who follow the footsteps of the Master. Let us not seek to avoid it. It is a trying position but is necessary to produce that holiness of character in which God delights.

O God, thou knowest my foolishness; and my sins are not hid from thee." The application of this to Christ is only intelligible on the principle that he partook of the common nature of Adamic stock, in which Paul says there dwelleth no good thing—a nature whose tendencies are to foolishness and sin. Christ felt these tendencies as no other man can do, because of the indwelling of the Father by the Spirit. This made him sensible to his weakness. His natural desire was to follow the flesh, but "He pleased not himself." Rom xv 3 This caused great suffering on his part inasmuch as Peter says, He suffered in the flesh, and hath ceased from sin." Jesus had our sinful nature, he was tempted and tried in all points like as we are, yet without sin. He felt the burden of a sinful nature He triumphed over it, and left us an example that we should follow in his footsteps.

"Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel." The Spirit in David here not only prays for David and Christ, but for all those who have believed on Christ. Jesus offered this prayer as recorded in the 17th chapter of John's gospel, "I have manifested thy name unto the men which thou gavest me out of the world.....I have given unto them the words which thou gavest me.....and they have believed. I pray for them—I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil of the world. What tender regard Jesus had for those who believe on him for his sake. He prays, Let them not be confounded or put to shame. This shows us that he knew what trials would await us, what reproaches would be heaped upon us, what scoffing and mocking we would have to bear, but out of it all he asks the Father to deliver us.

W. S. TOMLINSON.

Chronological References.

The scepter did depart from Judah in the eleventh year of Zedekiah's reign, and "it shall be no more until he comes whose right it is, and I will give it him." Ezek. xxi 25 27. The interval from the removal of the scepter, the diadem, the crown, to the point of time of his coming to restore the rulership, is marked by numerous events in the world's history.

The question "How long the vision concerning the daily.....to give both the sanctuary and the host to be trodden under foot," Dan. viii. 13, and the answer, verse 14, is conspicuous. The answer, Unto 2400 days is from the LXX, and acknowledged for good reasons to be the correct number. A day represents a year.

The downtreading of host and sanctuary on the part of the people and prince of chapter ix. 26, 27, commenced B. C. 70 72, and to continue for the 2400 days aforesaid, less 490 as placed on record verse 24. Seventy sevens cut off—shortened (Douay)—from the 2400 for the purposes mentioned concerning "thy people, thy holy city," closing with the anointing of the "holy one of holies."

It takes the 490 years to accomplish the things set forth in verse 24, and we may safely place emphasis on the succeeding context, 25. From the going forth of Cyrus' proclamation to rebuild Jerusalem, unto the anointed prince seven sevens, and seven sixty-two equal 69 times seven make 483; after the 62 sevens the Messiah cut off three and one-half, born the 4th year before the A. D. three and one-half, makes 490. Isa. lii. 8 and context. 490 from 2400 leaves 1910 from A. D. 72, which added makes 1982, the end of the treading down. See Luke xxi. 22, 24, "The times of the Gentiles" must synchronize with the treading down.

A transition period of 40 years in which the nations will recognize divine intervention. This is from 1942 to 1982, a period of 40 years, in which conditions will be produced which will attract the attention of the nations; and their statesmen will be at their wit's end to devise means for the perpetuation of their rulership as before time. But a settlement must be made on the basis of absolute submission on the one hand and utter destruction on the other; according to the attitude maintained toward Jesus' brethren during their dispersion.

The forty years of the coming out from Egyptian bondage is made as an example and comparison of the 40 years mentioned by the prophets. Consult Amos ii. 10; Micah vii. 15, 16 and emphasize the latter, and compare Psalm lxxvii. 13 and context. Marvelous things will be associated with the divine intervention.

The "many days" of Hosea covers the ground—synchronizes with the time of down treading. "Without a king, without a prince, without a priesthood, without an altar, without sacrifices, and without Urim and Thummim. See also Jeremiah xxx. 7, 8, 9.

C. W. TOMKINS.

Valuable Receipts.

Many preachers suffer more or less with laryngitis, and some times get hoarse while preaching or singing. Get the following prescription filled, and take it; it will not only relieve you, but will cure if you will persist in taking it:

Specific tincture of Collinsonia, one ounce. Simple Syrup, enough to make four ounces. Mix, and take a teaspoonful four times a day. If you will take a dose just before beginning to preach, it will help you wonderfully.

If you are suffering with constipation, take one drop of nux vomica in a glass of cold water just as soon as you get up of a morning. This is a good tonic and aids digestion, and if persisted in, will relieve constipation. The best preparation is the specific tincture, or Parke Davis' Fluid Extract.

If you should spill carbolic acid on you, pour pure alcohol on the place at once. Should a child swallow it, or any one else for that matter, give them weakened apple vinegar at once.

If your baby is suffering with the colic, give it a drop of the specific tincture of Lobelia. If it is very young, a half drop will be sufficient, but if three or four months old, it will take from one to four drops to relieve it. Always begin with a small dose and increase. If you give too much it will cause the child to vomit. Never give your baby paregoric or laudnum. Such remedies constipate the bowels, and interferes with digestion. Never feed your babies until they get eight or ten months old. If God had wanted them to eat he would have given them teeth.—Dr. Daniel.

They Wrote Letters.

Brother Huggins:

What have we to do with a man's standing before his Maker and Master?

We went to the "Torrey Gospel Meetings" on Sunday afternoon. A large building had been erected, holding five thousand people. We stood outside for about half an hour waiting for the doors to open; a large crowd had collected, which the Y. M. C. A. endeavored in vain to interest by their speeches. The U. A. R. came along with a drum corps and an extra flag, they were given the right of way to raise their flag over the building; this was made a dedication service. The crowd becoming impatient yelled, "Open the doors! open the doors"! Then one of the Y. M. C. A. preachers stepped to the front and called for order, saying, we would now sing, "America;" and after prayer, "Old Glory" would go in first. Miles Grant was standing to my left and two brothers to the right, who have seen light. I opened my Bible to Heb xi 13 16, and read, "Having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. But now they desire a better country, that is a heavenly, wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." Can such professors who do such things have the truth? Will they wake up to the resurrection in the spirit or in the flesh? "If I still preach 'orthodoxy' why am I still persecuted? then is the offence of the cross ceased." There was nothing to the sermon but story telling, and his unbounded love for immortal souls, at perhaps $100 per week. A form of godliness with no power. From such turn away.

M.

Brother Huggins:

I would add a few words with reference to the imprisoned spirits, viewed in the light of the general, or uniform teaching of the Scriptures. The mental impression would be—as far as my observation goes, apply to men in the flesh—particularly to the official class, such as "wicked spirits in the heavenlies"—ecclesiastical and secular, and therefore the injunction, Try the spirits whether they are of God or not, by the proof in context.

The parallel assertion is that "Many false prophets are gone out into the world," etc.....

By keeping the connection of that from verse 17 it will be noted that the context is harmonious and intelligible with the particle of comparison "E" taking its place connecting the parts of the context in harmony with the whole, philogical as well as doctrinal. I quote (17), Because it is better that you suffer for doing good than for doing wrong." Because the Anointed One also once suffered on account of sins"—for a purpose. Being put to death in flesh, but made alive in Spirit, and in which, having gone forth, he preached to imprisoned spirits; who sometime, when—(at the time that) God's longsuffering waited as (just as it was) in the days of Noah while an ark was being prepared, in which a few, that is, eight persons were safely carried through the water"—and "corresponding with this; baptism now saves us, by means of the resurrection of Jesus. Only a few saved by baptism, as compared with the mass of the population.

With fraternal greeting, I remain respectfully in the One hope.

C. W. TOMKINS.

Just Like You.

A son nearing manhood, once said to his mother about some bygone failing, "Do you remember?"

"No, indeed!"

"Just like you, mother! How you have helped me all my life by forgetting all that has been bad in me!"

"Perhaps you have made me forget by so many dear things in you."

How expressive was the quiet kiss that rested for a moment on her forehead!—*The Fireside.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Home Department Visitor

Readers of the Restitution:

The Home Department Visitor will be sent to those ordering it now at the rate of $20.00 per 1000 copies. This cost does not include the cost of mailing, which will be one cent for each paper by mail. If sent by express the express charges must be met by the one ordering.

This paper is the Bible School worker for this year. The first cost for 4000 copies having been met by the Home Department. Now is the time to order at this rate for the Christmas number of the Home Department Visitor. This Visitor will be of magazine form containing 14 pages.

The contents:

A series of Home Circle talks for the messenger service work.

A series of Gospel Bible lessons.

A series of Home and Bible School training lessons.

A series of Lecture studies by Elizabeth A. Reed.

A series of Teacher Training lessons.

The series of Lecture Studies are worth the cost of this paper. Order now and enter the service of the Lord. The messenger service of the Home Department. Deliver the paper at the door of your neighbors and your friends. It will do the work of an evangelist, teacher and messenger. It will engage every member of the Church in active evangelistic work of house to house visits to those who are unsaved. It will assist every one to become a teacher in Bible School and Home Circle classes. It will help every student of the Scriptures to become a better student. It will reach every home and tell the unsaved what they must do to be saved.

Order now. Send your orders to Harriett E Boice, 1009 South Wright Champaign, Illinois. Do not delay, as this offer holds good only for the Christmas delivery. Be a messenger of the Lord. The Home Department Visitor will bring you good tidings of great joy which shall be to all people.

Yours in the work.

Harriet E. Boice,
Supt. Home Dep't.

Notice.

The Chicago Bereans will again this year make their distribution of Christmas dinners to the poor. We have other Bereans who join in this work, and we take this means of notifying you.

We are sure that there are many readers of The Restitution who will gladly help in bringing Christmas cheer to the widowed and fatherless. In a great City like ours we do not have to look far to find them.

If you wish to help in this work, please send money by Dec. 15, to Gertrude Ellis, 1290 Washington B'lvd, Chicago, Ill. If money is sent after Dec. 15, please send to Lelia E. Whitehead, 5428 Ontario St. Austin Sta., Chicago, Ill.

These are the kind of people we remember: A family of seven, father an epileptic, taken to Dunning, mother supports them by washing. Widow with seven children, cleans for living. Widow with five children, one an invalid, washes, etc. If we had money enough we could remember them by the score.

May the Lord touch your hearts and open your pocket books for the needy.

Lelia E. Whitehead.

A Valuable Library at a Bargain.

A very carefully selected library left by a scholarly brother, will be sold cheap for the benefit of the dear sister who survives him. These books are not suitable for the general market, as they pertain especially to themes studied by believers in the Blessed Hope. Therefore the books will be sold cheaply to those who would appreciate them. They will go either together, forming a medium sized library, or in smaller lots, or even singly. A list with prices will be sent on application. Address Mrs. Elizabeth A. Reed, 1533 Kenmore ave, Chicago, Illinois.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A L Corbaley	5 00

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Brother John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 70 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

Brother, If you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

An Exposition of Isa. vii 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

Pennsylvania
LINES

Chicago Excursion

$1.25 round-trip from Plymouth, Ind. Trains leaves 5:50, 9:07 a m; 1:30, 11:38, 6:11, p m; Dec. 5, and 6:59, and 6:30 a m; Dec. 6.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 813 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

The Restitution is only $1.50 per year. Try it a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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A New Tract

The Great Divine Healer vs. Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2013 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place are long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of these small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 460 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street. Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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10 for 10 cts, 60 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. Y. Reed, 6 cents each, or 30 for $1.00.

The Eternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Notice.

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T. J. Daniel.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

I Will Not Doubt.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me;
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrow fall like rain,
And troubles swarm like bees about to hive,
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I shall see new through my bitterest losses
The greater gain.

Communicated.

The Manifestation of the Sons of God.

Deity has been manifested through his purpose. In the beginning he manifested himself through the angels (Elohim), later on through the prophets, to us specially through Jesus the Christ. To Abraham he was known as the All or the Mighty One. To Moses he became the Yehwah. In Deut. he declares, "The Lord thy God is one Lord." This same Eternal One is discovered to our understanding through the Scriptures. This discovery can only be made as our intellect becomes receptive. He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty. Those who bear fruit are the ones to whom our heavenly Father makes himself known. We read from the beloved disciple 1 John iii 1, 2, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. In this Scripture the apostle contrasts the sons of God with the world or the sons of men. If we become the children of the Eternal One we are then his heirs and joint heirs of the Lord Jesus Christ. Paul in Heb xi 1 calls them holy brethren. One of the Hebrew prophets calls them "my jewels;" (marg. special treasure) Mal iii 17. There is a very wide difference between those who have Yahweh for their Father, and those who have another father. We must realize that there are two fathers and two families. Jesus said to a class of the Jews, "Ye are of your father the devil whose work ye do." It is evident that these two families existed very early in the history of the race. Adam through his disobedience merited condemnation. If God had have left the race thus there could have been no eternal life. Therefore the whole race was shut up unto sin. In Gal iii 22 we read: The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Again Paul says, We have before proved both Jews and Gentiles that they are all under sin. Rom iii 9. These declare that all were under the condemnation of death and can only be liberated through the promise by faith of Jesus Christ. The two sons of Adam, Cain and Abel represent the heads of these two families. Both were shut up. Abel was liberated by offering an acceptable service. The apostle says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a witness that he was righteous, God testifying of his gifts. Heb xi 1. Abel became the first of God's adopted sons. Cain's opportunity to receive the excellency was equal to that of Abel, but his offering was not made in faith. There has been the same marked difference since the day of their sacrifice. By the faith Noah prepared the ark to the saving of his house. He also condemned the world and became heir of the righteousness which is by faith. "Now are we children of God, and the world knoweth us not." Therefore the terms children or sons of God does not apply to all men alike, for as I have stated it is put in contrast with the world. There is a class who do not receive the sonship. It is evident that this sonship is bestowed and not an inherited right. Our first parent became alienated from our heavenly Father through disobedience. In order to become his adopted sons we must remove this alienation. We must remember that God counted all under sin, and also now will count those righteous who believe the message sent through the prophets, apostles and Jesus Christ, his only begotten son. Abraham believed God and it was counted to him for righteousness. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons God hath sent forth the Spirit of his Son into our hearts crying, Abba Father, wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Jesus Christ.

Thus we see that the sons and daughters of the living God are a special class to whom he has promised eternal life. Those who belong to the Cain family are counted as dross and will receive their wages which is death. All theories which prove more is what flesh and blood has revealed. It is plainly stated: If God were your Father, ye would love me. Jesus spoke this to his disciples and not to the multitude. Those who do the will of God sustain the relationship of sons. Whosoever believeth that Jesus Christ is the Son of God is begotten of God. That which is born of the flesh is flesh, that which is born of the spirit is spirit. If we shall ever become spirit born through the resurrection we must be begotten by the incorruptible seed as spoken of in 1 Peter i 22, 23. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. We now have revealed to us the means by which we become the sons of God, by a begettal, a growth and a birth. The first man Adam was made a living soul, the last Adam was made a quickening or vivifying spirit. In order to be vivified we must eliminate ourselves from the first Adam and become through obedience to the gospel attached to the last Adam. Therefore if any man be in Christ he is a new creature. Christ through his resurrection has become the head of a new creation. He is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones or dominions, or principalities, or powers. He is before all things and for him all things consist. He is the head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have pre-eminence. For it pleased the Father that in him should all fulness dwell. Col i 15 to 20. The apostle is here speaking of the resurrection and not the work of the spirit in Romans, chapter [illegible] days in the grave, [illegible] by to be con[illegible] which shall be raised [illegible] the earnest expectation of the creature waiteth for the manifestation of the sons of God. The old creation will wax old as a vesture. The new will abide for ever, for Jesus and his immortality is and will be its head. This subject of the new creation is which Yahweh will manifest himself mightily through Yahweh—Elohim. Yet we Elohim, that is Jesus his only begotten Son and his numerous adopted sons and daughters whom he is calling out from among all nations is not accepted by many to this age. Jesus through his blood has obtained eternal redemption and now we through his perfect obedience have the privilege of obtaining the same through the sacrifice of our life by crucifying ourselves through being baptized into his (Christ's) death. Rom vi 1 to 7. Beware of the doctrine that teaches you, that Jesus paid it all. We must have honesty and courage to pay our own debts. When we have submitted to baptism we have ourselves paid the penalty of the Edenic law, otherwise we would remain shut up unto sin. The doctrine of the universal resurrection is a snare of the wicked, one the blighting influence of it is seen every where it is preached and believed. The corn of wheat spoken of in John xii 24 has been made a perfect spirit. This is the seed that will produce the harvest of mighty ones through the resurrection. "Like can only produce like" so can this spirit seed (quickening spirit) only produce spirit ones. If the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies because of his Spirit dwelling in you. There are two classes that come forth. Those that have done good to the resurrection of life. Those who have done evil to the resurrection of condemnation.

D. C. ROBISON.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, DECEMBER 9, 1908. NUMBER 46.

The Story of a Happy Christian Life.—No. 66.

Some of my friends are saying, "Why not let dead people rest? Why rehearse the story of their lives? To all such, I would answer, I tell these stories because they are worth telling, and because Biography is one of the best of teachers. It has an influence over us that the best of sermons cannot have, we sit at the feet of Abraham, Joseph, Moses, David, Paul and Jesus and grow strong in faith, and in power to conquer, because these heroes of God all believed and conquered. And just as all victorious lives have their influence for good.

Stedman Atherton Chaplin, was born of English parentage in the town of Baltimore, Windsor County, Vermont, June 2d, 1809—just 100 years ago next June, tow-headed and very timid, no one suspected what was in the little fellow, until he had learned to read. He had drowned his mother's gosslings, bitten all the heads from the pictures in his primer, and had poisoned himself nearly to death drinking from a harvest field jug, just like any other young New Englander, but when he had once grasped the key to books, he was in another world, a world of joy and of golden treasures.

He was but six years old when he received a prize for reading Smith and Jone's Christian hymn book through, his parents having joined a church of the Christian Connection in Essex Co., New York, said church having been organized by Stephen Chaindell. But there were few books in the little home-library beside the Bible and the hymnal.

There was of course, a Life of Washington, The Lives of the Twelve Cæsars, a Lorenzo Dow's Journal, with a few other books, but that was all [illegible] young student had to borrow [illegible] works he wanted to read.

When but two or twelve he was poring over Telemachus, the Works of Flavius Josephus, Chateaubriand's Travels, The Life of Bonaparte, and Hervey's Meditations.

The seriousness of his nature was deepened not only by his course of reading, but by the grandeur of the scenery that surrounded him. Before the mountains, day after day when at leisure he climbed their steeps[illegible], and hiding in their enchanted solitudes mused of the mysterious and untried future that lay before him; for young as he was, he was already seeking the pearl of a great price, his longing "desire being to so apprehend the plan of salvation as to become experimentally acquainted with the peace of God that passes all understanding." So much did he enjoy these seasons of solitary musing that he counted the time thus spent as one of the most blissful periods of his life. But it was not until 1831 when living in Cayuga County, New York, that he made a public profession of religion and was baptized. "To become a disciple and follower of Jesus, was to him a matter of joy and a crown of rejoicing, and the responsibilities growing out of his new relationship were fully realized." He had made no reservations, his all was on the altar.

The Bible became his daily study, and its inspired pages, gave him the greatest delight, he walked and talked with God, in as close and confidential companionship as a man walks and talks with his dearest friend, there was no shamming about it, No one could be with him long and not feel that he possessed something that had made him different from other men, something that had given him a purity and loftiness of character, far about that of the non-professing crowd around him. There is a beauty, a holiness about such a life that speaks to the hearts of men and stirs them into admiration, even if they are not led by its light to glorify our Father which is in heaven. His parents had moved to Cayuga County in 1824, when he was but fifteen years of age.

Here it was that he extended his course of reading, Instead of wasting his time in playing foot-ball and base-ball as do the young men of the present day. An old physician, named Beeson loaned him Euclid's Elements of Geometry, another friend, a work on Mensuration, and still another, Flint's Plane Trigonometry and Surveying. When eighteen he began teaching school, and continued that occupation during the winter season, while he remained in the State of New York, missing only one term. In this way, though wages were very low, he managed to save money enough to buy some mathematical works for himself, together with books to commence the study of Latin and Greek, and also a Hebrew Bible, grammar and lexicon. The nearest book-stores were at Auburn the county seat, and the only way to get there was to walk. The distance was 22 miles and he went and returned the same day. But before it slow work plodding along without a teacher, and with no help save that given him by Dr. Beeson. Any one who has wrestled with the vowel system of the oriental languages, and who has tried to untangle the radical words from their affixes and suffixes, can readily understand how hard this must have been for a poor schooled country boy.

The text books of those early days, gave us no insight as to how to learn; everything was left for stern patience to conquer.

It was not until the autumn of 1829, when he had reached the age of twenty, that he was permitted to attend school at the Methodist Seminary in Cazenovia; Augustus Smith being Principal. Here he studied Geometry, dug deeper into the Latin Grammar, and began reading the Encid. Some of the best young people of the States and of Canada attended this school, the most of them being pious, devoted and prayerful members of the M. E., and other churches. The Principal urged him to stay longer, but this was not possible with no money, a purse as he possessed.

But the uplift that he received here was very helpful, both in an educational and in a spiritual way. He was brought nearer to God in the student's prayer-meetings and was more strongly impressed with the supreme importance of religious things, for this was two years before he joined the Christian Connexion and took Aldes for the Lord. At this later date there was a widespread revival through the country, and all classes were brought under the influence of God's Holy Word, as at that time read and understood.

The Church of the Christian Connexion took the Bible as their only rule of faith and practice, and Elias Smith—one of its founders—held to the mortality of man and to millenarian views, and boldly proclaimed these doctrines both from pulpit and press despite the opposition of his coadjutor, Abner Jones. Elias Smith it was who started The Herald of Gospel Liberty, the first religious newspaper published in America, and in its columns, the glorious truths that we as a people hold so dear, found a place.

S. A. Chaplain, came out under the preaching of Obadiah E. Morrill, afterward Chaplain of Auburn State Prison, three others were baptized at the same time, one of whom, Mrs. Nancy Royce—his oldest sister—is still living at Warsaw, Indiana, at the advanced age of 95 years.

A new church was organized on the afternoon of the same day.

S. A., attended several of the large conferences held by the Christians, during the two remaining years of his stay in Cayuga County, and met and became acquainted with David Millard, Joseph Badger, Simon Clough, and Barzillai H. Miles, all of them noted preachers, and reformers, the first mentioned, a traveler and writer, and the last named from the West, and known to some of the older settlers of Marshall County, Indiana. He died in Arkansas of Cholera.

AUNTIE WINCH.

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

DO NOT forget to renew your subscription when it expires.

tution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

Please say to my brothers and sisters scattered through many states, especially my old Indiana brethren, when few are left of them, many have fallen asleep, that Uncle John Foore and his wife Mabala were married 55 years ago November 8, 1908, and he was 76 years old November 8, and on that day we celebrated the two occasions, with all our children present.

Our oldest daughter, Mrs. U. P. Clough, lives at Buffalo, Kansas, and they have had three bright girls all of whom are dead. Emma P. died of diptheria. Maude was drowned, and Ida May was married to Marshall James, and died six hours after the birth of little Marshall James, who was the idol of our anniversary, but it brought sorrow to our hearts to see this once happy family now bereft of all their children. They hope to meet their girls again in the kingdom of God, so are cheerful at the prospect.

The next oldest was James S. Foore and wife, with their daughter Maude and her husband Charles Gribbon.

The next was Ida M. Womeldorf and her husband John, and their three children, Mabel Blanche, John Franklin and Don A.

Our daughter Sarah E. who married C. D. Herod, was not with us. Her husband and all her children died, and a few years ago she went to San Diego California, and is now married to Ed. McKinley.

With all that we had to sadden our hearts, we had a very pleasant time, but whether we live to see another anniversary God only knows. In the afternoon we took a ride out to the State Hospital, around the cemetery and home again to supper, after that we had a good Scripture lesson, and at ten o'clock our anniversary broke up, all well pleased and hoping to live to see another.

May God's blessings go with all the dear children, and may we all live in such a way that whether we see 77 or not, we may meet in the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, is my prayer for Christ's sake, Amen.

JOHN FOORE.

Six Cents for One.

"Give me a cent, and you may pitch one of the rings, and if it catches over a nail, I'll give you six cents," said a man.

That seemed fair enough, so the boy handed him a cent and took a ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails that was fastened on a board.

"Will you take six rings to pitch again or six cents?"

"Six cents," was the answer, and three two-cent pieces were put into his hand. He stepped off well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling!"

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken the first step in the path. That man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back and ask him for the penny, and then stand square with the world, an honest boy again."

He had hung his head, but raised it quickly, and his bright, open look as he said, I'll do it!" will not be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. That was an honest boy.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, DEC. 9, 1908.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would live to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

BROTHER R G. Huggins has an encouraging word concerning his meetings with the Hillsburg Church. May the Lord sustain him and favor his labors.

A LETTER from Brother W. B. Wilson tells that good meetings are in progress at Hammond, La., also that they have a very successful Sunday School at that place, fifty-one being present last Sunday. This is surely encouraging, and gives hope for all that good will be done. May God bless all efforts.

As we stated last week we are very greatly in need of some money just now, and so ask all who can do so to hasten in their renewals. Our injury makes our work much harder, and we have not been able to send out statements. We hope a generous response will make this unnecessary. Please do not forget the Helping Fund.

ON last Monday afternoon we had the pleasure of a call from Brother S. J. Lindsay. He is engaged in a series of meetings at Argos, eight miles from here, and reports good attendance and attention. He goes next week to Rensselaer, Indiana, for some days. May the Father's blessing attend him, and may he be granted fruit from his labor.

MANY of the friends who attended the Illinois and Indiana Conferences a few years ago, will remember Sister A. L. Tichenor. At that time she was living with her brother, Killian Van Rensselaer Lansingh, at Chicago. A number of years ago they moved to Pasadena, California, on account of his health, where he died October 5, 1908, at the age of 84 years and 9 months. Sister Tichenor went with the body to Albany, New York, where he was buried, and has now returned to Pasadena, where she will remain for the present. The sympathy and Christian love of all who knew her is assured our Sister in this hour of bereavement, and may the Father sustain her ever.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs M A Woodward	1 00

LESSON FOR SUNDAY, DEC. 20.

CHRISTMAS LESSON. LUKE ii 8 20.

Golden Text. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke ii. 11.

Christmas. What a rush of feeling, and in some what strong emotion the word stirs up. Christmas brings a general joy to the most of people, especially to the children, and the joy of the young is the pleasure of the old. Like all earthy gladness, it is only good for a time, and has some disagreeable, and even serious features. These are mostly confined to large towns and cities, country rejoicing is more simple and sincere.

In cyclopedias, and other books we read that "Christmas is a festival of the Christian church." Festival, we are informed is a time of rejoicing, a joyous, gay occasion, a time of social or religious joy, a feast day, with regard to festival the statements are acceptable and satisfactory, but we must object to the full expression, that "Christmas is a festival of the Christian church." There is no mention, not even a hint of such a festival by any of the apostles, neither is there any mention of a "Christian church." This may sound as if some one was trying to be critical. Let us never forget that we cannot be too critical, too exact, too part cular when comparing the words of men with the words of God. We have the example of the prophets. They spoke as they were moved by the Holy Spirit. 1 Pet i 21. We have also the example of the apostles, they spoke only according to "Moses and the prophets." Luke xvi 29 31; Act xxviii 23. Judging from the Scripture—Bible—standpoint we can, and must, truly say that the Christmas festival as observed, and the gifts as given have no connection with Christ. There can be no objections—no reasonable objection, to people setting aside a certain day on which to give gifts, but the day should have a name in accordance with the celebration, and not the name that is above every name. Phil ii 9.

Let us now consider the lesson verses.

In the same country—not far from Bethlehem, shepherds—why the announcement to shepherds? Why not to the chief priests? Why not to the Pharisees and scribes? Because by their explanations they had made the Word of God useless. Mark vii 13 They did not believe what Moses wrote about the Messiah, the Christ. John v 45 47. There were always a few that did believe, that the seed of the woman would bruise the serpent's head. Gen iii 15. And the seed of Abraham would bless all the nations of the earth. Gen xxii 18. And that he would be born in Bethlehem. Micah v 1. The shepherds were some of the few that did believe, and were watching for the advent of the promised one.

The circumstances were such that there could be no possible mistake about the truth and value of the message. It was not, in this case, through a prophet or seer, but direct from heaven by the angel of the Lord. The glad tidings was further made sure by the shining glory of the Lord. This occurring at night would of course cause wonder and fear. Their fear was soon turned to joy, their faith was bearing fruit, their prayers being answered. The good tidings of great joy was first to them, then to all people. Have ALL people, since that memorable night, been filled with great joy? If not, why not? because all do not believe that a Savior which is "Christ the Lord" was born in Bethlehem. Thousands upon thousands believe there was a babe born in Bethlehem according to the declaration by the angel. Many profess to believe that the child was Jesus. This is about as far as the multitude will go. When he comes again. John xiv 3, he will be "King of the Jews." Matt ii 2. He will sit on David's throne. Luke i 31-33. On Zion's holy hill. Psa ii 6. He will reign until he has put all enemies under his feet. 1 Cor xv 25. He will then be in FULL, the Savior, Christ the Lord. And instead of just a few faithful here and there, all will know him from the least to the greatest. Heb viii 11. All nations shall call him blessed. Psa lxxii 17. And there shall be no more death, nor sorrow, nor crying, nor pain; for former things will have passed away. Rev xxi 4. All that, and much more, was contained in the proclamation, I bring you is born this day, in the city of David a Savior, which is Christ the Lord. Luke ii. 11.

Forever carried by the multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. The Scriptures quoted prove that this grand anthem began on the hills near Bethlehem will be taken up by the hosts of earth when, "Every thing that has breath will praise the Lord." Psa cl 6.

Next lesson review.

P. NEILL.

Notes by the Way.

I started from home on my winters Evangelical trip, on Thursday morning Nov. 19. My first point was Morse Mill, Missouri. The object of my visit was to conduct an installation service of a society of young Bereans, which has just been organized at Morse Mill, Missouri.

After leaving home Thursday morning, I arrived at St. Louis, at about 6:30 P. M. Sister Logan of the Sanitarium, met me at the station. I then went with her to the Sanitarium, and remained over night. During the evening, I was pleasantly surprised by a visit from three of our young Sisters, Kathryn and Jennie Townsend and their neice from Lebanon, Ill. Hearing that I would be at St. Louis, they came to see me. I certainly did appreciate their visit, and kindly words. These three young ladies are also Bereans.

On Friday morning I took the Iron Mountain flood for Victoria, Mo., on arriving at that point, I took the Mail Stage for Hillsboro, where Sister Eva Wilson met me, and conveyed me to Morse Mill. A portion of the time I made my home with Sister Miner, and afterward with Bro. and Sister John Williams.

On Saturday night I gave an address to the young people on the very important subject of "Thought"—"As a man thinketh in his heart, so is he."

On Sunday morning, I gave a drill service to the young Bereans. I gave them what I found from personal experience to be the best methods of study in order to obtain an accurate and satisfactory knowledge of the Holy Scriptures, and illustrated this method of study, from the Student's Text Book. After this I gave a brief review from Lesson 1, of the Uniform Lesson Book.

This was followed by an installation sermon, on the topic of "Love," based on 1 Cor. xiii.

"Thought," and "Love," are the two things which are eternal, neither one of them never had a beginning, and never will end, they are as everlasting as the Great Eternal.

During the service, three popular were rendered, composed by three of the Berean. I want to call the especial attention of the readers of THE RESTITUTION to these papers.

"FOLLOW RIGHTEOUSNESS, FAITH, CHARITY AND PEACE."

Let us as young Bereans daily search the Scriptures and show ourselves approved workmen unto God, "rightly dividing the Word of Truth." We must avoid all profanity, and the evils of youth; we cannot serve two masters, if we have chosen the narrow way, which leads to life eternal. While still living in the world we cannot be of the world. Something must be sacrificed in the service of our loving Master.

2 Tim. ii. 22. We are bidden to "Follow righteousness, faith, charity, and peace." If a man deplaith these he shall be a vessel of dishonor in the house of his Master.

Prov. xvii. 8. "Better is a little with righteousness than great revenues without right." Dear friends, we must seek not after the riches of the world but for the righteousness which is of faith. Beloved, we wish to seek salvation, and by diligence through faith and patience we inherit the promises. Heb. x. 36, "For ye have need of patience, that, after the will of God, ye might receive the promise."

This society of Bereans was first organized by a number of interested ones, who hoped to open the eyes of others, and to turn them from darkness to light, and from the power of satan unto God, that they might receive forgiveness of sins and inheritance among them of which are sanctified by faith. So let not our faith fail, but continue unto the end.

1 Cor. xiii. Charity rejoiceth not in iniquity, but rejoiceth in the truth, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing, and though I have all faith so that I must say, that I feel proud of them, and predict success from their efforts.

All Christian workers at times have to meet discouraging circumstances, and should they come to you my dear young Bereans, never give up, but meet them with a bold front, and a lot of stick-to-it-iveness, and you will be sure to succeed.

We have a whole lot of young people at Bluff, I am anxiously waiting to hear that they have organized. Don't delay it, my dear young people.

I am now on a long trip through Louisana, Texas, Oklahoma, Kansas, Missouri and Illinois. While I am in these states preaching the Gospel of the Kingdom, I should be pleased to help any body of young people to organize Berean Associations. I have seen their good work, and heartily approve of them.

I was with the Pine Woods Bible Class, at Hammond, Louisana, on Thanksgiving day, and will give notes soon.

Address letters to me, at my home address and they will be forwarded to wherever I may be. Orders for books and stacks will be filled by my folks.

Yours in the blessed hope,
W. B. WILSON.

Religious Barrenness. Luke xiii 6-9.

Barrenness is unfruitfulness, unproductiveness, not producing fruit. Then religious barrenness is a religion that is unfruitful, has no increase. A church organization is called a religious body, and if there is no addition to the membership, then that church is barren. A church may have additions, and still be a barren church, for the additions may be those that move from some other church organization, to the one they move too, and it makes an addition to that church by removal from another locality, but to have a religious organization fruitful, it must have those join that have never belonged to that body.

God commanded Adam to be fruitful and multiply and replenish the earth. The earth increased to population and also increased to religious barrenness, until God was so angry at the wickedness of the inhabitants of the earth, that he commanded Noah to build an Ark to save him and his family, and God destroyed all those people that were religiously barren, and saved eight persons, all the people that were truly religious. Then he commanded Noah to multiply and replenish the earth, and today we see the earth peopled with a vast multitude of people, and religiously divided in two classes, the saved and the unsaved, the fruitful and the barren. To be fruitful in religion, we must be led by the Spirit, and we read the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law, and if we are led by the Spirit we will do those things that there is no law against.

Christ said either make the tree good and his fruit good, or else make the tree corrupt; for the tree is known by his fruit. He was here speaking to the Pharisees, Matt. xii: 33, and he called them a generation of vipers, and said how can ye, being evil, speak good things? He was teaching them that they were unfruitful in good deeds, and until they changed their ways they had no hope of salvation.

Paul told the Colossians that if they would walk worthy of the Lord they would be fruitful in every good work. Col. i: 10. There is danger of religious barrenness in an individual.

One must do those things that are pleasing to God, or he will displease him and become barren toward God. Let us not be weary in well doing, but ever be found hopeful and trusting in the Lord Jesus, so we may not become barren in religious work.

Yours in the Blessed Hope,
E. W. KNAPP.

Obituary.

Rowena Wolcott was born at Wadsworth, Medina County Ohio, August 16, 1834. When she was a small girl her parents came to Lagrange County Indiana, settling in the place now called Wolcottville. After her father's death in 1857, she went to Tennessee to teach school, but resigned in favor of her cousin and came home and assisted Miss Griggs in the Wolcottville Seminary until she came to Middlebury, where she taught the summer of 1861.

She was united in marriage to John F. Cooper October 17, 1861, he died October 19, 1898 To this union were born four daughters, Mrs. Chas. [illegible]

Although isolated from those of like precious faith, Sister Cooper was a firm believer in future life only through the Christ. She was a member of the Church of God for many years, and much of the time THE RESTITUTION and her Bible was the guide that kept her willing feet in the narrow way.

She was truly a Daughter of the King. A bright and shining light in the beautiful little town of Middlebury, Elkhart County, Indiana, where she lived. She will be missed, but the fragrance of her pure life will linger in the memory of those who knew her. Truly, blessed are the dead that die in the Lord, that they may rest from their labor, for their works do follow them.

The writer spoke words of comfort to the bereaved family and friends who sorrow not as others who have no hope. Sorrowfully, yet with a confidence anchored in the sure Word of God, we laid her to rest till the Lord shall come.

The funeral was held on Thursday, December 3, 1908, at her late residence.

J. H. WILLEY.

Questions on Sunday School Lesson Dec. 20.

A CHRISTMAS LESSON.—GOD'S GREATEST GIFT TO MAN. 1 KINGS xi 4-13.

Golden Text.—"For unto you is born this day in the City of David a Savior, which is Christ the Lord."—Luke ii. 11.

QUESTIONS.

1. Tell how Solomon disobeyed God. Deut. xvii. 17; 1 Kings xi, 1
2. What other command was disobayed? Deut. vii. 1-4; 1 Kings xi, 2.
3. Why were such marriages and alliances forbidden?
4. What does Paul advise in 2 Cor. vi. 14?
5. Can any one go in bad company and not be affected by it?
7. Show how Solomon's wealth was a hindrance. Deut. viii. 11 14; 1 Tim. vi 3 11
7. Was it possible for Solomon to overcome these temptations?
8. How can we overcome temptation? Matt. xxvi. 41; 1 Cor. x. 13; Heb. ii. 18; Eph. vi. 11
9. How did Solomon favor idolatry?
10. What other sin was he guilty of? 1 Kings ix. 20-23
11. How did Solomon's sins affect his character?
12. Read Prov. iv. 23, and tell the importance of a right heart.
13. Name the two influences for good that God placed around Solomon. 1 Kings iii. 5-14; ix. 1-9
14. Did Solomon have enough wisdom to keep him from sinning?
15. Does God do all that is wise and loving to keep us from sinning?
16. How did the Lord feel toward Solomon?
17. What was to follow on account of this sin?
18. Tell how Solomon's life was like the world before Jesus came.
19. Why did the world need a Savior?
20. Did the coming of Jesus show the wisdom and power of God?
21. What was the message the angels brought? Golden text.
22. What did Jesus bring to earth?
23. Does this mean peace and good-will among mankind, or peace with God?
24. How is God's good-will to man proved? John iii. 16

THOUGHTS.

He that thinketh he standeth is admonished to take heed lest he fall. If Solomon, with all his wisdom fell, who can stand?

Solomon did not fall from his high position all at once. It was a giving way to the little desires—one by one—till the fall was complete, and God's anger kindled.

Riches, pleasures, and worldly honors, are not real happiness.

Gifts of wealth and position should not become temptations to do evil, but rather steps to climb upward toward God.

Solomon had wealth, power, wisdom; careful training, large responsibilities, high ideals. He was a king, judge, philosopher, poet; all honor was done to him, courtiers bowed the knee before him. He needed nothing. What was wrong? Self-sacrifice was foreign to him—selfishness ruled his heart.

Many men, like Solomon, lack the courage to say "No" to temptations, and consequently cannot say "Yes" to the call of God.

...TION is supplied by Brother Robert G. Hagstad, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Gracious and loving Father,—we thank and praise thee for the evidence that the gospel of Christ is still the power of God unto salvation. Our hearts are gladdened because another has determined to forsake the traditions of men which subvert the truth of God,—determined to turn her back upon all the vanities of the world, the pleasures of sin, yea, forsake all and follow Christ, in the ordinance of baptism,—that blessed adopting ordinance in which she becomes a child of God, being justified of all past sin, and obtains the sin-covering name of Jesus, and a co-heir with him. In the most eventful act of her life,—the very crisis of her existence,—may she be deeply sensible of the awful importance of dying to sin, and rising out of the grave of water to walk in newness of life,—and that without this all will be in vain.

We commend this dear soul to thy care and keeping wherever her lot may be cast, may thy presence go with her and give her rest. And when the glorious Lord of life may call for his own, may she hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." We ask all in Jesus' dear name. Amen, and Amen.

We began a two weeks meeting at Hillsburg, Ind., Dec. 3. The weather thus far has been good, and the attendance splendid. Sunday, the 6th., at three o'clock in the afternoon, while the white, pure, beautiful snow fell, we helped Mr. John Hampton to put on Christ, by baptism.

Eliseus—Elijah.

Does Eliseus and Elijah, mean the same person?—John H. Byerly.

EDITOR'S REPLY.

Yes, Eliseus is merely the Greek form of Elijah. Lk. iv: 27. In the Old Testament names that end in, ah, are ended in the Greek (New Testament) with us, as the following instances will suffice to show: Jeremiah, Jeremias Matt. xvi: 14; (the shortened English form of Jeremiah occurs once, Jeremy Matt. ii: 17;) Elijah, Elias, (Luke iv: 25;) Joshua, Jesus, Heb. iv: 8. The same persons are meant, and the same names are used, only they are differently spelt, owing to the differences of the languages in which they are rendered.

Preaching by Actions.

Brother Huggins:

I have just finished reading Brother Tomkin's article on the "Spirits in Prison." Like you, I do not agree with him; and as I have never seen an article on this text that was clear, I make this my apology for writing now. It is strange that as much as our brethren have had to meet this Scripture, that they have never discovered its real meaning. In a recent discussion with a Latter Day Saint (this passage is a favorite text with them), I challenged him on the real reading and grammatical construction of the text, and he simply let it alone. I will refer only to that part of the text that seems to me to settle the whole thing. The object of Christ's sufferings (see verse 18), was to bring us to God; and when we are brought to God, our nature will be changed to spiritual. Now keep this in mind? Then listen to the reading: "Being put to death in the flesh, but quickened by the spirit, which," Here we pause and ask, By what? The answer is that by being put to death in flesh, and quickened by the spirit, he did the preaching. Quickened by the spirit means, of course, to be made alive. I told my opponent they had the preaching done while Jesus was put death or in the death state and before he was made alive by the spirit; while Peter says it was done by both. It was here that he was stumped. Peter does not say he preached to the spirits in prison by being put to death in the flesh alone, but by being put to death in the flesh and quickened by the Spirit, he did the preaching. Therefore the preaching could not have been done by Jesus until after his resurrection. This you will see as we proceed. We will affirm that in this preaching by the Savior not a word was spoken so far as he was concerned. Peter says it was by the act of being put to death in the flesh and quickened by the Spirit that he did the preaching. Two acts here, but no discourse hinted at. To illustrate: be baptised. Some respond; live faithful lives, and die. On the other hand some reject the offer of a future life, live on in wickedness and die. Now what effect will the death, burial and resurrection of Jesus have on these two classes? It holds the one and releases the other, does it not? Noah being a preacher of righteousness, preached right things to the people of his time, but they were disobedient, eight only obeying. Who were saved from the effects of the flood? A figure of our believing and being baptized now. The death of Christ and his resurrection reached back to the world that then was; affects also the one that now is, and that which is to come. Hence, in the grave three days, one for each age. Those that die in the faith, (and Noah is one according to Heb xi 7) are to be born of the Spirit. Such go down natural; come up spiritual. 1 Cor xv 44. Heb xi 7, informs us that Noah by faith condemned the people of his time. Death holds the believer captive, but the resurrection of Jesus sets them free. There were two classes in Noah's day: where the gospel is preached, two classes today, the obedient and disobedient. Jesus being put to death in the flesh but quickened by the Spirit. Like Noah's preaching, in order to harmonize, condemns one class; releases the other.

In the next chapter Peter tells us the gospel was preached to them that are dead. But what for? Why? so they could be "judged according to men in the flesh but live according to God in the Spirit." We see the preaching was necessary to this judgment. This Noah did; as do we. Noah said there is a flood coming; do you believe it? They said, no; then condemned. We say there is a kingdom coming; do you believe it? They say, no. Condemned again. It is the gospel of faith in both instances. Those who believed Noah were saved; those who believe now will be saved in like manner; but being held captive by death and in the prison house (the grave), Jesus went and preached, showed, or gave hope to them of a future spiritual life and nature. "By being put to death in the flesh, but quickened by the Spirit." As the faithful are destined to come forth to the spiritual nature, Peter here refers to them as spirits in prison. Jesus when put to death in the flesh, was just as those faithful ones that are now in that state. When he came forth to the spiritual nature he is just as they will be when they come forth. Hence, what a great sermon he preached to them, in this act, showing them how to escape the prison and reach the spiritual nature. I believe a good many have wished this text was out of the way, but when rightly understood it teaches a beautiful truth and I am glad it is on record. We hear it said sometimes that actions speak louder than words, so in this act Jesus preached the loudest sermon ever yet delivered. Noah preached long and no doubt loud enough to be heard and understood. But here pause and ask yourself, what good would it be to him if Jesus had never been quickened by the Spirit? You say none whatever. Then the resurrection of Jesus confirmed their faith. The Spirit of Christ dwelt in them as it must in us; and that Spirit that raised him will also raise the faithful of all ages. By faith they died; the substance will be to live again in the Spirit. We can, therefore, very properly refer to them as "spirits in prison." What we preach by word of mouth, Jesus preached or proclaimed in action and our preaching of their future hope of the spiritual nature is based on his first coming up from the dead. In this act Jesus did preach to the "spirits in prison." What a glorious hope, then, did Jesus proclaim to the faithful dead, in being "put to death in the flesh but quickened by the Spirit."

Yours in love.

ALMUS ADAMS.

Life in The Spirit.

In the Epistle to the Galatians the Holy Spirit presents to us eight phases of the divine life.

1. We are "born after the Spirit," or rather "begotten according to the Spirit." iv: 29. We are not "adopted," as so many falsely think; for then we could not be "partakers of the divine nature." 2 Pet. i:4. Then also the expression "begotten" is far preferable to the word "born." 1 John v: 1, 1 Pet. i: 23, R. V. Both are translations of the same Greek word, "gennao"; the begettal being the act of a father, and the giving birth the act of God;" but as God is always represented as "Father," we should always read and say "begotten of God," as rendered oftentimes in the margin of the Revised Version. Dear readers, are you sure that you have received Jesus as your Savior and thus had right or authority to be called children of God (techuoi, not yet sons), being "begotten of God"? (John i: 12, 13, R. V., margin.) Then rejoice that your names are written in heaven (Luke x: 20), and seek and obtain grace to overcome, that they may not be blotted out. Rev. iii: 5.

2. Having been begotten from above, according to the Spirit," by the entrance of the good seed, the Word of God, into the honest and good heart, where it is understood, accepted, obeyed, held fast, and matured (John ii.: 3, 5; Matt. xiii: 19, 20, 22, 23; Mark iv: 20; Luke viii: 11, 15) we now enter by faith on a new life altogether, a divine life, and we Live in, or Live By Spirit (v. 25). This life is not only wholly from God, but is maintained and preserved by God. Yet we are only babes, new-born babes, and need the sincere, unadulterated milk of the Word, which is without guile (it. V.), that we may grow thereby unto salvation (from the enemies that will soon beset us,—the world, the flesh, and the devil, 1 Pet. ii: 2). What need there is that young converts shall be led to eagerly crave (Roth.) for God's Word! While so many are left entirely, or set to work on some committee before they have strength to stand.—H. Veysey.

1 Peter iii. 18 20 Again.

Brother Huggins:

A few more words with reference to 1 Peter iii. 18 20. Have noticed the several translations and MS. readings mentioned, and see a substantial agreement in one particular at least; and that is that Christ himself did the preaching, and thus far agrees with the prophetic and historic teaching of the records, as referred to already.

The affirmation of Isa. lxi. 1, is quite intelligible and believable; being reaffirmed by Christ in Luke iv. 16-18, and confirmed in verse 21. Christ went about from place to place under the direct influence of the Spirit of God—being officially anointed for his mission to [illegible] the Kingdom of God [illegible] Luke 43. He went in this Spirit, preaching and performed works of ability. An illustration—Luke ii. 27, "And he (Simeon) came by the Spirit." Christ "went" (or "having gone" a prior action on his part) by the same Spirit which quickened him from the "being put to death," and preached unto the "Spirits in prison" with whom he came in contact during the time of his missionary labors among those whose minds were controlled by the traditions current.

We have the fact affirmed that Christ did the preaching—that he was anointed officially for that very purpose. The various places where he preached are matters of record. That he was sent to preach to "the lost sheep of the house of Israel" in all the cities and villages teaching in their synagogues—and to those whom he preached were the imprisoned Spirits of the text considered. The conclusion is as obvious as that the effect follows the cause that produced it.

When we consider the current belief of the times of this so-called, translation and MSS readings mentioned, we might see the "ear marks" of ecclesiasticism which sent "the Spirit of Christ on the circuit of God's universal grace, to announce future salvation to those confined in hades"—the abode of departed spirits—and in this way create a hope of salvation..... Strange that the scholarly authors of certain translations differ so much in regard to particles of language; en, men, de, and such. Dr. Young, Barnes, Dr. Clark, A. Campbell, Diaglott, Revised A. B. H., and so forth. 'Put to death" "indeed"—What has "indeed" to do with the passage? Nothing. Altho (men) being put to death in flesh, yet (de) quickened by the Spirit—by which also he having gone, preached.

"He came spiritually" is a commentary rather than a translation, and may be turned and twisted to suit the pre-conceptions of the Scribe. "He went and preached," differs materially from "He came," "Having gone" harmonizes the context. "Put to death indeed," etc., occurs frequently in modern versions. "Being put to death," affirms a fact independent of "indeed." Hence the inference may be drawn that it takes more than scholarship to translate New Testament in this epistle; chapter ii. 4; iii. 18; iv. 6. Though (men) condemned to death by the human court of the times of martyrdom, yet (de) according to the Supreme Court, the judgment of the lower court will be reversed, and those referred to live again—He was enveloped in Holy Spirit clear through from his baptism to the cross; when he said with bowed head—"It is finished." May as well stop right here as to continue. Will see what Brother Adams has to offer.

With Fraternal Greeting.

C. W. TOMKINS.

While not convinced that Brother Tomkins' interpretation of 1 Pet. iii. 18-20 is contextually and constructively true, yet we must confess that we think more of his views after reading carefully above article. The reader is urged to read the past articles which have appeared in THE RESTITUTION by Brother Tomkins and Adams. Their writings on this passage are thoughtful, and will be helpful to you if you will study them, and this whether you agree with them in entirety of details or not.—EDITOR.

Gold Dust.

Obedience to the truth is the one test of discipleship.

Example is wonderful in its power; you put others straight by walking straight yourself.

No man is so lacking in eloquence that he cannot speak the fine language of kindness.

Walk in honesty before men and in purity before God.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have.—F. W. Robertson.

It is just as necessary to feed the mind and soul as it is to feed the body. Spiritual food, plenty of it, and time always to partake of it, should be the plan of every Christian. No one wastes any time that is given to prayerful study of God's Word.

ANNA DREW.

Thoughts on Baptism.

Else what shall they do that are baptized for the dead? If the dead are not raised at all why are they baptized for them?" 1 Cor xv 29.

Baptism here seems to be used in a double sense. If those who die are never raised why submit to it; for it figures forth not only our death to this world, (age), but a resurrection into the age to come. If we remained in the water we would die, but we are spared that death, the second death, and so rise to walk in newness of life in the spirit of the next age, having been buried with Christ and raised with him. The gospel also is preached to the dead; they having now the promise of a resurrection. The old world died without hope, there being no salvation except the ark.

Peter's language abounds in metaphor, as does all Scripture, and in spirit he speaks of those things that are not as though they were. When Christ died, he went and preached to the spirits in prison. The Spirit of Christ is the Word of God in the prophets, and when Noah, a preacher of righteousness, preached the Word, he preached in the Spirit of Christ, but Noah could save but eight persons, while Christ preaching by the act of righteousness in his death and resurrection will save many. "As in Adam all die, so in Christ shall all be made alive," but not all saved. Now the "Body of Christ" are partakers of Christ's sufferings, so it can be said they are baptized for the dead, which is figured by going down into the death element of water, and rising again, receiving the Spirit of Christ by the obedience to this act of faith. "Know ye not that the saints shall judge the world?" The judgment is just and is reformatory in its character except for the death penalty, so that deprivation from what might have been, will be a cause of pain. Many will hear and believe in that day; and if they are obedient to the law that shall go forth from Jerusalem, they will live. We have no message today for any one, except a call to sonship. May God help us to heed the injunction, "Let no man take your crown." Judas will see Mathias with his crown on, and it were better for Judas had he never been born. Felix trembled when Paul preached the gospel to him which he rejected. The Pharisees, scribes, etc., will see Abraham, Isaac and Jacob in the kingdom and they themselves cast teachers today: it is principally for Israel. Those who believe not are condemned already. How shall we escape if we neglect so great a salvation? We have no authority to promise life to those who reject the gospel. While there are some who do, and speak of what they term tribulation saints, who they say go through great troubles and are saved by it. The tribulation saints are Israel. God is then through with the Gentiles, and punishes the lost generation severely, so that there are few left among the nations, while those who are slain by the brightness of his presence can never be raised. It is the time of Jacob's trouble, yet he shall be saved out of it. It is the controversy of Zion; the nations coming against Jerusalem, resisting the return of Israel.

M.

Teachableness. 1 Sam. ii: 1-19

Children are naturally teachable. They learn something every day. Their minds, like their bodies, grow, and they need mind-food as well as body-food. Parents are often neglectful of the minds of their children. They provide plenty of good wholesome food for their bodies, but manifest little or no concern about the kind of instruction their teachable children are receiving, or from whom they are receiving it. Parents should teach their children the beauties of nature, which is a museum filled with rare and splendid curiosities. It is very unkind for a parent, or teacher, not to take the teachable, inquisitive child to visit this great museum, all full and crowded with wonders and beauties and glories. Children should be taken into God's great university of divine truth—the Holy Bible. There is very much in the Bible that children relish and will be greatly pleased and helped by it. All parents and teachers should take advantage of the teachableness of childhood.—G. W. Arnold. Review.

Selections.

Divine Care and Knowledge.

"Even the hairs of your head are all numbered."

Thus spake the Master to his chosen. What a wonderful care! The dearest friend, the tenderest wife, the most affectionate sister, never did this for us. In every square inch of the human scalp, it is ascertained by actual counting, nearly one thousand hairs exist, or about one hundred and twenty thousand, on the average, on the whole, well-covered head. These Scriptures should strengthen our faith. God looks after his saints in everything, and the minuteness of his supervision in their affairs is astonishing. And while condescending to notice even the little things and unnoticed particulars of our well being, it is also said: "He numbereth the stars in so."

The number of stars seen in a clear winter's night, with the naked eye, is one thousand. But the telescope reveals millions. The astronomer Herschel saw fifty thousand in the "milky way" pass across the field of his telescope in seven minutes. With a powerful glass over eighty millions are visible, but the real number of stars is estimated in scientific circles at two billions, four hundred millions of worlds! But the Scriptures inform us that while with man the stars are countless, yet God enumerates them all. What a wonderful being is this, who counts the hairs upon the heads of his saints, and the stars in the vast and measureless spaces of the blue heavens! "Great and marvelous are thy works, O Lord God Almighty! Who shall not fear thee, O Lord!"—*D. T. Taylor.*

Would Vote Out the Business.

If you leave it to the people they will vote out the liquor business. The worst thing that anti liquor people have to contend with to-day is the federal law which permits the liquor men to come in and do exactly what the people have voted they cannot do. The question in the minds of the people of the United States to-day is the liquor business. Wherever you go throughout the whole country you find the people talking, not of tariff, insurance or corporation matters, but of the liquor business. I don't believe any one will deny that the saloon is an influence for evil, a breeder for crime, just as race-track betting is, and this general moral movement in the land, what I call the Era of Conscience, is bringing out clearly the people's opposition to the liquor traffic.—*Gov. Joseph B. Folk.*

eetium discovery at Elephantine, at the fords of the First Cataract. A letter, in good Aramaic, written on papyrus, has recently been found, addressed by the high priest of the temple of Jehovah in Elephantine, to the Persian governor in Palestine, in the fourteenth year of Darius (410 B. C.), complaining that, during a revolt, the Egyptian high priest had destroyed the Jewish temple which the Egyptians had allowed to be built before the Persians conquered Egypt in 525 B. C. Sanballat is also mentioned. The astounding thing is, that although it was contrary to the established rules in Palestine, to worship in any temple outside of Jerusalem, here, in the generation immediately succeeding Jeremiah, a temple, with priests in attendance, was built for the Jews in the extreme south of Egypt, that there they might worship Jehovah according to the usage of their fathers. Isa xix: 18, gives the prophecy that in five places in Egypt Jehovah should be worshipped. Here, no doubt, was one of these places, and the temple may yet be excavated. The word of the prophet of old will yet be verified in startling clearness, in the Lord's own good time.

Self-lifting Not Yet Possible.

No man can get higher than himself by depending upon himself alone. And the man not yet lived who is, or who ever could be in this world, satisfied with himself at his best, Yet some still preach the gospel of "ethical culture," and urge that we offer to the "other half," in city and neighborhood settlement work, the opportunity simply to do their best, helping them to be clean and thrifty, but rigorously keeping from them any suggestion of religion or of a Christ who is a Savior. Such effort is like attempting to lift ourselves by our boot straps. The art of self-lifting has not yet been discovered. Men want some one who will lift them out of themselves. Christ is the only one who enables men to do better than their best.—Sunday School Times.

Our Accountability.

There are people who flatter themselves that they can avoid the hearing of the gospel, or hide from God himself, and then they will not be accountable. One man whom the writer knew, said: "I will not go to church, and then I shall not hear anything about being a Christian, so I shall get clear of any accountability to God." Then the thought came into his mind like a flash, "I shall be accountable for the opportunities which I have, even if I do not accept them."

Put it whichever way you choose, no person can escape from God, or their accountability to him.

"As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God. So, then, every one of us shall give account of himself to God."—C. H. Shepherd.

A Small Boy's Reasoning.

A bright boy, who had been taught the nature of strong drink and promised to shun it, one day visited a rich uncle who was not a teetotaler. The uncle offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink and finally offered him the gift of a watch if he would drink. The boy declined, saying: "Please, don't tempt me. If I keep a teetotaler, I can some day buy a watch of my own, but if I drink and take your watch I may later have to pawn it to get bread."—Bluestone Messenger.

Reverence for the Law.

Let reverence for the laws be taught in schools, in seminaries and in colleges; let it be written in primers, spelling-books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice; and in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars.—*Lincoln.*

Whining and complaining over one's misfortunes will bring only misery and complaining in response to any future appeal for sympathy. A cheery word to a downcast brother will be returned with interest some day when one's own spirits are drooping, and the seed sown, the bread cast on the waters is found after many days.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Try to Be.

If I were a boy, says Bishop Vincent, I should put no unclean thoughts, pictures, sights or stories, in my imagination, and no foul words on my tongue. I would treat little folks kindly, and not tease them; show respect to servants; be tender to the unfortunate—all this I should strive to do for the sake of being a comfort to people, a joy to my parents and a help to the next century.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers and be able to do all the manly things that belong to the manly sports: love and study nature; travel as widely and observe as wisely as I could; study hard and with a will when the time came for study; read the best literature—works of the imagination, history, science and art, according to my taste and need; get a good knowledge of English, try to speak accurately and distinctly; go to college, even if I expected to be a clerk, a farmer or a mechanic; spend my Sundays reverently; try to be a practical, every day Christian; help on every good cause; never make sport of sacred things; be "about my Father's business," like the Boy of Nazareth; "use the world and not abuse it;" treat old men as fathers, "the young men as brethren," the elder women as mothers, the younger as sisters, with all purity; and thus I would try to be a Christian, wholesome, sensible, cheerful, independent, courteous.

The Home Department Visitor

Readers of the Restitution:

The Home Department Visitor will be sent to those ordering it now at the rate of $20.00 per 1000 copies. This cost does not include the cost of mailing, which will be one cent for each paper by mail. If sent by express the express charges must be met by the one ordering.

This paper is the Bible School worker for this year. The first cost for 4000 copies having been met by the Home Department. Now is the time to order at this rate for the Christmas number of the Home Department Visitor. This Visitor will be of magazine form containing 14 pages.

The contents:

A series of Home Circle talks for the messenger service work.

A series of Gospel Bible lessons.

A series of Home and Bible School training lessons.

A series of Lecture studies by Elizabeth A. Reed.

A series of Teacher Training lessons.

The series of Lecture Studies are worth the cost of this paper. Order now and enter the service of the Lord. The messenger service of the Home Department. Deliver the paper at the door of your neighbors and your friends. It will do the work of an evangelist, teacher and messenger. It will engage every member of the Church in active evangelistic work of house to house visits to those who are unsaved. It will assist every one to become a teacher in Bible School and Home Circle classes. It will help every student of the Scriptures to become a better student. It will reach every home and tell the unsaved what they must do to be saved.

Order now. Send your orders to Harriett E Boice, 1009 South Wright Champaign, Illinois. Do not delay, as this offer holds good only for the Christmas delivery. Be a messenger of the Lord. The Home Department Visitor will bring you good tidings of great joy which shall be to all people.

Yours in the work.

HARRIET E. BOICE,
Supt. Home Dep't.

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foors's tracts, nor for B. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 608 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Homes Desired For Children.

The agents of the Board of State Charities have in the past year been very successful in securing a large number of good homes for dependent children who are public wards. There are still a large number of desirable children available for placing in suitable homes. Doubtless there are many families that would make a home for a child. An important part of the Board's work is to bring the homeless child and the childless home together. The Board solicits the co-operation of all who are interested in securing proper homes in families for children. For further information address the Board of State Charities, State House, Indianapolis, Ind.

Notice.

The Chicago Bereans will again this year make their distribution of Christmas dinners to the poor. We have other Bereans who join in this work, and we take this means of notifying you.

We are sure that there are many readers of THE RESTITUTION who will gladly help in bringing Christmas cheer to the widowed and fatherless. In a great City like ours we do not have to look far to find them.

If you wish to help in this work, please send money by Dec. 15, to Gertrude Ellis, 1290 Washington B'lvd, Chicago, Ill. If money is sent after Dec. 15, please send to Lelia E. Whitehead, 5428 Ontario St. Austin Sta., Chicago, Ill.

These are the kind of people we remember: A family of seven, father an epileptic, taken to Dunning, mother supports them by washing. Widow with seven children, cleans for living. Widow with five children, one an invalid, washes, etc. If we had money enough we could remember them by the score.

May the Lord touch your hearts and open your pocket books for the needy.

LELIA E. WHITEHEAD.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to the word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

BROTHER John Foors of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 70 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleading and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services.—Business meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try is a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for the purpose of converting those who know nothing of the truth, or to scatter new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their use in the Bible A tract of 46 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver B. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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ONE YEAR FOR ONE DOLLAR.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foors.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in this way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foors, at 2012 W. Carolina Ave, Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man Is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 388 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

The Restitution

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 35 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Jobilla. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 192 pages, by M. Jobilla, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Jobilla.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintance with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free, or an assortment of the whole, same price. Address Mrs. M Joblin, 10308 Somerset Ave. N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 10308 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin. 10308 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, DECEMBER 16, 1908. NUMBER 47.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and Immersion in the name of Jesus Christ for the remission of sins, pre-requisite of the forgiveness of sins, and a holy life as essential for final salvation.

same doctrines as found place in the Herald of Gospel Liberty, I do not know, but think not. It was to this paper that S. A's., first literary productions were sent, one of these began

"Ye vain, terrestrial things adieu!
No more you fill my longing mind;
I an eternal treasure view
Worth more than India's wealth combined."

It was quite a lengthy poem but the remaining verses have faded from memory.

He was very fortunate in having for friends the best and most intelligent of the people among whom his lot was cast, and especially was this the case in Cayuga County. The friendships formed there were held in sacred remembrance while life endured, and the names of these dear ones were so often spoken, that they became to me as household words in my youthful years, and even now they come to me "like sound of sabbath bells."

In his boyhood, none of his young companions and school-mates shared with him in his solemn convictions. It was the biographies that he had read, that made him long to walk in the footsteps of Jesus. He wanted to follow the example of these pious young people, to "live as they lived, and die as they died."

At this time, he was attending church at The Ashgrove Meeting House, seven miles from Camden, Washington County, New York.

Philip Embury, the first Methodist minister in America had organized a society here in 1760, or thereabouts. It was the first within the limits of what afterward became the Troy Conference. So S. A's., first religious impressions came from the Methodists, and through a society organized by their first minister over here. But he was too young then to form friendships with noted preachers, or with the older people in the neighborhood, so we know nothing of these.

In Cayuga County it was different. He was now counted among the children of God, and met with them in the weekly prayer-meetings from house to house. It was in these prayer-meetings that he saw and became acquainted with the dear, Christian woman who afterward became his wife, she had come up from Tioga County, to visit her mother, and not long afterward went to Tennessee, with a younger brother, to see an older one who had settled there.

The farm owned by my grandfather James Chaplin was too small to support a family of eleven persons, even though the older sons taught school and made barrels, it contained but 42 acres, so in the fall of 1833, they moved to Wayne County, Ohio, and from there to Wood Co., where they remained until the spring of 1835, and then came on through "the terrible wilderness" to Eel River, in the south-west corner of Whitley County Indiana, S. A., having gone to Tennessee in the fall of 1834, where he was married, Sept. 28th, to Miss Sarah Mc Quigg, his New York friend.

His stay in Tennessee lasted until the beginning of 1836, when he and his wife also moved to Eel River, and entered a farm, two children were born to them here, a son and a daughter, the latter being myself. In the fall of 1838, the Eel River farms were sold, and both my parents and grandparents located on heavily timbered places in Kos. Co. Up to this time all the preaching they had heard in their new homes had come from the lips of Methodist ministers; there was no church of the Christians, anywhere in their vicinity. But the dear Lord was leading them in a way they knew not. It was now 1841, and Elder James Martin—a Baptist minister,—began preaching in the neighborhood and on Eel River, and organized a church, called "The Eel River Baptist Church," the Christians had come out of the Baptist church, but these pioneers united with them because it seemed at the time the only right thing to do. They were getting just where God wanted them to be, that they might learn the truth as to the near approach of Jesus, and also that relating to the nature and destiny of man.

Father now felt that it was his duty to enter the ministry, and after making several efforts in public, he was licensed Feb. 19, 1842, and was formally ordained, Aug. 20th., of the same year, Sylamon Wedge and James Martin, being the ordaining Elders, and Dr. Rowland Willard, the Secretary of the Council.

It was a beautiful day and its scenes were indelibly impressed on his memory. The tears rolled down his cheeks as he knelt to receive the hands of his consecrators. He felt the responsibilities assumed and his spirit seemed to diffuse itself upon all present. From a distance of 8, 10 and 12 miles around the people had come to witness the unusual sight and to enjoy the meeting. The double log cabin was packed to its utmost capacity, and many had to remain out of doors. How the fond old father and the dear pious mother, rejoiced over their child! Thus given to God in answer to their prayers!

And how many others rejoiced in the hope of future guidance and light. Near the close of services, the Communion supper was eaten and they sang a hymn and went out.

AUNTIE WHICH.

Sunday School Lesson.

LESSON FOR SUNDAY, DEC. 27.

REVIEW.

Golden Text. Keep thy heart with all diligence, for out of it are the issues of life. Prov iv 23

This golden text would make a fine lesson, a splendid finish, or summing up for the year. The review takes all the Sunday school time, so we will proceed with it.

Lesson 1, Oct 4.

David brings the Ark to Jerusalem. 2 Sam vi 12. Was the ark important, and why? Ex. xxv 21, 22.

Lesson 2. Oct 11.

God's promises to David. 1 Chron xvii 9-14. Has God fulfilled these promises? Has he planted his people Israel? Amos ix 14, 15. Has he established the kingdom? Dan ii 44. Has his throne been established forevermore? Luke i 33. What did the apostle Paul call these promises? Rom i 16

Lesson 3, Oct 18.

David's kindness to Jonathan's sons. 2 Sam ix 7. Why this kindness for Jonathan's sake? 1 Sam xx 14-16, verse 42.

Lesson 4, Oct 25.

The joy of forgiveness. Psa xxxii. What is forgiveness? Why do people need to be forgiven? Rom iii 23. How is forgiveness obtained? Mark i 14, 15. What follows repentance? Acts ii 38. Does obedience bring joy. Acts viii 8.

Lesson 5, Nov 1.

Absalom rebels against David. 2 Sam xv 10. What is rebellion? Josh xxii 16. Was Absalom alone in this wickedness? 2 Sam xv 12.

Lesson 6, Nov 8.

David grieves for Absalom. 2 Sam xviii 33. What happened to Absalom? 2 Sam xviii 14, 15 What was Absalom doing there?

Lesson 7, Nov 15.

The Lord our Shepherd. Psa xxiii Who is this Lord? Ex vi 8. Does he call himself "our shepherd"? In the lesson is it our shepherd or my shepherd?

Lesson 8, Nov 22.

Solomon Anointed King. 1 Kings i 30. King of what? What is anointing? Lev viii 12. Who is king of Israel now? Matt ii 2. When will he take the throne? Ezek xxi 26, 27; Psa cx.

Lesson 9, Nov 29.

World's Temperance Sunday. This title is not in accordance with the lesson. What did God say about the drunkards of Ephraim? Isa xxviii 3. What about all drunkards? Prov xx 1. What about the temperate faithful ones? 1 Cor ix 25

Lesson 10, Dec 6.

Solomon chooses wisdom. 1 Kings iii 9. What effect did it have? 1 Kings x 23, 24 Did he continue wise? 1 Kings xi 5. Who was to blame, Solomon or his wives?

Lesson 11, Dec 13.

Solomon dedicates the temple. 1 King viii 27-30. Was this before or after he turned from God? Did the Lord accept the temple? 2 Chron vii 1, 2. What became of the temple? 2 King xxv 9-17.

Lesson 12, Dec 20.

Christmas Lesson. Luke ii 8-20. What is the meaning of the word Christmas? Is the word found in the Bible? Was Christmas kept by the apostles or disciples? Who began Christmas keeping? Were they Christ's—Christians?

A careful study of these twelve lessons show us that the most important thing in this life is to obey the Word of God. Obey it just as it is written, not as men explain it.

These lessons tells us of the kingdom of God, and the first three kings Saul, David and Solomon. Saul and Solomon failed to observe strictly the Word of God, and they did not repent. David sinned, but his heart was right and he deeply repented. Because God has not literally—actually—fulfilled his words to David. Because Christ is not yet—even now—sitting on David's throne on Mount Zion. Men tell us that God means a spiritual kingdom, and Christ is reigning over the hearts of men. Isa ix 6, 7; Dan vii 13, 14 and 27, and the angel Gabriel, Luke i 32, 33, tell us the truth.

Next lesson "The Ascension of our Lord. Acts i. 1 14.

P. NEILL.

Royal Relationship.

It is considered a great honor to be connected to one of the royal houses of Europe, or even to the president of our own country; but all such ties of blood pale into nothingness when we consider the high and lofty state of a true child of God. Can it be that we have the right to claim divine relationship? It is even so. "Hence, "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren," Heb ii 11-12. And again, "Behold, my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt xii 46-50. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii 2. It fills my heart with deep adoration and awe when I meditate on such precious promises, no wonder the apostle styles them "exceeding great and precious." What greater glory can finite mind conceive of than this, to be partakers with Christ of the divine nature? But let us not forget that there is something for us to do; it will not answer to say, Lord, Lord, and expect to drift into the kingdom somehow: for it is not enough to believe and obey the gospel and expect God to do all thereat; it is not for nothing that we are exhorted to put on the whole armor of God, we need it every hour of our warfare against foes from without, but much more from within. Evils from without cannot touch our inner life, but evil from within if not purged out will soon kill the divine life that has sprung up in our hearts when we believed. How many make a start for the kingdom but fail to go on to perfection; oh, what a pity; only think, to be so near and fail at last for lack of heart purity; for nothing short of heart purity will prevail in the day of judgment. I am afraid when the great King appears some of us will be found wanting. Brothers and sisters, let us wake up and put forth every effort to gain the great prize, exceeding great and precious, partakers of the divine nature; surely this is worth striving for even unto death. To be acceptable Christ must be formed in us, or in other words we must build up a Christ-like character; have the spirit of Christ or we are none of his. When John the Revelator had a vision of that glorious city, "The bride of the Lamb" it was said, and there shall in no wise enter into it anything that defileth. Do we expect to get in and not be robed in the spotless linen? Dear reader, if Christ is not enthroned in your heart it is because something else is seated there, cast it out and let Jesus the lover of your soul reign there alone. It is not enough to shut the lips tight and swear inwardly when things go wrong, the very desire must be overcome, the cup and the platter made clean inside that the outside may be clean also. Let us study the 6th chapter of Galatians and see what kind of fruit we bear, whether it is of the flesh unto death or of the spirit unto life eternal, and while we are studying and searching for more light, let us not forget to walk in the light that we already have, and not neglect the things more essential, for speculating on things that are not clearly revealed. One cannot swim in shallow water, so likewise it is hard to serve God with only enough religion to make some kind of profession like the foolish virgins. Let us plunge deep into the river of salvation, that the stream may carry us along to the haven of eternal life.

MRS. W. B. WOLFE.

Report of Labor.

We began our year's work at the Millville School House, four miles east of Salem, Ohio. We had very good audiences here and were invited to return and hold another meeting which we promised to do, the Lord willing.

We left home October 10th for Brother Smith's living near Mourowville. We remained with Brother Smith and family for one week. We found his home a very pleasant place to stop. Brother Smith is sound in the faith. Our audiences were rather small here. The M. E. Minister spoke to a small audience on Sunday, P. M., although he lives six miles from the School House where preaching is held. The audience was very small. The people in this neighborhood care little for Bible truths.

We met Mrs. Robison at Mt. Vernon, Ohio, and we went to Springfield where we spoke to the "little flock" there. This is one of the model churches. Brother Holman is now past eighty years of age, but as interested in the truth as it he had heard it just a short time ago. He has been one of the main stays of this ecclesia for many years. Dr. John Thomas and Robert Roberts visited here years ago. Brother and Sister Beck and five children are members of this ecclesia. Brother David Beck is their leader. He is an earnest student of the Scriptures.

We began a meeting with the Brush Creek ecclesia the 1st of November, which lasted over three Sundays. Our meetings were very well attended with few exceptions. This is a farming community and while our meeting lasted they were very busy, yet they found time to attend. Brother Rufus Curtis and Brother John Lehman have been the leaders here for some years. This church has had as teachers some of our best speakers, such as Brothers J. F. Wagoner, J. M. Stephenson, D. T. Halstead and others. Our young Brother Ashford Lehman is an active worker in this ecclesia. Mrs. Robinson and myself delivered eighteen discourses here beside holding several social meetings. We had Sister Jessie Kauffman of Springfield, with us during part of this meeting. She led a social meeting much to her credit. Sister Kauffman was immersed into Christ last May. May our young brothers and sisters continue as they have begun serving the Lord with a singleness of heart.

After we bid the brothers and sisters of Brush Creek goodby we were taken to Troy, Ohio, by Brother Daniel Lehman where we were met by Sister Westfall who took us to her home where we began a meeting at their school house.

Brother and Sister Westfall are earnest workers for the Lord's cause. Their home is truly a "Pilgrim's Rest." This is our third visit with them. Their family consists of two daughters, Florence and May. Florence is in her third year in the Troy High School and stands well in her classes. May, the younger, is attending the home school, she ranks first in her studies. Edwin Lehman their nephew, makes his home here and is a model boy. Our meeting was the best we have held here. Our audiences were very good and attentive.

After closing our meeting here we began our four miles west of this place in the neighborhood of Sister Annie Eidemiller, who is a very earnest worker. Sisters Eidemiller and Westfall are sisters in the flesh. Brother Henry Lehman, now deceased, was their father and one of the first to obey the gospel at Brush Creek. He stood for the whole truth.

Our meetings with Sister Eidemiller were very well attended and the best attention given to the subjects discussed. On the last evening Mrs. Robison spoke on the subject, "In My Father's House are Many Mansions." The audience listened attentively to the Scriptural proofs given, that the "House" here spoken of was not heaven.

During the month of November we delivered thirty discourses and held several social meeting, besides visiting in a number of the homes of the brothers and sisters. Our labors thus far have been very pleasant. We found very pleasant homes wherever we have gone. May our Heavenly Father bless our brothers and sisters for the care they have taken of us while with them. We wish that all homes might be as those are where we have stopped.

Tomorrow, December 2, we start for Delta, the home of Brother Samuel Elton, to begin a meeting.

The above report embraces the first quarter of the year.

H. C. ROBISON, State Evangelist.

Brother Underwood,

I am writing at the Post Office in the beautiful city of Salonia, Eugene, Oregon. It is my first place of meeting after having resolved to leave the climate that has become rugged to me, and starting to the sunny southland. Although it is southward when I am on the move, it is, and ever will be with new experiences, which would always be interesting to others as well as ourself if well recorded. If we could look at the bright scenes with as much confidence as we view the dark spots with dread we would always sing "He Leadeth Me."

I held my first meeting in Brother and Sister Palmer's spacious double room—there was too much room for the number of people.

Arrangement was made to begin at the Presbyterian church Monday night. There I left it to a vote of the people whether I should give a series "On the Coming of Christ and the purpose of his return." Almost a unanimous vote said "yes." The minister did not vote. Immediately after the meeting Brother Belshaw went to the janitor and assumed the cost which the minister had stated in the meeting would be 75 cts per night.

Today I had a talk with a newly found "Campbellite" friend concerning the advisability of moving my work from Eugene to Springfield a few miles away. He said "No, there is an interest you had better stay with it." That he would look up the question of expense among the people. Have spoken four times here.

I have been receiving letters from Oklahoma, some encouraging and some discouraging about sustaining the work. From Arizona, all encouraging me to come and make my home there, but not encouraging as to evangelistic prospects.

So it is left till I reach Sacramento, California. Whether I shall find work in one of those fields or establish work in California, or return to the northwest. I may throw the question of health into the balance to determine the question of duty.

I am due at Central Point, Oregon, December 18, and at Sacramento, California, December 20th.

W. L. SEWELL.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, DEC. 16, 1908.

BRETHREN, subscriptions are not coming in to us as fast as they should just now. We really need money this moment. Our expenses are necessarily heavier at this season, and the past few months have not seen as much come to us as has in other like periods. Please hurry your renewals in brethren, and you who have a surplus, do not forget the Helping Fund that supplies the poor. This is falling back, and we simply cannot sustain it alone.

A BROTHER writes asking for an explanation of Matt. xi. 11, and Luke vii. 28. Who is it that is greater than John the Baptist? Some one give our brother this information.

Communicated.

Thanksgiving.

Agreeable to the proclamation by Pres. Roosevelt, Thursday, Nov. 26, was set aside as a day of national thanksgiving. The day was observed in Salem, Ohio, after what may be called the usual manner. It was kept by the Church of God somewhat after the manner and intention of Governor Bradford at Plymouth, in 1621.

Services appropriate to the occasion were held by the church at 10 30 A. M. There was a goodly gathering, Bro. and Sister Juergenson came from Barberton, and Bro. and Sis. Moore from Cleveland to rejoice with us in giving thanks. The following Scriptures were selected and read.

By Sister Baker; How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that published salvation; that saith unto Zion, Thy God reigneth. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. Isa. lii: 7, 9.

By Sister Farmer: Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord. for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. So we thy people and sheep of thy pastures will give thee thanks forever, we will show forth thy praise to all generations. Psa. xcvi: 12, 13 and lxxix: 13.

By Sister Morron: Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God. Psa. cxlvii: 7.

By Sister Crawford: Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The Lord will give strength unto his people; the Lord will bless his people with peace. Psa. xxix: 1, 2, 11.

By Sister Esther Burton: For the Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. li: 3, 11.

By Sister Buckman: Make a joyful noise unto the Lord, all ye lands. Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him, and bless his name. Psa. c: 1, 4.

By Bro. Townsend: O come, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. Psa. lcv: 1, 2.

By Bro. Morrow: God hath created meats which should be received with thanksgiving of them which believe and know the truth. Nor every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. 1 Tim. iv: 3, 5.

By Sister Annie Burton: Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with praise; be thankful unto him; and bless his name. Psa. c: 3, 4.

By Sister Ella Knowles: Behold, God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, and make mention that his name is exalted. Isa xii: 2, 4.

By Sister Moore: At midnight I will rise to give thanks unto thee because of thy righteous judgments, I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes. Psa. cxix: 62-65.

By Sister Ida Buckman: Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankfull. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col: iii: 15, 17.

By Bro. Neill. O give thanks unto the Lord; call upon his name; make known his deeds among the people. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Psa. cv: 1, 3.

By Bro. Barber: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. v: 20.

By Sister Buckman: Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. Psa. cvi: 1, Heb. xiii: 15

By Sister McCave: Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

By Sister Mary Knowles: Thine, O Lord, is the greatness, and the power, and the glory and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Chro. xxix: 11 13.

By Bro. Pottorf: The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv; 56, 57.

By Sister Townsend: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; To show forth thy loving kindness in the morning, and thy faithfulness every night Psa. xcii: 1, 2.

By Sister Robison: Dear Bros. and Sisters—We have many things to be thankful for, but that which is uppermost in my mind is the privilege of worshipping the God of Israel. We are no longer aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. We belong to the commonwealth of Israel, and can say with the psalmist. Happy is he that hath the God of Jacob for his help, who's hope is in him.

By Sister Neill: I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim. ii: 1, 2.

By Bro. Robison: Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him.

Dearly beloved it is a great honor to be called holy brethren, the world is greatly pleased to have the titles of honor conferred upon them; such as M. D., D. D., L. L. D, and so forth. These titles distinguish them from the less favored. They are for a season. Ours for all time, the world does not recognize us, but our heavenly Father does, so let us bear this title of honor as we bear the name of the One who has so blessed us, let us be truly thankful for this thought. The Lord is not slack concerning his promise, as some ing to usward, not willing that any should perish, but that all should come to repentance. Heb. ii: 1, 2: 2 Peter iii: 9.

Bro. and Sister Robison kindly sent their selections from Troy O. They are out carrying the message of salvation to perishing men and women. May the Lord find honest hearts, so that he may give the increase.

By Bro. Juergenson: Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness. O give thanks unto the Lord; for he is good; for his mercy endureth forever. 1 Chro. xvi. 29, 34.

These are a few words from a fine address delivered by Bro. Juergensen, and enjoyed by all present.

Sister Juergensen gave a short talk that warmed the hearts of all the hearers. They have the church at Barberton in their home. This is commended to all the isolated brethren.

We have much pleasure in adding a few choice words from Bro. and Sister Moore of Cleveland.

By Sister Moore: The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. The trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Psa. cxiv: 9, 10; 1 Pet. i: 7

By Bro. Moore: Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great king above all gods. Thanks be unto him for his unspeakable gift. Psa. xcv: 2, 3; 2 Cor. ix: 15

It may be truly said of this meeting that all rejoiced together before the Lord. It is for her befitting the occasion to quote. Behold, how good and how pleasant it is for brethren to dwell together in unity. Psa. cxxxiii: 1.

After service all dined together at the home of Sister E V. Baker, the afternoon was spent in talking of things past, present, and to come, the evening coming on, parting began, reluctantly bidding good night, or good bye, but each rejoicing in the hope of meeting in the Kingdom of God.

P. NEILL.

Notes from the Diary of a Wandering Evangelist.

I left work in the northwest to seek work in a more southern climate and am working (still in a northern climate) as I progress toward the Sunny South.

Eugene, Oregon, November 28th, I spoke to about a dozen in Brother Palmer's spacious double rooms at 3. P. M.

Monday night, November 30th, had a fairly good hearing and excellent attention in the Presbyterian church. I had felt one of my "blue spells" over my financial prospects because I could quote the words of my Master and apply it to self, "The foxes have dens and the birds of the air have nests, but the Son of Man hath not where to lay his head." Oh, how often I have quoted that in sympathy and love for Jesus, with tears in my eyes as I thought he placed himself in that homeless condition for me—for us. Today a brother in Christ said "Brother Skeels, if you should reach the place that you have no home, come to me, and I will give you a home." I will not record the name. I believe the angels are keeping a diary in heaven for earth. I am cheered by cheerfulness thus freely offered.

If any one of my readers are cranky, forgive me if this leaf from my diary should be too sympathetic or open-hearted to meet your approval.

On this night the minister offered the use of his church on condition that we would pay 75cts a night. This brother of sympathy and means assumed payment. During the years of my labor I have always found those that would give me lodging places, and help to supply my present wants.

December 1st the church was occupied by the Presbyterians for prayer meeting. I rested at Brother Palmers instead of going.

December 3rd and 4th I continued to preach to from twenty-five to thirty persons.

On the 4th I went to the home of a "Campbellite" friend for supper. He was anxious, as is usual with that people that I should give a number of discourses on "baptism for the remission of sins." I told him I first gave the things to be believed and finished my work with that subject. He assured me that a place would be furnished and expense met if I would give prominence to that subject. A opportunity for questions. The nature of man was developed in answer to questions from Brother and Sister Palmer, with that in view. The Christian minister took the floor. Eccl. xii. was quoted to prove that man's spirit returns to God. I freely admitted that we believe and teach it; but it is the principle of life that the beast has as well as man, Eccl. iii. 21, and I showed by reading from the 9th chapter that man is unconscious in death. As the beast will not be resurrected his spirit goeth downward, but because man will have life restored his spirit goeth upward, or the principle of life returns to God to be restored.

This little investigation was carried on without any show of feeling or combativeness. I announced that I would speak on baptism the next night.

Saturday, December 5th. Last night proved to be the advertising night for our meeting. Tonight the Presbyterian minister was present for the first time for several evenings; but his flock seemed to have taken refuge largely in their homes, but there were enough others to increase the attendance to about forty. I spoke on baptism, but first stated that this evening would be the last (as the house had only been secured for the week) if the people did not have interest to furnish a house and see after the expense. I dwelt on the importance of faith preceding baptism. Gave opportunity for questions. None seemed ready to ask any till I called the people to their feet for dismissal, before they had succeeded in rising up, the minister was up with the question "Do you believe that the Presbyterian church is a church of Christ" I answered, "I do not judge churches." He insisted. I answered, "I have spoken during the week and have named no church in judgment. If I failed every night for a year I would not." As we reached the final of this catechism, I could see as well as be that an outside party, our good "Campbellite" was engaged in gathering from the congregation help to defray the expense of the meeting. The minister exclaimed: "As you acknowledged that Presbyterians are a church you can continue to use the house." I went right to the stand and stated that "Through the courtesy of the minister, I would have meeting on Monday night."

As I am due at Central Point next Sunday, December 13th, and at Sacramento the 20th, my meeting must close near the close of the week, unless this meeting should unintentionally crowd my other work.

W. L. SKEELS.

When death, the great reconciler, comes, it is never our tenderness that we repent of, but our severity.

The man who saved his sandwiches and took them back to be refilled, was a prince of generosity beside the man who voted to put a saloon in the town for the sake of the revenue.

High license does not lessen the number of open saloons. It does not lessen the drinks or the curse, but really increases them. It is a whiskey devil in temperance garb.—H W. Hardy.

No matter how high money may be for legitimate purposes, there always seems to be plenty of it for wrongful indulgence. The stream of men into the saloons keeps steadily up.—Pittsburg Christian.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Psa. ciii: 10 12.

"Our neighbor," says Dean Stanley, "is every one with whom we are brought in contact." First our family; then our companions, acquaintances, townspeople: then the stranger—they are all neighbors, in Christ's sense of the word To love our neighbor as ourselves is not an abstract command; it is a pratical, every day business, never ceasing for an hour.

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

Subscribe for THE HERALD to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Questions on Sunday School Lesson Dec. 27.

REVIEW.—PROVERBS iv.

Golden text—"Keep thy heart with all diligence, for out of it are the issues of life." Proverbs iv. 23

Oct. 4—David brings the Ark to Jerusalem. 2 Sam. vi.

1. Where was the ark?
2. What was the ark a symbol of?
3. What happened to Uzzah?
4. Can we do, the way we think will do or must we obey God exactly?

Oct 11—God's Promise to David. 1 Chron. xviii.

1. What did David propose to do?
2. Why could David not build such a house?
3. What promise is made to David?
4. Is the kingdom of God in existence now?
5. When will it be re-established?
6. Who will assist in this work?

Oct. 18—David's kindness to Jonathan's Son. 2 Sam. ix.

1. What did David do for Jonathan's son?
2. Why did David wait 20 years to do this kindness?
3. Is stress of business a good excuse for neglect of duty?

Oct. 25—The Joy of Forgiveness. Psalm xxxii.

1. What will God's forgiveness do for man?
2. Does true repentance require confession?
3. Will God save those who do contrary to his will, and do not repent?

Nov. 1—Absalom rebels against David 2 Samuel xv.

1. Who was Absalom?
2. Was his rebellion successful?
3. What is the duty of a child to his parents?
4. What is our duty to God?

Nov. 8—David grieves for Absalom. 2 Samuel xviii.

1. What happened to Absalom?
2. What did David ask the messenger at first?
3. If we rebel against God, what will be the consequence?

Nov. 15—The Lord our Shepherd. Psalm xxiii.

1. What is the first statement in this lesson?
2. Who is to be a shepherd to?
3. Where will he lead us?

Nov. 22—Solomon anointed King. 1 Kings i. 38 to ii. 12.

1. Who was Solomon?
2. Who attempted to take the throne?
3. What charge did David give to Solomon before he died?
4. Is obedience to God the only way to true success?

Nov. 28—World's Temperance Sunday. Isaiah xxviii. 1-13.

1. What danger threatened Israel?
2. Why was the nation destroyed?
3. Is the scourge of strong drink like the scourge that came to Israel?
4. Is a moderate drinker on the road to temperance or intemperance?

Dec. 6—Solomon chooses Wisdom. 1 Kings iii. 4 15.

1. What did God say to Solomon?
2. Why did he want understanding?
3. Tell of other things God promised.
4. On what condition was Solomon to live long and enjoy all this?

Dec. 13—Solomon dedicates the Temple. 1 Kings viii.

1. Who built the temple?
2. What was the object in building it?
3. Why should we dedicate ourselves to God?

Dec. 20—Christmas Lesson.—God's greatest gift to man. 1 Kings xi. 4 13

1. How did Solomon disobey God?
2. Why were these things forbidden?
3. Does the company we keep affect us, and how much?
4. What does our golden text say of the heart?
5. How did the Lord feel to Solomon?
6. Why does the world need a Savior?
7. What did Jesus bring to the world?
8. How is God's good will to man shown?

The Sunday School teacher will of course understand that questions on a Review are only suggestive. He can elaborate where the desires and needs of the class demands it.

No man lives wholly to himself—every one has a duty to his fellowmen.

David, the father, yearned for Absalom. Absalom, the son, never returned the affection.

A pertinent question. "Is the young man safe?"

If we are in the wrong path God is not to blame; it is a fault of our own.

Solomon was assured of success if he gave God a whole-hearted service, and that is the measure of success in this day.

Solomon failed because of a selfish heart. He lacked self-sacrifice.

Every drunkard was once a moder-

...ther Robert G. Hog... ...d Ave. Cleveland, Ohio. ...and communications in... ...direct to him, and they

...ray.

...ce and Truth: On ...ight day, the morn... ...raise,—we lift our ...ve and gratitude, ...ve been precious ...that we are favor... ...that we have a rea... ...ength that ema... ...r Thy worship. ...perfection, our ...t we could not ...for the gracious ...pardon of disc... ...e praise Thee that ...us to come boldly ...Grace to obtain mer... ...in every time of need,— ...to Thee now, our Fa... ...Jesus' name ask forgiv... ...thy pure eyes have seen ...—and lift upon us the light ...tenance.

God, this a season of sacred ...es. We think of the precious ...ed up at this season by the ...y love. We think of his life ...of his holy example,—his de... ...self,—his patience and forti... ...is wonderful love,—the ineffa... ...ds of life that fell from his lips, ...oh, God,—we thank and praise ...o this Unspeakable Gift,—was ...love like thine—and we think ...tt sorrow and joy of his ane... ...death. But above and beyond ...we thank thee that thou didst ...that Great Shepherd of the ...again from the dead, through ...lood of the covenant. Oh we joy ...oday for a living Christ Jesus ...ey he saved by his life. In

...mas Meditations.

...ent; ...hone. ...y await, ...the tomb; ...etic. ...line; ...rt; ...e art. ...ray. ...then be thine; ...s I never would fear; ...on I then would recline; ...Thou would ever be near. ...rows I then might assuage, ...The ways of religion and truth, ...ht learn from the wisdom of age, ...and flee from the follies of youth. ...k of the star in the East ...d the cross that on Calvary stood; ...Once where my Savior's life ceased; ...only One we can call Good.

JOHN E. HOLLISTER.

...r meeting at Hillsburg, Indiana, ...inues to be richly blessed of God. ...i report anon.

...ters calling for replies are at ...d from Brethren O. J. Allard, J. E. ...th, and others. All correspon... ...will have to bear with us, and ...we return home will try and ...them all.

...rs will pass over some mis... ...in "Ebenezer" which have ap... ...issues since we have been on ...ma tour. Absence from home ...na from giving copy accurate ...ding.

...pardonable Sin.

...s the unpardonable ...r of sin and blaspheme... ...ven unto men; but ...ainst the Holy Ghost ...rgiven unto men."

...emy? An offense ...man by denying to ...his being and provi... ...profane scoffing at ...res or exposing them ...tempt.

...e do this? Yes. All ...that Christ is the ...nd whosoever speak... ...inst the Son of Man it ...ven him, but whosoever ...inst the Holy Ghost it ...orgiven him, neither in ...neither in the world to ...ii. 32.

...Yes; all that de... ...on of God. ...Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Their inspired writers have recorded several times that they heard a voice from heaven, "saying, this is my beloved Son in whom I am well pleased." That was surely not Joseph. Again, the unclean spirits knew he was the Son of God. We could go on multiplying evidence but it is useless, as the Scriptures call him the Son of God, forty times; and they represent God as speaking and calling Christ his Son over twenty times. Nowhere in the Scriptures do inspired writers record Christ as saying that Joseph was his father; but he acknowledged Mary as his mother. "It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

What class does this? All those that deny God the power to bring forth a Son from the Virgin Mary. Christ himself said that God is able of these stones to raise up children unto Abraham. Matt. iii. 9. If God was able to create a full grown man out of the dust of the ground, why deny the power of the Holy Spirit and commit the unpardonable sin? "Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 8. No more so than the thought that he raised his Son of the Virgin Mary.

Yours, in hope.

E. W. KNARR.

They Wrote Letters.

Brother Huggins:

At your request I write you a few lines in regard to Brother Joblin's prayers. I am surprised to learn that any brother or sister of the One Faith should object to the printing of these prayers, as is being done. For myself, I enjoy the perusal of them very much. He was a deep thinker and a good writer, and I have always enjoyed his writings very much. We first met him at his Church in Cleveland, and again at the first Conference at Salem, Ohio. We became pretty well acquainted, both being of the same age, and both afflicted with asthma. I enjoyed our chats very much.

Oh how I wanted to attend the last Conference held at Salem, but the health of myself and wife would not permit it. I am isolated from all of like precious faith, none nearer than Cleveland or Barberton. My health will not permit me to visit them very often, so all the preaching I have is my Bible and THE RESTITUTION. Continue to print those prayers, and oblige a brother that believes it is right to pray to God in the spirit and in the truth.

Hastily from a brother waiting for the kingdom, and may God bless you and prosper your work in the truth.

J. M. THORP.

Brother Huggins:

Your call for an expression regarding "Ebenezer," prompts me to encourage you in your good work. There can be no mistake that the Scriptures teach the propriety of some public prayer. Most of all the communion of spirit with God from a mind ever responsive to his will; then the closet next in importance, then in a gathering of the brethren, but also before even a world of sinners.

Our brethren need to exercise good sense and judgment, lest we be fanatical, and forbearance lest we condemn ourselves while we censure others. My prayer is for our enlightenment, and a close union in fraternal love.

I am returning from an absence at Moriah, Illinois, and some preaching in Iowa, and so have stopped to edify the brethren here over Sunday. Have had good meetings at all places. Two young men were baptized at Sac City, Iowa, by Brother Allard.

May he who hears prayer grant you according to your own heart, and fulfill all you petitions. How I would like to see you.

Yours in the same old way.

JOSEPH WILLIAMS.

Brother Huggins:

I was sorry to see the rebuke you received on account of Brother Joblin's prayers. We think they are beautiful. He always appealed to me as a brother who could pray in secret—one that knew God. We look every week for his prayer, and would be very sorry to miss it. I did not know Brother Joblin personally, but I feel in him a brother beloved. I like public prayer. To my mind it is the most vital part of Divine service. There are plenty who can preach, but they never seem able to pray.

I fail to see anything that savors of Romanism. It is short, and worded beautifully, and makes me feel I want to be better. The reply you made was splendid—we would not have had that from you only for the critic. I enjoyed reading your answer very much; it was helpful to me. I am sure you would not put anything in our paper that would tend to Romanism. It is most helpful in its teachings.

Our dear Brother Ramsay is now gone. He was a brother that could pray like Brother Joblin. His petitions bore you on the wings of faith and hope, until God became very real and precious. God give us more real prayers and less vain repetitions.

Hoping that many will write and cheer you and thank for the good you are trying to do, and hoping to see the prayers still on your page to help and strengthen our faith, we remain,

Yours in hope of eternal life.

Mr. & Mrs. EDGAR WOOD.

Communicated.

When I Behold Thy Heavens.

It seems to me that the mental element most sadly lacking in the modern generation is that of wonder. The modern youth growing up, surrounded by the rush of the trolly and the bellow of the automobile, is so much "on the jump" in the hustle that his whole mind is cramped in the near and the narrow with the roar and the glare and he wonders at nothing.

The hustle and the rush has even invaded the back-woods. The antiquated yokel is rapidly becoming extinct; the country lad at his best entails spurts to the county-seat high school, trying to keep up with the times and so much has to be learned! Yet, methinks, that wonder is one of the elements that is essential to give that mental repose and intellectual poise, necessary for a broad view of things—all kinds of things—the things that have been—the things that are—the things that will be. Wonder is the basis of inquiry, the reaching backward to think out the why and the wherefore, the individual attempt to grasp or at least to feel for the universal, the finite attempting to conceive the infinite, to come in sympathy with the eternal. Wonder associates with imagination and is related to it as analyses to synthesis. Wonder lends the enquiry, imagination attempts to frame the results together in some sort of a unity.

In the matter of religion, wonder is a first principle, in fact religion is the highest development of pure wonder, the highest reaching out of humanity toward the accounting for our environment in creation as a universal display of an intelligence—a unit of intelligence that distinctly resembles our own, but on a scale so inconceivably magnificent, yet holding us in sympathy. So wonder becomes the mother of Adoration. "When I behold thy heavens" is the germinating thought of the Psalmist. There is such a heightening and broadening in the calm contemplation of the magnificent handiwork of the Creator, "Our Father who art in heaven."

J. F. GELLATLY.

Sister Williams:

How are you this morning? Well, I hope. No doubt you have been looking for a response to your letter, which I received in good time. How much I would enjoy being with you this morning and go with you to Church. Don't you think we would enjoy it? I know I would very much.

But I must tell you that two weeks ago today we had services in our parlors in the morning, and at John's at night. Brother and Sister Oliver and Brother and Sister Reed visited with us a few days, and we enjoyed it so much. Brother Oliver preached so good. He is a deep thinker, studies much, and advanced some ideas for us to study upon. Much of our visiting was on Bible topics, and concerning the future, which all should be interested in, and see that no one take our crown. I enjoy reading and studying my Bible so much this fall, it seems more than usual. In fact I just get hungry to sit down and study. I am reading the Acts of the Apostles for the second time recently, and when one is led by the Spirit it certainly raises us to a higher plane of life, and prompts to look forward with expectant joy for the return of the Nobleman who has gone into a far country to receive for himself a kingdom and to return, invested with power from the Father in heaven to rule and reign on the earth until he has put down all rule, all power, all authority and all are subjected to his righteous reign.

Let us keep this in view, and pray the Father to keep us from falling, as it will be a glorious time if you and I are among the called out ones, to meet the Lord in the air, when the cry comes to the saints, Behold the Bridegroom cometh, go ye out to meet him. Yes, dear Sister, that will be a time of rejoicing when we shall go forth clad in immortality, with the promise of everlasting life. As John the Revelator says, There shall be no more sorrow nor crying, neither shall there be any more pain. Oh blessed thought! Therefore look up, lift up your head, for redemption draweth nigh, and we will no more be tempted as now because the flesh is weak. We will then have been born of the Spirit, and be spiritual beings with Christ as our head. All our troubles in this life are but for a short time, but joy cometh in the morning.

Let us be like Paul, and know that here we have no abiding city, but look for one to come, whose builder and maker is God—that great city which Jesus has gone to prepare with many mansions bright and glorious; yes a city that needs not the light of the sun, for the Lamb shall be the light thereof. This city is represented as having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal, and was pure gold, like unto clear glass. This is not a home for those who work abominations or maketh a lie, but they who have their names written in the Lamb's book of life.

Can our feeble minds make attempt to know what the glories of that occasion will be to those who are overcomers. Jesus himself says, He that overcometh will I grant to sit with me in my throne, as I have overcome and am set down with my Father in his throne. There is so much to think of along these lines that we should not find much time to worry over the cares of this life, yet such is life now. Whom God loveth he chasteneth, and bringeth us out as gold tried in a furnace. Let us be careful that we may be among the number that shall inherit all things with one Head, in Jesus, when he comes is my prayer.

Your sister in the Blessed Hope.

ELIZA A. RAMS.

[The foregoing is a private letter written to Sister Williams of Los Angeles, California, and by her sent for publication, hoping it will encourage others as it did her to press forward in the study of God's Word and so be fitted to reign with our exalted Lord when he comes and sets up his kingdom.—ED.]

Dear Restitution:

I see that my subscription is past due so I will inclose $1 50 for renewal. Our little band here in Blair, Neb., is lively and are trying to serve the Lord more than we ever have before, realizing that the time is short in which to work. We sisters have organized a sewing circle and meet once a week, and have the money for any emergency that may come up. We also have Bible school every Sunday so we are trying to keep alive. We have preaching once in awhile by Elder Adams. Closing with best wishes for the household of faith and for THE RESTITUTION.

MRS. LIZZIE JOHNSON.

Editor Restitution:

You are so kind as to send me the dear old paper just the same that I cannot find words to thank you, but the dear Lord will remember you for it. Enclosed find $1 50, and when I get the money will try to do more for the good paper.

Yours in the love of Christ.

MRS. H. E. PARMORE.

Brother Underwood,

I thank you for the grand old paper as free to me. It has been of great value to me in proclaiming the good news to a dying world. I am in Pittsburg, Kansas, 78 years old, wife 72 and quite feeble. I have three neighbors who said they would take it two months on trial.

C. W. HENDON.

NOTICE

Readers of THE RESTITUTION, those who wish to secure copies of the Christmas number of the Home Department Visitor must send in their orders before December 25, as no orders can be filled after that date. Price five cents for single copies. The cost of mailing is two cents instead of one cent as before stated. This Visitor is not a weekly nor a monthly paper. It is prepared for a special work. This notice will not appear again, this is the last chance to secure the Visitor.

HARRIET E. BOOTH.

Where Are the Nine?

The Savior performed a miracle for the good of the lepers. Astonished that but one returned to give glory to God, he asked, "Were there not ten cleansed? but where are the nine?"

One of the noblest traits of the soul is gratitude—the spontaneous response of the beneficiary to the benefactor. It touches the highest qualities of one's being.

Jesus knew the value of expression. He would have us not only cultivate the habit of being grateful, but make it practical by expression. Express gratitude to man in thought, word, deed; to God in song, prayer, service.

The most certain expression of gratitude is in service—the patriot for his country, the servant for his master, the Christian for his Savior. Limiting to a Christian meaning, the highest possible expression of gratitude is in service, which is not the rendering of duty or obligation, but the outflow of a liberated soul finding the natural channel for the expression of gratitude to God for his benefits and blessings.—*Kirbey McChesney.*

The Real Touchstone.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar or honey? But to love one who is cross, perverse, tiresome, is not pleasant. Nevertheless, this is the real touchstone of brotherly love. The best way of practising it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of the buyer when we sell, and the seller when we buy, if we want to deal fairly.—*Francis de Sales.*

God's Love; Not Ours.

When the physician says, "Go out of doors, live in the sunshine," we know what he means. We have not to create the sunshine, we have only to step out into it; it is already here with its beauty and warmth, and we have only to let it do its life giving work. But when the Great Physician bids us live in his love, we somehow feel that the love is some flame we are to kindle in our own hearts and keep burning, and we are filled with anxious watchfulness.

It is his love—the great comforting, warming sunlight—in which we are to live without doubt or fear. It is not of our making, it is beyond our measuring or quenching. It is here now, flooding the world around us, and we have only to open our hearts and lives to its joy, instead of turning our steps into the shadows.—*Scottish Reformer.*

Danger of Riches.

The danger and deceitful influences of riches, their tendency to draw our thoughts away from another world, and drown such concern for the soul as providences or preachers may have awakened, in the cup of pleasure, is awfully expressed in the saying of the Lord: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Dr. Johnson put the point well when, on Garrick showing him his beautiful mansion and grounds, the great man and moralist laid his hand gently on the player's shoulder, and said, "Ah, David, David, these are the things that make a death-bed terrible!"—Guthrie.

Higher Criticism.

No truer words were ever uttered than the following from the well known Baptist minister, George Lorimer: "The so-called higher criticism tends inevitably, whether its teachers realize the fact or not, to absolute rationalism and the discrediting of inspiration. If dates are erroneous, if scientific statements are wrong, if historical representations are misleading, if Jesus only fell in with popular views when he seemed to attribute the Pentateuch to Moses, is it possible to believe that the Almighty had much to do with the preparation of such a book?"

If you want to stand in with the sinners of to-day, occupy yourself in jumping on those of yesterday.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

God presents us with many mercies we never brought him for, that our praises may exceed our prayers.—John Trapp.

Obituary.

Miss Flossie Winifred Logan was born in Lapaz, Indiana, March 14, 1887, and died Monday, November 30, 1908, aged 21 years, 8 months and 16 days. In the spring of 1903 she came to Williston, North Dakota, with her parents. She was graduated from the High School here in the spring of 1906, and on account of failing health she returned to Indiana the following fall. She remained there one year, and underwent an operation in the Epworth Hospital at South Bend. She did not regain her health, so returned to Williston in August of 1907.

September 5, 1908, she underwent a second operation in the Williston Hospital. She was then taken to the home of her parents, where she remained a patient sufferer to the end.

She was a member of the Church of God. The funeral sermon was preached by Mr. Christian, at her home, from John xi 25, 26. Her remains were laid to rest in the Williston cemetery.

Her pleasant winning disposition made her many friends, who with her parents, brothers and sisters mourn her untimely death, but they sorrow not as those who have no hope.

The foregoing is taken from the Williston Herald. Sister Flossie Logan was immersed by Brother J. L. Wiese at the North Salem Church near this city during her last visit to the home of her childhood, and was by her request formally taken into the Plymouth Church, and her name recorded in the roll of members here. Her young life is ended, but the prospect is that soon the Life-Giver will come, and she will be given a life that will not end, when sickness and suffering will never come. We long for the glad day to come, and admonish all to be ready, for in an hour when ye think not He will come. May God bless the bereaved family, is our earnest prayer.

Peter Franklin Sullivan was born August 26, A. D. 1826, in Davidson County, North Carolina, being one of a family of nine children, six boys and three girls.

Mr. Sullivan moved to the state of Indiana in the year of 1850 and was married to Lydia M. Thrift, November 12th 1856. To this union was born ten children, eight sons and two daughters.

In the year 1867 he moved with his family to Lawrence County, Missouri, and in 1885 moved to the state of Kansas. Moved from Kansas near to Ashley, Oklahoma in the year 1904, the place of his home at the time of his death—the 15th day of November 1908. He leaves a wife, ten children, twenty-three grand-children, three brothers, one sister and a host of friends to mourn his loss.

He had been a great Bible student for over thirty years, united with the Church of God and was baptized in October, 1907.

He was 82 years, 2 months, and 10 days old at the time of his death. The funeral was held at Hazelton, Kansas, on November 16th.

The writer tried to speak words of comfort to the bereaved and a number of sympathizing friends, showing from the Sacred Scripture that there will be a reliving of the dead, and then there will be no more sorrow or death—all tears will be wiped from our eyes—there will be no more pain or suffering.

So another one has fallen and is now sleeping in his silent resting place in the dust to await the coming of Him who said "I am he that liveth and was dead, and behold, I am alive forevermore, and have the keys of hell and of death."

The writer became acquainted with Brother Sullivan in the spring of 1872 and has been intimately acquainted with him ever since, and has known him to be a kind husband and a loving father, a good neighbor and a good citizen, strictly upright in all his business transactions.

He first heard the truth as taught by the Church of God through the preaching of Brother A. F. Barvis, James Butt, and the writer, and embraced it as being true, but never became obedient to it until a little over a year ago, when the writer buried him in the watery grave, and we trust that he rose to walk in a new life. He was at that time in very poor health and gradually failed until he fell asleep we trust, in Christ.

We sorrow not as those that have no hope for we believe that when Jesus comes he will live again in that world where sorrow and sickness never come.

S. C. OLIVER.

Obituary.

Martha W. Huffman died at Boeworth, Missouri, of that dreadful disease cancer. Her maiden name was Martha W. Yaunhu, and she was born October 22, 1838, was married to Samuel Huffman March 29, 1855, and fell asleep in Jesus November 30, 1908.

To them were born twelve children, nine of whom survive their mother—Bettie Willeford, Lefe Folts, Laura Kirker, Ruth Taggart, Lucy B Groat David, George, William and James Huffman. All were at the funeral except David and Lucy. The funeral was conducted by writer. It was a large funeral, as she was one among the old pioneers of Missouri. She saw a great deal of hardship during the rebellion while Brother Huffman was away helping to protect the union.

Forty years ago she with her husband and some others, was baptized by our beloved Brother Benjamin Wilson. She had previously baptized by the Campbellites, now called by the name of Christian, but when she heard the gospel of the kingdom as preached, she found herself out of Christ, and was baptised into the all-saving name of Jesus Christ. She lived a devoted Christian life until her last breath, and now sleeps in Jesus. She leaves a dear lovely husband 76 years of age, nine children, thirty-two grand children, and eleven great grand children, and one brother. The church has lost one of its best posted members. However we all feel to rejoice that her suffering time is now over.

John said in Rev. xiv. 13, "And I heard a voice from heaven saying unto me, write, Blessed are they which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them." Yes, dear children, your mother is done with her suffering, she is asleep in Jesus, from which none ever wake to weep. She is now silent, and knows nothing that now passes. Her "sons may come to honor, and she knoweth it not; and they are brought low, but she perceiveth it not of them." Read Job xvii. 13-16; Col. iii. 4; 1 Cor. xiii. 12; Job xix. 23-27; Psalms xc. 10; Job xiv. 1; James iv. 14.

I have been acquainted with Brother and Sister Huffman for some fourteen years, and have preached at their School house for them. They were always at the post of duty, though they lived four miles away. They were readers of THE RESTITUTION ever since they embraced the faith.

Now to the dear children and all, let us take warning by this, and consider, for we know not who will be the next to go.

Yours in hope of eternal life when Jesus comes.

JOHN FOORE.

Notice.

The Chicago Bereans will again this year make their distribution of Christmas dinners to the poor. We have other Bereans who join in this work, and we take this means of notifying you.

We are sure that there are many readers of THE RESTITUTION who will gladly help in bringing Christmas cheer to the widowed and fatherless. In a great City like ours we do not have to look far to find them.

If you wish to help in this work, please send money by Dec. 15, to Gertrude Ellis, 1290 Washington B'lvd. Chicago, Ill. If money is sent after Dec. 15, please send to Leila E Whitehead, 5428 Ontario St. Austin Sta., Chicago, Ill.

These are the kind of people we remember: A family of seven, father an epileptic, taken to Dunning, mother supports them by washing. Widow with seven children, cleans for living. Widow with five children, one an invalid, washes, etc. If we had money enough we could remember them by the score.

May the Lord touch your hearts and open your pocket books for the needy.

LELIA E. WHITEHEAD.

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Home Department Visitor

Readers of the Restitution:

The Home Department Visitor will be sent to those ordering it now at the rate of $20.00 per 1000 copies. This cost does not include the cost of mailing, which will be one cent for each paper by mail. If sent by express the express charges must be met by the one ordering.

This paper is the Bible School worker for this year. The first cost for 4000 copies having been met by the Home Department. Now is the time to order at this rate for the Christmas number of the Home Department Visitor. This Visitor will be of magazine form containing 14 pages.

The contents:

A series of Home Circle talks for the messenger service work.

A series of Gospel Bible lessons.

A series of Home and Bible School training lessons.

A series of Lecture studies by Elizabeth A. Steed.

A series of Teacher Training lessons.

The series of Lecture Studies are worth the cost of this paper. Order now and enter the service of the Lord. The messenger service of the Home Department. Deliver the paper at the door of your neighbors and your friends. It will do the work of an evangelist, teacher and messenger. It will engage every member of the Church in active evangelistic work of house to house visits to those who are unsaved. It will assist every one to become a teacher in Bible School and Home Circle classes. It will help every student of the Scriptures to become a better student. It will reach every home and tell the unsaved what they must do to be saved.

Order now. Send your orders to Harriett E Boice, 1009 South Wright Champaign, Illinois. Do not delay, as this offer holds good only for the Christmas delivery. Be a messenger of the Lord. The Home Department Visitor will bring you good tidings of great joy which shall be to all people.

Yours in the work.

HARRIET E. BOICE,
Supt. Home Dep't.

Notice.

Any Berean desiring Berean plan, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 608 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second veil, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.00 per year. Try it a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Bothe, 870 St Marks ave, Brooklyn, N. Y. 1 copy 87 cts, 2 copies 69 cts, 5 copies 67 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their use in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, By Sylvester Graham, 650 pps, $1.00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Related. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 40c

The Covenants and their Relationship. This is a work written on 1 published by C. M. Myers in 1882, 1 50c

Any one wanting any of these books can have them post paid at the above prices.

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The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Goodrich Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place so long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Secure one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and bold writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

The Restitution

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVII. PLYMOUTH, INDIANA, DECEMBER 23, 1908. NUMBER 48.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Christmas.

At Christmas tide, O, be thou tender, true;
Thy friends make glad, and all thy foes forgive;
With its sweet light begin to live anew,
Ungrudging give, and giving, much receive.

Make thy glad life grow large, thy soul expand;
Let there be one full day within the year
When love shall open wide thy waiting hand,
To keep a want and dry some bitter tear.

Give wisely, freely, of thy bounty give.
And, most of all, do not forget, give love,
Since giving is the truest way to live,
And richest treasure laying up above.

Make glad thy home let sunshine reign within
Bless every heartstone with thy largess fair;
Share with pale want thine overflowing bin,
By kindness save some brother from despair.

Be saviors, O, my brethren, every one;
Let the true Christ in your own soul be born;
Thus thou can't be God's well-beloved son,
And make each dawn a joyous Christmas morn.

—A Judson Rich.

Selections.

The Character of Christ.

Character was first associated with the art of engraving, the term denoting the mark or sign made by the engraver on wood. The Scriptures corroborate this conclusion, for, in Acts xvii: 29, the expression "graven" represents the sense of our word character, and, in the Apocalyptic phrase, "the mark of the beast," the same sense is to be discerned. Hence, as applied to man, character is a distinguishing mark or sign by, which he is distinguished or discriminated from his fellows. In fine, it is that which constitutes individuality. Thus, Abraham was characterised by his faith, Moses by his meekness, Job by his patience, Joshua by his courage and promptitude in executing the divine commands, the prophets by their holy zeal. These spiritual qualities were the imprint of the divine stylus on those eminent men—the Father's name written on their forehead—and as such constituted their character.

Notwithstanding, in the popular sense of the term, strictly speaking, Jesus had no character. For who shall say that Jesus' distinctive characteristic was love or meekness, goodness or truth, zeal or devotion, long-suffering or faith? Rather is it not the case that all these fruits of the Spirit were present in His character in due proportion or harmonious combination? That, as colours are found in sunlight, even so the excellences, moral and spiritual, of the Father of Lights are found in the Sun of Righteousness, who, therefore, is appropriately designated the "effulgence of His glory, and the express image of His substance" (Heb. i: 3; R. V.) Such a character as the embodiment, not of a partial, but of a perfect righteousness, is necessarily without rival or equal among the sons of men, and stands alone in a lofty pre eminence. "As one approaching Zermatt by the valley of St. Nicholas is surprised and awed by the unique and lofty grandeur of the Matterhorn cleaving the bl tegull of heaven," even so the student of biography must bow in reverence before the unparalled greatness of Jesus. A full delineation of such a character is, from the nature of the case, impossible. We might as well try to paint the sun as portray Jesus in His glorious perfection.

Nevertheless, with open face beholding, as in a glass; the glory of the Lord, let us try to discern a few of His lineaments. Jesus is perfect wisdom. Alike in childhood, youth, and manhood, error is unknown to Him. He retracts nothing; He corrects nothing. His works and ways are perfect. His compassion never degenerates into indulgence; His sympathy into softness. His zeal never outruns His discretion, nor does His meekness descend to servility. Neither in word nor work is Jesus susceptible of improvement. Wisdom in such full-orbed completness has been seen in none but Him.

Again, what dignity is associated with the meekness of Jesus! As I have said, His was not the craven spirit, for, although He was more homeless than the foxes, and the fowls of heaven, yet He walked upon the earth with a consciousness of His unique preeminence.

Said He, "I am the light of the world, he that followeth Me shall not walk in darkness." "I am a king; for that end have I come into the world, that I may testify to the truth." How majestic are these words! How all human dignity fades when confronted with the greatness they disclose! Once more. Behold the union of small and great things in Jesus' character. He not only walks the high path of miraculous power; not only performs great and shining acts of mercy; not only speaks words such as no man spake; but He condescends to a life of self-effacement and sacrifice. Perhaps this feature is His singular charm. This great One—destined, as He Himself knew, to receive the homage of the whole earth—yet stoops to wash His disciples' feet. This mighty One, whose mind is so competent to grasp the great plan of the ages, yet condescends to take little children in His arms, and bless them. This mighty One—destined to be earth's universal Sovereign Lord, yet lives as the poorest of the poor, having nowhere to lay His head. He who, of all the race, because of His sinlessness, was worthy to enter the presence of the Eternal Father, humbles Himself to be the friend of publicans and sinners.

Besides, He is patient under every form of suffering. Hunger and thirst, the infidelity of friends, and the malignity of foes extorted from Him no murmur or complaint, whilst in pity and love He raised up the bruised reed, and fanned into flame the smoking flax; and finally suffered the shame and agony of the Cross (also as a propitiation for sin—Rom. iii: 25) rather than turn from the divinely appointed path of love and duty. Surely such a character is the pattern of all obedience, the model of all self sacrifice, and the perfection of loveliness.

Finally, the character of Jesus, in its comprehensiveness, overstepps the barriers of nationality or of race. All other characters have a national or local stamp. Moses we associate with the nation whose constitution he framed and established: whilst David and Solomon, in like manner, are characteristically Israelitish. But Jesus cannot be compressed within limits so narrow. Undoubtedly, Jesus was a Jew, and loved his nation and land. But while a national benefactor in the highest sense of the word, yet the streams of His beneficence flowed to people of every colour and clime. Thus the conditions and spirit of Jewish society do not explain Him. The truths He enunciated, the faith He taught, were not found in the schools of the Rabbis. Pharisee and Sadducee alike disowned Him.

The truth is, Jesus' character had no human model, inasmuch as perfection could not come from imperfection. Jesus' character, therefore, must have been framed on that of His Divine Father, whose revelation He was, and is. Hence, Jesus and the Father are one. Beholding Christ, we behold the Father, as it is written: "He that hath seen Me, hath seen the Father." Thus, what mere language could not accomplish, has been achieved by Jesus, viz., a living, adequate manifestation of the Eternal God.

For this reason Jesus spoke not to one nation, but to all nations; He lived not for one people, but for all people; and His perfection anticipates all progress. Higher than Him the race cannot rise. In Him, therefore, must be found the true philosophy of life. All life's mysteries must be, and are, solved in Him, who is the Revealer of God. Jesus' sinlessness solves the problem of moral evil; and His immortality the mystery of death; whilst His perfect wisdom and invincible power are the panacea for the miseries, the oppression, and tyranny under which men have so long groaned. Thus, in the truest sense, Jesus is the world's hope. Its every need is met in Him. To His sinlessness it shall yet rise; of His divine nature it shall yet partake. How great, beyond all greatness, is this work in its benevolence, its universality and spiritual grandeur! Well may He be called "Wonderful." Once a babe, now the Saviour of a multitude no man can number; once treated as a felon, now the Monarch of nations, and Lord of the armies of the heavens. Then—behold! The Lamb! Behold the Lamb of God that taketh away the sin of the world!" Behold:

"Heaven and earth with all their regions
At His supernatural presence fall;
Heaven and earth with all their legions
Crown Emmanuel Lord of all."

—*J. H. Young, in Messenger.*

The Mother of Marcia.

There are no *few* opportunities for doing good in a small place," thought Marcia, discontentedly. "I wonder if my life is going to be one terrible and confined as mother's has been. I don't see how she stands it. One longs so to do the big things of life, the things that count. Oh, dear, I suppose I must go to work and make those beds. If there's anything I hate to do, it is to make beds. How I'd like to really be somebody. Some one like Florence Nightingale or Elizabeth Barrett Browning or Frances Willard. Some one who could help humanity a little and lift them up."

Below, Mrs. Judkins was washing in the kitchen. She had only scantily breakfast, and had walked over a mile hurriedly so as to be at her place on time.

A few minutes later, Marcia went down to the kitchen. Mother was skimming off the edges of a large pie. Mrs. Judkins was out hanging on the clothes.

"What! making a pie Mo[illegible]ing?" exclaimed Marcia.

"Yes," smiled mother. "I thought to get Mrs. Judkins a piece extra for dinner, and comes so [illegible]

Marcia did not [illegible] went into the cool, [illegible] pile up her music, she said [illegible]

"Isn't mother foolish [illegible] to see myself make a lemon pie a hot morning like this for a washwoman."

But at noon, Mrs. Judkins saw the tempting meal, her tired eyes brightened. Good steak nicely broiled, mashed potatoes, fragrant coffee with cream and the lemon pie. And after it was over, she went back to her washing refreshed and strengthened.

Marcia heard her singing over her suds as she cleared away the dishes.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word.
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?"

A second after that, the bell rang. Mother answered it. A moment later, she came to the table, poured out a glass of milk and went to the door again.

When she came back into the room, she had a magazine in her hand with the empty glass.

"What is that?" demanded Marcia.

"Oh, a poor fellow out of health was at the door trying to sell a few magazines. I thought it might help a little."

"So that was who the milk was for," thought Marcia.

A few minutes later, Marcia, who had gone upstairs, heard the bell again.

"I wonder if it's Florence," she thought. Florence was her best friend.

She went to the head of the stairway and peeped over, but it wasn't Florence at all. A shabby, faded looking young woman was standing in the door.

"No," mother was explaining, "I can't buy the lace, but you do look so weary. My coffee is still hot. Just take that chair and I'll bring you a cup."

The young woman sank into a chair. There were quick tears in her eyes.

"I am tired. Nobody has bought anything or said a kind word to me to-day. I had almost lost faith in everything and everybody."

Mother came back in just a moment with a cup of good, hot, coffee, a warm roll and sugar and cream.

The young woman drank every drop of the coffee, and ate the roll, too.

"Thank you," she said gratefully. "You don't know what you've done for me. My husband is sick, and I've two little children. It's an old story, but a true one."

"I don't doubt it," said mother, quietly. "You have a good face, but don't forget to trust in God, and remember it's a long lane that has no turning. Take this quarter; I wish it were more."

Marcia went back.

"If that isn't just like mother," she thought.

An hour after that, a man with only one leg hobbled in at the gate.

"Got any pots or pans that need fixing, ma'am?" he said. "My luck is a dull day."

Mother looked sympathetic. The worn face was haggard. His clothes were dusty and patched.

"Yes, my favorite saucepan has sprung a leak, and the handle is off my teakettle. I'll get them."

The next moment, the man was busily at work, whistling. Somehow the pleasant meal, the kind words had changed the atmosphere of this dull day. Life wasn't so hard after all.

He went away out of the gate when his task was done, with the change mother gave him rattling in his pocket, and eating a tempting doughnut.

Marcia saw him.

"Did you give him that doughnut, mother?" Marcia asked.

"Yes," was the reply. "He looked discouraged, poor man."

And then Marcia, the girl who hoped she wouldn't have a life so narrow and confined as her mother's, who wanted to do larger things, went away to ponder whether or not mother's life was so narrow after all. Perhaps she had been mistaken, and there was a satisfaction, aye, and a reward, too, [illegible] Anyhow mother was always happy. Well, she would try and be more contented anyway, and do her work better.

And if she had only known it, mother, whose life she had characterized, only that morning, as being narrow, small, obscure, unbeautiful, was remembered in four prayers that night by four different people for what she had done for them that day—Mrs. Judkins the washerwoman, the sick boy with the magazine, the young woman with the lace, and the man who had mended the saucepan.

And, somehow, from that day, Marcia ceased her complaints, catching a larger vision of what one may do, without the environment, without the opportunity, without the fame she had longed for, just by being kind.—*Susan Hubbard Martin.*

Who Is the True Gentleman?

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmond handed to an old man against whom he accidently stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit!" said the old man, cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it;" and lifting his hat again, Harry turned to join his playmates, with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charles Gray. "He's only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one."

Whatever is done by those around you, be yourself fully determined to walk in the most excellent way.—*Wesley.*

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Communicated.

The Revelation of Jesus Christ.

It is a drama of seven acts, each act revealing Jesus Christ in a distinct character and aspect. This drama was seen and recorded by John who received it from an angel, who received it from Jesus Christ, who received it from God its Author. Its purpose and structure seems to be to reveal Jesus Christ to his servants, also the things which must shortly come to pass. The acts are topical rather than consecutive. In each act Christ is the hero, and is shown in a special character or office, and with him the persons, places and events belonging to the character and topic under consideration. Almost every character and scene in this revelation are foreshadowed in type and prophecy in the Old Testament, and are here shown and learned, focused and magnified with divine ingenuity.

The reader is presumed to be familiar with the Old Testament histories, characters and predictions, and indeed he must be if he succeeds in reading the words of this prophecy, and hence a quoted name or phrase is deemed sufficient to direct the earnest seeker into instructive and far reaching vistas of types and prophecies. He who reads this unveiling will be blessed with a larger view and fuller appreciation of Christ.

It is the best commentary on what has been written concerning him. It is the Christian's armory of truth. The Apocalypse, viewed simply as literature, is above all others. After blessing him who reads and hears, and invoking grace and peace on the churches, John introduces and outlines the theme of the drama.

The faithful witness, the first, begotten of the dead, the Prince of the kings of the earth. Him that loveth us washed us from our sins in his blood, made us kings and priests unto God and his Father. To him be glory and dominion forever. Amen. Behold he cometh. I am the alpha and omega.

The things that are. Consider the Apostle and High Priest of our profession, Jesus Christ. Jesus Christ is revealed as the High Priest walking in the midst of the churches, he rebukes, exhorts, praises, encourages, threatens and promises. The overcomers are promised the things lost by the fall, in the order of their loss. As the churches fall lower the promises rise higher, till the climax, "shall sit with me in my throne."

In chapter 1, Christ's relation to the churches is shown; in chapters 2 and 3, the condition of the churches as seen by him. In Thyatira Jezebel appears, a born idolater, lawless, unholy. It harks back to an old tragedy in the backsliding kingdom of Israel, in which many typical characters figure, whose antitypes now come upon the stage, Ahab, Jezebel, Naboth, Elijah, Martyrs, Jehoram, Jehu, all typical of this condition and time of political tyranny and bloody persecution, so the reward of loyalty to God is "power over the nations," and the morning star.

A. S. CLOKEY.

Gold Nuggets.

In the sweet spiritual kinship of love the Eternal One is our Father, the only Begotten is our elder Brother; as workmen we are all the servants of our elder Brother—all "bought with a price."

The servant must not judge the field and become indolent over what he may condemn as sterile soil.

Plow deep "by the wayside." The busy tread of wickedness has baked and deadened the soil. Let the plowshare of contrition cut deeper. There may be moisture and rich productiveness below the hardened crust.

Plow deep at "stony places." The bacteria of God's love may find responsive productiveness if the stony heart be broken up to the showers of his grace, and to the invigorating sun of his salvation.

Plow deep where the ground has produced thorns and burn them. There may be a harvest here for the Master! Even here where vice and wickedness once flourished.

Plow deep where the "soil is good." A hundred fold will be gathered if the rootlets of the Word find a deep abiding place.

Servants must sow the Word of the kingdom abundantly. Every seed will bring its own kind.

If a plant grows crooked, make no haste to "chop it out," but with careful hands and loving heart train it up! Stake it up straight with stakes of love and faith! Water it with thy tears! It cost the tears and the blood of God's own Son.

If the willing seat of persecution and anger, shade the tender plants by the shadow of his love! and may the evening dew revive them!

Servants must guard against all storms of contention in the field. He that sows the wind must reap the whirlwind.

Cultivate the field with careful diligence!

"Let all bitterness and wrath and anger and clamor and all evil speaking be put away from you with all malice." Eph iv 31. In humility dig it up with its first germination "lest any root of bitterness springing up trouble you and thereby many be defiled." Heb xii 15.

"One may plant and another water but God giveth the increase." Trust God.

W. L. SKEELS.

Random Thoughts.

The rich man and Lazarus must be a parable. At any rate it is certainly mostly figurative language. Parable or not, our Lord speaks nothing that is not consistent with facts. The inference is clear that Lazarus arose from the dead. Luke xvii 30, 31 "as Lazarus among the [illegible] spoken of, neither party speaks of him as going while dead, but going from the dead, or as "One risen from the dead."

This agrees strictly with Paul's teachings. "If the dead rise not," preaching and hope are all in vain. If the righteous man must rise from the dead to resume life's activities, can the rich man get around God's laws of life, death, resurrection and judgment? Therefore when death and hell (grave) delivers up the dead which are in them (Rev xx 13), will the rich man be an exception? I suppose he would be classed with the unjust or evil, therefore would come forth in that class. John v 28, 29. If death had not delivered up this rich man, it would be inconsistent for Abraham to say, "You remember," when the Scriptures say, "In death there is no remembrance of thee." There is no love or hatred in the grave whither thou goest.

A good reason for his being cast into this flame, is because his name was not found written in the book of life. Rev xx 15.

No doubt this fire would devour the rich man just as it would its other victims. Rev xx 9.

The result would be just the same with the rich man as with other sinners. His final end, ashes under the feet of the righteous. Mal iv 1, 2, 3.

The rich man need not have given any thought to his wretched place, for God will leave no place in his glorious universe for the wicked, abominable and disobedient. His place will pass away with his own sinful existence. "For yet a little while and the wicked shall not be. Yea, thou shalt diligently consider his place, and it shall not be." Psa xxxvii 10.

"Then will be brought to pass the saying that is written, O death, where is thy sting, O grave, where is thy victory."

Sister in hope.

SADIE SKEELS.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 23, 1908.

Brethren, subscriptions are not coming in to us as fast as they should just now. We really need money this moment. Our expenses are necessarily heavier at this season, and the past few months have not seen as much come to us as has in other like periods. Please hurry your renewals in brethren, and you who have a surplus, do not forget the Helping Fund that supplies the poor. This is falling back, and we simply cannot sustain it alone.

IMPORTANT.

All persons addressing us should give their names, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money sent in paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

We wish for all our subscribers a Merry Christmas and a Happy New Year.

We are sorry that Brother P. Nell's Sunday School Lesson Notes have so far failed to reach us.

Brother J. L. Wines was with the Plymouth Church last Sunday and gave us two excellent discourses, as he always does.

As this issue is the fourth one for this month, and there being five Wednesdays in December, this completes the year, and our next issue will bear date of January 6, 1909.

Sister Boice has favored us with a copy of her "Home Department Visitor," which is neat in appearance and full of good things for both old and young. She prepared copy for a page in this issue of The Restitution on Christmas subjects, but delayed till too late, as our paper was practically made up when it arrived.

For the information of interested ones, we want to say that we are informed that on Saturday, November 28, 1908, C. M. Myers, well known to many of our older brethren, died at his home in Atchison, Kansas, aged 70 years and 6 months. He was buried in Mt. Vernon Cemetery, Atchison, on Monday following, the services being conducted by A. J. Eychaner, W. L. Crowe and S. C. Oliver.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Communicated.

Pine woods Bible Class.

The following questions have been sent to us from Lincoln, Neb., with this remark: "I am not settled about the resurrection and judgment. If not too much trouble, would like to have you explain these questions:

1st Will you please state when the judgment takes place? The Bible says we all have to stand before the judgment seat; and if the saints are raised immortal, when do they come before the judgment seat?"

2nd "Who are the portion judged worthy to suffer the second death?" I feel assured that the class will gladly comply with our correspondent's request. These are not difficult questions to settle. The Word of God needs only to be honestly stated without special twisting to force it to teach that which it does not teach. Now, Arlon, will you please give some straight Bible quotations, showing "when the judgment takes place?"

Arlon It will be a pleasure to do so, the Scripture being so explicit, as to time. I will first call attention to Acts x 42: "And he commanded us to preach to the people, and to testify that it is he (Christ) which was ordained of God to be the judge of (whom?) the quick and the dead."

Q Are the subjects of the judgment, all "quick" when they are judged?

A No, sir; that could not be, because the Scripture says, he judges the "dead," as well as the "quick."

Q Are "dead" people "quick"?

A No, sir: when the "dead," are made alive, what is their condition?

A They are "quick."

Q If all the subjects of the judgment who are "dead" are made alive, or "quick" before they are judged, where does the judgment of the "dead" come in?

A No where.

Q Well, then; if Jesus never judges the "dead," as this Scripture says he was "ordained" to do, what must we conclude?

A That the Holy Spirit made a grievous mistake when it put the statement on record, that Jesus "was ordained of God to be the judge of the quick and the dead."

Q Who do you think made a mistake?

A Man, in saying the "dead" are all made "quick" before they are judged.

Teacher Well, Lud, let us hear from you; please give a Scripture showing the exact time when both the quick and the dead are judged?

Lud See 2 Tim iv 1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Here we find the time to be "at his appearing and kingdom," and the subjects of the judgment, are part of them "quick," and part of them "dead."

Teacher Now Ella, have you a Scripture in mind, which speaks of people being judged while they are yet dead?

Ella Yes, sir; I have. See Rev xi 18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."

Q Then some people are judged while they are dead, according to this Scripture?

A That is just what it says, and we must be honest enough to accept it, in preference to man's word, which says the dead must all be made "quick," before they are judged.

Q Can dead men give an oral account?

A No, sir.

Q Why not?

A Because the dead "know not anything."

Q Well, then; what kind of an account will be given?

A The Bible says: "The dead were judged out of those things which were written in books."

Teacher Does not the Bible say "that we must all appear before the judgment seat of Christ?"

A It certainly does.

Q Is that the judgment to determine whether we are worthy of eternal life, or not?

A No, sir; that is determined at the judgment of the quick and the dead. Eternal life is not the reward of works but the "gift of God, through Jesus Christ," by faith and obedience. The reward comes by works, performed by the obedient; which reward will be given when we appear at the judgment seat of Christ, "to receive the things done in body." If a person has done poor work, his reward will be according to his work "whether good or bad."

1 Cor iii 13, 15, draws a picture of the judgment of rewards being at the judgment seat of Christ: "Every man's work is made manifest; (at this judgment) for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If a man's work abide which he hath built thereupon, he shall receive a reward. If a man's work shall be burned, he shall suffer loss; (done bad work) but he himself shall be saved (get eternal life); alone (without reward through faith and obedience) yet so as by fire."

Teacher The next question is: "Who are the portion judged worthy to suffer the second death?" I will ask George to give a Scripture answer to the above question?

George See Rev xx 14, 15: "And death and hell were cast into the lake of fire. This (lake of fire) is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." No name can appear in the "Book of Life," except by faith and obedience. This text speaks of the final judgment, at the close of the Millennial Age, and those not found written in the Book of Life, will experience the second death.

Our time has expired, so we must now adjourn for tonight.

Yours in the Blessed Hope.
W. H. Wilson

The Story of a Happy Christian Life.—No. 68.

Father had during the who'e course of his religious life been interested in prophetical themes. God had been preparing him to take part in the great and mighty cry that was to herald the approaching advent of His Son. This cry had started in the east and had moved to the west. Works on the subject had fallen into his hands and he had read and believed. The light had also found its way into his father's home, and into the home of his brother, who lived about two miles away. All had embraced it and were rejoicing in "the blessed hope." Father even before his ordination, was arming himself to the teeth for the attack on the cherished fables held by the church. Plainly dressed in coarse homespun, he like David went out on foot, with the dangerous missiles of truth in his sling, to meet and slay the boasting giant of Error.

Crossing pathless swamps, [illegible] blizzard, entering cold, he trav[illegible] a distance on foot that would nearly encircle the globe, so anxious was he to save his fellow men. In private houses, in barns, in school-houses, in groves and in churches, the solemn message of a soon-coming Savior, was sounded out. No such interest can be awakened now as was awakened then. The nights might be as dark as Egypt, and the mud deep and miry, but still the people came and listened as for eternity. I remember those nights, though I was only four years old; so dark so fearfully dark they were. My uncle had to carry me home, I could not see to walk. I also distinctly remember the crowded house, the awed faces of the people, and the conversation on the way home about the strange sights that had been seen in the heavens. Instinctively I turned my eyes to the east, expecting to see there the wonderful pillar of fire, of Israel's earlier days. But that warning cry has been almost forgotten. The houses of worship are deserted and crumbling to ruin, while thousands rush on the Lord's day to see a game of base-ball played, and the church sits down to feast with the arch-enemy of her Lord, forgetful that that same enemy is her most malignant foe; that she is "drunk with the blood of the saints and with the blood of the martyrs of Jesus," and that whoever takes a place at her table, is "eating and drinking with the drunken," and will be very likely to partake of her fornication and to share in her plagues.

About the time that father began preaching, or shortly afterward, we met and became acquainted with the dear Willard family, and both Auntie Willard and her husband were present at his ordination. Never was there a closer, more enduring friendship formed than that between my father's and grandfather's and the Willard families. It was akin to the friendships of heaven.

Brother and Sister Willard had also accepted the glad tidings of a soon-coming Kingdom, and all went on harmoniously for a time in the Strong Baptist Church at Oswego, to which they belonged, and to which father was preaching each month, nor does it appear that anything was said against the doctrine at other churches. The members of the Oswego church talked the matter over with each other, and asked from time to time, as they met at their homes, or in social meeting, "Can these things be so?" Many seemed to believe and no one dreamed that a division would come. But when the Ministerial Conference met at Oswego in Jan, 1843, and Elder Brown, the State Missionary, publicly denounced the doctrine, and others of the ministry hesitated or were indifferent, of course it had its influence in certain quarters. The Conference had made a protracted effort for the conversion of souls, but without much success. When this effort closed so eager were the masses to hear about the coming of Jesus, that father was asked to remain longer, that he might give a series of lectures on the evidences from the Word of God and the signs of the times of the Advent near. Auntie Willard says in her autobiography that "it was a perfect Caleb and Joshua defense in the face of unbelieving, modern Israel," that the King was about to return to inherit the land. These lectures were repeated through all that region, and many were called out to become a part of the elect bride of Christ.

A few mocked and talked of ascension robes, but the great majority of the people were too solemnly affected to trifle. The fearful signs that had been seen, and the great events they portended, were the absorbing topic of the people at home and abroad.

I do not know the exact date, but shortly after the removal of my parents to Indiana my mother discovered in reading the Bible for herself, that man is not immortal by nature, and that destruction and not eternal torment is the destiny of the wicked. It was an inexpressible relief to her, and in her joy she said to my father, "Steadman you will preach this doctrine yet," and so it proved. My mother loved the truth, and defended it with her latest breath. She had united with the Methodists, when but seventeen, but had strenously contended with the minister that immersion and not sprinkling was baptism, and refused to go forward unless she could be baptized. Reluctantly he consented, and buried her in accordance with the command of Jesus.

[illegible] learned this much from her study of the Bible, but was [illegible] in later life, that her [illegible] founded on faith [illegible]ield, and must [illegible] woman of pray[illegible] who came under her [illegible]ay. She was a true help[illegible] father, and greatly was [illegible]ined when she died.

Soon after mother had discovered that man in his present state is wholly mortal, father read "Dobney's Future Punishment" and George Storrs "Six Sermons," and was convinced that they had the truth on their side, and that immortality is a gift that God will bestow on the good, when they come up in the first resurrection.

An Elder Barnes was now preaching on alternate months at Oswego in connection with my father. He had taken sides with Brown, and was opposing the doctrine of the Advent. This made father's position a very difficult one, but still he dare not desert the post where God had placed him.

Brother J. B. Cook now appeared upon the scene, and mapped out before crowded houses God's wonderful plan, and the community was stirred as it had never been stirred before, but the church, as a church, following her leaders, rejected the Word of the Lord, and Auntie Willard, rising, testified that "as they had rejected the Lord so would He reject them," and passing out wrote "Ichabod" on the side post of the door, signifying that the glory of that church had departed, as indeed it had.

Elder Barnes declared that "the doctrine was false, that he could neither receive it, preach it, nor countenance it in any shape," and Auntie Willard retorted that "if that was the case, she must be excused from any longer sitting under his ministry." She believed it was the truth of God, and must go where it would be preached, and so the church was at last divided, and ties dearer than life were severed forever.

Auntie Wilcox.

The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all and his tender mercies are over all his works.

I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God all our privacies are open?

The Bereans Column.

Christ's Return.

"Thy kingdom come, thy will be done in earth as it is in heaven." Matt. vi. 10.

In this prayer we are taught that the time will come when the will of God will be done in earth as it is in heaven. "When the Son of Man shall come in all his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. xxv. 31. 46 The result of which is the wicked of the nations will be destroyed, and to the righteous he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A better day is coming,
A morning promised long,
When gilded right with holy might,
Will overthrow the wrong.

When Christ the Lord will listen
To every plaintive sigh,
And stretch his hand o'er every land,
With justice by and by.

The boast of haughty error
No more will fill the air,
But age and youth will love the truth,
And spread it everywhere.

No more from want and sorrow
Will come the hopeless cry;
And strife will cease and perfect peace
Will flourish by and by.

Oh, for that holy dawning,
We watch and wait and pray.
Till o'er the height the morning light
Shall drive the gloom away.

And when the heavenly glory
Shall flood the earth and sky,
We'll bless the Lord for all his word,
And praise him by and by.

I ask you, dear Bereans, are you waiting and praying for the coming of him who is the resurrection and the life?

Emma Lindsay.

Mordecai.

When Nebuchadnezzar, King of Babylon, carried away captives from Judah, as it had been prophesied that he would, he carried away one Kish, a man of the tribe of Benjamin whose home was in Jerusalem. Where this man was first taken or what his experiences were after his captivity is not known, but years after we find his great grandson, Mordecai, residing in the palace of King Ahasuerus, son of Cyrus, King of Persia.

In the first account of this Mordecai we find the love for the weak and helpless a strong trait in his character. His uncle's little daughter bereft of father and mother needed care and guidance, and Mordecai took the fair young cousin into his own household and supplied the father love and council as she ripened into attractive womanhood. From the story as it proceeds in the book of Esther it may be plainly seen that Esther as the maid was called was the light and joy of Mordecai's life.

When King Ahasuerus cast off Vashti and issued the decree by which all the fair young virgins were to be brought so that he might choose a new queen, Esther was brought among them. She found great favor both in the sight of Hegai and in the sight of the great King. Here again we find reflections of the character of Mordecai. Many of her pleasing qualities may have been due to natural sweetness of disposition and bearing, but the training which Mordecai had given her had undoubtedly performed its part in making her the splendid woman who is portrayed to us in the history of Esther.

Mordecai did not forget Esther as soon as she had left his care; but showed faithfulness and deep devotion to his ward by walking every day before the court of the women's house, that he might know how she was faring. Through this watchfulness over Esther, Mordecai learned of the plan to harm Ahasuerus and so saved him from probable death.

Mordecai showed ability to see and reprimand the evil in others by refusing to bow to Haman, even though he was in high authority. His love for his own people, the Jews, was strong within him, and when through Haman's trickery the Jews were decreed to be slain, by wise and careful judgment he planned to save them. The plan was successful because he thoroughly taught Esther the lesson of obedience.

A person who is able so firmly to implant such habits in others is usually reflecting his own traits and disposition; so that in commending Esther and approving her course, we should give to Mordecai much praise and honor. Faithfulness and righteousness seldom go unnoticed for a long space of time, and as these splendid things in Mordecai came to the king's notice he was advanced, and became a leader of his people, and according to the last verse of this Biblical romance "Mordecai the Jew, was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to his seed."

Inona Cordell Romine.

Dear Bereans:

"The righteous shall flourish like a palm tree." Psalm xcii 12.

The palm tree is beautiful, and it is useful. Every part of it is useful—trunk, bark, leaves, fibers, fruit. The tall, dignified palm guides travelers in the desert from afar to springs of cooling waters. Its freshness and beauty gladdens their hearts, and its fruits revive and strengthen them. Its delightful shade rests them and prepares them to go on with the weary journey.

Are we useful? Have we consecrated our all to the Master's service? Have we guided some tired traveler in the arid desert of life to the Living Waters? Have we cheered and encouraged some one by our freshness and beauty of character? Are our fruits—good fruits—in evidence?

Let's be palm-tree Christians, beautiful and useful, that we may wave victory palms in the kingdom of our God.

Evelyn K. Hanch.

Dear Bereans:

What is life, and what does it mean to live? Aside from the requirements of the physical life, food, clothing and shelter, let us consider for a moment how the richer, broader life may be lived.

Environment may exert a great influence, but is not an essential factor in righteous living. The Grecians brought up amidst the ruggedness and beauty of their land, early became a great maritime and martial people, excelling also in art and literature. Again, the negro in his tropical home has become an indolent creature, caring for nothing but the barest necessities of life.

Travelers oft times in passing from place to place, gaze with admiration and envy upon the fine homes especially in the residential portions of the cities. The expression "Oh, it would seem like living to be in a place like that," has become a very common one. Yet how often the parents absorbed in the round of clubs and social events forget the children who, forced to find entertainment for themselves, frequent places where vice and crime, are daily guests.

Again for example, we may take a lake secluded perhaps by mountains from every tempest and storm that may arise to disturb its calmness. It would seem that a life of purity and blamelessness could be lived in such a spot. But wherever habitation has been established, sooner or later its vices are also made apparent. Christ says "I am the way, the truth, and the life; no man cometh unto the Father but by me." John xiv. 6. "I am come that they might have life, and that they might have it more abundantly." John x. 10.

Let us strive to live a life of purity, so that when the Lord comes we may have life more abundantly.

Jessie I. Gray.

Do not forget to renew your subscription when it expires.

Report of Labor.

Bro. D. M. Rudler came back from Muscatine, Iowa, to Tennessee, the latter part of October, and preached part of two weeks at Emery Gap and 4 were persuaded to put on Christ by baptism, but when the time came to baptize only one dear sister obeyed, the other three were hindered for the present by their husbands and church members. May the dear Lord bless and comfort Sister Mrs. O H Amphery, who came out and said I have made my choice and will stand for the Master alone if need be. May her kind husband soon follow her example is our prayer.

Bro. Rudler stayed in Tennessee about a month, and is at present at Rohgood, N. C., where he expects to remain during this winter and coming summer.

J. W. Good.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1 Sam 7 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert O. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Our Father and our God. We have abundant cause to praise thee for thy watchful care over us, and thy tender regard for us during another week. Aside from all the temporal blessings we have been the recipients of, the gratitude of our hearts is due thee for all our spiritual blessings and privileges. Oh, how rich we are in thy favor! Thou hast called us to thy kingdom and glory,—thou hast adopted us into thy family and bestowed upon us the rights and immunities of real children—made us heirs with thy only begotten Son. Oh, our Father, we will praise thee; we will magnify thy great name. And realizing that we are thine and that our service is due to thee, we have met to do thy will, to set forth thy plans and purposes, and advertize thy great promises, and to proclaim thy great love in giving thy only begotten Son to die on our account, and so bring our life and immortality to light for us. Thou hast blessed our efforts in the past,—thou art blessing them still,—Oh, continue to bless them, we beseech thee. So that we may lead many others to the Lamb of God who taketh away the sin of the world. Tenderly regard those who have arrived at the point of obedience. Oh God, may thy blessing attend them. May they submit to the Captain of their salvation in all things—grow in his favor, work in his vineyard, and finally share his glorious kingdom. Bless all thy children, Lord, far and near—especially the sick and infirm ones, the tried and tempted. In Jesus' name.

We thank brethren in different States for cordial invitations to dine with them Christmas.

The meeting at Hillsburg, Ind., closed on the 17th. We were there fourteen days, and preached 17 sermons. Three young men obeyed the truth in baptism: John Hampton, Manson Huffer, and Harry Stuart.

After Baptism, Then What?

We read that those who were baptized on the day of Pentecost, who "gladly received the Word." "Continued steadfastly in the apostles' doctrine and fellowship (giving of their substance for the poor) and in the breaking of bread and in prayers." Acts ii 42.

To do this they gathered together in assemblies, subsequently called churches, meeting at first in private houses. The ordinance of the Lord's Supper, to observe which was the central object of such gathering, was instituted by Jesus on the night of his betrayal. The record says: "And he took bread and gave thanks and brake it, and gave it unto them saying, this is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper saying, "This cup is the New Testament (covenant) in my blood which is shed for many for the remission of sins." Luke xxii 19-20; Matt xxvi 26: Mark xiv 22; 1 Cor xi 24

After quoting the Lord's words Paul adds: "For as often as ye eat this bread and drink this cup ye do shew the Lord's death until he comes." 1 Cor xi 26.

Again he says: "The cup of blessing which we bless is it not the communion of the blood of Christ. The bread which we break is it not the communion of the body of Christ. For we being many are one bread and one body, for we are all partakers of that one bread." 1 Cor x 16, 17.

It is apparent therefore that it is an ordinance which belongs exclusively to those who are of the body of Christ who have been baptized into him.

This ordinance and that of baptism, the one a memorial of the crucifixion of Christ as a sin offering and the other a memorial of his burial and resurrection, are the only ordinance the church is asked to observe.

While explicit directions are given as to how and in what spirit this memorial service should be observed (1 Cor xi 23 to 34), there is no direction or commandment as to when or how frequently the churches should assemble for that purpose.

The first day of the week which was called the "Lord's day" (Rev i 10) because it was the day of Christ's resurrection, was selected as the most appropriate day on which to assemble for this and other worship.

Thus we find Paul waited several days at Troas that he might be present at one of these weekly assemblages. As the record says: "And upon the first day of the week when the disciples came together to break bread Paul preached unto them." Acts xx 7.

History shows the early Christians assembled and broke bread on the Lord's Day, now called Sunday, for several hundred years after Christ until the apostate church changed the primitive ordinances.

In his first apology to Caesar, chapter 67, in telling the Emperor Marcus Aurelius Antonines of Christian life and customs, Justin Martyr says: "And on the day called Sunday, all who live in cities or in the country gather together in one place, and memoirs of the apostles or the writings of the prophets are read, as long as time permits: then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said, when our prayer is ended, bread and wine are brought, and the president in like manner offers prayer and thanksgiving, according to his ability and all the people assent, saying, Amen.....But Sunday is the day on which we all hold common assembly, because Jesus Christ, our Savior, on the same day rose from the dead to his apostles and disciples. He taught them these things which we have submitted to you also for your consideration."

This apology was written about fifty years after the death of John, with whom many Christians then living must have been acquainted. It is reasonable to suppose therefore that this simple service thus described by Justin was not far if any removed from that instituted by the apostles.

JAS. W. WILSON.

They Wrote Letters.

Brother Huggins:

Do all you can to teach our people to pray. There is nothing that gives so much strength to a Christian as prayer, either public or private. Prayer is praise as well as supplication. In Heb xiii 15 we read: "Let us offer the sacrifice of praise, that is, the fruit of our lips, giving thanks to his name." The brother says, "Now I want to find fault." I should think he did; and if that is all he has to find fault about, he better keep still.

MRS. S. J. WHITTEN.

Brother Huggins:

The reason we have not written to you before is because we hear from you in THE RESTITUTION. We are as strong in the faith as ever. We read, talk and pray, and do all the good we can. Our heart's desire is to see people come to a knowledge of the truth. We enjoy the good things in our paper. The letter recently published from a brother in England shows that we are not strangers wherever we may be in this world.

Your sister in Christ,

VIOLA WIGGINS.

Brother Huggins:

Kindly give an exposition of 1 Pet 21. There is a class of people that claim this text teaches that baptism is for those who have previously had their sins pardoned. To what extent does the figure here used reach?

I can see no reason why Bro. Joblin's prayers should not be published. Prayers are printed in the Bible; so are epistles.

Bro. Adam's exposition of 1 Pet iii 18-20 is the best that I have seen. Let the good work go on.

Your brother in hope.

W. H. STEWART.

As to Bro. Stewart's question on 1 Pet iii 21, we have never heard modern theologians use the text to establish the doctrine of pardon prior to baptism. As our brother is doubtless familiar with their claim, and the manner of its presentation, we suggest that he turn orthodox long enough to write an interpretation of 1 Pet iii 21 according to their views. We can then reply to the real points expressed, and not to imaginary ones assumed, as necessitated by a general question.

Brother Huggins:

I am glad for the privilige of expressing myself in regard to the prayers in "Ebenezer." I have enjoyed reading them; and as I have been isolated most of the 80 years that I have been in the faith, I have considered it a long felt want. I wrote to dear sister Wince last summer and asked her to write a prayer and have it published in THE RESTITUTION. She sent one direct to me. I am so ignorant, I need all the help I can get. I cannot write anything fit for publication, but have wanted to ask a question for some time, and if you see fit to answer it through THE RESTITUTION I will be pleased. Mark xi 20. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. Should we not fast while the bridegroom is absent?

Yours for truth.

MRS. SARAH E. SMITH.

Brother Huggins:

I am pleased with your work in THE RESTITUTION. I think "Ebenezer" opens well—so much in harmony with the Word. Col iii 12-17; Eph v 1-20; 1 Cor xiv 26-33, and so edifying. For we are indeed, as has been shown, our brother's keeper, and we need each other's help in the Lord. And I am glad to see that noble work so ably and uncompromisingly carried on by you, and others.

With brotherly love to all of like precious faith I am, yours in hope of life when Jesus comes.

R. A. HUMPHREYS.

Gold Dust.

It is more noble by silence to avoid an injury, than by argument to overcome it.—Lord Berkley.

Repentance without amendment is like continual pumping in ship without stopping the leaks.

A Christian should have a clean body as well as a clean heart. The blood has made us clean, the Word will keep us clean.—W. G. Corr.

Kind words are like jewels in the heart, never to be forgotten, but, perhaps, to cheer, by their memory, a long, sad life.

We know of no other way by which to keep the love of the world out of our hears, than to keep in our hearts the love of God; and no other way by which to keep our hearts in the love of God, than building ourselves upon our most holy faith.—Chalmers.

Some years hence it will matter very little what we have suffered if we find this, that we have washed our robes in the Lamb's precious blood and that our righteousness is the righteousness of our Lord.—Cummings.

Questions on the Lesson.

THE ASCENSION OF CHRIST.
Acts i. 1-14.

Golden text—"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv. 51.

QUESTIONS.

1. Who wrote the Acts of the Apostles?
2. To what former treatise does he allude?
3. What was its subject?
4. Were Jesus' works and teachings of use to man?
5. Tell about Jesus being crucified.
6. How did this affect his disciples?
7. How did Jesus get back among his disciples?
8. How long did he stay with them before his ascension?
9. Give some of the proofs that Jesus really rose from the dead.
10. Read 1 Cor. xv. 12-20, and tell why Christ's resurrection is of importance.
11. Does the resurrection of Jesus teach that man has a soul distinct from the body—is a dual being?
12. Where had Jesus assembled his disciples?
13. What did he direct them to do?
14. Read Acts ii. 1-4, 16-18; Joel ii. 28, 29, and tell what the promise of the Father was.
15. When had Jesus told them of this? Luke xiv. 16, 17.
16. What were the disciples expecting would occur?
17. Who controls times and seasons?
18. What were the disciples to be to the world?
19. Where did Jesus ascend from? Acts i. 12.
20. What did he do last? Luke xxiv. 50, 51.
21. What became of Jesus?
22. Did his body—the person who walked, talked, and ate with the disciples—go too?
23. What is he doing for us now? John xiv. 3; Heb. vii. 25.
24. What promise did the angels make?
25. Is there any comfort in this promise?

THOUGHTS.

After Jesus went away, the few despised disciples were to be witnesses to the world; telling what had been, and what was to come.

God works directly on the hearts of men; and through them on other people.

The last sight the disciples had of Jesus was not the dismal scene on the cross, but as he ascended, attended by angels, to his Father in glory.

His coming again is to his people the triumph of his cause; their glory, their joy, their hope in all ages.

Had the disciples started out on their mission without waiting for the Holy Spirit, their work surely would have failed; human strength could not have done it.

Man can do nothing of himself even now. We must go in the power that comes from on high. We must draw strength by communion with our Father, else we shall surely fail.

Obituary.

Benjamin Franklin Hamnitt was born in Fairfield County, Ohio, June 28, 1841, and died at Gowin, Tama Co., Iowa, Dec. 7, 1908. Left fatherless at the age of 9 years, he with his mother and brothers came to Tama Co., Iowa, at the age of 18 years, where the remainder of his life was spent, with the exception of a few years, part of which were spent in the state of Nebraska, and part in the State of Alabama. Oct 14, 1866, he was united in marriage to Lucy E. Moyer of Tama Co. To this union was born 8 children, 2 of them preceding their father to the grave. Those living were all present at the funeral. In 1864 he enlisted in the 2nd Iowa Cavalry Co. I, and re enlisted in 1864, and served until the close of the War. In 1867 he united with the M. E. Church, and remained a consistent member, until the year 1898, when a copy of the *Millennial Dawn* falling into his hands he began comparing Scripture with Scripture, which resulted in the embracing of the doctrines of the Mortality of Man, the Coming of Christ and the Resurrection of the Dead, by himself and faithful companion, and he fell asleep in the hope of a resurrection when the Master comes. He leaves a devoted wife who has stood by his side through all the storms and battles of this life, 6 children and 11 grand children, and a host of other relatives and friends to mourn his death. Words of comfort were spoken by the writer after which we laid him away in the beautiful cemetery near his home to await the call of the Master. May God sustain his lonely companion through the journey of life, and grant us all a joyin' meeting in the kingdom of God.

O. J. ALLARD.

Clyde Raymond, son of John and Louisa Helms, was born near Tyner, Ind., June 16, 1900, and died Nov. 27, 1908, near Pomona, California. The cause of his death was diptheria. The seriousness of the case and the infectious nature of the disease, caused the family to be quarantined and to hasten the funeral and burial of the little lad on Saturday morning. The distracted parents had a private funeral, and the interment took place shortly after in Pomona cemetery. John Helms, father of the boy, was a brother of Wm. F. Helms of Plymouth, Ind., and both father and mother are members of the Church of God.

LEONA HELMS.

Thomas Hicklin Denney was born in Scott Co., Kentucky on July 1, 1817, and died near Beaverton Nov. 16, 1908, being 91 years, 4 months and 15 days old. In early boyhood he moved with his father's family to Jennings Co., Ind., on Jan. 4, 1849, he was married to Berrilla F. King, of Ripley Co., Ind., and in March of the same year they started with a party of neighbors and friends to cross the plain to Oregon, in October reached the little town of Milwaukie. On Nov. 30 of the following year moved on to the Donation Land Claim on which he died. He leaves his aged wife, 4 sons, 2 daughters and a sister, Mrs. Rebecca Fanno, 12 grandchildren. When he was 15 years of age he was united with the Baptist Church of Concord, Ind., and later joined the Church of God at Scholls, Oregon. The writer preached a funeral discourse from John xi 11, "Our friend Lazarus is fallen asleep."

W. A. PHOMSEN.

Dear Restitution:

Enclosed please find $1 50 for one year's subscription to Mrs M. D. Morrow and a $1 50 for someone not able to pay for the good old paper. With many wishes for the success of the good cause and prayers for those engaged in the spread of the truth and soon coming of the kingdom. I am as ever sincerely yours.

MRS M D MORROW.

Some Thoughts.

There are many strange ideas in the religious world, one of which is that if they die they go immediately to heaven, although Christ himself did not, John xx. nor David, Acts ii. 34. Asked an old gentleman today "If he was a Christian?" "Yes; sir." "Do you expect to go to heaven when you die?" "That is my aim," said he. I asked, "Where in the Bible can you find it that way?" He said "did not know just then, but thought it was there." Showed him different, that we go to the grave. Eccl. ix; Job xiv; Psa. vi; John iii. 13.

Others think the wicked are punished at death and refer you to the rich man and Lazarus, in Luke xvi., which is only a parable. The Jew is the rich man—the Gentile the poor man—the gulf fixed between the two is the times of the Gentiles—the persecution is what was to come upon the Jews in this life after their rejection of Christ. We know an earthly judge cannot—dare not punish a man till he first gives him a trial—God is more merciful than man surely. The wicked are to be punished after the reign of the saints a thousand years upon the earth, Rev. xx., not at death. They are to be burned up like the stubble, Mal. iv. 1; like chaff, Psa. xi. are like stubble fully dry, Nahum x. read also Rom. vi. 23. God help men to believe his Word.

B. E. LLOYD.

Dear Brother:

Christmas season being upon us, and all people within the influence of Christianity are manifesting the great gift or rather love, in many different ways. We who can look back by faith through the year can rejoice inasmuch as the greatest gift ever given, was manifested to the world, ushered in by angelic song, Peace on earth, good will toward men. We can rejoice, I say with a joy, which only those that know Christ as a living Savior, experience. And so brother it gives much pleasure to write to you and send with it a small mite for you to use for the Master as you see best. Taken from the fund I lay aside for the Master's work. May your Christmas be a happy one and the new year bring blessing for you and your work, are my Christmas greetings.

From your brother in Christ.

THOS. S. GLOVER.

Dear Restitution:

It is with great pleasure I renew my subscription for another year, and thanks be to almighty God, that I came across the paper. It is full of good things, and just what we needed. We look forward to its coming every Friday night, and we are disappointed if it does not reach us until Saturday. Dear brother Editor, we were sorry to hear of your accident, but we hope you will be alright by this time. May the Lord bless and keep you, is the wish of our hearts. We hope you will have a merry Christmas.

MR & MRS J A TOWNEND.

The King's Business Requires Haste.

In order to make it possible for you to put several thousand extra copies of the Home Department Visitor into the homes of the unsaved, and into the homes of our brethren, the Twin City printing Co. of Champaign, have offered to hold the type of this Visitor until January 1, 1909.

This Company ought to receive the thanks of our brethren from all parts of the states. They have worked at nights and made sacrifices of both time and money to make it possible for you to do the work of a faithful messenger of the King.

Will you do it? Will the King's daughters do it? Up to December 21 less than 100 copies of the Visitor have been ordered by the brethren. Sunday noon the 20th I received the first 200 copies from the printers. At four o'clock 800 were mailed to brethren. Monday at 7 a. m. several hundred more are ready to be mailed. At 9 o'clock Monday packages are sent by express to the messengers. This is done in order that you may have a part in the messenger service. Will you do it?

Send your offering to make it possible to have several thousand extra copies of the Visitor printed to be used in the messenger service. Be sure that your order reaches me before January 1.

The merchants of Champaign have offered to sell this Visitor without any compensation in order to help the work of the Home Department messenger service. Brethren are not you obligations greater in the messenger service than these who know not the truth of the gospel? Do not delay—send out the truth.

Yours in the work.

HARRIET F BOOTH.

About A Boy.

We all love him, and long for him to grow up to be a man the whole world will love.

That is why we wish he might remember two or three things. One of these is that the world needs good, clean men. Not men with clean faces and hands, merely, but clean all through,—heart, mind and soul.

That is the reason why we wish he never would get the idea into his head that it makes a boy more manly to go around with a pipe or cigarette in his mouth. A roll of tobacco, with fire at one end of it and a boy at the other, never yet made much of a man. It takes more than that, says the *Farm Journal*.

It is because we love him so that we want him to be as honest as the day is long. A man who looks you in the eye and never cheats himself nor any body else, is a man, whether he has a cent in his pocket or not.

And we want our boy to master all there is to be mastered around the farm and everywhere else, so far as may be right and true and helpful. He needs to know about horses, cows, colts, calves, hens, sheep and all the other farm friends, and how to care for them.

We are anxious, too, that he should learn to use the farm machinery to the best possible advantage.

But there is another machine we should like him to know so well that he will take care of it, no matter what may come,—and that is his own body. If that gets broken down it is not very easy to mend it.

Work a Little more than You get Pay for.

What is true of the child, holds good in the life and work of the man. It matters little however humble his position in an establishment. "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men," holds as true today as it did thousands of years ago when the wise men of the past first recognized the truth and put it into the form of words.

Fulton, having the little bit more spirit, gave the steamboat. Morse, having the little bit more spirit, gave the electric telegraph. Stephenson, having the little bit more spirit, gave the locomotive. Cyrus W. Field, having the little bit more spirit, gave the Atlantic cable. Bell, Edison, Marconi, and a host of others, having the bit more spirit, have struck high chimes in the steeples of Time and sent the knowledge of larger things and better up and down the hills and dales of life. The little bit more spirit has transformed life and given to mankind a new seat, a new quest and a new field for the strength of their heart and brain.

To have more, you must do more. To achieve more, you must attempt more. To win more, you must fight more. To be more, you must think more, work more. He who is satisfied in the to-days of life will never come to the great to-morrows with the passage of the years.—Boy's World.

Everything that is a mere form, a mere habit and custom is divine things, is to be dreaded exceedingly; life, power, reality, this is what we have to aim after. Things should not result from without, but from within. —*George Muller.*

Righteousness is never augmented in the sermon where the preacher is anxious for his reputation.

Many a man prides himself on his uprightness who has no claim to it except his bluntness.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs C E Perego	1 00
Mrs A M Crookite	2 50
A friend	2 00
Mary A Patchell	5 00
Mrs D M Morrow	1 50
Thos S Glover	5 00
Mrs J H McClary	50
Mrs Alex McFarland	50
Esther Burton	50
Margaret Gilfillan	1 50

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

The Wandering Evangelist at Work.

I closed my meetings in the city of Eugene on Friday evening Dec. 11. I have learned long ago that we cannot measure our usefulness as the clerk would measure off cloth or ribbon. To fill our responsibility we must not turn back after having put our hand to the plow. In this day of weak faith we must work as long as God is merciful. Christ is our pattern. He worked when they would have made him king—still worked when under the greatest distress. Though misunderstood and cast down he acted as mediator before the sacrifice was completed. "Father forgive them for they know not what they do"! You may be tested on the line of faith and love. Never remove the offering after placing it on the altar though it should consume your body—"A living sacrifice"! God would not have his children offer a dead sacrifice. There is no prospect for immediate results. We never can determine that, not even after they start. My first meeting was held in a private residence—Brother Palmers. Eight more meetings were held in the Presbyterian church. I spoke during the time concerning the literal coming of Christ—still future, and the object of his return. I was glad that I could be understood sufficient to make sharp public opposition from both Presbyterians and "Campbellites" if their prejudice must remain so strong as to hold them. This was proven to be true and that the spirit of investigation is awakened as well as of opposition by the announcement on the last evening that Professor Anderson, dean of the university, will undertake to prove the immortality of the soul next Sunday—I must go on to Central Point tonight and tomorrow. The difficulty of getting a church on Sunday at Central Point has postponed my work beyond Sunday Dec. 13th, into the week work. I still hope to reach Sacramento, Cal., by the 20th of Dec., as Bro. Cook may plan.

W. L. SKEELS.

The Root of Spirituality.

Spirituality issues from God-consciousness. God is with us.

God is here because he wants to be with his children.

God is not here as a detective, but as our deliverer.

God calls no man to a solitary discipleship. The God whom he follows is always with him.

God's being predicates his omnipresence, and his omnipresence is the pledge of his help.

God is not the great critic, but the great Companion, the Comforter.

God's omnipresence is our constant opportunity to get help.—*London S. S. Times.*

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Notice.

The Chicago Bereans will again this year make their distribution of Christmas dinners to the poor. We have other Bereans who join in this work, and we take this means of notifying you.

We are sure that there are many readers of THE RESTITUTION who will gladly help in bringing Christmas cheer to the widowed and fatherless. In a great City like ours we do not have to look far to find them.

If you wish to help in this work, please send money by Dec. 15, to Gertrude Ellis, 1290 Washington B'lvd. Chicago, Ill. If money is sent after Dec. 15, please send to Leila E Whitehead, 5428 Ontario St. Austin Sta., Chicago, Ill.

These are the kind of people we remember: A family of seven, father an epileptic, taken to Dunning, mother supports them by washing. Widow with seven children, cleans for living. Widow with five children, one an invalid, washes, etc. If we had money enough we could remember them by the score.

May the Lord touch your hearts and open your pocket books for the needy.

LEILA E. WHITEHEAD.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 620 N. Gatena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION of Isa. VII 14 16 A booklet by Robert G. Huggins, Oregon, Ill, designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. fast day healers, The stature of Christ, The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

Homes Desired For Children.

The agents of the Board of State Charities have in the past year been very successful in securing a large number of good homes for dependent children who are public wards. There are still a large number of desirable children available for placing in suitable homes. Doubtless there are many families that would make a home for a child. An important part of the Board's work is to bring the homeless child and the childless home together. The Board solicits the co operation of all who are interested in securing proper homes in families for children. For further information address the Board of State Charities, State House, Indianapolis, Ind.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 813 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who k[illegible] nothing of the truth, or to scatter it[illegible] new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOME GOOD BOOKS.

An aged Brother of this city, who can no longer see to study, has placed in our hands a number of books to offer for sale. He needs the money. The books are all in excellent condition, and for all practical purposes as good as new ones would be.

The following list will give an idea of what they are:

Lectures on the Science of Human Life, Dr. Sylvester Graham, 650 pps, $1 00.

The Book called Job. This is a free translation of the Hebrew, with copious foot notes, by Oliver S. Halsted. Price 75c.

A Model Superintendent, being the sketch of the life-work of Henry P. Haven, of the International Sunday School lesson committee. Good for any one in this line of work. 60c

The Covenants and their Relationship. This is a work written and published by G. M. Myers in 1882, 50c

Any one wanting any of these books can have them post paid at the above prices.

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OR

ONE YEAR FOR ONE DOLLAR.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

"The Destiny of Russia," is the title of a paper covered book of 118 pages, with a map, which is sold by Bro. W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill. This work was published some years ago, and has been out of print for a long time, but Bro. Wilson has fortunately become possessed of a limited number of copies, and will dispose of them at 40 cents each. In view of the important changes that are to take place ere long in the countries adjacent to Russia, this book is a valuable aid to the earnest watcher of the signs. Before one before the supply is exhausted. The book contains what is called "The Will of Peter the Great," which we have been asked recently to print, but have delayed for want of space. Send orders to Bro. Wilson.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

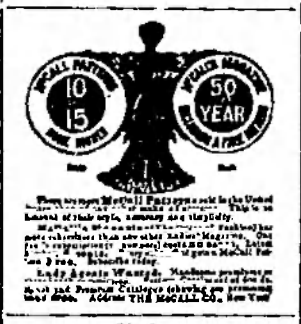
Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 806 West Main Street, Salem, Ohio, and get a supply of this tract.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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